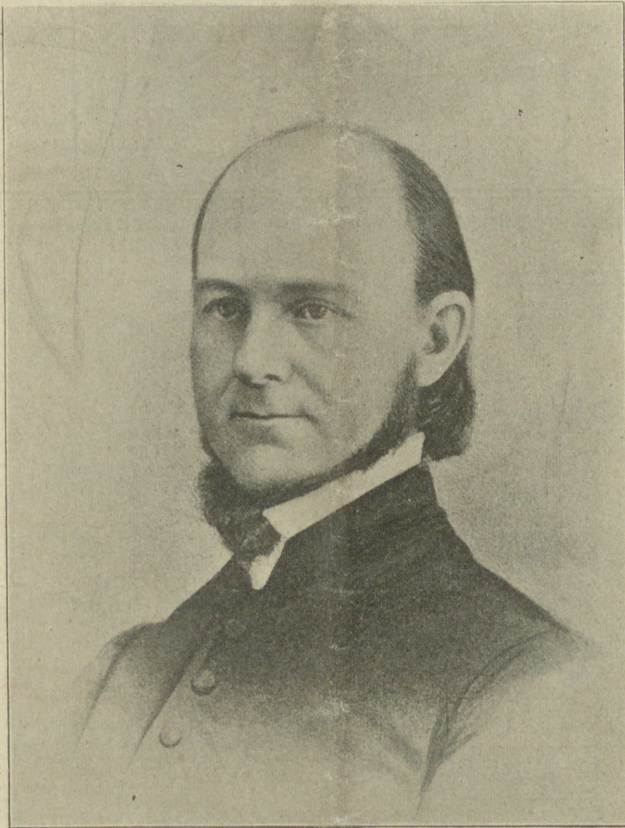


FEBRUARY 6, 1897
VOL. XIX. NO. 45

The Living Church

"An Apostle of the Wilderness,"
begun in this issue

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J. Lloyd Breck

"An Apostle of the Wilderness"

Reminiscences by the Rev. Theo. I. Holcombe,
begun in this issue

The Living Church

C. W. LEFFINGWELL, Proprietor

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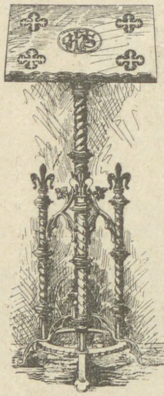
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Rev. THEODORE I. HOLCOMBE, B.D.

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The Living Church

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

News and Notes

IT appears that in a large number of the churches of several denominations no "admissions by professions" have occurred for a year or two, which means, we take it, that there has been no increase in the aggregate membership of the congregations concerned, taken together. This suggests a question as to the "Christian Endeavor" and other young peoples' associations, from which so much was expected. Is it in spite of or on account of the influence of these societies that young people are growing up in so many of these congregations without seeking membership? Are the forebodings of some thoughtful people that such associations would assume the form of young peoples' churches, proving correct?

DR. MERVYN ARCHDALE, Dean of Cork, has been elected Bishop of Killaloe, to succeed Bishop Wynne, whose unfortunate death in the street while in search of a doctor for Mrs. Wynne, who died almost at the same moment, was announced in our columns a few months ago. Dr. Archdale is described as a man of genial temperament and great powers of administration, who has gained the respect and affection of Churchmen in Cork. He is a thorough-going Churchman himself, and a valuable addition to the company of eminent and sound men who have recently been added to the Irish episcopate, and whose selection shows most conclusively what a great change for the better is in progress in a Church which, but a few years ago, seemed almost irrevocably given over to Calvinistic Protestantism. *The Ecclesiastical Gazette* says that "there is evidently a movement begun, if not in the direction of height, at least in the direction of breadth, and this is much to be thankful for. We are being allowed to breathe." It then relates, as in point, the story of Micky Free who, hearing that his father had succeeded in getting his head and shoulders out of purgatory, felt sure he would not be long in achieving the rest.

WE are glad to learn from the December number of *The Indian Churchman*, that that valuable paper is not to be discontinued, as had been previously announced. Arrangements have been effected for its continuance and for its improvement. To us at this distance, it seems strange that it should at all lack support. The present number contains a large amount of interesting news relating to the Church in India, and some instructive views of certain social questions connected with the welfare of an increasing number of people of English parentage born and educated in India, who, it appears, are at a disadvantage in regard to a career as compared with men of English education. In the Synod of Colombo, Ceylon, there was a lively discussion on the employment of the term *Catholica ecclesia* in the Singalese Prayer Book, some persons wishing to render the word *Catholica* in particular by some Singalese word. The debate was closed by

the Bishop, the Rt. Rev. Dr. Coplestone, in a strong speech in favor of the word "Catholic," which, he said, "could have no equivalent, because it is a proper name. Its meaning was not in its derivation but in its history." "The word Catholic carried upon it the whole history of the Christian Church." We wish *The Indian Churchman* a long life of continued usefulness.

ACTIVITY in almost every kind of enterprise is most fruitful in the winter. Man seems to work hardest when nature is resting. Human energy is at its best when its environment is least attractive. Something is due, of course, to the bracing effect of cold weather, yet perhaps more is due to the absence of attractions and diversions in the outer world. This favors concentration of the mind. While the productiveness of the cosmos is suspended, the microcosm is stimulated to exert its own powers in the making and doing of things; then when the world-force resumes its activities, man eases himself a little of his burden and seeks for refreshment of body and expansion of soul amid the sights and sounds of nature's busy life. But how about the tiller of the soil? Even of the farmer it is true that his best work, his brain work, is done in winter.

FROM the French point of view, the Archbishop of Paris is regarded as being somewhat hard on his clergy. Last autumn he issued a circular-letter admonishing them that it was indecorous for a priest to be seen on a bicycle in the streets of Paris. Now he forbids any priest of his diocese to leave his house without wearing his cassock, and then proceeds to say that any priest seen at a theatre in his cassock shall be liable to suspension. The circus is allowed on the ground that it "is the theatre of childhood, and the priest goes there as the guide of children." The Archbishop is in the right so far as these regulations have in view the reform of clerical manners and the attainment of a higher ideal of priestly life.

IT is said that the dean and chapter of Canterbury were at some pains to get early and accurate forms for the ceremonial of the enthroning of the Archbishop. Nevertheless, the mixture of English and Latin produced a somewhat peculiar effect, and some of the English papers are cruel enough to draw attention to the jumble of singular with plural, the Archbishop being addressed in one sentence as *vos* and *te*. The act is a triple one. He is first enthroned as bishop of the diocese, then as metropolitan, and, thirdly, as visitor of the cathedral. The ceremony was very imposing, and, on the whole, worthy of the occasion. A slight disturbance occurred as the procession entered the choir, a man springing up and shouting that the whole thing was a fraud, and ought to be stopped. It was assumed by many that Mr. Brownjohn, the gentleman who protested against the Confirmation of the election at Bow Church, had appeared again. It turned out to be a Mr. Greenwood,

a Nonconformist, whose mind was probably unbalanced. He was promptly suppressed. The "throne" employed on this notable occasion was the traditional "chair of St. Augustine." It has probably never been occupied by any one of greater capacity and more independence than the new Archbishop.

MRS. WITHERS, of Bloomington, Ill., lately deceased, left a large part of her estate to public and benevolent purposes. According to one provision of her will, a piece of valuable land in the heart of the city was bequeathed "as a free play-ground for the children of the citizens of Bloomington." There are to be only such restrictions and regulations as will best promote the design of the donor in such a way as to do the greatest good to the greatest number of children. In particular, it is specified that no flowers shall ever be planted there and no notices to "keep off the grass" shall be set up. Mrs. Withers had often expressed the desire to have such a place set apart where children might gambol and play to their heart's content. In her life time she had already become a public benefactor. Some time ago she founded the Withers Public Library. Among her bequests was one of her own house as a home for aged and indigent women, and another of a number of houses, the income from which is to be devoted to the relief of the poor of the city. She was evidently a woman of great benevolence of character and at the same time capable of giving to her benefactions a sensible and practical form. Mrs. Withers was a native of Kentucky, but came to Bloomington in 1837. Her Christian example is worthy of all imitation.

PRINCETON UNIVERSITY is the recipient of an interesting gift for the library. Duc de Loubat has given a facsimile of the celebrated Nahuac, or ancient Mexican manuscript, codex 3733 of the Vatican library. The manuscript unfolds into one piece twenty-five feet long. It begins with an almanac, according to the feasts of the prehistoric Mexicans. It is throughout in picture-writing of the oldest style.

A notable meeting was that recently held at Exeter Hall, to celebrate the jubilee gathering of the Band of Hope Union, of which the Queen has just become the patron. The Union, which has a membership of 2,800,000 children between the ages of seven and fifteen years, is a branch of temperance work that has the sympathy of all classes. Referring recently to the Lord Mayor of London, we spoke of him as a Churchman, confusing him with an alderman of the same name who has been active in Church matters. The present Lord Mayor, Alderman Faudel-Phillip, is the fifth Jew who has held the office. Mrs. Maria Lloyd Steele, a devout member of St. Anne's church, Annapolis, Md., died Jan. 23rd, of bronchitis, in the 92nd year of her age. Mrs. Steele was the daughter of Francis Scott Key, author of "The Star Spangled Banner." The funeral took place from St. Anne's church, the Rev. Messrs. Wm. S. Southgate, D.D., and J. P. McComas officiating.

The Church Abroad

The Bishop of St. David's, the Rt. Rev. Wm. Basil Jones, D.D., who had been seriously ill for weeks past, succumbed to an affection of the heart, at his residence, Abergwili Palace, Carmarthen. He was the 119th bishop of St. David's, was born at Cheltenham in 1822, and was thus in his 75th year. He was educated at Shrewsbury School under Dr. Butler and Dr. Kennedy, and was thence elected, 1840, to a scholarship at Trinity College, Oxford. Dr. Jones was Prebendary of St. David's from 1859 to 1865, and archdeacon of York from 1867 to 1874. He was nominated to the bishopric of St. David's when the see was vacated by the resignation of Dr. Thirlwall, and he was consecrated in Westminster Abbey, Aug. 24th, 1874. Among his writings may be mentioned "The History and Antiquities of St. David's," "The New Testament Illustrated and Annotated, with a Plain Commentary for Private and Family Reading;" and conjointly with Prof. E. A. Freeman, "Notes on the *Ædipus Tyrannus* of Sophocles." He also published several papers and reviews in literary and antiquarian periodicals.

The death is announced of the Rev. John William Stubbs, D.D., Senior Fellow of Trinity College, Dublin, treasurer of St. Patrick's cathedral, and one of the commissioners of National Education in Ireland. By his death the Irish Church has lost one of its most accomplished and learned scholars and most popular preachers.

Canada

On the occasion of the first annual meeting of the students in divinity, both graduates and undergraduates, of Trinity College, Toronto, which took place on Jan. 7th, the proceedings were begun by the celebration of Holy Communion in the morning, Provost Welch being celebrant. The conference took place later in Convocation Hall. Such practical subjects as preaching and parochial visitation were discussed in the afternoon session. The missionary meeting was held in Convocation Hall in the evening, at which the proposition was made that the alumni of Trinity should take up the matter of a bishopric for Japan; that a proposal should be made to the next General Synod of 1898 that such a see should be established, with \$2,000 in hand, and a guarantee of the same sum for the next five years, as a stipend for the Bishop. The Bishop of Toronto presided, and expressed his approval of what had been said. There was a farewell meeting of the Canadian Church Missionary Society, on the 18th, to bid Godspeed to a departing missionary for China, the Rev. W. C. White. A handsome carved oak chair, for use in the chancel, has been presented to St. John's church, Cambay, as a thank offering, by a lady, for the recovery of her husband's eyesight.

The new church of St. Alban's, Appin, diocese of Huron, was opened Jan. 6th. The Bishop preached and held a Confirmation service, and the church was crowded at every service. It was opened entirely free of debt. The new church of Holy Trinity, at Chesley, was opened lately, Archdeacon Davis, of London, preaching the sermon. Bishop Baldwin held a Confirmation service in Trivett-memorial church, Exeter, on the 14th. He also preached the anniversary sermon at Glanworth, on the 3rd.

The Archbishop of Ontario was very seriously ill in London, England, in the end of December, but was thought sufficiently recovered to leave for the continent early in January. For the first time for many years, the Masonic lodges attended divine service in the cathedral, Kingston, on St. John's Day; about 100 members in full regalia were present. The dean read the service.

Dr. Thornloe, the new Bishop of Algoma, was consecrated in the cathedral, Quebec, on the Feast of the Epiphany. Seven bishops were present, and over 30 clergy from the leading churches in the Dominion. Dr. Sullivan, former Bishop of Algoma, was the epistoller, and the

Bishop of Nova Scotia, gospeller. The Bishop of Montreal was the consecrator. A festive service was held in the cathedral in the evening, when the new Bishop of Algoma preached, after which there was a reception in the church hall. The Rev. George Dumbell, D.D., rector of St. Mary's parish, West New Brighton, N. Y., has been elected rector of Sherbrooke, to fill the vacancy left by the removal of Dr. Thornloe to the see of Algoma.

The watch night services on the last night of the year were well attended, and were held in St. John's, St. Luke's, and St. Mary's churches, in the city of St. John, diocese of Fredericton.

The mission hall parish reading rooms in connection with St. Paul's church, Halifax, diocese of Nova Scotia, were formally opened on Dec. 28th. Bishop Courtney gave an interesting address. The Shelter, provided by St. Paul's church workers, is also now in working order, and should prove a blessing to those in need. Gift Sunday for the Sunday school of St. Paul's has now become a yearly institution, when the scholars pile up their gifts for the poor on the platform.

There was a choral celebration of the Holy Communion in Christ church cathedral, Montreal, at the opening of the diocesan synod, Jan. 19th. There was a larger attendance than usual of clerical and lay delegates. The Bishop, in his charge, referred to the question of religious teaching in the schools, and to the completion of the diocesan college, and made an earnest plea to Churchmen to rally to the support of the new institution. The Bishop spoke of the unsatisfactory state of the widows' and orphans' fund. He reviewed the work of the General Synod at Winnipeg last October, and said that an amended scheme for the establishment of a general court of missions for the Church of England in Canada would be laid before the synod for its consideration. The Bishop concluded by alluding to the "diamond jubilee" of the Queen, and to the recent signing of the arbitration treaty between the United States and Canada, and expressed his hope that the synod would take steps to commemorate both events.

The dean of Montreal gave the first of a series of lectures on "Early Church History," Jan. 13th. There is a very strong branch of the Brotherhood of St. Andrew at work in St. Thomas' parish, Montreal, and they are doing good work both in the Sunday school and in parish visiting. The annual meeting of the rural deanery of St. Andrew's was held in St. Simeon's church, Lachute, on the 18th.

Bishop Neely's Anniversary

On the occasion of the 30th anniversary of his episcopate, Jan. 25th, Bishop Neely was presented with a pastoral staff. The presentation occurred at the afternoon service in St. Luke's cathedral, Portland. There was a large congregation present when the processional began. After a shortened form of Evening Prayer, the Rev. Messrs. Shepherd, Sawyer, and Plant re-entered the chancel, bearing with them a handsome engraved scroll containing the address of the clergy of the diocese, and a magnificent pastoral staff of silver, gold, and ebony, suitably inscribed as the gift of the clergy of Maine to their beloved Bishop, on the occasion of the 30th anniversary of his consecration to the episcopate. It was made by Tiffany. The Rev. C. T. Ogden impressively delivered the address of the clergy to the Bishop. It referred to the material growth and progress of the diocese during his episcopate. The number of self-supporting parishes has been doubled. The missions have increased threefold. The cathedral itself was the result of the Bishop's efforts, he being the first to make the attempt to bring the head of the diocese into close and proper relations with the diocese itself.

As Canon Ogden finished speaking, the Rev. Mr. Fortin took the beautiful staff and advanced to the Bishop's chair and placed it in his hand. Bishop Neely was visibly affected as he arose to make reply. He stood for a moment looking at the handsome gift, and then in a low but dis-

tinct voice, which betrayed the depth of feeling within, he briefly expressed his gratitude and appreciation.

No bishop, he said, ever had more loyal, and it seems to me, no bishop ever could have had even equal, support, patience, and love bestowed upon him than has always been the portion of the Bishop of Maine all through these thirty years of ministration. He has had to labor in a hard field in many ways, but the joy and satisfaction that has come with the fruit of our poor labors "in His name" has richly rewarded us.

You would have me regard this beautiful gift as typical of a shepherd of souls and as a reminder of works already done among my flock. I prefer to regard it as a reminder to humility, as a stimulus to greater exertions, to a fuller appreciation of the obligations and of the great responsibilities of my office among men, to spur me to reach for greater attainments in God's vineyard, to make me more humble, more earnest, more prayerful, more faithful to God and to my Church.

The Bishop, with a voice trembling with emotion, pronounced the benediction, and then the glad notes of the *Te Deum Laudamus* made the arches of the cathedral ring, and the service was at an end.

New York City

The central council of the Girls' Friendly Society held a special meeting at the Church Missions House, Wednesday of last week. In the afternoon there was an inter-diocesan conference of associates. The New York societies will hold their annual service at Grace chapel, on Saturday, May 2nd.

The rite of Confirmation was administered at St. Mary's church, Cold Spring, Jan. 24th; at the church of the Holy Cross, Kingston, on the evening of Jan. 26th; at St. James' church, this city, on the morning of the same day, and at Christ church, Pelham, on Jan. 31st.

At St. Paul's church, Stapleton, part of Greater New York, the name day of the parish was commemorated on St. Paul's Day, Jan. 25th, with a rendering of Mendelssohn's oratorio of St. Paul. The Rev. G. L. Wallis delivered a sermon celebrating the occasion.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the parish library has just been enriched by the addition of a large number of valuable books. The organ that has long occupied the east gallery has been removed, on account of the improvements already mentioned in these columns.

A relic from the cathedral of Iona, from the ancient shrine of St. Andrew, in Glasgow, has just been presented to Bishop Potter for the cathedral of St. John the Divine. The relic was obtained by Messrs. Silas McBee and John W. Wood, of the Brotherhood of St. Andrew, during a recent visit to Scotland.

At the church of St. Mary the Virgin, the Rev. T. M.K. Brown, rector, the vigil of King Charles, the Martyr, was celebrated in the lady chapel on Friday, Jan. 29th. On Saturday, Jan. 30th, the day of the festival, there was a celebration of the Blessed Sacrament.

The Woman's Auxiliary of the Church Temperance Society has received from Mrs. O. H. P. Belmont \$1,000, the amount estimated necessary to build and equip a new lunch wagon which is soon to be placed on East Broadway, or some other main street. Mrs. Belmont has named the wagon, "The Beacon."

St. James' church, the Rev. E. Walpole Warren, D.D., rector, was consecrated Sunday morning, Jan. 31st, by Bishop Potter who preached the sermon and celebrated the Blessed Sacrament. Special musical features were under the direction of Mr. Walter Henry Hall, organist and choirmaster. A new window was dedicated in memory of Mr. F. S. Smithers, a former member of the vestry. In the afternoon and evening services were held with large congregations, the rector being preacher. The parish is outgrowing its facilities for work, and is to build a guild edifice on two lots of land adjoining the church, recently purchased.

At Columbia University, the chaplain, the Rev. Dr. Van De Water, has announced a series

of special topics for one instruction weekly during February, as follows: "Life and responsibility," "Time, youth, and age," "Politics and patriotism." During March the topics will take a Lenten tone, as follows: "Self-examination," "Honesty and truth," "In the world, not of it," "Amusements and companions." During April he will speak of "Habits and manners," "God and salvation," "Christ confronted by the hypocrite, the coward, and the curious," "He rose again." For May, the themes will be "Faith and unfaith," "Agnosticism and atheism," "Society and purity."

One of the most successful meetings ever held in connection with the Daughters of the King took place Jan. 26th, at the church of the Heavenly Rest. In the absence of the rector, the Rev. John Williams presided and introduced the speakers. The congregation completely filled the church, and the hearty music by the vested choir was a notable feature. After the short opening service, the Rev. Dr. E. A. Bradley made an address on "The Order, its history and principles." He was followed by the Rev. John T. Patey on the "Inspiration of the work." The next speaker was the Rev. T. J. Lacey, whose subject was the "Power of example." The closing address was by the Rev. J. Thompson Cole, on "The Daughters and missions." There were 112 members present, representing 16 of the chapters in the diocese.

On Saturday, Jan. 16th, a dinner was given by the Sewanee Alumni Association of New York, at the St. Denis hotel, in Broadway. Nearly 40 alumni, all resident in or near New York, and many of them prominent in the learned professions and in business, were in attendance. Speeches were made by Dr. Myles, president of the Association, Mr. Silas McBee, and several others. Recent theological and literary works by Sewanee's professors and alumni, and the favorable criticisms they have received from the theologians and *litterateurs* in England and America, were referred to with just pride. Steps were taken to complete the organization, with more frequent meetings of the alumni in New York.

On Jan. 31st, the 10th anniversary of the New York Catholic Club was celebrated in the church of St. Mary the Virgin. The music included compositions by Ouseley, Giorza, Redhead, and Barnby; the anthem being Giorza's *Dominus juravit*. A special sermon for the occasion was preached by the Rev. J. O. S. Huntington, of the Order of the Holy Cross. On Monday morning, Feb. 1st, special services were held at St. Ignatius' church, at which places were reserved for members of the Club. Following these, refreshments were served in the Sunday school room of the church. Monday night a reunion of members of the club took place in the men's club room at the church of St. Mary the Virgin. Tuesday being the feast of the Purification of the Blessed Virgin Mary, there was a high Celebration at the latter church. The same evening a social meeting was held in the hall, 145 W. 46th st., at which many of the clergy were present.

At the annual meeting of St. John's Guild, just held, the report of the president, Mr. Walter Stanton, recounted the history of this noble work since its beginning, in 1866. The efforts of the past year have been particularly successful. The floating hospital, during its existence, has cared for a total of 699,044 children and their mothers. Following reports came the election of officers for the ensuing year. To illustrate the guild's operations, the audience was treated to a series of stereopticon views of the condition of the poor in the metropolitan slums and dark places; and in contrast with these, views of the same classes of persons as benefitted by the ministrations of the guild. Slides were also introduced picturing the Floating Hospital in all its departments; scenes on the beach and in the seaside hospital at Cedar Grove, down New York bay; and of the children's winter hospital on 61st st. The total number of persons carried on the Floating Hospital during the past year was 51,027. The guild's annual receipts have

amounted to \$65,988.89, and expenditures to \$40,924.86.

The beautiful sanctuary, memorial window, choir and church furniture, recently given to St. Peter's church, at Port Chester, in the suburbs, by Mrs. N. F. Palmer, were blessed by Bishop Potter on Sunday morning, Jan. 24th, assisted by the Ven. Archdeacon Van Kleeck, D.D., the Rev. Drs. Thomas Gallaudet, Cornelius B. Smith, and McGrew, and the Rev. Messrs. W. I. Magill, Chas. E. Brugler, the rector, and the Rev. W. Arthur Warner. The musical part of the service was under the direction of Frank Wright and Miss K. M. Peck. The Bishop confirmed a class of 70 candidates. The new sanctuary cost nearly \$10,000, and has added much to the beauty of the interior of this already beautiful church. Delicate greens, yellows, and reds are used in the decoration of the choir, which melt into the lighter tones of the sanctuary until they become opalescent and golden. The new chancel window is extremely rich in color. The subject is the ascension of Christ. In the lower portion are grouped the Apostles; above them, clothed in garments of pearly whiteness, is the ascending Lord, surrounded with angels. The light from His presence illumines all the angels above Him, and so places the Apostles in the shadow. The window is one of the clearest produced by the Tiffany Co. for some time. The altar is of marble, and receives a rich coloring from the golden lights which fall upon it from the window. The chancel floor is finished with marble mosaic, and is approached by steps of Knoxville pink marble. Quartered oak is used in the choir stalls and altar rails. The finer gifts to the church since its erection 10 years ago, are recorded on a large glass mosaic tablet, which is to be erected in the porch. The tablet is the gift of the rector and vestry.

GENERAL THEOLOGICAL SEMINARY.—The new catalogue has just been issued. Few changes have been made in the course from that of preceding years. The total enrollment of students is 132, as against 146 last year, and is as follows: fellows, 4; graduate, 1; seniors, 45; middle, 45; juniors, 37. The organists for the year are E. B. Nash, Harvey S. Officer, S. B. L. Innes, and Z. Barney Phillips; precentors, Henry W. Ruffner, S. Harrington Littell, and Z. Barney Phillips; sacristans, W. O. Jarvis, H. S. Officer, G. P. Master, R. E. Wood, F. H. Sill, and W. P. Niles. The missionary society has elected the following officers: Robert H. Mize, executive; Robert E. Wood, vice-executive; Frederick H. Sill, corresponding secretary; Edward W. Burselson, recording secretary; Samuel H. Littell, treasurer. The Rev. Dr. Charles Z. Seibt, formerly professor of moral theology, has been appointed to the chair of dogmatic theology for the remainder of the year. The vacancy was caused by the resignation of the Rev. Prof. Walpole.

Philadelphia

□ There has been organized in St. Timothy's church a reading circle, the purpose of which is the study of the Church, its history, its literature, and its laws.

In the will of Lucy B. Moss, probated 29th ult., her pew in St. Mark's church, Locust st., is bequeathed to said church, for the use of the endowment fund in the name of Charlotte F. Moss.

St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, is now under roof, and it is expected the Easter Day services can be held in the newly-restored church edifice.

An enjoyable musical and dramatic entertainment was given on the 28th ult., at St. Simeon's parish house, under the auspices of the Bishop Brooks' missionary class.

Mrs. Emma E. T. Rockhill, whose will was probated 29th ult., estate being given as \$75,000, makes a contingent bequest of her entire estate to St. Luke's church, Baltimore, Md.

□ The Rev. Henry Anstice, D.D., of St. Luke's church, Rochester, N. Y., has accepted the call to the rectorship of St. Matthias' church; his

resignation of St. Luke's takes effect May 1st prox.

Great preparations are in progress for the proper observance of the 25th, or silver, anniversary of the founding of the French church of St. Sauveur, the Rev. Dr. C. Miel, rector, which jubilee will be observed on Feb. 7th with an octave.

In a codicil to the will of Ellen Stockton, probated 27th ult., is a bequest of \$1,000 to St. Luke's Hospital, New York City, to endow a bed for a sick child, "thereby fulfilling an earnest and dying request of my niece, Louisa Rutherford Lord."

At a meeting of the executive board of the Sunday school Association of the diocese held on the 26th ult., Mr. George W. Jacobs was unanimously elected treasurer of the Advent and Lenten offerings, to fill the vacancy occasioned by the resignation therefrom of Mr. Orlando Crease.

The service for the annual meeting of the Sunday school and other parish organizations of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, was held on St. Agnes' Day, it being the 5th anniversary of the consecration of the stone church. After Evensong taken by the rector, the Rev. J. P. Tyler preached. The receipts of the 12 organizations for the year aggregated \$1,213.74.

A fashionable musical entertainment for a special fund for work among the children of old St. Peter's parish was given under the auspices of Mesdames David Pepper, Jr., and George McCall, at the parish building, 319 Lombard st., on the 28th ult. Among those who volunteered their services were Mrs. Walter Ebbs, Miss Sara Williams, and the Rev. C. P. B. Jefferys, priest-in-charge of the parish.

The Rev. Edgar Cope, rector of the memorial church of St. Simeon, is having the excavations made, and building a retaining wall, for the new gymnasium building, 65 by 40 feet, to be erected for the use of the young people of the parish, at the S. E. corner of Lehigh ave. and Hutchinson st. The rector is making the work a means of giving employment to the unemployed, and it is being carried on as funds are contributed by the charitable.

A stated meeting of the North-east convocation was held on the 26th ult., at Emmanuel church, Kensington, when routine business was transacted. A public missionary meeting was held at 8 p. m., when, after Evening Prayer, addresses were delivered by the Rev. W. H. Falkner on "Missions to the deaf;" the Rev. John Dows Hills, on "Missions to the Italians," and the Rev. J. R. Moore, on "Missions to the colored race."

The Rev. Samuel P. Kelly has presented to the diocese of Pennsylvania a full life-size portrait in oil of Bishop Whitaker. It is intended as a token of loyalty to the diocese and of reverence for the Bishop who has been Mr. Kelly's personal friend for nearly 30 years. This portrait was executed by Miss Hannah Rusk, formerly of Paris, who had three exhibits in the Paris Salon of 1896. It is now in the Church House, and has been placed for the present in the room of B. D. Godfrey.

The Mission to be held at St. Mark's church, commencing on Sunday, Jan. 31st, has received the approbation of Bishop Whitaker. There will be addresses at 11:30 a. m. and 3:30 p. m., each day, and a Mission service and sermon every evening, at 8 o'clock, with several services on Sundays. Celebrations, Sundays: 7, 8, 9, and 11 a. m.; week days, 6:30, 7, 8:45, 9:30, and 11 a. m. The Rev. Arthur Cocks, vicar of St. Bartholomew's, Brighton, England, is to be the preacher, assisted by the Rev. Frederick Pearker, of All Hallows' church, Southwark, London.

The congregation of old St. John's, N. L., the Rev. R. Heber Barnes, rector, celebrated the 81st anniversary of the founding of that church, in an informal way, on the 22nd ult., by a social gathering. To meet the wants of the increasing attendance of young people at the Sunday school, the erection of a commodious and

modernly equipped parish building is under contemplation, and \$2,000 have already been raised for this purpose. St. John's is the fifth oldest church in the city and the 7th in the commonwealth of Pennsylvania. During the past 81 years, there have been eight rectors, five of whom are yet living.

To commemorate the 38th anniversary of St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, a week of special services was begun on Sunday, Jan. 24th, that being St. Timothy's Day, when the sermon was preached by the Rev. Wm. McGarvey. Special music was rendered by the choir, under the direction of Mr. A. B. Hutchins. In the evening, all the guilds of the parish attended the service in a body. The sermon was preached by the Rev. Daniel I. Odell. On the 27th ult., full choral service was rendered and the Rev. Dr. Otis A. Glazebrook was the preacher. On the 28th, the annual "parish tea" was held, and the services concluded on Sunday, the 31st, with a sermon by the Ven. Archdeacon Brady.

The semi-annual meeting of the joint diocesan committee to consider a proposed scheme of Sunday school lessons, was held Jan. 20th and 21st, in the Church House, George C. Thomas, president, in the chair. The special committee appointed relative to the plan of future work, suggested the encouragement of more efficiency in the matter of catechetical instruction. The outline of a five years' course of study was adopted. The following telegram was ordered to be sent to Washington:

To the Senate of the United States: The Joint Diocesan Sunday School Lesson Committee of the Protestant Episcopal Church in the United States, represented by over 200 members from 56 dioceses and the Brotherhood of St. Andrew, now in session in Philadelphia, respectfully petition the Senate to confirm the pending treaty of arbitration.

OZI W. WHITAKER;
GEORGE C. THOMAS,
President of committee;
LEMUEL H. WELLS,
Bishop of Spokane.

After going into executive session, and thoroughly considering the matter, the Joint Diocesan Committee adopted the scheme of lessons for Trinity-tide, 1898. At 6 p. m., the committee adjourned, to meet in New York, June 10th.

A stated meeting of the convocation of Germantown was held at St. David's church, Manayunk, on the 26th ult. The Holy Communion was celebrated by the rector, the Rev. Francis A. D. Launt. The sermon was preached by the Rt. Rev. Dr. Perry, Bishop of Iowa. The Rev. Dr. J. DeW. Perry, dean, presided at the business session. There were representatives present from 82 parishes and missions. The Rev. Dr. T. S. Rumney, chairman of the committee appointed to confer with committees from other convocations for the purpose of establishing a guild in the southeastern part of the city for the benefit of the colored population, reported that the conference had been held, and that the guild would be established. Archdeacon Brady read a lengthy report in regard to St. Bartholomew's mission at Wissinoming and submitted a series of resolutions. The report was accepted, and the resolutions, with slight amendments, were adopted. The mission at Wissinoming, while under the care of the Rev. John B. Harding, of St. Mark's church, is not regarded as a parish mission. The difficulties which have existed as to the mission property and the support of the mission are now adjusted. Communications from Bishop Whitaker, on missions, were read by the Rev. John Wood, Jr., secretary. The report of Mr. Orlando Crease, treasurer, showed the receipts to be \$2,155.40; present balance, \$171.95, with a number of parishes to be heard from. The Rev. T. J. Taylor, of Christ church mission, reported that the new building in Franklinville was being roofed in, and that the church has organized a mutual improvement association. At the dean's suggestion, he was authorized by convocation to officially sanction the establishing of a new mission by the Episcopal Hospital mission within the territory of the convocation. The mission

will be located north of the hospital. The Rev. L. F. R. Davis, of Holy Innocents, Tacony, reported that \$175 had been expended on improving the interior of the building. On his invitation, convocation decided to hold its next meeting at his church, in April. Missionary services were held in the evening, when addresses were made by the Rev. Dr. O. A. Glazebrook and the Rev. I. Newton Stanger, D.D.

Amid fragrant incense, and with the chants of solemn vespers of a martyr, a life-size portrait in oil of King Charles I., the royal martyr, the anniversary of whose death occurred on the 30th ult., was unveiled on the 29th ult., at the church of the Evangelists. The Rev. C. W. Robinson conducted the vesper service, assisted by the Rev. Dr. A. G. Mortimer and the Rev. G. M. Moffett, after which a procession of choir boys, acolytes, clergymen, and bishops marched through the church and stopped in front of the veiled picture, hanging on the west (conventional north) wall of the nave. Bishop Coleman, of Delaware, intoned the words: "Right dear in the sight of the Lord," and the response came from the vested choir, "Is the death of His saints." Then reciting a prayer licensed by the Bishop of Pennsylvania, the picture was unveiled. The panegyric of the martyr was pronounced by the Rt. Rev. Dr. Perry, Bishop of Iowa, who gave a short sketch of the life of King Charles I., from his accession to the throne in March, 1625, to his execution Jan. 30th, 1649. Letters conferring blessings and giving expressions of sympathy with the reverence of the memory of King Charles, were read from Bishops McLaren, of Chicago; Seymour, of Springfield; Gailor, of Tennessee; Nicholson, of Milwaukee; Starkey, of Newark; Whitehead, of Pittsburgh; Scarborough, of New Jersey, and Presiding Bishop Williams, of Connecticut, the Rev. Dr. Morgan Dix, and others. The painting represents the martyr in his royal robes, holding in his right hand the orb surmounted by a cross, and in his left the headsman's axe and the palm of martyrdom. The work was executed in London by Oswald Fleuss, and is a copy of Van Dyck's celebrated picture at Windsor Castle. It was originally intended for the church of St. Mary the Virgin, New York City, but owing to some difficulty there, it was presented to the Evangelists' and accepted.

In THE LIVING CHURCH of June 20 and July 25, 1896, mention was made of the Houston memorial chancel then being erected at St. Peter's church, Germantown. The cost, then stated as \$8,000, approximates \$40,000. This splendid addition to St. Peter's was used for the first time on Sunday, Jan. 24th, but not consecrated until the day following. The chancel is constructed of Germantown blue stone, and is believed to be one of the handsomest of its kind in America. The architecture is pure Gothic of the twelfth century. In exterior finish it conforms with the church proper. The flooring is highly polished gray Tennessee marble, inlaid with Sienna or Numidian tile rosettes of variegated garnet hues. The altar and pulpit are each carved out of a solid block of Caen stone. Surmounting the altar is the reredos, also of Caen stone, 12 feet high. In the niches of the reredos stand six carved images, each about 2½ feet high, representing the four Evangelists and SS. Peter and Paul, the Apostles, all of Caen stone. It is said that both altar and reredos are the only ones of their kind in this country, and cost about \$6,000. On both sides of the chancel, against the walls, are clustered polished pillars of Indiana limestone, supporting carved pilasters of the same; these in turn support friezes. The friezes on one side of the chancel are carved with types and emblems of the promised Shiloh, from the Old Testament, and those on the opposite side represent their fulfillment in the Christ of Bethlehem and Calvary. From four of these friezes on each side of the chancel, rise clusters of arches of hand carved oak, which meet in the ceiling, and are gathered together with four carved rosettes or bosses. The sedilla, set in the south wall of the chancel with their surroundings of arches, were carved out of solid blocks of Caen stone. The bishop's throne and

the stalls for clergy and choir are all new and of carved quartered oak. The windows were imported from England, where they were made from designs furnished by Mrs. Houston. Two have been placed in the south wall of the chancel and represent the Nativity and Crucifixion. A larger one, in the east wall, over the altar, represents the Ascension, and the one in the north wall represents the *Te Deum* with cherubim and seraphim. Over and at the entrance of the chancel is the grand arch and choir rail of Indiana limestone. The chancel is lighted with electricity and gas. The electric lights are hidden behind the moulding of the oak ceiling, and the gas fixtures are placed in clusters around the tops of the pilasters. A new tablet north of the nave, also a memorial to Henry Howard Houston, erected by some devoted friends, was unveiled on Sunday, 24th ult. It is of Caen stone, and Gothic in its decoration. On the Feast of the Conversion of St. Paul this chancel was solemnly consecrated to its high and holy uses, by Bishop Whitaker. The services began with a processional, written for the occasion by the rector, the Rev. Dr. T. S. Rumney, and set to the music of the "Russian Hymn." Morning Prayer was followed by the singing of an anthem composed and arranged from Psalm cxxxiv for the occasion by the organist and choirmaster of the church, Harry M. Staton, entitled, "Behold, now praise the Lord." The Bishop conducted the office for the consecration of a church or chapel, and was also celebrant of the Holy Communion. The music rendered was the second Mass from the *Orpheonistes* for male voices. Bishop Whitaker's consecration sermon was based upon the texts found in I Kings viii: 27, and I Corinthians iii: 16, in which, after speaking of the lessons contained in the dedication of Solomon's temple, he pronounced a very tender and loving eulogy on the one to whose memory this magnificent chancel had been erected by a devoted wife. The offertory was donated to the new chancel fund of St. Stephen's church, Wis-sahickon.

Chicago

The Committee on Church Extension, at the request of the Church Club, and with the approbation of the Bishop, intend holding a meeting in Handel Hall, 38 Randolph st., on Friday evening, Feb. 12th, for the purpose of increasing the interest of Church people in the diocese in the work of the Sunday school. It is hoped that the clergy, Sunday school superintendents, officers, teachers, and other friends of Sunday school work, will take an active interest in the success of this meeting, and that it may encourage them to add to their numbers, and help them to greater efficiency. To this end addresses will be delivered as follows: "Why the Church should encourage the Sunday school," the Rev. T. N. Morrison, D.D.; "What the Sunday school can do for the Church," the Rev. E. A. Larabee; "The object and limitations of the Sunday school," E. P. Bailey, Esq.; "The needs of the Sunday school," the Rev. James S. Stone, D.D. The Bishop of Chicago will preside. At a special meeting of the Northeastern Deanery, held at the Church Club rooms on Monday morning, Feb. 1st, this meeting and its objects were most heartily endorsed by the clergy present. Tickets of admission have been issued, and are in the hands of the clergy for distribution.

The "Quiet Day" for women is appointed for March 31st, at the cathedral.

The Sons of the Revolution are to have a meeting in Grace church on Washington's Birthday.

Southern Florida

Wm. Crane Gray, D.D., Bishop

The first local assembly of the Daughters of the King in the State of Florida was organized Jan. 13th at St. Andrew's Guild Hall, Tampa, with a good representation from all the chapters in the jurisdiction. Very able addresses were made by the Rt. Rev. H. B. Whipple, Bishop of Minnesota, and the Rt. Rev. Edwin Gardner Weed, Bishop of Florida, to the Daughters.

Mississippi

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

The congregation of St. Andrew's church, Jackson, are contemplating the erection of a new church to replace their present structure. The present edifice has been outgrown, and is not in keeping with the strength and wealth of the congregation. Last fall they sold the old rectory for a good price, and then purchased an exceedingly good site, large enough for church, rectory, and parish house. A debt of over \$2,000 was incurred in this purchase, but it was met by the Christmas offerings. When these new buildings are erected the new church will become the cathedral of the diocese.

Newark

Thomas Alfred Starkey, D.D., Bishop

Jan. 16th the semi-annual meeting of the Junior Auxiliary was held in St. Stephen's church, Newark. Addresses were made by Bishop Starkey and by the rector, and Bishop Hare gave a most interesting account of his work among the Indian tribes of Dakota. The meeting was well attended, and the service and hymns were rendered with an unusual earnestness.

PASSAIC.—St. Faith's Altar Guild has presented an amice and a white chasuble to the Rev. L. W. S. Stryker, rector of St. John's church.

TOWN-OF-UNION.—Grace church has finished the placing of its new three-manual pedal-base Liszt organ, encased in quartered oak, and the new choir stalls. The first service with the organ was rendered on Sunday, Jan. 31, Mr. John Erskine, organist, and Mr. James M. Erskine, choirmaster. The rector preached a sermon on the subject of music and the formation of the first choir for worship in "the house of the Lord," by King Hezekiah, 726 B. C. In worship the chorister was second only to the priest, and he ought to feel that he is set apart, not to please the people, but to praise God. None but communicants, actual or prospective, should be allowed to be members of a church choir. He called attention to the fact that of the 30 voices in the choir, 23 were communicants, the others being little boys, two of whom have given in their names for Confirmation at the Bishop's coming visitation. Neither the choirmaster nor the organist, nor any member of the choir, is paid any stipend whatever, but every one contributes to the worship every Sunday through the envelope system.

EAST ORANGE.—On the evening of the festival of the Conversion of St. Paul, a special anniversary service was held in St. Paul's church, the Rev. John W. Williams, rector, who was assisted in the service by other clergymen, and special music, vocal and instrumental, under the direction of organist Fenwick, was rendered by the choir. The Rev. Horatio W. P. Hodson preached the sermon, from Phil. iv:6. After the service a general reception was held and refreshments were served in the parish house.

BLOOMFIELD.—The Rev. Edwin A. White completed the fifth year of his rectorship of Christ church on Jan. 10th. An anniversary service was held, with special music and an historical sermon by the rector. On the 14th the parish gave a reception to him and his wife. The parish house was beautifully decorated with potted plants, palms, and cut flowers, and adorned with rugs, sofas, and piano lamps, loaned for the occasion. An orchestra of 12 or 15 pieces discoursed sweet music during the evening, and refreshments were served at the close. The senior warden, in a complimentary speech, presented the rector with a pretty little wooden box, which contained \$110 in gold. The Rev. Mr. White took charge of the parish Jan. 11th, 1892. It possessed at that time a church, guild house, and rectory—frame structures, plain and unpretentious, the church seating about 300. The parochial record showed a list of 130 communicants, and about 85 families. The Sunday school numbered about 70 children. An altar guild and a ladies' guild numbered among their members a few most faithful and hard-working ladies, to

whom much of the present prosperity of the parish is unquestionably due. When the church was built the location was desirable and central, but as time went on, the town grew away from it, and a strong desire was manifested upon the part of some to form a new parish, causing a lack of harmony in the congregation. About a year after Mr. White's coming, action was taken to carry this desire into effect, with the probability that two weak parishes would be the result. Three days later fire destroyed the church and parish house, and the problem was solved, for the rector determined that there should be now one new church in a central location, and but one strong parish. After some opposition, this plan was adopted, and on July 8th, 1893, the corner-stone of a stone church was laid. With the parish house, the cost was to be \$25,000, \$7,500 being received from insurance on the old building, and \$5,200 being paid for the site. In money and real estate the parish had on hand about \$11,000 towards the \$30,000 needed. The financial stress made it almost impossible to obtain subscriptions, but after a year of great anxiety for rector and vestry, the church and parish house were completed. During the five years of Mr. White's rectorship there has been raised and expended \$40,000; 92 have been baptized, 63 confirmed, 26 marriages performed, and 61 burials. The communicants now number over 300; 185 families and over 600 individuals are now connected with the parish, and the Sunday school numbers nearly 200 children. The parish is united and harmonious, and appreciative of the work and labors of Mr. White.

Iowa

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

BURLINGTON.—The beautiful stone church, the Rev. H. W. Perkins, rector, has just undergone a complete renovation, both inside and out. The roof has been thoroughly repaired, and two new furnaces have been installed in the basement. The walls of the interior have been newly frescoed in a beautiful and Churchly manner; the floors of both nave and chancel covered with a new and handsome carpet. New gas fixtures and a second re-table for the altar complete the good work done by the devoted Church folk. The carpet was given by the women's guild, and the frescoing was paid for by the Rectory Club; all other improvements being cared for by the voluntary offerings of the parishioners, the cost of the whole work amounting to about \$900.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. Dr. E. H. Ward and Mr. H. S. Paul have been chosen members of the executive committee of the Board of Missions, to take the places of the Rev. F. M. Kirkus who has removed from the diocese, and Mr. R. C. Cornelius who has resigned.

On the Feast of the Conversion of St. Paul, the Rt. Rev. Cortlandt Whitehead, S.T.D., commemorated the 15th anniversary of his consecration to the episcopate. The service took place in Trinity church at 10 o'clock, and consisted of a celebration of the Holy Communion, with an address by the Bishop, who took as his text the words of St. Paul, "Lord, what wilt Thou have me to do?" The day was also memorable in Trinity parish as the 25th anniversary of the consecration of the present church edifice. In connection with this anniversary, Bishop Whitehead commissioned 10 officers for the Church Army, using a special service prepared for the occasion.

The midwinter meeting of the Southern convocation was held in Calvary church, Pittsburgh, on Jan. 26th and 27th. At the opening session addresses were made by the Rev. Mr. Barber, on "Foreign missions," by the Rev. Mr. Cole, on "The American Church for the American people," and by the Rev. J. R. Wightman, on "The Church and the city." On Wednesday morning there was Morning Prayer and a celebration of the Holy Communion by the Bishop, the sermon being preached by the Rev. Mr. Young. A business meeting followed, and an address on "Current Church literature," by the

Rev. Dr. Cartwright. Papers were read by the Rev. Mr. Grange and the Rev. Mr. Bannister, on "Conflicting claims of the prophetic and the pastoral office of the ministry," followed by an address on the same subject by the Rev. Mr. Campbell, which elicited a discussion. The first topic for discussion in the afternoon was "The effect of modern criticism upon our views of the Bible," being introduced by papers read by the Rev. Mr. McLure and the Rev. Mr. Fidler. The last number on the programme was a general discussion on the subject, "Shall we have a Church Club in Pittsburgh?" in which both clergymen and laymen participated.

ALLEGHENY.—Jan. 25th, a reception was held at the house of Mrs. John McClurg, for the rector of Emmanuel church and his bride, the Rev. Mr. Thompson having been married in New Jersey on Jan. 7th. Jan. 27th occurred the anniversary services of St. Agnes' Guild, of the same parish. There was an early celebration of the Holy Communion for the guild at 7 o'clock, and in the evening the annual sermon in its behalf was preached by the Rev. H. H. Barber. A reception in the parish house followed the service.

Minnesota

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

BISHOP GILBERT'S VISITATIONS. 1897.

FEBRUARY

- 14. A. M., Cokato; 8 P. M., Emmanuel, Litchfield.
- 16. P. M., Kenyon.
- 17. Cannon Falls.
- 21. A. M., Mazeppa; 3 P. M., Zumbrota; 7:30 P. M. Pine Island.
- 26. Quiet day, St. Paul, Christ church.
- 27. Quarterly meeting of Missionary Board, St. Paul.
- 28. A. M., Anoka; P. M., Elk River.

Delaware

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

On Tuesday, Jan. 5th, the Clerical Brotherhood met at Bishopstead. The question of "Constitutional temperance in Delaware and clerical influence thereon" was discussed. The Bishop read a letter from Bishop Holly, of Haiti, concerning the memorial pulpit to Bishop Lee that is to be placed in the cathedral in Port au Prince. It will be constructed in that city. A plate with an inscription in French will be made in this country and sent to Bishop Holly. An essay on "Church music" was read by the Rev. Wm. Schouler. The Bishop and 12 clergymen were present.

On Jan. 11th, Mr. A. M. Hadden, of New York, associate secretary of the Brotherhood of St. Andrew, made an address at a reception held in the parish house.

Jan. 6th the A. O. M. P. E. A. held its 40th annual dinner, which Bishop Coleman attended. It originally consisted of 35 members, old students of the Protestant Episcopal Academy of Philadelphia. No new members have ever been admitted, and but 19 of the original members are now living.

The committee on marriage and divorce appointed at the diocesan convention, lately held a meeting at the Bishop's residence, and arranged for a presentation of a memorial on the subject to the Constitutional convention.

Colorado

John Franklin Spaulding, D.D., Bishop

BISHOP SPALDING'S APPOINTMENTS

FEBRUARY

- 7. Cripple Creek. 8. Victor
- 14. Cathedral, Denver. 21. Colorado Springs.
- 23-25. Deanery, Pueblo.
- 28. Georgetown and Idaho Springs.

MARCH

- 1-2. Convocation Denver deanery.
- 3. Golden. 5. Fort Logan.
- 7. Lajunta.
- 8. Rocky Ford and Lamar.
- 12. St. Peter's, Denver; ordination.
- 14. Denver: A. M., Trinity; P. M., Holy Comforter mission.
- 19-21-22. Alamosa, Del Norte, Monte Vista, Lajara.
- 25. Redeemer (colored), Denver.
- 27. Salida.
- 28. A. M., Salida; evening, Buena Vista.
- 29. Buena Vista.

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

The winter session of [the Detroit convocation was held in St. Joseph's memorial chapel, Detroit, Jan. 28th. At the opening service the Bishop was present, and also the Lord Bishop of Niagara, the latter celebrating the Holy Communion, Bishop Davies pronouncing the absolution and blessing. An address was delivered at this service by the rector of St. John's church. At the business session following, the dean, Dr. John [McCarroll, delivered a written report on the state of the convocation in the last year. The subject of the continuance of the plan for missionary addresses in all parishes and mission stations by clerical and lay visitors was long and earnestly discussed, and decided affirmatively. These addresses this year will be delivered between Easter and Trinity-tide. The usual reports from missionaries were submitted and a committee of three priests and two laymen appointed to consider the needs of certain missions. The convocation raised by subscription the means to pay a small floating indebtedness, and took measures to guard against any debt in the future. The next session of the convocation will probably be held in Trinity church, Detroit. The subject for general discussion will be "True economy in missionary administration; what it is and how to apply it." A biographical sketch of some Christian missionary will also be read.

A banquet by the Church Club of Detroit was given at the Russell House, Thursday evening, Jan. 28th. There was a fair attendance. The president of the club, the Hon. Otto Kirschner, presided, with the honored guest of the club, the Lord Bishop of Niagara, at his right hand, and the Bishop of the diocese on his left. The subject of discussion was, "How far can religious and moral instruction be introduced into our system of public schools?" The principal addresses were by the Lord Bishop of Niagara, and Prof. C. A. Kent, but the resulting discussion participated in by many speakers, clerical and lay, was long, earnest, and intensely interesting.

South Carolina**Ellison Capers, D.D., Bishop**

The church of the Advent, Spartanburg, is still in the hands of the masons and carpenters, and the congregation is holding Sunday services in the Opera House, which has been loaned by its manager. The new church will be double the size of the old one, and will seat about 500. The plan is a Latin cross, the choir and chancel occupying the head of the cross. The material is a native granite, the door and window arches being of cut stone and the walls of rubble.

The chapel of the Resurrection, Greenwood, is completed and consecrated. It is a very neat building of wood, Gothic in design, and well constructed. The interior is finished in native pine. The chancel furniture is oak. The Communion vessels are made of old family silver and are gifts.

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

BUFFALO.—In the Hutchinson memorial chapel of the Holy Innocents, at the Church Home, the Rev. Jesse Brush, chaplain, a very pleasant function took place on the last day of 1896. Two memorial tablets in brass, one on either side of the chancel, to the memory of the late Bishop Cox and of the late chaplain of the Home, the Rev. Henry S. Huntington, were unveiled by Bishop Walker. After Evensong had been said, Bishop Walker made a brief address, in which he spoke of the characteristics of love and service which marked the lives of those whom the tablets commemorated. The singing by the children of the Home, under the direction of Sister Louise, was pleasing in a marked degree. The chapel, made more beautiful than it is in itself by "the fir tree, the pine tree, and the box together," was filled to its utmost capacity by friends of the institution. After the service, all present were invited to the orphanage to witness the children's Christmas tree festival.

The Bishop endeared himself to the hearts of the children by his loving words. Following this, an informal reception was tendered the Bishop by the women of the associate branch of the Church Charity Foundation.

SINCLAIRVILLE.—The Bishop visited All Saints' mission, Dec. 30th, where he found a neat and Churchly edifice and an enthusiastic congregation to give him welcome. But a few years ago the Church people of this place gathered for worship in a [hall, but substantial progress has been made since then, under the leadership of the general missionary and of Mr. Joseph Donnelly, the faithful lay-reader, himself a resident of the village. The Bishop confirmed seven persons presented by the general missionary. This was the first Confirmation held by Bishop Walker since he became diocesan.

SPRINGVILLE.—St. Paul's mission has been presented with a handsome brass altar desk and a carpet by Archdeacon Lobdell; also a Communion service, made by Geissler, of New York, presented by the Woman's Auxiliary of Trinity church, Buffalo. The Girls' Helping Hand Society, of St. James', Buffalo, has given a set of altar books. Mr. Casey who, for a long time, has done faithful and efficient work here as a member of the Laymen's League, has presented the mission with an Oxford Bible for use on the lecturn. On Holy Innocents' Day a special choral service was rendered by the children, and addresses were made by the Rev. G. W. Farrar and Mr. Casey.

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

The Brotherhood of St. Andrew of Trinity church, Portsmouth, has established a free reading room for men at its mission rooms on S. 4th st. The hours will be from 7 to 10 every night except Sunday. There will be no restrictions as to attendance, except that persons must be over 18 years of age.

The quarterly meeting of the local assembly of the Brotherhood of St. Andrew of Norfolk and vicinity was held in the parish house of Trinity church, Portsmouth, on the evening of Jan. 19th. The attendance was large, as it was known that the subject, "How can the Brotherhood of St. Andrew best prosecute work among seamen in Norfolk Harbor," was to be discussed. After a short service, the Rev. J. B. Funsten made an address of welcome and introduced the speaker of the evening, the Rev. A. S. Lloyd. At the conclusion of his address, the discussion was thrown open and the subject handled in detail by the various chapters. Arrangements were made to push the work among the seamen vigorously.

Jan. 13th Bishop Randolph delivered the first of a series of six lectures on the Old Testament, in St. Luke's parish house, Norfolk. The lecture was on the first two chapters of Genesis.

New Jersey**John Scarborough, D.D., Bishop**

The convocation of New Brunswick met in Trinity church, Red Bank, Jan. 29th, with a large attendance of clergy and laity. The preacher was the Rev. Dr. J. P. Taylor who dwelt with great effect on "The living Christ." After the sermon, the Bishop administered the rite of Confirmation to nine candidates. In the afternoon, a paper was read by the Rev. A. J. Miller on "The use of laymen in Church work;" it was followed by a very helpful discussion. In the evening, there was a spirited missionary meeting, with addresses by the Bishop, the Very Rev. Dr. Baker, dean of the convocation, the Rev. Dr. Jones, and the Rev. T. A. Conover. The missionary reports presented to the convocation showed that never before had so much missionary work been done with so little money. The work of the convocation is now largely in the hands of the Associate Mission, which has a staff of four of the younger clergy living together in the mission house at Trenton. These four men have charge of 28 missions and missionary stations, in which services are held either on Sundays or week days. The work extends over the entire convocation, Trenton being the central point from which the young men go

out on their missionary trips. Through them the Church is gradually extending into places where Church services have hitherto been unknown.

Jan. 26th, the second of the general missionary meetings arranged by the churches of the city of Trenton, was held in Trinity church. There were addresses by the Rev. Dr. Jones, Bishop Scarborough, and Bishop Wells, of Spokane. The third of the services is to be devoted to diocesan missions, and will be held early in Lent at Christ church.

On Sunday, Jan. 24th, Bishop Scarborough confirmed a class of four candidates at St. James' church, Paulsboro, and a class of nine at Christ church, Woodbury. At Woodbury a new \$6,000 rectory, partly in stone, has just been completed; and there is also to be placed in the church a very handsome new organ, a memorial of the late Mrs. Twells.

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

EASTON.—The Sunday school of Trinity cathedral has placed in the church a silver baptismal shell, in memory of Louise, youngest child and only daughter of S. E. and A. L. Whitman. On it is the inscription: "In memoriam Louise Whitman, April 1, 1889—Sept. 18, 1896. The child of God." A brass baptismal ewer has also been placed in memory of Mrs. Byerly, daughter of the late Mordecai M. Dawson, by her friends. On it is the inscription: "To the glory of God and in memory of Carrie P. Byerly. July 24, 1847—March 29, 1883."

OXFORD.—A new dossal, the handiwork and gift of Miss Ella Tilghman, daughter of the late Gen. Tench Tilghman, has been set up in Holy Trinity church, the Rev. John B. Gray, rector. The fine carved work on the altar of this church was also designed and executed by Miss Tilghman.

The Rev. J. Gibson Gantt makes an appeal for the restoration of the historic old Whitemarsh church, which was destroyed by fire on Jan. 12th. Mr. Gantt's object is to have the whole property substantially enclosed, the walls roofed in, and services once more begun in the old church. The place is a knoll, covered by a beautiful grove of white oaks. Adjoining the church is a graveyard, where lie many of the founders of Talbot Co. and their descendants. Much interest is manifested in the matter, and the rector is hopeful that his plan will succeed.

North Carolina**Jos. Blount Cheshire, Jr., D.D., Bishop****BISHOP'S APPOINTMENTS****FEBRUARY**

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| 14. Hillsboro; P. M., Burlington. | 19. Henderson. |
| 17. Weldon. | |
| 21. Kittrell; P. M., mission near Kittrell. | |
| 22. St. Paul's, Louisburg. | |
| 23. St. Matthias', Louisburg. | |
| 24. St. Saviour's chapel, Raleigh. | |
| 25. Southern Pines. | |
| 28. Raleigh: church of the Good Shepherd; P. M., St. Ambrose. | |

The walls of the church of the Saviour, Jackson, which is in course of erection, are nearly completed. The building is of gray stone, with brown stone arches, and promises to be a very handsome structure.

The Brotherhood of St. Andrew is doing a good work at the mission of St. Mark, Mecklenburg, and there is a fine field there for an active missionary who is willing to stay in the country and work. Through the generosity of Mr. Heriot Clarkson and Mr. R. D. Whitney, an eligible site has been given for a rectory and school house.

The Bishop has recently organized a mission at "Proximity," a suburb of Greensboro. There are large cotton mills at this place, and a number of persons employed in them made request of the Bishop to organize a mission there. A good-sized chapel has been erected, to be called St. Cuthbert's, and the mission placed in the care of the Rev. H. W. Jones, rector of St. Barnabas' church, Greensboro.

Long Island

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

The 28th anniversary of the Bishop's consecration as the first diocesan of Long Island was commemorated Jan. 27th, at the cathedral, Garden City. He was graduated in 1845 at Union College, Schenectady, and made deacon in 1848, in St. Peter's church, Auburn, N. Y. In 1868 he declined election as Bishop of Central New York, and in 1869 the diocese of Long Island was set apart, and he was elected its bishop.

The Archdeaconry of Northern Brooklyn convened during the afternoon and evening of Jan. 26th, in the chapel of the Church Charity Foundation, Archdeacon Darlington presiding. After the opening service, the Rev. Canon Bryan, of the cathedral, addressed the meeting in reference to Transfiguration mission, which a number of the parishioners of St. Clement's church began somewhat more than two years since. The Rev. Messrs. Heim, Matthews, and Swan have had successive charge of the work. Thirteen were confirmed last year, and the neighborhood's rapid growth in population warrants the speedy erection of a church building. The canon said that a chapel belonging to the Baptists had been secured in behalf of the temporary needs of the work, which will probably be one of the strongest in the archdeaconry after two or three years. The Rev. Floyd E. West spoke in behalf of his cure, St. Michael's church, N. 5th st., requiring an enlarged Sunday school and mission building; the new East River bridge will result in St. Mark's necessary removal to another locality, thus increasing St. Michael's need of more ample accommodation. The Rev. S. R. Bailey spoke for his mission church of the Holy Comforter, which was established some ten years ago through the gift of one family, who gave both the land and building. The boys' work has been strengthened by their flourishing fife and drum corps. The efficient aid of Mr. N. Pendleton Schenck was alluded to as having been instrumental in providing a band of trained teachers for the Sunday school. A balance of about \$600, together with funds on hand and promised, would afford the new Sunday school the building which is anticipated. St. Timothy's, Howard ave., was represented by its incumbent, the Rev. W. I. Stecher. Work therein was pronounced "more than satisfactory." All possible assistance was bespoken also, for the proposed new and necessary mission house. The Rev. N. H. Burnham spoke in regard to Holy Cross mission, where a day school and two sessions of Sunday school are conducted. St. Alban's mission, Canarsie, was represented by the Rev. Edward Heim who explained that no appeal for aid had been made heretofore to the archdeaconry during the eight or ten months that the mission had been established, but that aid would be necessary in placing the work on a permanent foundation. During the evening session, Dr. Arnold W. Catlin reviewed the work of the new Order of Christian Helpers, of which he is the medical director. He described the general ignorance about carrying out a physician's directions that marks the tenement population of our large cities. A corps of specially trained assistants is needed for this class of work. With this object in view, the Order has begun; a competent trained nurse has given a thorough lecture course, and the members would be required to pass an examination and would receive a certificate entitling them to serve in the sick room. Dr. Catlin further stated that these women were also qualified for doing much spiritual good to those with whom they come in contact. The work requires a house of residence for the members, as they will all work without remuneration.

The Rt. Rev. Dr. Coleman, Bishop of Delaware delivered the third of the series of Church Club lectures, on Jan. 21st, in St. Luke's church. His subject was "The Church in America—its theology." The Bishop said that we may rightly call the American Church that branch of the Catholic Church which is known in law as the Protestant Episcopal, and

that the Book of Common Prayer and the Catechism contain the theology of the American Church.

The Rev. A. A. Morrison, Ph.D., rector of St. Matthew's church, Brooklyn, is to hold a Mission at Rahway, N. J. of 10 days' duration, to begin Feb. 21st.

BROOKLYN.—On Jan. 20th the annual Sunday school entertainment occurred in St. Andrew's parish rooms, under the leadership of Miss Clara Hockey. The programme was in three numbers. "Aunt Jerusha's Family Album" was finely rendered by the little ones, and was followed by tableaux. "Fun in a Chinese Laundry," under the direction of Mr. Edward Bonton, was extremely amusing. This is the first of a series of four entertainments to be given before Lent in this live parish. The infant class, numbering over 160 children, have outgrown their quarters, and have been transferred to another room.

The rector, newly appointed, of St. Barnabas' church has instituted a collection of articles of gold and silver ware and of money, in order to obtain a new Eucharistic service. It has been announced that gifts in kind are not to be sold but will be melted down and used in the making of the sacred vessels.

The consecration of St. Mark's, Adelphi st., is expected to be on St. Mark's Day. The whole amount of outstanding indebtedness has been pledged, and every effort is being made to secure its entire payment before April 25. Its collection has been accomplished through many genuine sacrifices. The parish had its inception in the year 1850, when Brooklyn's population was 131,000; Bishop Whittingham having laid the corner-stone of the first edifice on June 24th, of that year. For six years Holy Trinity church extended financial aid, though at the end of that period unforeseen events threw the church upon its own resources. It has since remained independent. The first building was situated in Fleet place near Willoughby st., and in 1860 a frame chapel was erected on the newly purchased site at De Kalb and Portland aves. This was sold five years afterwards and the church of the Messiah bought, the latter rebuilding at its present location. Oct. 9, 1875, the Rev. Spencer S. Roche became rector, and has so continued, his work proving eminently successful. In 1885 the parish house was completed on lots adjoining the church. Guild rooms and the rector's study are on the lower floor, the entire first story forming the chapel and Sunday school room. The present neat and cheerful church building was erected in 1889, and the entire property of the parish is valued at \$75,000.

Milwaukee

Isaac L. Nicholson, S. F. D., Bishop

The church of the Nativity, North Milwaukee, was formally opened by the Bishop, with the office of Benediction, on the afternoon of the 2nd Sunday after Christmas. The Bishop preached an appropriate sermon, and was assisted in the service by the Rev. Father Gates, rector of Wauwatosa, who is placed in special charge of this new mission work, and under whose ministrations the services will hereafter be regularly held. The church building is singularly well built, and very attractive in appearance, both within and without.

The Rev. Canon Wm. Walter Webb, M. A., B. S., has been appointed acting president of the Nashotah Theological Seminary. Mr. Webb is the senior professor in the institution, occupying the chair of dogmatic and moral theology.

The Rev. Seth M. Wilcox, deacon, has been transferred to this jurisdiction from the diocese of Chicago, and has been licensed by the Bishop to officiate at St. Mark's church, Beaver Dam. Mr. Wilcox who was formerly a minister of the Congregational body, is preparing for Priests' Orders.

The Bishop has appointed the following officers at Kemper church, Darlington: Mr. E. G. Barlow, warden, and Mr. Charles F. Speed, clerk.

St. John's church, Sparta, was visited by the Bishop on the evening of Jan. 22d. The restored

and now re-opened church was rededicated with the office of blessing from the "Book of Other Rites and Ceremonies," licensed for use in this diocese. The improvements are most effective and useful, chiefly in the enlarged chancel. The church, which is now cruciform in shape—and there are only two others fully and completely so in the whole diocese—is a structure of much beauty and dignity. An interesting class of seven was presented for Confirmation by the priest in charge, the Rev. Father Ferguson.

Tennessee

Chas. Todd Quintard, D.D., LL. D., Bishop
Thos. F. Gallor, D.D., Bishop Coadjutor

SEWANEE.—At the close of the Trinity term, Bishop Quintard was presented with a massive and beautiful loving cup by the faculties and students of the University. It bears the following inscription:

To the Rt. Rev. Charles Todd Quintard, D.D. In commemoration of the thirtieth anniversary of his consecration to the episcopate; and in grateful recognition of his services as second founder of the University of the South, by the faculties and students of the University. Sewanee, 1865—1895.

Western Texas

Jas. Stephoe Johnston, D.D., Bishop

The Associate Mission inaugurated by Bishop Elliott embraces five points where services are held: Uvalde, Montell, Spofford, and Del Rio. At three of these, services are held at least on two Sundays a month, and the interest in the Church's work is now continuous, instead of broken, as it was two years ago when services were but monthly. To visit these five places, requires a journey by train and stage of over 250 miles. The Rev. Messrs. Senior and Ward are the clergymen in charge. During the past three years \$1,200 has been spent at Uvalde upon a rectory and fence, about \$350 at Brackett on a bell and a tower, while at Montell shutters and other improvements have been added to the church. During October and December of 1896, 27 persons have been "added to the Church" by Confirmation at Del Rio, Brackettville, and Uvalde, and signs are not wanting of others who wait but a little while to be also gathered in. For district missions, in this year this mission has sent in \$56.60, for general missions, about \$21; for episcopal residence, about \$50. The mission was evidently needed, and it has, so far, succeeded beyond expectation. It has given a new impulse to Church growth and progress in that section of country; it has created a common interest among the several missions included in it, and banded them together for united effort. The field, as far as natural difficulties are concerned, is a hard one. It is territory large enough for a diocese, sparsely settled, being to a large extent a stock country. Two needs are pressing. First, to pay off the \$500 debt upon the fence and rectory at Uvalde; and secondly, to help toward the building of a rectory at Del Rio. Were these two needs supplied, a marked advance would be made.

Missouri

Daniel S. Tuttle, D.D., Bishop

The Bishop having attained his 60th birthday on the 26th ult., a goodly number of the clergy, with their wives, and a few officers of the Woman's Auxiliary, were present at the usual reception at the episcopal residence, to present their congratulations and to express hearty wishes both for himself, personally, and as the head of the diocese. The large birthday-cake, which Mrs. Tuttle is always careful to provide, was lighted up by 60 burning tapers, each of which was finally extinguished by a separate guest as he, or she, gave utterance to a kindly wish for the Bishop's future; many of these were earnest and solemn, some facetious, and all doubtless sincere. The Bishop took occasion to give some statistics of the changes in the House of Bishops during the 30 years of his own episcopate, showing that nearly 100 bishops had been consecrated in the American Church since himself, while 21 of these had died, and he himself had risen from the foot of the list to within seven of the head by reason of the decease of so many of his seniors.

Albany

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

The 56th regular meeting of the archdeaconry of Albany was held in St. Paul's church, Albany, Jan. 18th and 19th. Owing to the death of a beloved daughter, Archdeacon Sill was unable to be present, and his place was taken by Bishop Doane. A missionary service was held on Monday evening, and was well attended. Addresses were delivered by the Bishop, by the Rev. W. C. Prout, and the Rev. Masakazer Tai, of Japan, for whom the Rev. Mr. Cole acted as interpreter. Tuesday's work was opened by a celebration of the Holy Eucharist, at 8 o'clock, followed by a short business meeting, at 9:45. After Morning Prayer was said, the Rev. Dr. Enos preached the sermon. An essay was read by the Rev. J. P. B. Pendleton, D.D., on "The Church and the ministry, the resultant of the Incarnation." The Rev. P. H. Birdsall read an interesting book review.

The 3rd annual convention of the Albany diocesan assembly of the Brotherhood of St. Andrew, was held in the church of the Ascension, Troy, Jan. 13th and 14th. At the evening service on Wednesday, the Rev. J. N. Marvin who is chaplain of the assembly, conducted the service. Mr. Silas McBee, 1st vice-president of the Brotherhood, made an able and instructive address, telling in eloquent words of the growing power of the organization. On Thursday, Morning Prayer was said by the Rev. James Caird, and there was a celebration of the Holy Communion. The Rev. S. M. Griswold delivered the charge to the Brotherhood. The following officers were elected for the ensuing term: Chaplain, the Rev. J. N. Marvin; president, Charles E. Allen, of the church of the Ascension, Troy; vice-president, B. J. Wemple, of Johnstown; secretary and treasurer, C. H. Hill, of Trinity church, Watervliet; executive committee, C. L. Simpson, Amsterdam; M. E. Hoyt, Lansingburgh; J. S. Smith, Cohoes, and John Simpson, of Schenectady. Essays were read on the "Boys' Department." Mr. J. S. Smith, of Cohoes, presided. The first paper, by Mr. G. F. W. Miller, of Watervliet, was entitled, "The need;" Mr. C. H. Hill, of Watervliet, spoke on "The method," and the Rev. Dr. C. M. Nickerson treated the subject of "The reward." An interesting discussion followed, in which several clergymen took part. The Rev. Dr. E. W. Maxcy made an address.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

CHESTER.—The 194th anniversary of the dedication of St. Paul's church was celebrated on Sunday, 24th ult. The historical sermon was preached by the rector, the Rev. Francis M. Taitt, from the text, Isaiah liv: 2. Special music was rendered by the choir, and the chancel was handsomely decorated. The original church building was erected on the south side of 3rd st., east of Market st., directly opposite the present structure, and near the spot where the monument of John Morton, one of the signers of the Declaration of Independence, stands. The land was used, prior to the erection of the church edifice, as a burying-ground by the Swedish colonists, and after the removal of the church to the north side of 3rd st., it became again a place for burials, and so continues at this day. The foundation stone of the church was laid July 2, 1702, and the structure was completed in January, 1708. The first sermon was preached in the church by the Rev. John Talbot, on Sunday, Jan. 24, 1703, who named the church St. Paul's, it being the eve of the Feast of the Conversion of St. Paul. The Rev. Evan Evans had been appointed "pastor" in 1703, and was succeeded by the Rev. Henry Nichols, in 1704, who owed his appointment to the venerable "Society for the Propagation of the Gospel in foreign parts." Notice was served in 1762 that unless more suitable accommodations were provided for the clergymen, the Society would withdraw them. To raise the necessary funds several hundred prizes were offered that same year. In 1745, a bell tower was added to the church. July 25, 1849, the corner-stone of the present building

was laid. In 1872 the church edifice was enlarged, and on April 30, 1873, the Rev. Henry Brown, D.D., now rector *emeritus*, became the incumbent, and was succeeded, in 1894, by the present rector. Since its foundation, in 1702, the church has had 28 rectors.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

A large congregation gathered at St. Paul's church, on the evening of the Feast of the Conversion of St. Paul, for the annual parish festival service. Choral Evensong was beautifully rendered, with orchestral, as well as organ, accompaniment. The rector, the Rev. Alfred Harding, read the annual report of the guild, a general organization comprising as its chapters the various societies at work in the parish. A gratifying account was given of what has been done both within and outside its limits during the past year, the amount of money used being about \$2,000. The sermon by the Bishop of Washington was an earnest setting forth of some lessons drawn from the life of the great Apostle. The Bishop spoke briefly of the history of the parish, and of the difficulties and obstacles encountered in the effort to build up a free church, which he believed to be the true ideal. Those who, 31 years ago, founded St. Paul's as a free church must have been men of faith and prayer, or it would not be what it is to-day, with its beautiful church and parish house, its well-trained choir, and all that gives it a position of influence in the diocese. The Bishop concluded the service with the collects from the Institution Office for the rector and congregation, and petitions from the Prayer Book, adapted for the special needs of the suffering Christians in the Turkish Empire. Many gathered in the parish hall for an informal social meeting and an opportunity of greeting the Bishop.

In the parish of the Epiphany, the rector, the Rev. Dr. McKim, has established a very effective agency for increasing missionary contributions. It is called the "Macedonian Phalanx" (representing steadiness and devotion to missions), and any one who signs a pledge to give 25 cents or more quarterly for the cause of missions, becomes a member, and receives four envelopes, numbered and marked, in which the contributions are to be placed in the offertory. Contributors may specify, if they wish, how much of what they give shall go to each of the three great branches of missionary work—diocesan, domestic, and foreign. All that is not so designated is divided among the three, according to the rector's judgment. During the year since the plan was established, 114 persons have enrolled themselves in the phalanx, and the contributions have amounted to \$819.35. This fund has been a great help in increasing the missionary contributions of the parish.

Olympia

Wm. Morris Barker, D.D., Bishop

PORT TOWNSEND.—There was a very full attendance upon the Christmas services at St. Paul's church, especially at midnight Communion. The number of communicants was 58. Ivy and large ferns were lavishly used for decoration instead of the more sombre evergreen, while white and yellow chrysanthemums harmonized with the altar cloths. In addition to the adult quartette, a girl choir, established during the past year, gave pleasing evidence of the efficient and careful training received from Mr. M. S. Dobbs. The interest felt in the church by the captains of several large vessels now lying in the harbor, has taken visible form in their generous renovation of the exterior of the church building. The rector, the Rev. B. O. Baker, has not only been active in good works, including very frequent services in Port Townsend, but in the outlying districts of the parish that extend two miles on either side of the city limits. Last summer 30 days were spent in journeying from one settlement to another, or in visiting isolated homes, resulting in many services and 25 Baptisms. These services were greatly appreciated, and attracted many people from points far distant from the place of meeting. On one occasion, a saloon was cleared out for

the purpose of holding service, and made beautiful with potted plants and flowers, while a box served as pulpit. Many of the people of the mission stations are poor and without Prayer Books, but everywhere great interest was shown in Dr. Baker's ministrations, and a spiritual harvest crowned the labors of the summer. In addition to these labors, numberless demands are made upon his time for his services as a physician by the poor or friendless; calls that, together with appeals for charity, meet with an unflinching and generous response.

Connecticut

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

HARTFORD.—Mr. Chas. Noel Flagg is at work on portraits of the benefactors of Trinity College. He has already completed two of these portraits, those of Mr. and Mrs. Keeney who gave large gifts to the institution, and is soon to begin a portrait of Mr. Northam, after whom Northam Towers are named. There are several others to come, all of which, when completed, will be hung in Alumni Hall.

Massachusetts

William Lawrence, S. T. D., Bishop

EPISCOPAL VISITATION

FEBRUARY

3. A. M., evening, St. John's, Saugus.
7. A. M., St. Stephen's, Boston; evening, St. John's, Winthrop.
13. Evening, St. John's, Wilkinsonville.
14. Worcester: A. M., St. Matthew's; P. M., St. Mark's; evening, St. John's.
28. A. M., Christ church, Fitchburg; P. M., St. Mark's, Leominster; evening, Waltham: Christ church and church of the Ascension.

BOSTON.—One of the most interesting meetings of the Episcopalian Club was held Jan. 25th at Hotel Brunswick. The Hon. H. M. Lovering, president of the club, announced as the topic of discussion, "The Church Army." He thought this army, like all exotics, must adapt itself to the varying conditions, the environments, of the country into which it has been imported. The main function of religion is the salvation of souls. If the Church Army fully accomplishes that, it will be hailed with delight, and supported by a strong hand. Bishop Courtney, the next speaker, rejoiced to find the laymen of the Church taking a very active part and interest in Church work, and endeavoring to show that interest by co-operation with the activities of the Church. He defined Christianity to be a missionary enterprise, and a life of service. If any organization can be formed by which this Christian life may be given freer play, we are doing the best possible thing for the regeneration of the world by encouraging it. The Rev. Dr. Edward A. Bradley, of New York, defined the missionary work of the Church Army. The conversion of men is a change of heart, not emotionalism or the spasm of feeling. The Army is needed. It is the Church doing its work and going to the masses. The Rev. Drs. Van de Water and E. Walpole Warren, of New York, made addresses endorsing the Army, and Gen. H. H. Hadley gave in detail its working and the opposition it is making to the American saloon system. The Rev. William G. Thayer, head-master of St. Mark's, Southborough, did not believe in the Army as a separate organization, and declared the Church itself should be the Army.

Bishop and Mrs. Lawrence held a reception for the clergy of the diocese, at their residence, 122 Commonwealth st., on Jan. 25th.

The archdeaconry met at the Diocesan House Jan. 29th, the Bishop of the diocese presiding. The Rev. Dr. Parks presented the matter of endorsing the Arbitration Treaty, and a committee of five were appointed, consisting of Bishop Lawrence, *ex-officio*, the Rev. Drs. Parks, Slafter, Benson, Percy Browne, and Doane, to consider the subject. This committee reported a series of resolutions, which were adopted and will be forwarded to Congress.

LYNN.—On Sunday morning, Jan. 24th, in St. Stephen's church, Bishop Lawrence administered the rite of Confirmation to 14 persons. During his address, the Bishop alluded to the recent Arbitration Treaty between England and America, and commented favorably upon it.

Virginia

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

St. Andrew's church, Richmond, which is in a poor quarter of the city, has maintained for the past two years an excellent reading-room open to the public. Besides most of the leading magazines and periodicals, an exceedingly good library of about 1500 volumes has been accumulated, to which additions are constantly being made. There are 325 names on the library register. The room is spacious, well heated, lighted, and comfortable in all its appointments.

Fond du Lac

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

ONEIDA.—The Sisters of the Holy Nativity who have been working among the Indians at Oneida for the past two years, being about to leave, the wardens and vestry, with the Rev. Cornelius Hill, all of whom belong to the tribe, sent to the reverend Mother the following resolution:

We, the vestry of Hobart church, deem it a privilege to express the gratitude of the people of the church and others for every movement that the Sisters made while with us. . . . Words cannot express our gratitude in full. There are people who say that even their presence alone was a blessing. We are greatly grieved that they must and are about to leave us. We hope that in the future we will again be blessed with their presence.

News has been received to the effect that the Rev. S. S. Burleson, missionary at the Oneida Indian reservation, is dying. Father Burleson, as he is known, is one of the most notable clergymen in the West, principally by his work among the Oneidas, to whom he was sent ten years ago. In early manhood he studied medicine, and afterward took up law and was admitted to the bar, and practiced for a time at Red Wing, Minn. He gave up the law to enter the ministry, and was ordained by Bishop Whipple, in 1868. He came to Wisconsin in the '70s, and was for a time stationed at Sussex. Ten years ago he was sent to the Duck Creek reservation, where he soon became a power among the Indians committed to his charge. His early education in law and medicine enabled him to assist the Indians in temporal matters, and in this way he gained great control over them. Father Burleson has a family of five sons and three daughters. Four of the sons have entered the ministry, and the fifth is now studying for orders.

Central Pennsylvania

Nelson S. Rullson, D.D., Bishop

The archdeaconry of Harrisburg met for its winter session in St. Paul's church, the Rev. L. F. Baker, rector, who is the present archdeacon. The opening service was held on Tuesday evening, Jan. 19th, the special preacher being the Rev. Woolsey Hodge, of Philadelphia. Taking as his text the words, "Feed My sheep. Feed my lambs," he delivered an eloquent and practical discourse on the reciprocal relations of pastor and people in the discharge of pastoral duty. At 10:30 the next morning the Holy Communion was celebrated, the sermon being preached by the Rev. E. J. Roke. At 2 P. M., the archdeacon made a report, and presented a statement from the treasurer of the Board of Missions, showing the urgent need of prompt and liberal response to this important work. Reports of their various fields were made by the missionary clergy present, showing a gratifying condition of affairs, notwithstanding the severe stringency of the times. An essay was read by the Rev. T. B. Angell on "The adaptability of Church doctrine to advancing thought." An invitation to hold the next quarterly meeting in St. Luke's church, Mechanicsburg, was accepted. At 7:30 P. M., a missionary service was held, at which addresses on "The attitude of the Church towards social conditions, towards capital, and towards the working man," were made by the Rev. Messrs. Woodle, Kilgour, and Ege. The vested choir of the parish rendered efficient aid at the various services.

The committee on division of the diocese, appointed at the last convention, recently held

its first meeting in St. Stephen's church, Harrisburg, and organized by the election of the Rev. Dr. L. H. Jones as vice-chairman, the Bishop being chairman, and the Rev. G. C. Foley as secretary. A circular has been issued containing various questions, in order to ascertain the sentiment of the different parishes towards the proposal, and the steps they would take to render it possible should it be considered desirable.

The Rev. Geo. C. Foley, rector of Trinity church, Williamsport, has been invited to deliver one of the Reinecke lectures at the Virginia Theological Seminary. The date of the lecture will probably be some time in February.

PARADISE.—The new edifice of All Saints' church was opened for the first time for divine service on Jan. 10th, the rector, the Rev. R. L. Chittenden being assisted by the Rev. P. J. Robottom who delivered an appropriate and interesting address. The church is of stone, with a seating capacity of 200. Many of the windows are memorials. As there is no debt resting on the building, its consecration is looked for at the Bishop's next visitation.

WILLIAMSPORT.—The Rev. E. H. Eckel who assumed charge of this old and important parish of Christ church on All Saints' Day last, is meeting with much encouragement in his work, all departments of parochial work showing increased activity and efficiency. A parochial branch of the Woman's Auxiliary has been organized under the presidency of Mrs. J. V. Brown, with about 50 members. A new parish directory has been prepared, which shows about 350 families in the parish, including its mission of St. John's chapel.

SCRANTON.—St. Luke's parish has recently received a handsome gift from Mrs. Tripp, of \$2,500, to be invested and known as the Tripp Memorial Fund, the income to be at the disposal of the rector for charitable purposes. The fund for the parish house grows steadily, and it is hoped to proceed with its erection in the spring. The Rev. J. M. Koehler has recently paid a visit to the deaf-mutes of the parish and vicinity. A good congregation and an earnest service was followed by a reception and social in the parish room, under the able direction of Mrs. H. H. Coston. St. Mark's, Dunmore, a mission of this parish, with a handsome church and rectory, is enjoying a season of growth and prosperity, the recent additions of families and individuals being numerous. A new mission work has also been incorporated, under promising conditions, at Olyphant, a suburb of Scranton. A Sunday school has been organized and is largely attended.

WILKES BARRE.—In the recent disastrous fire by which St. Stephen's church was entirely destroyed, perhaps the most serious loss was in the destruction of the numerous handsome memorials in the form of windows and furniture. Practically every accessory of worship was of this character. It is hoped that many will be replaced by the former donors who are still members of the parish. The vestry have called Mr. C. M. Burns who had charge of the previous reconstruction, into consultation, and the many friends of the parish confidently hope that an even larger and handsomer structure may rise from the ashes of the old.

POTTSVILLE.—The contractor has completed the roof for the new building of St. Paul's chapel, Mechanicsville, a mission of Trinity parish, and it is hoped that the edifice will soon be ready for occupancy.

Dallas

Rt. Rev. A. C. Garrett, D.D., LL.D., Bishop

Sunday morning, Jan. 24th, Bishop A. C. Garrett visited the church of the Holy Cross, Paris, the Rev. Julius W. Bleker, rector, preached to a large congregation, notwithstanding a cold wave and drop in temperature of 20 or 30 degrees, and confirmed six persons—four young people and two adults. The Bishop then passed on to Clarksville, 30 miles east, for evening services.

Quincy

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

At the call of the president, Bishop Burgess, the trustees of Jubilee College met at Knoxville on the 26th. The Rev. Drs. Sweet and Leffingwell, with the Bishop, were present, the only other surviving trustee being the Rev. John Wilkinson, now residing in Missouri. Since the last meeting in 1889 the Board has lost four members by death; the Rev. Dr. Morrison, and Messrs. S. Corning Judd, Joseph Mayo, and Henry Chase. To fill two of these vacancies the trustees elected Mr. Rodney R. Moss, of Jubilee, and Judge Lucian Adams, of Rock Island. The resignation of Mr. Wilkinson was accepted. The treasurer's report showed a large amount expended for the repair and care of the property, with a balance on hand in the Savings Bank of about \$600. The Rev. J. L. Whitty, curator, reported progress in the school which he is endeavoring to build up in the college property. Services are regularly maintained by him in the chapel, of which the parish has the use. The Board adjourned to meet in Rock Island in May.

Ohio

Wm. Andrew Leonard, D.D., Bishop

At the last meeting of the Standing Committee of the diocese, unanimous consent was given to the consecration of the Rev. J. D. Morrison to the episcopate of the missionary jurisdiction of Duluth. Four candidates were received for Holy Orders, one a minister from the Cumming's movement and another from the Baptist ministry.

On Wednesday evening, Dec. 23rd, the annual dinner of the Kenyon College Alumni Association of Northern Ohio was held at the Stillman, Cleveland. Prior to the dinner the annual meeting was held, at which the following officers were elected: President, Hon. J. A. Ricks; first vice-president, J. M. Henderson, Esq.; second vice-president, Hon. James Lawrence; secretary and treasurer, Mr. Alfred H. Granger; historian, the Rev. John Skilton.

The Rev. C. C. Kemp, rector of St. Luke's, Cleveland, who soon after Christmas went to the hospital suffering dangerously from appendicitis and submitted to an operation, is now recovering.

New church buildings are in process of erection at Youngstown and Niles. At the former, the outlay, nearly all of which is now provided for, will be in the neighborhood of \$85,000. There is also in this parish a Church club of some 60 members.

The Cleveland convocation met at All Saints' church, Jan. 19 and 20. On Tuesday evening an address was given by the Bishop on British Christianity before Augustine. The offerings at this service were for missions in the diocese. On Wednesday, early Celebration at 7 A. M. was followed by Morning Prayer and litany at 9 A. M.; second Celebration at 9:30 A. M., with an address by the Bishop. Reports from parishes and missions within the convocation were then given. The clergy were present in full force, with an unusually small representation of the laity. One of the most interesting reports was that pertaining to All Saints', Cleveland, showing the great progress which the parish has made in regard to its material interests during the last two years, under the rectorship of the Rev. W. Rix Attwood. At the afternoon session a paper was read by the Rev. F. C. Eldred on "The principles of parochial finance," and another by the Rev. C. F. Brookins on "The present importance of the Pastoral Epistles." The former of the two called out a vigorous discussion upon the comparative merits of the pew renting and the free seat method of parochial support. In the evening the dean, the Very Rev. Francis M. Hall, gave a brief address, in which he congratulated the rector and the people of All Saints' church upon the good work that they are doing in the upbuilding of the parish. The missionary sermon was preached by the Rev. Wemyss T. Smith, with fervid earnestness in thought, expression, and delivery.

The Living Church

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

IT has been rumored for some time that Pope Leo XIII. was meditating a bull on the temporal power of the Papacy, declaring it to be a Catholic dogma; that is, a part of the Faith necessary to salvation. But it is now announced that the promulgation of such a dogma has been suspended, and the Church under the Roman obedience will be left in ignorance, as it has been for nineteen centuries, as to whether the temporal sovereignty is or is not a part of "the Faith once delivered to the saints." It will be recalled by the readers of Purcell's life of Cardinal Manning that the cardinal was at one period eager to obtain a decision affirming the necessity of the temporal power, but in later life he seems to have had serious doubts both as to its truth and utility. It is passing strange that it should be thought necessary that he who claims to be the vice-gerent of Him who said, "My kingdom is not of this world," should be at the head of a kingdom of this world, and that the doctrine of Christ cannot be complete except when this necessity is acknowledged.

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THE *Sacred Heart Review* (Papal) having challenged THE LIVING CHURCH to produce a single case in England or America where, before the Vatican Council, Catholics "were constantly taught that papal infallibility was not and could not be a part of the Creed of the Church," the challenge, which we had overlooked, was taken up by *The Arrow*, of New York, which under the title, "Dead Easy," produces the well-known quotation from Keenan's Catechism, using an edition published in New York in 1848, under the approval of the R. C. Vicar Apostolic of Eastern Scotland, by James Kyle, V. A., N. D. S., and by the Most Rev. John Hughes, D.D., Archbishop of New York, pp. 305, 306. This quotation is as follows: "Q. Must not Catholics believe the Pope in himself to be infallible?" Ans. This is a Protestant invention; it is no article of the Catholic Faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is by the bishops of the Church." After the Vatican Council in 1870 adopted this "Protestant invention" as a dogma of faith, this question and answer were dropped from the next edition of Keenan's Catechism.

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THE Archbishop of York issued an important New Year's Pastoral. His references to the recent papal bull are particularly striking. His clear, straightforward, ringing summary is most inspiring. The controversy, with this bull as its result, he sets down as the special gain of the Anglican Church during the past year. That result, he speaks of as sorrowful for Rome itself, but rich in strength and blessing to the Church of England. "We have stood face to face with Rome on her own platform. She has challenged our title deeds; we have vindicated them to the utmost; we have learned the weak points in her own." He thinks the attitude of the Anglican Church towards Rome will be henceforth distinctly different and far stronger than in times past. "The unthinking Protestantism" of the past, "sometimes very ignorant and narrow and not always wholly just," will now give place

to a much stronger position. "We have learned afresh 'wherein our great strength lies,' not in our national position, which is not free from collateral perils; not in our ancient endowments, which may not be an unmixed good; but in our divinely accredited position as a true branch of Christ's Holy Catholic Church bearing His commission and armed with His authority. Every link is strong and clear in the chain which unites us with the Church of the Apostles. From generation to generation we pass on the torch of His truth and transmit the inheritance of His grace, as we send forth His priests to be faithful dispensers of the Word of God and of His holy sacraments; to proclaim to men and to present before God the one perfect all-sufficient Sacrifice for the sins of the whole world."

The Archbishop is no doubt right in thinking that the true position and claims of the Anglican communion are coming to be understood as they never were before by the people generally. What has been vindicated in theological treatises and in Church papers and periodicals could never reach more than a limited audience. But the course of things during the last two or three years, culminating in the papal condemnation of Anglican Orders, has drawn the attention of everybody to the crucial subject of the real character of the claim of Catholicity for the Church. People who have never before thought of the meaning of Apostolical Succession or have dismissed it as a mediæval superstition, begin to understand that it is of fundamental importance. In like manner, now that the Church of Rome has pointedly assailed the priesthood of our own communion, the doctrine of priesthood is coming to be understood by many who never understood it before. This kind of knowledge is increasing more and more. And the mass of literature to which this controversy has given rise is in everybody's hands. "It has brought within the reach of all, clear statements of Catholic truth, and is binding together in a closer bond of brotherhood the members of our ancient national Church." The Archbishop's words are clear, calm, and confident. For him the position of the Anglican Church is unshaken and unshakable, and it is the Roman mission, in England at least, which is under challenge to prove its right to be there. Yet in this Pastoral there is a lofty spirit of charity. There are no bitter words, no sneers or taunts, not one expression which its author can ever wish to have left unsaid. This is in striking contrast with the little-ness which has been exhibited by some of the Roman controversialists, and also, we regret to say, with the ill-tempered and undignified utterances of certain of our own ecclesiastics. Nothing could be better than the Archbishop's closing words in this division of his address: "We appeal to a higher tribunal, and we await the issue in the spirit of the angelic message of this holy season, 'Peace on earth and good will toward men.'"

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Controversy

THE common idea that theological controversy is liable to be attended with a special degree of asperity has given rise to the expression *odium theologicum*. The truth probably is, that to those who were familiar with the Gospel precepts of patience, forbearance, and longsuffering—who had read the injunction to "speak the truth in love,"—any exhibition of heat and pas-

sion on the part of professed champions of divine truth seemed so extraordinary that the extent and intensity of it was magnified until it came to be supposed that theological questions were peculiarly liable to arouse asperity. Whatever may have been the case in days gone by, when almost all controversy, not strictly personal, was in some way connected with religion, it is certain that at the present day religious discussions enjoy no monopoly of odium. There is an *odium scientificum*, if we may be allowed to coin the expression, an *odium criticum*, an *odium archæologicum*. Some notable examples are before us just at present. A learned and brainy Scotch Presbyterian minister, the Rev. Mr. Baxter, has written an answer to Wellhausen's chief positions by which that distinguished critic would turn Old Testament history topsy-turvy. Mr. Baxter's work is undoubtedly able, and has been accepted in many quarters as unanswerable. It is written in a very frank and vigorous style, but cannot be accused of making any kind of personal onslaught. Prof. Wellhausen feels personally aggrieved. This is the strain in which he writes: "Baxter's object is not to understand, but to refute, me. In this endeavor he can count upon a circle of readers who detest me, and never soil their hands with any book of mine; who have no wish to learn to know me, but would gladly see me crushed. What a pity that in the present age I can no longer be burned at the stake! In any case, the truth would not be burned with me." We submit that this is mere childishness, though it is true that to pose as a martyr is, with some persons, more powerful than any argument. If Prof. Wellhausen thinks Baxter mistaken, he ought to point out his mistakes and expose his fallacies; if he thinks him beneath notice, let him pass without notice to merited oblivion. But to insinuate that his antagonist would desire to "crush him," or to "burn him at the stake," is not an admirable method of controversy.

In another direction a pair of eminent scholars have fallen out in regard to the "Italian Band," Acts x: 1. These are Prof. Ramsay, of Aberdeen, and Prof. Schurer, of Giessen. The question would seem to have little importance to gentlemen who have no belief in the inspiration of St. Luke, as certainly these two scholars have not. At least, there seems no possible reason why it should not be discussed without any sort of feeling. In this instance there is a certain degree of superficial urbanity, and it must be said that Prof. Ramsay can hardly be accused of violating the amenities. He speaks of the rival professor as "distinguished," of "high reputation and immense erudition," which makes it the more to be regretted that his verdicts should sometimes be "contrary to the evidence," that a conjecture of his, in a particular case, should be "hasty," and an argument "devoid of force," and that he should indulge in "a series of conjectures," which the great Mommsen, according to Prof. Ramsay, has pronounced to be "erroneous in every respect." It would appear that the eminent Schurer can hardly believe his eyes when he reads Prof. Ramsay's article. He is amazed and indignant that any one should presume to speak of him, a man accustomed to unquestioning deference, as guilty of incorrect verdicts, forceless arguments, and hasty conjectures. "Dr. Ramsay," he says, "has for some time felt, and still feels, the need of refuting me on every possible occasion."

Dr. Ramsay's supposed proof of his position "proves absolutely nothing as against" Dr. Schurer. Whatever else Dr. Ramsay has said "consists of nothing but confident assertions and personal affronts." As to the great Mommsen, whom the Aberdeen professor called into court, Prof. Schurer is not in the least overawed. In the first place, Dr. Ramsay does not understand Mommsen; in the second place, Mommsen is himself mistaken; and in the third place, there is, after all, no difference worth speaking of between Schurer and Mommsen. Prof. Ramsay has "made a big story" out of nothing.

When these solemn scholars, who are nothing if not scientific, are capable of cutting each other up in this way, it seems sadly certain that asperity in controversy is congenial to human nature. If such a spirit shows itself in connection with a matter which, from the point of view of the contestants, is of very trivial consequence, what better can be looked for when the matter at stake is regarded as of vital importance, when, for instance, one, or both, of the parties is convinced that in the issue of the conflict is involved the salvation of the human soul or the honor of Almighty God? Surely, in such a case, it requires a great deal of grace "to speak the truth in love." Yet, while we may acknowledge the difficulty of self-restraint, it is clear that bitterness and ungenerous judgment of motives are not defensible. The cause of righteousness is best advanced when its restraining power is most evident in the methods and the speech of its defenders. Contend for the truth we must, and with all our strength and power, but always with charity to the persons of those who oppose themselves.

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Five-Minute Talks

BY CLINTON LOCKE

CII.

YOUNG men seem to me to be preached to death, while young women are much let alone by pulpits. I do not wonder, when you think how woman's rights and wrongs are crammed down our throats in the public press and in public meetings. I never was so sick of anything as of the woman question. But after all, young women form a most interesting class in the community, and I am going to talk a little to one division of young women; namely, working girls. Fashionable girls may say to me: "We certainly come under that head, for we work hard from morning until night at the 'Lady come to see' business and the party business and the theatre business." Yes, I know all that; and I know, too, that many of you also work hard at very noble causes, and are the main helpers in many an unselfish scheme; but for this time we will understand by the term "working girl" a woman obliged to be dependent on her own exertions for a living, and occupied in some other way than domestic service. Thank God, the times have passed when a working woman was looked down upon, when it was thought that all a woman could do was to scrub and cook and nurse children and sew. Now there is scarce any trade or profession where she is not making headway, and many departments of business are entirely given over to her. Her pay is constantly rising, and her absolute necessity as a factor in business life is every day more apparent.

One of the first things I would say to working girls is: "Do your work well." There is this great difference between young working men and working women: The former expect to keep on at that work, and the latter look on it as only a temporary expedient, which they will give up at the time of their marriage, which they, very properly and naturally, think will sooner or later occur. This has a tendency to lead young working women to learn a thing only superficially, and to do it just well enough to be kept at it. I do not mean that women deliberately resolve not to be thorough, but an unconscious influence says to them all the while: "It is not worth all the attention necessary to attain perfection, for I shall soon be leaving this, and will not think of it again." Now this is un-Christian and unsound reasoning, and is only covert dishonesty—only a roundabout way of deceit. Doing a thing well is not only good for the work and for your employer's interests, but it is good for you, for your character, your truthfulness, your consistency. So take my advice, and do what you have to do as well as you possibly can.

Then, do not be so independent, as you call it (though very often it is simply impertinent), toward the customers whom you serve. The unbearable manner, the disdain, not in words, but in looks, the inattention, of many women clerks in the shops, is a subject of general complaint. I grant that you are very much tried by the unreasonableness and the utter disregard of your feelings shown by the women on whom you wait, but men clerks have to bear the same, and yet they never act as you do. You often hear people say they would much rather be waited on by a man than a woman. It is simply because of the lofty indifference as to whether they are suited or not with which some women treat their customers. So many of you seem to be afraid you will not be thought "ladies." Now all that is very absurd. One of the first marks of a lady is patience, courtesy, calm endurance of disagreeable things. This word "lady" has been so abused of late years that in the best society you seldom hear it. A party of duchesses and countesses in England would speak of themselves, and be spoken of by their friends, as women, and it is the same in this country. Do not be guilty of the amusing folly of calling yourself a saleslady or a forelady. You laugh, yourself, at wash-lady and cook-lady, and the whole community would laugh if the foremen in the factories where you are employed took to calling themselves "fore-gentlemen." A friend of mine was quite taken aback when she was told that her "swill gentleman" wished to see her in the back yard. Never be ashamed of the noble word "woman." It seems to me to convey more than its equivalent in any other language; that dignity, that reserve, that trust, that sweet helpfulness, which gather around you wherever your sex is mentioned in public or private.

Never be bold, brazen, boisterous. I do not ask for you the aristocratic exclusion and freezing coldness of the class of Vere de Vere. I grant that far freer manners and far more general companionship belong to you, and that stiffness and primness would sit ill upon you, but never forget, by all that you hold dear, that a girl's life must be veiled ever in that holy tissue which we call modesty and maidenly reserve. I see girls whom I know to be thoroughly respectable, who positively

invite the advances of bad men by their stare, their laughter, their loud speech and manner, in public places. Think often of the homes you will be called upon to found and preside over, for that is your normal future. Take care of your health for the sake of the children you may have. Cultivate habits of neatness in person and surroundings, for these things will help keep your husband at home, and learn economical and palatable cooking, how to buy, how to make the most of a little. And under all this put the solemn consecration of your life to the service of the Son of Mary who was the Son of God.

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That "Outrageous Statement"

WE give below some correspondence from the Boston *Advertiser*, relating to Dr. Abbott's letter which we republished last week:

To the Editor of the Advertiser: On Jan. 9th, I received my copy of the January issue of *The Church*, and read with great regret its article on *The Church Kalendar*.

I immediately wrote a letter to the editor of *The Church*, protesting against the article as at once unwise and unjust.

This morning a friend has sent me a copy of *The Advertiser* of Jan. 11th, in which I find this article from *The Church* copied.

As there will be no issue of *The Church* until next month, it has seemed to me wise to ask space in your valuable paper for the substance of my letter to that paper.

In the first place, I think the article an unwise one, inasmuch as it is likely to give a false impression of the intention of a newspaper, the advent of which, I am sure, many of us welcomed. Of course, as I have no relation to *The Church* beyond that of a subscriber, I have no right to speak of its policy, but for one, I was under the impression it was founded in order to give an opportunity to men quite opposed to the views of *The Church Kalendar* to express themselves as to the real position and work of the Episcopal Church in particular, and of the Church at large. But this article seems to me to have fallen to a lower plane. To attack *The Church Kalendar* is to advertise it, whereas, all that is needed is that it should be let alone, and serious minded men will judge whether it is fair representative of the Church of Hooker and Andrewes, of Butler and Maurice, of Arnold and Brooks.

Again, it seems to me that the article was unwise in calling attention to the Bishops' Letter of 1894, and in presuming to attribute a motive to the Convention which refused to approve it. That letter was re-affirmed by the House of Bishops, and it has the authority which the names of the eminent gentlemen who voted for that re-affirmation (to quote Mr. Olney's famous phrase) gave it, and no other. If it had been approved also by the House of Deputies it would have had the authority which comes from the concurrent action of the two Houses of the General Convention, and, in my judgment, the effect upon the Episcopal Church would have been disastrous.

The motives which led the large majority of the House of Deputies to vote to lay on the table the proposition to approve that Letter were no doubt of a very varied character, but it may well be supposed that one motive was the chivalrous desire on the part of men who entirely approved the Letter to save some of their brethren from a position which would have been at once painful to them and dangerous to the peace of the Church.

This being the history of the Letter, it seems to me entirely unwise now to call attention to it as if the views of the editor of *The Church* had been approved by the Episcopal Church at large.

While I agree that the Letter was most unfortunate in its expressions and indefensible in certain of its statements, I think it is a poor return

to the friends of the Letter for their action in convention, to publish such an article as appeared on the first page of *The Church*. To call the Bishops' Letter of 1894 a "forged Pastoral," is to bring a charge of fraud, either against the bishops who first signed the letter, or against the House of Bishops at large.

While I cannot believe that such was the intention of the editor of *The Church*, at the same time a man must be held responsible for what he says, and, in my judgment, such an outrageous statement demands an apology on the part of *The Church* to the Church. Yours, etc.

LEIGHTON PARKS.

Boston, Jan. 14.

To the Editor of *The Advertiser*:—The letter of the Rev. Dr. Parks, in your issue of to-day, with its comments upon your recent reprint from *The Church*, leaves something more to be said.

Dr. Parks protests against the article in *The Church* "as at once unwise and unjust." Its worst fault is that in so far as it relates to the Bishops' Pastoral it is wholly incorrect. The wonder is how so many errors of statement could have been crowded into so short a paragraph. Dr. Parks thinks that "an apology" is demanded. It is rather a retraction that is called for; a simple apology is not sufficient. If the retraction is not forthcoming (and that speedily), those who hold the names of the bishops dear can surely do no less than present the culprit or culprits for trial.

Dr. Parks would seem to sympathize with one of the worst features of this "outrageous statement" when he says, "I agree that the Letter" (the Bishops' Pastoral of 1894) "was most unfortunate in its expressions and indefensible in certain of its statements." We hope that he did not make this criticism when he read in his church from the Pastoral of 1895: "Beloved brethren, we, your bishops, have recently addressed to you, and do now re-affirm, a Pastoral Letter, dealing chiefly with two of the great fundamental verities of the Christian Faith; the dwelling among us of the Word made flesh, 'conceived by the Holy Ghost and born of the Virgin Mary,' and the inspiration of the written Word of God, in which the Holy Ghost speaks by the prophets; two truths which underlie Christianity, and without which God has not been fully revealed to man."

This Pastoral Letter has something more than "the authority which the names of the eminent gentlemen who voted for that re-affirmation give it." It is not simply a vote; it is the united voice of the House of Bishops speaking to the whole Church. The "Pastoral Letter" is drawn up at the request of the House of Deputies without the requirement from them of concurrent vote on the part of their House in order to its adoption, and when it is solemnly read to them at a joint session of the two Houses, they practically accept it without formal action. With this *imprimatur*, it is then read by requirement of canon in every parish in the land.

The only sympathy we have with the editors of *The Church* is in the unpleasant surprise which Dr. Parks' letter must have given them. Painful are the wounds received in the house of one's friends. If the friends of the editors of *The Church* had not persistently criticised the Pastoral of 1894 (which was written, by the way, on account of happenings in this diocese) these editors would never have been so bold as to get themselves into their present peck of troubles.

Ninety-nine per cent. of our Church have all along been most grateful for this Pastoral. From the first the very small opposition to it has been practically confined to the diocese of Massachusetts. Wm. B. FRISBY.

Boston, Jan. 16.

To the Editor of *The Advertiser*: As the writer of an editorial in the last number of *The Church*, which has been the occasion of some criticism in your columns, I am authorized by the Board of Editors to say that the position there taken represents their views.

This is not the place to discuss questions of fact or opinion. The only point which seems to

call for explanation is the possible misunderstanding of the phrase, "The forged Pastoral of 1894."

The fact is that this "Pastoral," issuing, not from the Church, but from certain of the bishops, yet being sent in the form of the usual Pastoral to every priest in the Church, gave the impression to many that it carried the canonical obligation of a real Pastoral. Nothing was farther from the mind of *The Church* than to attribute to the bishops the perpetration of conscious fraud, and as the language requires no such interpretation, explanation only is in order. As to personal motives on the part of the bishops or others, *The Church* has never questioned the honesty of all, nor the chivalry of some, nor the charity of others.

In view, however, of the fact that the phrase has been misunderstood, the editors desire to express their regret that language was used so open to misinterpretation. They are sincerely sorry to have hurt the sensibilities of those whom they had no desire to offend. Yours,

JOHN W. SUTER.

Boston, Jan. 18, 1897.

Letters to the Editor

A WORD FOR THE BOY CHOIR

To the Editor of *The Living Church*:

The following from your Kentucky correspondent: "Dr. Jewell's protest against the modern fad of substituting choir boys for the function of the pulpit is a most timely word of warning," struck me as either funny or mysterious, seeing that I, myself, have instituted and am maintaining a boy choir. Has there been a "chiel amang us taking notes," and writing a "leetle sarkastical?" Or was the writer simply applying my general protest against the intrusion of music into the church as a mere attraction? If the latter, he was justified in the application of the protest to the boy choir whenever introduced as a mere crowd-drawing card. I do not recall having mentioned the boy choir in my letter, but the principle involved bears alike on any choir, solo singer, or musical composition employed, either solely or prominently, for that unchurchly purpose. All of these are worldly concessions to the amusement-hunting Time Spirit, and a virtual impeachment of the inherent power and loveliness of the Gospel. They are signs of degeneration in the religion of the age, a degeneration which is fast debarring it from any just claim to be Christianity.

But with regard to the boy choir, there are certainly pros as well as cons. Both ought to be taken into account in passing a judgment on it. Leave out the "attraction" aim, and suppose the choir to be instituted honestly as a means of escaping from the ordinary much-mixed choir or the usually much-"set up" quartette, and of adding to the full order and effectiveness of the Church service as fundamentally musical. There will still be objected to it, as follows:

Except in the large cities and in parishes where they can afford to pay for it, there is likely to be a lack of fine musical capability. Boys in a choir are apt to be wanting in reverential good order. Then, too, they sing with little real understanding and devotional feeling. The boy choir, also, tends to take the singing out of the mouth of the people, suppressing congregational singing. This last, more often than anything else, disturbs the objector; for he is usually, and with much good reason, an advocate of congregational singing as opposed to the mixed choir and the quartette.

But admitting that there are some grounds for these objections, there is much to be said on the other side. With the properly managed boy choir, you are, to begin with, more sure of the presence of a choir, of a certain responsive congregation, and of a bright and inspiring service. Then, too, you get rid of those common vexations, choir rivalries and feuds. There have been cases where it was the rector's only chance for an escape from the previous chronic jangle. Another most desirable advantage of the boy

choir is a blessed deliverance from the personal importance and musical uppishness of the soloist. Aside from the unseemliness of the personal display of musical virtuosity in divine worship, this element in the ordinary choir is often simply unmanageable. "Which of these pieces," said one of this *genus irritabile*, "do you think the best?" "Well," said the rector, "this is the least against the rules of the Church." "Why, is there any rule about the music?" The rector pointed to the canon. She said no more, but went away, and declared, outside, that she would "never sing in that church again; she wasn't going to let any rector pick out her music." Here, although the rector had been most careful to deal courteously with the singer, was practically a fire brand thrown into the congregation. No such crankish nuisance need be encountered in the boy choir. A boy choir, properly managed, sings as a whole, and not as a group of self-seeking individualities.

Now, while it is true that in the average boy choir you may not be able wholly to overcome a certain crudeness in voice and style, and may not succeed in rendering a certain so-called "fine music," it may be urged that there is some compensation in the unity and *verve* of boy choristers, and as for the "fine music," it is not worshipful, does not aid the devotions of the people, and chieflly ministers to the aesthetic pleasure of the indifferent.

Then, too, as to the want of reverence in the boy choir, how much of it could not be more than matched by adult irreverence in the pews? As for singing with the understanding and with true devotional feeling, who does not know that even in congregational singing, the real meaning of the words and the feeling of true worship and devotion, are mostly subordinate to the mere musical excitement and pleasure caused by the rhythmic beat and melodious flow of the favorite tune. Given the tune and the corresponding lilt in the verse, and people will sing religious truths and sentiments which they neither believe nor feel. This is the special mischief of much of the "Gospel hymn" singing. I have seen, again and again, in a common court room, a whole teacher's institute unite in singing as a mere pastime, and with as much seeming fervor as may be witnessed in a prayer-meeting, hymns, that so far as their religious sentiment was concerned, were little better than sacrilege on the lips of four-fifths of the singers, utterly wanting as they were in even an approach to any religious faith or feeling; some of them not overstocked with common morality. But take the case of hymn singing in the church where the congregation sings either with or without a choir, what proportion of them join in "Rock of Ages," "My faith looks up to Thee," "Jesus, lover of my soul," "Nearer, my God, to Thee," or "Holy offerings, rich and rare," with any more real spiritual apprehension of the full significance of the hymn, or any more living delight in its spiritual force and fullness, than the choir boy? Do none in the congregation but saints sing? Nothing in what is called public worship is more full of religious unreality than the hymn singing; and nothing passes itself off so generally as pure devotion. We do not then escape the evil complained of by discarding the boy choir.

Many of the evils attributed to the boy choir, however, are due to faulty training and bad management. The boy choir can be so dealt with as, if not to eradicate them, at least to reduce them to their minimum. This can be done, for I have seen it done so far as to produce the most pleasing results. But there is not space here to detail fairly the method to be pursued, and, I am, perhaps, not the one to undertake that work. FREDERICK S. JEWELL.

A CLERICAL "CODE"

To the Editor of *The Living Church*:

The subject of clerical etiquette was discussed at a recent session of the convocation of Nashville (Tenn.). The discussion was subsequently continued at several meetings of the Nashville clericus. It is the sense of the clericus, which it desires shall be made public, with a view to awakening a more general interest in this im-

portant subject, that the practice of advertising for parishes should be reprobated as tending to increase evils which now afflict the Church, and as indicating the absence of a code of ethics limiting what one clergyman may do without prejudice to the rights of his fellow-clergymen.

In its lack of an ethical code, the ministerial vocation suffers by comparison with the learned professions. In the codes of the professions the restrictions upon advertising are important features. It is well known what brand is placed upon the physician who advertises. What would be thought of the physician who advertised himself as unmarried, and, therefore, able to render his professional services cheaper than his married fellow-practitioners? In the architectural profession, advertising contrary to the ethical code, is called "touting." There is no need to remind those clergymen who are deeply interested in sociology, and are pleading so earnestly the cause of the oppressed laborer, by what name the unmarried workman is known who seeks to capture a "job" from the man of family.

Very serious conditions are now confronting the clergy. And while those who feel that they are compelled to advertise for parishes have the sympathy of the Nashville clericus (and that sympathy is extended to all unmarried clergymen), yet it is the sense of the clericus that advertisements of this kind tend to impoverish the clergy and bring reproach upon the Church by encouraging the practice of "letting out parishes to the lowest bidders."

But chiefly the clericus would point out the injury being done to the missionary work of the Church by this means. For the parish that learns that there are plenty of cheap, unmarried clergymen in the market, and adopts the policy of letting itself out annually to the lowest bidder, can never be relied upon to contribute one cent for missionary purposes of any kind. That this shrewd bargaining for cheap religion and cheap rectors is doing great harm to missionary work, and is a growing evil, witness the deficits in missionary funds annually reported.

ARTHUR HOWARD NOLL,
Acting Secretary.

Nashville, Epiphany-tide, 1897.

ACCESSIONS TO THE CHURCH'S MINISTRY

To the Editor of *The Living Church*:

Nearly every year some correspondent who has kept a careful record, kindly informs the public of the number of accessions to the ministry of the Church from the various religious bodies about us. I myself have, for more than twenty years, kept such a record, which has been necessarily imperfect. One cannot take all the Church papers; nor can he read them carefully if he have access to them. Many cases, too, fail to get into the papers, and if they are recorded, they may escape the eye of the busy rector who has only a limited time in which to scan his paper.

This past year of '96 I have been able to note much fewer than usual—only 21 during the year as coming into the Church—of whom I have only seen account of the ordination of 17. Of these 17, 8 were Methodist, 2 Presbyterian, 1 Reformed Episcopal, 4 Congregationalist, and 2 Baptist.

I trust that some one whose time has been less taxed than mine, or who has been more observant and more careful in his notes, may give us a fuller account. I feel confident that mine is very imperfect. The number has varied year by year, often reaching 40 or more.

R. HEBER MURPHY.

Port Republic, Md., Jan. 20th, 1897.

THE CHURCH ASSOCIATION AT YALE

To the Editor of *The Living Church*:

It is good to note, as I did in one of your recent issues, that the young Churchmen at Yale have banded themselves together into a society, but it occurred to me as I read the article that if it were managed on more Churchly lines and less Protestantism insisted upon, it might be a greater success. For instance, how can Churchmen who on their knees ask God to deliver them

"from all false doctrine, heresy, and schism," feel free to place themselves under the Y. M. C. A. for Biblical instruction? Is there not something very inconsistent about this? Why not have a chapter of the St. Andrew Brotherhood and their own Bible class? Would not this be more in accordance with the teaching of mother Church?

A READER.

Opinions of the Press

The Standard (Baptist)

A PERMANENT CENSUS BUREAU.—The bill now pending in Congress for the establishment of a permanent census bureau ought to be passed. The organization of a new bureau for each census, with all the waste of time and money that it involves, is a custom contrary to all principles of science and common-sense. If the bureau was permanent, eminent statisticians would be willing to give their time to it, and far more valuable results would be secured. The census is now far from satisfactory as a record of the economic condition of the country, and the great delay in the publication of results detracts still more from its value. A bureau composed of permanent employes who could carry on much of the statistical work from year to year, reinforced by others at the time of the decennial count of population, is much to be desired.

Christian Work (New York)

CIVIL SERVICE COMMISSION.—No more vicious proposition relating to the civil service of the State has been made than the suggestion to abolish the present Civil Service Commission, and place the entire civil service examinations under department control. With the exception of two departments—those of the comptroller and the excise commissioner—the result would be the virtual substitution of the condemned spoils system, and the annulling of the competitive system, so that civil service examination would become a mere sham. Mr. Roberts, the present able and honest comptroller of the State, is against the proposition; and so, too, we are happy to say, is commissioner Lyman, and unexpectedly, for he was supposed to be a politician of the average calibre. The fact is, when Mr. Lyman took office he was not favorable to civil service reform; but he became so when he saw the extraordinary collection of malefactors and incompetents which the Gruber and Van Allen Progressives of this city selected for places in his bureau. He says now that he thinks the Constitution should be obeyed by the Legislature, that the examinations should be made to include moral and physical, as well as mental, qualifications, for which he cites good reasons. It will be well for the people to be alert as to this matter. A non-partisan civil service is the goal of the future; but that is to be reached only through the highway of independent civil service examination placed out of the reach of politicians, departmental or otherwise.

Personal Mention

The Rev. Wm. H. Benjamin, of Irvington, N. Y., has been granted leave of absence after hard work. On Tuesday, Jan. 28th, he sailed for a tour through Europe and the Holy Land.

The Rev. George W. Dunbar, United States Army chaplain of the diocese of California, has taken up his residence at Janesville, Wis., and is to be addressed accordingly.

The Rev. H. Elmer Gilchrist has accepted charge of a missionary field in the archdeaconry of Ogdensburg, diocese of Albany. His P. O. address for the present will be Gouverneur, N. Y.

The Rev. Frederick Greaves, of Nyack, N. Y., has accepted the rectorship of Christ church, Tom's River, N. J.

At the recent jubilee celebrations of Lawrence University, Appleton, Wis., the honorary degree of LL D. was conferred on the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and son of Mr. Amos J. Lawrence, the founder of the University.

The Rev. Marcus H. Martin has been elected assistant rector of Grace church, Grand Rapids, Western Michigan.

The address of the Rev. James Simonds, during February, is Oakley Depot, S. C.

The address of the Rev. Ver. Christopher Smith Sargent, dean of Milwaukee cathedral, is 606 Jackson st., Milwaukee, Wis.

The address of the Rev. Pelham Williams, until May 1st, will be No. 1 E. 29th st., New York City.

The Rev. Dr. Geo. W. Watson, late rector of Trinity church, Swedesboro, N. J., has accepted a call to Trinity church, Iowa City, Iowa, to succeed his son, the Rev. Dr. Samuel Watson, who has resigned because of ill health.

The Rev. A. T. Young has accepted the rectorship of Grace church, Aspen, Colo. Please address mail there instead of Pekin, Ill.

Ordinations

On Jan. 26th Bishop Jackson ordained to the diaconate in St. John's church, Montgomery, Ala., Mr. W. F. Loveless. The sermon was preached by the Rev. I. O. Adams, and the Rev. W. D. Powers, D.D., presented the candidate. Mr. Loveless has not yet finished his studies at Sewanee, but has been helping during the winter vacation at the Annunciation, Highland Park.

Official

A QUIET DAY for the members of the Order of the Daughters of the King in the diocese of Long Island, on Feb. 9th. Services will be conducted during the day at St. Luke's church, Brooklyn. Evensong and addresses at St. Michael's church, Brooklyn. It is hoped that Bishops Whitehead and Hare will be present at the evening service. All Daughters are invited to participate in these helpful services.

FIFTH NATIONAL CONFERENCE of Church Clubs will be held in Grace church parish rooms, Providence, R. I., Thursday, Feb. 18, 1897. Each club is entitled to send three delegates, and it is hoped that every organization will make a special effort to be represented. Clubs intending to be represented will confer a favor by promptly forwarding the names of their respective delegates to D. L. D. Granger, Esq., Providence, R. I. All persons interested are cordially invited to be present at the meetings of the conference.

W. W. SKIDDY, Chairman,
Church Club of Connecticut.
JOHN H. COLE, Secretary,
Church Club of New York,
35 Wall Street, New York.
D. L. D. GRANGER,
President of the Churchmen's Club,
Diocese of Rhode Island.

Died

EDWARDS.—Entered into the rest of Paradise, on Thursday, Jan. 21st, 1897, at Hagerstown, Md., Charlotte Maria, wife of the Rev. Henry Edwards and daughter of the late Col. I. B. Crane, U. S. Army.

"Blessed are the dead who die in the Lord."

HUSKE.—Entered into rest, on the evening of Jan. 14th, 1897, Joseph C. Huske, D.D., rector emeritus of St. John's church, Fayetteville, N. C.; rector of St. Thomas' church, Cumberland Co.; of Christ church, Hope Mills; of St. Joseph's church, Fayetteville; in the 75th year of his age.

"In labors more abundant."

HALL.—At the rectory of St. Luke's church, Mechanicville, N. Y., Jan. 25th, 1897, Emily W. Hall, wife of Dr. Benjamin T. Hall, aged 56 years.

"Blessed are the dead who die in the Lord."

Acknowledgment

Please acknowledge with many thanks, \$200, through Bishop Newton, from "L," for the Education Society in Virginia.

P. P. PHILLIPS,

Treasurer.

Alexandria, Va., Jan. 21, 1897.

Church and Parish

ALTAR BREAD.—Priests' wafers 1 cent; peoples' wafers 20 cents per hundred; plain sheets two cents. Address MISS A. G. BLOOMER, 44 West 3rd st., Mt. Vernon, N. Y.

WANTED.—Self-supporting parish, only such, by musical priest, extempore preacher. WORKER, care THE LIVING CHURCH.

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

SUMMER COTTAGE FOR SALE.—At Old Mission, Mich., on the shore of the beautiful harbor, near Dr. Leffingwell's cottage; handsomely finished, and comfortably furnished for house-keeping; eight rooms, ice-house, boat, etc. Surrounded by natural forest; good plank walk to wharf and P. O. Climate an antidote for hay-fever. Will be sold at less than cost and on easy terms to suit purchaser. Address MRS G. S. PRICE, St. Johns, Mich.

The Editor's Table

Kalendar for February, 1897

2. PURIFICATION B. V.M.	White.
7. 5th Sunday after Epiphany.	Green.
14. Septuagesima.	Violet.
21. Sexagesima.	Violet.
24. ST. MATTHIAS.	Red.
28. Quinquagesima.	Violet.

An Apostle of the Wilderness

JAMES LLOYD BRECK AND HIS MISSIONS

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

I. NASHOTAH

Copyright: Application filed Jan. 20, 1897

THE writer has long felt that the time would come when he would be obliged, in a good conscience, to add his mite to the unwritten history of James Lloyd Breck, D.D., the founder and first president of Nashotah House. The life of Dr. Breck has already found a chronicler in the brother who survived him, the Rev. Charles Breck, D.D., and this obviates the necessity of presenting now anything beyond an outline of his career, except in that particular time which these letters are intended to cover; viz., between June, 1850, and September, 1852. In this narrow space of two and a half years, the two missions at St. Paul and Gull Lake were founded. The present writer is the only living representative of that time who can speak as an eye-witness and participant. He must beg the indulgence of his readers if his own individuality seems to be very much mixed up at times with the "Hamlet" of the story; but how could it well be otherwise in these informal letters? for such they must be if I am to tell what I thought and saw of the life and work of a man in whose household I was a member for the space of about five years. I have found it convenient to place these reminiscences under the following heads: Nashotah; Early Days at Nashotah; Journey to St. Paul; Mission Life at St. Paul; Journey to the Indian Mission; Life at the Mission and the Return.

It certainly adds very much to our interest in Dr. Breck's romantic career that a good part of his work was undertaken and achieved in his early manhood. He could not have been above twenty-seven years of age when I first saw him, in 1847. When we remember that he was but a young man of twenty-three at the time he left the seminary; that he had no experience in frontier life; and that two years afterward he had assumed the leadership of the Associate Mission, with all its financial responsibilities, we must appreciate the fact that he was a youth of uncommon courage and faith, and also that he was as a man self-reliant and resourceful.

Wisconsin was then a wilderness, Milwaukee but a village, and Chicago counted not more than 5,000 inhabitants, if so many. There were but two clergymen in all Wisconsin, beside Bishop Kemper, in 1841: the Rev. Mr. Cadle, far north at Green Bay, and the Rev. Mr. Hull, rector of St. James' church, Milwaukee.

The three young men who made this venture of an associate mission in the then Far West, had but just entered the diaconate. It was to be an associate mission on monastic lines; an ideal of rather an impractical character in our Church at that early day, but it took the fancy of these young deacons, and for several years, first at Nashotah and the

at St. Paul, Dr. Breck did his best to carry it into effect. As self-denial is the cornerstone of the monastic idea, perhaps it was this that enabled Mr. Breck to achieve a success which, under other conditions and with other motives, might have been impossible.

The articles of the Associate Mission required a celibate clergy and a religious garb of coarse or plain material. Within six months after the arrival of the three young deacons at Prairieville, Wisconsin, one of them, Mr. Hobart, decided to quit the field and return to New York, thus reducing the force by one-third, and leaving Dr. Breck and Adams to solve the problem of work and support by themselves. It seems to have been an essential part of the Associate Mission that there should be at once started a school of the prophets, to educate and prepare men who were on the ground for the work of the Church in the rapidly growing West. In speaking thus far of the Associate Mission, I would not seem to overlook the work of Bishop Kemper, for it was chiefly to this noble and saintly man that Nashotah owed its first impulse. The Rev. Jackson Kemper was consecrated as Bishop of the Northwest and parts adjacent in 1835, and at once set out to visit and explore his rather undefined jurisdiction. To this end he traveled over Wisconsin, Indiana, Illinois, Missouri, and down the Mississippi to the Gulf, and then through the Southern States, and back again to Wisconsin. After five years' absence, Bishop Kemper returned to New York, and told his story in the ears of the young men who were ready to be ordained to the work of the ministry. This, in a word, was how it came about that the souls of one and another of these young students became enthused for the great enterprise they were about to engage in.

Bishop Kemper was a gentleman of the old school, dignified, courteous, scrupulous in his attire, and exacting in the respect due to his office and himself. This was the character of the man who spent eleven months of each year riding in stage coaches and steamers over his illimitable diocese of the Northwest. One month in the year he took as a vacation and remained at home to get even with his correspondence and straighten up his household affairs. It is quite remarkable that in all his travels by stage and steamer, about 4,000 miles a year, he never met with an accident, and yet upon almost his first journey by rail he had the misfortune to break an arm.

Shortly after the mission had been located at Nashotah, Bishop Kemper took up his residence near by, in a modest frame house, and there remained until his death, in 1870. The Bishop's family consisted at that time of himself, two maiden sisters, and one daughter, now Mrs. Wm. Adams, and his two sons, Samuel and Lewis. The latter afterwards became a professor at Nashotah, and died, lamented by all who knew him, in 1886. It will be readily seen from his long absences from home that the Bishop could not interest himself practically in Nashotah's affairs, so that from the very first the chief responsibilities of the mission and school fell upon the shoulders of Dr. Breck. Of course, in this statement I do not overlook the staunch support which Dr. Breck received from his fellow-worker, Dr. William Adams, honored in his retirement from active work, and greatly beloved in his old age. (Since this was written Dr. Adams has died). Both Breck and Adams were

equally qualified for the work which God had given them to do, and each in his work was the complement of the other. Dr. Breck was enthusiastic, enterprising, aggressive, and ready to take advantage of opportunities. He was also the financial head of the institution. Dr. Adams was essentially a student and a professor, a man better capable than any one I have known of impressing upon younger minds his own character and stamp of Churchmanship. The Church owes an immeasurable debt to such men as Seabury, White, Hobart, De Lancy, Kip, Otey, Doane, Odenheimer, and Kemper, but to none more than to William Adams, D.D., of Nashotah, for the most wholesome, consistent, and best tempered Churchmanship now prevailing in the American Catholic Church.

When first I knew Nashotah, in 1847, there were thirty-four students resident in the institution; twelve of these were in the theological department. In the preparatory course there were boys of thirteen and men of thirty years of age. Some were from the immediate neighborhood, others from the East and South. From New York City there were two nephews of Dr. Frank Vinton, also James Henry Williams, James Rogers, Edmond D. Cooper, William Jarvis, etc. This will indicate the reputation which Nashotah enjoyed in those early days. Prior to 1847, all the labor was performed by the students. Nashotah at this time was rich in its four hundred acres of real estate, but as only a small portion was under cultivation, it yielded but a little part of the support for such a large and expensive family. At one time the students did four hours' work in term time and eight hours' in vacation. There was no call for athletics and gymnasiums in those days at Nashotah, but the students excelled in swimming and skating. The culinary department passed away with the eight hours of vacation labor, but the washing committee remained until 1850, when it, too, disappeared with the advent of Dr. Cole as president, succeeding Dr. Breck. The students, however, continued the four hours' work in term time until the new order of things under Dr. Cole, when two hours' only were required. The labor doubtless was a part of the monastic idea, and belonged to the disciplinary side of the institution, although it was really a necessity at first to help out the straightened income. There was no Woman's Auxiliary in those days, yet friends in the East supplied many boxes of clothing every year, the money value of which must have been up in the thousands.

The washing committee was certainly a great saving to Nashotah, probably not less than \$20 a week or about \$1,000 a year. This estimate would be the minimum, and perhaps equal to the money value of all the other work done by the students on the four hour or term-time basis. I should suppose the expenses of Nashotah could not have been less than from twelve to fifteen thousand dollars a year at that period of its history. To provide this large income was the work to which Dr. Breck diligently applied himself. As there is no effect without an adequate cause, we must find the cause in the pen of the president. With this mighty wand he smote the rock, and the waters flowed in a steady and continuous stream. The daily mail brought many letters, and the larger number contained the offerings of churches and Sunday schools, and of individual men and women whose hearts were moved with earnest sympathy for this great venture of faith, and for the man who, to

them, was its interesting representative. The occasion and the man were both unique. There had been nothing like such a mission in the history of the American Church before; all eyes were centred upon it; all hearts were responsive to its appeals for assistance; and most singular of all was the fact that even when Dr. Breck left Nashotah for St. Paul, in 1850, although the same interest followed him to his new mission, still Nashotah's friends did not desert her, as some feared they might do, and even to this day the "barrel of meal has not wasted, nor the cruse of oil failed" to supply that school of the prophets "with food convenient for them."

(To be continued.)

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Book Notices

A Homiletical Commentary on the Gospel According to St. Matthew. By the Rev. W. S. Lewis, M.A., and the Rev. Henry M. Booth. New York: Funk & Wagnalls Co.

We are not great admirers of a compilation of this sort. It is difficult to understand for what class of people it is intended. It does not meet any want of the student of exegesis that is not already much better supplied by other means. Neither does it seem to us the kind of book to which the earnest and conscientious preacher would be likely to have recourse to any great extent. As a book of selections, however, it has its merits, and as for its utility, the enterprising American publishers certainly have no doubt that it meets the desires if not the needs of a sufficiently large constituency.

Harriet Starr Cannon, First Mother Superior of the Sisterhood of St. Mary. A Brief Memoir. By Morgan Dix, Sometime Pastor of the Community. New York: Longmans, Green & Co. Pp. 149. Price, \$1.25.

In this beautiful volume Dr. Dix pays a well-merited tribute of respect to one of the most remarkable women of the present century. Mother Harriet was a woman of unusual gifts, of a singularly bright, sweet, and healthy cast of character, and amply endowed with sound common sense. It was a fortunate thing that her influence in the development of the religious life in our American Church was so large and so far prolonged. The story of her life is largely the record of the foundation and growth of the great community of holy women with which she was so long identified. No one, except perhaps Dr. Houghton, is so competent to give that record to the world as Dr. Dix. It is a blessing to the whole Church to have it from his practiced pen. We commend it to all who would familiarize themselves with the deeper movements of Church life in our day and generation. It has about it the charm of genuine reality and unaffected simplicity, and is every way worthy of the character which it is intended to commemorate.

A Book of Old English Ballads. With an Accompaniment of Decorative Drawings by George Wharton Edwards, and an Introduction by Hamilton W. Mabie. New York: The Macmillan Company. Price, \$2.

An edition to gladden the heart of the lover of things archaic! From Mr. Mabie's fine essay of more than twenty pages, which serves as an introduction, but is really a critical exposition of the old ballad—its spirit, its appeal, its place in poetry—to the last elaborate illustration, "Finis," all is exquisitely in keeping with the style and subject of the old texts. All our ancient friends are here: "The Nut-Brown Maid," "Chevy Chase," the Robin Hood ballads, and others. There are, in all, twenty-six popular songs included in this collection, "so dear to the hearts of the generation on whose lips they were fashioned," and delightful to us of a later day "who have outlived the song-making period and are sad and mute." It may be, according to recent criticism, that Mr. Kipling is to remove that reproach from us. Meantime, as nothing

is decided, while awaiting the verdict let us rejoice in the possession of such a treasure as "A Book of Old English Ballads."

The Little Regiment, and Other Episodes of the American Civil War. By Stephen Crane, author of the "Red Badge of Courage," etc. New York: D. Appleton & Company.

One story in this collection, "The Mystery of Heroism," is somewhat of a psychological puzzle, being the account of a man who was not a hero, but merely, "an intruder in the land of fine deeds." In the title story, "The Little Regiment," we have a realistic picture of two brothers whose fraternal relations are so unique that one must read the whole story to understand its spirit. Acute study of human nature, added to subtle insight into the springs of human action, are noticeable in "The Veteran" and in "An Indiana Campaign." Not so unusual in plot, character, and incident are the two, "A Gray Sleeve" and "Three Miraculous Soldiers." All the tales, however, are saturated with the very essence of war. One is puzzled to account for it, under the circumstances. Would one who had lived through such experiences be able to write about them so definitely and clearly? Yet how could one so describe action without actual experience, unless, as readers may suspect, young Mr. Crane has some of that quality known as imagination?

Jesus Christ Before His Ministry. By Edmond Stapfer, Professor in the Faculty of Protestant Theology at Paris. New York: Charles Scribner's Sons. Price, \$1.25.

The life of our Lord is here treated from a purely naturalistic standpoint. The supernatural Birth is passed over with silent contempt. Christ, like other men, is the product of His environment, modified by a wonderful original genius. He knows only what He sees. Some of His "notions" about other things are puerile. He has to get rid of many mistaken ideas. He is first a follower of John the Baptist, but afterwards realizes that it will not do. This is enough to indicate the trend of the book. It is sad reading, and it is sadder still to reflect that it is the work of one who professes to be a teacher of Christianity, and evidently believes that he is doing a service to religion. The book is full of assertions utterly destitute of evidence. One thing is absolutely certain—it was not such a Christ as is here delineated who changed the history of the world. And, just as certainly, no such character as this could have effected what the Christ of history, the Christ of the Catholic Church, has effected.

THE POINT OF CONTACT IN TEACHING, by Paterson DuBois (Philadelphia: John D. Wattles & Co., price, 60c.), brings to Sunday school teachers, in a strong and attractive form, a principle recognized in all good educational work. The book shows the practical application of this principle in religious teaching, and gives to parents and teachers an insight which has long been needed.

Magazines and Reviews

The Westminster Review opens with a good but brief paper on "France, Germany, and England," by D. F. Hannigan. Altogether the best article to our notion is that by Col. S. Dewe White, on "Oliver Cromwell," though the writer does not take the broadest view of his subject, or rather, of Cromwell's environment. Charles I. and Archbishop Laud had their virtues and good points, too.

The Fortnightly Review for January, as usual, full of good things. Sir E. J. Reed, K. C. B., F. R. S., contributes the leading article, which is a strong arraignment of the late Liberal government of Great Britain and the French government, for their persecution of Dr. Cornelius Hertz. "A Visit to Andorra," by Harold Spender, is a most delightful sketch of travel. Mr. Will Carleton's Irish novels and sketches are given an appreciative review by G. Barnett-Smith, with some very life-like portrayal of the brilliant novelist's own character. The misdoings of Dr. Carl Peters in Africa are severely recounted by Edith Sellers. There are several good political articles besides in this number.

The Nineteenth Century for January rather surprises us by its leading article on "The Recent Presidential Election," by the Rt. Hon. Leonard Courtney, M. P., because the writer is evidently more in sympathy with the defeated party than with President-elect McKinley. Prof. St. George Mivart has a rather plausible attack upon the continuity of the Church of England, in an article on the Burial Service, but as his underlying premise is that the Church of Rome is the sole standard by which a doctrine or usage is to be adjudged Catholic or otherwise, our readers will be on their guard. "The French in Madagascar," by the Rev. F. A. Gregory, is full of information about the French conquest, and is really sad reading. The little article by G. Barnett Smith, "Napoleon on Himself," is decidedly interesting, and we wish there were more of it. The number closes with an excellent paper on "Mr. G. F. Watts, R. A.; His Art and his Mission," by M. H. Spielmann. [Leonard Scott Publishing Co.]

Still another addition to *Lincolniana* is to be found in *Harper's Monthly* for February—"Lincoln's Home Life in Washington," by Leslie J. Perry, of the War Department. Several new anecdotes of the great leader are given. Mr. Chas. Lummis writes enthusiastically of the progress made by our sister republic of Mexico, and the reader catches the contagion and cannot help being interested. He claims that nothing in history fairly parallels the last twenty years in Mexico. It has forty railroads, with nearly seven thousand miles of tracks; it is netted with telegraph lines (with the cheapest tariffs in America), dotted with postoffices, schools, costly buildings for public business and public beneficence. It has free schools, free speech, and free press, and within ten years the brigands have been wiped out. Municipal improvement grows rapidly. There is a mania for schools, and the central government has taken direct charge of every public school. Normal schools are generously endowed by the government. This is the first part of a series of illustrated articles appropriately called "The Awakening of a Nation." Other papers of value are Dr. Richard Wheatley's "Hygeia in Manhattan," dealing with the origin of disease in great cities and its prevention; and "Architecture and Modern Life," a plea for a national style of building.

Books Received

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

THOMAS WHITTAKER

The Clock of Nature. By Hugh Macmillan. \$1.50.

CHARLES SCRIBNER'S SONS

A History of the Hebrew People: From the Division of the Kingdom to the Fall of Jerusalem in 586 B.C. By Charles Foster Kent, Ph.D. With maps and charts. \$1.25.

Contemporary Theology and Theism. By R. M. Wenzley, D.Phil. (Glasgow). \$1.25.

THOMAS NELSON'S SONS

New Editions Prayer Books and Hymnals.

HARPER & BROS.

The Square of Sevens. By E. Irenæus Stevenson.

George Washington. By Woodrow Wilson. \$3.

THE MACMILLAN CO.

The Chronicles. Edited, with an introduction and notes, by Richard G. Moulton, M.A., Ph.D. 50c.

HENRY T. COATES & CO.

Pennsylvania Colony and Commonwealth. By George Sidney Fisher.

THE YOUNG CHURCHMAN CO.

The Practice of the Interior Life. By the Rt. Rev. Wm. E. McLaren, S.T.D., D.C.L. \$1.

H. L. HASTINGS

The Wonderful Law. By H. L. Hastings.

LEE & SHEPARD

Thoughts for the People. By Reuben Greene, M.D.

PARISH CHOIR, Boston

The Church Psalter. Arranged With Appropriate Chants. By the Rev. Charles L. Hutchins.

JAMES POTT & CO.

The Faith by Which We Stand. Sermons by the Rev. John Tunis. \$1.50.

E. P. DUTTON & CO.

The Heritage of the Spirit. By Mandel, Bishop of Peterborough. \$1.50.

D. APPLETON & CO.

Juvenile Offenders. (The Criminology Series.) By W. Douglas Morrison. \$1.50.

E. & J. B. YOUNG & CO.

Lauda Sion. Lectures Delivered in 1896 under the Auspices of the Church Club of New York.

The Household

Summer and Winter, Seed-time and Harvest

BY MARGARET DOORIS

What would become of the world, my friends, if each of us had our way?
 For some would be wanting the sunshine, and some a rainy day;
 Some would be wanting the weather warm, others wanting it cold,
 Our likes and dislikes are so many, confusion would be untold.
 Let us be glad it is not so, and that God is over all,
 That in His hand are the seasons, from Him our bounties fall.
 Let us be glad in winter time, through storm, and frost, and snow,
 That He is guarding the flowers asleep in the earth below;
 The winds of March will wake them up, the snow-drops first of the train,
 Then the crocus and narcissus, will smile through the April rain;
 The farmer, ploughing the furrow, will whistle a merry tune,
 The earth in May will blossom, be fragrant with roses in June.
 Don't worry about the harvest, while you are sowing the seed,
 The Lord of the harvest will see to that, He knoweth His people's need,
 He will send the rain and the sunshine over each well-tilled field,
 The reaper will glean in summer time a good and bounteous yield.
 If it is ever lacking, and empty of blessing the cup,
 Fear not, the hand of the Father will even the measure up.
 London, O.

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER II.

OLIVER PRESTON sat at his office desk one blustering evening, his head resting wearily on one hand, while in the other he held a pen. But though for fifteen minutes he had sat thus, not one word had been written; presently a tap sounded on the office door, followed immediately by its opening and the appearance of the clergyman.

"Well, I am glad to see you!" Oliver said, tossing his pen aside and holding out his hand: "I've been sitting here wishing for an excuse to give up work for to-night, but not even a call from Dexter Mills has come. Parson," with seeming irrelevancy, "how do you account for Dexter Mills?"

"I presume that you refer to Dexter Mills moral, not material?" replied his friend with a smile, as he seated himself in an arm chair on the opposite side of the crackling wood fire. "Well, I don't account for it, saving as an example of the power of the devil. You see how it is, Oliver; in one breath we acknowledge the devil and all his works, and in the next wonder at the results of his eternal vigilance. It is his power which warps men's minds and hardens their hearts; and that the suffering falls upon the innocent is a foregone conclusion. Not that all the denizens of the Mills could be placed under the category," he added, with something between a smile and a sigh; "but even our Lord fed the hungry and healed the sick before he preached to them the Gospel, you know."

"And those who remain alive in such pest holes are a further vindication of the theory of the survival of the fittest? You may look upon me in the light of a heathen, Parson, but when I saw a baby die over there to-day

I actually heaved a sigh of relief that all my efforts to keep it here (as was my bounden duty) had failed, and that in spite of me it had slipped away from what—so far as human eyes could see—was but a heritage of sin and misery, 'poverty, hunger, and dirt,' to wander through 'green pastures and beside still waters.' Poor little atom! what a glorious change! quite well worth the troublesome little journey into and out of life, for

'She had no wanderings to be forgiven
 Before the pearly gates would let her in.'

Wonderful, isn't it, Paul, to think what those few weeks down here are going to mean to her through all eternity—now that she is safe?"

"Remarkably heathenish sentiments, these," said the minister dryly, glancing over affectionately at the fine face opposite him, in which the expression of sadness, almost hopelessness, had for the moment given place to one of solemn joy. "But you're right, Oliver; one never dares wish a baby back under the most favorable circumstances—not knowing from what it has been saved, and being so blessedly certain of what it has been saved to—but when one of these go—ah! then indeed one can trace the Father's hand! But, old fellow," getting up and crossing to his side, "are you not working too hard? can't you take a rest?" and he looked down anxiously at him, for Oliver, with a sigh, had suddenly laid his head back against the cushion of his chair, his face looking so pale and wan that his friend was startled.

But he shook his head at the question. "No," he replied, "I am not overworked, but I could not rest were I, Paul," starting up and beginning restlessly to pace back and forth through the room. "It is not my professional duties, nor yet my disgust over the condition of affairs at the Mills—though that adds a goodish bit—but my anxiety to pay off that money that seems sometimes as though it would crush me to the earth. Why, often at night those white, horror-stricken faces rise up before me, as they looked on that awful day when they came to that ill-starred office demanding their rights, driving me half wild! But there," coming to a pause beside him, and trying to speak calmly, "that reminds me that I must send you away; I have a paper to write for the — Journal. Ah!" taking up his tramp again, clasping and unclasping nervously the hands behind his back, "what right have I to cast a stone at even such as the owners of the Dexter Mills, when such a stain rests upon my own house! Think of the widows and orphans who have been plunged into misery, perhaps crime, through—through"—and sinking down in his chair he folded his arms upon the table and bowed his head upon them.

It was so unlike him to give way beneath his burdens; he had borne them so bravely, and was generally so bright, and even merry at times, that for a moment his friend was thoroughly startled, and stood still gazing down upon him without a word. But presently, laying his hand affectionately upon the broad shoulder, he spoke:

"Oliver," he said, quietly, "there is nothing for us, at times like this, but to hold fast to our faith. God is good, dear fellow, and all powerful."

"Yes, I know that, I am sure of it; and," sitting up and passing his hand wearily over his forehead, "may He help those who have come to doubt it, for verily their case is a desperate one indeed! Thank you, Par-

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son, I am better already. One needs to be reminded sometimes." And he smiled up at him; a smile which, however, faded almost instantly, as his head bowed itself suddenly on his hand.

"Oliver, when have you eaten anything?" his friend asked quickly.

"Why, I don't know; I don't remember, but not, now I come to think, since breakfast. I was not home at dinner, and I intended asking Martha for something when I came in, but forgot all about it. I'll have her get me something now, for I believe I do need a bite."

"Physician, heal thyself," groaned Paul Raymond. "But, no, you will do nothing of the sort, you are coming home with me," as he rose to ring the bell. And though he made some slight protest, declaring that he must write his paper, it was but feeble,

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and soon they were crossing the church-yard beneath the sparkling star-lit sky.

"Fanny, what have you for a man who has eaten nothing since breakfast?" her husband asked, as they entered his bright little study and found his wife sewing beside the lamp-lit table.

"O, Oliver!" she said reproachfully. But then she rose up with what he called her "invincible expression," and before he could protest, found himself lying on the couch, from which she ordered him not to move; and in less time than his masculine mind could comprehend, accustomed only to Martha's slow motions, a dainty little repast was spread before him, and he was bidden summarily to "sit up and eat."

"The manner in which you small and insignificant beings manage to bully six feet and a hundred and sixty pounds is little short of a miracle," he remarked, looking up at her as she stood above him, with laughing eyes. "How do you do it?"

"Never mind, that's our secret; your part is to obey, always. Is your coffee sweet enough?"

"Delicious! Martha couldn't be taught to make it, could she?"

"Certainly; I'll teach her. O, Paul! whatever did you do that for?" as at that moment her husband came into the room with their son in his arms, that young person cooing and blinking his wide-open baby eyes with delight at finding himself transported to a lighted room.

"Why, he was awake when I went up, and of course I couldn't call you away from your company. Don't scold, Fanny," coaxingly; "the poor little chap wanted to come down so much! You know," with fresh courage, "he has not seen his godfather for three whole days!"

"You mean his *father* wanted him to come down so much; and, as for his godfather, he would never encourage such reprehensible habits. Oliver, do take another bit of chicken."

"No, nothing more, and I thank you a thousand times, you good little woman. Paul, no wonder you were able to give so glowing a discourse on the beauties of contentment last Sunday evening."

"That's as prettily a turned compliment as I have ever received!" declared the subject of it, dropping him a little courtesy; "and as a reward I have him inform you that my son has a new tooth."

"What! without my assistance? Well done, youngster! No wonder that you doubled up those brawny fists and hit out at me straight from the shoulder, when I offered to take you the other day! He thought that I was planning to rob him of the glory of managing his own affairs in his own fashion. Yes, you see he comes to me quite willingly, now that the tooth is an accomplished fact. Will your heirship allow his humble servant to peep at it? Of course you will, you are only too proud to display your new weapon, aren't you, little man?"

But as he looked down at the beautiful, rosy creature, crowing and laughing in his arms, Paul Raymond who stood watching them, saw a cloud pass over his face, and knew that he was thinking of those other babies, whose only hope seemed to lie in getting out, as speedily as possible, of this beautiful old world, where, from the first, their little path was strewn with thorns and briars of sin and temptation, and never hedged about with loving care and sweet influences; and he thought within himself

that if he could bring up his boy with that wide sympathy for the woes of others, and the will and power to help his less fortunate brothers which this friend of his possessed, he would have little left to wish for him.

"Are you going to bed, Oliver, when you go home?" asked Mrs. Raymond, breaking in upon their thoughts at that moment.

"No," he answered, shaking his head, "I have a lot of work to do to-night; but I'm quite up to it now."

"Well, you're not going to do it till you have had a nap," she said decidedly; "and you can take it while I am putting baby to sleep again. Here, my sweet, kiss your godfather and then come to mother. Paul, say good night to your son, and see that Oliver goes to sleep; I'll be back in ten minutes and will watch him myself after that, if you have anything better to do. And then, with her son tucked under her arm, she left them; and Oliver, nothing loth, did go back to the comfortable couch, and soon fell into a refreshing sleep, which lasted till, an hour later, he was awakened by a loud ring at the bell, followed immediately by a summons for the doctor.

"And you're to come mighty quick, please," the boy added, after delivering his message to Oliver who went out into the hall to interview him. "They say to the hotel that the man was took terrible sudden, and is awful bad; may be he might be dead by this time," hopefully.

"Tell them that I will be there in three minutes," said Oliver, and catching up his

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hat, went striding over to his own house, from which he presently emerged, and went quickly down the street in the direction of the inn.

"Yes, there he goes without his coat, just as I expected!" Fanny Raymond exclaimed, as she stood looking from the window into the wind-swept street. "I do wish that he had a wife to look after him, Paul!" turning to look up at her husband who had crossed the room and now stood behind her with his hand resting on her shoulder.

"It won't hurt him; he's as tough as a pine knot. Splendid old fellow! Fanny, Oliver Preston always was one of the most lovable, upright, and honorable natures with whom I ever came in contact. And as for you women," looking down at her with a little laugh, "the fellows in college used to say that if you put a dress on a scarecrow he'd take his hat off to it. But he's gone far beyond all that now. He doesn't talk much about his religion (and when he does it means much), but if ever a man lived it, Oliver Preston is that man. Those lines we came upon in something of George Macdonald's the other day describe exactly what I mean. 'Hold on to God with one hand,' he says, 'and open wide the other to your neighbor; that is religion.' That is Oliver's religion, and I thank God that my lines have fallen near to his; for there is hardly a day passes during which I do not learn something from him." And then he told her something of what had passed between them that evening; adding, as he finished, "and so you see, dear, how little prospect there is of his having that wife you have just been wishing him. He will never marry till the last cent of his father's debts is paid. He hasn't yet met the woman he would like to make his wife, I am glad to know."

"He is a dear, sweet fellow, and you do not know, unless you have seen him with some suffering little child, how sweet he is; but," turning to face him, and laying both hands upon his shoulders, "he is not one bit better or sweeter than you are! And now you may come and help me select some books he wants for some child at the Mills—that is, unless you are going down to the inn."

He had stooped to kiss her, calling her a loyal, unreasoning little person; but now he straightened himself, with a sigh: "No, I think I will not go; Oliver will be sure to let me know if I can be of service. That is where such as he has the advantage, Fanny; a physician so often has an opportunity a clergyman is shut out from. Often over at the Mills, for instance, the men will shut themselves up with a snap at the very sight of me. Well, Oliver has learned the whole of his profession, and has unlimited tact, which is an absolute necessity in dealing with those people."

The subject of their remarks had, in the meantime, arrived at the inn, and been shown up to the room where his patient lay waiting him.

"O, you've come, have you!" he gasped, as Oliver came to the side of the bed. "Well, for God's sake, do something for me, if you can, and quickly!" And then his fingers closed like a vise over the hand which had been laid upon them, and great drops of anguish stood out upon his brow, as another spasm of pain seized him.

(To be continued.)

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Family Prayer

IT is impossible to deny the sad fact that the custom of family prayer has fallen into disuse in Christian homes to an extent serious to contemplate during these end-of-century days. And what makes it most serious is the disastrous effects we have every reason to fear when the children in present prayerless Christian homes take their places in the world's work and struggle. As a type of the present prevailing condition of things, an active, intelligent business man was relating his experience in the matter of private prayer. Trained by a Christian father, he had maintained the habit from childhood. When at school his arithmetic and algebra were a trial, yet he always found great help in asking God to help him through; and whenever he met a dog in the road he prayed for protection from it; and all the way through he felt that he had been sustained and safeguarded by the divine help and presence. And yet this man acknowledged that he had never had family prayers in his own home, and seldom attended church. At the same time he freely recognized that without the institutions of religion men would lose their sense of divine things, forget their dependence upon God, and drift back into the darkness of barbarism. Worse men than he implicitly admit that the Church, as a visible institution is the source and bulwark of morality and righteousness among men, and the basis of a true civilization, even if they do not admit its specific purpose of training souls for God. Now the Church in the home is a divine institution, just the same as the Church organized for believers in Christ. It may be almost certain that the spiritual life of the Church is dependent on the spiritual life and nurture in the family, and it is wholly certain that as far as human agency is concerned, whatever the Church accomplishes for the well-being of man is largely determined by the institution of family religion. And in the matter of good morals and national righteousness, the home life is the foundation; keep that pure and the streams will be pure. Here must be the true source of social and political reform. It is a serious question for every parent to consider. A few moments taken for a brief Bible reading, the Lord's Prayer, a few collects, a daily recognition in the home of God's mercies, will do more than any other one thing to safeguard children at the critical periods of life, and save that deadly and irretrievable

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grief to a parent's heart, the witnessing a beloved child go to the bad. It may be true that drunkards and profligates have gone out from Christian homes, but this is immeasurably overbalanced by the immense influence through life of holy impressions in childhood.— *Wyoming and Idaho Mission.*

THE *Church Eclectic* says: "Efforts are being made in Boston to form an 'Association of Liberal Churchmen,' for the avowed purpose of facilitating the exchange of pulpits between Church clergymen and Protestant ministers, and to 'secure the steady and uniform progress of liberal ideas.'"

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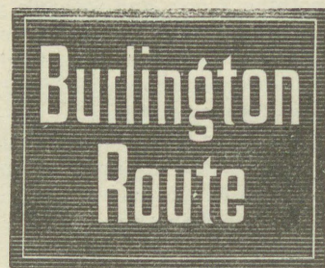


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Between the dark
and the day-light,
When the night is
beginning to lower,
Come, a pause in the
day's occupations
That is known as
the Children's Hour.

Freddie Mason's Lesson

BY GRANDMA

"WHY, who is this? crying, too, when I thought you were having such a merry time with the other boys," said Grandma Mason. "Why, Freddie Mason, it sounds very much like angry crying, too! Come, tell Grandma what is the matter."

"You go away," replied Freddie, "I don't want to tell you," and his tears burst out afresh.

Grandma sat down beside him and waited until his sobs grew farther apart, and he did not cry so boisterously. Then she said kindly:

"Now, Freddie, stop crying, and tell me what is the matter. Let me see if I can help you. What is it?"

"He, he hit me in the face," sobbed Freddie, "just look at it!"

He raised his tear-stained face and there, sure enough, was an ugly bruise. "He is a great, big, mean coward, so!"

"What did he strike you for?" asked Grandma.

"Just nothing," replied Freddie, "he's the meanest boy in school. He won't do a thing we want him to!"

"What do you want him to do?" asked Grandma.

"Why, help play tricks on the girls, and pin their dresses together, and scare 'em; and we most know he's a sneak 'cause last summer when Ned Bassett put a little snake in Lucy Dean's dinner basket, he just sneaked off and told the teacher?"

"Who is it?" asked Grandma. "You haven't told me yet who it is that has done all this."

"It is that Tom Baker! he ain't so big as me," cried Freddie, with a fresh burst of grief, "and his clothes are all patched and his books are old, too, and he hit me right in the face!"

"But what did you do to him?" asked Grandma, "You must tell me, Freddie, so I can judge whether he is a coward."

Freddie held down his head, and blushed. "Didn't touch him!" he said, at last, "sides that I don't want to tell. You ain't a boy and you wouldn't understand."

"Well," replied Grandma, "I will have to see Tom Baker and find out something about it. Your father will not allow you to be beaten for doing nothing."

"Don't go, Grandma," cried Freddie, as Mrs. Mason arose, "I, I, don't want you to tell father. I only asked Tom to give me two apples out of a basket he was carrying to Mrs. Sullivan, and he wouldn't. He said they wasn't his, and I said she wouldn't know it; and he said she would, and he couldn't do it."

"Well," said Grandma, as Freddie stopped, "did he hit you for that?"

"No-o," said Freddie, "I snatched two of them and run, and he set the basket down and run after me, and when he caught me I wasn't going to give them up, and he pounded me right in the face, and took the apples away too, and there was some men saw him, and they laughed, and said, 'Well done Tom! Oh, but I was mad!'"

"Oh, Grandma!" cried Freddie, a moment later, hiding his face in his grandmother's lap, for Mrs. Mason had again sat down beside him, "don't look at me like that, and say, you won't tell father, will you?"

"I must, Freddie," replied grandma, "unless you will tell him yourself. But we will talk of that by and by. I want to tell you of something else now—a little incident that I saw when I lived in Fond du Lac. There was a gentleman lived near us, whose name was Strong. He had a big Newfoundland dog that was a great pet. He was well trained and seemed to understand everything that his master said to him, and everything he wished him to do. He always minded his own business, and never interfered with any of the dogs he met on the street. He could do a great many things. He would go to the store with his master and carry home a basket of eggs or groceries, and he was so faithful and honest that they were never afraid to trust him. His mistress would put a pass-book, in which she had written her order for meat that she wished to have for dinner, in a basket, and give it to the dog, who would go to the market and return safely with the meat. He was always given a piece for a reward when he reached home. One day I saw him going home with his basket of meat, and there was a large, hungry-looking yellow dog following him. Every few minutes the yellow dog would run up and try to get his nose into the basket, but the Newfoundland would turn his head aside and growl—as much as to say, 'Keep back!' but the dog would run to the other side and try again. Presently the Newfoundland saw a gentleman whom he knew, standing in front of a store. He ran to him and set the basket of meat down at his feet, as much as to say, 'I will leave this in your care;' then he ran after the yellow dog and gave him a good shaking, and drove him some distance up the street. Then he trotted back, picked up his basket, and went home. Quite a number of people saw this little incident, and they clapped their hands and said, 'Well done! well done, Newfoundland!'"

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"I should think they would!" said Freddie, much interested. "The dog did just right to whip the yellow one!"

"That is what we all thought, Freddie," replied grandma, "for it was wrong of the yellow dog to try to take something that was not his own, and that had been entrusted to the care of another dog; but he did not know any better. How much worse his conduct would appear if he had plenty of meat at his home and could eat it whenever he was hungry, wouldn't it? The Newfoundland was not smaller than the yellow dog, but he was brave, and was faithful to his employer. What would you call the yellow dog, Freddie?"

"I'd call him a mean sneak!" replied Freddie, quickly.

"What would you think of a boy ten years old, who had a good home and kind parents who bought him good clothes and books and apples whenever he wanted them, if you saw him trying to tempt some poor boy smaller and younger than himself, and who has no father to work for him, to give away what did not belong to him, and when he found he could not get it that way, trying to take it by force from the smaller boy. What would you call him, Freddie?" asked grandma.

Freddie hesitated only a moment. "I'd call him a sneak, too, grandma," he said, slowly; "and I'm going to tell Tom Baker that he served me just right."

"That is right, my boy," said grandma. "Never condemn your schoolmates, Freddie, because they are poor or wear patched clothes. There is many an upright, noble nature under a patched garment."

"Thank you, grandma, for the story," said Freddie, "and for making me see that I was cowardly and sneaking. I won't ever do that way again."

"That's right, Freddie," replied grandma; "I hope you will not."

A CHICAGO alderman having introduced an ordinance compelling women to remove their hats in theatres, the women, on their part, are agitating a movement to prevent men from going out between the acts to "see a man."

HOW TO MAKE MONEY.

About a month ago I saw an advertisement in a religious paper where Dept. No. 1 of the Iron City Dish Washer Co., of Sta. A, Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them and they sent me full particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything, I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and every one knows how disagreeable that is. I am making lots of money selling the dish-washer, and any other energetic person can do the same. Write them for circulars. A COUNTRY WIDOW.

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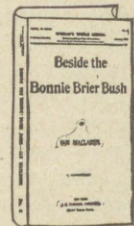
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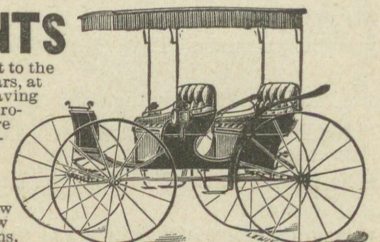
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Night Work for Tired Eyes

I dread the long evenings coming, because I cannot see to either read or sew," is such a common complaint. There has never been a time when glasses have been so universally worn as at the present day. Every one seems to need them, and even with them, many are at a loss what to do to occupy their evenings. Many cannot afford to spend this valuable time in what seems to them a wasteful way, and the suggestions given below are for those.

In our grandmother's time the everlasting knitting, that could be done even in the dark, occupied all the spare moments, and in our mother's time it was the endless carpet rags, but the need of both of these has so diminished as to leave us practically without any work for the "blind man's holiday," and yet if we stop to think during the day, there are many pieces of work which might be left till evening. If there are any old chairs which might be fixed for the bedroom, but for which time would not be found, bring them out some cold night and sandpaper them ready for the work.

Is there a shelf that needs a lambrequin? Gather up the odds and ends of coarse packing twine about the house and, choosing an open pattern, crochet, with a very coarse hook, enough lace to make a lambrequin about a foot wide. If you have no hook coarse enough, one may be easily fashioned with a sharp knife from a meat skewer or any piece of wood of the proper thickness. When it is finished buy a package of gold paint, mix very thin, and apply with a brush to the lace, covering it as nearly as possible.

For those who do plain knitting, there is no reason why they should be idle. From common coarse knitting cotton, wash cloths can be made which are superior to any which can be bought. Cast on a coarse needle as many stitches as can be conveniently held, say eighty, knit back and forth, till there are sixty ribs on each side, bind off, and crochet a scallop around. An initial in red may be worked in the corner. By very little practice one can do this work without looking at the stitches, and by the time three or four have been made for each bedroom, and half a dozen for the kitchen wash stand, you will have an array of which to be proud. This work is nice even for pick-up work in the day time, because it is not spoiled if soiled, and can be laid down at a moment's notice. Almost any coarse, plain crocheting or knitting, such as table mats, skirts, bands, etc., can be done at night without any serious strain on the eyes.

If you have any bright scraps of silk or satin, or even woolen, piece them up simply into strips five feet long and two and one-half wide. Wad them thicker than an ordinary comforter, line and tie, and you will find it a very comfortable article to throw across the foot of the bed on cold nights. Are you anything of a designer? Conventional patterns for embroidery are easily drawn, and endless suggestions for combinations will be found in the wall paper, book covers, etc.

Try making your own pattern the next time one is needed, and see how much better it can be done than was expected.—Good Housekeeping.

"I built my house on dotted veils," said a well-known oculist, referring to the fact that his practice was made lucrative by women patients whose eyes were injured by wearing the fashionable gauzes.

The following is a simple eye-wash, which always allays any inflammation resulting from cold, or a foreign body in the eye: Sulphate of zinc, 8 grains; rain or distilled water, 4 ounces. Should the fluid applied on the eye cause a smarting pain, dilute one-half (for that time only.)

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