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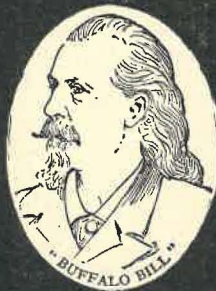
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The Living Church

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

CHICAGO, DECEMBER 10, 1898

News and Notes

IN his annual message, President McKinley makes four subjects of conspicuous importance. He urges that the representation of the United States at the Paris Exposition shall be commensurate with the position held by our products in the markets of the world. He congratulates Commissioner Peck on securing additional space for exhibits, and recommends that Congress increase the original appropriation from \$650,000 to \$1,000,000. As to the scheme of disarmament proposed by the Czar of Russia, the President has expressed the sympathy of the United States in such a project although its result would be of far less importance to this country because of the small standing army as compared with European nations. Of great importance is the recommendation for a commission of experts to study the causes of yellow fever, and recommend measures for its prevention. The acquisition of territory in which fever recurs annually, brings added dangers to our southern coasts. It is most essential that steps be taken as quickly as possible to render the new territory less dangerous from a sanitary standpoint, if American push and capital are to play a part in their development. The recommendation for an appropriation, with appointment of a committee to take in hand the celebration in 1900 of the centennial anniversary of the founding of Washington as the capitol of the nation, and the erection in that city of a permanent memorial, will be cordially received. It is thought to be the idea of President McKinley to make the latter project national in character, and afford all patriotic people an opportunity to participate.

AFTER an existence of one month, the United States of Central America has passed out of existence. The success of the revolution in Salvador, and the overthrow of President Gutierrez led to a meeting of the three commissioners who formed the executive head of the union until a president was elected, and a decision was reached to abandon the union, leaving each of the three States forming it—Nicaragua, Salvador, and Honduras—to resume its former status as an independent sovereign nation. When the union was formed Nov. 1st last, Messrs. Galligos, Mathus, and Ugarte were placed in charge until the presidential election was held. It is this executive commission which has now determined to abandon the plan of a union. As a result, Messrs. Zalaya, Bonilla, and Regalado become the executive heads of their several countries. It is understood that this condition is much preferred by the government of the United States, which would rather deal directly with Nicaragua and the other countries, than with an anomalous union. Leading Central American officials say that on the ruins of this attempt at a union might be built a more substantial union, embracing all five of the States of Central America. The absence of Costa Rica and Guatemala from this last attempt at union, operated largely toward its failure.

AN element has entered into the Nicaraguan canal matter which may cause some consternation among friends of that enterprise. Officials of the old Panama Canal Company have begun a campaign in Washington, with a view of securing government aid, or selling outright to the United States. The officials of the company claim their mission at this stage is to enlighten the government and Congress on the advantages of the Panama route, and the work already done

towards its construction. The Panama Canal Company is a private corporation evolved from the wreck of the original company which spent and diverted nearly \$500,000,000 of French capital, and ruined thousands of investors. It is claimed by Panama projectors that there is not sufficient business to make two canals profitable, and that the construction of the Nicaragua canal means ruin for both. They also claim to have property and concessions worth from \$100,000,000 to \$150,000,000, and to have the canal half done. Its representatives claim, furthermore, to have unlimited backing, and state that they can raise any amount of money which may be needed to complete their enterprise. If this government could be induced to withhold an appropriation for the Nicaragua canal or should fail to commit itself to that project, private capital, they say, might be enlisted in sufficient volume to complete the Panama canal; but with a certainty of being obliged to compete with a government canal further investments by individuals would receive fatal discouragement, and the money which has been already invested in the Panama route, might become a total loss.

WU TING FANG, Chinese minister to the United States, appeals to the American people to see that Chinese residents in the Philippines are fairly treated when the government comes into full control of the islands. The minister says there are a great many Chinese in the Philippines, and all of them are a credit to the archipelago. The Chinese population there is entirely different from that in Western countries. In the Philippines they are engaged in every walk of life. There are innumerable artisans, farmers, storekeepers, merchants, traders, and, in fact, business men of every legitimate character. The Philippine Islands are so situated that they offer splendid inducements for the Chinese. The mainland of the Chinese empire is conveniently situated, and the manners, customs, and habits of the people in the islands are so agreeable to subjects of the imperial government that an extraordinary inducement is offered for their immigration there. "My government will await with great anxiety the disposition of this question. It is undoubtedly anxious that the Chinese should be allowed every possible license in the Philippines, although it will not ask anything unreasonable, nor will it ask that the Chinese be accorded privileges which are not granted to others. All it desires is that our people shall be dealt with justly and fairly."

THE fiftieth anniversary of the accession to the throne of Emperor Francis Joseph, of Austria, was observed December 2nd. Although the event was divested of many features owing to the recent death of the Empress, opportunity was afforded for fitting expression of the love and esteem in which he is held by his subjects. The Emperor marked the occasion by issuing an order to the army, thanking officers and soldiers for their loyalty and fearless valor throughout his reign, and declared he would ever look on the army as a shield and protection of the throne and fatherland. Amnesty was granted to political offenders in Hungary, and a number of decorations were conferred. At Vienna the day was ushered in with the booming of cannon, and a grand reveille sounded by the bugles of all the regiments of the garrison. The city was gayly decorated with flags, and the streets were thronged with people wearing black and yellow, or red and white favors and jubilee medals. The Archduke attended a special thanksgiving service in the garrison church. The distribution of jubilee medals to the troops followed. Services were

also celebrated in other churches, commemorative meetings were held in the university schools, and there was much rejoicing throughout the provinces.

THE annual report of Gov. Brady, of Alaska, briefly summarized in Secretary Bliss' report, makes a strong plea for Congressional action on Alaska's needs at the coming session, and begs Congress to treat Alaskans as American citizens, and not to classify them with Kanakas, Filipinos, and Cubans. It points out that Alaska is thirteen times larger than Cuba, has been "in our possession for thirty-one years, and its value has been unknown and unappreciated." Recommendation is made for a high license liquor law, a tax of a few cents a case on salmon, and 10 cents a ton for wharfages. The first two combined would net at least \$235,000 annually, the third, \$100,000, based on this year's wharfage. It is also recommended that the general land laws be extended to Alaska; that Alaska be given representation in Congress; that Japonsky Island be made a naval station; and that cable communication be effected with the United States.

STUDENTS of the matter profess to find a new and powerful argument for diversified agriculture in the South. It is held that the supremacy of the South in the matter of cotton production is seriously threatened by British occupation of the Soudan. The exploitation of resources will quickly follow British occupation, and communication with Europe via the Nile river will be improved. For some years Egyptian cotton has been imported into the United States in increasing quantities, being given preference over the American product in certain lines of manufacture. It is feared that Soudanese competition cannot be successfully met, as the Egyptian product finds a ready market, and increased supply will mean proportionate increase in consumption. General Kitchener, who directed the campaign in the upper Nile, predicts that British capital will soon develop a vast cotton-growing region, where soil, climate, and labor are admirably adapted for producing an extra quality product.

ACCORDING to Mr. Robert W. Shingle, commissioner of Hawaii to the Omaha exposition, his country is, of the new possessions of the United States, the most attractive to settlers with little capital. Mr. Shingle says that sugar is now the chief product of the islands, but its cultivation requires capital. This is also true of rice. Coffee is becoming the staple of the islands, and it can be cultivated by persons who start in with only a few thousand dollars. Pineapples, bananas, and other fruits, also require only a small capital. The government makes liberal inducements to settlers. It exempts them from taxation for five years, and offers them public lands on excellent terms. Five or eight acres may be had for nothing; larger areas can be bought for from \$5 to \$10 an acre. It is possible to lease large plots for three years and then to buy them at the original figure, provided that 25 per cent has been developed.

SAMUEL C. DUNHAM, Alaskan agent of the Commissioner of Labor, has issued a supplementary report on "Gold output in Klondike," which, while showing that the country is rich in mineral resources, falls far below the estimate of the output the past year. The total output is given as \$9,000,000, while many enthusiasts and prospectors have placed the probable yield at from \$20,000,000 to \$30,000,000.

Church News

St. Andrew's Brotherhood Annual Services

WASHINGTON, D. C.

On the evening of St. Andrew's Day, the annual service of the Brotherhood took place in St. Andrew's church. A large congregation, representing the various parochial chapters, was present. The sermon was by the Bishop of Washington. At the session of the local council which followed, the following officers were elected: President, Mr. Frank M. Evans, of St. Thomas' chapter; vice-president, Col. Cecil Clay, St. Andrew's; treasurer, Mr. B. T. Ames, Trinity chapter; secretary, Mr. C. F. Roberts, St. Mark's; chaplain, the Rev. E. M. Paddock, St. John's.

PITTSBURGH

St. Andrew's Day, 1898, will long be memorable in the annals of the Brotherhood in Pittsburgh, by reason of the immense and enthusiastic gathering of Brotherhood men and other Church people held on the evening of that day, at Carnegie Music Hall, under the auspices of the Pittsburgh local assembly. The decorations of the hall were confined to the stage, and consisted of palms, ferns, and cut flowers, and in the midst of these a large St. Andrew's cross of illuminated art glass. The Rt. Rev. Cortlandt Whitehead, S.T.D., presided, and the music was led by a precentor. The service opened with the singing of the Brotherhood hymn, "Jesus calls us o'er the tumult," followed by the recitation of the Creed, versicles, Lord's Prayer, collects for St. Andrew's Day, missions, Christian Unity, and a few other appropriate prayers.

Bishop Whitehead, after a few well-chosen words of congratulation and greeting, announced the topic of the evening's addresses, "Brotherhood," and very briefly told of the ideal which the Brotherhood of St. Andrew sought to encourage, showing that Christ's manhood developed self by forgetting self. The Bishop then introduced Mr. Silas McBee, vice-president of the Brotherhood, who made a scholarly and pleasing address following out the same line of thought. The principal address of the evening was that of the Rev. Dr. Rainsford who began by saying that the Brotherhood they had met together to discuss was just as old and no older than the Day of Pentecost. There were three truths which bound the Apostles together; namely, they knew themselves to be valuable to God, they knew themselves to be free, and they knew themselves to be united. He amplified these truths under the heads of Sonship to God, Freedom, and Brotherhood.

All the seats in the house had been reserved and distributed among the various Church organizations and parishes, not only in the cities of Pittsburgh and Allegheny, but in the suburbs and towns within a radius of 50 miles, and the audience therefore was a thoroughly representative one of Church people generally throughout the diocese.

BOSTON

On St. Andrew's Day, the Brotherhood of St. Andrew met in St. Paul's church. Two Celebrations were held, one at 7:30 and the other at 11 A.M. In the evening, 39 chapters were represented at the service, when the Rev. Dr. Hodges preached a sermon upon the topic, "The absence of St. Andrew."

LONG ISLAND

The annual meeting of the Long Island assembly of the Brotherhood was held in Christ church, Brooklyn, on Dec. 2d. The business session opened at 5:15 P. M. The annual report was read by the secretary, and the executive committee elected. A conference was held at 5:45. The subject, "Shall we start a boys' chapter?" was opened by Mr. G. A. Thompson, of Christ church, Clinton ave., and was followed by a general discussion. It was decided to leave it as a local matter in each parish. A collation was served at 6:30. A short evening service was held at 8 o'clock, at which several of the clergy were present. An address was made by the

Rev. Dr. Van De Water, late chaplain of the 71st N. Y. Regiment. In illustrating the necessity of using the means at hand, he told how he had administered the sacraments of Baptism and the Holy Eucharist on the battlefield, knee-deep in mud, without vestments or accessories. He had baptized with water poured into his hand from a canteen taken from a wounded man. Loving as he does the beauty of Churchly art, the most impressive service he had ever been at was the Holy Eucharist celebrated in the open air—a thousand men with eager faces, many with outstretched hands and tear-dimmed eyes, receiving the hardtack as sacramental food. The hymns sung were not the inspiring national hymns, but those learned at mother's knee. The three points made were obedience, sacrifice, and the spiritualism of common sense.

MINNESOTA

The observance of St. Andrew's Day was very marked this year. Holy Communion was celebrated in nearly all the churches on behalf of the Brotherhood of St. Andrew and missions throughout the world. At 4 P. M., the Brotherhood assembled at St. Clement's pro-cathedral, in St. Paul, where a Quiet Hour, from 4 to 5 P. M., was conducted by the Rev. Dr. Wright; the meditations were based upon prayer and service. At 5 P. M., Bishop Gilbert, president, took the chair. The secretary, W. S. Gilliam, read the annual report, which revealed a slight increase of membership over that of the previous year, and a good deal of solid work accomplished upon Brotherhood lines. Dead timber has been weeded out, weak chapters strengthened, and the order placed upon a more permanent basis than heretofore. The first and second vice-presidents submitted reports of an encouraging nature. The election of officers resulted as follows: President, Bishop Gilbert; 1st vice-president, B. F. Beardsley; 2d vice-president, the Rev. Harvey Officer, Jr.; secretary and treasurer, W. S. Gilliam. At the conference meeting, C. M. Tibbs read an interesting paper on "Church work in Baltimore"; H. P. Benedict spoke on "The chapter work"; the Rev. H. M. Hood, on "The convention." At 8 P. M., after a shortened form of Evensong, rendered by the vested choir, John B. Taylor read a well-prepared paper on "The Brotherhood man, how to get him and how to keep him." "The Junior work" was the topic handled by James A. Graham, and "The corporate Communion," by the Rev. C. D. Andrews. Bishop Gilbert summed up the day's proceedings. He congratulated the order upon its present condition, and suggested a larger field of work for the coming year. The attendance at the Quiet Hour, conference, and evening service was very large—all things considered. One gratifying feature was the large number of Juniors present, and the interest manifested by them in all subjects connected with the Brotherhood life and work.

PENNSYLVANIA AND NEW JERSEY

Despite the storm, nearly 100 members of the Brotherhood of St. Andrew gathered in the assembly room at the Church House, Philadelphia, on the 29th ult., to listen to the preparatory address delivered by the Rev. Dr. H. Richard Harris, chaplain of the Brotherhood; and on the following morning, at 7:30, at the same place, the chaplain celebrated the Holy Eucharist, it being the patronal festival when the corporate Communion of the Brotherhood is made. At 3:30 P. M., a business session was held in the Henry J. Morton guild house of St. James' parish, Ewing L. Miller in the chair. After a brief devotional service by the Rev. Dr. H. Richard Harris, letters of regret were read from Bishops Scarborough, Ta'bot, Whitehead, and Doane, Messrs. G. Harry Davis and J. L. Houghteling. An address of welcome was made by the Rev. Dr. J. N. Blanchard. The report of the executive committee stated that the Brotherhood in this section has, with the national body, emerged from its formative period, and must be said to have reached its maturity. Its condition is a healthy one. Five new chapters have been chartered, two have had charters withdrawn, six old chapters have been revived, and three

reported dormant; net gain, six. The committee realized that the work could not be done thoroughly in the territory heretofore claimed as that of the Philadelphia council, by reason of its great extent. It was therefore decided to notify the General Council, that this council could not exercise supervision of chapters in the dioceses of Central Pennsylvania, Delaware, and New Jersey, north of a line drawn from Atlantic city to Bordentown. This decision has been accepted, and the necessary steps have been taken for the formation of local councils, or other supervision. The Philadelphia council now consists of the diocese of Pennsylvania, with 100 chapters, of which 73 are alive and 27 dormant, or charters withdrawn; and the diocese of New Jersey, with 20 chapters: 14 alive, and six dormant, etc. The Lenten services of 1898 mark the top notch of success of the Brotherhood effort on these lines. Notice is taken of the great success of the Brotherhood House, and that no variances exist there; there is provision for 38 inmates. During last winter the usual house-to-house visitations were made, mostly by members of the church of the Saviour chapter, some 300 students of the University of Pennsylvania being called upon. There is no question as to the importance of the junior department. There are 20 chapters in Pennsylvania (a gain of 3), out of 77 parishes wherein are live senior chapters; and two in New Jersey (a gain of one), out of 14 parishes with live senior chapters. A junior local assembly has been formed. Mission work is being regularly done in the Philadelphia and Germantown almshouses and the Galilee mission, by at least 10 different chapters. Of the nine different sectional conferences, 25 meetings had been held since the last St. Andrew's Day, with an attendance of 934 Brotherhood men. The treasurer reported receipts (including balance of \$694), \$1,142.83; present balance, \$27.92. The election for officers resulted as follows: President, Ewing L. Miller; vice-president, J. Lee Patton; secretary and treasurer, Frank S. Longshore; chaplain, the Rev. L. N. Caley, and an executive committee of 14 members. The Brotherhood was addressed by J. W. Wood, of New York, the general secretary, and by Bishop Leonard, of Salt Lake city. A conference was held on "The enlistment of new men," and George C. Thomas, of the General Council, took the chair. Papers were read by Francis H. Holmes, General Council member for New Jersey, on "What kind of men wanted," and by Warren R. Yeakel, of St. Luke's, Germantown, on "How to get them." They were discussed by several members. At the anniversary service in the evening, held in St. James' church, the sermon was preached by Bishop Rowe, of Alaska.

New York

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

CITY.—At the pro-cathedral, on Advent Sunday, the new vicar, the Rev. Robert L. Paddock, entered upon his duties.

At the East Side Settlement, a reception to friends was given on Nov. 29th. Addresses were delivered by the Rev. David H. Greer, D.D., and Captain Alfred T. Mahan.

At the church of the Holy Communion, the Rev. Henry Mottet, D.D., rector, special effort is making by the ladies to increase the income in support of the educational work of the parish.

At the church of the Transfiguration, the funeral of the old actor, Charles W. Coudock, took place Nov. 30th, in the presence of a large gathering of well-known actors, the rector, the Rev. Dr. Houghton, officiating.

The appeal by the Church Temperance Society, for funds to support the proposed new work in the Bowery, to be called the "Squirrel Inn," referred to in recent issues of THE LIVING CHURCH, was answered in part last week by the gift of \$1,000 from a single donor.

A new institution has just been opened, under the name of the Brown Memorial Home, with the object of caring for strangers of small means

coming to the city, particularly young men. Among the trustees are the Rev. D. Parker Morgan, D. D., and Mr. James Pott, the Church publisher.

At the annual dinner of the Colonial Order, Nov. 30th, at Sherry's, the Rev. John Wesley Brown, D. D., of St. Thomas' church, gave an address on "Colonial Dames," and Capt. Alfred T. Mahan, of the navy, responded for the "Army and navy." Many other Churchmen were present.

The Church Association for the Advancement of the Interests of Labor has just established itself in new headquarters, in the Church Missions House. A brief service was conducted in the new room to be used as an office, the Rev. Joseph Reynolds officiating. An informal reception of friends of the society followed.

A meeting was held Nov. 30th in the guild room of St. James' church, the Rev. E. Walpole Warren, D. D., rector, of a new organization having in view the study of choral music. Mr. Walter Henry Hall is the conductor, and Mr. Herbert Wilbur Green, secretary. Verdi's requiem mass, "*Manzoni*," was given critical study.

Sister Ruth, of the Sisterhood of the Good Shepherd, makes earnest appeal for cast-off garments, to meet the demands upon the clothing bureau which this order maintains for the poor. Garments are sold at nominal cost, so that the respectable poor do not hesitate to seek this means of relief, which is possible to them without loss of self-respect. The pressure at this season of the year is very difficult to meet, and donors have been less liberal than heretofore, partly in consequence of the multiplication of similar agencies conducted on principles which the Sisters have demonstrated to be successful.

The Rev. Dr. George R. Van De Water, of St. Andrew's church, delivered a lecture Dec. 2d, recounting war experiences in the campaign at Santiago de Cuba. Dr. Van De Water spoke of the solemnity of the last Church service which he held with his regiment just before the final battle of Santiago, and how, as if by special inspiration, he had been enabled to go through the entire evening service without referring to his Prayer Book. He also told the audience of his baptizing a newspaper man one night behind the operating tent, using a battered canteen as the font, and of the impressive Communion service which was held one Sunday two weeks before the regiment sailed for the North. There were 411 men on the regiment's sick roll, and not a single surgeon to care for them. The chaplain administered the Sacrament, using hardtack for the bread, and a cheap wine which he was able to get from the commissary.

The Rev. Henry Dixon Jones has resigned the rectorship of the church of the Intercession, to take effect Dec. 1st. The first year of his rectorship was largely devoted to the organization of the working forces of the parish and to the re-organization of the Sunday school. A guild was organized, and in the second year of his incumbency there was realized, as the results of extraordinary effort, something over \$2,000; the pew rental was also increased, as were the regular offerings. And, best of all, there has been an increasing growth in the spiritual life of the people. A large work has been done in the Sunday school. The rector has been the superintendent, and he has not been absent from a single session of the school in the four years of his rectorship. He has met the teachers from week to week for the study of the Bible, which has been a constant source of inspiration to a large number in the parish, as well as to the members of the Sunday school. The vestry, in accepting the resignation, unanimously adopted resolutions expressing the cordial and kindly relations existing between Mr. Jones and the vestry, their personal regard and esteem for him, and their appreciation of his efforts to bring harmony among the people and to place the finances of the parish on a sound basis.

GENERAL THEOLOGICAL SEMINARY.—The junior class has elected, president, F. S. Arnold, of

Poughkeepsie, N. Y., and vice president, W. T. Horting, of Elmira, N. Y.

TOTTENVILLE.—At the visitation of Bishop Potter just made to St. Stephen's church, he confirmed and addressed 16 candidates, presented by the rector, the Rev. John C. Fair. The Ven. Archdeacon Johnson and the Rev. William Queale assisted in the service.

NEW ROCHELLE.—The Rev. Henry Holmes Loring died Dec. 1st, at the home of his son, Mr. Frederick Loring, at Residence Park. He was born at Sheffield, Mass., in 1832, and was graduated at Yale University. In 1858 he was ordained to the diaconate by Bishop Horatio Potter, of this diocese, and soon after received the priesthood. For many years he officiated in the West, being last stationed at Topeka, Kas. He made several translations from German works on ecclesiastical history. For the closing years of his life he was not engaged in parochial duty, but contributed to the press from time to time. The burial service was conducted in Trinity church by the rector, the Rev. Chas. F. Canedy, Dec. 3d.

Pennsylvania

Ozi W. Whitaker, D. D., LL. D., Bishop

PHILADELPHIA.—Two parish branches of the G. F. S. celebrated their 17th anniversary in Trinity church, Southwark, on Sunday evening, 27th ult. The Rev. Horace F. Fuller, rector, preached a special sermon on "Love."

An addition is to be erected at Holy Trinity church for use as a choir room. It will be of brick and stone, with a basement. Besides the choir room, which will be furnished with lockers, drawers, etc., there will be a retiring room with lavatories and other conveniences.

A reception was given to Bishop Whitehead, on Monday evening, 28th ult., at the Hotel Stratford, by the society of Colonial Wars. On the same evening, a largely attended reception was tendered to Mr. and Mrs. George C. Thomas in the guild room of the church of the Holy Apostles, by the C. D. Coop'r battalion of that parish.

A full sized copy of Albertwell's celebrated picture of the "Visitation" has been received at St. Elisabeth's church, the Rev. Wm. McGarvey, rector, and will be placed over the high altar. It was copied by a Florentine, Gergenio Capelli. The canvas is six ft. wide and ten ft. high, and represents the Visitation of the Blessed Virgin to St. Elisabeth. The original was painted in 1503.

The 58th anniversary of the church of the Advent was observed on the 1st Sunday in Advent. At 8 A. M., the Holy Eucharist was offered, and later in the morning there was a second Celebration, with a sermon by the rector, the Rev. J. P. Tyler. In the afternoon, there was a children's service, when addresses were made by the Rev. Messrs. H. L. Duhring and John G. Meem (of Brazil). In the evening, the Rev. Dr. H. Richard Harris was the preacher.

Hannah R. Vogan, in her will filed for probate, 28th ult., leaves an estate of \$6,750, principally to the church of the Redemption. She directs her executors to purchase for the church a fire-proof safe, to be inscribed in memory of her deceased husband, William Vogan. All her real estate is given to the church, to use the income toward the payment of current expenses, and the remaining income, if any, toward the parish expenses, as the trustees may deem best; this fund to be known as "The Hannah R. Vogan Fund."

The church of the Holy Spirit, which, in an unfinished condition, was dedicated on the 3d of July last, was opened for services on the 1st Sunday in Advent. The Rev. Samuel H. Boyer, priest in charge, conducted the service, and special music was rendered by the surpliced choir of 50 girls and young women. The Rev. H. L. Duhring preached. At the afternoon service, the Rev. Messrs. Boyer and J. Momence made addresses. The interior of the church is finished off with quartered oak. The attendance was very good, despite the unfavorable weather.

Advent Sunday marked the eighth anniversary of the Rev. C. L. Fulforth as rector of the church of the Messiah, Port Richmond. During that period, many improvements have been made of a permanent character, amounting to over \$12,000. The interior of the church has been renovated. A new altar, brass cross, Caen stone font, and sterling silver Communion set have been received. A three story commodious parish house has been built, and all old debts have been removed. During the eight years the total contributions amount to over \$27,000. Appropriate services and sermon marked the occasion, after which the congratulations of the congregation followed.

The 65th annual meeting of the Bishop White Prayer Book society was held Sunday evening, 27th ult., at the church of the Incarnation. The annual report shows that during the church year 10,253 copies of the Prayer Book have been distributed, being 2,275 more than during the year preceding. These were sent to 44 dioceses and missionary districts, and to seamen, soldiers, and public institutions. Receipts aggregated \$6,779.22; expenditures, \$5,119.35. The newly elected officers of the society include: President, Bishop Whitaker; secretary, R. Francis Wood; treasurer, W. B. Whitney. The annual sermon was preached by the Rev. Dr. George Hodges, of Cambridge, Mass., in which he described the intimate connection between the Church and her Prayer Book.

A soldiers' memorial service for those killed during the Spanish war, as well as for the sailors who went down in the Maine, was held on Sunday afternoon, 27th ult., at the Home for Veterans and their Wives, G. A. R. The chapel was appropriately decorated, the stack of arms on the platform being tied with a bow of mourning. The services were in charge of the Rev. Samuel P. Kelly, of Post 259, G. A. R., assisted by the Rev. H. A. F. Hoyt, Post 19, G. A. R., and chaplain of the 6th regiment, U. S. Volunteers, and the Rev. Geo. R. Savage. The latter brought with him the choir of the church of the Beloved Disciple, who rendered the musical portion of Evensong, besides sundry patriotic hymns. Addresses were made by the Rev. Messrs. Hoyt and Kelly. It may be added that the latter holds a bi-monthly service at the Home, in addition to his work at St. Barnabas' church, Haddington.

Under the auspices of the American Negro Historical Society a memorial service for the late Rev. Dr. Alexander Crummell was held in the parish building of the church of the Crucifixion, on Tuesday evening, 29th ult. Robert Adger, president of the society, introduced the Rev. M. Anderson, pastor of the Berean Presbyterian congregation, who presided and made the introductory remarks after prayer had been offered. The Schubert Choral Society rendered a musical selection, "Sweet and low," after which the Rev. Henry L. Phillips, rector of the Crucifixion, pronounced an eloquent eulogy on the life, labors, and character of the late Dr. Crummell. A beautiful solo, *Ave Maria*, was exquisitely sung by Miss Florence Lewis, and at the conclusion of the services, a movement was inaugurated to raise funds to be applied in the erection of a suitable memorial to Dr. Crummell, in the form of a rectory in the city of Washington, D. C.

The annual meeting of the local council, Daughters of the King, assembled on Tuesday afternoon, 29th ult., at the church of St. John the Evangelist. Delegates from 15 local chapters were present, representing all but two of the complete organizations. The reports showed that during the past year there had been a satisfactory growth in the membership, and a decided increase in revenue, as compared with former years. The following officers were elected: President, Mrs. J. B. Falkner; vice-president, Mrs. Stockton; secretary and diocesan secretary, Mrs. John Moncure; and treasurer, Miss C. M. Loveaire. Supper for the delegates and clergy was served at 6 P. M. Two hours later, there was a public service in the church, Bishop Whitaker presiding, who m

the opening address, his theme being the relationship between the rector and his people. He rejoiced in all that the organization is doing, and bade them Godspeed in their undertakings. The Rev. Geo. S. Gassner spoke on Christian vows and the necessity of organized Christian effort. The order has a distinct and useful place in the economy of Church work. The last speaker was the Rev. Edgar Cope who took up the thoughts expressed by the Rev. Mr. Gassner and further elucidated them.

The 23d annual service of the Free and Open Church Association was held at the church of the Messiah, Broad and Federal sts., on the first Sunday night in Advent. The sermon was preached by the Rev. Dr. Chas. S. Olmsted. Referring to the principles of the association, which advocates the freedom of all sittings in the house of God, he was thankful that 83¼ per cent. of the churches in our Communion do not rent pews, and that the Church is awakening to the idea that the gates leading to righteousness must partake of the nature of that righteousness. We do not want in this 19th century that which will interfere with the freedom of worship in God's house. The sermon advocated also the custom of keeping churches open every day, for private prayer and meditation. The Rev. S. P. Colladay and the Rev. John A. Goodfellow, the general secretary of the association, assisted in the service. The annual report was presented, and showed that in 58 dioceses there are 4,794 churches and chapels, of which 3,950 are free, or 82¼ per cent., while in 14 of the missionary jurisdictions, there are 489 churches and chapels; 484 are free, or 98¾ per cent. Putting the dioceses and missionary jurisdictions together, 83¾ per cent. of the churches are free.

At old Christ church, on the 1st Sunday in Advent, the 140th anniversary of the capture of Fort Duquesne was celebrated by the Society of Colonial Wars. In spite of the storm, the church was comfortably filled. After Morning Prayer, said by the rector, the Rev. Dr. C. Ellis Stevens, chaplain of the society, a bugler and two color sergeants of the U. S. Maine corps, in full dress uniform, even to the plume-crowned helmets, advanced to the front of the chancel, and stood like statues facing the altar. In the centre stood the red coated bugler, and on either side of him drooped the nation's flag and the lion rampant of the society. The bugler raised his trumpet to his lips, and as the plaintive strain of "taps" sounded through the vaulted nave, Masters Wayne and Shippen drew the flags of the United States and England, which until then had veiled a tablet affixed to the northern wall of the chancel, and erected by the society to the memory of Brigadier-General John Forbes, under whose leadership the site of the present city of Pittsburgh was reclaimed from the French. The tablet is of pure white marble, surmounted by doves, bearing at its base a branch of laurel. The inscription is as follows:

Brigadier-General John Forbes, Colonel of the Seventeenth Regiment of Foot, and commander of his Majesty's troops in the southern provinces of North America. Born in Peterscrief, Scotland, 1710; died in Philadelphia, March 11, 1759. By a steady pursuit of well conducted measures, in defiance of disease and numerous obstacles, he brought to a happy issue a most extraordinary campaign, resulting in the evacuation of Fort Duquesne, and made a willing sacrifice of his own life to what he loved more, the interest of his king and country.

During the ceremony, the congregation remained standing singing "My country, 'tis of thee," which was followed by a hymn composed especially for the occasion, by the Rev. Dr. C. Ellis Stevens. Then followed the anniversary sermon by the Rev. Dr. Whitehead, Bishop of Pittsburgh, who, as well as Dr. Stevens, wore the insignia of the society. He spoke of Pennsylvania's neglect of her public men; and how the society was organized to guard against this forgetfulness, to perpetuate the heroes of the Colonial wars, as well as to preserve all records bearing on their achievements. He told how Bishop White, then a boy of 11 years, saw the body of General Forbes lying in state. It was

laid to rest beneath the chancel of this church with full military honors, and there his remains still lie.

NORRISTOWN.—St. John's church, the Rev. Harvey S. Fisher, rector, was re-opened on the 1st Sunday in Advent, after repairs necessitated by a disastrous fire some months ago.

Chicago

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

The Bishop has returned from visitations in the southern part of the diocese, and was at his office at the Church Club on Monday, and addressed the assembled clergy on the importance of urging their laity to join the club. He will hold an ordination in the cathedral on St. Thomas' Day, the 21st, at 10:30 A. M., when the Rev. Messrs. Cole and Beckerman will be advanced to the priesthood. On Monday he presided at a meeting of the trustees of the Fund for Aged and Infirm clergy.

Another signal distinction has been gained by the diocese in the unanimous election of Dr. Theodore N. Morrison to the episcopate of Iowa, in succession to the late Bishop William Stevens Perry. Certainly no presbyter of the diocese commands in greater measure the esteem, respect, and confidence of his clerical brethren of Chicago. The numerous telegrams and letters of congratulation received in four days from bishops, brother clergymen, and prominent laymen corroborate this; as do the singularly felicitous encomiums of the daily press. These things combine to make it extremely difficult for the rector of Epiphany to decline the proffered honor, hard as may be the wrench which will remove him from a State in which his whole life has been passed, and especially from a parish in which he has labored so faithfully and so effectually for exactly 22 years to the date of his call to a higher degree. The Bishop-elect of Iowa was born in Ottawa, Ills., Feb. 18, 1850, was educated in Jacksonville, and graduated in 1870 from the oldest degree-conferring institution in the State, Illinois College, which also gave him an honorary D.D. in 1896. He completed the General Theological Seminary course in 1873, and received deacon's orders from the second Bishop of Illinois, Dr. Henry John Whitehouse, two months later. During his first curacy in Pekin, Ills., St. Paul's church was built, at an expense of \$13,000, and paid for. He was advanced to the priesthood by the third Bishop of all Illinois, now Bishop of Chicago, in February 1876. On Dec. 1st of that year he came to Chicago, on the call to be rector of Epiphany; the church being then an unpretentious frame building on Throop st., with a debt of \$13,000, and an average congregation of little less than 200. Six years later this large debt was paid off; and next year, 1883, the present site was bought, being 100 ft. on Ashland ave., by 150 on Adams st. The new stone church on this fine location was opened on the 4th Sunday in Advent, 1885, and being freed from debt by the splendid offering of \$25,000 by a lady, was consecrated on the Epiphany of 1895, the Bishops of Chicago, Fond du Lac, and Milwaukee being present, and taking part in the services. A memorial chapel erected by a parishioner, and a solid square tower on the northwest corner built by another, form with the commodious guild rooms, useful and ornamental adjuncts of a plant having a total valuation of \$150,000. There is also a small endowment. The rectory, a block south on Ashland ave., was purchased in 1889, and is slightly encumbered. It is a remarkable fact that of a total parish list of about 1,500 individuals, 865 have been to Holy Communion in the year. Dr. Morrison is a member of the Standing Committee of the diocese, and of the Board of Missions; as also one of the "trustees of the Protestant Episcopal Church of the diocese of Illinois."

The Rev. Dr. Fawcett, rector of the church of the Redeemer, Elgin, has issued this Advent an extremely neat little souvenir, giving a synopsis of the parish history, hours of divine service, the meetings of the guilds, etc. The booklet contains also "some earnest words to those who need an affectionate admonition to faithfulness in the important duty and privilege of attending

church." This useful compendium has for its closing pages some interesting "Facts and first things for Americans" regarding the Church in these United States.

At Harvey, a flourishing manufacturing suburb, 10 miles south of Pullman, Church families to the number of 25 are desirous of having the services of the Church, and of establishing a mission in their midst.

CITY.—The cathedral is undergoing at the present time an interior overhauling, to include re-decoration of the walls and ceiling, and improvement of the lighting from one of the larger windows.

The Rev. Dr. Edsall announced at morning service on the 4th, that Jan. 29th would be the last Sunday of his rectorate, as it would be the first of his episcopate; and that by kind consent of Bishop McLaren, he would hold his first Confirmation (for the Bishop of Chicago) in St. Peter's on that (Septuagesima) Sunday, laying hands on a class of his own preparation. On this occasion he earnestly hoped to see presenting themselves many, if not all, of those adults who have been deferring reception of the rite till now.

Dec. 6th being the anniversary of the death of the Rev. John Rouse, rector of Trinity parish, his successor, the Rev. W. C. Richardson, on Sunday last urgently invited his people to a special service at 9 A. M.

The Church bazars usual at Christmas-tide are in full swing this week. At the mission of St. Barnabas, 44th st., in charge of the Rev. E. J. Randall, the sum of \$150 cleared at last week's sale, brings the fund for the purchase of a new building site up to \$1,000.

Notices have been issued to the wives of the clergy by the president, Mrs. Clinton Locke, for the first meeting, since its complete organization, of the *clerica*, at the residence of Mrs. Edsall, 1825 Roscoe st., at 2 P. M. of Monday, Dec. 12th.

The monthly meeting of the Woman's Auxiliary on Thursday, Dec. 1st, in the Church Club rooms was well attended, and was addressed by Mrs. Brooks, wife of the Bishop of Oklahoma.

At St. Mark's, the Rev. W. White has organized a Bible class for the Daughters of the King, which meets every Thursday morning. The choir-master, Mr. Bradley, has composed a pretty setting to Kipling's Jubilee Hymn, and it was used with striking effect on Thanksgiving Day as a recessional.

The ladies of Trinity parish have been doing one of those kind acts for which they are noted, in furnishing the rooms of the priest-in charge of St. George's, Grand Crossing.

WAUREGAN.—On Sunday, Nov. 27th, an even of more than usual interest took place in Christ church. In the absence of the Bishop, the rector of the parish, the Rev. W. E. Toll, unveiled and blessed for spiritual uses, the memorial reredos erected through the thoughtful provision by will of Mr. W. Besley. This beautiful piece of handicraft was done by Mr. R. Geissler, of New York, and is most artistic in design and perfect in workmanship. Its dimensions are 16 ft. high and 11 ft. wide. The material is quartered oak. The base, on which the superstructure stands, is divided into three panels. On this stand three overhanging gothic arches, supported by columns with richly carved capitals. In the centre niche is a large oval panel, forming a firm background for the floriated cross which is nearly four ft. in height, while the panel itself is surrounded by the passion flower carved into the wood. On the left is a figure representative of Moses coming down from the mount, bearing in his hands the Ten Commandments. In the panel on the right is a figure representing St. John the Baptist preaching repentance and Baptism for the remission of sins, and also pointing to the Lamb of God who taketh away the sin of the world. The completion of this work is as a crown of glory to the beautiful stone altar, and at length brings it into that prominence in the church which it should always have. A large congregation was present at the service of benediction and the

rector preached an instructive sermon on the deep and abiding significance of the Christian altar, the sacrifice offered thereon, and the feast communicated therefrom.

MOMENCE.—All the parish organizations are doing efficient work. The Sunday school has adopted the Loyal Army plan, beginning the 1st Sunday in Advent.

PONTIAC.—The Bishop visited Grace mission on the eve of St. Andrew's Day, and confirmed seven persons, five being adults, presented by the Rev. E. H. Clarke, priest in charge. After the service a short informal reception at a neighboring hotel gave the congregation the opportunity of meeting the Bishop. Much credit is due to the lay-reader, Mr. F. D. Walden, who has served the mission faithfully for a year and a half; and not less to Mr. A. W. Cowan and his wife who have labored long and devotedly. The pretty stone church has just been made more convenient and comfortable by the introduction of a furnace, the man who put it in giving his time and labor.

FAIRBURY.—On the evening of St. Andrew's Day, Bishop McLaren visited St. Matthias' mission and confirmed three persons presented by the priest in charge. During the past year this place has been in the care of the priest at Pontiac, who has celebrated the Holy Eucharist once a month and given week day services during Lent. The lay reader from Pontiac has also read service several Sundays. There is prospect now of a resident lay-reader, which will enable the people to keep the church open every Sunday.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop
BISHOP'S APPOINTMENTS

DECEMBER

9. Hamilton.
13. Moravia. Consecration and ordination.
18. Elmira: Emmanuel and Trinity.
27. P. M., Baldwinsville.
28. A. M., Weedsport and Port Byron.

At St. Luke's, Utica, the Rev. Wm. F. Cook, rector, the preacher on the Sunday (evening) next before Advent, was the Rev. Edward Osborne, S. S. J. E., who has held Missions in Trinity and St. Luke's, Utica, and is now welcomed back after a sojourn of several years in South Africa. An interesting service was recently held, when persons were formally admitted by the rector as members of the vested choir.

The burial of Mrs. Elizabeth C. Gibson, widow of the late lamented Rev. William T. Gibson, D. D., LL. D., was held from Grace church, Utica, Nov. 22d, the rector, the Rev. Dr. C. T. Olmsted, officiating. Mrs. Gibson was ill but a short time with pneumonia.

On Tuesday, Nov. 22d, attended by his chaplain, the Standing Committee, his two sons, and divers clergy of the diocese, Bishop Huntington formally consecrated what was known as St. James' church, Syracuse, by the name of the church of the Saviour, Syracuse. As the Bishop has adopted the church of the Saviour for his permanent church or cathedral, its consecration was a matter of diocesan interest. The sermon was preached by the Rev. A. S. Crapsey. Over 40 clergymen were present. The large congregation included members and friends of the parish, and Church folk of Syracuse. In a statement concerning the future of this church, the Bishop says: "Without departing in the least from primitive discipline, Catholic doctrine, or Canon Law, it is believed that, while following that rule in some respects even more closely than is quite common among us, there is need of illustrating the spirit and purpose of it in certain methods of greater liberty and variety than we see in many of our congregations. * * * * We desire especially to gather in, if we can, out of the non-worshipping multitude, some single persons of either sex, or families, who have no parish relations. * * * * We deem it well to prove by a fair and patient experiment, on a moderate scale,

with little regard to numbers, whether certain cherished convictions as to a voluntary provision for the financial support of Church worship, by regular offerings at Church services, and as part of them, can be made practicable in this community. People may call our house of God a 'cathedral,' or 'the Bishop's church,' if it pleases them. It may accomplish religiously much of what is meant by those terms; but it will not be shaped or conducted on an Oriental, or Latin, or Anglican pattern. 'Cathedral' signifies not the 'throne' of a king, but a shepherd's seat."

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—At the Brunswick, on Nov. 28th, the Episcopalian Club gave a dinner to a number of the clergy. Judge Davis, of Worcester, presided in the absence of Charles G. Saunders, who is in California. The Bishop who made the first address on the topic, "The General Convention," alluded feelingly to the death of the Rev. T. F. Fales, who had so long been identified with the diocese. He spoke highly of the growing influence of the House of Deputies, and showed its wise and conservative spirit in the general legislation of the Church. It was naturally the legislative body, while the House of Bishops was the court of revision. He regretted that the House of Bishops sat behind closed doors, and commented upon the favorable minority who are seeking to alter this time-honored custom. The House of Deputies would have a better understanding of the motives which actuated the House of Bishops in its doings, if the latter sat with open doors. The Bishop showed the disadvantage of the present system, although he was not oblivious of the fact, that there were some advantages about it, which would render it popular for some time to come. The Rev. Dr. Lindsay said some very pleasant things about the trip to Jamestown, and described in an entertaining manner the details of the journey. He said the nation was founded at Jamestown, and the first church was established in the country there. Churchmen had always been prominent in its affairs, and recalled the fact that the five principal architects of the nation were Churchmen like Washington, Jefferson, Madison, Hamilton, and Marshall. Mr. Robert Treat Paine gave a laymen's view of the Convention. He referred to the prominent clergy and laity, and the inimitable grace and power of the presiding officer of the House of Deputies. The Rev. Dr. Parks dwelt upon the subject of expansion in the nation, and showed wherein the Church could put herself in touch with the great needs of the time. He made the appointment of a bishop for Brazil the introduction to an eloquent appeal for a deeper knowledge of Roman Catholic countries, to correct the evil and vice within them. He thought we should give up calling the Protestant denominations "other bodies," "as if," said he, "we were the ghost," and should come in a closer relation with them for the greater work of the Church in the future. Mr. A. J. C. Sowdon, the Rev. Charles Hutchins, and Dean Hodges, also made addresses.

Old Christ church has just concluded a very successful fair in Horticultural Hall, and raised over \$1,000 for needed repairs upon the old building. There were interesting exhibits of the old Communion vessels, the Vinegar Bible, Prayer Books, etc. The attendants upon the tables wore Colonial costumes. Patriotic societies of this city were large patrons, and the rector of the church, the Rev. C. W. Duane, was presented with an autograph copy of "America" by Colonel Henry Walker, in the name of Mrs. W. Richardson of the Old South chapter, D. A. R., the poem being the gift of Mrs. L. A. W. Fowler, regent of the chapter.

The Young Travelers' Aid Society recently held its annual meeting in Trinity church. The secretary's report made known the progress of this important work among young girls. Two matrons are placed at Union Station and Park Square to look after unprotected young travelers. At the former place 837 travelers were cared for, and 1,031 at the latter place. The Rev.

Fr. Osborne, one of the founders of the society, made an address, in which he recalled incidents that led to the formation of the society 14 years ago. Besides paying a tribute to the women of Boston, who were so generous in their response to this work, he alluded to a similar work going on in London and Paris, and urged the promotion of the society in other parts of the world.

Hamilton Kuhn has given \$100 to the building fund of St. John's church, East Boston.

SANDWICH.—The mission here raised \$1,600, and will soon erect a church building seating 120.

CAMBRIDGEPORT.—The new house of St. Bartholomew's parish shows the energetic work of the Rev. Dr. Gushee. It is a two-story building, but is not yet completed. Dr. Gushee will soon go to California for the winter, and the work of St. Philip's and St. Bartholomew's has been placed in charge of the Rev. Ernest Mariett.

FALL RIVER.—All the chapters of the Brotherhood of St. Andrew held a service in the church of the Ascension on Nov. 30th. The address was given by the Rev. Herman Page.

At a clam boil in St. Mark's parish, a most enjoyable evening among the parishioners was spent. The guest of the evening was the Rev. E. S. Rousmaniere, who made an interesting address upon the General Convention.

WALTHAM.—The Rev. Thomas F. Fales, rector emeritus of Christ church, Waltham, died Sunday, Nov. 27th. He had not been feeling well for a week, and on the day of his death, in the afternoon, took to his bed and died within an hour. He was born in Bristol, R. I., Dec. 24th, 1816, and was educated at Bristol College, Bristol, Pa. The first three years of his ministry were spent in his native town, as assistant to the rector of St. Michael's church. In 1843, he went to Maine, and established St. Paul's church, Brunswick. In 1849 he took charge of the work of the church at Waltham, and started Christ church, where he was rector for 41 years. In relinquishing the charge of this parish, he did not lose his interest in the diocese, but was able to attend and to participate in many gatherings of the clergy. His last public act of importance was the reading of an historical paper upon the dioceses of Rhode Island and Massachusetts, before the Boston clergy, which was replete with many interesting details of missionary work in these places 50 years ago. Mr. Fales was a kind and genial man, and always possessed a host of friends outside of the Church, by reason of his public spirit, and excellent tact in the administration of popular movements. This was very apparent in the good service rendered the town where he lived for many years, and where he was universally beloved. He was always a "Low Churchman," and loved the name, but was never offensive in his partisanship, and was never known to say a word against any one. Wherever he went, he was accorded a hearty welcome, and the name of Fr. Fales was always synonymous with the genial ways and kind spirit of a Christian gentleman. His funeral took place on St. Andrew's Day, and was attended by the Bishop and a large number of the clergy.

Long Island

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

Since his return from abroad, Oct. 20th, the Bishop has administered the rite of Confirmation in a large number of parishes. On Nov. 22d, he visited Holy Trinity church, Greenport, the Rev. Robert Weeks, rector, and confirmed a class of 18, amongst them a man in his 93d year. The service was at noon, and in the evening of the same day, he confirmed 13 persons at Grace church, Riverhead, the Rev. George E. West, rector.

BROOKLYN.—On Sunday, Dec. 4th, in the church of the Messiah, the Rev. St. Clair Hester, rector, a handsome window was unveiled, in memory of the late Thomas N. Rooker, who was for 18 years a vestryman of the church of the Messiah, and for many years served on the staff of the New York Tribune. The window is one of

a series designed to illustrate the *Te Deum Laudamus*. It is after the design of Archibald D. Sawyer. The following inscription appears at the base:

The Holy Church throughout all the world doth acknowledge Thee. In memory of Thomas Newberry Rooker. 1815-1898. Erected by the vestry and friends.

ELMHURST.—The vestry of St. James' church, the Rev. E. M. McGuffey, rector, has recently accepted an anonymous gift of a handsome vestibuled porch for the church, which it is expected will be completed before Christmas. A parish hall will soon be built to meet the needs of a rapidly growing parish.

JAMAICA.—On the evening of Nov. 27th, after service at Grace church, the Rev. H. O. Ladd, rector, the chime of tubular bells, placed in the tower of the church in memory of Miss Cornelia King, by her family, were rung. Miss King was the daughter of the Hon. John A. King, late governor of the State, and for many years a vestryman of Grace church. The congregation, at the request of the rector, remained to listen to the chimes, and to thus honor the memory of one who had been a most devoted member of Grace church.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—The monthly meeting of the guild of St. Barnabas for nurses was held on Friday afternoon, Dec. 2d, at the mission room of the Church Army. One member was received by the Chaplain-General, the Rt. Rev. Cortlandt Whitehead. The address was made by Mrs. S. G. Hammond, one of the most zealous workers in the Church Army in Pittsburgh.

The December meeting of the Pittsburgh Branch of the Woman's Auxiliary took place on Thursday, the 1st inst., at the Church Rooms. An address was made in behalf of the work of the Church among lepers in foreign countries, China and Africa particularly, by Mrs. F. R. Brunot, who has by her gifts done much for its extension and improvement. An appeal was also made by a clergyman of the diocese for a mission just organized in one of the new manufacturing towns.

Southern Ohio

Bord Vincent, D.D., Bishop

The convocation of the Columbus deanery met in St. James', Zanesville, Nov. 14th, and was opened with Evening Prayer and sermon by the Rev. R. R. Graham. At 9 A. M. the next day, there was a celebration of the Holy Communion and sermon by the Rev. John Hewitt. At the business meeting the Rev. R. R. Graham resigned the office of dean, and the Rev. Geo. P. Torrence was elected to the position. Mr. Graham has accepted the position of director of the Associate Mission in Cincinnati. Very encouraging reports were made of the missionary work of the deanery. In the afternoon the report of the executive committee of the Sunday School Institute was read and very generally discussed. It was the opinion of all present that the work of the Institute should be revived, and be made an instrument of usefulness in awakening a deeper interest in the work of the Sunday school. A discussion of the work of the General Convention followed, in which most of the clergy took part. In the evening the usual missionary meeting was held, and addresses were made by the dean and others.

CINCINNATI.—The devotional services on Donation Day, Nov. 17th, at the Children's Hospital, were conducted by Bishop Vincent, assisted by the chaplain, the Rev. A. J. Smith. In addition to great quantities of provisions given, there was received in money about \$1,200. Governor Bushnell telegraphed his greetings and a gift of \$100. The sum of \$175 was received from Mrs. Abney, of New York, and a like amount from Mrs. Helen H. Mitchell, of Cincinnati, for the support of a bed during the year. Thos. H. C. Allen gave \$3,000 for the endowment of a bed in memory of his grandchildren, and Mrs. George Pritchard also gave \$3,000 for the endowment of a bed in memory of her mother, Mrs. Faran. The report of the treasurer

showed that \$23,000 had been received during the year; the running expenses had been \$9,000, and \$14,000 had been added to the permanent endowment fund, which now amounted to \$80,000. During the year 251 patients had been treated. The admissions had been 209. The receiving capacity of the wards had been increased from 40 to 48. In the outdoor department, which had now become an established feature, 83 had been treated. Plans were considered looking towards the building of a new wing, at a cost of \$12,000, and also of raising the roof and adding a third story to the entire building.

The Rev. Alexis W. Stein, late of St. George's church, New York, accepted the call to Christ church, Cincinnati, and took charge of the same Sunday, Dec. 4th. The vestry has a abolished rented pews and adopted the free pew system, at the request of Mr. Stein.

Iowa

The 46th annual convention of the diocese met in Grace church, Cedar Rapids, on Tuesday, Nov. 29th, with a full attendance of clergy and laity. At 10:30 were held the opening services of Litany and Holy Communion, the Rev. Dr. Green, president of the Standing Committee, being celebrant. The sermon was preached by the Rev. Wm. F. Jackson.

At the afternoon session the organization was completed by the election as chairman of Archdeacon Hoyt, of Davenport, and the Rev. W. V. Whitten as secretary. The usual committees were appointed. The report of the treasurer showed receipts amounting to \$23,558.11, with a balance on hand of \$957.46. The trustees of the episcopal fund reported assets amounting to \$70,262.97, with an income of \$3,229.03, and expenditures, \$2,535.89. The trustees were re-elected. The remainder of the afternoon was occupied in routine business. At the close, Judge Ballinger moved that the election of a bishop be made the special order for 10 o'clock Wednesday morning. The motion was adopted, whereupon the same delegate moved that the election be held with closed doors. Col. Clark, of Cedar Rapids, moved to lay the motion on the table, which, upon division, was carried by a vote of 85 to 72. The convention then adjourned, to meet in the evening as a Board of Missions.

The sparse attendance in the evening did not speak well for the interest of the Churchmen of Iowa in the most important work of the diocese. By actual count not one-fourth of the members of the convention were present. After Evening song, addresses were made by the Rev. Allen Judd and the Rev. S. C. Gaynor, general missionaries. At the suggestion of Dr. Green who presided, the reports on mission work and the election of the Board of Missions were postponed to Wednesday's session.

The convention met at 9 o'clock on the second day, and after the transaction of routine business, entered upon the order of the day. Every delegate was in his seat, and the spacious church was packed with a deeply interested congregation. At the special convention which met in Davenport in September to elect a successor to Bishop Perry, the Rev. Thos. E. Green, D.D., rector of Grace church, Cedar Rapids, was elected Bishop of Iowa. A determined opposition to his confirmation was at once developed, based largely upon allegations affecting the character and conduct of the Bishop-elect. Whereupon in a letter, dated Sept. 27th, Dr. Green declined the election, saying that in view of the nature of these attacks he had determined that the cause should be adjudicated in the diocese where of right it belonged, and challenged many of the insinuations and statements which were rife. Hence the interest in this election was intense.

Dr. Green was placed in nomination by Mr. George A. Goodell, of Cedar Rapids, seconded by the Rev. C. W. Tyler, of Clinton. Mr. George F. Henry, of Des Moines, then took the floor to voice the opposition to Dr. Green's election. He stated that the opponents of the election had employed a detective agency, the report of which he read to establish the fact that

said reports were current. Mr. Henry occupied the floor for nearly two hours. At the conclusion, Dr. Green was granted the privilege of a reply. Then followed one of the most intensely thrilling scenes ever witnessed in a church. In calm, dignified language he took up the alleged testimony, and by incontrovertible proofs showed its falsity in every particular. He closed with a solemn assertion of his innocence and an appeal to the Advent Judge to judge between him and his accusers. Tears fell from many eyes, and it required the utmost exertions of the Chair, with the appeals of Dr. Green, to restrain the manifestations of feeling upon the part of the immense congregation. That the vindication of Dr. Green's character was complete and triumphant, was the evident conviction of all present. In the afternoon, Col. W. A. Clark, of Cedar Rapids, took up the testimony offered, and showed the value of evidence obtained by "a professional traducer and falsifier, a paid assassin of character." The Rev. Dr. Lyneh, of Ottumwa, then placed in nomination the Rev. Theodore Nevin Morrison, D.D., rector of the Epiphany church, Chicago. The Rev. R. C. McIlwain, of Keokuk, was also nominated. The convention proceeded to ballot, with the following result:

FIRST BALLOT	
Clerical vote, 45. Necessary to a choice, 23.	
Lay vote, 131. Necessary to a choice, 66.	
	Clerical Lay
Dr. Morrison.....	22 67
Dr. Green.....	20 55
Mr. McIlwain.....	6 6
Scattering.....	3 3
SECOND BALLOT	
Dr. Morrison.....	26 76
Dr. Green.....	18 52

The chairman announced that Dr. Morrison had been duly elected, whereupon, on motion of the Rev. Dr. Green, the election was made unanimous by a rising vote.

The convention then completed its business, and elected as Standing Committee the Rev. Drs. Lynch, Green, and Cornell; Messrs. M. Parrott, J. J. Richardson, and J. K. Deming.

Maryland

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

BALTIMORE.—The annual missionary meeting of the Sunday school of Emmanuel church was held on Sunday, Nov. 13th. The choir rendered missionary hymns, under the direction of Mr. Harold Randolph, organist and choirmaster. In the evening, addresses were delivered by the Rt. Rev. Abiel Leonard, Missionary Bishop of Nevada, Utah, and Western Colorado, and the Rev. Robert K. Massie, of Danville, Va., a returned missionary from China.

On Thursday, Nov. 17th, the Rev. Arthur C. Powell ended the 10th year of his rectorship of Grace church. The annual gathering of the women who are active participants in the various forms of parochial work, was held on that day, the rector presiding. The reports, which were read by the heads of the departments, were most gratifying, and showed a vigorous and extensive growth in results, and a very flourishing condition of affairs in the various organizations. These include the Woman's Auxiliary, the Mothers' Mission, the Indian Aid Society, the Girls' Friendly Society—including three branches, two of them being at the chapel of the Advent—the Boys' Friendly Society, the Altar Society, the Free Kindergarten, and the St. Cecilia Guild. On Sunday, Nov. 20th, the rector delivered a decennial anniversary sermon, in which he referred more to the future than the past. He advised the creating of a sinking fund, with which to buy ground upon which the church is located, so as to dispense with the annual ground rent of \$1,500. A year from next May will mark the 50th anniversary of the church. During the past 10 years many improvements have been made by the rector, and the congregation is now large, the work vigorous, and offerings generous. The sum total offerings and donations of the church and its mission, the chapel of the Advent, for these 10 years, have been \$325,000. The official acts of the clergy:

have been as follows: Baptisms, 685; marriages, 205; presented for Confirmation, 543; burials, 468. The present number of communicants is: At Grace church, 803, and at the chapel of the Advent, 315; total, 1,118.

ANNAPOLIS.—Mission services were held in St. Phillip's chapel, Nov. 17-20th, at which the following clergymen officiated: The Rev. Messrs. W. S. Southgate, D.D., J. P. McComas, George F. Bragg, Jr., William V. Tunnell, and E. L. Henderson.

PETERSVILLE.—On Saturday, Nov. 19th, Miss Mildred Walker Nelson, daughter of the late Rev. Kinloch Nelson, D.D., of Virginia, was married to the Rev. John I. Yellott, at St. Mark's church, near here. The ceremony was performed by Bishop Peterkin, of West Virginia, assisted by the Rev. Edward T. Helfenstein and the Rev. Robert B. Nelson, brother of the bride.

CUMBERLAND.—The archdeaconry of Cumberland met in Emmanuel church, the Rev. F. B. Howden, rector, Nov. 15th and 16th. At the opening service the Rev. William Brayshaw delivered a sermon on "Missions." Holy Communion was celebrated at 8 o'clock in the church, and from 9:30 o'clock until 1 P.M. a business meeting was held at the rectory. An essay on "The imperial aspect of the ministry" was read by the Rev. H. C. E. Costelle. In the evening, missionary services were held, the Rev. A. C. Haverstick delivering the sermon, which was followed by addresses by visiting clergymen. On the second day, the Rev. Osborne Ingle was re-elected archdeacon, and the Rev. A. C. Haverstick, secretary and treasurer. In the afternoon the visiting clergy were taken by the Rev. F. B. Howden on an excursion over the Georges Creek and Cumberland Railroad to Dan's Rock, situated on top of the Alleghany Mountains. In the evening, the Rev. Messrs. Ingle and Karchner delivered addresses on "Duties of laymen," and the Rev. William Brayshaw and A. C. Haverstick related interesting experiences in mission work in their respective parishes.

Western New York

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

EAST RANDOLPH.—Two years ago the services of the Church were started at this point by the present incumbent, the Rev. G. R. Brush, and they have been maintained regularly ever since. The mission is regularly organized, and there have been continued evidences of the working of God's Holy Spirit in the hearts of the people. The number of persons baptized has been over 60, and 23 have been confirmed. A service was held on Friday, Nov. 25th, in the Union church, where services have been maintained, at which Bishop Walker and the Rev. G. A. Farrar were present. At the close, a business meeting was held, and the advisability of building a church was discussed. In a short time over \$800 had been raised, chiefly by the people of the village. Since then, the amount has been increased to over \$1,000. It is proposed to begin work on the building in the early spring, and to expend from \$1,500 to \$2,000 on its construction and equipment. All who have been interested in this movement are much rejoiced at its successful beginning, which assures a permanency for the work at this point.

Connecticut

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

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

The Rev. J. McClure Bellows, under the auspices of the Brotherhood of St. Andrew, Grace parish, Norwalk, is delivering a course of lectures upon Church history from the Apostolic age to the English Reformation, on Sunday evenings in the parish church. The large congregations, in which men seem to predominate, indicate the interest taken.

MERIDEN.—The fifth anniversary of the consecration of All Saints' church, the Rev. A. S. Ashley, rector, was celebrated Nov. 17th, by choral Evening Prayer, when the new vested choir of men and boys added greatly to the heartiness and beauty of the service. The rec-

tor delivered a short address commemorating the faithful helpers who had contributed to the church, mentioning especially the liberal benefactor and builder of the church and parish house, Mr. George R. Curtis. The sermon was by Archdeacon Griswold, of Albany, who spoke of the several things which consecrate a house of God. Archdeacon Wildman and the Rev. A. T. Randall, of St. Andrew's, Meriden, the parent parish, assisted in the service. All Saints' now begins with fine prospects the sixth year of parochial life. It began its history unencumbered with debt. A parish house was built by the ladies of the church. During the first year there were 125 Baptisms and 122 Confirmations. There have been in the past five years 367 Baptisms. About 260 families are now connected with the church, and there are nearly 400 communicants.

East Carolina

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

APPOINTMENTS FOR VISITATION

DECEMBER

9. M. P., Trinity chapel, Chocowinity.
11. M. P., Zion church, Beaufort Co.; E. P., St. Peter's, Washington.
13. E. P., St. Martin's, Hamilton.
14. St. Martin's, Hamilton, Holy Communion.
18. Trinity, Asheville.
21. St. Thomas, Windsor.
22. E. P., St. John's, Winton.
23. St. John's, Winton, Holy Communion.
25. St. Barnabas, Murfreesboro.

Sacramento

The appointment of the Rev. Wm. H. Moreland by the General Convention to be Missionary Bishop of this jurisdiction, meets with the approval of all the people, most of whom are already personally acquainted with the Bishop-elect. It is the unanimous wish of the people and the clergy that Mr. Moreland should accept the call to this field. His congregation in San Francisco are very desirous, however, that their rector shall not leave them, and are therefore using every effort to persuade him to remain. A meeting of the clergy was to be held at St. Paul's church, Sacramento, Tuesday, Nov. 22d, to confer with the Bishop-elect. Bishop Nichols of the diocese of California was to be present.

SACRAMENTO.—The work of the Rev. A. George at St. Andrew's mission bids fair to result in that mission soon becoming a parish. There is a very large Sunday school, and the young people are earnestly endeavoring to assist him in his work.

Although suffering great mental anguish because of the sudden affliction in the loss of his only daughter on Sunday morning, the Rev. Chas. L. Miel, rector of St. Paul's, carried on the regular services of the Church on that day.

Milwaukee

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

Mrs. H. H. Rogers, of New York city, has given \$100 towards a "missionary library" for Nashotah Theological Seminary. This supplies a long-felt need, and enables the securing of useful reading matter on missionary topics for the use of the students. Nashotah also receives, by legacy, 150 volumes for its library, from the estate of the late Rev. James Bevan Williams, of Chicago, a graduate of Nashotah in the class of '84. These are very valuable theological books, and mostly all of recent issue.

Bishop McKim, of Tokyo, Japan, visited Nashotah on his trip Westward, returning from the General Convention to his distant jurisdiction. He received a warm welcome, and his address to the students was exceedingly helpful. Bishop McKim graduated in the class of '79 at Nashotah.

The opening service in the new St. Andrew's church, Milwaukee, was held on Sunday evening, Nov. 13th. The Bishop preached, and baptized two adults. The church was formally blessed by the Bishop, assisted by several of the city clergy, on St. Andrew's Eve. The Rev. George F. Burroughs, of the cathedral, is curate.

On St. Martin's Day, Nov. 11th, a commemorative service was held in Nashotah chapel, in memory of the late Walter Irving Johnson, sometime student of Nashotah House, whose death by drowning last summer at North Lake caused such widespread sorrow. The Rev. S. Macpherson preached the sermon, and the Rev. President Webb, D. D., celebrated the Holy Eucharist. It is hoped next summer to erect a church in memory of Mr. Johnson, at Pewaukee. The building fund for this purpose is now accumulating.

A diocesan organization of the Girls' Friendly Society has been authorized, through Miss Paddock's agency, the assistant general secretary, Mrs. J. B. Oliver, of the cathedral, is the president of the diocesan branch, and Miss Ogden is secretary.

KENOSHA.—Sunday, Nov. 20th, was a "foreign missions" Sunday at Kemper Hall, for the Bishops of Shanghai and Tokyo were the guests of the school, where each has a daughter entered this year. At the Low Celebration at 7 o'clock, both Bishops were present in the congregation. At the 10:30 service, Bishop McKim made a strong and interesting address on Church work and growth in Japan, and at Evensong, Bishop Graves gave a vivid account of the condition of Chinese women, and of the crying need for Christian women to work among them. The girls were deeply interested in the addresses, and made an offering for both fields. The day was bright and beautiful, and will be remembered as one of the most inspiring of the year.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop

Thos. F. Gailor, D.D., Bishop Coadjutor

The fall work in the University of Sewanee is progressing well, the most encouraging feature in the way of improvement being the medical department, which now numbers about 150 students. The new stone dormitory for junior academic students, the gift of the late Dr. Hoffman, of New York, is nearing completion, and is a large and beautiful building. The Rev. W. Lloyd Bevin, Ph. D., lately appointed, is now filling the Chair of Philosophy. The Rev. R. L. Paddock, of the Students' Missionary Movement, recently visited Sewanee, and, in consequence, a regular class has been organized for studying missions. Local missionary interest is also growing, there being some six missions conducted by the students, and on Sunday, Nov. 9th, at Calvary mission, Roark's Cove, ten came forward for Baptism. At another of the missions, St. Saviour's, Comen, recently the Bishop baptized several, one being immersed, and confirmed 15 grown persons; during the past week, at St. Hilda's, nine were baptized. St. Paul's on the mountain (colored), another of the missions, recently had a number confirmed, and has good congregations and a well-conducted vested choir. The theological class of 1898 is undertaking to provide a fund for the endowment of the Chair of Theology, in memory of the late Bishop Quintard, and is gradually gathering means for this purpose. The Rev. Rowland Hale, rector of the Otey memorial church, and his bride have returned from England. The Rev. R. C. Caswell, archdeacon of colored work, with his family who have been residing at Sewanee, will in future live at Harriman, Tenn., where, in addition to supervising the colored work, he will personally have charge of several parishes. Mr. E. B. M. Harraden will assist him during the winter.

A pair of Eucharistic lights, one in memory of the late Mrs. W. B. Nants, and the other in memory of the late Dr. Lovell, were used in St. Augustine's chapel for the first time on All Saints' Day. The Rev. Haskell DuBose was recently ordained to the priesthood, and Messrs. Caleb B. K. Weed and Mercer G. Johnston, to the diaconate, the two former by Bishop Gailor, the latter, by Bishop Johnston. The Rev. C. B. K. Weed will be in charge of a parish at Batesville, Ark., and the Rev. M. G. Johnston will work under Dr. Huntington, in New York.

The late Mr. Goodwin, of Nashville, recently bequeathed to the university \$10,000, to be applied mostly to scholarships.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

IT does not appear that of late years there has been any sign of ritualistic innovations in the Church of Ireland, beyond the appearance here and there of a cross, or the well-known symbol I. H. S. But we gather from the *Irish Ecclesiastical Gazette* that the Irish bishops have been virtuously charging against it, on the strength of disturbances on the other side of the channel. The venerable Primate, however, Archbishop Alexander, is an exception to this. He remarked that he did not feel prepared "to stimulate the indolence of a Temple, or to instruct the ignorance of a Westcott." He had no fears for England or for her religion. He did not believe that "the great English Church will go to pieces in ignominious squabbles over curiously tessellated opinions, and the patchwork of piebald rites." The Bishop of Clogher is a good specimen of the other way of looking at things. He thinks the Church of England may be on the way to be "humbled in the dust," in which case the Church of Ireland will be an example to her. But he warns his people against "novelties," and hints at the necessity of a simple ceremonial, with more reverence in desk and pulpit. More reverence is always in place, but as the *Gazette* says, "Anything simpler than the ceremonial in desk and pulpit which generally prevails in Irish churches, it is hard to conceive." What "novelties" had the Bishop in view when he spoke thus?

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AN article in *The Nineteenth Century* by the Rev. F. G. Lee has attracted some attention. It purports to give an account of a mysterious organization of about twenty-five years' standing, known as the "Order of Corporate Reunion." It has always been well-known that Dr. Lee was one of the founders of this order, and little has ever been known of it except from him and from certain anonymous "pastorals." It was commonly supposed that the thing had died out, and in fact, as the *London Globe* remarks, "about the people who compose the Order of Corporate Reunion, if it includes at present any members but Dr. Lee himself, we gain no information whatever." Apparently they once had a bishop or bishops secretly consecrated, no one knows where or by whom. People were exhorted in one of the pastorals to submit to conditional Baptism and Confirmation. It was reported that certain of the clergy connecting themselves with it were re-ordained, conditionally. All this, in some vague way, was asserted to have a bearing upon the reunion of Christendom. It was, in reality, schismatical and seditious to the last degree. There is no evidence that it ever took hold upon any but a very small body of almost unknown persons. It was disowned from the beginning by the known leaders of the most advanced section of the "ritualist" party. But, as Earl Nelson complains in *Church Bells*, other organizations which have to do with reunion, organizations all of whose principles and transactions are, and always have been, perfectly open and above board, are now confounded with this "will-of-the-wisp" society and attacked as having secret designs and underhanded methods. In itself, as his lordship remarks, "the O. C. R. is not

of sufficient importance to justify the present agitation in putting it to the front as a proof" of Anglican Jesuitism and Rome-ward tendencies.

— x —

QUITE a breeze of criticism was aroused some time ago because a certain Western diocese, in adopting a new constitution, took the title of "The Church in the diocese of X." It was spoken of as an unwarrantable innovation, a bold piece of presumption, an exhibition of arrogance, and the like. Most of this criticism came from without, chiefly from denominational papers. But some of our own people appeared to see in it an attempt to anticipate the action of the Church at large. For this reason, the editor of *The Living Church Quarterly* for 1899, which has just appeared, made an attempt to discover the constitutional name for each separate diocese throughout the country. It appears from the table given in the *Quarterly*, that instead of a single instance of recent date, there are no less than twenty-two dioceses in which the formal title is, "The Church in the Diocese of ——" Further, the character of the list precludes any idea that this nomenclature has been influenced by "High Church" tendencies. Besides this list of twenty-two, there are six others in which the name "Protestant Episcopal" does not occur, but simply "The Diocese of ——" There are left twenty-two cases in which the title "Protestant Episcopal" does occur. While such dioceses as South Carolina, Georgia, Louisiana, and Delaware, speak of "The Church," Arkansas, Marquette, New Jersey, and Tennessee cling to "Protestant Episcopal," so far is the exclusive claim of Anglo-Catholic Church in the United States independent of party associations. To speak of it as "The Church," is no novelty, but an old custom.

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"The American Revised Bible"

When we referred in our issue of Oct. 26th to a project for "revising the Revised Version," under the auspices of the "American revisers," we had no idea that we should so soon have ocular proof of the truth of our statement. Yet such is the fact. We have before us a copy of "The American Revised Bible," printed "For the Universities of Oxford and Cambridge."

In the preface to this book, we are reminded that when the two companies appointed under the authority of the Convocation of Canterbury to revise the English version of the Holy Scriptures, had completed their organization, they invited the cooperation of American scholars. Two American companies were thereupon formed, which forwarded the result of their work to England from time to time. A part of their suggestions was accepted and embodied in the Revised Version of 1881 and 1885. Of course, another part was rejected, which was not satisfactory to the American revisers who seemed to think that all their suggestions ought to have been adopted. In the end, their preferred readings and renderings were printed at the end of the Old and New Testaments in every edition of the Revised Version issued by the university presses of Oxford and Cambridge.

This, it appears, was not enough, and therefore we have the present edition, in which, as we understand it, all the preferred readings of the American revisers are incorporated in the text, and those of the English

revisers which differ from them are relegated to an appendix.

We have no intention of entering upon the merits of the readings and renderings of this edition. Some are doubtless better than those of the English Revised Version, others are, we think, unquestionably worse. But the point to which we wish to direct attention is this, that we have here a second Revised Version. And there is apparently still another to come. This book does not yet satisfy the aspirations of those who consider that considerable advances have been made in Biblical philology within the last twenty or thirty years, and that there ought to be a version which shall be fully "up to date." It is, in fact, scarcely to be considered as constituting even a step in that direction, since it contains nothing which was not settled upon before 1883. If we understand the intimations of the preface, it is little else than a sort of pious contribution to the memory of the gentlemen who constituted the American companies, many of whom are now deceased. The preface itself appears to be the work of some one not of their number. The writer gives one "conspicuous instance" in which the opinion of American scholars has changed since the revision was undertaken. This relates to the weight to be attached to the renderings of ancient versions of the Old Testament. The view held upon this point would affect a considerable number of passages. "But," it is remarked, "their decision [*i. e.*, that of the revisers] as recorded, is too definite to be disregarded, and it has been carefully followed in the present edition." This edition is, therefore, of the character of a monument to the American revisers rather than a work to which any kind of finality attaches. If the "opinion of American scholars" has changed on a very serious point which would possibly affect the text in many places, it is not probable that deference for the authority of the former revisers will long delay the attempt to produce a version which shall give the present generation of scholars a chance to put their "opinions" into effect.

We have not spoken of the Polychrome Bible because that interesting production is chiefly addressed to the eye, and is not likely to intrude itself into the services of the Church. But aside from that, we have now three English versions, all of which are, or will be, read in the public worship of various denominations of Christians. In our own Communion, the English Revised Version is already knocking for admission to the lectern. We shall now hear of the "American Revised Version," and after awhile of the "New American Version." It is, we suppose, as certain as anything of the kind can be, that the sanction of one or other of these versions for use in our churches will ere long become a pressing question. In view of this, it would seem to be full time for this Church to take some action to secure careful consideration of any proposed project to change from the present Standard Bible to some other translation.

SOME of our friends have been inclined to regard us as unnecessarily disturbed on the subject of revised versions of the Bible. We have not spoken without good ground. Already we have, beside the translation of 1611—still, we are happy to know, the authorized standard in this Church—the English Revised Version, and the American Revised Version. The following announcement,

clipped from an English exchange, will show that we have by no means reached the end:

Within the next few days will be published the first part of the Twentieth Century New Testament, consisting of the four Gospels and the Acts of the Apostles. This is the work of a company of scholars belonging to several denominations, and living in various parts of the country. They have been engaged on the work of translation for several years. The version claims to present the meaning of the original by the sole use of modern phraseology, so that it may be understood by the unlearned better than either the Authorized or the Revised Versions, and it is, moreover, a wholly new translation, the latest Greek text of Westcott and Hort having been used throughout in this work. It is put forth anonymously, with a view to its being received or rejected wholly on its merits or demerits, as the case may be. The idea of this version was originally started in the *Review of Reviews*, and Mr. W. T. Stead, while taking no part in the translation, is publishing and bearing the risk of the first tentative edition. The second part of the work, embracing the letters and the Revelation, is already well in hand.



Five-Minute Talks

BY CLINTON LOCKE

CLXXXIV.

WE have placed ourselves before the Presence. We have summoned up the words, the acts, the whole life as yet lived, and now as the procession moves before your mind's eye, certain things stop and look full at you. You say frankly to the Judge: "I could not help these. They belonged to my nature. They were ingrained in my constitution." Do you think the Presence, hearing the case, will laugh that plea to scorn? It has been said to me that I weakened the sense of responsibility by my views on inherited qualities, but the more I read and the more I think over this awful nature of man, its make up, its constituent elements, the more certain I am that every one comes into the world with more or less of lead attached to his feet to keep him back in his running the good course, and that God knowing that, will often completely reverse decisions we have made. When I see a poor wretched drunkard, and hear that his father and his grandfather and his uncles were just so, and on his mother's side for generations, weak wills, why I pity him just as I pity the man writhing under scrofula which his father and grandfather and uncles had. This is a terrible subject, I know, but it is axiomatic that from criminality and vice generally descend criminality and vice. When you think of this, can you say that God will not make great account of things in our lives which urged us on as if driven by mad fiends this way or that way?

So far from weakening our responsibility, it seems to me that this thought should make us ten times more careful. If I have powder in my store, I am awfully culpable if I do not take every precaution, and if I have drink or debauchery or cruelty in my veins, I must, as a matter of supreme duty, avoid every drop of stimulant and every circumstance and company that could arouse my sleeping passions. Jesus Christ will indeed say: "Much of this I know you could not help, but I know, and you know, that even this you could have very greatly lessened." Your conscience will whisper: "You are right, my Lord."

Then certain other things will come to judgment, and of them you will say: "I did them borne along by the tide of custom or

of society. They were done commonly around me, some of them I never until now realized to be wrong." There is much in this plea. The human standard of right varies very greatly. I do not believe Abraham thought or felt he was sinful in having two wives and several concubines. In colonial times, the most pious and God-fearing New England deacons bought rum by the punch-eon, and sold it by the glass, and saw on all sides the ruin caused by drink without even dreaming they were the instruments of evil in this thing. We are all doing things every day which another and a wiser generation will repudiate as untrue to the character of a true Christian, and we are utterly ignorant that we are thus acting. All that the Presence will excuse, but will He not say: "Did you go against society and custom always when you felt that they were wrong?" and your conscience will whisper: "No, not once in a thousand times."

And there will pass along many noble and beautiful things, poor people helped, sick relieved, sorrowing comforted, the Church supported, treasures of sweet and gentle words, kind, unselfish deeds, holy thoughts, all these waiting and stretching out their hands, and saying: "You did me, you sent me here." Do not let any nonsense about "justification by faith" make you feel that all that has been of good in your life will not avail you at the Judgment. I feel as sure as I do of my life that whatever of good I do in my life will help me at the last day. Poor enough it may be, but I am glad it is there. I shall need it, though I put all my trust in Jesus' pleading for me.

How much will come up that will cover us with confusion of face, how much which cannot be excused in any way or by any special pleading. Conscience will say in thunder tones: "This and this and this was done with your eyes open, wilfully, knowingly, with sinful purpose, and because you cared not and struggled not to arm yourself against its attack. Could you not have shut your lips and not told this lie which has gone widening on, like water when the pebble is thrown into the brook?" and you will have to say, "I could." "Could you not have kept back that scandal which rankled in so many hearts, overshadowed so many lives?" And you will have to say, "I could." "Could you not have refrained from those evil deeds which have marred the texture of your life with such foul spots?" And you will have to say, "I could." "Could you not have improved this or that blessed chance for serving God and doing your duty, from which you turned away and left it all alone?" And you will have to say, "I could." How poor your life will seem! How miserable a record even the very best of us will behold! Like some beautiful tapestry, moth-eaten, splashed with ugly stains, torn, disfigured, will that life appear. We will hide our faces, we will shiver and cower. We will sink down overcome. Such a chance and such an outcome! Such blessed offers and such senseless refusals! O Blessed Presence, have pity on us!

Courage, beloved! I repeat that this is only the rehearsal. You have the hour and future before you. Fill it full of better things, crowd it with unselfishness. He will stand by you. He will be there at the Judgment, He cannot plead in vain.



RECEIVE Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.—*John Flavel*.

Boston Correspondence

VI.

One of the most humiliating things in the Church to-day is the gradual secularization of the clergy. This diocese is no more at fault in this respect than other dioceses, but there are over fifty priests in the State who are not engaged in parochial work. Not a few of these have been forced to take up with some avocation which will reward them with a living. Some have tired of the uncertainty of parochial life, and its constant disturbances; others have gladly given their priestly functions to weak parishes upon Sundays, but have been obliged upon the other days of the week to pursue a calling of which these secular feature is often very conspicuous. In conversing the other day with one of this class, I was much impressed with the reasons which weighed with him in the choice of his secular pursuit. He loves the Church and her ways, and has daily services in his own home. While occasionally longing for the work of a parish, he feels more contented in the present way he is serving the Church, because he is able to be independent of any congregation, as far as his support is concerned, and is not vexed with periodical parochial disturbances. These he considered most distracting to his spiritual nature, and at times very depressing. When opportunity came to him to apply his special gifts to a more lucrative position, he advised with a bishop of a certain diocese, and received encouragement to make the change. He feels he is doing more for the Church than he ever did before, and while he would not pose as an example to be imitated in this respect of change, he has little to regret and much to make him feel happy and contented in his new surroundings. His defence of his position was altogether neatly put, and while one would not care to endorse all he said in his own defence, he is not ashamed to regard his secularity as a better means for deepening his spirituality than what his ordinary parochial experience furnished him. It is to be regretted that such things do take place, and are often, alas, defended upon reasonable grounds.

There are many clergy in the diocese unemployed. They are no longer young, but they are vigorous and capable. Every parish more or less wants a young man, partly influenced, perhaps, by the notable deed of young David, who did better work in his earlier than in his matured life. The Church leaves these other champions of the Cross in a hesitating mood, and is willing to recognize them as part and parcel of the great *locum tenens* host.

St. John's, Roxbury, is a missionary parish, and under the charge of two priests, is carrying on a noble work. It would be a great blessing to have the means of extending it in other directions, or in enlarging it so as to include much that is now beyond support because of an insufficient revenue. The energy displayed there of late in trying to leaven that whole neighborhood should be generously supported, and what is said of this parish, may be said of St. Ann's, Dorchester, where Catholic usages prevail, and where a firm but just defence of Church principles is always presented. These two parishes need strengthening. The priests who serve at their altars have worked quietly, and their work should be encouraged by the liberal donations of those who are willing to see distinctive Church principles taught and practiced.

The mission at Grove Hall, Dorchester, is carried on with a due regard to the Church's position. The priest here is walking in the ordinances of the Church, blameless, and has gathered around him a flock who are small in numbers, but great in their love and devotion. The services are rendered with attractive ritual. The support of this priest is meagre, and in the self-sacrificing way in which he has manifested his interest, he should at least receive encouragement and funds necessary to enable him to erect a suitable edifice for divine worship.

Another instance of the kind I am referring to, is St. Margaret's, Brighton, where Fr. Prime has for years carried his wonted cheer and blessing around to homes saddened with

affliction and overburdened with cares. The present prosperity of this parish has not come suddenly. Many long years has this faithful priest labored incessantly, and accomplished a work which shall always endear his name in the community. All Saints', Ashmont, is a large and growing parish where the ritual is attractive, and where the services are invariably devotional and reverential.

All these parishes have started without missionary aid. They have struggled amid many criticisms to their present position of prosperity, and they have materially advanced in their respective quarters the heritages of the Catholic Church. Here the pure Gospel is preached. "Pure Gospel" is a splendid term. We get so much of the adulterated article around, mixed up and doctored with the new-fangled theory of the immanence of God, and the hackneyed phraseology about the "Christian consciousness," together with a little slice of theism, made more palatable by a sentiment from agnosticism, that one longs to rest under the "Faith once delivered to the saints."

"Old-fashioned theology" lies around in the second-hand book stores. "We can do nothing with it," said the proprietor of one of these stores. "The auctioneer at Libby's, when he gets a volume in his hand, bangs away for a bid, and knocks it down for five cents a volume." But old Prayer Books are increasing in value. Some of the rare "Standards" are picked up and bring fair prices. The first edition of the King's chapel Prayer Book is very rare, but a copy of it, only a short time ago, was sold for fifty cents. There are not a few copies of the Church of England Prayer Books bound up with the Bible. These are the gifts of the trustees of Lord Wharton's estate, and are well worth possessing. I found the copy before me only a few months ago, while rummaging in an old barrel in a vacated tenement, where rats and vermin were having a holiday. It is a 12 mo., thick, and the Prayer Book comes first in the binding, then the Bible, all legibly printed, and bearing the date 1818 (Oxford).

Before any child received this kind of book, a printed notice on the cover says, "The child before it shall receive or be entitled to receive, the Book, shall be taught to read, and be able to say by heart the catechism, and some of the prayers herewith sent, according to the Establishment of the Church of England, as well as the 1st, 15th, 25th, 37th, 101st, 113th, and 145th Psalms." My copy belonged to a child eight years old, rather a precocious child, I should say, if it fulfilled these requirements.

Sometime later on I desire to say more about these old Prayer Books. The Mohawk Prayer Book recently brought ten dollars by private sale. This, and all the Standards, together with the several editions of the King's chapel Books, may be found in the library of the registrar of the diocese.

Talking over old books reminds me of a "find" which came to me while talking in a cellar to a man who made most of his money out of old rags. It is a well-preserved copy of the Commentary of St. Thomas Aquinas. It is not complete, but the solitary volume bears the date 1470, and is very highly ornamented with paragraphs and notes, apparently put in by the hand of some monk. How did it get to Boston? I wish it could secure a place in one of our theological seminaries, for there it deserves to be, and not in the ephemeral atmosphere of a mere collector.

"BOSTONIAN."

Letters to the Editor

THE CHURCH BUILDING FUND

To the Editor of *The Living Church*:

I have been making a careful study of the recent report of "The American Church Building Fund Commission," and have reached a few conclusions. I desire to state them:

I. From the figures as submitted, it appears that during the eighteen years of the Commission's existence, the sum total of its gifts to struggling churches has been \$18,026 33, or a trifle over

\$1,000 per year. But, as meanwhile, the expenses of maintenance seem to have averaged not far from \$3,500 per year, or a total of \$63,000 for the whole time, the return benefits from this source for the large amounts contributed by the general Church for the purposes of the Commission do not seem to have loomed up to any great extent. Apparently then, if there have been benefits, we have to look for them in their negative sorts, but chiefly in that which is suggested in the "loan" at a lesser rate of interest, and on easier terms, than can be obtained elsewhere.

II. From a considerable personal experience in three dioceses (Chicago, Minnesota, and California) needing loans for church and rectory building purposes, I have found that in every instance I could obtain them from other sources than the Commission, at an equal rate per cent. with that required by it; on more convenient terms of payment, and with far less expense involved at the outset. But what has been my experience in these premises has been that of others also—in fact, quite a common one.

So far, then, I must conclude that the showing of the Commission, except in the matter of the meagre gifts above referred to, has been merely that of the purely "business proposition," and not at all of the "Christian benefit," which its objects are supposed to contemplate.

III. As a reason, however, for not reducing its interest rates, the Commission, in the report before me, urges that "in Minnesota, the State from which the request comes which opens the question, the rates ('legal rates,' I suppose it means to say) are 7 per cent. to 10 per cent." Admitted; but, in the light of the lesser rates (the law not forbidding them) which can be obtained in Minnesota, and are obtained here every day, and these on securities for the most part even less "gilt-edged" than is the Commission's wont to require, what, pray, is the argument? Its testimony, if it have any, is simply to either a lack of business ability on the part of certain parishes of which the commission knows; or to loans effected by them of a kind that it, under the terms of its charter, is not permitted to duplicate. This is all. No benefit yet.

IV. But the Commission finds no difficulty in placing all its funds at the rates charged. Then why lower them?

The argument is Shylock's, and that of the usurer everywhere. "Your uncle" in the next street might urge it with equal complacency as his title to your gratitude, when comparing his 5 per cent. a month with the 6 per cent. you have been wont to pay "your uncle" in your own street.

But the question in the present premises, and that which entitles the Commission to its very name, as I understand it, is not how to make churches pay, but how to build them. And in this, I am happy to note, that despite the self-handicappings I have mentioned, the Commission has performed, and is performing, a service of usefulness, from which sphere in the Church I for one should be sorry to miss it if nothing better can be had. It has stimulated church building; it has been easily found by many, who, as modern conditions are, must have failed without its assistance; its rates, as these things go in Wall street, have not been exorbitant; it has proved a splendid guardian for certain parishes and missions, which, having no heads for business themselves, should greatly appreciate the head thus furnished them; and, as we have already seen, after deducting the expenses of maintenance, it has managed to supply year by year about one-half of one per cent. on its principal in a direct manner to the purpose whence comes its name, "The American Church Building Fund Commission." These are its benefits, and he who runs may read them. "But is it not a goodly sum?" asks one. Yes, I reply, it is a goodly sum, but how to be seen shorn of its still goodlier factors, if only the Commission could be brought to realize that, except in the matter of one comparatively insignificant item, the position it has assumed in the

Church differs no whit from that of any honorable trust company in the business world, whose declared purpose it is to supply funds and guardianships for profit, and profit only; and that these things ought not so to be.

For what has the Church, as she is the Church—and God's—to do with usury anyway? And what place has she for one of its institutions within her borders?

An answer is: "The proved value of interest-bearing endowments." Perhaps so, though I do not admit it. I close by saying merely, that in my view, the Commission will command a full Christian confidence in its powers and objects, and rise to the heights of its sublime possibilities, only when it shall have learned and acknowledged the wrong of depending upon usury for keeping up its assets.

W. H. KNOWLTON.

Redwood Falls, Minn.

[The "Commission," as we understand, holds its funds in trust for a certain purpose, to be administered in a certain way. The money has been contributed under the pledge that it shall be invested, at interest, and thus go on in aid of church building with ever-increasing usefulness. Whether the conditions of the trust might be changed for the better, we are not now prepared to say. The question is frequently asked.—ED. L. C.]

THE ASSYRIAN MISSION

To the Editor of *The Living Church*:

An impression having been created in this country that the Archbishop of Canterbury intends to withdraw his mission from Persia, I am glad to be able to inform your readers that no such step is contemplated at the present time. On the contrary, another band of Sisters belonging to the Church of England is about to be sent out to Persia to take up the work among the Assyrian women in connection with the mission, and it is hoped that the staff of the mission will be further reinforced very shortly by an English physician. So long as the Church in Persia and Kurdistan desires the services of the mission, the latter will remain at its post. The visit of two Russian priests to the Assyrian Church in Persia does not appear to have affected the work of the Archbishop's mission. These priests went there without consultation with the authorities of the Assyrian Church, and their services have not been accepted by the Patriarch, nor, with one single exception, by any of the bishops.

The Rev. Yaroo M. Neesan, in a letter to the New York Assyrian committee, under date of September 25, 1898, writes: "A few days previous to my arrival, two Russian priests, a deacon and an interpreter, had arrived in Urmi. They were not received with the enthusiasm which characterized their reception last year. They came to greet us, and the head of the mission and I had a conference with them. They wished us to continue our work as before, even in the diocese where the Bishop had become a bishop of the Russian Church (having been re-consecrated) and had thus put his diocese into the hands of the Russian priests. They were very friendly to us, and said that they would need our mission to help them, as they had no printing press. We are, therefore, going to establish a high school and fifteen village schools in that very diocese where the Russians have the most influence. They will do nothing this year, and are not certain what they will do next year."

I trust the friends of the mission will not in any way slacken their interest in its work, as funds are needed for the various departments.

E. A. HOFFMAN.

General Theological Seminary, Nov. 16, 1898.

"CANONICAL NOTES"

To the Editor of *The Living Church*:

In your issue of Oct. 1st a letter was published on "Canonical Notes," signed by Mr. Carlos A. Butler, and in the issue of Oct. 22d, a letter signed by W. Allen Johnson regarding Mr. Butler's communication.

Mr. Butler does not say where he heard the "dramatic" breakage of rubrics which he de-

scribes, but if he referred to Christ church, Rochester, the facts are these. The late Bishop Coxe of this diocese, was, as is well known, an active participant in the labor of the enrichment of the Prayer Book, and was exceedingly desirous that certain passages of Holy Scripture should be added to the offertory sentences for use at the presentation of the alms and oblations; namely, Gen. xiv: vs. 18 and 20: "And Melchizedek, king of Salen, brought forth bread and wine and he was the priest of the Most High God." "And he [Abram] gave him tithes of all"; and St. Matt. xxi: 9, "Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

This sentence as proposed by Bishop Coxe, was agreed to in the House of Bishops, but failed in the House of Deputies, for lack of time to properly consider it.

When, however, the revision of the Prayer Book was completed, this rubric was found immediately preceding the prayer "for the whole state of Christ's Church Militant," as follows:

"And when the alms and oblations are presented, there may be sung a hymn or an offertory anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the minister."

At a Confirmation service held by Bishop Coxe in Christ church, April 26th, A. D. 1896, he requested me to arrange these sentences in the form of an anthem, and to use for the latter portion the beautiful *Messe Solennelle* setting by Gounod. As used at that service, the Old Testament sentences were intoned by the Bishop, and the choir responded with the sentence from the New Testament, the intonation and the response forming "an offertory anthem in the words of Holy Scripture" sung not only "under the direction of the minister," but under the direction of the Bishop of the diocese, and this sentence has been so used in Christ church ever since.

The fact of the priest taking the flagon and paton in either hand seems especially to have disturbed Mr. Butler, but, as Bishop Coxe repeatedly said: "The oblations were the principal things for which thanks were to be given and not alone the few miserable pennies that might be in the alms bason."

The practice, then, of presenting the oblations as well as the alms, and of singing an offertory anthem in the words of Holy Scripture, is entirely in accordance with the rubric referred to, and the custom of dividing the words of any musical composition between the priest and the choir, is a custom which is frequently practiced in the *Te Deum*, the Creed, and the *Gloria in Excelsis*.

For further information on this subject, the two gentlemen are referred to an article on "The Offertory," by the late Bishop Coxe, in *The Churchman*, dated June 27th, A. D. 1896.

My rector, the Rev. Wm. D'Orville Doty, D.D., informs me that in reply to an inquiry from Mr. Butler, these facts were communicated to him several months ago.

JAMES E. BAGLEY.

THE RECENT IOWA CONVENTION

To the Editor of *The Living Church*:

The recent election of a bishop for the diocese of Iowa has been conducted in a way that demands, in my judgment, the earnest protest and condemnation of the Church. The clericus of Omaha passed a series of resolutions with reference to the methods adopted, etc., which were not submitted for my signature, and which, in my position, it would have been improper to have signed; and it was doubtless so regarded by the clericus.

I have no intention, in this communication, to refer to the character or qualification of the candidates for the episcopate whose names were before the convention. But so far as these "resolutions" refer to the efforts and course pursued to secure the defeat of one, the language is not too strong.

No proofs of guilt are presented, yet "a detective's story" is reported as the ground for condemnation! Can we believe that the Holy Spirit

influenced and controlled an election when accusation, crimination, and re-crimination, were the most prominent features?

God grant that the Church may be spared in the future from its repetition.

GEO. W. WORTHINGTON.

Omaha, Dec. 3, 1898.

"ECCLESIASTICAL ENGLISH"

To the Editor of *The Living Church*:

The galleries at General Convention noted with satisfaction that it was "the sense of the House" that an infinitive should not be separated from its sign by interfering adverb; but were unable to "concur" with "the floor" in the use of the expression, "I would like." Is it ecclesiastical English, like the long *i* in direct, which one hears so frequently in the reading of the service as almost to get used to it?

Y. Y. K.

Trial

BY CHAS. N. HALL

Who boasts him strong, but has never striven
With temptation, knows not the power of sin.
Who speaks of faith, but never yet within
His heart, by earthly anguish sorely riven,
Has bowed unquestioningly to heaven,
Knows not what triumphs perfect faith may win,
Nor how the gates of Paradise let in
At once, the soul to which such faith is given.

Personal Mention

The Rev. Jacob Brittingham has been rector of St. Luke's church, Wheeling, Va., for ten years, and still continues in that position. In *The Living Church Quarterly* he is incorrectly reported as rector of Christ church, Fairmount, W. Va.

The Rev. J. A. Foster has not resigned the rectorship of St. Thomas' church, Methuen, Mass., as stated in our last issue.

The Rev. Milo H. Gates, of Ipswich, has gone South as chaplain of the 8th Massachusetts regiment.

The Rev. Alfred Wilson Griffin, sometime chaplain of Kemper Hall, Kenosha, Wis., was instituted rector of the church of the Advent, Louisville, Ky., on the 1st Sunday in Advent, by the Bishop of Kentucky.

The Rev. H. P. Le F. Grabau has resigned the rectorship of St. Paul's church, Vergennes, Vt., to accept that of Trinity church, Plattsburgh, diocese of Albany.

The Rev. Thomas A. Hilton has accepted the curacy of St. Paul's church, Camden, N. J., with charge of the chapels of St. Stephen and St. James.

The Rev. T. H. Johnson has taken charge of the mission work at Mt. Carmel, diocese of Central Pennsylvania.

Dean Hodges, of Cambridge, is special preacher at Dartmouth College as well as at Harvard.

The Rev. M. L. Kellner is in charge of Grace church, Salem, Mass., during the absence of the rector.

The Rev. Frederick D. Lobdell is still a member of the C. S. S. S., and his address is, as heretofore, St. Saviour's House, 16th and Mifflin sts., Philadelphia.

The Rev. Dwight S. Marfield has resigned the rectorship of Grace church, Avondale, Cincinnati, diocese of Southern Ohio.

The Rev. Dr. Robert McKay closed his rectorship of All Saints' church, Moyamensing, Pa., on the 1st Sunday in Advent. He goes to Trinity church, Moorestown, N. J.

The address of the Rev. T. D. Phillipps is 3334 State st., Chicago.

The Rev. Lindsay Parker, Ph.D., has returned from a visit to Canada.

The Rev. C. F. Sontag, rector of Trinity church, Upper Marlboro, Md., will become rector of Grace church, South Washington, D. C., at the beginning of January.

The Rev. Sidney Treat has become assistant to the Rev. Dr. Lawrence, rector of St. Paul's church, Stockbridge, Mass.

The Rev. Collin C. Tate is serving as temporary chaplain at Kemper Hall, Kenosha.

The address of the Rev. Oliver Wilson is now 1168 Camp st., New Orleans, La.

The Rev. M. D. Woolsey has accepted the rectorship of St. Paul's church, Vergennes, Vt.

The Rev. A. T. Young, rector of St. Mary's, Blair, Neb., has resigned St. John's mission, Wahoo, and taken the following missions—Bancroft, Tekamah, Lyons, Oakland, Pender, and Craig.

To Correspondents

"INQUIRER."—(1.) Tintern Abbey is on the river Wye, county of Monmouth, England. See "Lines composed a few miles above Tintern Abbey," by Wordsworth. (2.) The lines you quote—

"Up rose the monarch of the glen,
Majestic from his lair,
Surveyed the scene with piercing ken,
And snuffed the fragrant air,"

We do not think are found in Scott's poems. Perhaps some reader will inform you. (3.) Certainly the Gospels and Epistles should be read on the days appointed, and so should the whole Communion Office. This might be at an early hour, if desired.

Official

At a meeting of the Omaha Clericus held this first day of December in the year of our Lord eighteen hundred and ninety-eight, the following resolutions were unanimously adopted:

Resolved: That we emphatically protest against the scandalous and unchristian methods adopted in the recent election in the diocese of Iowa.

Resolved: That we respectfully but urgently call on the Bishops and Standing Committees of the Church to put down such iniquity in elections by refusing their confirmation of the results of such conventions, and in particular of the recent one in Iowa.

Resolved: That copies of these resolutions be forwarded to the editors of *THE LIVING CHURCH*, *Church Standard*, and *Churchman* for immediate publication.

The resolutions were signed by
CAMPBELL FAIR,
Secretary.

Died

LEWIS.—Entered into rest, Nov. 19th, at Cassel, Germany, after a painful illness of five months, in the 71st year of his age, the Rev. Robert Wardell Lewis, priest of the diocese of New York.

*Requiem eternam dona ei Domine
Et lux perpetua luceat ei.
Requiescat in pace. Amen.*

MARRIOTT.—At St. Paul's rectory, Steubenville, Ohio, on Saturday, Dec. 3d, Miss Ellen Marriott, sister of Mrs. Geo. W. Hinkle, entered into the rest of Paradise, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope." Her release from this world was as peaceful as her life had been tranquil and blameless.

PRIDHAM.—Entered into life eternal, on Friday, Dec. 2, 1898, at the residence of his daughter Gertrude, La Grange, Cook Co., Ill. Edwin Pridham, in his 78th year, eldest son of the late Lt.-Col. Edwin Pridham, of Grenville P. O., Canada.

"Grant him, O Lord, eternal rest,
And let perpetual light shine upon him."

SLIDELL.—Wednesday, Nov. 30th, St. Andrew's Day, Helen Knox Slidell, youngest daughter of the Rev. James and Sarah Kemper Slidell.

"These are they which follow the Lamb whithersoever He goeth."

WHYTOCK.—Judge Whytock, of the tenth judicial district of Minnesota, junior warden of Christ church parish, Albert Lea, departed this life on Nov. 23d.

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

Appeals

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

Upon application the following reports submitted to the Board of Missions at Washington may be had: The Triennial Report of the Board of Managers (single copies), the Report on Domestic Missions with reports from the Missionary and Diocesan Bishops receiving appropriations from the society and the Report of the Commission on work among the Colored People appended, and the Report on Foreign Missions, including the reports of the several Foreign Missionary Bishops and the Bishop of Haiti. The Domestic and Foreign Reports may be had for distribution. Address Secretary, 281 Fourth Avenue, New York.

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

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

The Editor's Table

Kalendar, December, 1898

4. 2nd Sunday in Advent.	Violet.
11. 3d Sunday in Advent.	Violet.
14. EMBER DAY.	Violet.
16. EMBER DAY.	Violet.
17. EMBER DAY.	Violet.
18. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. The Innocents.	Violet.

Advent

"Awake thou that that sleepest, and Christ will give thee light."

"Prepare ye the way before Him."

"Blessed is he that cometh in the Name of the Lord! Hosanna in the highest!"

Awake! Awake! The herald's voice is ringing,
Awake! Awake!
The night is past and Christ the Light is bringing,
Behold, the day doth break!

Go forth with haste rejoicing, and help prepare His way,
Across the path His feet shall tread the fragrant cedar lay;
Weave garlands of the laurel, the graceful myrtle bring,
And branches of the stately palm along the highway fling;

And in the praise and homage, with all the gathering throng,
Go raise your voice in gladness and help to swell the song:
'Hosanna in the highest,' be unto Christ the King,
Hosanna in the Prince of Peace till all the earth shall ring.

MARGARET DOORIS.

London, Ohio.

THE long and admirable record of the Rev. T. N. Morrison, at the church of the Epiphany, in this city, is the best possible assurance that the new Bishop of Iowa will acquit himself well. Never was a man commended more emphatically by his work. It is not only that his church has increased in wealth and numbers. Churches do that sometimes, under energetic management, when they are far from attaining to the Christian ideal. A much more noteworthy fact is, that the twenty-two years of Mr. Morrison's rectorship have been years of uninterrupted harmony and good will. They have never been disturbed by feud or faction, which are too often, unhappily, insistent elements in Church life. From the beginning, the rector has enjoyed the unrestrained confidence and affection of his people. And this feeling of trust has been amply justified by his manner of discharging his duties. Modest, unassuming, industrious, and conscientious, blameless in personal conduct, he has devoted himself to his cause with a sincerity that has put that cause above everything, and given no hint of self-seeking. In his career has been manifest the supreme influence of character. When honors come to such a man, it is a matter for congratulation to all men.—*The Chicago Times-Herald*.

ARITUALISTIC excitement has arisen in Belfast, Ireland. One is interested to know how there can be anything deserving the name of "Ritualism" in a Church so bound by canons expressly directed against it. It appears, however, that any attempt to encourage a more reverent demeanor in the House of God, any endeavor, even in the most modest degree, to beautify the sanctuary, and above all the introduction of any Christian symbol, especially the cross, in

any part of the church or churchyard, is immediately resented by a large section of the population—people who are nominally members of the Church, but who usually attend, if they attend anything, some kind of irregular conventicle. At the slightest rumor of improvements in any church, in the service or in the adornments of the building, these people immediately put in an appearance, gather mobs, disturb the public service, assault the clergy, and sometimes tear down the ensigns of the Faith with axes and hammers. The authorities, ecclesiastical and civil, cringe and defer to these Philistines, and make haste to meet their demands. The storm this time centres around St. Clement's church. Here the altar is on three steps, and it is charged that there is a cross on or near it. Flowers have even been placed upon it! There is a credence table and a choir screen. And there are crosses on the gables of the church. Indignation meetings were held, mobs collected, and the church was closed by order of the Bishop until the objectionable things should be removed. Other churches have also been attacked, a mob of six thousand assembling outside St. George's, and assaulting members of the congregation as they came out. The *Irish Ecclesiastical Gazette* does not view the situation with satisfaction, but remarks sententiously: "Men who use brick bats in the nineteenth century, as arguments in matters of religion, deserve little concession to their feelings."

THE Sidney, Australia, correspondent of *The Times* telegraphs that at a great meeting held in the town hall to celebrate the Reformation, the action of the Archbishops of Canterbury and York, in addressing a friendly letter to the heads of the Latin and Greek Churches, was severely criticised, and it was decided to petition the Queen, requesting Her Majesty to prevent any overtures towards union with unscriptural Churches. Our friends in that part of the world are rather indiscriminate in their censures. The letter of the Archbishops of Canterbury and York was in answer to the Papal Bull, and is regarded by competent judges as a powerful defence of the Anglican position.

SOMETIMES the attempt to be "all things to all men" in the best sense, by lending a sympathetic ear to those whose talk is of subjects quite foreign to one's own tastes, leads to amusing if not embarrassing results. A certain English Bishop, traveling in his diocese, found himself at a wayside junction where he was obliged to wait some time for a train. He was a very kind-hearted man, and fond of trying to enter into the interests and feelings of people with whom he came in contact. On this occasion he entered into conversation with the station master, and happening to allude to the increase of traffic that day caused by a race meeting not far away, quickly discovered that he had touched the man's weak point, not the traffic, but horses and racing. For the remaining interval he was doomed to hear all about the merits of the horses engaged in the St. Leger, and their chances of success. The train at last drew up, and the Bishop, with a sigh of relief, took his place in it. But he was not destined to get off so easily. Soon the train drew up at another station, from which the local agent issued forth, inquiring loudly if the Bishop

of — was on the train. The Bishop hastily declared himself, and the third class passengers within (the Bishop boasted that he always rode third class) and the crowd on the platform were on the *qui vive* to know what was wanted with the Bishop. Thereupon the official, with a prodigious salute to the great ecclesiastical dignitary, delivered his errand: "I've just received a wire, my lord, from the station master at the junction, asking me to tell your lordship that Donovan won the St. Leger!"

THE Transvaal Republic has recently been engaged in a war with some savage tribes in the neighborhood, during which the general of the Boers, Joubert, had occasion to send an ultimatum to a chief named Upefu. General Joubert intimated to this personage that he must come into camp within twenty-four hours, or it would be the worse for him, and wound up by adding the magic letters, "R. S. V. P." This would indicate a commendable desire on the part of the Boer commander to alleviate the harshness of war-like usages by introducing the amenities of polite society even in the most unpromising relations. We regret to learn that the dusky chieftain was neither overawed by the frank urgency of the ultimatum nor won by the polite significance of the cabalistic symbols. It remained for the General to obtain by force what he failed to effect by threats or civility.

AT the meeting of the Provincial Synod of Eastern Canada in September, the House of Bishops passed the following resolution on divorce: "That it is the strong opinion of this House that the marriage of a divorced person during the lifetime of the other party is entirely to be deprecated, and that the clergy of the province should not perform such a marriage." It is understood that this was passed unanimously.

THE *Independent* a short time ago made the following assertion: "Here in this city (New York) religious medals can be got, recommended to cure horses, if put in the horse trough. *The New York Freeman's Journal* (R. C.) republished the item, with the following comment: "The plain suggestion here is that medals so recommended can be got from the Catholic clergy or at some Catholic institution. Will *The Independent* oblige by mentioning where and by whom?" To this last *The Independent* replies: "Certainly. We have on our desk a St. Benedict's medal which was obtained last week from Rev. J. J. Dougherty, St. Joseph's mission, Lafayette place, New York, through one of the fifteen or twenty clerks whom he employs, on the payment of twenty-five cents for nominal membership, forty-five cents for those not members. With the medal came a little slip with information as to its virtues, from which we copy:

"Effect and virtue of the cross or medal of St. Benedict. . . . 10th. It frees cattle from plague or epidemic.

"How it is used. . . . To be dipped in the drink of animals."

IF "Protestant Episcopalians" will read the following from Bishop Willis' letter in *The Church Eclectic* for November, they may see themselves as others see them: "If you will permit me, I will add one word to what you have said so powerfully on the vital im-

portance to any expansion of the American Church across the seas, that 'Protestant Episcopal' should cease to be upon its banner. As far as I can judge, the Anglican Church in Hawaii is quite ready to come into union with the Church in the United States, but if the condition of such union is to be the adoption of a title which translated into Hawaiian will be, '*Bishopa Hoole Pope*' (Pope-denying Episcopal), it should be pointed out that such a title will be fatal to any further progress among the Hawaiians, and equally fatal to any extension in the Pacific."



Hindrances to Spiritual Life Among Women

A PAPER READ BY MISS EDITH HART AT THE ANNUAL CONVENTION OF THE DAUGHTERS OF THE KING, IN WASHINGTON, D. C., APRIL 28, 1898

IT might be supposed that, because the work of the Daughters of the King is for others, we should, at least in convention assembled, look beyond a consideration of our own needs; but as at least one part of our pledge—the strengthening of the parish life—can best be accomplished by the strengthening of our own lives, it occurred to me that a few words concerning those hindrances which especially confront women in their strivings after a higher life, might not be amiss.

Generally speaking, if the hindrances to spiritual life among women were as easily overcome as they are enumerated, a ten-minute's discussion of the subject might forever settle the matter, for the hindrances aforesaid are only three. Unfortunately, they are the three against which men and women of all ages have struggled, and by which, alas, many valiant soldiers of the Cross have appeared to be overcome. They are—need I add?—the world, the flesh, and the devil.

There are those who are fond of asserting that a man has temptations that a woman knows nothing about. It is quite true, and yet, after all, it is only a half truth. To claim that, because a woman's temptations are different, they are, of necessity more easily overcome, is to attribute to the great enemy of souls a chivalry which the history of the world, to say nothing of our own experience, does not show him to possess. It will undoubtedly be conceded, however, that there are certain sins to which a man is more liable than a woman because the temporal penalty which he pays is so much less. Do we recognize with equal force that there are certain other sins—not so repulsive in outward appearance, perhaps, and yet I dare say equally deadly to the soul—which the world has been pleased to overlook in women, certain temptations to which we are encouraged to succumb? The mention of just one will serve to illustrate this meaning—the sin of ignorance, with all the littleness and pettiness of life which it includes. We all know that so long as a woman is young, and especially if a woman be pretty, it is a sin which is very lightly regarded. And yet what awful consequences are involved in an ignorance of the laws of our physical and mental, and much more, of our spiritual, being. We are taught in the Litany to ask forgiveness for our ignorances as well as for our other sins and negligences. I have sometimes wondered whether they be as easy for God to forgive. We hear much of a mother's love;

we know how wonderful it is in its power, how mighty in its influence; and yet we all of us have seen many instances where all of a mother's love has been powerless to undo the mischief that has been wrought through a mother's ignorance.

You, of course, understand that this is not merely a plea for the "higher education" of women. You cannot all know everything—and I, for one, would not want to live with you if you could—rather, it is a plea for the highest education, for that education which is content with nothing less than that it shall end and centre in the "fear of the Lord," which is likewise "the beginning of wisdom;" a plea for the cultivation of those ordinary, common-place virtues which are accompanied by no worldly renown, and followed by no worldly fame: a note of warning against those sins which walk not hand in hand with worldly scorn, and in the rear of which stalks no worldly condemnation; against those sins whose presence in our lives is but lightly regarded. "Yes," it will be admitted, "true, she is vain," or "weak," or "superficial"—whatever the particular fault may be—"selfish," "narrow-minded," even "malicious," "inquisitive," "prone to exaggeration," "her word cannot always be depended upon," "a stirrer up of mischief," "without sense of honor; but this is only a little feminine weakness, and, after all, she means well." Or if, on the other hand, we have succeeded somewhat in incorporating these homely virtues into our lives, the praise is equally faint. "True," it is conceded, "she is a good woman, one who can be trusted; but then it is so easy for a woman to be good."

And so, just because the battle must be fought far from the scorn of the world's hisses, and equally removed from the encouragement of the world's cheers, we need to urge ourselves on, remembering that the measure in which we have struggled against these feminine sins, negligences, and ignorances, is the exact measure in which we have hastened on (in a weak and feeble way, to be sure, and yet in a real and vital manner) the coming of that great day when "the knowledge of the Lord shall cover the earth, as the waters cover the sea."



Book Reviews and Notices

The Successors of Homer. By W. C. Lawton, Senior Professor in the Adelphi College, Brooklyn. New York: The Macmillan Company. Price, \$1.50.

Professor Lawton has earned the gratitude of students of literature by this little volume on the remains of the so-called Homeric poetry,—all that is left us of the rich crop of epic verse which, through the centuries following the "Iliad" and "Odyssey," amplified or supplemented the themes of those immortal compositions. Closely related to these are the Hesiodic poems, "Works and Days" and the "Theogony." Next, the Homeric hymns are passed in review; properly precludes composed to be sung by the bards as introductions to their epic recitals on festive occasions, "invoking the divinity at whose festival or shrine they were present, or under whose special guardianship they stood." They are all later than the great epics, and extend to the end of the Attic period. The hymn, "Dionysos or the Pirates," is given in full in a version previously published. Separate chapters are devoted to the "Hymn to Apollo" and the "Hymn to Demeter." The concluding chapter is entitled, "Hexameter in the Hands of the Philosophers." Here we discern the sources, to some extent, of the great work of the Latin, Lucretius, the "*De Rerum Natura*." From these poetic philosophers, at any rate, he derived the idea of expressing in verse his profound

thoughts, and of one of them, Empedocles, he was an enthusiastic admirer. Professor Lawton indicates at the close of his volume, the well-marked line of demarcation between the immortal epics of Homer who sang for the pure delight of singing, and these later compositions, philosophic, didactic, self-conscious, and realistic. "True art may unconsciously teach as much as you please, but it must not consciously preach!"

Waiting for the King. By Richard Hayes McCartney. New York and Chicago: Fleming H. Revell Company. Price, 50 cts.

This is a peculiar book. It consists of one long poem, with only an extra lead between the lines to separate the parts of the subject. It seems to be an attack on rich men who have made money by trusts and then given large sums to churches and colleges. It ridicules scepticism in the Church and out of it. It denounces Gladstone, though not by name, as a betrayer of England and the Church, we suppose because he disestablished the Irish Church. It praises the Prayer Book, and warns Christians in general of too much formalism. The author seems to think that the Church neglects the teachings and warnings of the Book of Revelation, and is in danger thereby of forgetting her high mission and purpose. At the end of the book, the author adds a poem entitled, "My Polychrome Bible," which is a severe, and not altogether unjust, attack on higher critics. The two poems are not remarkable for their poetry, and we fail to see how the book will accomplish much good.

Friendship. By the Rev. Hugh Black, M. A. Chicago and New York: Fleming H. Revell Company. Price, \$1.25.

Charming, instructive, and full of solid food for the mind and heart, these epithets barely do justice to a work that ought to be placed in the hands of every young man and woman. Mr. Black has thoroughly digested his subject, and writes with a soul brimming over with the true friendship of a sincere Christian. The printer's art has expended its finest skill in giving the subject a setting in colors and exquisite marginal decorations. Cicero's *De Amicitia*, clothed in Christian garb, and issued with all the possibilities of the printing press, the illustrator and the book binder, could not be more productive of lasting benefits to the men and women of to-morrow than this book. "Friendship" is a most suitable gift for Christmas.

The Christian Teaching. By Lyof N. Tolstoi, translated by V. Tchertkoff. New York: Frederick A. Stokes Company. Price, \$1.

We are constrained to say that while Count Tolstoi's little book contains some Christian teaching, mixed with a great deal that is not such, it is not the Christian teaching by any means. Still, if the reader is versed in the marked peculiarities and vagaries of this author, he cannot fail to profit by many of his acute observations upon the errors of men and the best way of overcoming them and developing in one's nature the higher and spiritual faculties, "moving upward, working out the beast, and let the ape and tiger die." But we conceive that orthodox Christianity, with its definite creed, pure morality, and sacraments of divine grace, is a better and safer guide to this end than Tolstoi.

The Puritans. By Arlo Bates. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.50.

The book has a certain air of cleverness, but cleverness is not genius. While there are many good things in its pages, smart sayings, attractive cynicisms, and philosophic asides, yet the whole thing has the air of skillful mechanism rather than of real life. One is affronted with the author, as with cool deliberation he stops you to hear his dreadful detail of a railway accident, while the hero and heroine are in the horrible melee of the broken and burning car. An artist would first assure you of their safety, and then give in as few touches as possible, the fearful incidents of the accident itself, from which they had escaped. The book is utterly amusing to Church people. It has all the incidents of a recent Massachusetts episcopal election, as they occurred in the imagination of the

author, with pictures of a clergy house and ever so many ecclesiastical affairs, all deliciously overdrawn, or comically out of drawing altogether. It has also, probably in more correct fashion, delineations of all the fads of the day, too numerous to mention, including a Persian mystic, a medium, a Faith Cure prophetess, and several social reformers. It takes one of its characters over to Rome, as a matter of course, but why or wherefore is not evident, and shows him to us before he takes the step, lying with bare breast upon a red-hot crucifix on the floor of his room, which "is filled with the sickening odor of burning flesh"!

The Closed Door. Instructions and Meditations given at various Retreats and Quiet Days. By William Walsham How, first Bishop of Wakefield. New York: E. & J. B. Young.

These addresses and meditations were delivered by the late Bishop of Wakefield in many different parishes in England, and afterwards were written out and revised. They are now published under the direction of his son. Those who are acquainted with the works of this devout prelate, will perceive at once the great value of such a collection, especially to the clergy. Nothing could be found more helpful in preparing to conduct a Quiet Day or a Retreat than the reading of these addresses, and surely, nothing could be more helpful to those who are unable to enjoy the advantage of a well-conducted Retreat. Several of the addresses are designed as helps to preparation for the Holy Communion. There are others on the Spiritual Life, Faith, Love, Prayer, Courage, The Cross, Spiritual Joy, Death, etc. The introduction is *ad clerum*, urging upon the clergy the necessity of frequent pauses in the active life for spiritual meditation. "How easy it is," says the Bishop, "to make it all outward, not perhaps of intention, but through habit. The busy head and the idle heart; the full hand and the empty soul; how common!" In another place he says: "Blessed are they who press the spiritual element into the forefront, and show that they hold themselves first of all shepherds of souls!"

A Gunner Aboard the "Yankee." The Yarn of the Cruise and Fights of the Naval Reserves in the Spanish-American War. Edited by H. H. Lewis. With Introduction by Rear-Admiral W. T. Sampson. New York: Doubleday & McClure Company. Price, \$1.50.

This up-to-date yarn "from the diary of Number Five of the after port gun of the cruiser 'Yankee,'" is one that every American youth will be eager to read or listen to. The Naval Reserves constituted a unique and useful element in our naval work during the recent campaign, and they have been praised by the officers of the navy. Rear-Admiral Sampson, in his introduction of this book, speaks very highly of the working qualities of these civilians who were so suddenly called upon to change all the conditions of their life for service at sea. He says they have on all occasions proved brave and efficient, and have upheld the American supremacy in the art of gunnery. The lively description of life and work and play on board the man-of-war will interest others besides the boys. Many illustrations help to give an idea of the novel experiences which are described. The explanation of the signal codes will be valued by many as information not readily obtained in our current literature. We note that the publishers offer to send this, and other volumes, post paid, to any address on approval, to be paid for if satisfactory, or returned if not wanted.

Grace O'Malley, Princess and Pirate. By Robert Machray. New York: Frederick A. Stokes Company. Price, \$1.25.

It is a fit tale for a minstrel that is told us by that "Redshank and Rebel," Ruari MacDonald, and well has it been "set forth in the tongue of the English" by Mr. Machray. A good old-fashioned story it is, full of love and battles and of strange adventures by land and sea. We hear the rhythmic beat of the oars as the swift galley dashes upon its bulky prey, we see the vessels crash together and the rush of the dar-

ing boarders, and beneath, the white-churned water, flecked with the dripping blood; then, when the fierce fight has been won, we hear the soft voices of women as they bind the wounds of the victorious heroes. The book is one to be read on a wintry day by the open fireplace, with the poker close at hand, that one may grasp it for imaginary sword-play when the contests wax hot and the heat of the fire becomes the breath of angry foemen.

Heroes of Our War With Spain: Their Exploits Told for a Boy. By Clinton Ross. New York: Frederick A. Stokes Company. Price, \$1.50.

It is probable that the boy of a decade hence may find Mr. Ross' book of greater interest than the lad of the present. While the narrative is simple and picturesque, and care has been exercised to present only facts that are historically true, yet there is nothing told which the wide-awake, reading boy of to-day does not already know; only in style of presentation does the book differ from the newspaper accounts on which it is based. The illustrations are excellent, particularly in their individual portraiture.

The Story of the Railroad. By Cy Warman. Illustrated. New York: D. Appleton & Co. Price, \$1.50.

It is related that, in preparation for the production of this book Mr. Warman made a long journey through the West and South-west, meeting many pioneers in railroad construction, and acquiring much unwritten information. This is the latest addition to the well-known and valuable Stories of the West series, and we are bestowing no small measure of praise when we say that this book deserves an equal place with the former issues. The "Railroad" of the present story is not, as the title might suggest, a special road, Mr. Warman writes of Western roads in general, and, fearing that his readers may take the Eastern man's view, he states that there is no West east of the Missouri River. The story is graphic and comprehensive, and presents several pages of history unknown to most readers.

John Hancock, His Book. By Abram English Brown. Boston: Lee & Shepard. Price, \$1.

It is a surprising, and not very creditable fact, that no biography of John Hancock exists. Perhaps his name, "writ large," to the Declaration of Independence, "so plain that King George would not need to use his spectacles," has been deemed his sufficient memorial. But the omission to write his life is a shame to us, nevertheless. And a most interesting and unselfish life it was, too. This attempt to supply a gap in American history by giving us copious extracts from John Hancock's letter book, with a running historical and biographical commentary, reveals a truly noble, sterling character, and shows of what sturdy stuff our forefathers were made. John Hancock and his charming Dorothy Q. here appear in their natural guise, as they wrote themselves in their letters, and they form part of the larger picture of the stirring times in which their lot was cast. We heartily commend the book to all readers of American history.

Roundabout Rambles in Northern Europe. By Charles F. King. Boston: Lee & Shepard. Price, \$1.25.

This book is an account of the travels of a large and interesting family through Great Britain, Norway, Sweden, Denmark, and Russia. In addition to the aids usually furnished in guide books, there is much information of literary and historical character. The conversational style adapts the book especially to young travelers. There are two or three hundred half-tone illustrations, and at the end of the volume is given a list of the best books to be consulted, and a list of poems connected with the places described.

Three Freshmen. Ruth, Fran, and Nathalie. By Jessie Anderson Chase. Chicago: A. C. McClurg & Co. Price, \$1.

The story relates in most interesting fashion the daily happenings in the lives of three girl students at Smith College. It is thoroughly a girls' story, written by a girl, of girls and for

girls, full of fun and frolic and of womanly kind-heartedness. The book reminds one in many ways of the stories of that famous girl's historian, Miss Alcott.

Clear Skies and Cloudy. By Charles C. Abbott, M.D. Philadelphia and London: J. B. Lippincott & Co. Price, \$1.50.

Those who have listened with Dr. Abbott to "Notes in the Night," and with him have enjoyed "The Freedom of the Fields," will be glad to sit under "Clear Skies and Cloudy" listening to his charming discourse. He dedicates "to amateur naturalists and to whomsoever loves an outing, and to every Audubon Society in these United States, these desultory papers on subjects closely akin to their aims and pleasures." There are numerous choice half tones in the book, and the typography and print are attractive.

The Jingle Jangle Rhyme Book. By Henry Bradford Simmons. New York: Frederick A. Stokes Company. Price, \$1.50.

For the little ones who love comical rhymes and equally comical pictures this jingle jangle will prove highly hilarious. Two faces of a girl and a boy on the broad grin, illustrate both covers. The pages that follow seem each one more amusing than the others, and we are sure the boys and girls who get this as a Christmas gift, will bubble over with laughter and merriment. The book is printed in colors throughout, and the pictures are exquisitely funny.

By the Still Waters; a Meditation on the Twenty-third Psalm. By the Rev. J. R. Miller, D.D. New York: T. Y. Crowell & Co. Illustrated. Price, 60 cts.

Dr. Miller has given us a most helpful meditation on Psalm xxiii. It is full of suggestive thoughts for devotion, and by giving actual scenes in an Eastern shepherd's life, the author makes more real the full meaning of this beautiful Psalm. Six full-page illustrations, most of them of Eastern scenes, add much to the charm of the volume, and the printer and binder have combined to send forth this gem in a most appropriate setting. The book is very suitable as a present to an invalid or an aged man or woman.

In The Sargasso Sea. By Thomas A. Janvier. New York: Harper & Brothers. Price, \$1.25.

The admirers of Janvier, and they are many, will find in this story new evidence of his versatile powers as a story teller. The hero is a sort of modern Robinson Crusoe, the island on which he is cast away is the great Sargasso Sea. His adventures here, though a little uncanny, and the ingenious way by which he escapes, make a unique tale. Certainly this is a field hitherto untrod by the romancer!

Books Received

GEO. W. JACOBS & CO., Philadelphia, Pa.
In Quietness and Confidence; Looking Towards Sunrise; Open Windows; Resting in His Love. By Rose Porter.

JAMES POTT & CO.
Christ in the Gospels and the Church. By Mrs. C. H. Smith. 15 cts.

Points in Church History for Schools and Colleges. By the Rev. Thomas Richey, D.D. 75 cts.

THE BOWEN-MERRILL COMPANY, Indianapolis
Temple Talks. By Myron Reed.

CHARLES SCRIBNER'S SONS
The Post-Apostolic Age. By Lucius Waterman, D.D. \$2.

HARPER & BROS.
Old Chester Tales. By Margaret Deland. Illustrated. \$1.50.

The Free Expansion of Gases: Memoirs by Gay-Lussac, Joule and Joule and Thomson. Translated and edited by J. S. Ames, Ph. D.

Prismatic and Diffraction Spectra: Memoirs by Joseph von Fraunhofer. Translated and edited by J. S. Ames, Ph. D.

Through Asia. By Sven Hedin. With nearly 300 illustrations. In two volumes. \$10.

LONGMANS, GREEN & CO.
Catholic Faith and Practice: A Manual of Theology. Part II. By the Rev. A. G. Mortimer, D.D. \$2.50.
The Story of a Sainly Bishop's Life. By Lady Mary Wood.

Periodicals

The first of the Church kalendars to make its appearance this year is the most beautiful that has come to hand any year; designed by Etheldred B. Barry and published by L. Prang & Co.,

Boston. It is a wall kalendar, rubricated, containing also the black-letter days. Each month card has a margin illuminated in colors and gold. The drawing and tinting are finely done. The design for Christmas is masterly, and some others are scarcely less striking. This kalendar ought to meet with large and immediate success.

With its artistic cover of dark green and gold, on handsome enameled paper, and its varied contents, the December *International* is the finest issue of that admirable monthly that has yet appeared. There is an illustrated paper on "Chicago's Skyscrapers," by Frederic Nicholas; a shorter one, on "A Friend of Robert Louis Stevenson," by Wm. J. Etten; an interesting installment of the illustrated serial, "Eleven Months in Mexico and Central America," by Sainte-Croix, the French scholar and traveler. Besides these, there are the usual "departments," with their letters from Washington, London, and Paris (the latter bringing us news of the latest fashions in dress), and "Travel Notes," by A. T. H. Brower.

The Christmas number of *St Nicholas* is full of the holiday spirit. The frontispiece is a striking drawing by Maxfield Parrish, illustrating a tale by Evaleen Stein, of the song contests of the troubadours in the days of good King Rene, of Provence. Clara Morris, the eminent actress, contributes a sketch, full of humor and bright character portrayal, "My Little Jim 'Crow'." Klyda Richardson Steege describes "Football of Long Ago," *pheninda*, as played in ancient Athens; *harpastum*, as it was known among the Romans, and *calcio*, as the game was called in Florence. The article is illustrated from old prints and from photographs. A story that has a good, wholesome moral, most appropriately enforced at this time, is "An Amateur Kris-Kringle," by Warren McVeigh.

Scribner's Magazine in its Christmas issue has several notable art features. The brilliant cover in silver, gold, and colors, is from a prize design by Albert Herter. There are also sixteen pages of color-printing of an unusual kind,

accompanying F. J. Stimson's poetical version of a scene from Wagner's "Rhiné Gold." In the article on "John Ruskin as a Painter," Mr. Spielmann has included reproductions of many unpublished paintings and sketches; secured only by reason of his long personal friendship with Ruskin. The whole question of America and Colonial Expansion and its relation to an Anglo-American alliance, is discussed by the Rt. Hon. Joseph Chamberlain, Colonial Secretary. He is known as a strong friend of the United States, and indicates what he believes to be the inevitable solution of America's relations to her new possessions.

The Christmas number of *Harper's Magazine* presents a holiday appearance in its cover of green and gold, with a frontispiece in color, one of the eleven illustrations that Howard Pyle has made for the opening story, "Old Captain," by Myles Hemenway. Other features are "The Rescue of the 'Winslow,'" by Lieut. Ernest E. Mead, illustrated from drawings and from photographs; "The Coming Fusion of East and West," by Ernest F. Fenollosa; "How the Other Half Laughs," by John Corbin, and "The White Forest," written and illustrated by Frederic Remington. The number contains an unusually attractive list of short stories, including "An Esmeralda of Rocky Canyon," by Bret Harte, and the ninth and last of the Old Chester Tales, "The Unexpectedness of Mr. Horace Shields," by Margaret Deland, illustrated by Howard Pyle. The poems are appropriate to the season: "The Martyr's Idyl," a dramatic poem founded on a legend of the early Christian Church, by Louise Imogen Guiney, illustrated by E. Grasset; "Mary," by Ruth McEnery Stuart, and "Ere Christ, the Flower of Virtue, Bloomed," by Louise Morgan Sill, illustrated by F. V. Du Mond.

Blackwood's for November has the usual variety of contents. The first article contains a somewhat rapid estimate of the state of English literature at the present time. The writer is of the opinion that, on the whole, "the generation is lamentable." He considers that there

are only four names in the front rank, of importance, Mr. Meredith, Mr. Swinburne, Mr. Kipling, and Mr. Henley. "A Heathen Chineer" is a sketch from life. "The Press and Finance" is written in view of recent law proceedings in London. "John Chamberlain, Letter Writer," unearths some interesting correspondence during the reigns of Elizabeth and James I. Other interesting articles deal with fishing for sport in Norway, amateur farming in England, the influence of Lincolnshire and its scenery on the poetry of Tennyson. We have the usual political articles, and lastly, "The Looker-on" comments on the "Kitchener Expedition," the West Indies, and "Mendicamental Literature."

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gining its calendar with Advent. It has the usual abundance of accurate statistics, with portraits of the recently-consecrated Bishops, Dr. Brewster, Dr. McVickar, and Dr. Brown. The new departure in the arrangement of missionary fields has compelled a return to the former arrangement of dioceses, according to their names, thus crowding out the grouping them by States, which we confess pleased us better. A novel feature is the presentation of a number of short, pithy replies from representatives of all schools, to the question, "Why I am a Churchman." Aside from the scholarly value of these answers, and the gratification to curiosity that they give about the causes that have influenced some who have not always been Churchmen, the striking characteristic of them all is the unanimity of the reasons assigned, and the strong Churchliness which pervades them all, no matter what the peculiar style of Churchmanship that the particular writer is credited with following. The publishers are to be congratulated in keeping up the character of the *Quarterly* so creditably.

Miss Mary E. Wilkins has written for the next volume of *The Youth's Companion* a characteristic sketch of New England life called, "When Sereny Maria Went to School," in which, with many touches of humor and pathos, she pictures the sort of education girls used to receive in the old district school, the sort of pleasures they enjoyed, and the punishments they suffered.

Opinions of the Press

New York Observer (Pres.)

THE CHURCH THE KEEPER OF TRUTH.—It is the Church of Christ that is the stay of truth through the centuries, from which, and not from the vagaries of individuals, whether unbalanced as unbelievers or as fanatics, the most consistent and persistent testimony to the essentials of the Gospel is to be expected. Cheap substitutes for organized Christianity will not do. Depreciatory views of the mission and worth of the Church argue in their authors a lack of critical insight and historic sense. The Church, with all its human errors, has proved itself to be in all ages the great conservator of just views and practices among men, and it is too late in these days to begin to rail at it, or to treat it with cold neglect. Empires may rise and fall, armies and fleets be mobilized or dispersed, markets may change, political issues vary with the years, and heresies assault or abate, but through all mutations, and despite all enmities, the Church of Christ, which is the Church of the living God, remains the pillar and stay of truth, the continuous conservator of the Faith once delivered to the saints.

Christian Work

"EPISCOPACY."—Is episcopacy coming to the fore? As a governing method it must be admitted to have proved remarkably successful, as the four Episcopal denominations abundantly attest. Any way, just now we see the Cumberland Presbyterian Church dissatisfied with its pastorless churches and churchless pastors, and seeking closer oversight and taking an oblique march to episcopal authority by providing for joint sessions and commissioners for "the oversight of its unemployed ministers and vacant churches." Then, too, the Universalists have appointed the Rev. Dr. I. M. Atwood "General superintendent of the Universalist Church," his duties, among others, being "to foster the appointment of State superintendents and district superintendents; to help pastors in their difficulties, and so far as possible to utilize all of our ministerial forces, that our Church may do its share of Christ's work in the world." This is episcopacy pure and simple—nothing more, nothing less. In fact, under this action, Dr. Atwood becomes Archbishop Atwood, with bishops and assistant bishops or archdeacons to follow. It is a fact, and a very significant one, that the denominations are all suffering from these vacant churches and idle pastors, except those denominations that utilize the episcopacy. It is a question if these non-Episcopal Churches are not suffering for failing to use a reserve force upon which they have not drawn.

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The Household

"To See the Lord"

BY H. F. S.

The following lines were suggested by the remark of a little child, returning from his first service in the church, who had been told, in answer to the question: "Why do you attend church?" that the object is to see the Blessed Lord.

Led by the hand, a little child
Trode slowly to the house of prayer.
"Why go?" the little one had asked,
"To see the Blessed Saviour there."

The answer that the child received
Went not unheeded nor unheard,
The message from that little one
Holds much of truth and sacred word.

It was the hour of early morn,
The faithful few, but not the least
Of all the earthly saints of God,
Knelt for the Eucharistic feast.

On homeward way he spoke these words—
As from the church the child was led:
"I saw the Blessed Saviour there,
He prayed and offered wine and bread."

Ah! that to all the faithful ones
The priests of God might so appear.
That by their lives and holy acts,
In all they do, Christ might be there.

The Leland Mortgage

BY MRS. J. D. H. BROWNE

AUTHOR OF "UNDER THE LIVE OAKS," ETC., ETC.

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CHAPTER X.

"WHAT may not happen in three months!" Edgerly had said to Joan, and he had applied himself with the utmost energy to bring about within that time what had become the purpose of his life.

The passion which a beautiful face, or the mysterious attraction of one human being for another, can inspire, may change the whole current of a man's being, and Edgerly, though not given to introspection, felt at times a wonder at himself. He had lived so easily, taking and making the best of life, as he understood it, with no special concealment to practice, and now he found himself gifted with the power of leading, as it were, a double life, a new life, sweet and secret and full of passionate hopes and fears, and the old life, which had all at once become one of duplicity.

Lucy Kenyon was the only one who felt, though why, she could hardly have explained, a vague, disquieting sense that Edgerly was changed. The girl loved him, and love, the proverb notwithstanding, is often endowed with a sort of second sight. He did not come less frequently to the pretty house with the palm trees on the lawn, and was not less gaily attentive to his cousin, and yet when he had gone, Lucy's pretty face often wore a disappointed, dejected look, and there were now and then tell-tale shadows round her eyes, speaking of nights not spent in healthful sleep.

One evening Edgerly had come back with his uncle to dinner; Lucy, in one of her airiest and daintiest costumes, was sitting on the piazza awaiting them. Since she had begun to have that haunting uncertainty about Edgerly, the poor child had devoted even more time than usual to her toilet. If dress could make her more attractive in his eyes, then money and art should come to her aid. Luckily, there was no need to stint herself in anything. Her dressmaker and milliner profited by her recent disquiet, but it is doubtful whether the simplest, most girlish dress would not have made her quite

as pleasing to the eye, as the more elaborate and costly style which she had adopted. This evening, the extreme contrast which she presented to the picture of Joan which was constantly before his mind's eye, made Edgerly feel for the moment something almost like repulsion, a sort of jealousy, for Joan's sake, of all this elaborate display. He took his cousin's hand, however, with his accustomed chivalry of manner, and sat down beside her.

"You look as cool as a bit of sea-foam this evening," he said, smiling; "by the way, have you been to the coast this week?"

Lucy looked at him reproachfully. "Have you forgotten," she said, "that we were going together?"

"Of course we were! but I have been quite busy since I was here, and I thought you might have run down one day with some of your friends."

"No," said Lucy, "I did not feel as if I cared to. How sunburnt you are, Charlie," she said presently; "you look as if you might have been to the coast yourself," and a suspicion flashed through her mind that he might have run down with some of his friends, "or have you been into the country?"

"I always get sunburnt in the summer," he said carelessly. "Just going to and fro to the office in this hot sun might give one a coat of 'tan,' and I have had to ride into the country now and then on business."

"I don't think I ever saw you look so brown before," said the girl, searching his face with her blue eyes.

"I hope it isn't unbecoming to my style of beauty!" he answered laughingly, but with a shade of impatience.

"No," said Lucy slowly, "it isn't unbecoming, only it makes you look unlike yourself. Why, I should think you must spend hours and hours in the sun to look like that."

My delicate skin is easily affected," he said good humoredly, "suppose you lend me one of your sea-side veils when next I go into the country."

The sound of the dinner-bell broke in upon their talk, but when they were seated at the table, Lucy, with the persistency of a rather limited mind, recurred to the subject.

"Isn't Charlie awfully sunburnt, papa?" she said, playing with the rich lace which shaded her white neck, and displaying a little hand that had never known one hour's toil of any kind, and an immense solitaire diamond that looked much out of place on the plump, childish finger.

Edgerly instantly saw another hand, a womanly, shapely hand whose finger-tips were stained by the crimson fruit they had been gathering, a hand whose lightest touch he could not forget. Poor little Lucy! if she could have known his thoughts she would have longed to creep away and hide herself and her finery from all the world.

"Yes, he's pretty well tanned," said Mr. Kenyon, glancing in an absent-minded way at Edgerly; "that day's shooting, I guess. By the way, you didn't bring us any game."

"No," said Edgerly, not looking at his cousin, but well aware that she was looking at him, "those foothills above Pasadena are pretty well shot over; I shan't try them again."

"It's better in the San Fernando," said Mr. Kenyon, "up above the Leland ranch, where you and I were that day."

"I'll go there next time," said Edgerly carelessly.

"Why did he not tell me he had been

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shooting? why did he say he had ridden into the country on business?" thought Lucy.

The meal was rather a silent one, Mr. Kenyon being preoccupied with business schemes, and the young people not being precisely on the same terms with each other as before. After dinner they went into the moon-lit drawing-room; it was a fancy of Lucy's not to have the electric lamps lit early when there was moonlight. She sat down at the piano and played some pretty reveries and a waltz or two, while the men smoked their cigars on the veranda just outside the window. These evenings had always been to Lucy so delightful; the consciousness of Edgerly's presence in itself had made her happy, and the belief that, although he had not yet asked her to be his wife, his feeling for her was that of a lover, had filled her with sweet anticipation; but tonight, when she had ceased playing, and Edgerly had placed a chair for her near his own, she drew it back into the shadow, for she feared the traces of tears might be seen upon her cheeks.

Her little air of depression had, however, put Edgerly upon his guard, and before leaving, he told his cousin that he would

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call for her on his first leisure day to take her down to Santa Monica. So Lucy put her cares behind her and lived on the anticipation of the pleasure until it came, and on its memory afterwards, for Edgerly that day was full of gentle attentions. They spent what to Lucy were delightful hours upon the shore of the blue Pacific, watching the never-ending procession of snowy breakers spend themselves upon the sands, and the crowd of merry bathers go through their fantastic performances in the surf, and then the golden, glowing sunset and its reflection in the glassy waters, and the soft after-glow of sky and sea, and the first stars come out in the gray-blue sky. Then they came back to the city in the crowded train, and Edgerly drove his cousin home from the station. Altogether, to Lucy, it had been a day of days, while to the young man, it had been "flat, stale, and unprofitable." Lucy lived it all over again many times, and convinced herself, or nearly so, that her dawning doubts about Edgerly's attachment were quite unfounded.

One afternoon a week or so after this, Lucy was lying in her favorite hammock on the veranda, completely screened from view by the swaying curtains of exquisite climbing plants, roses, crimson and cream, and snowy white, the gorgeous trumpet flower, and the golden-starred jasmine. Lying there, she could see through the spaces among the leaves the carriage drive to the gates, and although she held a book in her hand, her eyes were constantly wandering in that direction. It was near the usual time of Edgerly's visits.

Presently a farm-wagon drove up and stopped, and a lad came in through the smaller gate, carrying a basket of grapes. Lucy recognized him. It was the boy who had brought strawberries one day when she and Edgerly had been strolling about together. She remembered how they had picked out the largest fruit, and how the old housekeeper had scolded them. That was before she had seen a shadow of change in her lover. Had she not been so preoccupied in watching for Edgerly, she might have called the boy to her, for she remembered his bright, handsome face, and merry laugh, when they pillaged his basket. In a little while he returned, swinging his empty basket, and walking quickly to the gates. He had climbed into his wagon and was driving away, when Edgerly met him. Then happened what to Lucy, watching behind her leafy screen, was strange and perplexing.

Edgerly rested his hand upon the side of the wagon and spoke to the boy, not for a moment or two, but for many minutes. Once he turned and cast a glance towards the house, then eagerly resumed his conversation. Then he drew a note-book from his pocket; tore a leaf from it, and then another, and wrote; he folded them and gave them to the boy, and still delayed, until at last the lad slowly turned the horse's head and drove off. Edgerly, too, disappeared, and Lucy had almost given up the expectation of seeing him, when he came sauntering slowly

towards the house. Should she ask him why he had spoken so long and so earnestly to the boy? or should she wait for him to tell her? The unaccountable feeling of distrust grew upon her.

Edgerly looked a little flushed, and seemed somewhat absent-minded, though he sat chatting with his cousin until the shadows began to lengthen across the lawn. He left her at last without a word about the boy, and Lucy, as soon as he had gone, went to the housekeeper.

"Mrs. Goodwin," she said, trying not to seem as interested as she felt, "do you know the boy who brought the fruit this afternoon?"

"I don't know his name, Miss Lucy," the woman answered, "but he comes now and then. Don't you remember when you and Mr. Edgerly spoke to him?"

"Yes," said Lucy, "I thought it was the same boy; he has such a pleasant face. I'd like to speak to him when he comes again. Will you remember to send him to me?"

"Yes, Miss," said Mrs. Goodwin, wondering a little, and then she noticed that her young mistress looked a little pale and dispirited.

"Aren't you feeling well, dearie?" she asked; she had lived with the family since Lucy was a baby, and sometimes spoke to her as if she were still a child.

"Just a headache," said Lucy, smiling a little wistfully, and she dropped into Mrs. Goodwin's easy chair and let the old woman bring some cologne and bathe her forehead. Somehow it was a comfort to have the faithful old hands minister to her, and the girl would have liked to put her head upon the housekeeper's shoulder and have "a good cry."

If Edgerly could have found a pretext for doing so, he would have tried to prevent Bert from calling at his uncle's house, yet the chances of Lucy's speaking to him were of the smallest. He, himself, had never seen the boy there except on that occasion, which he so well remembered, when he had had the first sight of Joan's face. But today he had seen the wagon turning away, and supposing himself to be unseen from the house, had stopped to speak with him. He had sent a message to Joan, "just a line," to assure her that he was not idle in her grandfather's affairs, and that he hoped within a few days to bring a favorable report to the ranch. He had been there many times since that first visit. No wonder that he was sunburnt, for on one pretext or another, he had ridden to the foothills oftener than even the warmest interest in Captain Leland's affairs seemed to justify.

(To be continued.)

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THE SISTER SUPERIOR

Children's Hour

The Periwinkles

BY CHARLOTTE WHITCOMB

THEY had been called the infant class by the superintendent, but they spoke of themselves as "Us downstairs ones," because they sat downstairs in Sunday school. Now, however, they had formed themselves into a little society, and this story tells how they happened to do so, and how the name of "The Periwinkles" came to mean them.

The oldest of them was but eleven, and they were of all ages from that down to little Dick Fisher who could not speak plain.

When the grown-ups decided to build a new church, so many new societies sprang up that all the people in the congregation belonged to one or two, except the "downstairs ones." Each of these societies had its own purpose, and expected to raise money for that purpose, but the infants were so small, and were already giving one cent a week to Sunday school and another to missions, it was thought too much to ask more of them.

Not so thought the little ones. Some of them felt sure they could earn more money. Totty Brown and Lars Edson were of this number, and being neighbors had many little chats over it. One afternoon in vacation, they set out hand in hand, each carrying a bunch of periwinkles to sell. They saw old Mrs. Grayson on her piazza shelling peas, and so Totty said:

"Don't you, please, want to buy some periwinkles? We want to get some pennies for the new church."

"Why, bless your hearts, you are too bright little periwinkles yourselves," said old Mrs. Grayson. "Yes, I want some of the posies, they make me think of York State, and you may bring me a bunch every week as long as they last."

They sold the other bunch to another neighbor, and then ran back home for more. On the way they met some other downstairs ones, who were at once fired with zeal to sell periwinkles also, and before the day was over, Mrs. Edson's periwinkle bed had been stripped of every blossom, and a good many houses in Park Grove village had a bouquet of the funny twinkling blossoms in the front window, and that is how the little ones of Park Grove Episcopal church came to be called "The Periwinkles." The next Sunday so many of them brought nickels, as well as their regular two cents, their superintendent told them they might come to her house Monday afternoon, when they would consider what would be best to do with their offerings.

There were not many things proposed, because the grown-up societies had provided for nearly everything, but they finally decided to pay for a beautiful group of three windows of stained glass. One of their favorite teachers who was an artist, offered to furnish the design, which was to be that of Jesus as a boy among the elders in the temple, and the border was to be of blue periwinkles. The design costing nothing would bring the price of the windows down to a sum which might be raised in ample time by fifty children, if their offerings averaged five cents apiece every Sunday.

And now the good times began. There were meetings at the homes of the teachers, when ways and means were discussed, and where frolics and games of romps were not forbidden. They were instructed not to

palm off upon people useless things, nor to press their wares upon any one, and to ask only a fair price for either their services or for what they had to sell. They soon found themselves of general use.

Everybody seemed to want errands done, and then people would say, "Get a Periwinkle," or "I want a Periwinkle."

Rainy days they all met and made holders or button mats. Some of them had gardens and sold lettuce and radishes, young onions and parsley, asparagus and pie plant. Several of the older boys tacked shades on to the rollers at the big Shade Cloth Factory, and earned several nickels a week that way. A lady let Amy Lang take her baby out in its carriage several times a week, and paid her two cents each time.

When vacation was over the errands increased. The children who had sold asparagus now sold the foliage to ladies who wanted it to decorate their rooms, and when that was gone, they seemed to like feathery clematis and milkweed pods. Then the periwinkles had such good times making candy and cracking nuts for people about Thanksgiving time.

And so it went on until after the holidays the Periwinkles gave an entertainment. It was held in an old meeting-house which had been bought to use as the Sunday school room. A big fire in the big fireplace, decorations of evergreen, and tissue paper banners made the long room gay.

A curtain was drawn in front of the platform, and there the children had a Mother Goose party, when Jacky Horner, Simple Simon, Little Miss Moffet, and the others did themselves proud. Then came refreshments, and after that there were shadow pantomines.

For these a sheet was stretched across an opening between curtains, and a bright light placed behind it threw the shadows of animals, birds, and fishes upon the sheet. These figures had been cut from butcher's papers, and strung on a wire, and when moved along back of the screen there seemed to pass in procession a dancing menagerie. There were donkeys and clowns, roosters and monkeys, elephants and pigs and geese; also running boys and girls in chimney-pot hats and mob caps. It was thought very funny. Next, a part of the screen was made opaque, by having an old blanket pinned up behind it; this had a moon and stars cut in its upper half. Totty Brown and Jessie Holcomb seated behind the light side, recited the following, one verse each:

"The moon is very fair and bright,
And rises very high;
I think it is a pretty sight
To see it in the sky.

"The stars are very pretty, too,
You see them all about;
At first there seems a very few,
But soon the rest come out."

When Jessie came to the last line, a boy

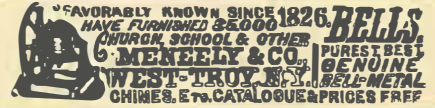


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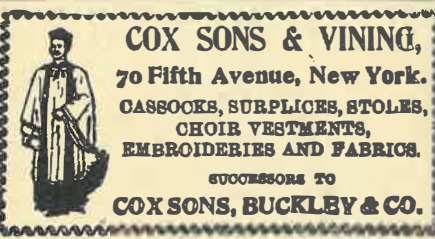
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Makes an old Stove as bright as new in a minute.



PASTE CAKE OR LIQUID

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who was behind the dark screen was to tear away some cloth which covered part of the stars so as to make "the rest come out," but he tore so hard it took a long strip out of the thick screen, and then everybody laughed, and asked if that was a shooting star or a comet.

Then the banks were broken, and it was found The Periwinkles had quite enough money for their window, and after the little folks thanked the people for their kindness in patronizing them, good nights were said, and everybody went home happy.

And the windows were put in place, and are there yet, as you may see for yourself any day you go to church, and The Periwinkles are there too, a little older now, but just as busy and useful and happy as ever; for there are always good things to be done by everybody, old and young, who have kind hearts and willing hands.

Whatsoever

"PLEASE move along," said little Harry to Eddie Fish, as he tried to sit down by Eddie at Sunday school.

"I shan't do it," replied Eddie, and he took up as much room on the bench as he could, and pretended to be looking at his book. But he was really thinking to himself, "I got here first and I guess I ain't going to give up this corner seat.

Presently he peeped over the top of his book to see what had become of Harry. He was sitting at the other end of the bench by Charlie Fay, who had squeezed himself into as small a place as he could to make room for Harry. The two boys were talking and smiling and looking very happy. Eddie had plenty of room down at his end of the bench, but somehow he didn't feel very happy.

Just at that moment Harry dropped his penny. Eddie saw it roll away under the edge of Miss Smith's dress, but instead of telling Harry where it was he turned around and looked at the boys in the class behind. Harry and Charlie hunted around on the floor for the penny, but could not find it until Miss Smith began looking, too. That moved her dress a little, and so the penny was found.

Miss Smith had some beautiful cards which she gave to the boys at the close of school. Each card had a different verse on it. Eddie's was: "All things whatsoever ye would that men should do to you, do ye even so to them." He shut the card up quick in his Sunday school book, as soon as he had read it, but somehow the verse kept going over in his mind.

That night at supper there was a nice dish of cream toast, and mamma said, "I made this because you are so fond of it, Eddie."

Eddie liked the cream toast very much.

After supper mamma's friend, Miss Carr, came to the gate, with two large, ripe pears in her hand. "A certain little boy asked me if he might have these two pears when they were ripe," said she, "and that boy's name is Eddie. I have been watching them every day and now here they are," and she gave them to Eddie. He ate one of the pears very quiet-

ly, but he did not seem to enjoy it as much as Miss Carr expected he would. Mamma noticed, too, that he was very quiet.

At bed-time mamma said to Eddie, as she put her arm tenderly about him, "Has my little boy had a happy day?"

"No," said Eddie, "and I wish Miss Carr didn't give me those pears, and I don't want any more cream toast!"

"Why, Eddie," said mamma, "what makes you talk so?"

"Well, anyhow, everybody is doing 'whatsoevers' to me, and I didn't do it to Harry!"

Mamma could not tell what Eddie meant till he pulled his card out of his pocket, where he had put it after he came home from Sunday school. Then she read the verse, and Eddie told her how he wouldn't move up for Harry or tell him where his penny was. "I expect he thought I was real mean, too."

"Probably he thought very little about it, Eddie," said mamma. "When we are unkind it makes ourselves a great deal more unhappy than it does any one else. Harry found a good seat, but you, my dear child, lost something that you did not find again—the pleasure of being polite and kind. Every time you do an unkind act it makes it easier to do it the next time, and if you keep on refusing to be kind and helpful to others your soul will grow crooked and unrightly instead of noble and beautiful."

Eddie said that he wasn't going to keep on refusing to be kind; and I think he was in earnest, for the very next Sunday he gave the corner seat to little Harry.—*Selected.*

A Man of Many Parts

HERE is an amusing old handbill, printed and circulated in Cumberland early in the century:

"I, James Williams, parish clerk, sextone, town cryer and bellman, make and sells all sorts of haberdasheries, groceries, etc., likewise hair and whigs drest, and cut, on the shortest notice. Also—

"N. B.—I keep an evening school, where I teach at reasonable rates, reading, writing, singing and sums.

"N. B.—I plays the hooboy occasionally, if wanted.

"N. B.—My shop is next doore, where I bleed, draw teeth and shoo horses, all with greatest skill.

"N. B.—Children taut to dance, if agreeable, at six pence per week, by me, J. Williams, who buy and sell old iron and coals—shoes cleaned and mended.

"N. B.—Look over the door for the sign of the three pigeons.

"N. B.—I sell good ayle, and sometimes cyder. Lodgings for single men."—From *The Sketch.*

Shadow and Light

Blend most softly and play most effectively over a festive scene when thrown by waxen candles.

The light that heightens beauty's charm, that gives the finished touch to the drawing room or dining room, is the mellow glow of

BANQUET WAX CANDLES

Sold in all colors and shades to harmonize with any interior hangings or decorations.

Manufactured by **STANDARD OIL CO.** For sale everywhere.

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The California Limited, Santa Fe Route gives the best, and speediest service. Through dining car, and observation car with spacious parlor, especially for use of ladies and children. 2 3/4 days Chicago to Los Angeles.

Addess General Passenger Office, **The Atchison, Topeka & Santa Fe R'y.** CHICAGO.

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

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KINGSFORD'S OSWEGO STARCH

SILVER GLOSS for the Laundry. | KINGSFORD'S CORN for the table.

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

Shade Won't Work—

Because it isn't mounted on **THE IMPROVED HARTSHORN SHADE ROLLER.**

A perfect article. No tacks required. Notice name on roller when buying your shades.

"There's the rub." (Hamlet.)

The "rub" in one hand, and the effect of it in the other. Good design for a soap "ad."—isn't it? Question of health, if nothing else, ought to make you give up this wearing washboard rubbing with soap, and take up the sensible way of washing with **Pearline**—soaking, boiling, rinsing. The washboard rubbing, done in the midst of soiled clothes and tainted steam is harmful to any woman. If you think it isn't, you'd better think again. 570

Millions NOW USE Pearline

Export and Import Statistics

The rapid expansion of our export trade is illustrated by some figures just prepared by the Treasury Bureau of Statistics showing the gains in our exports to Africa. The fact that the manufactures and products of the United States are finding an increased market in that part of the world, is just now the subject of a good deal of attention in European countries which have hitherto supplied most of the articles imported into Africa. A recent issue of a prominent European trade publication calls attention to the fact that British exports to South Africa in the nine months ending with September 30, 1898, show a decrease of 725,209 pounds sterling or 12½ per cent. as compared with the corresponding nine months of the preceding year. The figures of the Treasury Bureau of Statistics show that meantime our exports to Africa have increased 13½ per cent.

The recent development of our trade in this direction has been very rapid. In the fiscal year 1894 the total exports to Africa were less than \$5,000,000, while in 1898 they were over \$17,000,000.

All classes of our manufactures and products appear to be gaining a foothold for themselves in this new market. In the nine months ending September 30, 1898, 1,434,007 bushels of American corn were sent to Africa, against 650,323 in the corresponding months of the preceding year, and 3,608,547 bushels of wheat, against 1,965,744 in the nine months of 1897. Of canned beef, the exports to Africa in the nine months of the present year were 3,952,681 pounds, against 2,869,279 in the corresponding months of 1897, and of lard the exports to Africa in the nine months of 1898 were 1,752,570 pounds, against 1,034,759 in nine months of 1897 and 700,858 in nine months of 1896. Even American butter found a market in that part of the world, the exports of butter in the nine months of 1898 being 16,614 pounds, against 15,340 in the months of last year, and 3,416 in the corresponding months of 1896. American tobacco finds a market in Africa, the exports of the nine months of 1898 being 1,579,533 pounds of leaf tobacco, and \$222,345 worth of manufactured tobacco.

American manufactures also seem to be greatly in demand in Africa. The exports of furniture to that continent in the nine months of the present year amount to \$256,457 in value, against \$157,725 in the corresponding months of 1896. Exports of boots and shoes were \$61,320 in value during nine months of this year, against \$53,796 in nine months of 1896. In the nine months of 1898 the exports of leather amounted to \$39,009; those of builders' hardware, to \$162,134; cotton cloths, 7,743,980 yards; and agricultural implements, \$171,303 in value. Steel rails show a very large increase, amounting to \$83,748 in the nine months of 1898, against \$31,538 in the corresponding months of 1897. Even our more delicately adjusted instruments and manufactures find a market in that part of the world, the exportation of clocks and watches amounting in the nine months of 1898 to \$42,662; those of sewing machines to \$7,947; those of instruments and apparatus for scientific purposes, including telegraph and telephone, to \$31,197; typewriters, to \$34,904, against \$16,317 in the corresponding months of last year, and bicycles, to \$134,414, against \$107,197 in the corresponding months of 1897, and \$20,628 in the nine months of 1896.

Imports of manufactures into the United States in the fiscal year 1898, were 30 per cent. less than those of 1888, although the population had increased 25 per cent. meantime. The treasury bureau of statistics, which presented last week a table showing the growth in the ex-

ports of manufactures from 1868 to 1898, has now prepared a similar table showing the imports of manufactures in the same period. While this indicates that the imports of manufactures in 1898 were much larger than those of 1868 or 1878, it shows that in 1898 they were fully 30 per cent. below those of 1888. In 1888, the total import of manufactures was \$325,000,000, and in 1898 but \$226,000,000, while the total exports of manufactures which in 1838 was \$130,000,000, was in 1898 over \$291,000,000. The total exports of manufactures in 1898 was not only the largest in our history, but for the first time was greater than the imports of manufactures, the total export of manufactures being \$291,208,358, and the total import of manufactures, \$229,991,231.

A study of these two tables showing the growth of exports, of manufactures, and decrease of imports of this class of goods, reveals some interesting facts. Imports of iron and steel manufactures, which in 1868 were \$23,000,000, and in 1888, \$49,000,000, were in 1898 less than \$13,000,000, while exports of this class of manufactures increased from less than \$11,000,000 in 1868 to \$17,000,000 in 1888 and \$70,000,000 in 1898. Silk manufactures, of which the importations in 1898 were \$33,000,000, dropped to \$23,000,000 in 1898, while the importations of raw silk for use of our own manufactories increased meantime from \$19,000,000 in 1888 to \$31,000,000 in 1898. Manufactures of wool imported in 1878 amounted to \$25,000,000; in 1888, to \$47,000,000, and in 1898 to less than \$15,000,000. Imports of glass manufactures dropped from \$7,854,725 in 1888 to \$2,782,617 in 1896, while the total exportation in the same period increased about 50 per cent., being \$881,628 in 1888, and \$1,211,014 in 1898.

Largest Map Ever Drawn

A map, which is remarkable as being the largest ever drawn on an accurate scale in this country, has been recently placed on the walls of the American Express Company's office, 65 Broadway, New York. The map is sixty-eight ft. in length, and twelve ft. from top to bottom. It is drawn on a scale of thirty miles to the inch, and represents the belt of the earth's surface between 5 deg. and 65 deg. north, an expanse of land and water 25,000 miles long and 3,600 miles wide. The map is hand-painted on canvas, and all the principle cities, as well as railroad and steamship lines, are indicated. Names and distances are marked in letters and figures sufficiently large to be read at a distance of thirty feet. This map was designed by the American Express Company, simply for the convenience of tourists who use the company's Traveler's Cheques, the hundreds of points where they are payable being indicated clearly on the map.

In addition to its great size, the exact proportions of the map make it an interesting study. The enormous extent of the Trans-Siberian Railway, which has cost already \$261,000,000, is made startlingly apparent. Among other interesting facts made clear by this map is the distance between the extreme eastern and western points of the United States. If a line be drawn from the easternmost point of the State of Maine to the westernmost point of the Aleutian Isles, near Alaska, and a line be drawn perpendicular to this one and mid-way between the two points, the point of intersection will lie 400 miles out in the Pacific Ocean.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effective, Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headaches, fickle appetite, nervousness, and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen, it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson, the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal, and fruit acids. These tablets can now be found at all drug stores, under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn st., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed, and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but to-day I am the happiest of men, after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite, and sound rest from their use."

Stuart's Dyspepsia Tablets are the safest preparation, as well as the simplest and most convenient remedy, for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn, and bloating after meals.

Send for little book mailed free, on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

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115 Monroe-st., near Dearborn.

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Sozodont
saves the teeth

Sample Phial FREE if you mention this paper and send three Cents for postage. ADDRESS P.O. BOX 247 N.Y. CITY.

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Irritable Stomachs

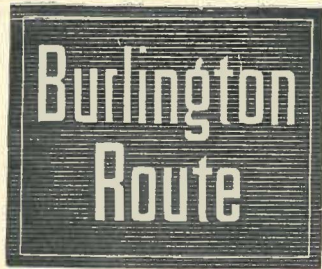
make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a Perfect Food, Tonic and Restorative. It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken dry, or in water, milk, etc.

At druggists, in 2-oz., ¼, ½ and 1 lb. tins.

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JOSEPH GILLOTT'S STEEL PENS.

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Christmas Presents

A pretty and light little covering to throw over a sleeping baby in summer, is made from two large squares of loosely knitted pink and white split zephyr. The white square is laid over the pink, and the two are caught together here and there by little knots of baby ribbon.

There are few tables now where dishes are set on and left. Where the custom still prevails, there is the same necessity as of old for dinner mats, but they are so deforming to the symmetry of the table that people cover them with embroidered linen pieces. For an old-fashioned housekeeper, a young friend could make an acceptable gift of a set of these mat covers. Half a dozen is a set, and there should be three sizes, each slightly larger than the straw or slat mats they are to cover. The edge may be buttonholed in a heavy trefoil scallop, done with yellow linen floss. Above the scallops may be three rows of feather stitching, done with yellow. Or the work may all be done in white. The linen used for the mats should be heavy linen, sheeting, or duck.

A dainty receptacle for bunches of baby ribbon is made of a white card-board box, whose lid, slipped outside, covers it to the bottom. The box is six inches long, two inches and a half wide, and an inch and a half deep. The cover is cased with white linen, embroidered in white, with sprays of buds and blossoms, and in the top are three eyelet-holes—one exactly in the centre, the other two midway between the centre and the sides. Corresponding holes are punched through the cover beneath the embroidered ones, and in the box below, neatly coiled, lie three bunches of baby-ribbon, one end of each drawn through the hole above, to be ready for use.

A splash-back to a washstand saves many an ugly stain upon the wall paper. Novelty in shape is now sought, and one of the latest ideas represents a huge fan of pleated cretonne or "art" muslin. If the later is used, it is so thin that it requires a lining. The better plan is to cut the fan-shape out in American cloth, or even stout brown paper, and then to take a long strip of the muslin, having a lace sewn (plainly, not full) along the top edge, and to pleat that over the paper, tacking it here and there to keep it in place. The splasher can be hung up by a cord, the ends of which are to be brought through holes pierced in the foundation.

For a brother at college or away from home, a pair of bags, one to hold mended, the other unmended, hose, is a particularly happy Christmas gift. Make one of plain, the other of figured silk, and both to harmonize with the furnishings of the room for which it was intended. Twelve by twenty-four inches is a good size; sew up like a pillow case, finish the top with a fall of soft lace, and suspend by a sort of ribbon handle instead of a drawing-string, to avoid exciting the wrath of the owner at bags that "ought to open but won't"; that is, if you only pull one string. Gather the bottom to a point, and finish with a silk tassel, or loops and ends of ribbon.

A TONIC

HORSFORD'S ACID PHOSPHATE.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

Gail Borden

Eagle Brand

Condensed Milk HAS NO EQUAL AS AN INFANT FOOD.

"INFANT HEALTH" SENT FREE ON APPLICATION.

NEW YORK CONDENSED MILK CO. N.Y.

The Big Four has recently received from the builders four eight-wheel passenger locomotives to haul their fast trains. These engines are, in every respect, models of their kind, and are probably the largest, fastest, most powerful, and best-looking passenger engines in this part of the country, and are a credit to the management and their designer, Mr. Wm. Garstang, Superintendent of Motive Power of the Big Four, and the Schenectady Locomotive Works, their builders.

The engines are now in service between St. Louis and Cleveland, on the fastest and heaviest trains, making the time and doing it easier than was ever accomplished before on this run.

In designing these engines it was necessary to make a machine combining great power with high speed and easy-running, avoiding all jerk to the train and unnecessary strain on the track. This has been accomplished to such an extent that both engine and tender, while at the highest speed, ride with the greatest steadiness and so soft and easy a motion that the engineers claim not to be at all tired at the end of their run.

These noble machines stand 15 ft. high from top of rail to top of cab, and 9 ft. 9½ in. to centre of boiler, which, with driving wheels 78 inches, and truck and tender wheels 36 in. in diameter, show trim and powerful, without an unnecessary pipe or rod to mar their symmetry.

The material used in the construction of these machines is the finest of its kind, and the greatest care was exercised, in both the tests and workmanship, to insure every part being perfect. The driving wheel centres, steam chest and covers, cylinder heads, foot plates, auxiliary dome, driving boxes, and spring seats, are all of cast steel, while the dome castings, stack base, boiler front, cylinder castings, and tender truck frames, are pressed steel. The boiler is extended wagon top with taper back, 62 in. diameter at smallest ring and 78 in. diameter at the throat, built to carry a wagon pressure of 200 lbs. per square inch.

Among the special articles are: Richardson's balance valves, Jerome metallic packing, Coale muffler, Kunkle open pops, air-operated bell-ringer, French springs, Leach pneumatic sanding device, Gold steam heat, Monitor injector, Janney couplers, and Fox pressed steel tender truck frames.

Some of the principal dimensions are as follows: Weight, 130,000 lbs.; cylinders, 20x26; boiler diameter, 62; tubes, diameter, 2; tubes, number of, 320; fire box, width, 41; fire box, length, 108; working pressure, 200 lbs.; heating; tender, water capacity, 5,000 gal.; tender, coal capacity, 10 tons; tender trucks, pressed steel.

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