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The Living Church



THE REV. FRANCIS BYRNE, Denver, Colo.
Oldest active missionary in the United States.

The Living Church

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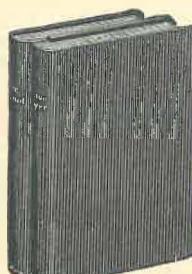
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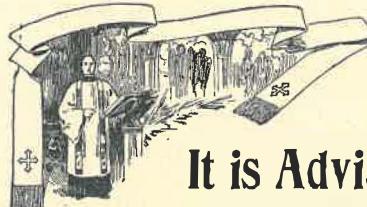
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The Living Church

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

CHICAGO, JANUARY 21, 1899

News and Notes

MR. STEAD, ever on the lookout for some new cause, has struck a lead in which most good people will wish him well. Fired by enthusiasm over the Czar's peace proposals, he is endeavoring to inaugurate a "peace crusade." In pursuance of his scheme, he has been to St. Petersburg, and has obtained an interview with the autocrat of the Russias, with whose sincerity he was deeply impressed. On his return from his foreign tour, Mr. Stead called a conference in the interests of international peace, which met in St. James' Hall, London, on the fourth Sunday in Advent. The hall was crowded, and much interest was manifested. A number of prominent clergymen and Nonconformist ministers were present, together with many English laymen of position and influence, and some members of the Russian Embassy. The Archdeacon of London took the chair, and encouraging letters were read from many distinguished men. Mr. Stead made a speech, in which he exhorted those present to make a solemn vow that from that day to March 1st, they would enlist as soldiers in this campaign of peace, with the same spirit and earnestness that they would show in defending their country against an invading foe. He gave an account of his journey round Europe, and especially of his interview with the Czar, and concluded with an impassioned appeal for the union of the English-speaking peoples in an organization to maintain peace. Canon Barker offered a resolution to appoint a provisional committee to organize a national committee on the subject, to express the undoubtedly pacific aspirations of the English people, and seek international co-operation in the line of the Czar's proposal. This resolution was carried amid great enthusiasm. Such a movement is worthy of all commendation and support. Though entire success may still be far distant, it is not unlikely that substantial progress may be made in the way of settling international disputes by arbitration, which must needs greatly diminish the chances of war.

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THE Russian minister of Foreign Affairs, Count Muravieff, has sent another circular to the powers, suggesting an interchange of ideas, preliminary to the meeting of the conference, upon certain points which he would like to have discussed and agreed to. These points include an agreement not to increase war establishments or budgets for a fixed period, and then to find means of reducing forces and budgets in the future; to interdict the use of any new and more powerful weapons or explosives than those now made, and of the most terrible existing explosives and submarine contrivances; to forbid the throwing of explosives from balloons, and to construct vessels without rams. He would also apply the Geneva convention to naval warfare, neutralize war vessels which would save those wrecked in naval battles, revise the Brussels declaration concerning the laws and customs of war, and accept the principle of mediation and arbitration, in such cases as lend themselves thereto; and he would, in addition, exclude the discussion of all existing political relations. Reported utterances of foreign diplomats indicate that a greater degree of confidence in the sincerity of the Czar would exist were it not for the fact that efforts are constantly making to increase the military and naval strength of Russia.

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THE Commission appointed by the President to inquire into the conduct of the war, and to determine the truth of reports of bad man-

agement, incompetency, and neglect, has so far accumulated a mass of testimony which, if accepted as final, will show that the campaign was conducted in every way creditable to those responsible for its planning and execution. It is hardly probable, however, that should the report of the Commission be one of complete exoneration, it will be accepted in all quarters as satisfactory. There will still remain a grounded conviction in the minds of many that a condition existed which might have been prevented, or remedied. The controversy over the quality of canned meat furnished the troops reached an acute stage when, in testimony before the Commission, Commissary-General Egan used language in reference to General Miles which came ill from the lips of an officer of standing, and a gentleman, and are calculated to reflect discredit upon those responsible for his appointment. General Miles may, or may not, be right in statements that canned meat was unfit for food, but no excuse was afforded Mr. Egan in employing abuse in defence of the commissary department, or in refuting statements which he construed as personal reflections. Mr. Egan should be as anxious as General Miles to get at the truth. In the meantime, it has been suggested that those private soldiers who obtained a closer intimacy with food supplied than did those perhaps who supplied it, be called before the Commission. As the proof of the pudding is in the eating, their testimony would be competent, relevant, and material.

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WITHIN the past two weeks incorporation papers have been taken out by companies who intend to place at once on the market vehicles which will emphasize the passing of the horse. Compressed air, said in some respects to be superior to other methods of propulsion, will be utilized. The New York Auto-Truck Company, with unlimited resources, will do a general trucking business in New York and adjacent cities, and under its charter may operate carts and other vehicles. Enthusiasts predict that horseless trucks and carriages will within a few years be in general use, and that problems of street cleaning and construction will be solved thereby. On certain street railway lines in New York, compressed air motors will supplant the horse and electricity. It is also said that the New York Central railroad and some other lines will adopt these motors on branches where the suppression of the smoke nuisance is demanded. It is claimed by compressed air promoters that a pound of coal utilized under their methods will produce a greater amount of power than if employed in the generation of steam or electricity.

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THE latest development in the diplomatic controversy between England and France, is over Madagascar. Great Britain does not claim the island, but contends for the recognition of certain treaty rights. Great Britain has practically had the benefit of free trade with Madagascar since 1816, when a treaty was made between England and Radama I., then King of the Hovas, whom Great Britain acknowledged as an independent sovereign regardless of French claims. A year later France disputed British rights under the treaty, and occupied the island of St. Marie. The dispute was never settled, and French claims to Madagascar were permitted to slumber. In 1885 French interest in Madagascar revived. Diego Suarez was occupied as a naval station, and a French protectorate proclaimed. War followed with the Hovas, and when the latter were beaten they paid France an indemnity of 400,000 pounds sterling, but declined to recognize French claims to the

island. A long dispute followed, covering five years. In 1890, however, a treaty was signed by Great Britain and France. By this treaty Great Britain recognized the French protectorate over Madagascar, and France bound herself to recognize and uphold all rights, privileges and immunities enjoyed by Great Britain for so many years. In 1894 France acquired by conquest complete possession of Madagascar, and a declaration to that effect was made by France in 1896, but not recognized by England. Since the French declaration, English treaty rights have been ignored.

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ATTENTION of the industrial world has been somewhat attracted over the invention of a ramie defibrator, by a resident of Cleveland. Ramie grows luxuriantly in South America, and it is believed can be successfully raised in our cotton growing states. Heretofore the process of defibrating has been accomplished by hand, the output of a man in China being but two pounds per day. It is said the machine will easily produce four hundred pounds per day. The fiber produced from it is the strongest in the world, being fully three times as strong as Russian hemp. It can be spun as fine as silk, and will make the strongest cordage and coarse goods, as well as the finest cloths. It readily mixes with wool or silk and takes the most beautiful dyes. The fiber can be sold almost as cheaply as the cheapest cotton, and it will neither shrink nor stretch. Ramie sustains the same relation to the other textures that aluminum does to other metals. It is as cheap as cotton, stronger than hemp, and almost as beautiful as silk. The demand for a fiber of such rare and numerous excellencies is far greater than the supply. Ramie does not have to be replanted like cotton, and the fields require little attention or cultivation.

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IN the development of China, and furtherance of civilization, railroads will play an important part. China has 400,000,000 inhabitants, 3,000,000 square miles of territory, and at the present time but 350 miles of railway are being operated. Russia will soon construct a line 800 miles long, making a short cut across Chinese territory to Vladivostok, running through a rich section of Manchuria, and placing its vast resources within easy reach of the trans-Siberian railroad. The projected road from Peking to Hankow and Canton, cutting China from North to South, will be the principal road of the Empire. This is in the hands of a Franco-Belgian syndicate. Germany has an important road tributary to its new port of Kiao Chou, in contemplation. The great powers will not let Russia get a long ways ahead of them. American locomotives and cars are in use already largely on the 350 miles of road in operation, and America is sure to furnish a large proportion of the steel rails and rolling stock for the new lines.

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THE latest use for electricity is the lighting up of the Pyramids. It is proposed to generate the power at the Assouan Falls on the Nile, and transmit it a distance of 100 miles, through the cotton-growing districts, where, it is believed, the cheap power will permit the building of cotton factories. It is also proposed to utilize the power by operating pumping machinery for irrigating large areas of desert along the Nile, as well as for illuminating the interior corridors of the pyramids. With electrical science at work in Lower Egypt, and the Sirdar's college in operation in the Soudan, prospects for the Khedive's country are brightening.

Church News

Secretaries Elected

The Board of Managers of the Domestic and Foreign Missionary Society elected, at its meeting, Jan. 10th, as General Secretary, to succeed the late Rev. Dr. Langford, the Ven. John S. Lindsay, D.D., rector of St. Paul's church, Boston, Mass., and archdeacon of Boston. At the same time a new office of corresponding secretary was created, and Mr. John W. Wood, secretary of the Brotherhood of St. Andrew, was elected to the position. Dr. Lindsay's election will be hailed with satisfaction by all who know him, combining as he does just the qualities of cool head and warm heart needed for the successful administration of the great duties required of the General Secretary of Missions. He is a native of the historic old Williamsburg, Va. Old William and Mary College gave him his doctorate of divinity in 1881, and the University of the South the same degree in 1895. For awhile he was curate of Trinity church, Portsmouth, Va., then from 1871 to 1879 rector of St. James' church, Warrenton, Va.; from 1879 to 1887 rector of St. John's church, Georgetown, D. C., and chaplain of the House of Representatives of the 41st Congress. In 1887 he accepted the rectorship of St. John's church, Bridgeport, Conn., and two years later went to his present parish, which is one of the most prominent in New England. He has been president of the Standing Committee of the diocese of Massachusetts, repeatedly a deputy in the General Convention, where his reputation for moderation and loyalty to the Church has been well established. He has also been archdeacon of Boston, a position which he still holds, in charge of the manifold aggressive energies of the metropolis of New England. He is a sterling Churchman, without extreme on any side or party leaning. His Southern birth and Northern affiliations give him all-roundness, and his loyalty to principle and cordial, sympathetic personality, as well as his devout spiritual sense and his strong common sense and executive force, mark him as the man of men in this imperial crisis in the missions of the American branch of the Catholic Church.

It was a happy thought of the Board of Managers of Missions to put a layman into a secretaryship of missions, and particularly a leading layman of the great Brotherhood of St. Andrew. Mr. Wood is well fitted for the task assigned him, and the laity may well feel proud of their representative, associated as he is to be with so active a treasurer as Mr. Geo. C. Thomas has proved himself while acting almost as a general secretary in the recent *interregnum*.

In congratulating the Board of Managers upon its present corps of executive officers, THE LIVING CHURCH desires also to express its appreciation of the long and efficient services of the associate secretary, the Rev. Dr. Joshua Kimber.

The Board of Missions

The Board of Managers met at the Church Missions House on Jan. 10th. There were present thirteen bishops, ten presbyters, and eleven laymen.

By the statement of the treasurer, it appeared that, with the exception of a large individual gift last year, with which there was nothing to compare, the contributions to the 1st inst. were about the same as last year, while the appropriations were considerably larger. The budget of appropriations will appear in the next number of *The Spirit of Missions*.

The order of the day was the election of officers. The Rev. John S. Lindsay, D.D., rector of St. Paul's church, Boston, was chosen to be general secretary. By an amendment to the by-laws, a new office was created, and Mr. John W. Wood, now secretary of the Brotherhood of St. Andrew, was chosen to be corresponding secretary. Special committees were appointed to notify these gentlemen.

A communication was received from Mr. D. Stuart Dodge, of New York city, representing a large meeting of citizens, submitting a me-

morial to the Congress of the United States against the seating of representative-elect Roberts, of Utah, and another against the appropriation of government funds to strictly sectarian schools. By resolution, the officers of the board were authorized and instructed to sign these memorials.

Letters were received from fifteen of the bishops having domestic missionary work under their jurisdiction, whose wishes were met by appropriate action, save in two cases which required more mature consideration.

By resolution, the Bishop of Minnesota was respectfully and cordially requested to represent the Domestic and Foreign Missionary Society next April at the Centennial of the Church Missionary Society of England.

Acting under Article VII. of the Constitution, the salary of the Bishop of the missionary district of Asheville was fixed, and appropriation was made to cover the same, to take effect from the date of his consecration, Dec. 28th.

Out of the United Offering of the Woman's Auxiliary, of 1898, provision was made for the training in the Philadelphia Deaconess House, of three ladies proposing to go to the foreign field. Three ladies were appointed to work under the Bishop of North Carolina, and two under the Bishop of Spokane, and from a special fund \$1,000 was appropriated for the stipend for two years of the missionary working among the Seminole Indians in the missionary district of Southern Florida.

Letters were brought under consideration from several of the missionaries in Alaska, from one of which it was learned, that while the railroad building at Skagway had drawn away the population from Dyea, it was supposed that it would return after the tramway should be reopened about this time. The White Pass and Yukon railway for some weeks has been running trains to the glacier, and the road is almost finished over the summit into British territory, all of which facilitates missionary work. The hospital at Circle City, under the charge of Dr. James L. Watt, medical missionary, is described as a large, well-built log cabin, 20 ft. eight in., by 30 ft. Miss Elizabeth M. Deane, deaconess, has accommodations at one end. The ward contains but six beds, and it is inadequate to accommodate the cases brought for treatment, and provision has had to be made outside for patients. The doctor is proposing to make a local effort to clear off the debt of \$1,200 during the winter. The Board has made no appropriation for the building. The expenses are heavy, as provisions and fuel are exceedingly high, and labor is a dollar an hour. Freight is \$150 per ton.

With regard to the work in Mexico, it was

Resolved: That the Board of Managers recognizing the great value of the work done by the women of the Church in sustaining the work in Mexico in the past, earnestly recommends the continuance of their efforts, as the mission is now entering upon a new and enlarging sphere of usefulness.

It is reported to the Board that, aside from the salary and traveling expenses of the presbyter of this Church, \$1,000 a month is needed to sustain the work.

Referring to the Board of Missions' resolution recommending the establishment of a missionary college or training school, a special committee (appointed in November) submitted the following:

That the chairman be requested to report to the Board that it is the unanimous opinion of the committee that our existing theological seminaries should be requested to provide elective courses especially adapted to the need of those students who are looking forward to the missionary work, and post-graduate courses for those who, after ordination, have felt moved to fit themselves for special service either in the foreign or the domestic field. To meet the needs of women desirous of becoming missionaries, it is the opinion of the committee that the existing training schools for deaconesses, or the Church hospitals in Philadelphia and elsewhere, should provide special courses.

The report of the committee was adopted as the sense of the Board.

It was stated on behalf of the auditing com-

mittee, that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

New York

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

CITY.—Bishop Potter gave an address before the Civitas Club at Memorial Hall, Jan. 11th, on "National expansion."

At the January meeting of St. Augustine's League for Colored Work, in the Church Missions House, addresses were made by the Rev. J. W. Johnson and Mrs. Smith and Miss Tomes.

The archdeaconry of Westchester met last week, Bishop Potter presiding, in the place of the Ven. Archdeacon Van Kleeck, D.D., who is sojourning in Italy for his health. Routine business was transacted.

The Rev. Nicholas Bjerring, formerly priest-in-charge of the Russo Greek chapel in this city, who "went over" to the Presbyterians some while ago, has just gone over from that communion to the Church of Rome.

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, a musical service was held on the evening of Jan. 8th, at which was rendered Sir Frederick Bridge's cantata, "The Cradle of Christ," under the direction of Mr. Clement R. Gale.

The Church Temperance Society has failed as yet to meet the financial conditions for the proposed Squirrel Inn in the Bowery, and the generous donor has extended the time to Feb. 1st, by which date some final arrangement will be necessary.

At the annual meeting of the New York Society of the War of 1812, Jan. 10th, at Delmonico's, the Rev. Dr. Morgan Dix, of Trinity church, presided, and made an address. In the centre of the room were two stacks of rifles captured from the Spanish army at the battle of San Juan Hill.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the special preacher, Sunday, Jan. 15th, was the Lord Bishop of Nova Scotia, the Rt. Rev. Dr. Frederick Courtney, formerly of St. Thomas' church in this city. Dr. Morgan is lying seriously ill with a bronchial attack.

At the January meeting of the Woman's Auxiliary of the Board of Missions, just held at the Church Missions House, the work of the Junior Auxiliary and of the Church Periodical Club received special attention. Addresses were made by Bishop Potter, Mrs. J. J. Smith, Mrs. Wear, and others.

At Grace church was held Sunday, Jan. 8th, the second service of the winter series in the interests of the City Mission Society. Bishop Potter who presided, made an earnest address. Addresses were also made by the Rev. Drs. Nelson and Van De Water, and Mr. James B. Reynolds, of the University Settlement.

At the annual meeting of the New York Churchman's Association, just held, the following officers were elected: President, the Rev. R. M. Berkeley; secretary, the Rev. E. Atherton Lyons; treasurer, the Rev. James E. Freeman; members of the executive committee, the Rev. Drs. Carver, Peters, Krans, and Niles, and the Rev. Messrs. Reynolds and Geer.

The fourth annual service for students was held at Calvary church, the Rev. J. Lewis Parks, D.D., rector, on Sunday, Jan. 15th. Addresses were delivered by Dr. Andrew V. Raymond, president of Union University, on "The student's relation to the State"; Mr. Hamilton W. Mabie, on "The duty of young men to religion," and Bishop Potter, on "Professional ideals."

At the church of the Holy Communion, during the prolonged absence of the rector, the Rev. Henry Mottet, D.D., for the recovery of his health, the Rev. Dr. J. H. McIlvaine, formerly of the Presbyterian "Brick church," will assist the Rev. W. W. Moir in the charge of the parish. The fourth of the series of Silver Cross lectures was delivered by Bishop Potter on the evening of Jan. 12th, his subject being "Temperance."

At the annual meeting of the Board of Managers of the Shelter for Respectable Girls, the Rev. Dr. G. S. Baker, of St. Luke's Hospital presided. The home which Sister Catherine has conducted for so many years has closed its last twelve-month with a deficit of \$471, and is in urgent need of a permanent edifice. For the past year the cost of maintaining inmates has been less than 80 cents a day. There were admitted 559 girls, more than half being unable to pay for the safe-guarding accommodations provided.

At the annual meeting of the Society of St. Johnland the following were elected officers: President, the Rev. Henry Mottet, D.D.; vice-president, Mr. Cornelius Vanderbilt; secretary, Frederick E. Hyde, M.D.; treasurer, Mr. Francis M. Bacon; superintendent and assistant treasurer, the Rev. N. O. Halsted. During the past year there were cared for in the institution, 48 boys, 49 girls, and 44 aged men, the cost being \$21,441.77. The receipts amounted to \$21,261.86. About \$4,000 is needed in addition to usual income to provide for needed repairs and betterments to the valuable property on Long Island.

The formal opening of the new crypt chapel of the cathedral of St. John the Divine, took place Sunday, Jan. 8th, Bishop Potter officiating, assisted by the Ven. Archdeacon Tiffany, D.D., as senior canon, and the Rev. Canon Nelson, his secretary. A choral service was rendered by the vested choir, under the direction of Mr. Frank Potter. The Holy Eucharist was celebrated by the Bishop. In the afternoon the preacher was the Rev. Morgan Dix, D.D., D.C.L., the Rev. Drs. John Wesley Brown, of St. Thomas' church, and Wm. R. Huntington, of Grace church, officiating.

The vicarship of St. Agnes' chapel, vacant by the death of the late Rev. Dr. Edward A. Bradley, has been offered by the rector and vestry of Trinity parish to the Rev. Charles T. Olmsted, D.D. Dr. Olmsted is a native of Cohoes, N. Y., graduated at Trinity College, Hartford, in 1865, was ordained deacon in 1867 by Bishop Horatio Potter, and priest in 1868; was for a time professor in St. Stephen's College, and from 1863 to 1884 one of the assistant clergy of Trinity parish. In 1884 he became rector of Grace church, Utica, N. Y., and received the honorary degree of doctor of divinity from Hobart College in 1893.

The church of the Holy Trinity, Harlem, has given to its rector, the Rev. Charles DeWitt Bridgman, D.D., a year's leave of absence. He has been suffering for some time from ill health. Last year his condition necessitated his relinquishing active work for several months, but as permanent benefit did not result, the parish has decided to relieve him from all pastoral anxiety for the present, in hope of complete restoration to health. Dr. Bridgman, who was formerly pastor of the Madison Ave. Baptist congregation, has been very successful and popular in his present work. Steps will be taken to supply his place temporarily. He will rest for awhile in Lakewood, N. J., and then go to Europe.

The recommendation of the General Convention that the second Sunday in Epiphany-tide be observed as a missionary Sunday was carried out on Sunday, Jan. 15th, a special service set forth by Bishop Potter being generally used in the churches. A number of special missionary services were held, the principal one being at Old Trinity church, where the Bishop of the diocese made an address. At St. James' church, Bishop Wells, of Spokane, and the Rev. Dr. Litell were the speakers; at St. George's church, Bishop Cheshire and the Rev. D. Parker Morgan, D.D.; at the church of All Angels, the Ven. Archdeacon Tiffany, D.D., and the Rev. John L. Patton, missionary in Japan; at the church of Zion and St. Timothy, Bishop Kinsolving, of Rio Grande do Sul, Brazil, and the Rev. Wm. M. Grosvenor, D.D.; at St. Andrew's church, Harlem, the Rev. Dr. McIlvaine, and at the pro-cathedral, the Rev. Dr. Nelson, and the Rev. Joshua Kimber, associate secretary of the Board of Missions.

The meeting of the Board of Managers of

missions was largely attended on the 10th inst., and the sessions continued throughout the afternoon, although many of the members were seen to steal quietly away at an early hour to catch trains or meet appointments for dinner. Why this rush, it is hard to understand. Certain critics have remarked that the Board were selected to do the work and not to leave it to a corporal's guard. But the proxy idea is pretty strong, these days, and one way to work is to get the other man to do it. It is said that the Board should not rank as a deliberative body, as it never deliberates except how to get through at the earliest moment, and no doubt this arises from the unwillingness of suburban trains to wait even for managers; but this does not apply to the foreign brethren who come from W. Virginia, Kentucky, Chicago, Omaha, etc., who have to wait for their trains. The proposal to elect an episcopal secretary or secretaries was not in favor, although every one admits that several of our bishops would make good secretaries; but who would be a secretary when he can be a bishop; at least so it looks to us who would prefer to be bishops to anything else you could offer us. Another proposal was to have a batch of secretaries made all of the same size and authority, but the idea of assorted sizes prevailed.

As the slate now stands, Dr. Lindsay, of Boston, is "general;" Dr. Kimber, as aforetime, is "associate," and Mr. J. W. Wood, the man of the Brotherhood, is "corresponding;" choices wise and fit and palatable to the Church at large. Should acceptances follow, it will be hard to find such a man as Dr. Lindsay for St. Paul's, and where will St. Andrew look for another piece of timber like Wood?

GENERAL THEOLOGICAL SEMINARY.—A new hall in addition to the refectory, is to be built, and will be known as Eigenbrodt Hall, in honor of the late Rev. Prof. Eigenbrodt. It will adjoin the professors' houses, and will be a students' dormitory, in the same style of English collegiate gothic already employed in the other buildings of the seminary. The architect, Mr. C. C. Haight, hopes to have it ready for use in the coming autumn.

Mt. VERNON.—The magnificent new organ for Trinity church, (the Rev. S. T. Graham, rector,) just finished by the Hook & Hastings Company, of Boston, was used for the first time on Christmas Day. It is, in every way, an up-to-date instrument, with full electro-pneumatic action. It fully sustains the reputation of its builders, and adds greatly to the dignity and impressiveness of the service of the Church. An elaborate heating plant, hot water system, covering the entire cluster of buildings, church, and parish house, has just been completed. These extensive improvements are entirely paid for, the necessary funds having been secured before the orders were given.

Pennsylvania

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

PHILADELPHIA.—In the will of Francis M. Brooke, probated 6th inst., is a bequest of \$1,500 to the corporation of old St. David's church, Radnor, the income to be used in caring for the tomb of his late wife and his own.

A letter has just been received from the Rev. Dr. Wm. B. Bodine, rector of the church of the Saviour, stating that he has recovered from his recent illness. He expects to leave Italy on the 27th inst., and will probably reach home about Feb. 8th.

The Rev. L. W. Batten, Ph.D., bursar and professor of Hebrew in the Divinity School, will leave about Feb. 1st, to assume temporary charge of St. Andrew's church, Wilmington, Del., which the vestry of that church hope will be made permanent; but this depends somewhat on the conditions at the Divinity School.

The board of managers of St. Timothy's Hospital have been notified that Miss Jennie Schofield and her sister, Mrs. John Dearnley, of Upper Roxboro, have agreed to contribute the sum of \$5,000 for the endowment of a bed in the hospital, in memory of their father, Uriah Schofield, who died last spring. A memorial tablet is to

be erected in the corridor of the hospital, bearing an inscription of the donors' names and of their father's.

One of the oldest members of St. James' church, (the Rev. Dr. J. N. Blanchard, rector,) Miss Sophia Dallas, daughter of the late George M. Dallas, vice-president of the United States, 1845-1849, entered into life eternal on the 7th inst., in the 76th year of her age, after a brief attack of heart trouble. The Burial Office was said on the 10th inst., at St. James', and the interment was in the family vault, to the east of the chancel of old St. Peter's church.

Following the celebration of the silver anniversary of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, a number of gifts have been made. The sum of \$1,800 has been donated by a member toward building a new stone church in Liberia, of which Bishop Ferguson has episcopal supervision, to replace the wooden church which was consumed by white ants, and also \$400 for the Hooker Memorial Orphanage in Mexico. Among the offerings of the congregation during the first week of the present month, are \$375 for the aged clergy fund; nearly \$200 for domestic missions, and \$186 for general charities.

One of the oldest Churchmen resident in the ancient district of Southwark, entered into life eternal on the 12th inst. Joseph W. Flickwir expired in the house where he was born 90 years ago, in which he resided all these years, and where his children and grandchildren also first saw the light of day. For a long series of years he had been a vestryman and rector's warden of Trinity church, Southwark, and at the recent celebration of the 75th anniversary of that parish, was the only person present who had witnessed the laying of the corner-stone of the church by Bishop White, on St. Mark's Day, April 25, 1821.

At the annual meeting of the Pennsylvania Commandery of the Military Order of Foreign Wars, held on the 11th inst., at the Hotel Walton, the following Churchmen, among others, were elected: Commander, the Rev. Dr. C. Ellis Stevens; treasurer, Wm. C. Houston; chaplain-captain and chaplain, the Rev. Henry A. F. Hoyt, U. S. V. The commandery unanimously voted to present to Rear-Admiral Dewey the gold insignia of the Order, which the U. S. government permits officers of the army and navy to wear. The only similar honor conferred by the Order was upon President McKinley on becoming a member of the commandery.

Arrangements are now being made by the Board of Managers of the Episcopal Hospital for a new nurses' home addition, to cost \$100,000. It will be three stories high, and is to be constructed of brick with terra cotta trimmings. The building will face on the Huntingdon st. side of the grounds, and will contain accommodations for 78 nurses, each of whom will have a separate room; a bath-room will be supplied to every seven rooms. Subterranean connections will be made between the home and every part of the hospital, to allow nurses to go from one building to the other at night, or in inclement weather. This annex is made possible by an anonymous bequest of \$100,000.

Professor Ezra Otis Kendall, LL.D., ex-vice-provost, and since 1894 honorary vice-provost, and the oldest professor, save one, in the University of Pennsylvania, passed away on the 5th inst., in the 81st year of his age. For more than a half century he was a leader in astronomy and mathematics, occupying several important positions. Throughout his life he was a prominent Churchman, being for many years a vestryman of St. Luke's church, 18th st., and later in St. Mary's, West Philadelphia, where he was a regular attendant in spite of advanced years, and where the Burial Office was said on the 7th inst., by the rector, the Rev. W. W. Steele, assisted by the rector *emeritus*, the Rev. Dr. T. C. Yarnall, and the Rev. Dr. Olmsted.

Messrs. Bailey and Truscott, architects, are to prepare plans for a fine new edifice for the church of St. John Chrysostom, to be erected at

the southeast corner of 28th st. and Susquehanna ave. It will be unique in Church architecture, and is to be in classic Renaissance style. The shape is octagonal, 76 ft. square, 90 ft. high; and surmounted by a circular dome 45 ft. in diameter. This will be supported by eight polished marble columns. The distance from the pavement to the lantern of the dome will be 112 ft. This church was incorporated and admitted into union with the convention in May, 1897. It has built and paid for the basement of the edifice now about to be erected. The Rev. Joseph Sherlock is rector. The sittings are all free.

The Southwest convocation held its regular quarterly meeting on Friday afternoon, 18th inst., in the church of the Holy Spirit. Reports were read by the missionaries, showing the progress made in their respective fields of labor. Two of these were very interesting, being those of the Rev. F. F. W. Greene, of the Seamen's mission, and Mr. Max Green who has recently founded a Christian mission for the conversion of the Jewish population, at 9th and Fitzwater sts. Convocation unanimously adopted a resolution presented by the Rev. H. F. Fuller, praising the public officials for their action in enforcing the laws for the proper observance of Sunday. Upon the suggestion of the dean, a minute was adopted in reference to the death of Mr. J. W. Flickwir who had been an active member of convocation for over 40 years. A luncheon was served in the parish building to the delegates; and in the evening, a public missionary meeting was held, with addresses by the dean and others, on the question, "How can we fill our churches?" An able sermon was also delivered by the Rt. Rev. Dr. B. W. Morris.

At the 24th annual meeting of the contributors to St. James' Industrial School and mission, held on the 11th inst., an interesting report of the year's work was read. The treasurer's statement showed a balance of \$241.19. The following officers were elected: President, the Rev. Dr. J. N. Blanchard; directresses, Miss Rebecca Coxe, Mrs. Alsop, and Mrs. Lewis Rodman; secretary, Mrs. D. S. Merritt; treasurer, Miss M. Hutchinson, and a board of 11 managers. The object is to educate children who, for various reasons, are prevented from attending the public schools. The educational department is divided into a kindergarten, intermediate, and main school, while in the industrial department the pupils are instructed in preparing meals, setting the table, serving, and other light branches of housework. Dinner is prepared and served at the school, under the direction of the teachers. By a system of marking in lessons, behavior, punctuality, and work, the pupils are enabled to earn their clothing, as each article has its value in marks. At present there are 85 children in attendance, which is to be increased to 100. The school is supported by St. James' church and by private subscription.

Chicago

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

The statements made in some of the papers that the Bishop of Chicago had accepted the appointment to visit Porto Rico, and that he was going in a yacht belonging to a prominent Churchman, are equally without foundation. The fact is, that the Bishop has not accepted, and has postponed further consideration of the matter.

The use of Bishop McLaren's name as a member of the Committee of One Hundred of the League for Enforcement of Laws, was not authorized, and he has requested his name to be stricken off. This is the scheme of which Mr. Henry is the head.

Mr. Gustaf Sjstrom, editor of the Rockford Posten (Swedish), has become a candidate for Priest's Orders, and will study in the Western Theological Seminary. He is a Ph. D. of one of the leading universities of Europe.

The Bishop attended a Mission Board meeting in New York on Tuesday of last week. He reached Chicago on Thursday afternoon, and was met by the Rev. Luther Pardee with the

announcement of the serious illness of the Rev. H. G. Perry. They went from the station to 79 Oakley ave., where after prayers, the Bishop took a sad farewell of his aged friend, whose connection with the diocese is exceeded in duration by that of only three presbyters.

The Bishop visited the church of the Annunciation, Auburn Park, on Sunday morning, confirming a class of six young people, one male and five females. He preached impressively to a congregation that could not be entirely seated in the neatly decorated little chapel, his text being from John ii: 11, "His disciples believed on Him." The voluntary choir of ten sang well, and the mission shows every mark of progress under the recently ordained pastor, the Rev. J. S. Cole.

The Bishop presided on Monday morning at the annual meeting of the Trustees of Waterman Hall, in the Church Club rooms. The report showed that the school had passed through a prosperous year, being practically full; the chief desideratum being a gymnasium, which it is hoped some generous Churchman will yet endow. The trustees for the year are: President, the Rt. Rev. W. E. McLaren, D. D., D. C. L.; rector and treasurer, the Rev. B. F. Fleetwood, S. T. D.; secretary, the Rev. W. E. Toll; the Rev. T. N. Morrison, D. D., and the Rev. W. C. DeWitt, with Messrs. J. M. Bangs and D. B. Lyman, Judge D. B. Desmond and Judge Charles Kellum.

The invitations issued last week by the wardens and vestry of St. Andrew's, Robey St., to a reception tendered the Rev. W. C. DeWitt, on the 18th, being the tenth anniversary of his assuming the duties of rector, suggests the thought that this diocese, at any rate, is doing its part toward increasing the average tenure of ecclesiastical position by the clergy of the Church in the United States. Only a few years ago it was calculated that, taking the average throughout the country, a clergyman remained in one place but a year and a half. Now, out of a total of bishops, priests, and deacons, 89, as reported in the last diocesan journal, about 40, or nearly one half, have had diocesan connection ranging from 10 years to 50, for on April 25th, the Rev. Gustav Unionius, now living in Fano, Sweden, though never transferred from this diocese, will have completed his half century of ministerial life. He was the first graduate of Nashotah. Dr. Clinton Locke came from the diocese of New York to that of Chicago, in 1856, serving as rector for Grace Church for 34 years. The Rev. H. T. Hester came from Ohio in 1858, and is now in his 41st year as rector of St. Andrew's, Farm Ridge, the longest pastorate, we believe, of the Church in Illinois, from the time that Dr. Philander Chase was transferred from Ohio as the first bishop, in 1835. It would thus appear that the clergy on the list to-day, even including the last ordained a few weeks ago, have had an average diocesan connection of about ten years each, a remarkable showing for a diocese in the changing West.

The wives of the clergy, forming the society known as the Clerica, met for the third time on Monday, the 9th, to the number of 22, at the house of the rector of St. Andrew's. An enjoyable gathering is reported, the 32nd birthday of one of the sisterhood being suitably remembered.

Among other meetings at the Church Club rooms last week was that of the financial committee of the diocesan mission board, on the 11th, and the local assembly of the Brotherhood of St. Andrew, on Thursday evening. On the morning of the former day also, there was a large meeting of the Trinity branch of the Woman's Auxiliary, when Mrs. Rouse's reading of a paper by the late rector, brought up tender recollections.

The financial committee of St. Luke's mission, Western ave., have made a strong request for the appointment of the Rev. H. L. Cawthorne, who has had temporary charge for two months. The mission is again flourishing, and with better prospects than ever.

The Rev. Dr. Rushton returned from Alma, on Saturday evening, and held the second morning service, with a large congregation, in the new mission at Harvey. Dr. Morrison returns this week, and will occupy his own pulpit on Sunday.

The majority of the clergy have signified their intention of being present at the lunch to Drs. Edsall and Morrison, on Monday, the 23d, at 45 Monroe st.

The death of the Rev. H. G. Perry on Monday, though not unexpected, came as a great shock to his brethren, especially to the seniors. He was born in Philadelphia, May 27, 1832; removed with his father, the Rev. Dr. Gideon B. Perry, to Ohio, his first degree in 1858 being from Kenyon College, where he had as classmates Mr. Stanton, afterwards Secretary of State, and Mr. R. B. Hayes, subsequently President of the United States. His family is a notable one, and when the monument to his distinguished kinsman, the famous Commodore Perry, was unveiled at Cleveland on Sept. 10th, 1860, he acted as chaplain. He gave up his profession of law to study for the Church. He graduated from the General Theological Seminary, and was ordered to the diaconate by Bishop Green in 1861 at Vicksburg, and became assistant to his father, then rector of Natchez, Miss. He was advanced to the priesthood by Bishop Kemper in 1864. He was chaplain to the Union forces about Natchez till the War closed; when, after a short stay in New York, he was called to St. Paul's, Benicia, Cal. Here he was for a time editor of Bishop Kip's *Pacific Churchman*. Elected to the General Convention in 1868, he came East, officiated in Springfield, Carrollton, Jerseyville, and Wilmington, Ill., and for six years in the old parish of All Saints', Chicago. His last regular duty was as priest-in-charge of St. John's mission, South Chicago. He has been for many years attached to the cathedral, his physical disabilities debarring him from taking active parochial work. As a Mason of high degree, holding every office in the Order to which he was eligible, he has of late years been best known in this community. His last illness was a short one. He was considered in so critical state on the 9th that his brother and sister were summoned from Kentucky; he died on the 16th of Bright's disease and arterial celosis, attended to the last by loving hands. The funeral was conducted at 11 A. M., on the 18th, at the cathedral, and large numbers showed their love for their departed friend by participating in the last offices. His connection with the diocese has covered a period of over 30 years. The interment was in Rosehill.

Pittsburgh Cortlandt Whitehead, D.D., Bishop

Pittsburgh has been favored by a visit from the Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, who spent three days in the city. On Saturday evening, Jan. 7th, Bishop Whitehead held a reception for the Church Club, in honor of Bishop Rowe, at his residence, Shadyside. On Sunday morning, at the beautiful new church of the Ascension, the Bishop spoke in behalf of his work, and again in the evening, at Trinity. On Sunday afternoon, at Calvary church, there was held a grand missionary rally of all the Sunday schools of the city, Bishop Whitehead presiding. The music, consisting of Epiphany and other missionary hymns, was furnished by the congregation, led by a quartette of young girls of the parish. Bishop Whitehead made the opening address, emphasizing the significance of the Epiphany season, and in a few well-chosen words introduced the Bishop of Alaska, who, in an interesting and instructive manner, spoke to the children for nearly an hour. At the close of the address an offering was received for his work.

On Monday morning, a special meeting of the Woman's Auxiliary was held at the Church rooms, to give its members an opportunity to hear and meet Bishop Rowe, who spoke more particularly upon what is being accomplished at Anvik, and along the Yukon River.

The Clerical Union made a new departure in

the manner of holding its January meeting, which took place on Monday, Jan. 9th, at the Hotel Schenley. The exercises began with a luncheon at one o'clock, at which the Bishop of Alaska was the honored guest of the Union. There was a large attendance of the clergy, and the meeting was one of the most enjoyable ever held. The paper for the day was read by the Rev. Dr. McLure, of Oakmont, who chose as his subject, "Culpable luxury." An animated general discussion of the question followed, in which nearly all the clergy present participated.

California

Wm. Ford Nichols, D.D., Bishop

The corner-stone of the parish house of Christ church, Alameda, was laid Sunday, Jan. 1st, at 3:30 p. m. A goodly congregation assembled at the appointed hour, when the vested choir entered the church and passed down the main aisle, singing "The Church's One Foundation." The rector, the Rev. Dr. Lacey, conducted the opening services. Bishop Nichols delivered a masterly address, at the close of which the

up to Jan. 31st. The following resolution, offered by Major Samuel Mahon, was unanimously adopted:

Resolved; That we, the members of the Board of Missions of the diocese of Iowa, do extend to the Rev. Theodore N. Morrison, D. D., Bishop-elect, our most hearty greetings, and that we, both as the Board of Missions and as individuals, do assure him of our loyal support and faithful co-operation in extending the missionary work of the Church in this diocese, and that we anticipate largely increased activity and growth in missionary work under his administration.

Churchmen in Davenport are bestirring themselves to make the Bishop's House ready for the eagerly anticipated arrival of Bishop-elect Morrison and his family. Hardwood floors are being laid down, and necessary repairs executed. Some needful renovations are being also undertaken in the beautiful cathedral, under the guidance of Archdeacon Hoyt who is at present in charge of its services, and who, since the mustering out of the Fiftieth Iowa, of which, during the war, he was chaplain, has resumed his valuable work in the diocese.

congregation. Since the resignation of the Rev. Henry McCrea who has accepted work in the diocese of Pennsylvania, the church has been in charge of the Rev. Mr. Coley.

FAIR HAVEN.—Bishop Brewster made his annual visitation at Grace church, on Sunday morning, Jan. 8th. The rector, the Rev. F. R. Sanford, presented a class of 15 for Confirmation. He has only been in charge of Grace church a few months, but his earnest work is bearing fruit in a happy blending of all forces in the parish.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

RALEIGH.—The church of the Good Shepherd is about to complete the 25th year since its organization. Its congregation worshiped in a hired hall for the first year of its existence, and at Easter, 1875, the first services were held in a wooden church, seating about 350 people. That has recently been moved to the rear of the very eligible lot belonging to the parish, and fitted up for a chapel, with parish rooms in its basement story, and the congregation, though not strong financially, has begun the erection of a handsome church building of granite, to seat about 600 people, and to cost about \$25,000. The corner stone, of Jerusalem marble, is to be laid with appropriate services on Monday, Feb. 13th prox. which will be a prominent part of the jubilee services. The three former rectors of the parish are expected to come from the dioceses of Easton, East Carolina, and Virginia, respectively, and assist in the services, and it is hoped that a number of former members of the parish who have removed from Raleigh, will return to participate in this beginning of an undertaking dear to all who ever habitually worshipped in the wooden building which, though neat and tasteful, they could not consider the permanent home of the parish in a growing and improving city like this.

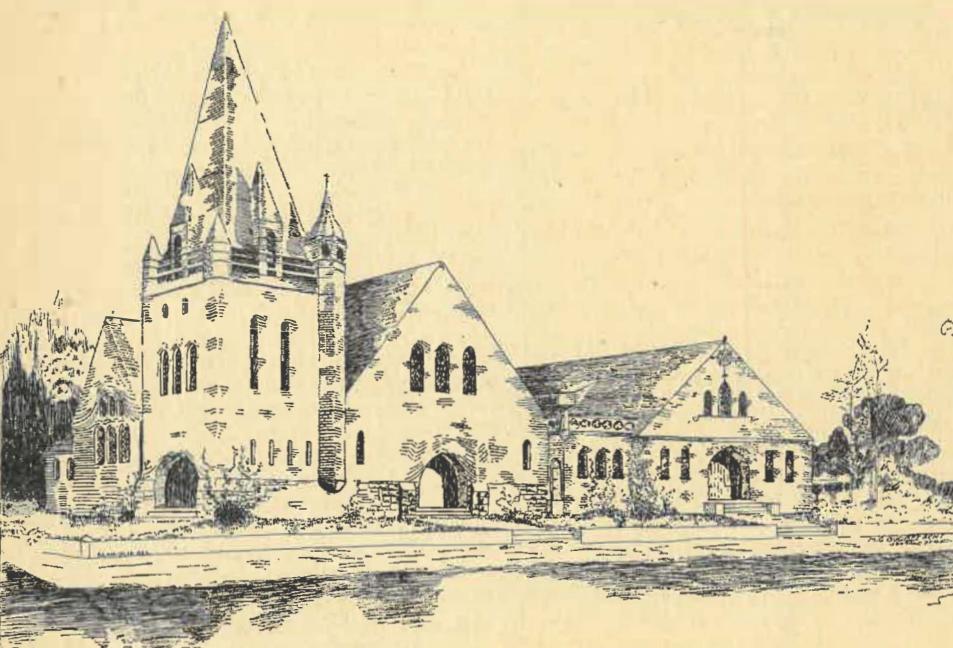
Long Island

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

BROOKLYN.—The annual meeting of the members of the Girls' Friendly Society in this diocese, took place on the evening of the 10th, in Holy Trinity church. Nearly 500 members, representing ten churches, were present. The girls assembled in the Sunday school room and marched to the seats assigned them in the church. A short form of Evening Prayer was said. The Rev. Dr. McConnell read a letter from Bishop Littlejohn, regretting his inability to be present, and commanding the work of the Society. The Rev. Dr. Reese F. Alsop delivered the annual sermon. The offertory anthem, "Thou didst leave Thy throne and Thy kingly crown," was sung with fine effect by the large congregation. Several clergymen were present.

On the evening of the 13th, the congregation of Holy Trinity church tendered a reception to the Rev. Dr. Lyman Abbott, the retiring pastor of Plymouth Congregational church. Previous to the reception, which was held in the upper rooms of the Hall Memorial House, an address was delivered by Dr. Abbott in the main hall, on "The functions and opportunities of the Church in modern life." The Rev. Dr. McConnell, rector of Holy Trinity, presided, and in introducing Dr. Abbott, spoke of the long and intimate relations between Plymouth and Holy Trinity churches. Dr. Abbott was warmly welcomed as he rose to respond. He spoke at some length, and in conclusion, referred to the relations existing between Holy Trinity and Plymouth churches, founded on the close personal friendship between the Rev. Charles Henry Hall and Henry Ward Beecher.

NEWTOWN.—The Queens and Nassau Clericus was entertained on the 12th by the Rev. E. M. McGuffey, rector of St. James' church. There was a large attendance, it being the annual meeting. The clericus has no president, the host presiding at each meeting. The Rev. E. M. McGuffey was unanimously re-elected secretary and treasurer. The essay was read by the Rev. George C. Groves; its subject was "Christian Science," and the paper was thoroughly discussed.



CHRIST CHURCH AND PARISH HOUSE, ALAMEDA, CAL.

choir marched to the main door of the church, singing the national anthem. Arriving at the door, they parted on either side, and the Bishop, with Dr. Lacey, passed to the corner stone amid pouring rain. After reading the list of deposits, the Bishop struck the stone three times with his silver trowel, saying:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I lay the corner-stone of an edifice to be here erected as a parish house of Christ church, to be devoted to such good works as God has prepared for His people to walk in for His glory and the salvation of man; through Jesus Christ our Lord and Saviour.

The scene was impressive. Many of the congregation left the church and stood in the rain to watch it. Boys and girls clambered on the frame work of the building, or climbed upon the huge pile of timber. The clergy returned at once to the church, where Bishop Nichols said the concluding prayers, and dismissed the congregation with his blessing. Congratulatory messages were received from the Bishop of Lexington; the Rev. Dr. Spalding, of San Francisco; the Rev. W. K. Berry, D. D., of Iowa, and from the Bishop of Delaware. The new building will cost \$3,000, all of which is in hand. It will stand on the lot adjoining the church, and when completed will make Christ church one of the best equipped parishes in the West.

Iowa

The Board of Missions of the diocese held a meeting at Ottumwa, Jan. 12th. It was decided to make no appropriations for stipends beyond Jan. 31st, until after the consecration of the Bishop-elect. It was also decided that the members of the board should make a personal appeal to individuals throughout the diocese for contributions to pay off all debts and obligations

MUSCATINE.—The Christmas services this year passed off brightly and happily, while the Christmas offerings were unusually liberal. The children's entertainment was given in the A. O. U. W. Hall, and was largely attended and highly successful. The new year opens with earnest anticipations of good work to be accomplished under the new Bishop whom the parishioners are anxious to welcome among them as soon as possible.

OTTUMWA.—On the evening of Wednesday, Jan. 18th, a public service was held in Trinity church under the auspices of the Brotherhood of St. Andrew, when the Rev. Cameron Mann, D. D., rector of Grace church, Kansas City, Mo., delivered an interesting address upon "A Pilgrimage to Jamestown." A chapter of the boys' department of the Brotherhood of St. Andrew was organized in this parish on the evening of Jan. 12th, with Mr. A. A. Wright in charge.

Connecticut

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

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

NEWTON.—Trinity church Sunday school on Christmas Day presented the church with an appropriate font cover of artistic design. Thirty years ago the Sunday school gave a font of pure white marble. This interesting crowning of the work of a former generation is a memorable bit of parish history.

NEW HAVEN.—Notwithstanding many reports concerning the filling of the rectorate of Trinity parish, no steps had been taken up to the close of the year looking to the immediate selection of a rector. The curates, the Rev. C. O. Scoville and the Rev. C. W. Bispham, are in charge.

Bishop Brewster visited All Saints' mission, New Haven, on Jan. 8th, and addressed a large

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

The January meeting of the Churchman's League was held on the evening of the 9th inst., at the parish hall of Trinity church; 125 members were present. Some proposed changes in the Constitution were adopted. The Rev. Dr. Childs presented a suggestion from the convocation of Washington, that the League should give aid to struggling parishes of the diocese, and urged the appointment of a committee to consider the subject; which was agreed to. Mr. James Lowndes, of St. John's parish, delivered an address on "Parish boundaries" in the District of Columbia, past and present. Many interesting facts were brought out in regard to the formation of the first parishes; the successive changes were graphically described, and the steady growth of the Church through all the past years, clearly shown. The president, Mr. Lewis J. Davis, and other members, related some interesting stories of early times. Forty-nine candidates for membership were proposed, all of whom were elected. The secretary states that the League is growing rapidly, because its importance as a unifying influence is becoming generally recognized.

On the evening of Jan. 9th, the monthly meeting of the diocesan Sunday School Institute also took place at St. Stephen's church, Mt. Pleasant. The session was of special interest. In the absence of the Bishop, the vice-president, the Rev. Alfred Harding, presided, and with the rector, the Rev. George Dudley, conducted the opening service. The secretary, the Rev. L. G. Wood, read a letter from the Rev. Dr. Devries who was to have given the model lesson, expressing great regret for his enforced absence, from illness. The Rev. Mr. Harding was asked to take his place, and gave an outline of an Epiphany lesson. A most admirable paper was read by Lieut.-commander Beshler, of St. Thomas' parish, entitled "The child in the Church." It set forth a comprehensive plan of instruction, running through all the years of a child's connection with a Church Sunday school, and making a thorough grounding in the catechism the most important feature. The speaker referred to his own experience in St. Luke's church, Baltimore, under the Rev. Dr. Rankin's famous system of catechizing, which brought out a like testimony to its value from Mr. Hutchinson, of the Epiphany, who was also brought up in St. Luke's. A resolution was passed urging all superintendents to see that the missionary Sunday for the children, on the 2nd after the Epiphany, be observed in their Sunday schools. It was further proposed to arrange for missionary services in several churches on the afternoon of one of the Sundays in the Epiphany season, and to gather the children of several parishes at each of these. This matter was referred to the executive committee.

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

BENSON.—On the eve of his departure for Nevada City, Cal., a reception was tendered to the Rev. W. A. Rimer, at the residence of Capt. F. M. Thornton, where he was presented with a heavy gold watch, as a slight token of esteem from his late parishioners and best wishes in his new field of labor.

HASTINGS.—The Rev. P. C. Webber, Archdeacon of Madison, Wis., conducted a very successful Mission at St. Luke's church.

MINNEAPOLIS.—The Rev. Stuart B. Purves, rector of Holy Trinity church, was presented at Christmas with a handsome gold cross, as a token of the love and esteem of his parishioners. St. Mary's mission, under the fostering care of Holy Trinity, is in a flourishing condition. An active Sunday school is maintained by a Brotherhood man, while the rector gives them a monthly service.

ST. PAUL.—On the first Sunday after Epiphany Bishop Gilbert officiated at Christ church, at the morning service, to commemorate the 18th anniversary since his call to the rectorship of Christ church and his subsequent elevation

to the episcopate. In lieu of a sermon, he addressed the large congregation present, reviewing the past history of the church, mentioning by name the faithful that have passed into Paradise, the future possibilities, the jubilee in 1800, and the efforts of the rector to wipe out the heavy debt which now burdens the parish and hampers it in its expansion.

The Sunday School Institute held its quarterly meeting at Christ church. The Rev. F. T. Webb read an excellent paper on "Old Testament characters." The Rev. Harvey Officer spoke on "Lesson helps."

Jan. 4th a large congregation assembled at the church of the Messiah, the Rev. C. E. Haupt, rector, to witness the setting apart of Miss Pauline Weidmore to the order of Deaconess'. A celebration of the Holy Eucharist followed immediately after the ceremony. In his address to the candidate, Bishop Gilbert spoke of the importance of the work of women in the Church. The Church, he said, was restoring woman to her proper place within it. Bishop Gilbert was assisted in the service by the Rev. Mr. Nichols, of Minneapolis, the Rev. Mr. Haupt, and several other clergymen.

The Standing Committee have given their unanimous consent to the consecration of the Rev. Dr. Morrison, Bishop elect of Iowa.

The Minnesota Church Club held its 8th annual banquet at the Aberdeen Hotel. The gathering of clergy and laity was large. At the conclusion of the banquet a business session was held. The secretary's report showed the club to be in good condition. A surplus over and above expenses remains in the treasury. The membership numbers 102, of whom 13 are clerics; 59 members reside in St. Paul, 36 in Minneapolis, and the balance outside of the dual cities. Dean Slattery, of Faribault, read a well-prepared paper on "The best time to hold the diocesan council," which elicited an animated discussion. The majority favored the month of November as the most suitable time. It was therefore agreed to hold the next diocesan council in November. Officers elected for the ensuing year were: President, R. R. Nelson, St. Paul; vice-president, W. B. Folds, Minneapolis; secretary, F. O. Osborn, St. Paul; treasurer, E. H. Holbrook.

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

To the joy of the diocese, at the close of the General Convention the Bishop was able to return home, and for two months he has been bravely doing what he could to resume his duties, but his disease (*angina pectoris*), aggravated by the altitude of Omaha and the high winds, prevents his taking any physical exercise out of doors. He is daily in his office in the cathedral, frequently preaches, and goes wherever he can ride. The possibility of a coadjutor has been met by a clerical request for postponement, with rest from all duties not immediately pressing.

The Omaha churches are all actively at work, and most of them prospering, especially so the cathedral, where Dean Fair's unfailing energy inspires all his co-workers. The Clarkson Hospital recently graduated a class of trained nurses. Brownell Hall has been renovated at considerable cost, and entered with very flattering prospects on its first year under the principality of Mrs. L. Upton. St. John's has a new and handsome altar, presented as a memorial of the mission work of the Rev. L. T. Wattson there and throughout the diocese. In Dr. Doherty's acceptance of the rectorate at Yankton, S. D., the city and diocese loses one of its oldest and best-loved priests, whose influence in the work of the diocese has been most prominent for a quarter of a century. Canon Whitmarsh, who in the summer of 1897 succumbed to a severe attack of nervous prostration, is still helplessly crippled, and there seems no possibility of his ever being able to take any work again; he is, however, able at times to use his pen.

In the diocese at large the work is progressing as well as the limited means allow; several accessions to the staff of clergy have been made

recently, but little aggressive work is possible till the parishes and missions develop their financial ability and place more money in the diocesan treasury. We trust it is an indication that this is coming, that the Christmas offering for aged and infirm clergy was this year by far the largest in the history of the diocese.

The clergy at Norfolk and Columbus have opened services at Madison (county town). A new and handsome church with unusually complete appointments has recently been consecrated at Bancroft, a mission station, and the rector at Blair is working vigorously a group of several missions in adjoining towns. A new and larger altar has been placed in the church at Papillion. St. Luke's, in Wymore, has had its outside repainted and its interior decorated. One of the oldest churches in the diocese, St. Luke's, Plattsmouth, has also been greatly improved by interior decoration and important changes. Its rector, Canon Burgess, is in point of residence the oldest priest in the diocese. He has been here 27 years, and succeeded the Bishop of Laramee as rector of this parish 25 years ago, a most unusual record for a western rector.

Albany**Wm. Croswell Doane, DD., LL.D., Bishop**

RAYMERTOWN.—The rectory was the scene of a very pleasant reunion on Thursday evening, Jan. 5th, when between 20 and 30 communicants of the Church presented their respected rector who is just recovering from a severe attack of *la grippe*, with a handsome reading lamp. The presentation was made by Mr. Benj. File, and was accompanied by a few well-chosen and suitable remarks. Mr. Cairns who was entirely taken by surprise, feelingly expressed his thanks for this acceptable proof of good will and appreciation. He explained how very encouraging and strengthening it was for the minister to feel that he had the cordial co-operation and help of his people in the difficult and often perplexing duties of the ministry, and assured them that wherever his lot might be cast in future years, their beautiful gift would always be most highly prized as a memento of his friends in Raymertown. A bountiful repast was provided and served by the ladies who, with thoughtful consideration, insisted on relieving Mrs. Cairns of all the trouble and responsibility of the entertainment. Priest and people parted with mutual good will and affection, carrying with them, and leaving behind, the memory of an evening of unalloyed enjoyment. Mr. and Mrs. Cairns have also received a generous remembrance in cash from some of his parishioners at Boyntonville.

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

BOSTON.—There were 78 Baptisms in the church of the Ascension last year.

Mr. Henry W. Nelson, for nearly half a century one of the wardens of St. Matthew's church, died in Geneva, N. Y., at Trinity rectory, Jan. 11th. For a long time he was a resident of City Point, and a generous benefactor to this parish, where his name and his acts are still held in loving remembrance. Notwithstanding the change of residence which he was obliged to undertake when the park system of Boston took possession of his home and adjoining property, he never lost interest in his parish church, and gave liberally up to the time of his death towards its support. He was a genial, noble, Christian gentleman.

CHARLESTOWN.—A particularly sad death was that of Mr. John Allan, who was a lay-missionary in the City Board of Missions, and did a large and noble work among sailors. His labors in this direction were generously supported. When he first began, only a small part of the present large building, 46 Water st., was secured, but it was not long afterwards when the entire building was obtained, and every year, thousands of sailors were looked after. The cold that hastened his death was contracted at Christmas, when Mr. Allan was busily engaged in distributing Christmas cards among the sick in hospitals. It soon developed into pneumonia. His funeral took place on Jan. 10th, Bishop Law-

rence officiating, assisted by the Rev. Messrs. W. T. Crocker, F. B. Allen, and A. P. Greenleaf.

GREENFIELD.—The Bishop made his annual visit to St. James' church, Nov. 6th ult., and confirmed a class of 15, thus increasing the number of enrolled communicants to over 240. The parish has a good substantial stone church, which was built in 1847, and replaced the building erected in 1812; a guild house, which serves also for a chapel, and a very comfortable rectory, all standing on a quarter-acre lot, corner of Church and Federal sts. A new organ, worth \$5,000, has been placed in the church during the past year, mainly through gifts from the Hon. John E. Russell and members of his family, and will be associated with the memory of the mother of the generous benefactors, who, together with their father, was a devout worshiper in the parish for many years. A convenient chapel has just been erected at a cost of less than \$800, on land donated by Mr. M. K. Bridges, at East Deerfield, three miles distant, a mission of the parish, and mainly cared for by two members of its local chapter of the Brotherhood of St. Andrew. In addition to this organization, there are the following societies, all actively engaged in the work of the Church: the Ladies' St. James' Aid, the Cheerful Workers and Boys' Club, the Daughters of the Church, and the Woman's Parochial Auxiliary to the Board of Missions. The money for foreign, domestic, and diocesan missions is raised by subscription, and is collected quarterly. The services of worship are eminently conservative, there being strict adherence to the rubrics of the Prayer Book. The music is by an excellent quartette choir. The church is blessed in its temporalities, there being but a small debt which, by the management of a devoted treasurer, is almost entirely provided for, and an endowment of nearly \$16,000. The church is supported by income from this fund, pew rents, and Sunday morning collections.

Maryland

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

Bishop Paret observed the 14th anniversary of his election to the bishopric on Sunday, Jan. 8th, and received many callers and congratulations at his residence 1110 Madison ave. The Bishop has been ill with the grippe for the last two weeks, and not able to leave the house or participate in any services. His condition is much improved, and he expects to be out again in a few days.

The Rev. Moses Hoge Hunter, one of the oldest clergymen of the State of Maryland, died on Monday morning, Jan. 9th, at his home, La Plata, in the 85th year of his age. He had been in declining health for some time in consequence of advanced years. He returned several weeks ago from a four months' trip to Martinsburg, Va., the home of his eldest son, and since then had been unable to leave his room. The Rev. Mr. Hunter was born in Martinsburg, Va., in 1814, graduated from Yale in the class of 1836, and later at Princeton. He was ordained to the priesthood in Cincinnati, Ohio, in 1840. After spending about six years as rector of churches in Kentucky, Richmond, Va., and Indiana, he opened a Church school at Grosse Isle, Mich., near Detroit, in 1847, and continued in that capacity until 1861, when he received appointment as chaplain of the Third Pennsylvania Cavalry in the Army of the Potomac. Since then he has been in charge of churches in Detroit, Mich., and Knoxville, Tenn. Interment was in Oakley private cemetery, Jan. 10th.

BALTIMORE.—Emmanuel church, the Rev. J. Houston Eccleston, rector, has received the gift of a beautiful brass pulpit. It is being built by R. Geissler, of New York, and will cost about \$800. It is expected to be completed in time for use on Easter Sunday. The pulpit will correspond in design with the brass lectern now in the chancel. The lower part will be of Gothic relief work, while in the upper half spaces will stand four evangelists, two on either side. In the centre, in bold relief work will be the figure of Christ preaching on the Mount of Olives. The giver of the pulpit is a member of the congrega-

tion who will not permit her name to be made public. On Sunday, Jan. 10th, the Rev. J. Houston Eccleston celebrated the 15th anniversary of his rectorship of the church, and received the hearty congratulations and best wishes of his congregation for a continuation of the very pleasant relations that have existed between them.

The Rev. Charles W. Coit, rector of St. Luke's church, is ill at his home on West Mulberry st., suffering from what appears to be pneumonia, which followed an attack of grippe.

The Rev. Dr. Campbell Fair, dean of Trinity cathedral, Omaha, Neb., will conduct a Mission in St. Peter's church, this city, for the first nine days of February. A large choir is being organized, and other active preparations are being made under the direction of the Rev. Frederick W. Clampett, rector of St. Peter's. Dr. Fair was formerly rector of Ascension church, this city.

Central Pennsylvania

Ethelbert Talbot, DD, LL D. Bishop

The archdeaconry of Harrisburg met for its winter session in St. John's church, York, on Jan. 3-4th. At the opening service on Tuesday evening the sermon was preached by the Bishop, who also presided at the subsequent sessions. On Wednesday morning the archdeaconry convened in business session, followed by the celebration of the Holy Communion, the Bishop celebrant. The sermon was preached by the Rev. Archdeacon Baker. At 2:30 P. M., the archdeaconry proceeded to the election of officers. The secretary presented a communication from the Bishop, nominating for the office of archdeacon three names in accordance with the requirements of the canon. The Rev. Messrs. Baker, Woodle, and Robottom, and on a ballot being taken, the Rev. L. F. Baker was declared to be re-elected to the position. The Rev. Mr. Dorwart was then unanimously chosen to the office of secretary and treasurer. Owing to the absence from illness of the Rev. Dr. Hope, the appointed exegete, the archdeacon presented a very interesting exegesis of Colossians ii: 20-23, which was discussed by the Rev. Mr. Foster, the newly elected rector of St. John's, Marietta, the Rev. Dr. Angell, and others, the main point brought out being the incorrectness of the position often taken in assuming a portion of this passage to mean prohibition of various things, whereas taken as a whole, the passage inculcates the exact reverse. Interesting and encouraging reports were made by the various missionaries present, one especially notable fact being that there are no vacancies in either the parishes or missions of the archdeaconry. The Bishop in speaking of the work, mentioned that he had arranged with the Rev. J. T. Carpenter to take the position of general missionary. He also stated that the missionary work of the diocese was in a healthy and vigorous condition but that that very condition would necessitate largely increased contributions for its support. After the acceptance of the Rev. Mr. Foster's invitation to hold the next meeting at Marietta, the archdeaconry adjourned. At 7:30 P. M., the closing missionary service was held. After a brief service conducted by the Rev. Mr. McMillan, the Rev. Dr. Angell and the Rev. Mr. Foster was the first speakers on the appointed topic, "Missionary work, with special reference to diocesan missions, as (1) commanded by Christ, (2) as the duty of every Christian, (3) the only wise or sensible course for a godly person" the Bishop dealing with the closing subject and taking occasion to acquaint the congregation with the various plans either already initiated, or about to be, by which he hoped to increase the effective work of the diocese, and asking liberal support in his efforts.

Although the meeting was a very enjoyable one there was much regret at the inability of the Rev. C. J. Wood, rector of the parish, to be present at any of the sessions or services. Being just convalescent from a very severe attack of the grippe, he was not allowed to leave the house, but was fortunately well enough to receive the visits of the clergy and other friends.

Vermont

Arthur C. A. Hall, D.D., Bishop

LYNDONVILLE.—St. Peter's mission has now a church home of its own, which has just been consecrated. It was beautifully decorated for the occasion with flowers and trailing asparagus. As the Bishop, the rector, the Rev. Stephen H. Alling, the Rev. G. B. Wilkinson, of Lennoxville, Canada, and the wardens and vestrymen passed up the aisle, a responsive service was read. The Sentence of Consecration was read by the Rev. Mr. Wilkinson, after which Bishop Hall offered prayer, the congregation joining in the Lord's Prayer. Morning Prayer followed, and the Bishop preached from II. Cor. vi: 16. Then followed the Holy Communion, Bishop Hall celebrant.

The building is of brick, with an asbestos covered roof, and inside, the walls of brick are not plastered over, but only ealsomined and frescoed; the roof is left open up into the rafters, where the finish is all hard pine. The floor is of hard wood. The large oak altar is at the west end of the church, raised two steps from the main floor, and the choir stall is just in front, raised one step. The pews are of oak, and have a comfortable seating capacity of 120. The church will be lighted by electricity, and heated by a hot air furnace. A large part of the west end of the building is of wood, to be easily removed when enlargement is necessary. There is room on the north side of the building for the erection of a small chapel, to which entrance will be had from the main building, and for which a door has already been provided. The old carriage house which the society owns will soon be remodeled and converted into a parish house. R. Chipston Sturgis, of Boston, was the architect, and gave the plans. The land upon which the church was built was given by Mrs. J. B. Van Wagener who also gave the rectory. The mission was started less than four years ago, and is gradually gaining in strength and importance in this section of the diocese.

The church has been made attractive by many choice gifts. Among these are four sets of altar hangings, in white, red, purple, and green silk, tastefully embroidered; also a full set of veils and burses; the materials were given by Mrs. Van Wagener, of Orange, N. J., and the embroidery was done by the rector's mother; a cross from J. F. McCarty; some vases from Mrs. Richard Gage; a Bible, richly bound, from friends in St. Johnsbury; pair of candlesticks from Mrs. Van Wagener; a magnificent lecturn, bearing the inscription: "Ad Majorem Dei Gloriam, the gift of Miss Temperance Pratt Reed, Dec. 13, 1898"; a beautiful baptismal font, in three kinds of marble, bearing the inscription, "I. H. S., to the glory of God and in memory of Jane Ayer, 1845-1896."

Kansas

Frank R. Millspaugh, D.D., Bishop

CLAY CENTRE.—On Nov. 22d, the Bishop made his annual visitation to St. Paul's parish and confirmed a class of 13, presented by the rector, the Rev. J. E. H. Leeds. The weather was exceedingly cold and stormy, preventing others who were prepared for Confirmation being present. Five of those receiving the Apostolic Rite were prominent business men in the city. The Bishop expressed himself as delighted with the condition of things in the parish, and congratulated the rector upon his success in raising the parish to its present status, spiritually and financially. A reception was tendered Bishop Millspaugh and Dean Leeds that same evening, at the residence of Mr. Frank Gay.

WICHITA.—The Bishop is thankful for the present outlook here in St. John's church, the Rev. J. F. von Herrlich, rector. The financial condition has much improved.

YATES CENTRE.—The Bishop made his visitation to Calvary mission, the Rev. Martin Damer, in charge, on Jan. 10th, and made all necessary arrangements for the completion of the church in process of construction. He congratulated and encouraged the little band of faithful communicants and friends in their work.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

Recent Events in the Church of England

MANY reports have been in circulation of late with regard to a meeting of the English Bishops early in December, to take into consideration the present unfortunate state of affairs in the Church. Differing accounts were given of the conclusions arrived at in this conference. It was asserted that the bishops had decided to put in force certain of the decisions of the privy council upon the subject of the "Ornaments Rubric" of the English Prayer Book, thus reversing the policy pursued ever since Archbishop Tait's *concordat* with St. Alban's, and the principles which governed the administration of his successor. A sensational account of the matter, with the added announcement that the action of the bishops was expected to lead to a large secession of determined Ritualists, was telegraphed not long ago to the American newspapers. Those who were familiar with the true state of things, the real attitude of the leaders of the Catholic movement, on the one hand, and the character of the present English episcopate, on the other, accepted these statements with a large "grain of salt."

The case has been made somewhat more clear by the Pastoral Letter of the Archbishop of York, dated the week before Christmas. From this it appears that, while the Bishops at their conference reached certain general conclusions, it was left to each bishop to deal with the affairs of his own diocese in his own way. Archbishop Maclagan treats of the Daily Service, the "ceremonial use of incense," the *asperges*, or sprinkling of water upon the congregation or individuals, the placing of candles before pictures or images, the reservation of the Blessed Sacrament, the ringing of a bell at the consecration, the use of services additional to those of the Prayer Book, and the practice of private confession.

The Archbishop insists upon the obligation of the daily service, which is clearly the rule of the English Prayer Book, and upon the faithful observance of the holy days and seasons of the Christian Year. This touches the Low Church or Protestant party, as well as a considerable number of careless priests of no particular party or school. The "Ritualists" have never been charged with neglect in this respect. Some of these are, however, affected by the next consideration, which is, that there is no authority for the observance of any other festivals than those contained in the Book of Common Prayer. He mentions in particular *Corpus Christi* and All Soul's Day, but it is immediately seen that the rule applies to the harvest thanksgiving, dedication festivals, and other like occasions. The *asperges*, incense, the use of candles as described, reservation, the ringing of the bell or gong, are all forbidden.

The use of the Order for the Holy Communion in its integrity, without omission or interpolation, is insisted upon. This touches all parties, since the liberties taken with this service by extreme men on one side, are at least as serious as those taken by the other. All services additional to those contained in the Book of Common Prayer must have the sanction of the bishop of the dio-

cese, and that sanction could only be given within well-defined limits. With reference to confession, the pastoral says that, "It is impossible for any one to deny that private confession to a minister of Christ is, within certain limits, clearly sanctioned by the Church of England." At the same time, the bishops were unanimous in their opinion that compulsory confession is contrary to the teaching of the Church of England. This is a proposition we have never seen deliberately called in question, whatever may have been the actual practice of a few individuals.

Such would seem to be the sum and substance of the conclusions arrived at by the bishops at their conference, and the things which they propose to prohibit or enjoin. No doubt they will not be altogether welcome to those who are affected by them, but we have little question that they will be generally accepted in a loyal spirit. Doctrine is in no case touched by such regulations. The Ornaments Rubric, and the discredited decisions of the secular tribunal of appeal, hardly come into question. The Archbishop considers it "ambiguous," and in expressing the hope that it may some time be interpreted by some "lawful authority," clearly implies that the authority which has interpreted in times past was not "lawful."

The two points which are likely to cause most regret in the quarters chiefly concerned, are the prohibition of incense and of reservation. The former is one of the "six points" for which the Ritualists have all along contended. But it may be considered a matter of congratulation that the other five, which were at one time subjects of bitter contention, are not alluded to in the Pastoral, and presumably, were not considered adversely in the Episcopal conference. These are the eucharistic vestments, altar lights, the eastward position of the celebrant at the altar, the use of unleavened bread, and the mixed chalice. These usages appear to have gained a foothold from which they cannot be dislodged.

The reservation of the Sacrament for administration to the sick has become an important subject from a practical point of view, just in proportion as the work of the Church has extended among the very poor and degraded populations of great cities. A rule which may not have been felt as restrictive two or three centuries ago, becomes a serious burden sometimes under modern conditions. No one at that time could have dreamed of the aggregation of two or three millions of people within one city, or of the crowding of vast numbers in wretched tenement houses, or of the ever growing multitude of abject and miserable people of the slums, living under conditions which make common decency almost impossible. The Archbishop considers that the present rubric, forbidding the consecrated Elements to be taken out of the Church, whatever the intention of those who inserted it in 1662, must be interpreted to exclude reservation for any purpose whatsoever. At the same time, he evidently feels the seriousness of such a decision, since he looks forward to a time when some relaxation of this rule may be granted. But he does not think the time for such relaxation has yet arrived, and proceeds to express his willingness to allow a considerable shortening of the Communion service in the sick chamber, so long as the essential parts are used. This apparently means that, while he thinks

that for the present one rubric must be observed in its strictest literal sense, he is willing to sanction the violation of several others. This is a sufficient illustration of the difficulties which beset the subject at a time when the clergy of England are doing an unprecedented work among poverty stricken and degraded people.

The English papers which have come to hand, and from which we have culled this account of Archbishop Maclagan's Pastoral, were published too soon after its appearance to allow time for extended comment. Such comments as are given on the High Church or advanced side, while not enthusiastic in their commendations, are at the same time far from hostile. It seems to be felt that much in the Pastoral, especially in the principles which it lays down, is a distinct gain, but that at the same time some of the applications of these principles require consideration. For our own part, we can see no reason why on almost all points there should not be a readiness to follow the Archbishop's injunctions, even where they involve the surrender of some things which are very precious to those who are accustomed to them. As a leading layman of the Advanced School says: "No one, however wedded to ceremonial, would feel himself justified in leaving the Church of England because points, not of faith, were ruled against him. Points of practice and ceremony, however important, stand on a lower level." Lord Halifax, whose utterances on such occasions are always looked for with interest, said that "no one reading the Archbishop's pronouncement could fail to be struck with the charitable, generous, and deeply religious tone which pervaded it. Such an utterance, conceived in such a spirit, could not but make for peace. Such a letter, conceived in such a spirit, would have been totally impossible twenty years ago." At the same time, he thought that considerable difficulties were likely to arise over some of the conclusions of the bishops.

In the diocese of London the chief contention has been over the question of "additional services." There has been no difference of opinion among representative men as to the right of the Bishop to regulate such services, but there was a strong feeling among some that it was hardly fitting that he should select as the moment for exerting his authority in this respect, the time when Kensit and his followers were brawling in the churches. For some time, however, there has been a respite from that infliction, and the Bishop of London has been engaged in an examination of the various services of that description in use in London, and has signified his decisions to the clergy concerned. Among others, of course, was the case of the famous St. Alban's, Holborn, which for many years has been in the van of the ceremonial revival. No men have been more vehemently charged with self-will and disloyalty than the clergy in charge of that parish. Yet on the same day on which the Pastoral of the Archbishop of York appeared, the clergy of St. Alban's published a letter to the parishioners, announcing the action of the Bishop with regard to their services, and stating that the changes specified will go into effect with the beginning of the new year. The Bishop, they say, has made many emendations in some of the services which have been in use among them, and others he has refused to sanction altogether. They then say: "Of course, as ordinary, it is entirely

within his rights to make these changes; and, whatever it may cost us, it is entirely within our duty loyally to obey."

On the whole, so far from rebellion, there is a distinct approach to a better understanding than before between the clergy of the Advanced School and the bishops. The grounds of controversy are considerably narrowed, and we fail to see, thus far, any signs of the large secession which has been so confidently and almost exultantly predicted.

But it is very certain that the people who are engaged in what is curiously called the "Protestant Crusade," are far from satisfied with the York Pastoral or the proceedings of the Bishop of London. These are the people to whom the Archbishop alludes at the beginning of his letter, as "certain persons who have apparently lost their heads and also their tempers, and worse than all, their sense of truth and charity, and applied such terms as 'traitors' and 'perjurors' to the Bishops of the Church." *The Family Churchman*, which has become a very truculent sheet, and no longer shows that remarkable approval of THE LIVING CHURCH which was more than once exhibited in its editorial columns—in the very issue in which the version of the pastoral appears from which we have quoted, contains letters and interviews from Mr. Kensit, the Rev. Prebendary Webb-Peploe, and Mr. Walsh, which fully bear out the Archbishop's allegations. The first assails the Archbishop of Canterbury and the Bishop of London, the second talks of the spread of Romanism and the principles of the Inquisition, while the third considers that the bishops are playing into the hands of the Ritualists, and that their present action is a triumph for that side.

We believe with Archbishop MacLagan, in the concluding words of his notable letter, that "when this controversy has passed away, it will leave behind it a very great increase of knowledge among members of the Church, on important subjects which they have never been required to study in peaceful times. It will leave behind it a greater interest in the teaching of the Church, and a warmer attachment to the Church itself."

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Father Austin and His Teachings

BY THE RT. REV. DR. MCLAREN,
BISHOP OF CHICAGO

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III.

GOING to a house where there had been a death, Father Austin met a relative of his deceased parishioner, who was in a paroxysm of grief. There was no effort at self-control, no consideration for the feelings of others more nearly bereaved than himself. The priest, before proceeding to minister to them with that sweet outflow of sympathy, and that wisdom of counsel which so much endeared him to his people, dropped a word or two in the stranger's ear, suggestive of fortitude and serenity.

"Thanks for your kind intentions, sir," said the stranger, "but I cannot reverse nature in a moment. By vocation I am a ship's master. By temperament I am an extremist, mounting aloft to the main-tops, or wetting my feet in the bilge-water. My religious training taught me that he is safe who feels himself to be safe (which I call a dead calm), and that mental depression is a token of reprobation, a sort of water-logged

condition in the trough of the sea. Now, when I looked on that dead face yonder, after my arrival half an hour ago, I went into a convulsion of grief. I couldn't help it, I can't make myself overagain."

Father Austin made no immediate reply, save by a look of sympathy, but after the burial he had an opportunity to commend to his nautical acquaintance the virtue of moderation in all things. He further said that had his emotional friend been taught sounder views of religion, he might have modified if not extirpated this extravagant fault, although it is a task most difficult for persons who are naturally impetuous, whose imaginations are easily excited, and who feel themselves to be incapable of tranquility. There is another teaching—it is that of the Prayer Book—which leads to better results. It repudiates the emotions as a test of character, while it honors them as its fruit. A man of Christian character, and by that is meant the kind of man he is who is trying to imitate Christ, acquires a certain inward serenity which protects him from every kind of excess. He inclines neither to inordinate joy, nor to deep melancholy, nor to intemperate grief; but falls into a habit of mental equilibrium which reflects itself in his deportment and conversation. Joy is a virtue, if it be such a joy as St. Paul commanded: "Rejoice in the Lord, and again I say, rejoice;" and sorrow is a virtue, as the same Apostle testified when he described it as a "godly sorrow," unlike "the sorrow of the world," which "worketh death." The Blessed Virgin illustrated such a joy when she sang the *Magnificat*, and such a sorrow when she wept at the foot of the Cross. Those who have caught a portion of her spirit keep themselves poised above all extravagance.

Then he went on to show how this fine balance of the mind rests upon a firm and fixed conviction that God is not only wise and benevolent, but that His goodness is personal to each one of His children. Spiritual equipoise is a quality that rarely exists among large numbers of Christian people, for the reason that they have been trained under the old theology which taught that God has His favorites, His select aristocracy, to whom alone He dispenses spiritual joys and upliftings, and that these are the sure testimony of a state of salvation. The absence or stoppage of raptures was presumptive evidence that such souls were not included in the census of the elect; and how many thousands of them, thinking the test to be true, have lost faith in God and hope for themselves! This dreadful error was a sad perversion of the larger truth that God favors the obedient, and steadfastly blesses those who steadfastly incline to His Will. His favorites are the people who serve Him, and He elects to save those who elect Him as their chief-good. The great duty is not to begot ourselves with metaphysical mists, but just to settle calmly down on this, that God is good and has a very real love to each one of us. As St. Augustine said: "When my soul aspires to Thee, O my God, the burden of the flesh becomes less heavy, the tumult of my thoughts ceases, the weight of mortality and the miseries of this life become less oppressive; all is profound silence and peace." This perfect confidence in His loving relation in and to all events preserves the peace of the soul in the midst of reverses, anxieties, and afflictions; it stimulates to action from principle rather than impulse; it takes time for

deliberate thought; and it refuses to be cast down, or dismayed, or intemperate, either in joy or grief, for the sufficient reason that God will never abdicate His throne, and that if He is Lord of all, we also, as His vicegerents, should not recognize the right of dictation or control as inherent in anything that is or that happens, but can justly claim to be their masters—masters of joy, masters of sorrow, masters of smiles and tears, of life and death.

The nautical emotionalist remarked that this was all very beautiful, no doubt, and perhaps there might be here and there a person who could look at things in that way, but for his part it seemed very theoretical. He could never bring himself to it.

Father Austin replied that no man could expect to reach the end of a journey unless he began it. The world is full of Christians who think everything beyond them is impracticable, and that those far fields of radiant green, starred with daisies, are for the saintly few, not for common folk. This, he said, sounds very lowly to the ear; but it is a pretty excuse for not wanting to put forth heroic exertion to gain what God has put within the reach of all who strive and overcome. There is no peace save by conquest. He that would acquire a serene balance of disposition can bring himself to it just as other men have. It would pay him to go and sell all that he has and purchase this pearl of great price.

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Moral and Spiritual Decadence

FROM THE CONVENTION ADDRESS OF THE
RT. REV. FREDERICK DAN HUNTING-
TON, D.D., LL.D., L.H.D., BISHOP OF
CENTRAL NEW YORK, 1898

IN nearly all classes there has been a decay of confidence in the divine authority of the Scriptures, and a diminished reverence for their sanctity, with less practical use of them by individuals and in families. Inquiries respecting the letter of the Bible, on several lines, undertaken rather in the interest of criticism than of devotion or faith, while yielding some valuable results, have been so impaired by hasty inferences and unverified conjectures as to encourage the disbelief of those who are impatient of its strict demands, who hate its rebukes, and are made uneasy by its warnings. The injury to what is best in character and life has been out of proportion to any gain in any science, in historical certainty, or the literature of any language. The Bible of our believing fathers loses ground.

Again, not by any means for the first time in the history of heresies, but with singular boldness, by some men who bear ecclesiastical titles and are under vows of Church obedience, a philosophy has uttered itself which, while continuing to use Scriptural phraseology, confounds God and man, the Maker and the creature; would put the conscious Creator out of a self-existent universe, which presumes that the whole system of supernatural grace and power can be thrust out of the Revelation where it is interwoven, warp and woof, fibre and relation, from end to end, with the substance of what is written, as it is with the life of the Church, and which would strip the orphaned human race of its hope of glory in a personal immortality.

Again, standing as a safeguard of the civil order and industrial welfare of nations through sixty generations, has been our Lord's Seventh Day. Statesmen, physio-

gists, and moralists have been almost as explicit in pronouncing it a necessity to society as have the Christian ministers in claiming it as a precious heritage and ordinance of the Church. No mind of man in Christendom would venture to imagine on what plan anything like a Christian civilization, with its immunities, blessings, and joys, could be secured without a Sunday. Profane it, violate it, abuse it, degrade it, as a godless multitude may, probably not a sane soul among them would dare to utter a wish to strike it away. Yet can there be a denial by anybody that this hallowed observance of the first day of the week, since most of us here were born, has been extensively, swiftly, and in a manifold variety of ways, treated and spent like the other six? As respects the holy origin and appointment of it, the Christian facts and verities on which alone it was founded the religious ends sought by it, and the absolute dependence upon it of the continuity of Christian worship and the Christian Faith, can it be said, with the least show of truth, that its character is not degenerating, its obligation slackening, its beauty of holiness, or even of social quietness, getting spoilt? Reckon honestly, you advocates of Sunday games and sports, you patrons of Sunday gaieties and frivolities, you voters of the ticket of vice and debauchery, you newspapers that ask not what sin is, but what sins are popular, reckon honestly. Seeing just what the familiar and conspicuous agencies of Sunday desecration have done towards Sunday destruction in our lifetime; and so reckoning honestly, tell yourselves, if you dare, how long it will be before this Day of the Lord will become a day of Mammon, before this Day of prayer and thanksgiving to God and His sacred service will become a day of godless indulgence and unrestrained pleasure, a day of the senses and their parade and passion, a day of traffic and display, of the working-man's servitude and the homeless woman's temptation.

Generalizing, but not abating in earnestness, I beg you to notice that we are living in an age of loosened deference to law. Anglican Churchmanship has been distinguished for respect for authority, whatever misunderstandings or abuses of that principle have crept in at particular periods by injurious alliances. Reactions against intolerance and persecution have conspired with certain democratic political influences to put upon the plausible term "liberality" a sinister interpretation. In the kingdom of God liberality is not to be mistaken for Catholicity. Truth is positive. Doctrine is definite. The Creed supposes and admits no glossary. "Thou shalt" and "Thou shalt not" are God's words. The order of the world stands in them. Ebal and Gerizim never interchange their places. The grace of amiability lies outside of the limits of loyalty to the Body and its Head. Trustees are not given liberty to be accommodating with their trust. The Gospel is a Gospel of Judgment. It says retribution, punishment, obey, just as plainly as it says mercy, love, pity, forbearance. Its voice when it says: "Honor my commandments or suffer," is quite as loud as when it says: "Be good and you will be happy." Now, unless I am deceived by the testimony of responsible men, civilians of all professions, educators, students, managers of corporations, heads of families, speaking in deliberate hours and unprejudiced moods, this great bond of human well-being, obedience to law, is relaxed and weak-

ened more and more, up and down the entire social scale. This is seen very commonly in the youngest children, in the holders of high office, in schools and colleges, in voluntary clubs and old institutions. All sorts of serious people speak of the deterioration as an indisputable fact,—a fact seen in the manners of both sexes, in households, in criminal courts, in prisons, in riots, in legislatures. The obstinate fallacy of weak minds and tough consciences is repeated and is doing its worst. Has the ministry of the Church of Christ any clearer duty than to bear its downright, fearless witness against this threatening degeneracy, in all its fashions and degrees?

My task would still not be done if, besides these specifications, I did not admonish you to weigh well a habit of the popular press as an index of popular inclination. I have spoken of the fallacious word "liberality." There is a contrast between two habits. We may express it by two sets of words, fast and loose, strict and easy, serious and frivolous, conservative and radical, prohibitory and indulgent, what is of the old and established faith of Christian bodies, and what is of "the times" or "up-to-date." Take any one of the great religious and moral interests that I have named, and inquire how many of the newspapers you see will, as by instinct and choice, so handle and allude to them as to imply a sympathy with the one set, and how many with the other.

So popular and so plausible has this theology become, that serious and devout teachers and preachers adopt its phraseology without being apparently aware that, whether in philosophy or religion, they have passed from the ground of Scriptural and historic authority to that of rationalistic or pantheistic skepticism, fancying that somehow the Church of Christ is broad enough and accommodating enough to take in all manner of individualisms, baptizing them, and making them safe. From a representative religious newspaper of that class, I take these sentences as examples: "The young men and women in our colleges are looking into things. They are feeling the first stirrings of inquiry. The statements of religious truths which have been received unquestioned from their parents in the home, are undergoing examination. They will no longer be received on authority. They must be restated in forms and formularies which will approve themselves to the inquiring mind, or they will not be accepted." This must mean that every upstart youth of either sex, expects to rewrite the Creed, readjust the Church's standards, and recast the body of Catholic divinity. Again, "the student needs to feel himself in the presence of a large, impersonal continuous religion, unobtrusive and inevitable as nature or human society, waiting to welcome him." The religion that will welcome him will be one that has done with the Old and New Testament, Sinai and Calvary, the Apostles and the great councils, the ministry and Sacraments, "impersonal" as Pan, and "natural" as self-will.

My friends, my people, it was not my intention to draw a dark picture of the scene where a good Providence has cast our lot. I have shown you actual dangers, as a precaution in your selection of a leader and father, who among you and your watchmen, messengers and stewards, must more than any other represent your piety, direct your ways, and mark your character upon the world, and your standing in the Church. I

have held up a standard. Imperfect as my sketch is, and feebly as I know the standard has been realized in the past, the only Episcopal administration of Central New York, I want you to know that I could accept no coadjutor whose convictions and spirit of life were not in a good degree conformed to that standard.

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Letters to the Editor

An unfortunate typographical error appeared in the letter from the Rev. H. Martyn Hart in our last issue. In the last paragraph but two, the sentence should read: "that theory which it is the fashion now to adopt, that the Jahvist wrote some of the Sacred Canon, and the Elohist, the other, and sometimes the two worked together as collaborateurs! J. E. and JE!"

THE RESTLESSNESS OF THE CLERGY

To the Editor of *The Living Church*:

I was much impressed by the article by "Justitia," on the above subject, in your valuable paper of Dec. 24th, because it presents "the underside of things," which has been largely lost sight of. Truly, "the priests of the Church are no more mercenary than the bishops"; as he says, many a noble, earnest-hearted priest is harassed by the consciousness that he and his family must live, harassed because the smallness of his salary holds him down to constant calculating, a cutting and trimming, until he becomes an adept in subtraction. It is impossible to make both ends meet, unless the line be drawn so fine that it would scarcely hold up that dignity of manhood which he possesses, and rightly, although he be a priest.

Our clergy are men of education, brains, and feelings. They have cast in their lot with the army of the Church of God, and in consequence, their sole means of living must come from thence. Many are receiving little better than the ordinary day laborer's wages, and yet must keep up an appearance of decency in dress; they may not go round in the parish with overalls (metaphorically speaking). The constant and incidental expenses, the many demands upon the clergyman's slender purse, make it all the harder to pay his bills and be a living exponent of that glorious teaching, "It is more blessed to give than to receive." In his position, he is not in the best manner possible equipped to do good work when he has a constant series of small accounts, and must in consequence be meeting almost daily his creditors; indeed, it is eminently unfair to place him in that position (one of prominent publicity). As the boys and girls grow older, the expense of his family also increases alarmingly, yet his small salary continues a small salary.

He may spend many years in some small parish, where, against many odds, much prejudice and ignorance regarding the Church, he has labored and does labor. The church edifice, in the meantime, has been improved—and property added to, by several hundreds of dollars—but his salary and he still remain the same. Instead of urging an increase of it, and a necessary and expedient one, he suggests that the money be expended for the benefit of the Church (the whole Church)—his earnestness and faithfulness, his loyalty and devotion to the Church are correctly admired by the bishop; and then, the bishop leaves the parish, and he plods on. No such thing as, "Now, my dear brother, I know you have had a hard struggle these past years, and have nobly borne your trials and cares; your salary is, and always has been, too small, you must have an increase of \$300 or \$400." I tell you, such a piece of news would lift that man's heart and soul into realms of gratitude and faith, enabling him to labor with a deeper faith in man, and a fuller faith in God. Visions of bills paid would float through his mind, a possible outlet from this everlasting torture chamber of worry and anxiety. No more rolling and tossing at night to assay to prove that there must be two hundred cents in every dollar of his salary, or how he can possibly pay Mr

Butcher or Baker or Grocer, etc., who courteously ask him "to call and settle his account." I tell you, it is an unfair, unjust place to put any priest, and I cannot believe that Almighty God has any special element of grace to work out in the life of such a man, more than any other.

The cold teaching stares him in the face: "Owe no man anything"—a grand, noble, uplifting thought; but never until he is called to fill the six feet in mother earth, and his lifeless body to be covered, laden with a profusion of verbal garlands, and his friends and the general public among whom he has lived, won esteem and affection, are feasted with the grandness and nobility of character, the earnestness and self-denying traits of his character; when he is lauded to the sky, and the weeping family and closer friends feel he had many more years to live yet, only he was worried and harassed into his grave by the duties and responsibilities of life too heavy to be borne—they feel it is cold sympathy—and the sounds of laudation are, in reality to the sorrowing hearts, but so many vowels and consonants which float out upon the hushed stillness of the moment.

We are living in an intensely business age, and the pressure is so great, that, as a self-protecting factor, the business man has his store adorned with notices such as, "Please do not ask for credit," "This is a cash store," etc.

Now, I can hear some brother in Christ say: "That fellow has struck one nail square on the head," and turning to his wife, he says: "My dear, how splendid it would be if our bishop would say that to me; we should then begin to live, and there would be none of those wretched debts to be tormenting us." His wife would probably sigh, a sigh such as would convey the idea that at some future day—say, when flying machines and the condensed food companies and the Untearable Clothing Association and the firm which makes and sells footwear warranted for at least six months, and a host of other evidences of the Millennium began to break upon the horizon of human life, why, then—perhaps?—"But, my dear, don't let us make any calculations."

Is there, then, no way in which a bishop could feel his clergy were not in reality a band of ecclesiastical wanderers? I think there is; and one which could facilitate the matter, change the entire condition of the Church's life, intensify the veracity of the holy saying: "Bear ye one another's burdens." Transform the lethargic and almost paralyzed spiritual condition of the spiritual life, infuse a living, glowing, vitalizing force whose power would thrill and vibrate the whole body of the Church, from the Atlantic Sea to the Pacific Ocean; aye, the whole length and breadth of the kingdom of God. A means which would bring down untold blessing, the windows of heaven would be opened, and the holy benediction of our dear Lord would shed its sacred sanctity into the darkness of life's weary moments. And what is it? Simply a co-operative effort of a concentrated desire. The creation of a fund. "Ah!" you exclaim. No, no, my friend, wait a moment, not to build a cathedral or a school or college, not to endow a chair or adorn and beautify some church edifice, for I know the word "fund" is synonymous with some such thought; but to create a fund to enable the bishop to supplement the small salaries of his clergy. P. P. P. F., the Poorly Paid Priest Fund. How can this be done? By, 1st. The bishop announces that he will head the list by \$1,000 a year, or whatever the Spirit of God will lead him to do. 2d. The clergy whose salaries are over \$1,500, pledge so much. 3d. The bishop to solicit the laity to cooperate. I tell you, in this grand old Church the life blood would flow with a deeper, richer, fuller Christianity, because, being all members of one Body, we all would receive a share of Divine blessing. The people will rise to sing no more hymns and praises to the eternal God in drowsy, dreamy indifferentism; but the living, energizing vital spark of brotherhood will stimulate, strengthen, and purify the Church. Then there will be no more need of coaxing people to eat ice

cream, 10-cent suppers and dinners for the glory of God. There is no piety in this, but a lowering of divine worship, acts of adoration, thanksgiving, love, loyalty, devotion to the Ever Blessed and Eternal God. But just so long as the contributions for the current expenses for religious services fall far short of the now paltry amount necessary, just so long will the clatter of knives and forks rise with discordant sounds to the heavenly courts; just so long will the tinkling of the coffee and ice cream spoons keep up their jingle, jingle, jingle. Bishops, priests, laity may write and write, denounce and denounce, as they have done, and are doing, still the clatter and the tinkling sound just as loud as ever. Why? Rule of cause and effect. Remove the cause and the effect will become as the distant sounding of a dying echo.

"SYMPATHY."

Waupun, Wis.

THE UNEMPLOYED CLERGY

To the Editor of *The Living Church*:

Permit me a few remarks on the "Boston Correspondence" in Dec. 10th.

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. . . . 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.*" Thus writes "Bostonian," in a recent issue of your paper. He would not write so complacently of "these other champions of the Cross," "the great *locum tenens host*"—if he were one of them. Doubtless he has a good, comfortable living in his parish, and can afford thus to refer to his brethren not so fortunate as he happens to be. The chief point I desire to make is this: Why should these "vigorous and capable" clergy be unemployed? In a Church that makes such claims as ours, it is a disgrace to permit so many vigorous and capable clergy to be unemployed in their proper calling, or engaged in secular work for a living. There is a great cry over the land for more men to engage in the sacred ministry. We are praying constantly that the Lord will send "forth laborers into the vineyard," and yet here are men vigorous and capable, and in every way efficient, except that they are "no longer young," unemployed. One of these men, in an interview with his diocesan recently, offered to go at his own expense into some town of five or ten thousand population and start the services of the Church, but he was not encouraged to do so. Why cannot the united wisdom of the Church in "General Convention" devise some way to wipe out this disgraceful state of things, as indicated by the fact that there is a great *locum tenens host* of clergy without employment?

I ask further, why should the Church, to give parishes to young clergymen, thrust aside the clergy "no longer young"? Does experience in the service of the Church count for nothing? Experience counts for a good deal in the legal and medical professions. Surely, when a priest has given his life to the Church, she ought to see that he has work to do as long as he is "vigorous and capable."

FAIRPLAY.

Jan. 6, '99.

FR. DUGGAN'S BOOK

To the Editor of *The Living Church*:

I notice in your issue among "Summary of Ecclesiastical Events of 1898," you remark about a book, "Steps Towards Reunion," by a Roman priest, Fr. Duggan. Would it not be possible for some enterprising publisher to reproduce this able book? It certainly would be valuable and interesting to a large number of our clergy, besides many sectarians and Roman Catholics.

H. W. B.
Fond du Lac.

Personal Mention.

The Rev. Thomas W. Beard, lately in charge of St. Thomas' parish, Dover, N. H., will act as chaplain of the penitentiary and the almshouse on Blackwell's Island, opposite New York city, under appointment of the City Mission Society.

The address of the Rev. Lawrence T. Cole is changed from Crawfordsville, Ind., to "The Vreeland," Michigan City, Ind.

The Rev. Martin Damer has become rector of St. Andrew's parish, Fort Scott, Kas., and has charge also of the missions at Yates Centre and Eureka.

All communications for the Rev. Thomas G. Losee, should be addressed to him at Albion, Boone Co., Neb.

The Rev. W. M. Pickslay, of East Orange, N. J., has accepted the rectorship of Christ church, Warwick, N. Y., and entered upon his new duties, Sunday, Jan. 15th, 1899.

The address of the Rev. Thos. O. Tongue is not Beaufort, N. C., but 507 Spruce st., Washington, D. C.

The Rev. William C. Winslow, Ph. D., of Boston, was elected corresponding member of the Rhode Island Historical Society at its recent meeting.

To Correspondents

X. X. X.—(1). Kneeling at the benediction at the close of the Communion service, we take to be the only proper posture. We never before heard of an exception to this custom. (2). The minister should begin each Psalm in reading the Psalter. Thus the Psalms are kept distinct. It must surely have a confusing effect to ignore altogether the divisions and treat them as if they were a single composition.

Official

MINNESOTA STANDING COMMITTEE

At a meeting held last evening, the Standing Committee of the diocese of Minnesota voted to ratify the election of Dr. Morrison for the bishopric of Iowa, all the members present voting affirmatively.

GEORGE H. DAVIS.

Minneapolis, Jan. 11, 1899.

Ordinations

On the Feast of St. Thomas, in St. Paul's church, Marysville, Kas., Bishop Millspaugh advanced the Rev. P. B. Eversden to the priesthood. Dean Leeds and the Rev. Will James assisted in the service. The Rev. Mr. Eversden becomes rector of St. Paul's.

Died

MORRIS.—Entered into rest Jan. 16th, 1899, at the Presbyterian Hospital, Chicago, Catharine Maria Morris. Born Oct. 29th, 1806.

"She hath done what she could."

VENOSS.—Entered into the rest of Paradise, Friday evening, Jan. 8th, at her father's residence, Alexandria, Minn., Ellen, second daughter of Henry Venoss, aged 18 years. In the communion of the Catholic Faith; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope.

Ora pro anima.

Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

FULL graduate wishes position. Studied abroad; speaks French; teaches Latin, beginners in music, and usual English. Family or school. Address J. W. G., office LIVING CHURCH.

ORGANIST and choirmaster of exceptional ability (thorough Churchman) desires position with vested choir, where opportunity is offered for advanced choir work. Moderate salary. Address CHURCHMAN, care THE LIVING CHURCH.

EXPERIENCED Eastern organist and choirmaster (Churchman) desires a position in a western parish, with a vested male choir. Successful in managing boys, and trains in the thin register. Accustomed to advanced Church service. GREGORIAN, LIVING CHURCH Office

The Editor's Table

Kalendar, January, 1899

1. CIRCUMCISION,	Sunday after Christmas.	White.
6. THE EPIPHANY.	White.	
8. 1st Sunday after Epiphany.	White.	
15. Second Sunday after Epiphany.	Green.	
22. 3d Sunday after Epiphany.	Green.	
25. CONVERSION OF ST. PAUL.	White.	
29. Septuagesima.	Violet.	

IN different countries and at different periods, the beginning of the new year has been set at several different dates; namely, Christmas Day, Circumcision, the 1st of January, the Annunciation, and Easter Day. In 1582 the Gregorian calendar was introduced by Pope Gregory XIII., by which the errors of the Julian method of computing the year were corrected. When the new calendar was set forth, it was ordered that the year should thenceforward be reckoned from January 1st. It was sometime, however, before the Gregorian calendar was generally received. In England the civil year was reckoned from Christmas Day as early as the seventh century. But in the twelfth century the Anglican Church began to keep the 25th of March, the Festival of the Annunciation, and in the fourteenth century this became by law the beginning of the civil year. It continued to be the legal and ecclesiastical New Year's Day until the year 1753, when the Gregorian calendar was ordered by a statute of George II. But for a very long time before this, January 1st had been the popular New Year's. In fact, it is so-called in the rubric which follows the collect for St. Stephen's Day in the Prayer Book of 1552. This is the rubric which we still retain, directing the use of the collect for the Nativity until "New Year's Eve." This was thirty years before the Gregorian calendar was set forth by the Pope, and two centuries before January 1st became the civil and legal beginning of the year in England. Moreover, from the time of the first Vernacular Prayer Book in 1549, the Table of Lessons ordered the reading of the Book of Genesis and the Gospel of St. Matthew in January; that is to say, the 1st of January was so well established by custom as the opening day of the year, that it was regarded as the proper thing to begin the systematic reading of both the Old and New Testaments from that date. Historians also generally used that reckoning, with some exceptions, but Church writers, lawyers, and legislators adhered to the 25th of March. Owing to this discrepancy, a good deal of confusion arose; one writer giving one year, and another the next, as the date of an important event, though both agreed on the day of the month. But all this was settled by the Act of Parliament of 1753, which finally made the Gregorian system the rule for all purposes.

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M. R. AUSTIN TAYLOR has published the text of a Bill which he proposes to present in the English Parliament for the "suppression of Ritualism." The chief offences are the use of the word "Mass" in giving notices in Church, or in anything written or printed for sale or circulation, as a description of any ceremony or office of the Church of England; insisting upon private confession as a pre-requisite to Confirmation or Communion; "enjoying" habitual confession to a clergyman; introducing or using any other ornaments than those au-

Tarry With Me, O My Saviour

(Hymn 642.)

Tarry with me, O my Saviour!
For the day is passing by;
See, the shades of evening gather,
And the night is drawing nigh.

Deeper, deeper grow the shadows,
Paler now the glowing West,
Swift the night of death advances;
Shall it be the night of rest?

Lonely seems the vale of shadow;
Sinks my heart with troubled fear;
Give me faith for clearer vision,
Speak Thou, Lord, in words of cheer.

Let me hear Thy voice behind me.
Calm all these wild alarms;
Let me, underneath my weakness,
Feel the Everlasting Arms.

Feeble, trembling, fainting, dying,
Lord, I cast myself on Thee;
Tarry with me through the darkness;
While I sleep, still watch by me.

Tarry with me, O my Saviour!
Lay my head upon Thy breast
Till the morning; then awake me!
Morning of eternal rest.

Commorare Mecum, Jesu

TRANSLATED BY REV. A. W. LITTLE

Commorare tecum, Jesu!
Dies namque præterit;
Umbrae vespertinae cadunt,
Et nox atra appetit.

Longiores flunt umbrae;
Solis lumen deficit;
Cito mortis nox propinquat;
Utinam nox pacis sit!

In deserta umbrae valle
Labat cor formidine:
Da mi fidem qua Te cernam,
Jesu; verbo cita me.

Tuam me audire vocem
Inter haec pericula
Fac, et subter me sensire
Sempiterna brachia.

Moriens, defessus, tremens
Tibi, Jesu, mando me;
Esto mecum per obscurum;
Me in somno protege.

Commorare tecum, Jesu!
Sinu tuo dormiam
Dum sit mane; dein me voca
Pacem in perpetuum.

thorized by the book of Common Prayer; and practicing any ritual, rite, or ceremony not in conformity with the Book of Common Prayer and the Articles. But the most important points are, first, the fact that this is an attempt to deal with the services of the Church by Act of Parliament simply, ignoring entirely the convocations; second, that the bishop's power of veto shall be abolished; third, that the court shall be a secular judge, detailed for the purpose, the bishop or his chancellor sitting only as assessor; and fourth, that the court of appeal shall be the committee of the Privy Council. The penalties shall be, first, suspension; second, deprivation; third, deposition. If anything like such a programme as this should be carried through, there would be a crisis indeed. As it is, one result of the "present distress" is likely enough to be a growth of sentiment among High Churchmen in favor of Disestablishment.

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THE REV. FRANCIS BYRNE, whose picture appears on our cover page this week, was born in Carlow, near Dublin, in 1806. He was an officer in the British army before leaving his native land in 1834 for Jamaica, West Indies. There, while still attached to the army of Queen Victoria, he served the Church a long while as a lay-reader, and determined to become an officer in the army of the King of kings. In 1842 he was appointed principal of the Normal institution established on the island for the training of missionaries for the service of the Western African Civilization Society. On St. Mark's Day, April 24, 1850, he was ordained to the priesthood by Lord Spencer, Bishop of Jamaica. He left Jamaica for New York in 1854, officiated in Boston until 1867, when he went with Bishop Randall to Colorado, where he has labored as a missionary to the present time, having started numerous missions and helped to build churches in several places. After some years of parochial labor in Nevada City and Central City, he was transferred by Bishop Randall to Golden, where he acted as superintendent, or house-father, of the original Jarvis Hall. In 1889 he went to Littleton, officiating also at Fort Logan as chaplain, in Castle Rock, and Plum Creek. Then he was transferred by Bishop Spalding to Denver, where he became a member of the clerical corps of St. John's cathedral, and is still, at ninety-two years of age, in

active service. He is the oldest active missionary of our Church in the United States, and, as such, he was honored by a rising reception when presented to the General Convention in the year 1889.

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THE Dean of Canterbury, lecturing recently before the Bradford Philosophical Society, on the subject of Canterbury cathedral, mentioned that, in the course of restorations, a grave had been opened, containing bones which he had not the slightest doubt were those of Thomas à Beckett himself, every circumstance being in accordance with what history suggested. Though the crown of the head was not missing, the skull was smashed on one side.

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Anglo-Saxon Liberty

BY THE REV. WILLIAM GARDAM

AS one studies the early beginnings of this country, one wonders at the marvelous and stubborn loyalty of the colonists to the Motherland, and at the strange fatuousness and utter incompetence seemingly to read the signs of the times, of the English people, and the English king.

Here and there was a statesman who knew the inevitable results of the policy of the Mother Country. Edmund Burke raised his prophetic and warning voice against the coercion of the colonies, and so also the great Pitt who ceased not to warn the English government of the inevitable fruits of its policy,—political divorce and separation and independence. It seemed as though a strange blindness, a judicial blindness, spoken of in the Scriptures, had fallen on George III. and his principal advisers. I do not think there ever sat on the throne of England a more stubborn, stupid, conscientious king than George III. He was intensely religious, and his religion had two governing principles—principles distinctly adverse to the ruling idea of Anglo-Saxon civilization. One was that the king could do no wrong, and that the will of the king was the law of the people; and the other, that any resistance of the kingly will was of the very essence of treason. He was not English in any sense, he was German. In one of his utterances he said: "I wish nothing but good, therefore every man who does not agree with me is a traitor and a scoundrel."

Compare this speech with Edmund

Burke's, delivered in Parliament, on the "Conciliation of the American People": "In this character of the Americans, a love of freedom is the predominating feature which marks and distinguishes the whole; and as an ardent is always a jealous affection, your colonies become suspicious, restive, untractable, whenever they see the least attempt to wrest from them by force, or shuffle from them by chicane, what they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English colonies, probably, than any other people of the earth." And then he proceeds to give the causes of this intense love of liberty of the colonies. And these are some of the causes:

"First, the people of the English colonies are descendants of Englishmen. England, sir, is a nation which still, I hope, respects, and formerly adored, her freedom. The colonists emigrated from you when this part of your character was most predominant; and they took this bias and direction the moment they parted from your hands. . . It happened," he goes on to say, "you know, sir, that the great contests for freedom in this country were from the earliest times chiefly upon the question of taxing. . . Their love of liberty, as with you, fixed and attached on this specific point of taxing. Here they felt its pulse, and as they found that beat, they thought themselves sick or sound."

Again he says: "They were further confirmed in this pleasing error by the form of their provincial legislative assemblies. Their governments are popular in a high degree. . . If anything were wanting to this necessary operation of the form of government, religion would have given it a complete effect. Religion, always a principle of energy, in this new people, is in no way worn out or impaired. The people are Protestants, and of that kind which is most adverse to all implicit submission of mind or opinion."

"Another circumstance," he says, "in our colonies which contributes no mean part towards the growth and effect of this untractable spirit, is their education," especially, he goes on to say, "their education in law"; and he speaks of the great number of lawyers sent to the first Congress, of the fact that an eminent English publisher informed him that after books of devotion, most of the books exported to the colonies were law books, and that almost as many copies of Blackstone's Commentaries were sold in America as in England.

And this great speech he concludes in these words: "It, this fierce love of liberty, has grown with the growth of the people in your colonies, and increased with the increase of their wealth; a spirit that, unhappily meeting with an exercise of power in England which, however lawful, is not reconcilable to any ideas of liberty, much less with theirs, has kindled this flame that is ready to consume us."

George III. was undoubtedly a great Providence in this American Republic, and so Lord North and the Marquis of Rockingham, and all the advisers of the king who became the instruments to push the thirteen colonies out of the maternal nest and send them forth upon a career in unexplored and unknown regions. Her forefathers were to work out not only their own destiny, but to conduct experiments for the world's education. Their career was not to be a career of conquest, but rather of investi-

gation and discovery. Never before had a people started out with this as the fundamental law of its national life: "We hold these truths to be self-evident, that all men are created free and equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

And whathath God wrought during these hundred odd years this great experiment of government has been conducted? No people, save a people trained and educated as our forefathers were, having behind them centuries of struggle and achievement, a people at once religious, and the champions of liberty, lovers of law, and yet with an invincible gift of resistance and the courage to become revolutionary where law is oppressive,—no people, I say, could have been entrusted with such a vast experiment for the benefit of the world, save those hardy colonists, led by the unconquered and unconquerable Washington, who had back of them all the centuries of the Anglo-Saxon contests for freedom and for political enfranchisement. I believe such an experiment conducted by any other people must have come to naught. You cannot conceive of the French people proceeding into a new life upon a definite and religious and political principle, and through it winning step by step what begins to look like the complete enfranchisement of the race. Nor could such a career of experiment have been entrusted to the German, nor the Russian people. Such a mission was only possible to the Anglo-Saxon. The world has looked for failure, has over and over again foretold failure. It has not been believed to be possible that government should be so free and flexible, should have so little of visible force back of it, should be so subject to the intermeddling and criticism and re-arrangement and reconstruction of those who are governed, and yet that it should go on growing into strength and beauty and majesty. Never before was it believed to be possible that the government should also be the governors in the sense that we hold and believe.

For the past hundred years the American people have really been the political schoolmasters of the world, and our political economy is purely Anglo-Saxon.

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Clerical Reminiscences

DR. PIGOU, Dean of Bristol, has added yet one more volume of reminiscences to a market rather overstocked at present with that commodity. But the entertaining character of the book justifies its publication. His first appointment was to a curacy in a remote Oxfordshire village, with a rector ninety-two years old. The moral and spiritual character of the place, not to speak of its intellectual condition, was as low as can well be imagined. Among other means of elevating the minds of the villagers, the young curate took up the marvels of the microscope, with some results which were hardly anticipated. A farmer who had recently taken the pledge, was almost frightened back to drinking again on beholding the varied life and activity in a drop of water. "Why, sir, it's worse than beer!" was his verdict. He was only restrained by another lecture, on the subject of beer, and a ruse on the part of the lecturer—pardonable, let us hope—by which the beer was made to reveal much worse features than the water. *Apropos* of this study, Dr. Pigou

says that once when he was giving a lecture in the North, on parasites, vegetable and animal, "I showed *inter alia* bugs and fleas. One of my audience, on his return home, saw his dog scratching itself. 'Poor beast,' he said; 'to think you should be beset with proselytes!'"

At a later period, Dr. Pigou was vicar of Halifax, celebrated in the "Thieves' Litany" in the words, "From Hell, Hull, and Halifax, Good Lord deliver us." Here he had a verger of somewhat remarkable character, of whom he tells the following story: The vicar had been entrapped into marrying a man to his deceased wife's sister. Upon the discovery of the truth, it transpired that the verger had been aware of the facts all the time. "But why did you not tell me? I should have forbidden them." "I knewed, vicar, it was just this way one of the parties was eighty-four, and t'other eighty-six. I says to myself, 'Lord, it can't last long; let 'em wed, and bother the laws!'"

The last quotation we shall make, illustrates the abysmal ignorance not unfrequently to be found among otherwise intelligent people when it comes to religious matters. It is really hard to know in these days, when religious knowledge is left out of education, how much the Christian teacher may safely assume as already familiar to the minds of his congregation. There was a difference of opinion between a military commandant and the chaplain of the force as to the direction of the "Parade Service." The chaplain desired to improve the service, but found the commandant opposed to him on every point. The latter was induced to refer the questions in dispute to Dr. Pigou. He vouches for the accuracy of the following conversation:

(1) "We want to know what are 'Hymns Ancient and Modern'?" I explained, keeping my countenance as best I could, that "Hymns Ancient and Modern" meant hymns old and new; some written years ago, some lately. (2) "Why are they bound with red edges?" I replied it was a mere fancy; that rubrics sometimes were printed in red. "Then there is no harm in them?" "No," I replied, "'Hymns Ancient and Modern' have been introduced into the navy, and I have not heard that the navy has in any way suffered." (3) "Now what are Canticles?" I explained that the Canticles were the *Venite*, *Jubilate*, *Nunc Dimittis*, etc., and pointed out their place in the Prayer Book and order of Morning and Evening Prayers. "Must you have the Canticles?" "Certainly, it is part of the Act of Uniformity, which the authorities at the War Office will fully appreciate." (4) "Thank you. I understand that you must have the Canticles." (Note made of this.) (5) "Now what on earth are Helmore's 'Canticles'?" "Helmore is a man, priest-in-ordinary to the Queen, a musician, and he has set the Canticles to music of his own composition." "I see. But must you have Helmore's Canticles?" "No; you must have the Canticles, but you need not have Helmore's setting." "Thank you." (Note made.) (6) "Now, there is a lot of bother about Gregorians. What the — are Gregorians?" I said these were a particular chant composed, as is generally thought, by Pope Gregory. If you detect a weird wail in them, it may be accounted for by the fact that Gregory kept at hand a whip, and lashed the choristers if they did not please him. That weird wail runs, and is transmitted, in the blood of choristers! Careful note was made of this last remark as explanatory of Gregorians, and after going over all the six points again carefully, my friend retired to report. I met him on the Tuesday following in Pall Mall. He came up to me and said: "Oh, Pigou, I was instructed to write and thank you for your most valuable informa-

tion." Is it not almost past belief that such ignorance should exist amongst those who, to my knowledge, habitually attended church. Incredibly as it may seem, I vouch for the literal, unexaggerated accuracy of this incident.

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The Medical Profession

BY THE LORD BISHOP OF LIVERPOOL

FEW of us, perhaps, realize what an immense debt we owe to the medical profession. How much the comfort of our lives depends on it, and how vastly different is the condition of those whose lot is cast in a heathen country, or an uncivilized back settlement of a colony! He that has a good servant in his house, and a good doctor within reach, ought to be a thankful man.

Fewer still, I believe, realize what enormous strides medicine and surgery have made in the last two centuries, and are continually making in the present. Of course death still reigns, and will reign until Christ returns in glory. Kings and their subjects, rich and poor, all alike die, and will die until death is swallowed up in victory. And no marvel! The human body is a frail and delicate machine. "Strange that a harp of one thousand strings should keep in tune so long." But that the duration of life in this age is greatly increased by the advance of medical science, and that many diseases are preventable, manageable, or curable, which were once always thought fatal, are facts entirely beyond dispute. Let any one read old Baxter's semi-medical sermon in the "Morning Exercises," and observe his receipts for hypochondria and dyspepsia, and then say whether he ought not to be thankful that he lives in the nineteenth century. The mere fact that our ancestors knew nothing of quinine, chloroform, vaccination, the carbolic spray, the stethoscope, the ophthalmoscope, the laryngoscope; or the right treatment of the lunatic, the idiot, the deaf and dumb, and the blind, is a fact that speaks volumes to any intelligent mind.

None, perhaps, have such constant opportunities of seeing the value of a medical man's services as Christian ministers. We meet you in sick rooms, and by the side of death-beds, and we know the self-denying labor which your profession entails, and the ungrudging, and often unpaid, attention which the sick almost invariably receive at your hands.

There ought always to be the utmost harmony and friendly feeling between the two professions. The sick room is the common ground on which we meet. On that ground we can greatly help one another. I think we can help you by teaching your patients the paramount importance of obedience to your orders, of submission to your advice, of attention to your rules about diet and sanitary matters, and by encouraging patience and quietness of spirit. I am sure you can help us by gently and wisely reminding those whose cases are past recovery that it is their duty to accept the inevitable, that this life is not all, that they have souls as well as bodies, and that it is wise to look calmly at their latter end, and a world to come, and to prepare to meet God.

We have much in common in our two professions—you in caring for men's bodies, and we in caring for men's souls. Like yourselves, we cannot command success and give health at our will. Too often, like yourselves, we visit in vain, exhort in vain, advise in vain, preach in vain. We find that life and death are in Higher Hands than

ours. You find that under the most skillful treatment people will die, and we find that under the most faithful teaching, many continue unmoved in conscience, and dead in sins. Like yourselves, we often feel our ignorance, cannot diagnose and discern symptoms, and feel doubtful what to say. We have both great need to be clothed with humility. But I trust, to use the words which were placed on the tomb of Sir Henry Lawrence, we both "try to do our duty," and persevere. Duties are ours, but events are God's.—*Sermon preached before the British Medical Association.*

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Book Reviews and Notices

Two Hundred Years; The History of the Society for Promoting Christian Knowledge 1698-1898. By the Secretaries. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. Price, \$4.50.

This is a worthy companion volume to the History of the S. P. G., which was published about six years ago. Perhaps the most interesting part of the book to American readers will be that which relates to Dr. Bray, the real founder of the society, a man to whom the Church of England owes almost more than to any other single man in all its history. Through the two great societies of which he was the originator, the Church was aroused to begin that great missionary work in all parts of the world, which has become one of her distinguishing characteristics. Furthermore, the work of the S. P. C. K. itself in keeping alive the spirit of piety in bad times, in promoting religious education, and spreading abroad sound literature, is beyond calculation. Dr. Bray was not a great man in the ordinary sense. He simply tried with intense earnestness to do and to have done what seemed to him most needful for the times in which he lived, and it is not to be denied that he had a very clear view of what was needful. It turned out also that the points upon which he fixed his attention as most important, turned out to be of enduring importance, and the methods, simple and direct enough in themselves, which were adopted by him and his small but earnest band of supporters, were such as still continue to be in the highest degree serviceable after the lapse of two centuries. The minutes and correspondence of the society, from its first meeting onward, have been preserved without a break, so that the secretaries have had abundance of material from which to construct the present history, and they have used these voluminous records with great skill. The volume takes its place as an essential contribution to the history of the Church of England during the last two hundred years. It is a matter of concern to all who realize the greatness of the work of the S. P. C. K., to learn from the concluding words of the editors that the receipts are stationary, and even have a tendency to diminish, and we fervently sympathize with the hope expressed that "this record of 200 years' work may rekindle the old enthusiasm for the venerable society, and bring to it fresh friends and supporters."

Christian Rationalism; Essays on Matters in Debate between Faith and Unbelief. By J. H. Ryland, D.D. New York: Thomas Whittaker. Pp. 220. Price, \$1.25.

In each one of these essays the venerable writer furnishes evidence abounding that his cast of mind is of the sort commonly in our day termed "liberal." The third essay in the series of six, which deals with the fundamental question of the inspiration and infallibility of the Sacred Scriptures, puts into our hand the touchstone for all the rest. The author's position is that of a rabbi of "the new learning." In a literary way his pages will make enticing reading. The closing essay, entitled "An Historic Footing for Faith," will be followed with somewhat more of critical satisfaction than any of its predecessors. The ending of this one states unmistakably our author's intention, and the method of his inquiries from the beginning of his

work: "I have not suffered Christianity to say a word through its mouthpiece, the Church. I have tried to be true to the aim which I expressed in almost the opening sentences of this writing—to ascertain if the outlying, non-Christian world knew anything of the wondrous things that the Evangelists and Apostles of Jesus tell us of, at or about the time the things were said and done. That it did know something of them has been made tolerably plain, I may now presume to say. It did not know much—how could it? But it knew sufficient to lend credibility to the Gospel story. Enough. We have found a Christ—the Christ in history, aliens and enemies being witness. And with that fact unbelief will have to reckon."

Human Immortality. Two Supposed Objections to the Doctrine. By William James, Professor of Philosophy at Harvard University and Ingersoll Lecturer for 1898. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.

One cannot but admire this able lecture on Human Immortality, and all the more, that there is not hint or peep in it of Christianity, from beginning to end. It is as cold and unemotional as a mathematical problem. The warmth of faith does not seem to appear in the writer's heart, but he argues out the presumptive possibility of life eternal, nevertheless. That this life eternal is a conscious continuance of each personal individual being is not, however, made apparent. He combats the materialistic theory that as thought is a function of the brain, therefore when the brain decays the thought or being which thinks also comes to dissolution. He goes on to argue that as thought is only one function of the brain, we are at liberty to consider other functions thereof; that is, as also possessing a permissive or transmissive function. In this relation it receives impressions from the great ocean of continuous life which ever surrounds us, and which ever exists, even though the brain may perish and the visible individual die. But the author forgets that all this universal life need not necessarily imply the personal immortality of the individual being. There seems to be in the writer's mind a confusion of thought about what the soul really is. He confounds it with thought, or the intellectual faculty, which doubtless may, as is supposed, be dependent on the "gray matter of the brain." But thought is not the soul. The living soul exists before one conscious thought is formed. St. Paul speaks of body, soul, and spirit, and this tripartite relation is doubtless the correct description of our real being. The soul is in us from our very quickening, the gift of God. Our intellectual faculties increase as years roll on. Our physical life also develops, has its wonderful and mysterious functions, which end with death; and all these three conditions make up our one being, which is immortal. If the writer of the essay had in his mind such a conception of humanity as this, he would have written differently. But the notion that the intellectual faculty, or mind, is itself the soul of man, which is a common error, has its true corrective only in the Christian religion, which has brought life and immortality to light.

The Divine Drama. By Granville Ross Pike. New York: The Macmillan Company. Price, \$1.50.

Mr. Pike aims to reconstruct and set forth in new thought, forms a wider and more comprehensive theory and practice of life, based on the Divine Drama, or the unfolding of the Divine Immanency. The author traces in God's progressive manifestation of Himself in His universe the method by which the world and all that is in it has come to be, and also the making plain God's relation to man, and man's relation to man. No sphere of life is excluded. The activities of life in the affairs of religion, morals, society, intellect, family, politics, commerce, and industry are all embraced as acts in this Divine Drama, and in which their unity is guaranteed. The book abounds in many noble and elevated passages, and the author's wide sympathies and views and reading are patent in every chapter. Even though one may ques-

tion some of Mr. Pike's modes of statement, and differ much from some of his theories and conclusions, one can hardly fail to profit by the wide scope, the universal inclusion, and reverent handling of the teachings set forth with clearness and much interest in this volume. The portions treating of current social, commercial, and industrial questions are strong and calm in their advocacy of the inauguration of a new era of justice and Christian fraternity in these spheres of life. Indeed, throughout the book the aim and tone of the writer is worthy of commendation—no wild denunciation, but a calm and grave setting forth of what the author believes to be better and nobler theories and modes than those which now dominate the activities of life. We welcome with gladness of heart the emphasis Mr. Pike lays on the importance and oneness of the family. The true value of the family in its solidarity, it is pointed out, is ignored in many of the current theories of society. The words on "Whatsoever a man soweth," we think touch with clearness the profound questions relating to man's ultimate state in the world to come, and man's development here and hereafter. It is well pointed out how God must ever deal with man according to those moral and intellectual principles which he has placed in man, and which survive the grave. Lack of space prevents our giving several passages which we had marked. The work is provided with table of contents and with a full index, both of which the reader will find useful.

The Children of Wisdom; and Other Sermons. By the Rev. John De Soyres. Toronto: William Briggs.

A volume containing thirteen sermons from the pen of an English priest ministering in St. John, New Brunswick. Many things in these addresses read strange to us, but the author explains in the preface "that the present condition of the Canadian Church, the narrow, though increasing scope of theological education, and other circumstances connected with parochial appointments, tend to the development of a somewhat contracted spirit. This will account for the exposition from different points of view, and in reference to different subjects, of the origin of English Church parties." It seems to us that the preacher too often emphasizes that "he is a Protestant minister speaking in a Protestant Church." We American Churchmen are unfortunately "Protestants in law," but our Canadian and English brethren have not that shame; and why they should glory in it, in the midst of a people too prone to forget their noble heritage of the Catholic priesthood in the Catholic Church of England, which is not Protestant "in law" even, is more than we can appreciate. Doubtless the Church in Canada has lost opportunity by not emphasizing her Catholic creeds and heritage. Probably these sermons have some local sphere of usefulness, but we hardly expect that they will find many readers on this side the borders.

Fortune's Tangled Skein. By Jeannette H. Walworth. New York: Baker & Taylor Company. Price, \$1.25.

We have to confess that this is our first meeting with Mrs. Walworth, but we hope it will not be our last. Sydney Smith said that when a novel made you forget the dinner hour, it was good. This novel did make us forget that lunch was ready. The English is not particularly good, and every now and then there are traces that the author is not quite up to the level of the aristocrats she depicts, but she writes cleverly, and has put together a delightful story of mystery and love and detective work, and drunken tinkers and interesting darkies.

The Prince of Gravas. By Alfred C. Fleckenstein. Philadelphia: Geo. W. Jacobs & Co. Price, \$1.

An odd book by a new hand. A baron has a mummy given him, and he "psychometrizes" it, which, the book says, "makes you perceive the past life of a body through mere contact with it." The baron does not tell us how the "psycho" business is done. He just does it, and then

tells the story of the mummy. He was a weak brother, was the mummy, fooled by a pretty and very deceitful woman, queen of that kingdom Carlyle tells us about in "Sartor Resartus," the kingdom of "Weissnichtwo." A small company of shadows hover around these two chief shadows. There is plenty of fighting and hating and betraying, and hole and corner business, but the interest is well-sustained throughout.

Catalogue of Amherst College.
Eighth Annual Report of the Church Periodical Club.
The Students of the World United.
The Past and Present of St. Mary's-on-the-Hill, Buffalo, N. Y.
Addresses Relating to the Growth of the Church in the Missionary Jurisdiction of South Dakota, from June, 1880, to June, 1898.
The Pilgrimage to Jamestown, Va., Oct. 15, 1898.
Catalogue of the General Theological Seminary.

Opinions of the Press

The Church Times (London)

GENERAL CONVENTION AND THE CONSULTATIVE BODY.—As regards the question itself; namely, the advisability of accepting the Lambeth Conference scheme, we can quite appreciate the reasons of American Churchmen for hesitation. There is in certain high quarters in the Church at home an Erastian tone which ill accords with the American temper. Not that trans-Atlantic Churchmen feel keenly about the accident of our being "Established," but they see, and they see rightly, that, while we acquiesce in the curtailment of the rights and liberties which belong to the Church, there is no common basis of representation on the Consultative Body as between American and English Churchmen.

The Standard (Baptist)

DANGERS OF PROSPERITY.—This year will be a year of prosperity. All signs indicate a tremendous tide of business in America, a great volume of ready money, an enlargement along all commercial and industrial lines. Enormous deposits are being made in banks both East and West. The ledgers of railways show a greatly increased amount of business. American exports have reached an unprecedented volume—exceeding imports by \$600,000,000 during the past year, according to one estimate—and are to increase during the coming year. Trade of all sorts is on the upward grade. American prosperity, for the nation, the corporation, the individual, should reach a culmination during 1899. Now, how will Christian people carry themselves under these circumstances. The hard times of past years have resulted, almost directly, in the stimulation of Church life, and in actual additions to the membership of Churches. Shall prosperity have the opposite effect? Shall it be allowed to sunder men from God, to puff them up, materialize them, and deaden their energy in Christ's cause? Surely the Churches will need to watch and pray in 1899. May the dangers involved in commercial gain, and in fattening of the individual pocketbook, be avoided, and Christian America be drawn closer to God, strengthened in liberality and spirituality, because of His plentiful gifts.

The Advance (Congregational)

WORSHIP NOT ENTERTAINMENT.—We should go to God's house to worship, not to be entertained. Worship was the predominant element of religion in the olden days when there was open vision. Jacob said of a stony hillside: "Surely God is in this place," and he there worshiped the Unseen One. It was said to Moses as he approached a burning bush in the wilderness: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The tabernacle and the temple were places for worship, not for entertainment. The elements of beauty and instruction were not overlooked, but the element of worship was always made most prominent. The synagogues of Israel were established partly for instruction, but especially to prevent the worship of the true God from falling into disuse among a people who sometimes had no temple or were unable to visit the holy place except at infrequent intervals. But with many modern Christians how is it? If they think that the sermon or the music will not be to their liking, if they listen to the whispers of the prince of the power of the air as to the discomforts of the weather, if the Sunday paper offers more attractions to their minds than the Church service, if, if—we all know how many "ifs" come between some people and Church services—they absent themselves from the house of God. They should go there to worship, not to be entertained.

Books Received

HOUGHTON, MIFFLIN & CO.

The Hiawatha Primer. By Florence Holbrook. Illustrated. 75 cts.

HARPER & BROS.

Diet in Illness and Convalescence. By Alice Worthington Winthrop. Illustrated. \$1.50.

The Christmas Books of Mr. M. A. Titmarsh, etc. By William M. Thackeray. Illustrated.

THE MACMILLAN COMPANY

Cranford. By Mrs. Gaskell. \$2.

Instinct and Reason. By Henry Rutgers Marshall, M. A. \$3.50.

The Kingdom of Heaven. By R. Winterbotham, M. A., LL. B. Sc. \$1.

Home Life in Colonial Days. By Alice Morse Earle. \$2.50.

John Keble's Parishes. By Charlotte M. Yonge. \$2.50.

Hymns and Hymn Makers. By the Rev. Duncan Campbell, B. D.

W. B. KETCHAM

Life Lessons from the Book of Proverbs. By Wm. Stevens Perry, D. D., LL. D. \$1.50.

FLEMING H. REVELL COMPANY

Lights and Shadows of American Life. By the Rev. A. C. Dixon, D. D. \$1.

JAMES POTT & CO.

Prayer and the Lord's Prayer. By Charles Gore, M. A., D. D. 60 cts.

CHICAGO DAILY NEWS COMPANY

The Daily News Almanac and Political Register. \$1.

CHARITY ORGANIZATION SOCIETY, New York
New York Charities Directory.

THE CENTURY COMPANY

St. Nicholas. Vol. XXXV. In two parts. \$2 per. vol.
The Century Magazine. Vol. XXXIV. \$8.

Pamphlets Received

Church Congress. 1898.

Journal of Convention, New York.

The Mormons of To-Day. Articles from the Christian Herald.

The Household

A Home-made Scare

Carl was a jolly little fellow,
With eyes of blue and curls of yellow,
And rosy cheeks, and just the chin
To hold a pretty dimple in.
He found himself alone one day,
And wondered what 't was best to play
While his mamma remained away.
Pencil and paper soon he saw,
And seized them both. Said he, "I'll draw
An ogre like the one so grum
Poor Jack heard growling 'Fee-fo-fum';
First, here's his forehead full of bumps,
And then his nose with three big humps,
And then two ears of 'normous size,
And then two dreadful staring eyes,
And then a mouth from ear to ear.
With long, sharp, teeth-like tusks." But here
The artist, with eyes opened wide
In fright, gazed on his work and cried,
"Mamma, mamma—come, come, please do,
I'm very lonely without you;
And oh! mamma, I'm so afraid
Of this old ogre that I've made."

—Margaret Eytinge

Humors of Clerical Life

(FROM *The Cornhill Magazine*)

JUST as one looks back with not a few feelings of regret to the simple ways of some of the old country clergy, so one cannot help recalling with the same regret the kindlier spirit that often obtained in those days between the Church and Dissent, before political animosity had intensified religious differences. In the parish where I lived as a child, the rector and the Dissenting blacksmith were on the best of terms. When "reunion" was unknown, Christian charity somehow seemed to be better understood. I remember the rector once asking his old friend to venture inside the church to look at the newly decorated chancel. It took a great deal of persuasion to induce the unbending Puritan to do even this. "Sir," he said, "I will have nothing to do with the worship of idols, but I will come this once if you will promise me that nothing painted on them walls is in the likeness of anything in heaven above, or in the earth beneath, or in the water under the earth." The walls were decorated with copies of Fra Angelico's angels, and so the rector was able to say: "Well, Mr. H., I can assure you I have never seen anything like them before." The rector once attempted to hold a prayer-meeting at which any one, who felt so inclined, might offer his prayer. This, however, was quickly dropped when, on one occasion, during the dangerous illness of an eminent public man, the following prayer was offered: "Spare the life of ——, we pray Thee, that he may have time to repent, else we muchly fear that he will be numbered among the damned," a prayer, the unctuous pharisaism of which no Christian charity could pass over.

The same parish was remarkable alike for its clerk as for its pew opener. The clerk who was a gardener by trade, used to apply his horticultural language to ecclesiastical matters. He would occasionally speak of "a nice show of communicants," as if they were geraniums. One of his duties was to find the lessons before the service commenced. He was fairly good at this except when it came to the turn of the minor prophets. One day he came into the vestry in despair. "I c-c-can't f-find" (he stammered a good deal) "th-that there 'abakkuk anywhere." Many, perhaps, would sympathize with him in his difficulty. The pew opener who was,

as was common then, a woman, used to curtsey to the great folks as she opened the door of their pews. She was a great purist in the matter of language, and, indeed, inclined to be over particular in the placing of her aspirates! One Christmas time she astonished the ladies who were making wreaths of holly and evergreens, etc., for the decorations, by suddenly announcing that she had found "a stray hen a-laying in the pulpit." However, the company were reassured when they found that she only meant that she had found the letter N which had "strayed" from some Christmas text intended for the church. Speaking of the famous letter H, perhaps its insertion leads to more curious mistakes than even its omission. I remember hearing a churwarden in one of our large manufacturing towns read in the lesson the following odd statement from the Epistle to the Romans, "And if children, then hares," a somewhat strange piece of reasoning. In the same connection, still with reference to the insertion of this much abused letter, I heard a funny story the other day. There is a village in the eastern counties which rejoices in the name of Haw. A parishioner was asked what he thought of a strange preacher who had been holding a service in the village. "Well," he said, "I liked the gen'leman, 'is tex' were just suited to us folk." "Why, what was his text?" "It were a tex' from the Psalms, 'stand in hawe and sin not,' it sounded so 'omely loike." This reminds me of another story of much the same nature: There is a small hamlet in the midland counties which bears the name of Bartley Green. It was often the custom in the little mission church which had been built there to have a processional hymn, so that the services might be as bright as possible. One of these, the well-known hymn, "Brightly gleams our banner," was an especial favorite, and was before long partly learned even by those who were unable to read. One of these latter was at last heard to give a reason for his affection for the hymn. "It's so nice," he said, "to 'ave our own special 'ymn; I don't rightly mind it all like, but it does my'eart good to sing, 'Bartley Green's our banner.'"

In the matter of the choice of texts, a curious thing happened to a curate whom I knew, on his return from his wedding tour. He only reached home on Saturday evening, when he found a letter from his vicar asking him to preach the next morning, as he knew he had a sermon, not yet preached in the parish, which would fit in with the Advent course of sermons then being given. The sermon was on the Parable of the Ten Virgins. The curate who preached written sermons, did not look at this particular one till the next morning, half an hour before service, when, to his horror, he found that his text was, "Behold, the bridegroom cometh," and indeed this was the constant refrain of the sermon. It was too late to change, and so he put the best face he could upon it. The

congregation may have forgotten the sermon, but they have not forgotten the text.

There is certainly no place like a slum parish to discover the most hopeless ignorance. I once overheard a very odd conversation carried on at the door of my lodgings between a street Arab and my landlady. "Well, what do you want?" "I wants the p'lliceman," said the boy. "There ain't no p'lliceman lives here," was the reply. "Not the p'lliceman at Thomas'" (that was the name of the church minus the prefix "saint.") "No, but the curate at St Thomas' lives here, if it's him you want." "Well," persisted the boy, "does'e christen babbies?" "Oh, yes." "Then e's to come down to 3 'ouse, 5 Court — street, and christen our babby." One hopes that the general conduct of the clergy did not lead all boys to look upon us as policemen, but I rather suspect that the only person in authority of whom this boy knew anything was the "Bobby." Certainly, when I did arrive at the above address, a more miserable abode it has never been my lotto enter. The mother was lying on the floor covered with a few clothes and rags, and not one stick of furniture in the whole room. However, a neighbor had lent a bowl of water for the Baptism. Here is an instance of the strange callousness which poverty begets. I once had to go and question a woman as to the age of her child. "Well," she said, "I don't rightly mind 'ow old she be, for I 'ad two or three died about that time, and I've got a bit mixed like." One Christmas time I was visiting a man who was dying of old age. Coming downstairs after seeing him, I said to the woman with whom he was lodging, "He looks very bad; I don't think he will last much longer." "O, 'e'll last another week end," she replied; "they do say as they mostly goes out with the old year," a curious result, surely, of our arbitrary method of counting time. Certainly education has still much to do, even in these advanced days. Especially is this the case with regard to the definition of words. A carpenter who was doing some work for me, was admiring a carved oak chair in my study. "It's not unlike one in the town 'all," he said, "except, of course, youn is 'clesiastical loike; leastwise this" (pointing to an undraped female figure on the chair back) "is a goddess," a wholly novel definition of ecclesiastical.

Speaking of this, some of the ideas held with regard to ecclesiastical matters are as funny as they are extraordinary, though they cause one to reflect on the methods adopted by the Church and the various religious bodies. A woman came to me one day to say she wanted her daughter to be confirmed. "Mr. ——," she said, "from the chapel over the way, 'as been a-trying to convert 'er, but I pretty soon told him what I thought 'bout it. I sees to 'im, 'I'll 'ave my gal confirmed, but I won't 'ave her converted, so now you know. I don't b'lieve in

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conversion." What the minister said or thought of this truly marvelous statement of doctrine, I don't know. I trust he did not use it at future liberation meetings as an awful example of the false teachings of the Established Church.

The monograms I. H. S. and X. P. C. which are so often to be seen in our churches, sorely puzzle a portion of the congregation, a larger proportion, I am inclined to think, than is generally supposed. A certain vicar, soon after his arrival in the parish, placed a new cloth upon the altar, upon the centre of which was embroidered a large cross. Such strong opposition was raised to this symbol of our Christianity, that the vicar gave way before the storm, and had the initials I H S substituted. A parishioner who was not at all in favor of the change, on being asked the meaning of the letters, replied, "Why, don't you know what it means? It means, 'I hope you're satisfied.'"

People are often accused of telling a real old "Joe Miller," and deliberately localizing it. I honestly believe that accusation to be not infrequently wholly false, and that the same story does occur over and over again. A good instance of this happened to me not long ago. I had occasion to call on a lady whose temperance views were as strong as was her dislike of the Church. At once she asked if I was a teetotaler, and my confession that I belonged to the much-abused class of moderate drinkers brought down a storm upon my devoted head. In the course of my defence I quoted St. Paul's advice to Timothy, "Take a little wine for thy stomach's sake." Now, every one knows the joke about the reply—a story as old as the hills; but my teetotal friend made the famous answer in perfect good faith, and in anything but a spirit of joking: "I am surprised that you, a clergyman, don't know that Paul was speaking of wine for outward application only." And not only this, but the good lady proceeded to defend her peculiar interpretation. There was an old woman I knew who used to say that nothing did her so much good as Queen Anne (quinine) especially when she had the headache or the toothache. After these two instances I am not quite so ready to charge others with deliberately attaching old stories to themselves and localizing them.

Children's answers are always a fruitful source of amusement. A girl fifteen or sixteen years old, who had received what was supposed to be a good education, was describing to me her recent visit to the Tower of London. Among the many wonders she had seen was a sword given to Henry VIII. by Max Muller, an amusing, though not altogether unnatural substitute for the Emperor Maximilian. If children are allowed to think for themselves, their answers are amusingly original. "What do you think makes the sea salt?" was a question put to a national school class. A brilliant idea struck a boy. "Please, sir, the 'errings.'" It makes one thirsty to even think of the saltiness of the bloaters with which that boy was acquainted.

But if some of the people one meets are amusing, not a few of the scenes one is called upon to witness are both grotesque and terrible. An old man had been ill for months, but clung to life with that wonderful pertinacity which is so common with old people. He was, of course, a great burden to his two daughters who had to nurse him, and at the same time earn their own bread. One day, on being asked how the old man was, one of

the daughters, even while she stood by the bed, announced, "E's just the same, 'e is such a time a-dying. I wish 'e'd 'urry up a bit, it's so' awk'ard for me and my sister, with our other work to do." It was terrible enough to see natural feeling all but destroyed by poverty, but there was something truly awful in the scene when the old man gasped out from the bed, "I am a-making 'aste, ain't I? I'm sure I've no call to want to live."

This gives a glimpse of the other and darker side of clerical life, which would indeed be hopeless, were it not for the ever-sustaining desire to bring light and comfort into the lives of our fellow-men. One is thankful, also, to be able sometimes to appreciate the lighter side of life and the humor with which at times even the worst tragedies are mercifully relieved.—*Stewart F. L. Bernays.*

Andre Gretry—How He Slept

BY J. B. C.

IT was cold and dark in the parish church of St. Denis, in Liege, France, and the old sexton shivered and shook as he went about grumbling and scolding to get the church ready for the early service. For there were three services daily, and the first was at five in the morning, summer and winter! The old man's benumbed fingers could scarcely manage to draw back the bolt of the main door, and to undo the heavy chain, but after long fumbling, he set the door wide open, and then started back in affright, as though he had seen a ghost. But it was no unearthly vision that met his eyes, but only a very cold and sleepy little boy, who rose up from the porch steps as the sexton opened the door, holding his lantern up so as to show his face.

"Why, Andre! Is that you? What in the world brought you here so early?" asked the sexton, as he recognized one of the younger choir boys.

"You know I was late yesterday, and the master made me kneel for two hours in the cold church. I was so afraid I would be late again to-day I could not sleep, so I got up and dressed myself, and ran every step of the way here, and sat down in the corner of the porch, with my lantern to warm me. I slept comfortably then, for I knew you could not open the door without waking me up in time."

"Poor boy! You ought not to have done that. You will catch your death of cold sleeping in that chilly porch! What if you were a trifle late, once in a while?"

But in spite of the old man's protest, that was not the last time the rattling of the door fastenings awakened a drowsy sentinel on guard outside, for the choirmaster's punishment had such an effect on the sensitive lad that he never overcame his dread of being late. He writes of himself: "I would wake up in affright, bathed in perspiration, and not regarding the hour or the weather, would rise and dress myself, and taking my little lantern, would run the long mile to the church, often at three o'clock in the morning, for I knew I could sleep more peacefully then."

There is no doubt but that this experience planted the seeds of the lung trouble that afterward afflicted the great musician and composer, Andre Gretry, but of one thing we may be quite sure—the anxious desire to do his whole duty, at any cost of comfort or pleasure, was as much a distinguishing trait

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of the famous opera composer, as of the obscure little choir boy. Perhaps it was because his whole heart was in all he wrote, that his music appeals so strongly to the hearts of his listeners.

After his death in 1813, an engraving was published, representing Charon transporting the soul of Gretry over the River Styx. On the shore are groups of spirits listening, for Gretry is playing some of his own melodies on a lyre, and Charon is leaning on his oars absorbed in the wonderful sounds. "Why do you not row?" asked Gretry (so runs the legend beneath the picture.) "Because I am listening," replied Charon. Thus implying that Gretry's music would have power to delight and sustain, even in the hour of death.

THERE was once a certain noble lord about whose eccentricities during divine worship many stories are told. He was given to making audible remarks during service, and thus often upsetting his neighbors, though he himself seemed quite unconscious of having spoken his thoughts aloud. One day an anthem was being sung, and an alto was declaring at great length, and with many twists and repeats, that "The ungodly laid snares for me." The old gentleman got rather tired of it, and at last said audibly, "A pity they didn't catch you."

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The Sparrow and the Rhinoceros

IT is not easy to astonish a sparrow. You can scare them—"often scared as oft return, a pert, voracious kind"—and make them fly away; but that is only because the sparrow has the bump of self-preservation very prominently developed, and takes a hint as to personal danger with extraordinary promptitude. But though it may remove its small body out of harm's way for the time being, it is not disconcerted. You can see that by the way in which it immediately goes on with its toilet. Its nerves have not been shaken—that is evident from its obvious self-possession, and the way it scratches its head and makes a note of the fly which went by. It would not commence at once a frivolous altercation with another of its kind if it had been disconcerted.

And really, it is not to be wondered at that the sparrow should be beyond the reach of astonishment. Think of what it sees, and sees quite unconcernedly, in the streets of London. Put a tiger into Fleet street, or a bear at the bank, and the poor beasts would go crazy with terror. A single omnibus would stampede a troop of lions. Yet a sparrow surveys the approaching fire-engine undismayed, and it sits with its back to the street when a runaway van comes thundering death down Ludgate Hill. The small bird's life is, in fact, so made up of surprises that it regards the astonishing as commonplace. So a fly, sitting down in a train, thinks nothing of finding itself in the next county when it gets up. Its whole existence is volcanic and seismic. It cannot settle on a hand without the hand moving. What would a dog think if, on going into a ten-acre field, the field suddenly turned over? But the fly is not put out of countenance by such "phenomena." It comes back to the hand again. It is the same with the sparrow. It thinks no more of another wonder than the Seven Champions did of an extra dragon in the day's work.

All the same, I have seen a sparrow totally confounded and all to pieces. It was, I confess, only a young one, with just the promise of a tail, nothing more; and some odds and ends of fluff still clinging between the red feathers. I was looking at the rhinoceros, which was lying down close to the railings, and a very sleepy rhinoceros it was. Except for slight twitches of the tail and an occasional fidget of the ears, it was quite motionlessness. And the young sparrow hopping about in the enclosure, coming to the beast, hopped on to it, looking into the chinks of its skin for chance grains or insects. And it hopped all along its back on to its head (the rhinoceros winked), and along its head to the little horn, and from the little horn on to the big one (and it blinked), and then off its horn on to its nose. And then the rhinoceros snorted. The sparrow was a sight to see. Exploded is no word for it. It sat all in a heap on the corner of the house, and chirped the mournful chirps. "I hadn't the smallest notion the thing was alive," it said. "Oh, dear! oh, dear!" and it wouldn't be pacified for a long time. Its astonishment had been severe and had got "into the system." I remembered the story of the boy who sat on the whale's blow-hole. Behemoth had got stranded on the Shetland coast. While the population were admiring it, an urchin climbed on to the head of the distressful monster, and exultantly seated his graceless person on its forehead. He had but a short

time to enjoy his triumph, and the next instant the whale, filling itself with air, blew such a blast through its blow-hole that the boy was blown up into the air and out to sea. So said the veracious chronicler of the day—and I hope it was true, for little boys should not, under any circumstances, sit on the blow-hole of whales. Nor young sparrows on the nostrils of a rhinoceros.—*English Illustrated Magazine.*

She Succeeded

A OLD lady in rural England surprised her friends by announcing at table one night that she would go to London in June to see the jubilee procession. Some of her relatives warned her of the burdens of age and failing health, but she would not listen to their objections.

"I know," she said, "that I am eighty-three, but I was in Westminster Abbey when the queen was crowned, and I shall go up to London to see the jubilee parade."

The objectors shifted their ground. They mentioned the high prices which windows and platform-seats were already commanding, and suggested that she was hardly rich enough to hire any place along the six-mile route.

"I shall arrange that little detail," she replied, confidently. "I shall write to the queen about it. She will know my name, for it is one of the oldest in England. She will insist upon having a seat provided for me."

The old lady's enthusiasm amused her friends, but she was wiser than they were. She wrote a respectful letter to the queen, relating her good fortune in having been a witness of the coronation service, and also of the first jubilee festivities ten years ago, and adding that although she was eighty-three and very feeble, she was bent upon going up to London and seeing the second jubilee show.

The letter was sent to Windsor palace, and was answered by the queen herself with little delay. She was touched by the old lady's anxiety to witness the parade, and moreover recognized the name as one which had come down from the era of the Norman Conquest. The reply was cordial and gracious, and was in the queen's own hand. She thanked her correspondent for the loyal interest displayed, and announced that she had given orders that a window in Buckingham Palace should be reserved for her on the day of the jubilee parade. She hoped that one of the oldest and most respected of her subjects would live to occupy a seat in the window.

When this gracious letter was received the old lady was triumphant, and all her friends were called upon to rejoice with her.

"I knew," she told them, "that the queen had a kind heart, and also a good memory for a historic name like mine."

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Children's Hour

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"ARE you attending to what I am saying, Algy?"

Algy gave a jump. He was standing in his father's study, but his mind was busy just then with a pottery establishment of his own at the end of the kitchen garden.

"Perhaps I had better send Cecil," went on his father, looking at the letter he held in his hand (Cecil was Algy's elder brother, and much his inferior in intellect, the latter privately believed; but he was a good messenger); "but he is busy just now, and I don't want to disturb him."

"Busy grinding away like a dull old donkey!" muttered Algy to himself; then added in a loud, eager tone, "Oh, no, papa, I can do it just as well as Cecil."

"Well," said Mr. Otway, "I will give you two letters. The first is for Wotton, the carrier, in the High street. There is no answer. The other is for Colonel Hardwicke, and you are to wait for an answer from him. I hope you will be careful, Algy."

"Yes, yes, papa, of course I will," said Algy rather impatiently.

"Here is the one for Colonel Hardwicke, then. Let me see you put it in your pocket. What is it, Birch?"

"Please, sir, Mr. Borrett wants to see you at once."

Mr. Otway wrote a few lines hastily on a slip of paper and put it into an envelope.

"I can't wait to direct this, Algy; but be certain to give it to Wotton himself, and it will be all right."

Algy thrust the second letter into another pocket, and was off like a shot. There was a frown on his brown face as he ran down the road to the town; he did not want to waste the holiday, that might have been spent at his beloved pottery, doing messages, but neither did he want it to be supposed that only Cecil could do messages. However, the frown changed into a laugh and a "Hello!" as he caught sight of a particular chum of his marching along with a radiant face, and brand new fishing rod over his shoulder.

"I have leave to fish in the stream at Allesover," he said, with a dignity of manner that impressed his friend mightily. "Come along, Algy, and you shall have a turn at the trout, too," he added magnanimously.

"What a bore," cried Algy. "I have got to take two notes first, and one is for some one quite a long way off."

"Can't they wait?"

"Well, papa did not say they were of importance; if I could just catch one trout I should be satisfied."

But experience proved that it took a long time to catch "just one trout," and the church clock, booming one o'clock, made Algy give a horrified exclamation. There was not a moment to be lost, for the schoolroom dinner was at half-past one, and his mother did not like them to be late; so he flung down the rod and dashed off. Of course, as ill luck would have it, Wotton was

not in his shop. There was only a small boy in charge, who said Mr. Wotton was at his dinner; and Algy knew very well that it took a long time to detach Mr. Wotton from that.

His father said he was to give the note to Wotton himself; but Algy felt he really couldn't wait, and it would be quite safe with the boy. He dragged the letter hastily out of his pocket, and flung it down on the counter, saying: "Give that to your master at once; then he rushed out of the shop too hurried to heed that the boy was calling something after him.

When he reached Colonel Hardwicke's, hot and breathless, he was ushered directly into the study. Colonel Hardwicke was a

newcomer. Algy had never seen him before, and now he recoiled a little, as he found himself in the presence of an odd, fierce-looking old man, with a hooked nose and bright black eyes. "Just like a brigand," thought Master Algy.

Colonel Hardwicke looked first rather curiously at the note, and then rather curiously at Algy.

"Who gave you this?" he asked.

"My father," said Algy, a little pompously, for he was beginning to recover his usual assurance.

"Come with me, then," and the old man marched Algy out of the room, before him through the hall, and up a narrow staircase

(CONTINUED ON NEXT PAGE.)

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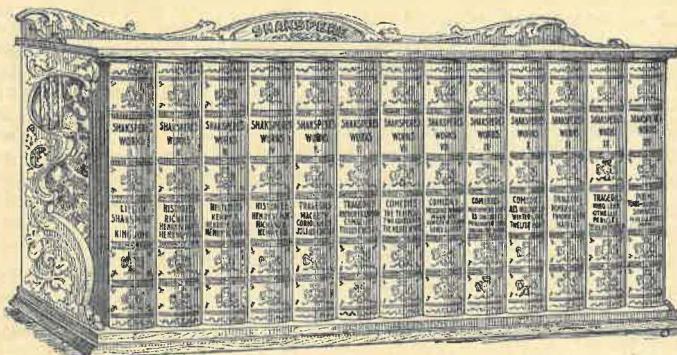
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to a little room in a tower at one corner of the house.

"Shall I wait here for the answer, sir?" said Algy, feeling rather uncomfortable, he scarcely knew why.

Colonel Hardwicke said nothing, but walked out of the room, shutting the door sharply behind him. The room was quite empty, and Algy stood in the middle of the floor feeling rather foolish.

Ten minutes passed, but Colonel Hardwicke did not return. Algy yawned, looked out of the window, and wondered if his mother would be very much vexed at his being so late. He was dreadfully hungry, too. When quite a long time had passed, Algy thought he would go and look for a servant to tell Colonel Hardwicke that he could not wait any longer; but when he tried to turn the handle of the door, he started as if it had been red hot. The door was locked!

Algy turned first red, and then white. He had always considered himself very brave, but now he felt a horrible desire to cry; he was a prisoner in the house of this savage-looking old man.

"Oh, why did papa ever send me?" he thought, twisting his fingers miserably, as all kinds of stories of brigands, kidnappers, and robber-chiefs began to trouble his mind.

He crouched down in the window corner, growing more and more frightened as the day wore on, and no one came to him in his hungry loneliness. The monster meant to starve him, that was clear. Now and then he felt a sort of melancholy pride in reflecting how self-reproachful his father would feel at having sent him into such danger, but at last he could do nothing but cry.

He nearly screamed with joy when, after what seemed ages, he heard voices on the stairs—anything was better than this solitary misery.

The door opened, and there were his father and the monster, the best friends possible.

"My dear boy," said his father, "I am afraid you have been very hungry and lonely, but—and there was a suspicious sound of laughter in his voice—"it is your own fault."

"My own fault, papa?" and Algy glared at the old gentleman.

The latter smiled a grim smile. "You see my orders," and he handed Algy a paper.

Algy grew scarlet as he read: "Please keep Tom carefully locked up until I call for him; it is better not to give him food." He had given his father's message to Wotton about his new setter to Colonel Hardwicke, instead of the letter intended for

him. He hung his head, too much ashamed to say he was sorry.

"There, my boy, we will say no more about it," said Mr. Otway kindly. "You will be a more careful messenger in the future."

"I'll try," murmured Algy, more thoroughly humbled than he had ever been in his life, and the last straw was when Colonel Hardwicke said gravely:

"Don't you think Tom may have some food now?"—*Canadian Churchman.*

The Bumble-Bee

THIS chunky, hairy, noisy fellow is king of the cold. He stays with us summer and winter, and is said to prefer the Arctic region to the tropics. I do not doubt this, for he will sleep out-of-doors any cold night of spring or fall without asking for an extra blanket. Indeed, he is homeless for nine or ten months of the year, lodging wherever night overtakes him, on a blossom, a leaf, and even upon the ground. If he has any choice in the matter, I think he prefers the thistle, where the spines are thickest. Perhaps he is aware that these stingers will guard him from the skunk and the snake, while his own are in a body stiffened by cold and drowsy with sleep.

There are three kinds of bumble-bees reared in a nest: queens, drones, and workers. The queens alone survive the winter. They apparently spend the first few weeks of spring waiting for red-clover to bloom, the first blossom of which is the signal for nest building. Before this they visit the willows, hum a soft bass about the lilacs, thrust their long tongues into the honey-suckles, and grow fat at the exhaustless honey-jars of the waterleaf, and then the play-day ends and labor begins.

Nest building with them does not mean nest construction. One bee alone could not well do that; besides she is in a big, bustling hurry now; she has actually seen a clover blossom. Out and in among the dead, matted grasses of last year's growth she goes, hunting perhaps for the abandoned nest of a field-mouse. It will be remembered that these little animals build upon the surface of the ground soft nests of grasses, in which

they winter. From these they have runways leading in different directions. The bee goes down into the dead grass, scrambling on as best she may, until she finds one of these runways, following it up to the nest. If it is occupied, she goes elsewhere; if not, the mouse nest straightway becomes a bee's nest, and the little creature begins her preparations for housekeeping.

She now collects a mass of pollen in which to deposit an egg. As the bee hatches and the baby-bee grows she keeps this mass moistened with honey, and he helps himself, eating out a cavity larger than a white bean. In this he spins a complete cocoon. When this is done he takes a long nap, in which he changes from a grub into a bumble-bee, with wings and legs. Meantime the parent removes the thin coating of pollen from the upper half of the cocoon, and apparently spreads a yellow secretion, or varnish, upon it, as if to keep out moisture. She is also now busy collecting more pollen and laying eggs in it, and constructing a rude cell or two in which to place honey, as if for a rainy day. The first bees that hatch are worker-bees, and at this time are downy, pale, and baby-like in appearance, and behavior. In later summer, queens and drones are raised.—*St. Nicholas.*

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Finance and Commerce

The repeated statements of the evidences of prosperity would be monotonous if their sameness did not constitute a story all are glad to hear. In every department of production and exchange an increasing activity is reported, and in almost all instances conditions are most satisfactory. Bank clearings are beyond all precedents, likewise bank deposits, and money continues easy at all banking centres. In Wall street, even where transactions reach the sum of one million shares of stock daily, and prices have steadily advanced and banks are disposed to make only safe and conservative loans, there is no tendency towards stringency, and the rate for call money remains at 2 and $\frac{1}{2}$ per cent. It is now unmistakably known that the United States banks are large loaners of funds to Europe, where business conditions are less satisfactory and interest rates are higher.

In the iron and steel trade prices are advancing, in many manufactured products, rapidly. Production is increasing, while stocks are decreasing. Australian and European orders are in the market. The demand for structural iron is very large, and generally speaking, ahead of the production capacity. Tin plate is also advancing in price. Raw cotton is holding the gain it recently made in price, while fabrics are again higher. Export demand for cotton is large. Wheat gained one cent during the week. The offerings by farmers are not large, considering the size of the crop, while European demand continues good. Clearancy for last week from the Atlantic ports were 4½ millions of wheat and flour, with about a million from the Pacific Coast. Stocks can hardly be said to be accumulating, while the visible supply is now the smallest at this season in many years. Corn has held its own in price. Receipts at primary markets have increased somewhat as a result of the sharp December advance. Stocks are increasing somewhat, due partially to the inability of East bound roads to supply cars. At the sea board and Gulf ports the export demand is good, and clearancy last week were about 3½ millions. The United States are supplying about 57 of the wheat and corn imports of Europe at the present time. Hog products continue fairly steady in price. The packing is very large, and although the cash demand is good, stocks are accumulating, as is usual at this season. The volume of speculative buying is fairly good, both in quality and quantity. Packers generally are believers in ultimately higher prices.

Even the complexion of the real estate market is brightening. In New York City a "decided change for the better" is reported. In Chicago a "distinct progress is now observable." As might be expected, the first symptom is an improvement in rents in the business heart of the city. New firms are being established and old firms are enlarging. This creates the first symptom of a better inquiry. People are looking up investments in real estate. Other Western cities also report similar conditions. A better feeling prevails.

Financial conditions in Berlin and Paris are still unsatisfactory, and from the latter city political rumors at times reach the sensational. Of course it is within the range of possibilities that serious financial trouble there might embarrass the present buoyancy of Wall street. It is not likely, but being the only cloud in sight, will bear watching.

Coffee Consumption

More coffee and less tea, or a substitution of coffee for tea, seems to be the rule with the American people just now. The figures of the

Treasury Bureau of Statistics show that the coffee importation of the past year has been the heaviest in the history of the country, and the tea importation the lightest in many years. The importation of coffee in the calendar year 1897 was over 800,000,000 pounds, and the 1898 figures will be about the same as those of 1897. In no earlier year were the importations ever as much as 700,000,000 pounds. This is a larger amount of coffee for each individual than was ever before consumed in the country, the per capita consumption being about eleven pounds annually while no earlier year showed a per capita consumption of as much as ten pounds. Reduced to tons, the total for the year 1898 would be 400,000 tons, requiring for its transportation 27,000 cars, which, if grouped in a single train, would nearly reach from New York to Baltimore. The United States is by far the largest coffee consuming country in the world, our own consumption being nearly double that of all Europe, and practically half of the coffee produced in the world. In only two countries, Holland and Denmark, is the per capita consumption larger than that of the United States, that of Holland being 23 pounds per capita, and of Denmark 15 pounds against 11 pounds per capita in the United States, 5½ pounds in Germany, 3½ in France, and less than one pound per capita in Great Britain.

These figures are interesting in view of the fact that coffee can be successfully grown in all of the islands which are just coming into closer relation with the United States. It is now the largest article of export from Porto Rico, and the production there can be greatly increased, since a very large proportion of the island is capable of producing coffee, which grows most successfully on the highlands and mountain sides. In parts of Cuba conditions are similar, and at one time the coffee production of that island amounted to nearly 100,000,000 pounds annually, though after the introduction of the sugar industry, it practically disappeared, sugar growing being more profitable. In Hawaii coffee is being successfully grown, and the area there can be materially increased, and the same is true of the Philippines.

One important point regarding the business end of the coffee production problem as relates to those islands, is found in the fact that the principal coffee producing countries of the world place an export tax of 12½ per cent. on coffee leaving their ports, thus giving a decided advantage to those producing coffee in localities where no export tax is imposed. An average of over \$80,000,000 a year has been sent out of the United States in the purchase of coffee since 1893, and while the amount in the last year is less than this average because of the exceedingly low price, the total is sufficient to indicate that a marked advantage to the country would result, if this sum annually expended for coffee could be paid to its own citizens, either in person or represented by their capital if invested in this industry in those islands.

Tea importations, as already indicated, will be unusually light during the year just ending, and the withdrawal of tea from warehouse for actual consumption will be very much less than the actual importations. The total importations of tea for the calendar year will be about 68,000,000 pounds, while in past years they have ranged upwards of 90,000,000, those of the fiscal year 1897 being 112,000,000 pounds.

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Whenever the top soil has the appearance of becoming dry, wet it thoroughly (in winter with tepid water), every part of the soil being thoroughly soaked. The space from the soil to the top of the pot, should be filled with water, then drain well before returning to the saucer. Do not entertain the idea of many amateur florists, that any plant, no matter how much it likes moisture, should be allowed to continually stand in water, as this will tend to rot off the fine feeding roots, stop the growth, and eventually kill the plant. While in summer the wetting process will be necessary each day, in winter every other day will suffice.

Show now and then dry up, clip it off carefully, and the entire plant collapse, as is sometimes the case, from lack of proper care, do not put down cellar until spring," and then as usually does it not show any signs of life. It would have about the same effect on the tender, heat-loving plant as to remove a frail infant to quarters where warmth and nourishment were unknown. Instead, cut off the entire top, give a warm, light place, and the desired result will soon follow—first, the tiny pink, threadlike shoots, which presently expand into a beautiful new frond. They will make their appearance in quick succession, soon producing a wealth of fairylike foliage that can but delight the heart of any flower lover. Another beautiful plant that well rivals the fern in daintiness, is the asparagus, *Plumosus* (not *Tenuissimus*), which is a grand variety, but inclined to twine and grow upward as smilax.—*Good Housekeeping*.

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