

The Living Church

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



The Rt. Rev. Wm. H. Moreland,
Bishop of Sacramento.

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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, FEBRUARY 4, 1899

ENGLAND IS ALARMED, ACCORDING TO press dispatches, over the startling decrease in British exports, and corresponding increase in imports, as shown by reports of the past year, and radical plans are being considered for stopping what is termed the "impending ruin of British trade." It is not believed that existing conditions imply the inability of Great Britain to compete in the open markets of the world, but rather that they are due to the action and influence of trade organizations in a matter which labor in the United States leaves alone—namely, the amount of work which members are allowed to perform during working hours. For example, owing to a union rule forbidding the workman to work at more than quarter speed, it costs twice as much to make a bolt or screw in Birmingham, as it does in Pennsylvania. This same system applies to the majority of branches of British trades unionism. Although great industrial activity prevails in England at the present time, owing principally to the termination of the long engineers' strike, it is probable the time is not far distant when the question of adjusting the industrial condition must be met. The remarkable strength and recuperative powers of British trades unions are shown by the fact that the treasury, which a little more than a year ago was greatly in debt owing to the great engineers' strike, now contains a cash balance exceeding \$1,000,000, and the society is said to be in fit condition, both numerically and financially, to take the initiative in another struggle with employers, should occasion demand.

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AN APPEAL HAS BEEN PREPARED BY the executive officers of the missionary societies of the Episcopal Church, and Baptist, Congregational, Methodist, Presbyterian, and Reformed denominations, memorializing the House of Representatives against the seating of Brigham H. Roberts, of Utah, as a member of the Fifty-sixth Congress, or if his election be legally held valid, that he be expelled. The memorial is based on the grounds that Roberts is an avowed polygamist, having three wives, all of whom he has married since the passage of the Edmunds anti-polygamy law of 1882, or since the Congressional law of 1862; that Roberts being found guilty of living with plural wives was convicted May 1st, 1889, and served a term of imprisonment prior to the amnesty proclamations of President Harrison and President Cleveland; that part of the penalty for living with plural wives as prescribed by the Edmunds law of 1882, and the Edmunds-Tucker law of 1887, is disqualification to vote or hold office as an American citizen; that Roberts has not complied with the conditions of either amnesty proclamation. The memorial states that "the leaders of the Mormon Church, including the president of said Church, in December, 1891, made a solemn pledge that old polygamous relations should cease, and that no new polygamous marriages should be consummated. In view of this pledge, endorsed by the Mormon people in two different conferences, Congress passed the Enabling Act, including in the same, as a condition precedent to admission, that Utah forever abolish polygamy by Constitutional enactment. The Constitutional Convention of Utah accordingly did incorporate into the Constitution a clause forever prohibiting the practice of polygamy within the bounds of the State. The said Brigham H. Roberts has been a leader in the movement to repudiate the solemn covenant which Utah made with our government; as witness his positive eachings in his recent book, 'New Witness for

God'; his defence of polygamy in 'The Improvement Era,' a journal of which he is editor; and his self-confessed polygamy since Statehood."

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THE PRESENT CONGRESS IS POWERLESS to act on the seating of Congressman-elect Roberts. The existing House passes out of existence March 4th, and it is to the next, or Fifty-sixth, Congress that petitions must be addressed to be effective. Until the new House be fully organized and ready to transact business, Roberts will be a member in good standing. Having been sworn in by the clerk, he becomes a member until the House, after taking testimony, decides upon his personal unfitness and expels him by a two-thirds vote. The Senate is different. That is a continuing body, the terms of its members overlapping in such a way that only thirty retire every two years, but the terms of all members of the present House of Representatives expire at noon on March 4th, and they can do nothing now to bind their successors. The name of Brigham H. Roberts is already on the "unofficial" list printed in the Congressional directory, and he likely will be seated. Petitions and evidence about him should be held at least until after March 4th, and if there is no special session, until after the first Monday in December, when the next House will organize. Without special session, Roberts will draw pay from March to December, if he asks for it.

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ABSOLUTE CONTROL BY TRUSTS, OF necessities and commodities, appears to breed a spirit of dissatisfaction which finds vent in legislative enactment now under consideration in several States. Within the past few years, corporations have come into existence with a capitalization far exceeding the national debt, and promoters continue to find a fruitful field for operations in any branch of industry where keen competition exists. While in numerous instances the operation of the trust idea has resulted in the lowering of prices, and consequent benefit to the general public, students find an interesting question to determine, whether the benefit of lowered prices is not more than offset by the hardship which must be borne by those whom consolidation has deprived of employment and means of subsistence. It has been shown that the invention and introduction of labor saving machinery has not proved detrimental to labor as a whole, as was predicted, and it remains to be seen if the prediction that restriction of competition will have disastrous effects, will be fulfilled. The railroad situation is an interesting question. Congress will be asked to enact a measure permitting pooling, declared to be illegal under the anti-trust law. Railroad men declare a pooling law is absolutely essential, and that it will be to the benefit of both shippers, and holders of railway stocks and bonds. Opponents of railway legislation hold that any measure calculated to legalize an agreement between roads to raise and maintain rates is not for the public good, in that, if competition be destroyed, shippers will be forced to submit to rates higher than would be necessary, were it not desired to produce dividends on excessive capitalization. The question will likely receive thorough discussion when finally brought before Congress.

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MEMBERS OF THE NEWFOUNDLAND government are powerfully interested in the treaty being negotiated between England and France. The present treaty seems to be en-

forced according to the French interpretation. Newfoundland fishermen are frequently interrupted when not interfering with the French fishermen, and their schooners driven away. They are thus deprived of a means of livelihood. Newfoundland fishery regulations cannot be enforced on the French shore, which means ultimately the depletion of the fishing grounds. The disallowance of cod traps on the treaty shore is a harsh restriction, insisted upon by the imperial authorities in the interests of the French. The French shore fishery is valueless to the French, except for the illegal baiting of the French banks fleet. The treaties refer to cod only, and not to salmon or lobsters. Lobsters are not fish, nor is tinning "drying," hence the French presumptive "right" to conduct this industry is unfounded. Apart from this, the lobster industry is being ruined for British and French alike by the non-enforcement of necessary regulations. The *modus vivendi* forced on Newfoundland sacrifices local to imperial interests. The colony does not wish to evade the carrying out of treaties, but asks that the British interpretation be held as correct.

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IT IS NOT MANY MONTHS SINCE PROFESSOR Tripler, of New York, made public demonstrations of the wonderful frigidty of liquid air, and now comes Professor Dewar, of the Royal Institution, of London, with what is termed the "final triumph of the laboratory," the liquification of hydrogen gas. The liquid is colorless and transparent, with considerable refractive power. Its density is one-fourteenth that of water, or six times less than that of the lightest liquid hitherto known. A little ball cooled in it and exposed to the air was first covered with a coating of solid air, and then began to drip liquid air. A piece of cotton wool soaked in it appeared to be magnetic, but the liquid itself, Professor Dewar is satisfied, is not magnetic. This phenomenon must therefore be due to the cotton wool being immediately filled with solid oxygen, which is highly magnetic. Professor Dewar explained how vacuums of high tenacity were easily obtained by immersing a closed tube in liquid hydrogen. The air in the tube was immediately solidified, and if the tube was so arranged that the portion containing the accumulation of solid air could be sealed up the other part had, according to Sir William Crooke's calculation, a pressure amounting to only one-ten-millionth of atmosphere. With vacuum vessels for use with hydrogen, it was therefore not necessary to pump out air; it was only needful to put liquid hydrogen in a double-walled vessel, and it made its own vacuum by solidifying the air between the two walls.

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GENERAL MAXIMO GOMEZ IS RETARDING plans which bid fair to result in settling one of Cuba's questions, the disbandment of the Cuban army. In accordance with a proposition emanating from the Cuban assembly, it had been virtually arranged to distribute \$3,000,000 to the troops, in lieu of their surrendering arms and pledging their allegiance to the present government. This plan was heartily endorsed by the late General Garcia, but is now discouraged by General Gomez, who has raised the price of disbandment, and now claims pay for his soldiers, said to number about 40,000, on the same scale as though they had been in service of the United States. He asks that this government guarantee Cuban bonds to an amount approximating \$57,000,000. His proposition is considered somewhat ridiculous.

The News of the Church

The Consecration of the Rev. Dr. Edsall

No more orderly, dignified, and imposing service has been held in a Chicago church than that pertaining to the consecration of Dr. Samuel Cook Edsall, in St. Peter's, on the Feast of the Conversion of St. Paul, to be Missionary Bishop of the jurisdiction of North Dakota. The procession, under the direction of the master of ceremonies, the Rev. F. W. Keator, moved shortly after the appointed hour, 10:30 A. M., from the hall of the parish house; it included, besides the crucifer, choir, and clergy of this diocese and North Dakota, the following named Bishops: John Hazan White, Charles Reuben Hale, Isaac Lea Nicholson, Mahlon N. Gilbert, William D. Walker, Leigh Richmond Brewer, Geo. Franklin Seymour, and William Edward McLaren, each preceded by his chaplain, the Bishop of Chicago having his pastoral staff carried by the Rev. W. C. De Witt. Bishop W. C. Doane's processional hymn (No. 311) was twice repeated before all were seated.

Psalm xxvi. was sung as an introit, after which the Bishop of Chicago, celebrant, proceeded with the order of Holy Communion, the Bishop of Milwaukee reading the Epistle, and the Bishop-coadjutor of Minnesota, the Gospel. The Nicene Creed was sung as found in Gounod's *Messe Solennelle*. The Bishop of Indiana preached from Rev. ii: 8-10; the concluding portion, his address to the candidate, being very impressive, both in language and delivery. After Hymn 288 the elected Bishop, vested with rochet, was presented to the presiding consecrator, Bishop McLaren, by the Bishops of Springfield and Western New York; the former also read the certificate of nomination by the House of Bishops, and of election by the House of Deputies; the latter following with the commission of the consecrators. The promise of conformity having been duly made by the Bishop-elect, the presiding Bishop moved the congregation to prayer, and the Litany, with the special suffrages, was said at the fald-stool by the Rev. Anton T. Gesner, rector of St. Paul's, Grand Forks, and secretary of the Standing Committee of North Dakota.

During the retirement of the Bishop elect to be vested in his other episcopal habiliments, the choir sang the anthem, "How lovely are the messengers," from Mendelssohn's oratorio of St. Paul. On re-entering, the Bishop-elect knelt at the altar rails while the *Veni Creator Spiritus* was sung over him, all present who could sing taking alternate verses with the presiding Bishop, the richness of whose voice added much to the dignity of his venerable appearance. The consecration followed, the Bishops present joining in the imposition of hands. The Bishop of Chicago put round Bishop Edsall's neck the chain carrying a solid gold pectoral cross, the gift of St. Peter's wardens and vestry, and on his finger, the episcopal ring, from the clergy. An offering of \$360 was asked for the purchase of a schoolhouse, to be used for a church, at Walhalla, N. D. The amount actually given was \$435. While the offering was being taken, the choir sang very effectively, the *Inflammatus* from Rossini's *Stabat Mater*, "When Thou comest to Thy judgment, Lord." At the presentation of the alms, the doxology was sung. In the Communion Office, the *Sanctus*, from Gounod's Mass, was gloriously rendered by the choir. After the prayer of consecration was sung the hymn, "O Saving Victim, opening wide." Only the Bishops, the family of the newly consecrated, and some of the representatives from North Dakota, received, the other clergy and communicants in the congregation having attended the earlier Celebrations. After the *Gloria in Excelstis*, *Nunc Dimittis*, and the Apostolic Blessing, the recessional hymn, 183, was sung as the procession returned to the parish house.

Through the thoughtful consideration of the pew holders, tickets of admission were sent to

representatives (generally two) of every parish in the diocese, though many of those holding tickets could not be seated. The nicety of the arrangements, the exactness of execution, and the excellence of the music, were subjects of commendatory remark on all sides. Too much credit cannot be bestowed upon the choir-master, Mr. Kilmer F. Thomas, of St. Peter's, and vested choir of 50 voices, for their painstaking preparation, proven by the thoroughness and correctness with which they rendered all the parts of a service extending considerably over two hours.

Immediately after the service, the Bishops and clergy were entertained at the residence of Mr. H. B. and Mrs. Butler, 1920 Wellington st. Among the visitors were to be seen Archdeacon Taylor, of Springfield; Dr. Leffingwell, of Knoxville (Quincy diocese); Dr. W. F. Pierce, of Gambier, Ohio; Rev. Messrs. F. W. White, of Colorado; C. N. Moller, of St. Louis; W. P. Law and J. N. McCormick, of Grand Rapids, Mich., and A. T. Gesner, of North Dakota. During the day, Bishop Walker, now of Western New York, but Dr. Edsall's predecessor in the missionary jurisdiction, handed over to his successor \$8,000 in trust funds belonging to North Dakota.

In the evening, the parish house of St. Peter's was crowded by the parishioners attending the reception, which gave them an opportunity of paying their last public respects to Mrs. Edsall and their retiring pastor. It was gratifying to see in the large assembly the lay representatives of North Dakota, Gen. Alexander Hughes, of Bismarck, accompanied by his wife; Hon. S. B. Russell (registrar), of Jamestown, and Col. Amasa P. Peake (treasurer), of Valley City. These were also present at the St. Luke's Hospital opening on Thursday afternoon, and at the evening reception at the "Metropole;" and were very hearty in promising their Bishop a cordial welcome on his arrival at Fargo, the see city, for which Bishop Edsall expected to leave on Tuesday of this week; his family following a couple of months later.

The First Episcopal Consecration in California

For the first time in the history of the American Church, a bishop has been consecrated west of Omaha, Neb. The occasion was the consecration of the Rt. Rev. W. H. Moreland as Bishop of the district of Sacramento.

The service took place in St. Luke's church, San Francisco, on Jan. 25th, on the Feast of the Conversion of St. Paul, beginning with a celebration of the Holy Communion at 7:30. The Bishop of Los Angeles was celebrant, assisted by the Rev. W. C. Shaw, assistant of St. Luke's. Morning Prayer was said at 9:30, at St. Paul's church, San Francisco, by the Rev. Prof. J. O. Lincoln, of the Church Divinity School, San Mateo, assisted by the Rev. J. T. Shurtleff, secretary of the convocation of Sacramento.

The consecration service proper began at St. Luke's church at 11 o'clock. The procession was headed by the vested choir, followed by the students, the Church Divinity School, and 119 clergy, comprising 16 from the diocese of California, and others from Olympia, Oregon, Salt Lake, Los Angeles, and Sacramento. The Rev. Charles L. Mill, deputy registrar of Sacramento, read the commission to consecrate from the Presiding Bishop, and the certificate of election was read by the Rev. John Partridge, president of the Standing Committee of the district of Sacramento. The consecrators were the Rt. Rev. Wm. Ford Nichols, D.D., Bishop of California; the Rt. Rev. Abiel Leonard, D.D., Bishop of Salt Lake, and the Rt. Rev. John Mills Kendrick, D. D., Bishop of New Mexico and Arizona. The consecrators were the Lord Bishop of Columbia, the Rt. Rev. Wm. Wilcox Perrin, D.D.; the Rt. Rev. Joseph Horsfall Johnson, D.D., Bishop of Los Angeles, and the Rt. Rev. Wm. Morris

Barker, D.D., Bishop of Olympia. The elected Bishop was presented by the Bishop of Los Angeles and the Bishop of Olympia. The Holy Orthodox Eastern Church was represented by the Rt. Rev. Tikhon, Bishop of Alaska and the Aleutian Islands, accompanied by four attendant priests. The attending presbyters to Bishop Moreland were the Very Rev. Edgar J. Lion, dean of convocation, San Francisco, and the Rev. Wm. Carson Shaw. The Rt. Rev. Wm. M. Barker preached a very forceful and eloquent sermon.

No priest of the Church was ever called to the episcopate under clearer indications of a Divine call than the new Bishop of Sacramento; elected unanimously by the House of Bishops, confirmed without a dissenting voice in the Lower House, and accepted without one dissenting voice by the whole body of the California and Sacramento clergy. The emphatic protest of all his parishioners was still more confirmatory of the wisdom of the General Convention in its selection.

Bishop Moreland was the recipient of many beautiful presents from his parishioners and friends; among them were a pectoral cross set with a diamond, from the Daughters of the King of his own parish; a solid gold St. Andrew's button, from the Brotherhood of St. Andrew; a solid silver Communion set, from the clergy of California; all the appointments of his own private chapel, and two complete sets of robes, from all his parishioners.

Bishop Moreland enters upon the work of his diocese with the devout and earnest prayers of all, that God would give grace to sustain him in the high office to which the great Head of the Church in His infinite wisdom has called him.

Diocese of New York

Churchmen's Association

At the last meeting, the object of the paper read was "What our Church is doing to mould the spiritual life of the American people by her traditional methods, in their present development." It was read by the Rev. James E. Freeman, of Yonkers, N. Y.

A Home for Sisters

The Sisters of St. Mary are planning to build an infirmary for the care of aged and out-worn members of their order. The associates are co-operating to secure money to meet this expense. As Sisters become enfeebled by toil and years, it is hoped thus to provide needed shelter for their last days.

Archdeaconry of Westchester

It held its January meeting in the chantry of Grace church. In the absence of the Ven. Archdeacon Van Kleeck, D.D., who is traveling in Italy for his health, Bishop Potter presided. Reports of missionary progress were presented. Bishop Potter entertained the delegates at lunch at the Hotel St. Denis.

The Study of Missions

The Woman's Auxiliary of the diocese has arranged a course of studies on the subject of missions, which began at the Church Missions House, Feb. 1st. The course is in charge of Miss Jarvis, on the general theme, "From the Apostles to the Reformation," and is open to purchasers of course or single tickets, to defray the expense.

Church Periodical Club

At a meeting at the Church Missions House, Jan. 18th, Mrs. Ware, of Dakota, spoke of the society's good work in the West. The Rev. Dr. Edward H. Krans made an address upon the need of such work as the club is doing, to aid in counteracting the influence of literature that was damaging, and which is being circulated and read so widely.

Sunday Observance

At the parish house of St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, there was held on Jan. 30th a meeting, under the

auspices of the West-side Sunday Closing Association and the St. Michael's chapter of the Church Association for the Improvement of the Conditions of Labor. The rector presided. A report on Sunday observance in this region was read by Mr. E. L. Gridley, of the Sunday Closing Association.

In Honor of Dean Hodges

The New York alumni of the Episcopal Theological Seminary at Cambridge, Mass., have just given a dinner at the University Club in honor of Dean Hodges. Two of the trustees, Messrs. Robert Treat Paine and Edward L. Davis, made addresses, as also Bishop Potter, the Rev. Drs. Wm. R. Huntington, and J. Lewis Parks, Judge Howland, and Mr. Anson Phelps Stokes. A movement is on foot to interest New Yorkers financially in the enlargement of the school and its working force.

Girls' Friendly Society

At the last meeting of the Inter Diocesan Conference of the Girls' Friendly Society, held at the Church Missions House, there was a large attendance from different parts of the country. The subject of immigration work was discussed in a paper read by Mrs. J. S. Day, and the general theme of how to bring literature into beneficial association with the girls, was discussed by Miss Helen Dames Brown, Miss Annie Ware Winsor, Mrs. Archibald Sessions, Mrs. H. C. Bolton, and others. General discussion of the affairs of the society followed.

A Summer School

The trustees of Columbia University have decided to establish a summer school in and after the summer of 1900, if a popular desire is evinced sufficient to warrant the action. The information already received indicates that the school is sure of a large attendance from the first. It is intended that the curriculum shall embrace a wide range of liberal and scientific instruction, and the course will be arranged with special reference to the promoting of higher education for teachers. It is hoped thus to promote indirectly the bettering of school work for the masses.

The Church Club Dinner

At the 12th annual dinner of the Church Club, there was a large attendance, much enthusiasm being manifested. President Cole presided. The after-dinner speaking was exceptionally happy. Bishop Potter came first, and was followed by Bishop Lawrence, of Massachusetts. Captain Alfred T. Mahan, of the navy, gave a stirring address on individuality as an Anglo-Saxon characteristic. Dean Hodges, of the Cambridge Divinity School, Mr. Silas McBee, vice-president of the Brotherhood of St. Andrew, and General Wilson followed, and the last speaker, was the Ven. Archdeacon Tiffany, D. D.

Death of Dr. Fairbairn

The late president of St. Stephen's College, the Rev. Robert Brinckerhoff Fairbairn, D. D., LL. D., died Jan. 27th. He was born in this city in May, 1818; studied for awhile in Bristol College, Pennsylvania, and graduated at Washington, now Trinity, College, Hartford, Conn., in 1840. He graduated from the General Theological Seminary in 1843. After varied parochial duties, he became principal of Catskill Academy. Ten years later he entered the faculty of St. Stephen's College as professor of mathematics. Eventually he became the head of the college under the title of warden. His administration for nearly 30 years was progressive. He raised the college to a high rank in scholarly status, and made it one of the recognized colleges of the Church in the United States, particularly with reference to the preparation of candidates for Holy Orders, in the pre-theological studies. Large numbers of the priests of the Church are directly indebted to him for their preparation, and for their stimulation for Holy Orders. Almost all of the alumni of this college have entered the priesthood. Dr. Fairbairn was tireless in raising the funds needed for the erection of new buildings, and the endowment of St. Stephen's, among the notable additions

of his time being the new dormitories and the Hoffman Library. In 1864 his *alma mater*, Trinity College, conferred upon him the honorary degree of doctor of divinity; in 1876 Delaware College gave him the honorary degree of doctor of laws, a degree which was also awarded him in 1887 by Columbia University. He was the author of published sermons, and other works. Within a few days of his death the trustees of the college passed resolutions commendatory of his long and faithful administration of the college on his retirement from the active presidency of the institution.

A parlor gathering has just been held at the residence of Bishop Potter, in the interests of colored mission work at the South. Mrs. Henry C. Potter acted as hostess. Addresses were made by Bishop Cheshire, of North Carolina, and the Rev. A. B. Hunter, of St. Augustine's School, N. C.

Mr. Alfred Collett, of Oxford, began on St. Paul's Eve, at the Church Club, a series of five lectures on "Cathedrals of England, and the University of Oxford," for the benefit of the Infirmary Fund of the Sisterhood of the Order of St. Mary. The lectures are illustrated.

A parishioner of St. Agnes' chapel is about to put up a moderate edifice of wood for the new mission at Prospect ave. and 156th st., which is to have the name of St. Margaret's church.

At the church of the Incarnation, the Rev. Dr. Grosvenor, rector, a special meeting has just been held in the interest of the Barnham Industrial School. Addresses were made by the Rev. Dr. Arthur B. Lawrence, of Stockbridge, Mass., and Hon. Joseph H. Choate, the newly appointed Ambassador to England.

Diocese of Pennsylvania

Death of an Aged Churchman

George W. Rhawn, the oldest vestryman and parishioner of Trinity church, Oxford, died of pneumonia on the 21st ult., in the 91st year of his age. He was for many years one of the lay deputies from that parish to the the diocesan convention.

A New Suburban Church

St. Paul's memorial church of Overbrook is the name of the new edifice now in course of construction in that suburb. It is the gift of Mrs. William M. Simpson, as a memorial of her husband; is to cost \$25,000, and when completed will be one of the most beautiful in that section of the city. Up to this time the Church work has been carried on as a mission, the congregation worshipping in a schoolhouse.

Church of the Ascension, Philadelphia

A great improvement has recently been made at this church, the Rev. G. Woolsey Hodge, rector, in the tiling of the aisles. There are six services at this church every Sunday from October to June. Among the gifts received during the past year are two large memorial cross tablets for the exterior of the church, giving hours of service, etc.; 14 oak frames for stations of the cross; a cassock and fine linen alb with lace sleeves for the rector, and a white Eucharistic stole embroidered in silver for the assistant minister.

Death of Dr. J. C. Rice

After several weeks of severe illness, Dr. John Calvin Rice, president of the Cheltenham Military Academy, died on the 24th ult., aged 43 years. He was a graduate of Wooster University, Ohio. He succeeded, in 1889, the late Rev. Samuel Clements, founder of the school, and greatly increased its facilities. The Burial Office was said on Friday, 27th ult., at St. Paul's church, by the Rev. J. Thompson Cole, assisted by the Rev. Messrs. A. J. P. McClure and E. W. Appleton, D. D.

Parish Anniversaries

The 7th anniversary of the consecration of the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, was observed on the 3rd Sunday after the Epiphany. In the

morning, the rector preached, and at Evensong, Bishop Coleman delivered the sermon before the parish organizations at their annual meeting, his subject being "Working together with God." The receipts of the various guilds during the year amounted to \$1,012.44, and the expenditures, \$940.25. Special offerings were presented during the day for a parish endowment fund, which now aggregates \$150.

The 40th anniversary of the founding of St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, was duly observed on St. Timothy's Day, Jan 24th. On the Sunday within the octave, 29th ult., Archdeacon Brady preached in the morning, and the Rev. R. H. Nelson addressed the several parish guilds at Evensong.

Uniform Sunday School Lessons

The semi-annual meeting of the Joint Diocesan Committee met on Thursday, 26th ult., in the Church House, to prepare a scheme of lessons for Trinity-tide, 1900, on leading events in the Old Testament, from the Creation to the death of Joseph (Book of Genesis). The Rev. G. W. Shiun, D.D., of Newton, Mass., presided. There were present, 14 clerical members from eight dioceses, and three laymen, representing two dioceses. Various resolutions were adopted, among them one expressing appreciation of the action of the General Convention, sitting as a board of missions, in constituting the Sunday schools of the Church as the Sunday school auxiliary to the Board of Missions. At the afternoon session, George C. Thomas was in the chair.

A Rector for Holy Trinity Church

At a meeting of the vestry of Holy Trinity church, Philadelphia, held on the 23rd ult., a call was sent to the Rev. Floyd W. Tomkins, of Grace church, Providence, R. I., who has just sent his resignation to his own vestry, to take effect on March 1st. He has accepted the call to Holy Trinity, and expects to assume the rectorship, March 5th. Floyd Williams Tomkins, Jr., was born in New York City in 1850, and graduated from the General Theological Seminary in 1875. After seven years in the missionary field of the West, and two years as rector of St. James' church, Keene, N. H., he was successively rector of Calvary chapel, New York City; Christ church, Hartford, Conn.; St. James' church, Chicago, and Grace church, Providence, R. I.

Death of an Aged Priest

The Rev. William R. Babcock, D.D., a retired priest of the diocese of Massachusetts, entered into life eternal on Sunday, Jan. 22d, after a long illness. He was born near Boston Head, R. I., Mar. 28, 1814, and was a graduate of Brown University, and of the General Theological Seminary, New York. His first pastoral charge was at Gardiner, Me., and subsequently he was a rector at Natchez, Miss., and Jamaica Plain, Mass. In 1860, on account of ill health, he was obliged to resign all active duty; but since that period, when physically able, he interested himself in Church work, though never having a regular charge. His later years were passed in Rhode Island, until a short time ago when he went to Philadelphia, where he died. He leaves one daughter, Mrs. Poland, widow of General J. S. Poland, and three grandchildren. His remains were interred at Westervly, R. I., on the 24th ult.

Progress of a New Mission

The new mission at Pelham, which was only inaugurated a few weeks ago, is making such progress as to justify the committee in requesting the Bishop to appoint a priest to take charge. When this is done, the plans for a new church edifice will probably be taken up without delay. The mission is intended to provide Church services for the residents of north-western Germantown, including Pelham, and a large section beyond the Pennsylvania R. R., a majority of whom are Church people, and many of them quite wealthy. The services are now being held in a rented private house, which has been properly fitted up for the purpose, and which has a seating capacity of from 80 to 100, all the sittings being occupied at every service. There is also

a Sunday school, with 70 children in attendance. A lot of ground, 100 x 150 feet, has been donated by the Drexel estate for the site of the proposed church, and immediately adjoins the house now in use. Archdeacon Brady superintends the services, and officiates there frequently himself, on Sundays and on Friday evenings.

Woman's Auxiliary

The parish house of Holy Trinity church was crowded on Thursday afternoon, 26th ult., on the occasion of the Epiphany meeting. The Rev. John Dows Hills presided. The Rev. J. Lindsay Patton, of Japan, described the methods of missionary work, past and present. Formerly, the attempt was made to influence the people by public preaching. The ground floor of the mission house opened on the street, and the missionary made his appeals to the people in that public way. Since 1890, however, the personal house-to-house plan of extending the Faith has largely supplanted it. In order to make this effective, women are urgently needed, as the men can not directly reach the women who exert a much greater influence than the men in determining the faith of the family. Miss M. C. Huntingdon, of China, was the next speaker, and described the intense misery and degradation of that vast empire. It is, however, at the present time being opened as never before, by the construction of railroads and other appliances of civilization to Christianity, and the need of workers, especially women, is very great. Bishop L. L. Kinsolving, of Brazil, made an earnest appeal for his portion of the missionary field. There were thousands of houses closed to the access of Roman Catholic clergy; in one city numbering 160,000 inhabitants, that Church has but 160 communicants.

Missionary Loan Exhibition

Under the auspices of the Bishop and clergy, the Church Club, the Divinity School, the Sunday School Association, and the Brotherhood of St. Andrew, this exhibition was opened at 3 P. M., on Monday, 23d ult., in the Church House. The attendance was large. Much taste was displayed in the arrangement of the various courts in the assembly and other rooms. At the hour of opening, a service was conducted by Bishop Whitaker, who also made an address. He hoped a deeper interest would be manifested by every one in the diocese in regard to missions. During the afternoon there were talks in the Indian court by Miss Sybil Carter, and in the Japanese court by Mrs. J. Lindsay Patton, from Japan, also a lecture on Japan by the Rev. J. Thompson Cole. In the lecture room in the evening, there were talks on work in Cuba by the Rev. Dr. W. Dudley Powers, and in the Chinese court by Mrs. Twing, honorary secretary of the Woman's Auxiliary, illustrated lectures on Alaska, by Prof. Sheldon Jackson, and on Brazil, by the Rev. J. G. Meem. Tuesday, Bishop Coleman, of Delaware, after prayers, delivered the address, his topic being "A crusade for Christianity." There was also a talk by Mrs. Twing on "Alms bags of United Offerings"; talks in the Brazilian and Egyptian courts, and a lecture on Brazil by Bishop Kinsolving. In the evening there was a talk in the Mexican court by the Rev. H. F. Fuller, with lectures on Japan by the Rev. J. Lindsay Patton, and on China by the Rev. Frederick Poole. The largest attendance was on the closing day, Wednesday, 25th ult. At 3 P. M., after a brief devotional service, Bishop Hare, of South Dakota, made an address. There were talks and lectures during the afternoon in the African court, by the Rt. Rev. Dr. Penick, formerly Bishop of Liberia; in the Indian court by Bishop Hare; in the Alaskan court by the Rev. W. S. Baer; on China by Miss M. C. Huntingdon. In the evening a lecture on Brazil was given, and about 10 P. M., a closing thanksgiving service. The curios on exhibition were numerous, and many of them costly. In the Indian exhibit was a belt of fine bead work, wrought by an Indian woman of the White Earth reservation, who walked 100 miles to lay it on the altar. The Indian department occupied two entire rooms, in one of which there was an exhibition of lacemaking by Indian

women. In all the courts, the attendants wore the native dress of their respective countries. There was an interesting collection of Bibles and Prayer Books, translated into the languages of all those countries where the Church has missions; also a collection of missionary periodicals. From Africa there was a throne used by a native king, and a Moorish lady's costume. As a whole, the exhibition was a pronounced success. It was attended by at least five thousand people, and the sum of \$425 was realized from contributions to the missionary boxes.

The midwinter re-union of the alumni of the Philadelphia Divinity School, was held on Friday, 27th ult., at the Church House, the Rev. H. A. F. Hoyt presiding. The Rt. Rev. L. L. Kinsolving, the new Bishop for Brazil, was one of the speakers.

The course of Bohlen lectures for 1899 is being delivered in Holy Trinity parish house, Philadelphia, by the Rev. Dr. H. S. Nash, professor of New Testament interpretation in the Episcopal Theological School, Cambridge, Mass. The lectures are delivered on Thursday and Friday evenings, Jan. 26th, 27th, Feb. 2d, 3d, 9th and 10th.

Owing to the illness of the Rev. Dr. E. Worcester who was to have preached to non-church goers at the Trocadero theatre, Philadelphia, on Sunday evening, 22d ult., a stereopticon exhibition of scenes from the life of Christ was given.

At the 127th annual meeting of the Society of the Sons of St. George, held in St. George's Hall, on the 23rd ult., the Rev. Messrs. Edward W. Appleton, D.D., and H. Richard Harris, D.D., were elected chaplains for the ensuing year.

Diocese of Chicago

The Growth of the Diocese

At the close of the meeting of laity and clergy on Monday, 23d ult., a committee of 25 was appointed to arrange details of the plans for raising this year the diocesan endowment up to \$100,000 at least. The report of the committee of three presented that day, gives some interesting facts illustrative of the extraordinary growth of the State, of Chicago, and of the Church. For instance, when Illinois was admitted to the Union as a State, Dec. 3, 1818, with a population of 50,000, all in the southern part, Chicago did not exist. In '32 there were in the hamlet five stores and 250 inhabitants. In 1834, St. James' was organized. The following year, four priests and two deacons, with four parishes and 39 communicants, constituted the diocese of Illinois. In 1875, before the division, there were 83 priests, eight deacons, and 7,199 communicants; the entire Church in Illinois contributing only \$1,265.18 to diocesan missions. Now there are 50 parishes and 44 missions; Bishop McLaren has confirmed nearly 21,000, and this diocese alone has more communicants than that; it contributed in the last conventional year, for Church purposes, a total of \$342,121; *i. e.*, parochial, \$289,395; diocesan, \$37,673; general, \$150,053. The report, after paying a splendid tribute to the personal efforts and influence of the Bishop in bringing about this enormous advance, proceeds to suggest methods by which the endowment fund may be increased, in the closing year of the century, as an offering in recognition of the 25 years of Bishop McLaren's episcopate, he having, in reply to the committee, stated "that in his judgment and that of his medical advisers, the time has arrived when his labors must be lightened as soon as the necessary financial arrangements can be made, so that the election of a Bishop-coadjutor will not be too great a burden on the diocese."

Dedication at St. Luke's Hospital

On the 26th, at 3 P. M., there was a dedication of the Elizabeth Hammond Stickney memorial addition to St. Luke's Hospital. This noble annex, to be used especially as the hospital school for training nurses, of which Miss Florence Hutcheson is the superintendent, was provided

for by the will of Mrs. Stickney, commenced in May last, and finished at a cost of over \$50,000. Mr. F. B. Peabody, for the donor's executors, Messrs. Houghteling, McConnell and Peabody, presented the deed of gift, which was accepted by Mr. Arthur Ryerson, the president of the hospital board. After a processional hymn by the nurses, Psalms ciii and cxxii were read responsively by the Rev. E. M. Stires and those present, and Bishop McLaren formally dedicated the building with prayer. An opening address had previously been made by Dr. Locke, the founder of St. Luke's, and honorary president of the Board of Trustees. After a brief address by the Rev. W. A. Richardson, a recessional hymn brought the formal exercises to a close. A reception, with refreshments, followed, nearly 1,000 invitations having been sent out by the ladies' auxiliary having this in charge. Besides the visiting Bishops who had taken part in the consecration on the previous day, many of the clergy and prominent laymen, with their wives, were present, and passed an hour in the inspection of the four-story building which has accommodations for 50 nurses; and these will have their own lecture rooms in the basement. The decorations were the gift of Mrs. F. O. Lowden, but as most of the rooms are as yet unfurnished, the trustees are looking to the friends of the institution to supply this deficiency.

Church Club Reception

In the evening, at the Metropole Hotel, after a dinner to the Bishops and Bishop-elect Morrison, the members of the Church Club gave a reception to Bishop and Mrs. Edsall. Receiving with them were Mr. and Mrs. G. McReynolds, and Bishop and Mrs. McLaren. Large numbers of the visiting Bishops and clergy, with the diocesan presbyters and representative laymen were present with their wives, the whole making up the most distinguished assemblage that the club has brought together. An orchestra played during the evening. Misses King and Earl gave vocal selections. It was a most enjoyable occasion.

The Daughters of the King

A very enthusiastic meeting of the Order of the Daughters of the King, being the 4th quarterly local assembly gathering, was held in the church of the Redeemer on Monday last. After lunch, the recently elected president, Mrs. McGregor, took the chair, and read a report of her three months' work, which inspired in the 60 or 70 present hopes of great usefulness for the Order. The Bishop sent his greetings, and regret that the inclemency of the weather prevented his attendance. Letters were read by the secretary, Miss Starr, from the rectors of the church of the Redeemer, Elgin; Christ church, Grace, Calvary, St. Ann's, and Trinity, Chicago; Trinity, Highland Park; St. Paul's, Kenwood; Christ, Winnetka; St. Mark's, Evanston; Grace, Freeport. Reports were given or read from seven of the 10 chapters in the diocesan Order. An exceedingly neat address was made by the venerable president of the flourishing chapter at Janesville, Wis., dwelling, as did most of the addresses, upon the spiritual side of the Order's great work. Short speeches were also made by the clergy present, the Rev. Messrs. Percival McIntyre, J. M. Ericsson, H. Goodman, Alf. H. Lealtad, G. W. Knapp, and T. D. Philipps. The assembly accepted the invitation to hold its next quarterly meeting at St. Alban's.

The necessary assent to the election of Dr. Theodore N. Morrison having been given almost unanimously by the Bishops and Standing Committees, his consecration as third Bishop of Iowa will take place on Wednesday, Feb. 22nd.

The Rev. B. F. Matrau has left for Jacksonville, Fla., for several months' vacation, rendered necessary by the state of his health. He preached a farewell sermon on Sunday last, and leaves the Rev. G. Wright in charge of St. Bartholomew's.

The repairs on the chapel of the Ascension being completed, it will be opened for the regular services on Sexagesima. The rebuilding of the

church is so far under way that the wardens and vestry hope to have it ready for occupation at Easter. The insurance adjusters allowed some \$12,000 for damages by the fire. The parish rooms are to be extended, giving greater floor area, with the addition also of two more stories.

St. Luke's, Dixon, has been presented by Mr. and Mrs. A. P. Dodge, with a building lot, the deed of which was laid on the altar on the 22nd.

The Rev. Frank Du Moulin, successor to Dr. Edsall, at St. Peter's, will enter upon his duties as rector on Ash Wednesday.

Diocese of Southern Ohio

The Cincinnati Deanery

The 26th convocation met in the church of the Advent, Cincinnati, at 10 A. M., on Jan. 19th. It was opened with a Confirmation service followed by a celebration of the Holy Communion. The Rev. Frederick J. Walton and Mrs. Walton were confirmed. Up to a short time ago, Mr. Walton was pastor of the Reformed Episcopal church at Englewood, Chicago. He has applied for orders in this diocese, and has been appointed as lay reader at Gallipolis and McArthur. At the business session the Rev. Peter Tinsley, D. D., and the Rev. C. K. Benedict were re-elected dean and secretary respectively. The reports of the missionaries were most encouraging, especially those connected with the associated mission which was started in Cincinnati some four months ago. In the afternoon two excellent papers were read on the following subjects: "The Sunday school Institute," by Mr. N. B. Thompson; and "Funeral reforms—in what direction?" by the Rev. C. B. Wilmer; he recommended the following reforms: That fashionable mourning and fashions in mourning should be discontinued; that heathen symbols, such as weeping angels, shall be done away with in cemeteries; that the body shall be so treated that its elements shall take their place in nature as soon as possible. This, he said, is evidently the Divine intent, and is in accord with the health interests of the living. Funerals should be so conducted that one funeral will not be responsible for other funerals. They should be held in parish churches, rather than in private houses. All vulgar display and unnecessary expense should be done away with. Funeral discourses and talks should be abolished. Tombstones should be more simple; or better still, not used, and let the monuments to the dead be such as will be useful to the living. Let hospitals and churches and schools commemorate the dead, and their memories will be kept far more lasting in the minds of the living than they would be by the most elaborate gravestone or monument.

Sunday School Offerings

At a meeting of the diocesan missionary committee held in Cincinnati on Jan. 17th, three important resolutions were adopted in regard to the work and offerings of the Sunday schools of the diocese. They are as follows:

Resolved, That the executive committee be instructed to issue at once, in the name of the missionary committee, an appeal to all of the Sunday schools of the diocese to pledge and pay to the treasurer of the diocesan missionary committee one-half of all their annual offerings other than those of their own current expenses, or for other parish or diocesan uses; and that all such receipts received by this committee from children's offerings be set apart as a separate fund to be used at the discretion of the committee.

Resolved, That the executive committee be instructed to procure at once, and issue annually to each Sunday school in the diocese a sufficient number of mite boxes for the use of the children in making such diocesan offerings, and that said offerings be formally presented each year at Easter with the other offerings of the school.

Resolved, That the executive committee be authorized, at its discretion, to have printed a diocesan wall map, and send a copy to each Sunday school in the diocese.

Resolved, That the executive committee provide and send out to each Sunday school a sufficient number of small manuals of statistics and other information concerning the missionary work of the diocese.

Diocese of Ohio

The Woman's Auxiliary

The parishes of this city were nearly all represented in the quarterly meeting of the Woman's Auxiliary, in Grace church, Toledo, on Jan. 18th. The Rev. W. C. Hopkins presided, and led the service, as the rector, the Rev. R. Heber Hoskin, was ill with the grippe. Reports from the branches showed considerable activity. Trinity church has sent off some 18 boxes in a year, and during three months \$17.88 has been raised for the General Board. A Junior Auxiliary has lately been formed, with Miss Nina Pepper as directress. The "Daughters" of Trinity continue missionary work. Trinity pays \$100 for the general missionary or archdeacon, the Rev. A. A. Abbott, and has just paid over \$152 to diocesan missions. St. Mark's has sent off a box worth \$30. Mr. Hubbell reported in the mission store room, boxes worth in all, \$150, from five churches. The report from St. Paul's was that nearly half the amount of assessment for diocesan missions is paid. Over 70 persons pledged subscriptions to missions, payable quarterly at the offertory. The Willing Workers and Sons of St. Paul have paid \$5 for the new archdeacon, the Rev. A. A. Abbott. The next meeting of the auxiliary is to be in St. Paul's church, on April 5th, when a paper on Indian missions is to be read by Mr. Becker. Mr. Hardy, at the Grace church meeting, read a paper on the Japan missions, and Mr. Titus read the report of Miss Emery at the great meeting in Washington.

Diocese of Massachusetts

Boston Episcopalian Club

At the last meeting of the Episcopalian Club, Jan. 23d, Professor H. W. Parker, of Yale College, considered the claims of the present Hymnal of our Church. He illustrated his points by playing selections upon the piano, and made severe criticisms upon many tunes. The Rev. Dr. Hutchins came to the rescue of the Hymnal, and while he had nothing to do with the compilation, he predicted it would be used for a quarter of a century. "There is a great variety of tastes and desires, and when the present Hymnal was prepared, it was said that unless one hymn, which we never hear of in this part of the country, was retained, the diocese of Virginia would secede." Dr. Hutchins defended an eclectic, rather than an attic, taste, and showed how certain hymns had sung themselves into our hearts, and cannot be eliminated because they offend the taste of the aesthetic. He did not agree with Prof. Parker that the worst tunes were written in this country. The Rev. Dr. Nelson, of Geneva, N. Y., defended, in a neat speech, the work of the committee, and was followed by Bishop Courtney, of Nova Scotia, who thought, by the Hymnal, the Church was rid of the monstrosity of the quartet choir, but there was less of congregational singing, which he deplored. At the business meeting, Mr. J. W. D. French was elected president of the club; vice-presidents, William H. Bent, Henry N. Bigelow; secretary, Clarence H. Poor; treasurer, Henry M. Upham; executive committee, Marcus Morton, S. B. Whitney, John G. Wright, A. D. S. Bell, Clarence H. Knight, L. P. Leonard, W. H. Turner, and Albert H. Whitin.

There are 1,000 communicants in Trinity church, Boston, and last year over \$34,000 were given to missions; 65 persons were confirmed, 36 married, and 56 baptized.

Bishop Lawrence made the opening address at the afternoon meeting of the American Bible Association, Jan. 24th, in Park Street church, Boston.

A \$10,000 memorial window has been placed in the church of the Advent, Boston, over the main entrance. It is the gift of Mr. A. S. Bigelow, in memory of his mother.

Mr. W. S. Eaton has given \$5,000 to the Society for the Relief of Aged or Disabled Clergymen.

The new organ in Christ church, Fitchburg, is the gift of Miss Lucy Fay, in memory of her father, George Flaggy Fay.

CAMBRIDGE.—St. Peter's church has just built a new and commodious rectory on the site of the old house, which was torn down. This is a very beautiful addition to the church property. The parish now numbers 500 communicants.

LYNN.—A Churchman's Club has been formed composed of the parishes in Lynn, Saugus, and Swampscott. At their last banquet about 70 members were present. An address was made by Mr. John Woodbury.

WOLLASTON.—The parishioners of St. Chrysostom's have raised \$2,500 for a new rectory, and spent \$400 in improvements upon the church, which is now lighted by electricity.

ATLEBORO.—All Saints' mission has greatly prospered. It has gained 46 families and numbers 60 communicants. More than a year ago, there were few adherents to the Church in this town.

Diocese of Long Island

A Parish Jubilee

The 50th anniversary of Calvary church, Brooklyn, took place on Jan. 23d, and was celebrated on the 22d, 23d, and 24th. On Sunday, there was a celebration of the Holy Eucharist, the rector being celebrant. Letters of congratulation were read from Bishop Littlejohn and Wm. G. Dunn, of Columbus, Ohio, who was one of the two wardens elected at the second meeting of the parish. The Baptism of his son, Joseph Hartly Dunn, is the first recorded in the register of the church. The sermon by the rector was an historical one. On Jan. 23, 1849, Calvary parish assumed organized form, by the election of wardens and vestry and the selection of a name. It owed its existence, in a large measure, to the devoted zeal and Christian enterprise of the Rev. Charles Reynolds, at that time rector of Christ church. To meet the spiritual destitution of the northern part of the then village of Williamsburgh, he secured the use of a hall, and soon the interest awakened through the services, resulted in a larger hall being secured. In Sept., 1853, a small Gothic building was erected on N. 4th st. In July, 1860, the Rev. Frances Peck was elected to the rectorship, and remained in charge for 22 years, resigning in 1882. The removal of the church to its present location was accomplished during his charge; also improvements of the church edifice, and the purchase of a very valuable organ. The present rector entered upon his duties Nov. 15, 1885. The statistics for 50 years are: Baptisms—adults, 135, infants, 1,639; Confirmations, 672; marriages, 752; burials, 1,739. In the afternoon, special anniversary services were held by the Sunday school. In the evening, the Rev. Dr. Lindsay Parker preached. On Monday evening, there was a jubilee service with addresses by the Rev. Samuel W. Sayres, the Rev. Drs. Samuel M. Haskins, James H. Darlington, and S. D. McConnell. Many of the Brooklyn clergy were present and offered congratulations to the rector and members of the parish. On Tuesday evening, there was a social reunion in the Sunday school room.

A Life of Great Usefulness

The Rev. Dr. Edmund Duery Cooper who died Jan. 14th, at the age of 65, and whose funeral service was recorded in our last issue, was born in England; he was brought to this country when six years old. He graduated from the General Theological Seminary in 1854. His first parish was in Essex, N. Y. He was for a short time at Sharon Springs, and for three years in Nevada. In 1867 he went to Long Island, and founded the church of the Redeemer, Astoria. In 1896, the 30th anniversary of the church and his rectorate was celebrated. It showed a magnificent record of blessings to the community through a most active parish, and the full confidence and affection with which the rector was regarded. Besides his parochial labors, Dr. Cooper was active in diocesan and more extensive good works. He was for 26 years assistant secretary of the dioc

esan convention. His death leaves vacant the place of archdeacon of Queens, to which he was chosen in 1895; the chairmanship of the Diocesan Church Building Fund; a trusteeship in the General Theological Seminary; a deputyship to the General Convention and the Federate Council; membership in the diocesan court, and in the management of the Church Charity Foundation, and in its committee on the Home for the Blind.

Parish Missionary Committees

The semi-annual meeting of the parish missionary committees of Queens and Nassau counties took place on Jan. 24th, in the church of the Resurrection, Richmond Hill; 20 churches were represented, and nearly 100 delegates present. It was reported that the sum contributed by the parish missionary societies of Queens Co., from 1878 to 1898, amounted to \$123,745.60, of which \$3,365.36 was contributed for the salary of a Bible reader at Barnum's Island. Addresses were delivered by the Rev. A. B. Hunter, of St. Augustine's Industrial School, at Raleigh, N. C., by Miss Emery, and the Rev. Joshua Kimber.

Archdeaconry Meeting

The quarterly meeting of the Queens and Nassau county archdeaconry was held in St. John's church, Long Island City, Jan. 25th. Bishop Littlejohn presided. The executive committee reported several places where mission work could be begun as soon as the finances warrant it. The report showed that of the \$1,400 pledged to the missionary council of the diocese this year, \$500 has been raised. The rectors of the different churches, who were present, agreed to a pledge to raise during the present year, \$1,700 for missions. The reports of missions were received and placed on file, for the consideration of the archdeacon to be elected Feb. 1st. Refreshments were served.

Memorial Windows

A beautiful and costly window has been placed in St. Paul's church, Woodside, by the members of the parish, in memory of Mrs. John G. Power who, by her long and faithful labors in church and Sunday school, was one of the most beloved and esteemed members of St. Paul's. At the church of the Redeemer, Astoria, a memorial window was unveiled on Christmas Day. It was presented by Mrs. John E. Lockwood, in memory of her husband, and represents the angel appearing to Cornelius the Centurion, and saying, "Thy prayers and thine alms are come up for a memorial before God."

The Rev. W. W. Bellinger, rector of St. Mary's church, Brooklyn, sailed Jan. 24th, for a two months' tour of the Mediterranean. He expects to return April 3d. During Mr. Bellinger's absence, the work of the parish will be carried on by the assistant, the Rev. Charles Donohue.

The new church of the Annunciation and parish building, at Glendale, were consecrated by Bishop Littlejohn on Sunday morning, Jan. 8th. The rite of Confirmation was administered to several candidates.

Diocese of Pittsburgh

The Southern Convocation

The mid-winter meeting took place in the church of the Epiphany, Bellevue, the Rev. Geo. Gunnell, rector, on Jan. 24th and 25th. On Tuesday evening, after a short service, there followed a series of addresses on "The kingdom of God," as follows, Bishop Whitehead presiding: "The kingdom in the city," the Rev. W. J. White; "The kingdom in the country," the Rev. Henry Blacklock; "The supporters of the kingdom," the Rev. H. E. Thompson. Wednesday being the Feast of the Conversion of St. Paul, as also the 17th anniversary of the consecration of the Rt. Rev. Cortlandt Whitehead, S. T. D., the Bishop celebrated Holy Communion and made an address appropriate to the occasion, saying, among other things, that during his episcopate 40 churches had been built, about 12,000 persons confirmed, and the number of communicants increased almost threefold. A short business

session followed, and then came a paper on "Popular Christianity," by the Rev. J. R. Wightman, which was made the topic for a general discussion. At noon, Prayers for Missions were read by the Rev. Dr. Coster. The Rev. Dr. Ward read a paper on "The origin and development of the spiritual life." Luncheon was served at the Hotel Edgemere for the members of the convocation and invited guests, after which a symposium was held in the vestry-room of the church, for the clergy only, subject, "Biblical interpretation," opened by the Rev. Messrs. R. A. Benton and F. C. Hartshorne. The closing service took place on Wednesday evening, when the Rev. F. S. Spalding preached the sermon. Music for all the services was rendered by the vested choir of the parish, and the visiting clergy were most hospitably entertained by members of the congregation.

The new parish house, lately erected for the use of the congregation of St. Thomas' church, Oakmont, the Rev. Laurens McClure, S. T. D., rector, was opened by the Bishop with a service of benediction, on Monday evening, Jan. 23d.

Diocese of Easton

The Northern Convocation

The winter session was held in Trinity church, Elkton, Jan. 10th to 12th inclusive. The subjects discussed at the three evening services were the following: "The extension of the kingdom of God in the parish, diocese, and beyond the diocese"; "The Church's duty to the rising generation," and "Our Epiphany gifts to Christ"; the speakers being, besides the Rev. Giles B. Cooke, dean of the convocation, the Rev. Dr. Thomas Duncan, and the Rev. Messrs. C. T. Denroche, A. M. Rich, and H. B. Phelps, with the Rev. K. J. Hammond, of the diocese of Delaware. The laity were represented in the discussions by Dr. R. C. Mackall, of Elkton, whose theme was the Prayer Book, and its value as an instrumentality in the religious training of the young. The first of the two morning services included the celebration of the Holy Communion, the preacher being the Rev. H. B. Phelps. The Rev. Dr. Duncan preached at the Thursday morning service. An interesting missionary meeting was held in Trinity church on the afternoon of Wednesday, when the ladies of the congregation were addressed by Mrs. S. E. Physick, president of the Woman's Auxiliary of the diocese.

Memorial of a Clergyman

A font cover of oak, surmounted by a brass cross, the work of R. Geissler, New York, has been placed in Trinity church, Elkton, as a memorial of the late Rev. Nathaniel Glover Allen, a devoted priest of the Church, it being the gift of his widow, Mrs. Harriet S. Allen, a sister of the rector of Trinity parish, the Rev. Wm. Schouler.

Diocese of Western New York

Work on Settlement Lines

The Rev. Dr. Lobdell, rector of Trinity church, Buffalo, recently delivered an address to his parishioners on "The purpose and methods of Trinity House." The address has since been printed, from which we compile the following: Trinity House is a successful attempt at the "Settlement" idea among the poor on the East Side. The good work was begun about 20 years ago, in a modest way, when "Trinity Co-operative Society" was organized for the systematic visiting of the poor, and the rendering of needed help. Its aim was to help the needy, irrespective of creed or color, and to help them to help themselves. The headquarters were at first in the parish building of old Trinity. They were then removed to the Fitch Institute, and two years ago removed to a house which the society had secured for this purpose. From its humble beginning, Trinity House has continued to enlarge its plans, until its present quarters are utterly inadequate to carry them out. The society maintains a free kindergarten, sewing school, two clubs for boys, a district nurse, a diet kitchen, a housekeepers' club, and a circu-

lating library. Each department is wisely conducted under an efficient head. There is no alms giving. When relief is given, work is provided to be done in return. The condition of every poor family in the district is well known, and pauperizing methods are discouraged. Dr. Lobdell made an appeal for funds with which to erect a suitable house and place the work on a permanent basis. His appeal has not been in vain. Among the principal contributors in response, are the following: Mrs. S. V. R. Watson, \$5,000; Mr. S. S. Spalding, \$2,500; Mr. Dexter P. Rumsey, \$1,000.

The Oldest Clergyman in the Diocese

The Rev. P. P. Kidder died at his home in Dunkirk, on the morning of Jan. 3d. He was born in Wardsborough, Vt., in 1810. In 1836, he was graduated from Yale College, and the General Theological Seminary, in 1840. His first parish was Branford, Conn., where he remained four years. He then removed to Western New York, taking charge of Zion church, Avon. He was six years rector of Christ church, Albion, and 13 years rector of St. John's church, Ellicottville. During his stay in Ellicottville, the church at Randolph was established. In 1864, Mr. Kidder was called to the rectorship of St. John's church, Dunkirk, where he continued in service for 10 years, and after that made it his permanent home. During his rectorship, the present handsome stone church was erected. After his resignation, he continued doing missionary work till he reached the age of 81 years, when he found it necessary, on account of his health, to retire. Naturally quiet and retiring, every one who knew him esteemed him highly, and every parish where he labored learned to appreciate the loving, earnest, self-sacrificing spirit which actuated all his motives. The funeral, held on Saturday, the 7th inst., was largely attended. The Bishop officiated.

Diocese of Central Pennsylvania

Bishop Talbot's Visit to Marietta

The Bishop spent Wednesday, the 18th, on a visit to the Rev. Bert Foster who has been lately called to Marietta from Wyoming. Arrangements were made for service in the evening, and friends of the Church and the Bishop came from the surrounding cities in special cars. This being the Bishop's first visit to Marietta—though not of an official nature—the citizens at large made it a personal affair and gave him an enthusiastic welcome. The church was crowded before time for beginning the service, and the choral Evensong, led by the full choir of men and boys, was thoroughly enjoyed. Before the sermon by the Bishop, which was intellectually and spiritually a treat, the rector invited the citizens and visitors to meet the Bishop after service at the Whitmer Hotel, where a reception would be held under the auspices of St. Agnes' Guild. Over 250 persons were presented, and were served with refreshments, and many acknowledged that such enthusiasm had never before been witnessed in connection with the Church in Marietta. The rector and parishioners were congratulated on the spirit of unity and progress.

Diocese of West Virginia

Meeting of the Clericus

One of the most interesting and profitable sessions of the Wheeling clericus was that held on the 16th inst., in Bellaire, Ohio. The discussion was upon the subject of "Conditional immortality," introduced by a paper by the Rev. C. M. Young, and while the writer disclaimed any share in the particular views advanced, he presented a most able statement of the argument. The meeting was largely attended, and all partook of the luncheon spread by the Ladies' Guild of Trinity church. A missionary meeting at night was a feature of the session, the Rev. N. S. Thomas preaching the sermon, and the other brethren present also taking part. A vested choir of 20 voices led the singing of stirring missionary hymns.

Diocese of Washington

A Parish Festival

The Feast of the Conversion of St. Paul was observed at St. Paul's church as the parish festival day. There was the usual early Celebration, Morning Prayer, and a choral Celebration later, and in the evening, choral Evensong with the full vested choir, and a large congregation of the members and friends of the parish. The service was intoned by the Rev. C. E. Ball, of Alexandria, and after a hymn written for the parish, and for many years a part of this annual service, the rector, the Rev. Alfred Harding, read the report of the guild, the various chapters of which form the working force of the church. A record of much good work was shown, followed by an appropriate address by the Bishop. At the conclusion there was a pleasant social gathering in the parish hall.

Woman's Auxiliary Branch

By invitation of the rector of St. Alban's church, the Rev. G. F. Bratenahl, and his wife, some of the diocesan officers and members of the Woman's Auxiliary recently met the ladies of the parish at the rectory, with the result that 15 members at once enrolled themselves in the Auxiliary. Very active work is being done by St. Alban's, under its energetic young rector, through the parish church and the chapel at Tenallytown; and a mission has just been begun in a colored settlement in the vicinity, to be in charge of a deacon from King Hall.

Diocese of Indiana

St. Thomas' Church, Plymouth

After consideration of the question of the erection of a new church building, the parishioners concluded, in the fall of 1898, to renovate the old building, a primitive frame structure which has sheltered successive worshipers for more than a generation. Accordingly, some repairs interiorly and exteriorly, as far as weather would permit, have been made by skilled workmen, to the better convenience and comfort of both minister and congregation. This renovation has been done chiefly through the instrumentality of the Altar Guild, assisted by all in the parish. The church property, sufficient ground for church, parish house, and rectory, is well located, and very valuable. The Rev. W. W. Raymond is rector. Christmas Vespers were very delightfully sung in the church by the Mozart Musical Club, a company of some 40 ladies of the city. Some of the music was repeated on New Year's Day by a lesser company. Junior Auxiliary Day, Jan. 15, 1899, was observed by the Sunday school with an appropriate Mission Service, and the singing of jubilant missionary hymns.

A convocation of the Northern deanery of Indiana, the bounds of which are the same as those of the new diocese, is to be held at Plymouth, Feb. 7, 8, 9th. This meeting will be in part preliminary to a primary convention of the diocese, likely to be held in the spring.

Diocese of Rhode Island

An Aged Rector's Death

The Rev. Benjamin Eastwood, rector *emeritus* in the parish of the church of the Good Shepherd, Pawtucket, died Jan. 26th. After a service of 25 years, he was made rector *emeritus* on July 1st, last. He was a native of Lancashire, England, and a graduate of Berkeley Divinity School. In Horace Greeley's time he was a frequent contributor to the *New York Tribune*. He was the author of two books.

District of South Dakota

Bishop Hare's Visitations

At Flandreau there are two churches: St. Mary's, for the Santee Indians; and that of the Redeemer, for the whites. Bishop Hare visited these congregations last December. At St. Mary's he confirmed three, a man and his two

daughters. At the church of the Redeemer, on Sunday morning, the 18th, nine were confirmed; five of them Chippewa young men and women from the government school which is located here; and four adults from the congregation. None of these latter were brought up in the Church. After dinner the Bishop and the pastor, the Rev. Frank Durant, drove 20 miles to Dell Rapids for evening service. Here two adults were confirmed, both of whom had been baptized the Sunday before.

The Bishop visited Mitchell, Jan. 1st, 1899. Services were held morning and evening. Conferences were held with the men and with the women; at which, as well as at the services, the Bishop gave advice and exhortations that were much needed. On Monday, the 2d, the Bishop and the pastor, the Rev. John H. Babcock, went to Scotland—50 miles by rail. Services were held in the evening, at which two persons were confirmed; and addresses were made by the Bishop and the Rev. Messrs. Doherty and Sparling. Dr. Doherty has lately taken charge of Yankton, and Mr. Sparling is general missionary in the northern part of the jurisdiction. The church in Scotland is a memorial of the late Fr. Hoyt, and will be ready for consecration some time next summer. The latter part of the same week the Bishop started upon a journey to the northern and northwestern parts of the State, during which he visited Pierre, the Cheyenne River mission, St. John's School, the Standing Rock mission, St. Elizabeth's School, De Souet, Arlington, Brookings, and Huron. He was absent about two weeks, and traveled over 500 miles, more than half of the distance being by wagon over the open prairie, and in bitter cold weather.

A pamphlet has been published, containing full accounts of the growth of the Church in this State during the last 38 years.

Diocese of Iowa

Dr. Black at Marshalltown

Sunday, Jan. 22d, was the first anniversary of the rectorate of the Rev. J. K. Black, D. D., and it was most happily marked by the reopening of the enlarged and practically rebuilt church. St. Paul's parish has had a varied career, and was on the verge of extinction when Dr. Black came, largely as a venture of faith. The people, under his aggressive leadership, took at once fresh heart, and the praiseworthy result was a source of great rejoicing. The old building has been raised and enlarged, the interior entirely remodeled and decorated, and it is to-day as pretty a church as any in the diocese. On Sunday morning the rector preached and celebrated the Holy Communion. In the evening the Rev. Dr. Green, of Cedar Rapids, who had come to the people in their despondency and cheered them into this last effort of calling Dr. Black, preached and said a brief office of benediction. The congregation overflowed the building, and everywhere a spirit of great hope and confidence was plainly manifest.

Diocese of Nebraska

A Mission at Madison

This is the county seat of Madison Co. There are about 12 communicants among the members of the family of United States Senator Allen, who have taken up the work with vigor, and the indications are that soon Madison will have a church built and paid for by the people of Madison. At present the services are held in the G. A. R. hall, a neat and comfortable building. The size of the congregation will, if it continues, soon justify a removal to a larger place.

Trinity Church, Norfolk

This mission has been without a resident clergyman for one year, services having been given it from time to time by the clergy, and regularly by a lay reader. Nov. 1st a resident missionary was placed in charge. The attendance at all the services is increasing, and the Sunday school, week by week, is growing larger. The surpliced choir has been placed under the instruction

of an efficient music teacher, which, together with the aid of the faithful leader, has already produced decided results. More boys are applying than at the present time can be received. The decorations for the Christmas-tide were beautiful, and added much to the impressiveness of the blessed Christmas services.

Death of a Valued Layman

The Church in Nebraska has just lost one of its earliest pioneers and lay-workers, in the death of Mr. R. C. Jordan, for several years a helpless invalid, but for many years most active as warden and vestryman of our oldest parishes, and in the diocesan work. He went there 42 years ago, within a year of the first Church service in Nebraska being held in Omaha. His funeral testified to the high honor in which he was held.

Grace mission, Hartington, has been making great progress; the church has been decorated inside, and several valuable gifts received for its adornment and for use at the altar, including a gold-plated silver chalice and paten. Preparations are being made to vest the choir.

The work at Neligh is unusually promising, under the care of a lay reader soon to be made deacon. Arrangements have been made for the regular celebration of the Holy Communion by a neighboring priest.

Brownell Hall (the diocesan girls' school) gave this week its first *musical* under the new principal and corps of teachers. It proved a success, and promised well for the future of this institution, which for the past 25 years has so materially aided in the extension of the Church in Nebraska.

Diocese of Minnesota

St. Luke's Church, Hastings

On the 3d Sunday after the Epiphany, the Rev. Edward M. Duff concluded a rectorship of two and a half years, having accepted a call to St. Thomas' church, Buffalo, N. Y. During this rectorship there have been 40 Baptisms—11 adults and 29 infants; 44 persons confirmed; 11 marriages, and 16 burials. A fund has been started for a rectory, sufficient to insure its erection within the present year, with very little effort. A Mission, conducted by Archdeacon P. C. Webber during the first week in January, has proved of great spiritual benefit to the parish.

Diocese of Oregon

Death of an Aged Clergyman

The Rev. Barnard E. Habersham, for the past 15 years in charge of St. Matthew's chapel, in Portland, died suddenly on Jan 9, at the rectory. He was 84 years of age, and, though failing in strength, had still been able to perform his duties regularly. He preached as usual the day before his death. He was born in Beaufort, S. C., Sept. 20, 1814. He went to Oregon 18 years ago. He was earnest and faithful in the discharge of every duty, kind and charitable to the sick and needy, simple and sincere in life.

The Mexican Church

On the 2nd Sunday after the Epiphany, the Bishop of New Mexico and Arizona held services for English-speaking people at Chihuahua, in the Republic of Mexico. This city is in the northern part of the Republic, and is easily accessible from El Paso by the Mexican Central railroad. There is a population of 20,000. There are 500 Americans and English, and 20 families of our Church people. Fourteen persons communed; several did not receive notice in time. On the mantel in the room where the morning service was held there was a photograph of Bishop Williams, of Connecticut, by whom the lady of the house had been confirmed. Another lady who was present had been confirmed by Bishop Brownell.

The Canon on Marriage and Divorce.

The following memorial, the full list of signatures to which has never been printed, is now published with the names attached, at the request of the Council of the Massachusetts Church Union.

This testimony, from such a large and influential number of bishops and priests, in the light of proposed amendments to the Canon on Marriage and Divorce, is considered so valuable and important that the publication is desired, with the view of guiding the mind of the Church towards wise action in any future canonical legislation upon this most important subject.

President, A. ST. JOHN CHAMBRE,

Secretary, WALDO BURNETT.

Treasurer, CHAS. G. SAUNDERS.

COUNCILLORS:

Clerical: CHAS. H. PERRY, J. W. HYLE, MORTON STONE, ROBERT GOODMAN, JR., N. K. BISHOP,

Lay: ERVING WINSLOW, AUSTIN BROWNE, FRANCIS W. HUNNEWELL, ROYAL P. BARRY, HOWARD STOCKTON.

FOR THE MASSACHUSETTS CHURCH UNION.

WE, the undersigned, Bishops (19) and Clergy (1,545) of the Protestant Episcopal Church in the United States, being persuaded that any Canon of our Church on the question of Marriage and Divorce, ought to be consistent with the words the priest must use when he solemnizes Holy Matrimony according to the service contained in the Prayer Book, do hereby declare it to be our conviction that any legislation on this subject, in the way of amendment to our present Canon, ought to be based on the following principles:

I. That the marriage law of the Church is clearly set forth in the marriage service; namely, that Christian Marriage consists in the union of one man with one woman until the union is severed by death.

II. That this law does not permit the marriage of any person separated by divorce, so long as the former partner is living, whether such person be innocent or guilty.

ALABAMA

Bannister, J. M.
Brooks, Charles W.
Cassell, Mortimer G.
Cobbs, R. H.
Harrison, John A., D.D.

ALBANY

The Bishop.

Adler, R. J.
Barber, Edward Welles
Belden, Louis I.
Blanchet, Clement F.
Brown, B. Windham
Cady, Hamilton
Carter, George D., D.D.
Clapp, Howard S.
Conant, Clarence M.
Cooke, E. J.
Cookson, Fenwick M.
Dickson, James Alexander
Fisher, Frederick S.
Flower, E. W.
Fortin, A. L.
Fulcher, Thomas B.
Gill, John W.
Grant, Alexander H.
Gray, Frederick M.
Griswold, Sheldon M.
Hall, Clement M.
Hall, James E.
Hall, William H. A.
Hamilton, W. J.
Hance, William White
Harrison, W. H., D.D.
Hathaway, Charles H.
Heard, Albert E.
Horsfield, F. H. T.
Jowitz, Joseph S.
Larom, Walter H.
Livermore, Arthur B.

ARKANSAS

Daniels, J. P.
Lockwood, C. H.

ASHEVILLE

Black, Robert, M. W.
Chapman, Chalmers D.
Deal, Franklin
DuBose, McNeely
Fenn, Percy T., D.D.

CAIRO

The Bishop.

CALIFORNIA

Bours, W. M.
Brewer, William Augustus
Chetwood, Hobart
Cooke, H. E.
Cowie, J. R. DeWolfe
Foute, Robert C.
Gushee, Richard H.
Hall, Wyllys
Hanson, Harvey S.
Hatch, William
Hills, E. M. W.
Jones, Minor
Kip, William Ingraham
Leacock, William
Lee, Hamilton

CENTRAL NEW YORK

Adam, Samuel F.
Allen, Theodore L.
Badger, F. Evans
Bartow, Evelyn Pierrepont
Bentley, William Gordon
Bishop, Joseph
Blanchett, J. B., D.D.
Brown, C. N. Clement
Byron, Curtiss A. L.
Clarke, Arthur Cleveland
Crooks, English
Davis, Joel
Dantzer, C. Orris
Denham, A. E.
Gibbons, W. H.
Goodyear, Horace B.

CENTRAL PENNSYLVANIA

The Bishop

Blunt, Simeon B.
Bridgman, Orlando
Butts, William Hilton
Buxton, James P.
Cleveland, William J.
Coerr, Charles T.
Cowper, Frederick C.
DeCormis, Louis
Houghton, Edward J.
Irvine, Ingram N. W.
Israel, Rogers

Kilgour, Charles J.
Lassiter, B. S.
Lauderbourn, Frederick C.
Marshall, William
McHenry, James
McMahan, Alexander
Meade, James B.
Meade, S. H.
Miller, Jonathan W.
Rockwell, John D.
Schroeder, Frank E. D.

Scott, William Reese
Shero, William Francis
Skottowe, J. C.
Snelling, Samuel

Stauffer, T. B.
Thompson, Benjamin F.
Van Fossen, G. W.
Ward, D. F.

CHICAGO

The Bishop

Barry, J. G. H.
Bartlett, F. Brathwaite
Bixby, Charles H.
Bowles, Charles E.
Brandt, Clarence E.
Carr, John H.
Cawthorne, H. L.
Chattin, John M.
Cleveland, E. F. X.
Cross, William Reid
Cummings, C. A.
DeLafield, Walter, D.D.
Dennis, J. H.
Doran, Alvah W.
Ericsson, John Mark
Fiske, A. A.
Fleetwood, B. F., D.D.
Gold, W. J., D. D., Prof. W. T. S.
Gregg, Frank M., D.D.
Hall, Francis J., Prof. W. T. S.
Hamilton, W. B.
Hawthorne, William J.
Herrmans, N. W.
Holbrook, Charles A.
Howard, Daniel W.
Keator, Frederick W.
Knappp, George W.

Knight, George D.
Larrabee, Edward R.
Lee, J. N., D.D.
Locke, Clinton, D.D.
Matrau, Benjamin F.
Mead, George N.
Mitchell, S. Lewis
Moore, Henry Grattan
Neely, H. R.
Pardee, Luther
Phillips, T. Dowell
Randall, Edwin J.
Rogers, L. C.
Rushton, Joseph
Sage, John C.
Scadding, Charles
Shutt, Charles J.
Smith, Daniel F.
Snively, Thaddeus A.
Stires, Ernest M.
Tate, Colin C.
Thompson, Edgar M.
Toll, William E.
Van Ingen, J. W.
Williams, Arthur L.
Williams, J. B.
Walcott, P. C.

COLORADO

Bonell, B. W.
Byrne, Francis
Clay, A. E.
Douglas, Charles Winfield
Grimes, Charles Y.
Hickman, P. H.
Houghton, John H.
Howard, Frederick K.
Hudson, A. W.

Miller, J. O.
Newton, Edward P.
Norton, George B., D.D.
Oakes, Frederick W.
Ohl, John Wallis
Radcliffe, Reginald S.
Smith, Ernest J.
White, F. W.

CONNECTICUT

The Bishop

Angell, Edmund A.
Ashley, A. Sprague
Bulsley, A. Ravenscroft
Bancroft, Whipple
Bean, W. H.
Beeman, Allen E.
Biddle, Jacob Albert
Bispham, Clarence W.
Booth, Louis N.
Brathwaite, F. Windsor
Brewster, William J.
Bristol, C. G.
Brown, J. Eldred
Parrish, Herbert
Ramsey, William Henry
Sanford, Louis C.
Tillotson, C. O.
Trivett, Joseph B.
Van Deerlin, E. J. H.
Warren, D.
Wilson, Marden D.

McCook, J. J.
McDougall, Howard
Martin, Thomas D., Jr.
Mayo, March C.
Merrill, Elmer T.
Morgan, G. Brinsley
Morrall, William
Morrison, William Henry
Parker, Reginald R.
Peck, Theodore M.
Peck, William L.
Pond, Sylvanus B.
Prescott, Oliver S.
Robinson, J. B.
Robson, George A.
Schmitt, E. B.
Sheffield, L. R.
Shepard, P. L.
Skene, John D.
Smith, George Henry
Smith, Herbert M.
Spencer, Irving
Walker, Millidge
Warner, George R.
Wayne, Henry N.
Woodcock, Charles E.
Wright, Otis Olney

DALLAS

Beaublen, J. B. C.
Keeble, J. W.
Paro, Basil

Patrick, W. W.
Stuck Hudson
Wickens, Edward

DELAWARE

The Bishop

Dame, George W.
DuHamel, J. P., D.D.
Munson, F. M.
Ransom, Harry
Simons, J. H.

Spalding, C. N., D.D.
Taylor, Jesse C.
Warnock, John
Wells, F. L.
Wells, Lewis W.

DULUTH

The Bishop

Heal, John W.
Kalen, Alfred

Parshall, Herman F.

EAST CAROLINA

Barber, S. S.
Jackson, William M.
Joyner, Francis

Long, John S.
Satterlee, Churchill
Wooten, Edward

EASTON

Beaven, George F.
Beaven, W. G.

Benedict, Edward
Cooke, George B.

(Continued on Next Page)

French, Samuel J.
McCulloch, Duncan
Murphy, R. Heber
Phelps, Hamilton B.
Rich, Alexander M.

Rich, Edward R.
Vanderbogart, Alvin Jones
Ware, Albert
Warfield, J. Ogle

Atmore, W. S. Simpson
Avery, R. Noyes
Carter, William H., D.D., LL.D.
Gilmore, George W.
Landsberger, R.

FLORIDA

Lighthipe, L. H.
Pindar, C. L.
Shields, Van Winder
Walker, R. H.
Whitcomb, Albert B

FOND DU LAC

The Bishop

Jameson, Joseph
Jenner, Alexander G. E.
Lamb, George Woodward
Merrill, F. W.
Raker, James Martin
Rogers, B. Talbot
Scheneler, W. T.
Shelton, George
Stanley, Newell de M.
Webster, Herbert S.
Weller, R. H., Jr.

GEORGIA

Beatty, D. Troy
Burry, Thomas
Carpenter, S. B.
Davidson, G. M.
Dean, H. Baldwin
Dodge, A. G. P.
Green, W. A.
Hudgins, Charles Buckner
Lucas, Henry E.

Mann, Ferdinand D.
Millbank, John F.
Page, Wiley J.
Perry, John James P.
Porter, John F.
Rede, Wyllys
Scully, J. L.
Stanley, Albert U.
Turner, J. W.

INDIANA

The Bishop

Hunter, Edwin G.
Kemp, Thomas B., D.D.
Kirk, J. F., Jr.
McKenzie, John H.
Peters, R. H.
Pressey, Ernest
Raymond, William W.
Sargent, C. S.
Sulger, John E.
Wilson, S. W.
Wilson, William
Xanders, William Henry

Adams, C. Graham
Averill, Edward
Brann, John
Burke, DeLancey
Carpenter, John E.
Cole, L. T.
Craig, James E.
Crawford, W. H.
Davis, A. Q.
Denslow, Henry M.
Earle, E. R.
Francis, Joseph M.
Griffiths, E. Taylor

IOWA

Hewetson, George Benson
Judd, F. E., D.D.
Paget, E. C., D.D.
Richey, J. A. M.
Robinson, W. H.
Thomas, W. P.
Tomlins, W. H.
Tyler, C. W.
Weaver, C. H.

Bensted, B. T.
Brainerd, B. D., D.D.
Cathell, J. Everest
Corbyn, Joseph J.
Cornell, George H., D.D.
Crickner, Reginald A.
Gorrell, A. V.
Green, Thomas E., D.D.
Hatton, John G.

KANSAS

Minor, Guy Wilbur
Mize, R. H.
Swan, Louis Laidlaw
Talbot, R. C., Jr.
Watkins, Albert

Barnes, R. H.
Bywater, Maurice J.
Chard, Arthur
Eversden, Percy B.
Leete, Wilbur S.

KENTUCKY

Johnston, L. E.
Minnikerode, J. G.
Snively, William A., D.D.
Woolsey, M. L.

Benton, M. M.
Cornish, Joseph, Jr.
Ewing, Charles F.
Helen, James T.

LEXINGTON

LONG ISLAND

Hyde, William
Johnes, Charles B.
Kennedy, J. D.
Knauff, Christopher W.
Lincoln, George William
Losee, T. G.
Miller, George Frazier
Musgrave, William B.
Nies, James B., Ph.D.
Pearse, N.
Pendleton, R. E.
Putnam, Richard F.
Quimby, Henry
Scudder, Henry T.
Smith, F. J. R.
Smith, James H.
Stecher, Walter J.
Stephens, Nassau William
Stirling, William A.
Webb, William G.
West, Frederick E.
West, George W.
Wiley, William

Thompson, Charles H.

Aitkin, James F.
Barnes, William H.
Breed, George F.
Bryan, H. B.
Brydges, R. L.
Burgess, Frederick
Burnham, N. H.
Carter, George Calvert
Cornwell, H. B.
Davenport, G. W.
Davis, Frederick William
Denniston, J. A.
Diggles, James W.
Fish, Paul R.
Fitch, W. T.
Gardiner, Charles A.
Gorgas, Henry E.
Griffin, Frederick S.
Groves, George C.
Halstead, N. O.
Haskins, Samuel M., D.D.
Hein, Edward
Huske, Kirkland

LOS ANGELES

The Bishop

Mitchell, A. L.
Moore, Melville M.
O'Brien, W. J.
Saunders, Nelson
Streator, Ernest B.
Walters, Edmund
Welton, X. Alanson

Easter, John D., D.D.
Hubbard, W. F.
Jessup, L. Y.
Judd, Henderson
Mackenzie, D. P.
Marriott, Walter A.
Meany, Edward W.
Merlinjones, Ivan M.

LOUISIANA

Moore, J. S.
Moore, John W.
Neville, Edmund A.
Philson, James
Tardy, A. J.
Thorpe, Charles

Brewster, Matthias
Browne, W. P.
Gordon, J.
Gresham, J. Wilmer
Hunter, Edward Wallace
Matthews, James Stuart

MAINE

The Bishop

Nicholson, George Bruce
Norwood, Joseph R.
Papineau, Arthur B.
Royce, G. Monroe
Sills, C. Martin, D.D.
Sparks, James W.
Sweet, Charles F.
Winkley, Henry W.

Baker, William O.
Davis, William Howard
Hudson, Harry
Jones, Henry
Lee, Charles F.
Lee, Edwin P.
Moore, Ivan C.
Moore, Samuel B.

MARQUETTE

Reilly, J. Edward
Spencer, Lucian A.

Curzon, John E.
Jewell, E. W.
Purdue, Henry I.

MARYLAND

Brayshaw, William
Butler, William C.
Costelle, H. C. E.

Allison, D. Prescott
Atkinson, Thomas
Brand, W. F., D.D.

Edwards, Henry
Elliott, John Woods
Evans, J. Arthur
Fletcher, Joseph
Galt, Alexander
Gernand, Robert H.
Gibson, Frederick
Gray, John C.
Hall, E. J.
Harding, Carroll E.
Haverstick, Alexander C.
Hodges, J. S. B., D.D.
Howden, Frederick B.
Huntington, James O. S.
Larmour, J. Worrall
Mallinckrodt, Harris

McGill, Ernest
Mitchell, Walter A.
Murray, C. Martin
Nott, J. W.
Oertel, Johannes A.
Osmund, William Henry
Page, C. Randolph
Phillips, W. H.
Poole, R. Andrews
Sargent, Rufus
Smith, C. Ernest., D.D.
Stone, George Barker
Stubbs, Francis H.
Taylor, E. Burr
Taylor, R. Holland, D.D.
Winsor, A. S. H.

MASSACHUSETTS

Ayers, David J.
Ballantyne, John F.
Benson, R. M.
Binnington, Alfred A. V.
Braddon, H. L. C.
Burnett, Waldo
Cambridge, Walter H.
Chambre, A. St. John, D. D.
Cheney, William F.
Codman, Robert
Convers, D.
Coolidge, James Ivors T., D.D.
Coombs, Arthur G.
Dewart, William H.
Ellis, J. S.
Fay, H. Warren
Field, Charles Neale
Finley, William J. W.
Fisher, George
Foster, Joseph A.
Frisby, William G.
Gardner, E. C.
George, Albert E.
Gilpin, William B.
Gray, Andrew, D.D.
Gregson, John
Hague, Henry
Harraden, Frank S.
Hartley, Isaac L.
Hawkes, James P.
Hicks, William Cleveland
Hodgkins, Samuel
Hutchins, Charles L.
Hutchinson, Charles S.
Hyde, J. W.
Hyde, William
Jones, J. Wynne
Kellner, Max, D.D.

Ketchum, Charles J.
Kinsman, Frederick Joseph
Klein, J. Hugo
Langley, Harry Sherman
Lanamore, A. F.
Lewis, S. Seymour
Manchester, L. C.
Mariett, Ernest
Masse, Edgar F. H. J.
Maxwell, George
Metcalfe, Henry A.
Mills, John A.
Parker, Charles P.
Pearson, William C.
Pember, Frederick
Pine, George S.
Porter, G. W., D.D.
Prime, Augustus
Quinn, James C., D.D.
Read, Walter George
Richmond, John B.
Roberts, John J., D.D.
Saville, Henry Martin
Schermerhorn, M. K.
Seymour, E. H.
Shearman, Samuel U.
Smith, E. W.
Stone, Martin
Storrs, Leonard Kip
Sweetland, E. R.
Thayer, William George
Vinton, Alexander H.
Walker, George
Walker, William
Waters, Wilson
Williams, Felham
Wood, H. G.

MICHIGAN

Arthur, Louis A.
Bacon, Francis M.
Beaumont, Arthur
Blackford, W. R.
Bloodgood, G. W. B.
Bulkley, William H.
Carey, Charles A.
Cash, William
Channer, C. H. Y.
Charles, William
Chestnutt, John N.
Collins, E.
Conover, John F.
Earle, Edward H.

Ewing, Joseph T.
Goodman, H. C.
Hastings, A. A. Warren
Jefferson, Henry B.
Mockridge, Charles
Skinner, G. M.
Stevens, Laurence S.
Sweet, Paul F.
Wall, Robert C.
Waters, William Otis
Webb, R. T. W.
White, Francis S.
Wilson, L. K.
Wilson, W. Warne

MILWAUKEE

Areson, John Willing
Andrews, R. W.
Barnes, Charles K.
Barrington, A. H.
Beeson, Thomas
Bissell, Frank C.
Bloor, C. H. H.
Boissier, Herbert C.
Brigham, George F.
Burroughs, George F.
Chase, Henry E.
Cordrey, Samuel B.
Dunbar, G. W.
Durlin, Fayette, D.D.
Edgelow, Octavius
Eglin, T. C.
Ferguson, David
Fosbrooke, Charles B.
Foster, Henry S.
Gates, Horatio
Gilman, James W.
Gorter, Arthur E.
Griffin, Alfred W.
Harrison, Alfred G.
Hindley, R. C.
Holmes, R. P.
Holmes, William A. B.

Jenks, Arthur W.
Jewell, Frederick E.
Jewell, Frederick S., D. D.
Lees, J. C.
Macpherson, Samuel
Mallory, Charles L.
Marron, Frederick Lee
McMurphy, Samuel
Piper, Arthur, D.D.
Richey, Thomas S.
Roberts, C. Edward
Roberts, Frederick C.
Rowley, R. P.
St. George, Howard B.
Saxby, Palin
Smith, Meredith O.
Smythe, Sidney T., D.D.
Sutton, Douglass
Tyson, S. L.
Van Dusen, H. Hobart
Webb, William Walter
Webster, Percy C.
Webster, W. J.
Wilcox, Seth M.
Wright, Clement B. B., M.D.
Wright, E. Purdon

MINNESOTA

Adams, Crozier G.
Alexander, Abijah
Booth, D. T.
Caldwell, John
Camp, Charles Clark
Chambers, H. D.
Cornell, James
Cowper, W. Edgar
Glover, A. K.
Graf, J. M.
Haupt, C. Edgar
Houlgate, Isaac
Hudson, Theodore C.
Knowlton, W. H.

Linley, Philip H.
Morse, Gerald H.
Moyses, Edward
Mueller, George H.
Pinkham, Alfred G.
Ray, Martin M.
Rimer, William Alfred
Stone, Andrew D.
Tanner, George C.
Thurston, Theodore Payne
Wilson, E. S.
Worthing, Alfred O.
Wright, John

MISSISSIPPI

Brown, C. D.
Logan, Nowell, D.D.

Robinson, Herbert W.
Turner, C. H. B.

MISSOURI

Bardens, William
Brittan, Arthur
Cobb, George W.
Dennis, William A.
Hatch, William A.
Hunt, George H.

Ingraham, J. P. T., D.D.
Little, Edward P.
Mizner, Henry Watson
Moller, C. N.
Potter, L. F.
Smith, Sydney

MONTANA

Bowker, Joseph J.
Brown, E. Wilfrid
Doherty, Robert
Gardner, James C.
Hawkins, William G.

Hines, Thomas
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Stoy, Howard
Turner, Robert N.

Snead, W. T.

Bailey, William N.
Coit, Charles Wheeler
Conover, James R.
Drummond, Thomas J.
Goodridge, Edward
Goodwin, James

Alcorn, Edwin C.
Baxter, Edward R.
Betticher, Charles E.
Blatchford, William W.
Burk, Edmund
Conover, T. A.
Crozier, F. B.
Dorwart, George Metzger
Dunham, Clarence M.
Edmunds, Charles C.
Fackenthal, C. S.
Fiske, Charles
Hall, Joseph C.
Harrod, George W.
Hodson, Horatio W. Pell
Jefferson, Ralph T.
Johnson, Herbert W.
Joralemon, J. C.
Joyce, Elisha B.
Knight, Edward J.
Lord, John C.
Mackellar, Robert
Milby, Thomas F.
Miller, A. J.
Murphy, T. Logan

Bennett, Frederick T.
Du Bose, G. M.

Arden, B. B.
Armstrong, Edwin R.
Ashton, A. C.
Barker, Henry
Batterson, H. G., D.D.
Baum, H. M.
Beers, Clarence H.
Benjamin, W. H.
Bevan, W. Lloyd
Biggs, Charles Lewis
Body, C. W. S., Prof. G. T. S.
Broham, J. W.
Bradley, Edward A., D.D.
Brown, John W., D.D.
Brown, Philip A. H.
Brown, Thomas McKee
Butler, G. H. Houghton
Cady, Philander K., D.D.
Callender, William Russell
Cameron, James G.
Chetwood, F. B.
Clendenin, F. W.
Clifton, Edward G.
Cobb, Lyman, Jr.
Coerr, J. Morris
Cox, George Clark
Dawson, William Vincent
DeCosta, Benjamin F., D.D.
Dix Morgan, D.D., D.C.L.
Drisler John
Dubois, Henry Ogden
Duncan, Charles H.
Dunnell, William N.
Duryea, Phineas
Embury, Wm. O.
Emery, Rufus
Ferguson, George W.
Freeman, Charles Elisha
Gardner, Walter A. A.
Goodwin, E. H. C.
Griffin, Alfred
Grubbe, William Charles
Hall, B. T., D.D.
Hall, Randall C., Prof. G. T. S.
Hamilton, C. A.
Haskins, E. C.
Hawkins, Willett N.
Heath, John G. B.
Hill, Joseph Warren
Hoffman, E. A., D. D., D. C. L.
Houghton, G. Clarke
Hughes, Thomas P., D.D., LL.D.
Ivie, Charles W.
Jefferis, Mortimer T.
Johnson, William E.
Keech, Frederick J.
Kenny, James E.
Kemp, Robert M.
Kirkby, W. W., D. D.
Knowles, James Harris
Lawrence, Henry N.
Lehman, Gustave

Armstrong, George P.
Barrows, N., D.D.
Becker, Henry K.
Bennett, George S.
Biller, George, Jr.
Borden-Smith, Samuel
Brush, W. P.
Burnett, C. P. A.
Christian, George M., D.D.
Crittenton, C. R. D.
Davis, William Whiting
Douglas, Charles
Douglas, Charles M.
Dorwart, George Metzgar
Elmendorf, Augustus
Ewens, John D.
Farrington, Wm. George, D.D.
Fawcett, John G.
Ferguson, John D.

Warren, James D.
Wattson, Lewis F.
Weed, C. A.
Wells, W. W.
Wharton, W. P.
Whitmarsh, William T.
Young, Annesley Thomas
Young, Charles Herbert

NEVADA

Miller, Arnoldus

NEW HAMPSHIRE

Hale, Stewart
Hargate, John
Jones, W. Northey
Parker, Edward Melville
Roberts, Daniel C.
Thompson, James

NEW JERSEY

Nash, E. Briggs
Oberly, H. H.
Olmstead, James F.
Pearse, H. M. P.
Phillips, Henry L.
Post, Richard B.
Pray, Stephen A. W.
Ringwalt, Roland
Roche, Hibbert H. P.
Roche, Robert T., D.D.
Rodman, Erskine M.
Schwartz, D. L.
Simpson, Stephen Price
Sleeper, Henry Hale
Smith, Edmund Banks
Smith, Elvin K.
Smith, Herbert S.
Stewart, Alonzo C.
Stocking, C. H. W., D.D.
Todrig, Aubrey F.
Townsend, J. H.
Trimmer, J. A.
Underhill, Gilbert R.
Wright, Harrison B.
Wright, Wm. Edgar

NEW MEXICO

Martin, Mayo Cabell

NEW YORK

Lewis, William Fisher.
Macfarlane, Peter
Magill, W. Ingram
Malcom, Charles H.
Martin, Albert
Matthews, John T.
McClintock, Thomas
McGuinness, James Holmes
Mitchell, Henry
Moir, William Wilmerding
Neil, Edward Wallace
Nichol, R. T.
Nichols, G. L.
Nichols, C. W. de Lyon
Olssen, William W., D.D.
Ormsbee, Albert H.
Patey, J. B.
Pitman, John T.
Quaile, George E.
Queale, William Joseph
Rainsford, W. S.
Reynolds, Joshua
Rich, John Montgomery
Rich, Lawrence Carter
Richey, Alban
Richey, Thomas, D.D.
Riley, Theo. N., Prof. G. T. S.
Ritchie, Arthur
Rockland, T. H.
Roper, J. C., Prof. G. T. S.
Rutherford, William Walton
Schuyler, Livingston R.
Schuyler, Philip
Seymour, Henry Platt
Sill, James B.
Sloan, Arthur
Smith, James Tuttle, D.D.
Smith, Victor C.
Spencer, J. Selden
Spong, J. J. Rowan
Stevens, Thomas
Thompson, Frederick
Ullman, Augustus
Upjohn, R. R.
Van de Water, George R.
Van Kleock, Frederick B.
Van Rensselaer, M., D.D., LL.D.
Van Winkle, Edward Henry
Vibbert, William H., D.D.
Wallis, Guy L.
Ward, Caleb T.
Warder, Warren E. L.
Watkins, J. Halstead
Watson, J. H.
Webb, Benjamin
Weikert, Samuel A.
Wenman, Charles A.
Wilson, Henry
Wood, A. L.
Yohannan, Abraham
Young, Edward B.
Young, Henry St. George

NEWARK

The Bishop
Friedman, August C.
Goodwin, Hannibal
Graham, George C.
Gwynne, Walker
Hibbard, Charles H., D.D.
Hobbie, Reeve
Holley, William Wells, D.D.
Jenner, E. Lascelles
Jenvey, William R.
Johnston, Levi
Keller, John
Kidder, Charles Holland
Lacey, Vincent C.
Lipton, W. T.
Lylburn, W. H. C.
Mac Niel, Hamilton D. B.
Mayer, G. W.
McCleary, James A.
Mead, Charles H.

Miller, John S.
Mitcham, W. M.
Mitchell, J. Clayton
Mombert, J. Isidor, D.D.
Mortimer, Frederick E.
Picksley, William M.
Pyle, Percival R.
Reazor, Frank B.
Rice, S. M., D.D.
Richmond, William
Saltus, A. Wright
Sanborn, Frank A.
Scratchley, H. P.
Sherman, R. M., Jr.

Bailey, T. B.
Barber, H. Hobart
Battle, Gaston
Bland, Charles T.
Brown, S. J. M.
Chambers, J. Taylor
Griffiths, John H.
Hoffman, Charles M.
Horner, Junius M.

Benham, Caleb
Bollard, William
Carr, W. Page
Clark, Webster L.

Appleby, T. H. M.
Brown, Algernon T.
Clarkson, David Henry
McLean, Charles
Rees, W. D.

Abbott, A. A.
Attwood, W. Rix
Baker, Joseph
Bardull, Edward S.
Bradshaw, John McIntyre
Brookins, C. F.
Clapp, Walter Clayton
Charlot, N. P.
Crofts, Ernest J.
Doane, Edward S.
DuMoulin, Frank
Foote, T. C.
Frazer, Abner L., Jr.
Garland, Thomas J.
Grueber, R. E.
Hall, Francis M.
Hathaway, J. Clyde
Hinkle, George W.
Hopkins, W. C.

Eastman H. Clay

Baker, Brookes O.
Clapham, H. Horace
Dubois, C. W.
Parker, A. L.

Farrar, Frederick
Magnan, W. P.
Potwine, W. E.

Avery, William H.
Armstrong, Charles M.
Arnold, A. J.
Barnes, R. Heber
Bingham, Thomas
Canfield, Frank D.
Cavanagh, William H.
Clark, Fletcher
Coney, William
Conger, Arthur B.
Cook, Herbert J.
Converse, John H.
Cowl, Maurice L.
Curtis, A. P.
Damuth, Warren K.
DeGarmo, Charles H.
Dennison, George Herbert
DeLeary, Anthony Theodore
Dennison, Robert E.
Dimmick, S.
Dyer, H. Page
Eastham, William H.
Elwyn, Alfred
Fulforth, C. L.
Graham, Richardson
Greene, Francis J. W.
Greenway, Henry R.
Hawkesworth, Alan E.
Haywood, William Leete
Heysinger, J. S.
Higgins, Jesse C.
Hoskins, Leighton
Hoyt, Henry A. F.
Hughson, S. C.
Innes, Robert F.
Jeffreys, E. P. J., Jr.
Jennings, d'Estaing
Jordan, Walter
Knight, Edward Giles
Laut, Francis A. D., D. D.
Lobdell, Frederick D.

Bannister, Amos
Barnard, J. H.
Beach, W. B.
Benton, W. L. H.
Bogert, H. Howe
Cogswell, C. K. P.
Cole, L. F.
Gilchrist, Henry Elmer
Henley, Thomas H.
McCandless, J. Heber
Messias, G. R.
Norman, John P.

Almquist, Peter A.
Conhvn, William P., D. D.
Jeffords, Sydney G.
Lefingwell, C. W.

Sherwood, Walter A.
Smith, J. Malcolm
Smith, Joseph H.
Steel, Charles L.
Stocking, Charles A. W., D.D.
Stryker, Leonard W. S.
Warren, Daniel F., D.D.
Webbe, William T., D. D.
White, Edward A.
White, Elliot
Williams, John N.
Whitaker, Arthur
Young, George H.

NORTH CAROLINA

The Bishop
Ingle, Julian E.
Murdock, F. J., D.D.
Osborn, Edwin A.
Owens, R. B.
Phelps, Gerard W.
Pollard, J. H. M.
Schubert, L. H.
Smith, Walter
Walters, S. Paxton

NORTHERN CALIFORNIA.

Cope, James
Crook, Frederick W.
Gilbert, T. H.
Waterman, J. H.

NORTH DAKOTA

Sheridan, Henry J.
Trenaman, John
Turner, Charles
Walton, T. H. J

OHIO

The Bishop
Hyslop, John W.
Johnson, D. F.
Keene, John F.
Kell, Robert
Lewis, W. H. G.
Limiric, Henry George
Moore, Franklin S.
Pierce, William F.
Preston, George William
Putnam, Albert P.
Shayler, Ernest V.
Smith, Wemyss T.
Taylor, Alfred R.
Thompson, J. W.
Tupper, Tullius C., D. D.
Tyson, Sherwood
Wells, E. Livingston
Worthington, E. W.

OKLAHOMA

Seibold, John S.
Steele, Harry
Wye, Lionel A.

OREGON

St. Clair, H. C.
Williams, Wm. D

PENNSYLVANIA

Lozan, Charles
Louis, Lewis K.
Mabley, Edward F.
McGarvey, William
McGlaithery, William
McMullin, G. W.
Martin, Henry B.
Millett, D. C.
Moffatt, G. H.
Morrow, William Brice
Mortimer, Alfred G., D. D.
Nelson, Richard H.
Nisbett, James R. L.
Odell, Daniel I.
Osborne, Richard H. G.
Percival, Henry R.
Price, William
Quinn, Charles C.
Ritchie, Robert
Robins, James W., D. D.
Robinson, Charles W.
Rumney, Theodore S.
Schneeweiss, Franz Max W.
Schultz, Bernard, D. D.
Sherlock, Joseph
Steel, W. M.
Symonds, Stanley F. W.
Taylor, Thomas J.
Totty, John
Upjohn, Samuel D. D.
Van Syckel, Nehemiah Dunham
Walton, Horace A.
West, Arthur
West, Elias
Wilde, Arthur Wilson
Willing, Alden
Willson, Albert D.
Wright, Erskine
Wright, Joseph
Wright, R. E.

PITTSBURG

Prescott, Allen C.
Rambo, William E.
Richards, A. S. R.
Richards, George Sherman
Rogers, George
Smith, Frank H.
Steed, Frank
Stimpson, Thomas Ainslie
Taylor, John L.
Thompson, Henry Ernest
White, William John

QUINCY

Mayo, William Francis
Moore, Walter H.
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Brown, Alfred H.
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Dana, Herbert C.
Fiske, G. McC., D. D.
- SOUTH CAROLINA**
The Bishop.
Bennett, F. J. A.
Capers, William Theodotus
Cormick, A. E.
Githens, W. L.
Guerry, L. F.
Hartzell, J. S.
Hay, P. D.
Holley, Byron
Hollings, E. N.
- SOUTH DAKOTA**
Ashley, E.
Babcock, John H.
- SOUTHERN FLORIDA**
The Bishop.
Andrew, John J.
Beekman, J. S.
Dewit, James H.
Gray, Charles M.
Greetham, H. W.
Hall, A. Kinney
- SOUTHERN OHIO**
Adams, Charles G.
Badger, Norman W.
Bobe, Frank W.
Bowers, Herbert E., L.L. D.
Cleal, Joseph P.
Haight, J.
Hampton, W. H.
Howell, John A.
Lloyd, Frederick E. J.
Lloyd, Thomas
- SOUTHERN VIRGINIA**
Carpenter, Edgar
Dennis, Benjamin
Freeland, C. W.
Gray, Arthur P.
Harris, Normand B.
Howell, William E.
Lancaster, Harry S.
- SPOKANE**
Barry, T. Nelson
Bowne, H. Norwood
- SPRINGFIELD**
The Bishop.—Coadjutor.
Antrim, J. Allen
Benton, A. A., D. D.
Burrell, Frederick H.
DeRossett, Frederick A.
Estabrook, William W.
Middleton, G. G.
Phares, Edmund
- TENNESSEE**
Bassett, Colin S.
Bazett-Jones, E. A.
Berne, Joseph L.
Cartier, A. C.
Caswell, Robert C.
Demby, E. T.
Green, Stephen H.
McGlohon, S. B.
Miller, W. J.
Noll, Arthur Howard
- TEXAS**
Bittle, T. C.
Brown, W. J.
Cain, Thomas W.
Carter, J. R.
- UTAH**
Bishop, Ellis
- VERMONT**
The Bishop.
Alding, Stephen H.
Barr, Preston
- Savage, Zachary T.
Welles, Samuel G.
Gilliat, Charles G.
Hardy, A. C., Jr.
Hardy, Lucius M.
Hingham, Daniel, D. D.
Tomkins, Floyd W., Jr.
Webster, W. G., D. D.
Wilcox, Ellery J.
Jarvis, H. M.
Joyner, Edmund N.
Kershaw, John
McCullough, John D.
Mitchell, A. R.
Motte, John W.
Ponter, A. Toomer, D. D., L.L. D.
Sams, B. B.
Walker, Robert J.
Koss, Amos
Tragitt, H. Nelson
- FLORIDA**
The Bishop.
Lundy, L. Fitz James
Phebus, Lyman
Southwell, G. W.
Stuart-Martin, Henry B.
Thompson, J. Neville
- McGuire, J. Alexander
Matthews, Paul
Otte, William C.
Ramsay, William T.
Roberts, Warren H.
Torrence, George P.
Williams, William John
White, John Charles
Wright, David C.
- Lloyd, Arthur S.
Meredith, Reuben
Randolph, C. C.
Simmons, C. L.
Smith, Claudius F.
Smith, R. A.
- Manning, John
Perine, Robert
- Potter, Sydney
Probst, Jacob
Richards, Leonard B.
Rockstroh, Johannes
Schultz, C. H.
Seymour, Edward
Smith, Chester M.
Taylor, F. W., D. D.
- Northrop, J. M.
Ogilby, Edward L.
Patterson, Alexander
Patterson, George, D. D.
Pettis, W. M.
Roberts, Albert A.
Starr, Reginald H., D. D.
Trout, Irenaeus
Wager, Peter
- Crosby, Thomas J.
Jefferis, William M.
Noble, James
- Wallace, D. Douglass
- Bliss, G. Y.
Riunt, F. H.
- Bonnar, D. A.
Bryant, Augustus A.
Collins, William H.
Crowe, Alexander
Davis, J. O.
Foster, Thomas B.
Garland, Frederick M.
Goddard, Edward N.
Grabau, H. P. L.
Graves, Gemont
Harris, Robert V. K.
- Crawford, Angus, D. D.
Cross, Funnell LeB.
Dame, Nelson F.
Downman, L. Y.
Gibbons, John H.
Hundley, J. Henry
Mason, Landon R.
McNabb, John
- Barton, F. H.
Bocock, Kemper
Brown, James H. H.
Buck, Charles E.
Camp, Norman W., D. D.
Clark, James W.
Craighill, James B.
Davenport, Willard G.
Gibson, Frank M., M. D.
Harding, Alfred
Harold, James A., D. D.
Howell, R. L.
- Coffin, Alexander
DeLongy, Frederick E.
Duffy, P. Gavan
Minturn, L. T.
- Ambler, John E.
Card, Gerald
Cooke, Thomas W.
Deaver, James N.
- Armstrong, John W.
Atwill, Charles D.
Bancroft, Joseph W.
Forsey, George
Hall, Frederick
Hodge, Charles R.
Mendenhall, Cyrus
- Atwood, Tullius W.
Ayers, G. W. Sinclair
Baum, Frank Miller
Berr, Thomas B.
Burlison, Hugh L.
Burrows, G. Sherman
Burrows, W. S.
Catterson, William
Cushing, Pierre
Dealey, A. Sidney
Dean, Ellis B.
Doty, William D'Orville., D. D.
Duck, Thomas
Ebersole, A. Miller
Fisher, Harvey S.
Franklin, Louis P.
Gaviller, George H.
Gilliat, Francis
Gove, Curtis C.
Harvey, George A.
Hayes, Charles Wells
- Bell, A. W.
Burlison, A. L.
Burlison, T. Keeble
- Bateman, Francis
Cockcroft, Frank Nuttall
Coolidge, Sherman
Deuel, Charles E.
Dodshon, Joseph H.
- Harris, William J., D. D.
Johnson, G. B.
Leach, F. Barnby
Lewis, Charles S.
McCully, Clarence W.
Randall, E. H.
Simonds, James
Stone, Arthur W.
Taylor, Alfred
Weeks, Wm. T.
- VIRGINIA**
Nugent, P. R.
Packard, Joseph, Prof. A. T. S.
Reaney, William L.
Walker, Samuel A.
Ware, J. W.
Wharton, L. P., Prof. A. T. S.
Wingate, Henry
- WASHINGTON**
Jenkins, P. G.
Johnson, Arthur S.
McKee, John M. E.
Packard, Thomas J.
Paddock, Ernest M.
Page, Henry D.
Prescott, Philip M.
Specht, Joseph A.
Stryker, M. Campbell
Williams, Richard P.
Waller, Owen Meredith
- WEST MISSOURI**
Moody, J. S.
Smith, J. Stewart
Wilkinson, John
- WEST VIRGINIA**
Dorsett, Luther W.
Gravatt, W. L.
Spurr, B. M.
- WESTERN MICHIGAN**
The Bishop.
Reeves, Abraham
Sowerby, Herbert
Victor, Herman P.
Westover, William
Wethenbee, Artemas
Wilkinson, James E.
Wright, Wm. E.
- WESTERN NEW YORK**
Hubbard, Warren C.
Hubbs, John Brush, D. D.
Jarvis, William Oscar
Kearton, C. O. S.
Littell, John S.
Lobdell, Francis
Marsden, T. F.
McKinney, John
Mellen, A. H.
Parnell, John H.
Perkins, L. A.
Raffer, W. W.
Regester, J. A.
Sanderson, Benjamin S.
Searing, Richard C.
Sherman, A. M.
Somerville, E. T. S.
Warner, Abraham J.
Webbe, William N.
Wood, H. L.
Wrigley, C. F. J.
- WESTERN TEXAS**
Gill, William
Hinson, George
Ward, Jeremiah
- WYOMING**
Foster, Bert
Johnston, Thomas Henry
Roberts, John
Sherman, Charles A.
Stoddard, James

A Visit to Church Missions in Japan

FROM PRIVATE LETTERS OF THE REV. S. HARRINGTON LITTELL. PRINTED BY PERMISSION OFF SHANGHAI, NOV. 6, 1898.

About four o'clock last Sunday, Oct. 30th, we landed at Yokohama. The steamer anchored about half a mile out, and was immediately surrounded by craft of every description, chiefly "sampan" or curiously shaped row boats, worked by a single oar, sculled at the rear. Mr. Gardiner came aboard. He asked me to go up to Tokyo and stay with him.

After a ride of twenty miles, we reached the Gardiners', just in time to catch the end of Evening Prayer in Trinity cathedral. After service I met Mr. Evans, the rector, who went out as a Brotherhood of St. Andrew man; Dr. Davis, professor in the Divinity School, and Bishop Schereschewsky, and Mrs. Schereschewsky. I saw a copy of the new translation of the New Testament in Wen-li language which he has printed. He has just finished work on the Pentateuch as well. I dined with Mr. Evans, and was glad to retire early.

In the morning they brought tea long before breakfast. At half-past seven I was down, and heard some chimes near by. I asked one of the Gardiner children what they were ringing for, and she said a Japanese service; so we went.

The boys and girls from the schools were out in full force. Such responses I have seldom heard. They fairly yelled out the hymns and psalms; at the lesson every one took out a Bible and followed with close attention. The chants were not over musical, but very hearty. After breakfast I went out to see the mission buildings. The Rev. Mr. Woodman took me through the Divinity School, St. Paul's College, parish house, and then to see Mrs. McKim. I was surprised to see the extent of the work. We have two large blocks with buildings. A girls' school to accommodate 125 boarders is nearing completion; the hospital and homes are grouped around. I had no idea that there was so much going on.

At noon I went over to see the work of an English associate mission, St. Andrew's. Four men are living together there, helped by a similar group of ladies at St. Hilda's, near by. A young candidate for Holy Orders, just returned from Cambridge, piloted me about in the afternoon. Being a native of Tokyo, he knew the place well, and was a splendid guide. First we went to the great temples and shrines in the park. In one was a famous statue with healing virtues. If you have an earache it is only necessary, so the Chinese say, to rub the statue's ear, and you will be healed. If your arm, eye, tooth, is ailing, rub the corresponding part of the statue, and all will be well. One temple has su-

perb gold work in the ceiling, and exquisite carving set in panels in the walls; a hundred different birds and flowers properly colored are carved. Some country people came while we were there, bowed a little, and then threw copper coins to the centre of the hall as an offering. In most temples there is a trough about as large as a small cot for the coins. People stand off about ten or fifteen feet, and toss them in.

After that we took "ricshas" and rode to the Greek cathedral, situated three miles across town on the highest hill in the vicinity. And here we had the best good fortune, for we met the famous Russian Bishop himself, Bishop Nicolai. He has been working in Tokyo since 1861, and has, almost single-handed, built up a mission of about 25,000 communicants in various parts of the empire. He is very tall and squarely built, with his hair falling on his shoulders. He appeared in purple cassock, and spoke graciously to us. For twenty minutes or so we talked, and I shall never forget the conversation. He spoke first of the triumphs of missions in the twentieth century, and was eloquent in his hopes for future missionary work. Then he said that as soon as Christendom could be reunited, the desired conversion of the world would soon be accomplished.

(To be continued)

Editorials and Contributions

Japanese Christianity

SOME interesting cuttings from certain Japanese newspapers have come to hand. One of these deals with the present condition of the educational system in that enterprising country. There is, it appears, a conflict between old or Japanese ideas, and foreign influences. That there exists an educational system, comprising elementary, middle, and higher schools, is undoubtedly due to foreign influence in the first place, but now that such schools do exist, a strong conservative element is resisting the introduction of foreign or Western ideas into the course of instruction, or allowing the employment of foreign teachers.

The *Japan Mail* asserts that this conservatism, which goes to the length of instructing children that the Japanese are morally superior to other nations, is not only prevalent among provincial school teachers, but receives support from leaders of thought in Tokyo. The case is cited of one Dr. Inouye Enryo, described as a scholar who has spent twenty-five years or more in studying Western literature. He had lately been on a lecturing tour addressing local educational societies. In one of these addresses which is described, he enlarged upon the origin of the Japanese people. They were descended from the gods. In other countries the sovereign or emperor was derived from the people, but here the people had the honor of being derived from the Emperor. The moral attainments of the people were altogether unique. The *Mail* is of opinion that to proclaim this kind of superiority to a lot of elementary teachers is, to say the least, unwise. National vanity is a plant which needs no such cultivation.

Dr. Inouye informed his audience that though they might adopt foreign ways of doing things, their minds needed no renovating; they were good enough as they were. No wonder, says the *Mail*, that there is an increase of rudeness towards foreigners, and that even students should become so illiberal as to talk of "foreign fools," and "foreign beasts." This paper is of opinion that there could be no greater obstacle to the progress of a people than that they should imagine themselves to belong to a race of superior beings, without defects to be remedied, and needing no improvement in virtue. The *Mail* despairs of any improvement under the present Government Board or Department of Education. The personnel of that department is so constantly changing with the frequent changes in the ministry, that a settled policy is impossible, and things educational are in a chaotic condition. This National Department of Education is itself a Western idea, modeled, perhaps, upon that of the French Republic. With the idea itself, the practical abuses connected with such departments in other parts of the world have also been taken over. Political influence seems to govern appointments, and official tenure is so insecure as to render any large and statesman-like policy an impossibility. Teachers are underpaid, rules are constantly changing, and various theories of instruction follow each other in quick succession, so that nothing can be successfully tested.

It is natural enough that there should be a conflict between old ideas and new, but it is curious to find an intensely conservative

spirit disclosing itself in the midst of Western systems and appliances. The explanation seems to be that conservatives, like Dr. Inouye, see clearly enough the value of the systems themselves, "Western ways of doing things," but wish to turn them to account in the way of strengthening and propagating the traditional ideas of ancient Japan. Let the Western school system be adopted, but do not let Western learning be taught in the schools; on the contrary, let them be used to inculcate positive hostility to the wisdom, and even the moral standards, of the outside world.

It is very distinctly a struggle of heathenism to maintain and fortify itself. Among those "Western ideas" against which this native conservatism takes its stand, Christianity and its teachings is the most positively opposed to the old ideas. Whatever else may be involved, there is no doubt that the religious forces of old Japan are drawing together for mutual defence, if not positive aggression. It is interesting here also to see how they have been willing "to learn from the enemy." We read of a Buddhist counterpart of the Y. M. C. A., and of all manner of leagues and associations, after the manner of the guilds and confraternities of Christian lands. And there are even rumors of common action between the votaries of Buddha and those of the Shinshin religion.

In the presence of such movements, it is no matter of surprise that there should be in the Christian ranks a stronger tendency to draw together than has been seen elsewhere. Thus the Presbyterians of several names have, it appears, formed one organization. The two branches of the Anglican Communion, the English and our own, as is well known, have done the same. This is, of course, quite as it should be. But further tendencies of a more doubtful character are discernable. The pride of the Japanese impels them to desire that the Church as established among them should be truly national, and there are indications that among our own converts this means more than that its hierarchy should as soon as may be come to be composed of natives of their own country, but that there should be, further, a revision of the doctrine and worship. The "Quadrilateral" of 1886 is being made use of as a text, and it is asserted that in that document "everything that belongs to Anglicanism has been conceded; nothing is said about the Thirty-Nine Articles, nothing of the Prayer Book, nothing of vestments, nothing of architecture."

Of course nothing is more certain than that while it may be said that the bishops were willing to concede what is simply Anglican, they had no intention of conceding anything essential to the Catholic Church. To say that they "concede the Prayer Book," is a very serious assertion. It is certain the bishops never intended for a moment to concede the principles of Catholic worship embodied in the Prayer Book. But there, as here, this mode of viewing the "Quadrilateral" comes from forgetting that it does not propose terms of union, so much as a basis which must be agreed upon, as common ground, before such union can even be formally discussed.

But not all native Christians entertain such ideas. There are some who see clearly

that the ideal of a national Christianity must be subordinate to that of a Christianity which comes as a positive teacher of religious truth, without compromise or surrender. We have before us the words of a Mr. Uchimura Kanzo, which are very much to the point. We do not know whether he has in view the work of the Anglican and American Churches, or that of Christianity in general in Japan. He dwells upon a certain want of thoroughness in such work. Many different enterprises are begun, only to be allowed to collapse after a few months or years, or to be eclipsed by undertakings which have no greater promise of permanency and efficiency. Notwithstanding all that has been done in the way of works of benevolence during the past two years, Mr. Uchimura cannot say that he sees any signs of great growth in the minds of the workers. "One great cause of the lack of real influence exercised by Christians, is the spirit of compromise that is abroad, the 'give and take' policy *vis-a-vis* the outside world." He does not hesitate to say that there is no religion in that sort of thing. "The Christianity that we need is that which comes with an authoritative message, and never dreams of proposing terms in order to ensure acceptance [*italics ours*]. The professing disciples of Christ do not realize that they have to transform the world, but not to conform to it, that they must fight a life battle with the world, the flesh, and the devil, and not yield an inch. The spirit that knows no defeat is what needs cultivating."

Attention was called at the late General Convention to the fact that a bishop for Japan needs peculiar qualifications. We think the situation of affairs disclosed in the Japanese newspapers, upon which we have been commenting, serves to show very clearly the kind of problems which face the work of the Church in that country, and that there are dangerous pitfalls which await the unwary. That it needs leaders of exceptional wisdom, and at the same time of inflexible devotion to principle, can hardly be questioned. Our present bishop was prepared for his position by years of work on the spot. Will it be possible to select another who, without that advantage, will be able to cope with the serious questions with which our mission in that country is confronted? The sagacity of a statesman, the learning of a theologian, and the patience and long suffering of a true Christian hero, are all required. May our bishops be divinely guided to make a wise selection!

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The Emptiness of Liberalism

A DIFFICULTY has arisen between the pastor and the congregation of the Universalist Society on Warren avenue, Chicago. The interesting point is that the differences relate to doctrinal teaching, and the pastor is accused of heterodoxy. It will be a surprise to many that anything of that kind is possible in a creedless Church. Mr. Gregory, however, the minister in question, in a published interview, informs us that he had only been in charge a short time before he was accused of heterodoxy by some of the members. He says: "They said I didn't preach the Gospel. They wanted a lot of stuff that no sensible man could or would preach, unless he was

out for money." Further on, he says: "The most consummate bigotry in Christendom to-day is to be found in some of the so-called 'liberal' Churches. The greatest adherents of dogma—dead dogmas, at that—are to be found in the same liberal Churches." Such a situation is interesting to an old-fashioned Christian who does not admit that the Gospel, as the Church has received it, is "stuff," or that the ancient creeds are dead dogmas.

In spite of his experience among the liberals, Mr. Gregory is satisfied that "the signs of the times" show that people nowadays want a new up-to-date Gospel, which, with the usual platitudes, he calls "Christ—not theories about Christ," "religion, not theology," etc. To us, reading between the lines, there are other signs to be discerned in the state of things with which this preacher has found himself confronted. These signs seem to show that among people of naturally devout and reverent minds, and people who realize what the world is and what sin is, and who yearn for One who is mighty to save, there is a reaction going on against modern substitutes for the ancient Gospel, in favor of definiteness as against vagueness; something secure and fixed, where all is fluctuating and uncertain. They crave a Gospel which, while it is universal in its power of adaptation to the needs of men, is, on the side of God, and as a divine message, unchangeable as God Himself is unchangeable.

When we talk of what "people want," it is necessary to remember that there are "people" and "people." When our Blessed Lord preached His own Gospel, there were people enough who did not want it. In their own estimation they were "whole," and had no need of a physician. They wanted a very different Gospel from that which He brought in His Person and in His Words. But He made no attempt to adapt Himself to their demands. His Church in all ages must follow His example, and beware how she trims and squares her teachings to suit the spirit of the world or the pride of human intellect. "He that hath ears to hear, let him hear." There will always be found those who are wearied with food which cannot satisfy, and who long to come back again to God Incarnate, to Christ Crucified, the Christ of the Church and the Catholic Creeds, who is the Christ of the Gospels.

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Father Austin and His Teachings--V.

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

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IT happened one day that Father Austin greatly desired to fly away and be at rest, for great was the importunity of worries which came knocking at his door. The parish seemed all out of joint, and wished to get at his listening ear and wise speech, and drain dry his good heart of its stock of sympathy. And this indeed they did, for when that day was over his nerves were all tingling, and when he shut to the door for the last time, it was to go up to his bedchamber and crave a pair of wings wherewith he might betake him to some easier world. But in vain longed he for flights through ethereal space; wings came not. But something more timely did: it was a nap. When he awoke it was far towards one of the clock. He looked out into the silence, and behold! all the world was white with snow

which had fallen while he slept. He threw upon the grate another billet of birch, and as he watched the tongues of flame dart upward, he thought to himself what a change had come over his views of things! All interest in aerial locomotion had departed. He had lost any passing desire for other scenes, quite convinced that no cosier spot was on earth than this blessed fireside of his, the very sanctuary of peace and rest. How finely the serenity of his breast antiphoned the peace without! Not more pure was the earth's garniture of virginal white than the joy of his soul. The radiance of his hearth kindled a glow in his heart, as he thought of the day, now just gliding away to eternity, in which he had helped so many sad souls and strengthened so many wavering ones. Just one thing needed to make the picture complete? Well, you must be content with its incompleteness then, for he was that *rara avis in terris*, a clergyman who smoked not. His were indeed the reveries of a bachelor, for not even my Lady Nicotine with her witcheries dared to enter his domicile. And so he mused and mused, while little parentheses of delicious insensibility came and came again, each one less timid than the last, until sleep over-spread him as the snow the earth, and there was upon his face an expression of joyfulness, so bright beyond words, that he must have been looking at things most blessed to see.

Afterwards, in a quiet tone, he said to some of us that the dream he had that night was almost as much to him as if it had been spoken by an angel from heaven.

A patriarchal man with shining face came to him, holding in his hand a pair of scales, on one of which was inscribed "the flesh," and on the other, "the spirit." With a countenance expressive of every noble quality, and with sympathetic grace of manner, he spake these words: "My son, take good heed unto the words which I have in mind to speak to thee, for they are words of wisdom, and sweet to the heart as honey to the tongue. Thy weary flesh rebelled when the strain was hard and no respite came as the long hours went slowly on. It was right holy, the work in which thy spirit was busy saying *sursum corda* to God's troubled children, pointing strayed sheep back to the fold, unlocking hard questions for scrupulous consciences—it was work so holy that it did not humiliate the Manifested Glory of God to do it when he was on the earth; and multitudes have been inflamed so mightily with love in the doing of it that they have seemed to be out of the body, holding converse with heaven. But thou hast suffered the voice of the flesh to make an emphasis in thee of its earthly babblings, and thy spirit hath murmured and revolted against holy duty because it was a weariness to the body, and thou hast desired to wing thy way to a rest that does not crown such longings as thine."

Then this solemn figure held up the scales, and showed the side marked "the flesh" quite overbalancing "the spirit."

"O, son, beloved in the Lord," he resumed, "it was idle in thee to dream of impossible lands. It was not exile that was thy need. It was idle in thee to crave wings to bear thee to some summer shore where life is immortal repose. It was not rest that was thy need. There is no happy harbor for souls that forget themselves because their bodies are wearied. O, my son, not that was thy need—thy need was a

nap! It came; tired nature was restored, and thy soul was full of light, for the tranquil blessing of the Holy Spirit was within thy bosom, and loving visitations of joy rewarded thee for thy long day's labor."

Then the venerable man held up the scales again, and behold "the spirit" outweighed "the flesh"! Not another word was said. Then he vanished.

When he awoke in the morning, Father Austin rose from the cushioned chair, noted the rich glow of the radiant coals, glanced at the white world without, and then remembered the visionary mentor whose wise discourse had taught him a great lesson—one which he never forgot. Ever after he was wont to bespeak from the Keeper of Souls grace defensive, that he might not be successfully attacked by the temptation to judge his spirit by the state of his body; and, beside prayer, ever after he used befitting means to keep his body under, by supplying its proper wants. Fed lions do not turn and rend their tamers. He saw now very clearly that his need that evening was not wings, but a nap, and he resolved henceforth to adhere devotedly to three principles:

First, that it was his duty, by which he was beholden alike to Christ and to his Church, to labor long and hard, with soul and body (willingly, unto the extent of sacrifice, if such need be), and with so great fervor of spirit that there would be no place left in him for self-indulgence and pampering.

Second, but that for his soul's sake, it was his duty to supply due refreshment to the body, to the end that he might forestall those impetuous demands of the overtaxed body for relief, which have often distracted holy souls from the love and service of God. There are times when it is a Christian duty to eat or to sleep, rather than to pray or praise. The starving soldier, wounded on the battlefield of Shiloh, who was offered a tract by a well-meaning stupid, replied: "No, not a tract, a piece of hard-tack!"

Third, that under no circumstances would he allow physical infirmity or weariness to suggest that he was in a condition of spiritual dereliction. In the name of Jesus, he would bid that *megrims* to depart!

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Recreation, not Amusement, the Christian Idea, Law and Privilege

BY THE REV. FREDERICK S. JEWELL, D. D.

I.

"Ah me, the perils that environ
The man that meddles with cold iron:"
Thus wrote old Butler, bard sarcastic,
In those shrewd verses Hudibrastic.
But reader, if you did but know it,
Those perils, as the times now show it,
Are naught to dangers that beset him
Whose conscience will not let him
O'erlook th' un-Christian impropriety
Of the pet pastimes of society,
For those the word of God possessing,
And the pure Faith of Christ professing.

NO thoughtful observer of the times can have failed to note the fact that they are marked by a great and growing devotion to the pursuit of amusements; by an almost equal participation of professedly Christian people in the same; and by an increasing impatience on the part of the latter under any religious effort to put some holy and wholesome restraint upon their worldly self-indulgence in these amuse-

ments. We have reached that extreme stage of pleasure-seeking in which sports and amusements are imported, invented, eagerly hunted out, gilded, masked, systematically provided for, made a sort of business, and in some parts insisted upon as both a social and religious necessity. Under the shifting guise of athletics, recreations, public charities, and even Church guild devotions, they are pushing their way everywhere and into everything. Like the Egyptian plague of frogs, they come up into our houses, our halls, and our churches, so that neither our domestic life, our social gatherings, our public functions, nor our religious services, can escape their presence. Nor are they less grasping as to their times and seasons. None are secure against their intrusion and exacting rule; neither the afternoon hours, the night watches, the holidays, nor the solemn hours of holy time.

So firmly, also, have amusements, under one guise or another, entrenched themselves in the home, the school, the social club, the Church guild, and the public generally, that you can not dislodge them. Nay, you can not in many cases assail what is clearly questionable in their nature or evil in their excess, without finding both Philistine saints and sinners upon you, and without being decried as either a bigot or a Puritan, an old foggy or a fool. Unfortunately these classes are too often strengthened by unwise deliverances from the pulpit, and by the frantic endeavors of preachers and congregations to "draw the crowd," by supplying the public with so-called "attractive services." A strange and mischievous delusion! As though worldly pleasures ever needed any help from the Church of God, in order to secure place and prominence, and as though the novelty-hunting crowd were a ripe field for a harvest of conversions!

Now, with the clamor of society and the world's people against any attempt at abating the amusement evil, we need not concern ourselves. Of the slaves of sense, the devotees of fashion, and the luxurious idlers on whose useless hands time hangs heavy, nothing better can be expected. The evils of luxury, idleness, frivolity, fashion, and pleasure seeking, are only corrected, and then only for the time, by the occurrence of seasons of national disaster, destitution, and distress. But with the fretful complaints of those "who profess and call themselves Christians," we must concern ourselves. We are not allowed to leave the religion of Jesus and the Christian profession to be waylaid, stripped, and beaten on this Jericho road of worldliness and sin, and pass by unheeding on the other side. As Christian men, as preachers of the Gospel of the kingdom, as priests ministering at the altar of the Holy and Self-sacrificing Saviour, we certainly have here a province and a duty; and no measure of social obloquy or parochial antagonism should daunt our courage or seal our lips. The prevalent license of so-called Christian people in the pursuit and practice of worldly amusements, is a scandalous inconsistency and a growing evil, and we are bound in conscience to say so.

This worldly license and self-indulgence on the part of the religious class is doubtless in a measure due to the fact that they confound amusement with recreation. Touch their palpably time-killing amusements, and they cry out against you as seeking to deprive them of reasonable recreation. Now, while there are doubtless many who have never given thought enough to the

matter to be able to distinguish between the two, who perhaps would not care to do it even if they could, there is a decided difference between recreation and amusement. The Christian man and woman should understand this difference and be ready with a glad heart to recognize it in every day conduct. The underlying principle in a Christian's recreation is his duty to make wise use of time and to employ his active powers in works of usefulness, benevolence, and devotion. The vigor and freshness of those powers may, however, become impaired by severe and continued exercise. Hence arises a necessity for rest or recreation, in order that that freshness and vigor may be renewed, to the end that the suspended activity may be effectively resumed. Recreation, therefore, as the etymology of the word indicates, is, so to speak, the re-creation, or recuperation, of the active powers with sole reference to the resumption of useful activity. This restoration may be, and in some cases must be, effected by absolute rest, or the suspension of all effort; but as attained by recreation, it is more consistently sought in such a change of exercise or employment as relaxes the particular powers which have been exhausted, by calling into play those which have been lying dormant or at rest. Recreation, then, is active rather than passive rest, and rational rather than animal. Mere rest finds its fullest type in sleep, but recreation in its highest form, implies the opposite of sleep, a condition alert and active, indicative of thoughtful consideration, and prophetic of further action and efficiency.

Now, it goes without saying, that in its proper sense, force, and compass, recreation is not only the Christian man's privilege, but it may even be his duty; and it may be his right more than that of the worldly and irreligious person. As it is both his province and profession to employ his powers faithfully in the performance of honest labor, the upright conduct of business affairs, the just management of trusts, the practice of benevolence, the support of the Church, and the maintenance of exercises of devotion; whenever from severe and long-continued effort in these directions, those powers have become too worn and wearied for the further ready and effective performance of these duties, it is right and wise for him to seek their restoration to their full freshness and vigor by recreation. But the same can by no means be said of those who have expended their energies on sensual indulgence, selfish pursuits, unrighteous enterprises, and social frivolities, and for whom rest or recreation means only a return to renewed activity in these evil ways.

It might rather be urged that powers so ill-used deserve no refreshing rest or renewed vigor, and that it were nearer just dealing and righteous retribution were they to be rendered permanently inert and lifeless. Power persistently abused is practically forfeit, and should be peremptorily banned.

(To be continued.)

— X —

Letters to the Editor

DISESTABLISHMENT THE ONLY REMEDY

To the Editor of *The Living Church*:

In one of your editorial notes last week, referring to the text of a Bill Mr. Austin Taylor proposes to introduce in the English House of Commons next session, you say: "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; . . . fourth, that the Court of Appeal shall be the Committee of the Privy Council.

First. Parliament is the supreme governing body of the Church of England at the present time; hence it can (as it has done) regulate the services of the Church. For example: Disraeli's Public Worship Regulation Act. Every session of Parliament there are Bills introduced dealing with the Established Church. Convocation has no power whatever to alter any of the services or deal in any way with the Church apart from power delegated by Parliament. Is it not a fact that Convocation cannot meet only as permission is given by order in Council?

Second. The Privy Council, the highest court in the nation, is at the present time the final court of appeal, and ecclesiastical cases have been taken before it.

The remedy for this anomalous state of things is a very simple one; viz., Disestablishment. Let the Church cut loose from her connection with the State and manage her own affairs. Until that takes place Parliament will maintain its firm grip on the Church. Whether the Church could be disestablished without being disendowed at the same time, is another and more difficult question.

January 20th.

CHURCH.

REV. PETER MUHLENBERG

To the Editor of *The Living Church*:

In the issue of your paper of June 11th, 1898, page 254, I find a communication in regard to the Rev. Peter Muhlenberg of Revolutionary fame, whose statue is in the Capitol at Washington, which contains some errors. In the first place, the writer of the communication says that the Rev. Peter Muhlenberg was not an Episcopal minister, but a Lutheran, and then he goes no further in that respect. Now, the fact is, that whilst the Rev. Peter Muhlenberg was ordained by his own father, the Rev. Henry Melchior Muhlenberg, as a Lutheran minister, yet subsequently he went to the Valley of Virginia where he became settled in charge of a Lutheran congregation, which, whilst it was composed of Germans and people of German descent, had nevertheless been organized after the form of the Swedish Church, and then it was that, for the purpose of meeting all the requirements of the case, and preparatory to taking charge of that congregation in Virginia, that Mr. Muhlenberg went to England, sailing from Philadelphia for London, on the 2nd of March, 1772, and was there ordained by the Bishop of London, at the same time with the Rev. William, afterward Bishop, White, of Pennsylvania. He returned and took charge of the congregation alluded to, and retained it until he left to go into the Revolutionary Army, which he did as colonel of the 8th Virginia regiment, subsequently becoming a general. Thus it was that at the outbreak of the Revolution the Rev. Peter Muhlenberg was a minister with Episcopal ordination, in charge of a congregation of German Lutherans by birth, but who held to the Swedish Church.

But the main error which your correspondent makes in his communication is in placing in a church near the present city of Reading, Pa., the scene which makes Muhlenberg famous; namely, reading from his pulpit eight verses of the third chapter of Ecclesiastes, and at the end of the eighth verse, after telling his flock that the time of war had come, deliberately removing his ministerial gown, appeared before them in the full uniform of a colonel of the Continental Army, and ordered the drums to beat on the outside of the building for recruits for his regiment. The scene of that story, which is a true one, was not near Reading, nor anywhere else in the State of Pennsylvania. But it was in Muhlenberg's church, at Woodstock, in what was then called Dunmore, but now Shenandoah Co., Va., and all the recruits which Muhlenberg enlisted out of his congregation were for the 8th Virginia regiment, of which he had been elected colonel. Muhlenberg himself was a native of Pennsylvania, having been born in the village of

Trappe, in that State, in the year 1746, and after the Revolution was ended he returned to his native State, and as he never again officiated as pastor of a church, he was subsequently elected to represent Pennsylvania in the United States Congress, which he did for several terms. And if any of your readers should ever visit Statuary Hall in the Capitol at Washington, they will see a statue of him which the State of Pennsylvania has placed there, and which represents him in the act of throwing off his ministerial gown before his congregation and appearing in his uniform of a colonel. But the circumstance which made him famous took place in Virginia, and not in Pennsylvania, and all the troops which he commanded during the Revolution were Virginian troops.

And let me add that the Rev. Mr., or General, Muhlenburg, as he came to be known, was not the only warrior parson which the Church in the Old Dominion furnished to the Revolution, for there was the Rev. Charles M. Thurston, a native of Gloucester Co., Va., but who was rector of Frederick parish, Frederick Co., in that State when the Revolution commenced, and who entered the army as major, rose to be a colonel, and became known as, "The Fighting Parson."

W.

THE PRAYER BOOK IDEAL OF LIFE

To the Editor of *The Living Church*:

I ask leave to call the attention of your many readers to a little book recently published by the Scribner's, entitled "The Prayer Book and the Christian Life." It is by the Rev. Dr. Tiffany, Archdeacon of New York, and is the substance of his Bohlen Lectures for 1898. The object of the treatise is well stated in the preface to be "to indicate the conception of the Christian life which the Book of Common Prayer presupposes, elucidates, and strives to nurture." "From the method of its nurture the character of the life is deduced." And this object is most satisfactorily attained, and as it seems to me, this exposition of the aim of the ancient Church and of the method of her seeking to reach it, will be an argument to many minds, for the divine origin and constitution of the Church, to which our other and ordinary arguments do not appeal.

As the author says: "It was, of course, impossible, in treating of the services of the Prayer Book, not to make an interpretation of them, and in that interpretation of them all may not agree." But he adds that "the intention of the interpretation is not polemical," and his exposition verifies his statement. Let me add that whatever may be our interpretation of the services of the Prayer Book, whether we may agree or not with Dr. Tiffany's interpretation, the value of his argument is not affected thereby. The Prayer Book discloses an ideal of Christian life for our pursuit, and offers a system of nurture for its development and perfection, and these, taken together, afford a proof that both alike, the ideal and the method, were revealed from on high, whatever be our individual conception of the nature and mode of operation of the particular agencies which that method includes.

I can but hope that the book may have wide circulation, because I can but believe that it will be a most useful missionary, and therefore I beg through your columns to call attention to it.

T. U. DUDLEY.

Louisville, Ky., Jan. 26, 1899.

WYOMING AND IDAHO.

A LETTER FROM BISHOP TALBOT

To the Editor of *The Living Church*:

Will you allow me, in the interest of our Western missionary work, to say two things: First, the Bishop-elect for Boise has declined, and the care of that large and very needy district still devolves on me. I am authorized by the Presiding Bishop to ask the Bishops of Laramie and Salt Lake to look after the spiritual welfare of these shepherdless folk, but it just happens that a large number of our missionaries, unaided by the Board, live within that district of Boise. They look to me for their stipends, and I in turn must appeal to my old friends and others

to send me such help as they can. These men must be kept in the field and free from anxiety and suffering. It is a privilege to be of any service to such noble men; but, situated as I am, I can only tell you of their need in this way.

In the second place, may I say that long before I was made Bishop of this large missionary field of Central Pennsylvania, I quietly set about to raise a sufficient sum to free my clergy fund, cathedral, and schools from all obligations, and provide for the latter a small endowment. I saw no reason why my change of residence should cause any abatement of interest in accomplishing this plan. I am glad to be able to report that my effort is meeting with excellent success. More than two-thirds of the required amount has been pledged. One friend has recently given me \$10,000, but one pledge of \$25,000 has been made conditional on my making up a like sum from others. Towards this last \$25,000 I have already two pledges of \$1,000 each, and a few smaller gifts. Being so near the end, it is evident I simply cannot stop till the whole amount is secured. The untold blessings to future generations which will result in the completion of this effort, seem to me its abundant justification. Will not the faithful laity who may read this come to the rescue and secure this splendid result? All four of the bishops who inherit my old field, and their people, will derive benefit from your help, and the institutions themselves will be enabled to carry on their work free from all embarrassment.

South Bethlehem, Pa., ETHELBERT TALBOT.
Jan 31, 1899.

Personal Mention

The Rev. Leverett Bradley and Mrs. Bradley who have been traveling in France and Spain, have recently started for Luxor.

The Rev. Caleb Benham has resigned the rectorship of St. Mary's church, Napa, Cal.

The Rev. W. A. Crawford Frost has been granted special leave of absence for the recovery of health.

The Rev. W. H. Eastham, of Calvary church, Conshocken, Pa., has accepted a curacy at Christ church, Westerly, R. I.

The Rev. Charles S. Harrison has taken temporary charge of St. James' church, Ashland, Va.

The Rev. J. M. McGrath is still priest-in-charge of the church of the Mediator, Morgan Park, diocese of Chicago, although obliged to winter in Florida on account of his health. His address is Hotel Ormond, Ormond, Fla.

The Rev. C. A. Temple has resigned the rectorship of St. Thomas' church, Fort Royal, Va.

To Correspondents

E. M. G.—A licensed lay-reader is not permitted to pronounce the Absolution and the Benediction, nor should he conduct any part of the Communion Service, or any sacramental office of the Church.

T. C. D.—Roger Williams was born in Wales, 1599; probably received a university education in England; was a priest of the Church; became a Dissenter; came to America where his career is well known. About 1683 he died at Providence, R. I.

Died

BABCOCK—In Philadelphia, Jan. 22d, the Rev. Wm. R. Babcock, D.D., of pneumonia, in his 85th year.

BAILEY.—Entered into rest, in Topeka, Kas., Jan. 16, at the home of his daughter, Mrs. Edw. W. Thompson, Judge Myron W. Bailey, senior warden of St. Luke's parish, St. Albans, Vt., and a member of the Standing Committee of the diocese of Vermont, in his 62d year.

PIDSLEY.—At Hopedale Farm, near Santa Cruz, Cal., on Jan. 12, 1899, Deborah, widow of the Rev. Edward Pidsley, aged 83 years.

PROBST.—Entered into rest, on Sunday, Jan. 15, 1899, Dorothy, infant daughter of the Rev. Jacob and Mrs. Jennie Iler Probst.

ROCKWELL.—Entered into the rest of Paradise, at St. Gabriel's rectory, Coles Creek, diocese of Central Pennsylvania, on Jan. 17, 1899, Julia A. Rockwell, beloved wife of the Rev. John D. Rockwell.

"There shall be no more pain."

Obituary

IN MEMORIAM

By the death of the Rev. Henry G. Perry, LL. D., there was severed a connection with the North-eastern deanery, of the diocese of Chicago, of over a quar-

ter of a century. This great lapse of time renders it peculiarly fitting that those who were associated with him in the duties of the sacred ministry, should embody their impressions of the one just taken from us. As man, his name will be always associated with unflinching wit that was ever sparkling with words sometimes caustic, but never unkind, with reflections and opinions always worthy of thought, because connected with foundation facts, and with conduct which, in all the trying events of life always aimed at the highest ideal of the Christian gentleman. As scholar, in orations, poems, articles, speeches, and sermons, he displayed a command of language and a power of imagery which should have won for him a higher rank in the literary world. He never failed to set an example to all his brothers by being present at all conventions and all deanery meetings, except when prevented by sickness. As priest, also, by the promptness, with which he met every demand upon his time from the clergy, and by his willingness to respond to every call for clerical services, from even the poorest at All Saints', as also in South Chicago; and as member of the cathedral staff, he gave proof to his fellow-priests of his continued faithfulness to the ordination trust.

Our brother has left us, but to the relatives to whom we send this tribute to his memory, we can also express our conviction that he has left us because his Master has said: "You have earned a rest."

In order that future generations of priests may read of the good example of this faithful servant of Christ, we would request that a copy of this memorial be kept by the secretary of the North-eastern deanery. Through THE LIVING CHURCH we would make known to others our public recognition of the clerical services, extending from January, 1870, to January, 1899, of one who, living, we respected, and whose memory, when dead, we would perpetuate by commending him especially as a model for imitation in fraternal good fellowship.

Signed, for the clergy of Chicago and vicinity, by their committee.

HENRY C. KINNEY,
CHARLES H. BIXBY,
WILLIAM E. TOLL.

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

A CLERGYMAN in Priests' Orders, aged 40, with excellent testimonials, six years in present charge, desires to make a change in the spring. Address PRESBYTER, care THE LIVING CHURCH, Chicago, Ill.

CHOIRMASTER—boy or mixed choir—seeks re-engagement May 1st. Endorsed by present rector and vestry. Finest testimonials from outside musicians of highest repute. JAMES BAKER, Norwalk, Conn.

YOUNG volunteer chaplain, soon to be mustered out, wishes to correspond with vestry of a vacant parish. Address CHAPLAIN, THE LIVING CHURCH.

YOUNG priest now in parish work, desires post as organist and choirmaster, secretary, or any position of trust. Living wage only asked. Address office of LIVING CHURCH.

MR. G. EDWARD STUBBS, organist of St. Agnes', Trinity parish, New York 121 W. 91st St., gives lessons in the art of training boys' voices to choirmasters and to students preparing for work as choirmasters. Prospectus on application. Tuition oral, and by correspondence.

COMMISSIONAIRE—I do purchasing for out of town customers. Fashionable millinery and dresses a specialty. Bridal trousseaus complete. My commission comes from the stores. Send for references. Satisfaction guaranteed. MRS. C. A. BLACK, 309 Baird Ave., Austin, Ill., or Marshall Field, Chicago.

The Editor's Table

Kalendar, February, 1899

2. PURIFICATION B. V. M.	White.
5. Sexagesima.	Violet.
6. Quinquagesima.	Violet.
15. ASH WEDNESDAY.	Violet.
19. 1st Sunday in Lent.	Violet.
22. EMBER DAY.	Violet.
24. ST. MATTHIAS, EMBER DAY	Red.
25. EMBER DAY.	Violet.
26. 2d Sunday in Lent.	Violet.

Pen-and-Ink-lings

"Preachers who lack terminal facilities"—is not that a pretty good description of some men we know?

There is hope for Cuba—five thousand clerks in Havana have asked General Brooke to close the stores at 7 P. M., in order that they may attend the night school.

The ingratitude of mankind is proverbial, but the fund of \$100,000 raised for the family of Col. Waring is a refreshing instance to the contrary. As *The Congregationalist* says: "It is a worthy tribute to a man who gave his life for others."

The New Year motto of Canon Scott-Holland is "Polly, put the kettle on"—the kettle that won't boil being a symbol "representing exactly where we are in social matters." "Why does nothing happen?" he asks. "Why won't the kettle sing? We have lighted the fire. The kettle is on. We want our tea very badly. But the thing sits there and refuses to hum." The chief cause of this refusal is that "there is no actual proposal before us which can command anything approaching the agreement which is necessary to carry it. Therefore, let all the Pollies put on every kettle they possess, light the fires, set everything moving. Everybody ought to be at it, puzzling their brains, stirring their consciences, pushing, pressing, conferring, discussing, working, keeping ever in view the things that have got, by hook or by crook, to be done."

Says the *Philadelphia Record*: "I tell you, sir, there's no disputing the fact that history repeats itself, especially in the matter of fruit-trees."

"Fruit-trees?"

"Yes, sir; fruit-trees. They have got three great men in trouble so far."

"Who are the men?"

"Why, Adam, George Washington, and Matt. Quay."

"If the people do not speak emphatically and at once, polygamy will very likely be seated again in the halls of Congress, just three years after Statehood was conferred upon Utah under the most solemn pledges against the continuance of the vicious system."

A writer in *The Congregationalist* says: "Many a minister's wife makes herself wretched by attempting the impossible. It is impossible, for instance, to please everybody, and woe to the mortal foolish enough to attempt it. The chief end of woman is not to please people, but to do her duty. No two women have the same nature, and it is foolish to wear one's self out in trying to do things because somebody else did them."

"Ministers' wives are very much like their husbands, they are not perfect. God made them to match the men. It is not to be expected a woman should be your ideal minister's wife. It is sufficient that she be the ideal of her husband."

Here are some trenchant sentences from Prof. David Starr Jordan, of the Leland Stanford, Jr., University: "All education must be individual,—fitting to individual needs. To fit man into schemes of educa-

tion has been the mistake of the past. To fit education to man is the work of the future."

A philosophical Southern paper contains this bit of illuminating wisdom: "We don't know where this government is going. All we know is that we're mixed up with it, and we've got to go along." "The government in the last analysis is the people. Hence the importance of taking pains to mentally and morally develop all the individual and popular factors that are 'mixed up' with this great complex American nationality."

"I always want to go to the bottom of things," was Congressman Dingley's modest explanation of his authority in the House of Representative's debates, when urged to give up the secret by the ubiquitous interviewer. "Life is too short," he said, "the world is too big, the human mind too small, for any man to master everything. Choose for your field of labor those subjects which offer the line of least resistance, and then go in and master them. In this way you will be able to secure the attention of the House. It is the only way in which you can do it. The House wants to hear from masters. It has no patience with any one else."

In these days of women's clubs and the frequent raising of the question as to their interference with household and home duties, the following from *Harper's Bazar* will be appreciated:

"Mrs. Mooney made a poem
While she cooked the dinner:
Such conflict waged they that she mused,
'Now which will be the winner?'
And at the table, laughing, told
How genius, brightly budding,
Had nearly been the cause of saut
For sugar in the pudding.

"And Mr. Mooney's quick response,
'Such close escape's a blessing,'
Brought out, 'As nearly was the meat
Served up with sugar dressing.'
'Who knows? perhaps that would be good.'
Spoke placid, mild Aunt Jen.
'Oh, better,' Mrs. M. flashed back;
''Twould be a sweetmeat then.'"

Reform Work

BY THE REV. CYRUS MENDENHALL, CHAPLAIN OF THE STATE REFORMATORY, IONIA, MICHIGAN

IN an attempt to reform men and women, young or old, in prison or out, there are many things to be taken into account. Antecedents, moral and mental, make up social condition and much else. In many cases, if we could reform parents, the outlook for the future would be brighter. There have been instances, not a few, where the parents should have been arrested, convicted, and sent up, rather than the son or daughter. The genial "Autocrat of the Breakfast Table," in his oft-quoted and justly famous utterance, would take us back to the grandmother. He is correct.

The bright and beautiful child who is allowed to become the ruling tyrant of the household, developing into a first-class nuisance, is on a dangerous road. The father or the mother so absorbed in business or pleasure as to neglect the children, may bitterly repent of their folly. The mother who turns Johnnie out into the street to be rid of his noise, keeps the parlor and the books and the pictures for guests, considering the

In Memoriam

TO THE LATE REV. HENRY GIDEON PERRY, LL.D.
BY THE REV. J. HARRIS KNOWLES.

At last at rest, that spirit quaintly wise,
Full of rare wit, and many a mirthsome quip;
Whose fellowship combined within its grip
Should bring feared danger to the Church's ship,
Which ever he would guard from foe's surprise.
Dear Perry! Rest in peace, thou guileless child;
All storms are o'er, and heavenly waters mild
Refresh thy soul; from all earth's care beguiled.
We here shall miss thy lambent wit and joy,
Thy mirth chivalrous, which could ne'er employ
One drop of gall, its goodness to alloy.

New York, Jan. 21, 1899.

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QUINQUAGESIMA, or some day near it, is the time for an offering for General Clergy Relief. Will not all the clergy send a dollar, or an offering from their congregations, for this fund, at this time, or soon? Brethren, let us not forget "our own." Send to Mr. Wm. Alex Smith, 11 Wall st., New York.

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BISHOP WHIPPLE has again been honored by England, in an invitation to represent the American Church next April at the centennial of the Church Missionary Society of England. The Bishop will sail for England the first of April, returning in May to be present at the fortieth anniversary of his election to the episcopate.

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VERY sad and mysterious accident was the recent wreck of the yacht Paul Jones in the Gulf of Mexico, by which many of our readers, even those not related to the missing, are deeply afflicted. The three young ladies on board, Miss Yocum, Miss Taggart, and Miss Woodland, were very recently, and for several years, students at St. Mary's, Knoxville, Illinois, and as late as October last were visiting together in the school. They were all favorites with teachers and companions, being of such lovely and cheerful character. They were devout and happy Christian girls; and though the sudden call in the midst of the rejoicing hope of life on earth seems hard, those who mourn should be comforted in the thought that they were ready for the instant entering upon the life that is nearer to God. On Christmas Day, when the vessel was moored at some point between Memphis and Helena, they found a little parish church, and together received the Holy Communion. *Luce perpetua luceat eis.* During a part of the journey below New Orleans the Rev. Dr. Rudd, of St. Mary's, Knoxville, Illinois, was with the party, intending to go on to Biloxi. They made slow progress, however, on account of fogs, and Dr. Rudd left the yacht to return home only a short time before the catastrophe.

broken china, rusty forks, and other unpleasant accessories good enough for the young ones, is made sad indeed when they outgrow home and forget her.

Then there are cases to make one's heart ache. Conceived in vice, cradled in shame, reared in crime, the trend all wrong—what can you expect?

A young man, intelligent, with a good countenance and manner, spent some time with us. He never had a home, was deserted in infancy, cared for in a home for the friendless, later sent to a refuge in New York, finally somehow got into the Industrial School at Lansing, then was sent to us. What in the end may become of him, God only knows. The best of men, with favorable environment, find tendencies to fight. The trail of the serpent was found in Paradise.

The earlier the work of reconstruction and redemption can begin, the better. Home should be the best place. The prison is the poorest place for reform work. Children have been taken from bad surroundings, sent into our broad and healthful Western country, and are to-day among the best citizens we have. When the boy or the girl reaches young manhood or young womanhood, the plot thickens. Complex conditions arise, and the difficulties increase with the increasing years. If the case has reached the prison stage there are many more serious factors added. This doesn't imply hopelessness, however. St. Augustine made a dreadful record for many long years, but a praying mother never gave him up. He now is numbered with our saints, and his influence is felt to-day throughout the theological world. Bunyan, a drunken tinker, the despair of everybody, reformed and gave us an allegory that has charmed and helped millions. Every worker knows of countless cases that have reformed, so that he learns, even under bitter disappointment and frequent mistakes, to hope on and hope ever.

We have a great variety in a prison; all are not of the criminal type. Unfortunate circumstances, some accident, a momentary weakness, perhaps a touch of that insanity which some philosophers hold is common to us all, has put him or her behind the bars. At present there are about 2,500 prisoners (not including those in jails) in Michigan; perhaps 60 per cent. are of the criminal type, and so far as Ionia is concerned, only a few come from disreputable families.

In helping humanity upward, nothing is so powerful as love. Appeals to what may be good in their hearts, their recollections, their lives, may rouse the better self; total depravity perhaps never existing save in theology and sensational fiction. A sense of individual responsibility, a knowledge of human possibilities, with the assurance of Divine help, these are forces we must employ. Here, as elsewhere, "the Lord helps those who help themselves," the devil gets the rest of them. Any and all means should be employed. Work (not of the treadmill kind), education—industrial, moral, and physical—discipline, punishment and reward, make the moral atmosphere bracing. In a reformatory institution have officials and employes who believe in their work and love it, men who will by their very presence carry respect, use tact, and in example show what decency, right, and truth are. This would go further than marble baths, æsthetic surroundings, or formal teachings and preachings. Alas! Alas! between the real and the ideal a great gulf yawns. While

I have no love for cant, and no use for feverish, spasmodic exhibitions of religious sentiment or fervor, I know of no factor so powerful and so complete in its working as the religion of Jesus Christ. Nothing so helps men, nothing is so inclusive and so radical. So-called reformers sometimes sneer, but here is the religious instinct implanted in every heart. Whether it represents a truth or a falsity, it is there, and no intelligent study of reform can be made without taking it into account. The Great Teacher held out a hand to the hopeless and helpless, He does the same to-day. His spirit inspires men and women to go into the highways, byways, jails, prisons, and hospitals to help the fallen brothers and sisters, leading them up to reconstructed lives and better conditions. He taught a common brotherhood, and His spirit reminds us that "no one liveth to himself, no one dieth to himself."

Hon. E. G. Coffin, warden Ohio State Penitentiary, said to be the largest prison in the world, says: "Christianity has redeemed nine-tenths of civilized humanity, and if practically applied to suit the conditions and environments of the other tenth—the criminal and vicious classes—it will redeem, or at all events, lessen their number. Christianity is from God, it is of divine manufacture, and all human substitutes pall their ineffectual fires before it. If we make it the basic principle in our onslaught on vice and crime; if we utilize its sublime teachings in our system of treatment of the criminal in embryo, as well as the developed criminal; if our compassion for the fallen will not revolt at their irresponsible back-slidings, and we but practice by imitation the smallest of the virtues of the Divine Founder, we shall accomplish a part and blaze the way for our successors to accomplish the whole."

Gen. Brinkerhoff, a well-known authority, has happily said: "As the great globe swings in its mighty orbit around the sun, and lifts its polar ice crowns into the dissolving summer, so let us have faith to believe that in the grander cycles of human destiny, the long and icy winter of humanity is evolving into the golden summer of the Son of Man."



Book Reviews and Notices

Some New Testament Problems. By the Rev. Arthur Wright, M. A. Fellow and Tutor of Queens College, Cambridge. London: Methuen & Co.

This appears to be the second volume which has so far been published, of Messrs. Methuen's "Churchman's Library," the first being Professor Collins' "Beginnings of English Christianity." There is no question that these books have the merit of freshness, which is not suggested by the general title of the series. We have here no second-hand scholarship, no dull condensing of standard works, but the results at every point of original thought and research. The appeal is throughout to the documents themselves, and not to the conclusions of other writers. It is getting to be no unusual thing for scholars to write, not simply for the world of scholars, but for the average world of thoughtful and cultivated readers. This has undoubtedly both advantages and disadvantages. While it often serves to prevent or correct false impressions as to what the true conclusions of scholars are, and gives the reader confidence that he is, in a sense, getting at bottom facts, it also sometimes happens that the writer fails to appreciate the point of view of the reader sufficiently to guard himself from misunderstanding. He takes for granted considerations and an atmosphere of thought which have become so familiar to himself that he forgets that they are not so to the reader if he be only a man of general cultivation and not versed in the specialty with which the author

deals. Furthermore, there is sometimes a temptation to ventilate favorite ideas, or the latest phases of speculation on special points, in a style calculated to convey to the uninitiated an impression of finality quite foreign to the real facts of the case. We do not think Mr. Wright has quite escaped some, if not all, of these dangers.

This writer is known to English scholars as a determined advocate of the oral theory of the origin of the Gospels. This, which was once upheld by many scholars, has been of late years almost displaced by the document hypothesis. Bishop Westcott, we believe, still maintains the oral theory, as it was set forth years ago in his "Introduction to the Study of the Gospels," and Mr. Wright has brought to its aid the results of much refined critical study. The earlier chapters of this book, at least the first nine, are mostly based upon this theory, or bring various interesting illustrations to bear upon it. We find that there were three editions of St. Mark's Gospel, of which the first is embedded in St. Luke, the second in St. Matthew, while the third is St. Mark as we have it. This is sufficiently ingenious, and we are almost induced to believe that it will explain many of the difficulties which beset the question of the origin of the Gospels. Mr. Wright holds, as against Lightfoot, that the "Logia" of St. Matthew, spoken of by Papias in the second century, were a collection of sayings and not the entire Gospel and he thinks the use of the word in the sense of "sayings," in the papyrus document discovered in Egypt two or three years ago, all but settles the matter. We still take the liberty to doubt. He presents us with a new view of St. Luke's "great insertion," which he calls the "Travel Narrative," and takes occasion to overthrow the antiquated methods of the harmonists, and to dispose of the common theory of a "Perean ministry." We find much that interests more than it convinces us in the chapters on "Identical Passages," "Conflations," etc. In chapter nine our author gives us at last some account of the oral hypothesis. It is unfortunately, we think, cast in the form of answers to objections, assuming that the reader is familiar with his former writings on the subject. In a book intended for the general reader, it would have been more effective to present the theory first in a positive form, with proofs or arguments in its support, and then to have proposed and answered the objections. Nevertheless, one may glean from this chapter, taken with the scattered remarks in the earlier pages, a tolerably clear conception of what is meant by the oral teaching of the primitive Church, and the derivation from it of the written Gospels.

Mr. Wright explains in his preface, that the present volume is a contribution to "The Higher Criticism" of the New Testament. It exhibits satisfactorily enough the way in which the critics go to work, and it is easier for an educated man, not an expert, to form a judgment of their methods, than in the case of the Old Testament. The question is about the origin of the Gospels, and it appears that after seventy years of intense analytical study, there is as yet no agreement. It is interesting in this connection to compare Prof. Blass's work recently noticed in these columns, with the work before us. Mr. Wright holds that criticism assists in interpretation and exegesis, and adds some expository papers for the purpose of showing this. For the most part they seem unimportant. That on "St. Mark and the Resurrection," however, is valuable. In view of a recent commentary, which seems to have been written with the view of showing that the Gospel of St. Mark might have been written by a Unitarian, it is refreshing to read Mr. Wright's confident assurance: "It is as clear as he can make it that he regarded Him as the Son of God, in the highest sense in which those words can be understood." Mr. Wright has, in more than one place, cautioned his readers against the danger of attributing the wrong kind of importance to mere critical studies: "A correct theory of the Scriptures," he says, "is an immense aid to their interpretation, but it does not supply the inward illumina-

nation which makes them the salvation of our souls." Again, "Our Lord's words speak to the heart and conscience. It is not well that our attention should be drawn from them by the picturesqueness of the scenery." And yet again, "They (the Gospels) have sufficed for the Christians in all days. They will suffice for us in the power of the same Spirit who inspired the men that wrote them, to the saving of our souls." On the whole, we think this book much more suitable for the student who is engaged upon the problems here proposed, than for the average Churchman who will readily enough catch the uncomfortable idea that there are many doubts and difficulties connected with matters very precious to him, but will not so easily grasp the solutions by which these difficulties are to be dispelled.

Prayers for Young Boys. New York: Longmans, Green & Co. Pp. 40. Price, 30 cts.

These prayers were prepared by a mother for the use of her own boys, but have been claimed by a wider circle. They are brief, manly, well-chosen, and excellently suited for young boys. They will nourish a healthy type of devotion, and help to form good habits of prayer. The few words of spiritual counsel included in the book are decidedly sound and sensible. Our only regret about the book is that it entirely ignores the Holy Eucharist, but perhaps it was only intended to deal with private prayer.

Illustrations and Incidents for Preachers, Teachers, and Christian Workers. By J. Ellis. New York: R. F. Fenno & Co. Pp. 94.

This is one of the handiest and most helpful books of ready-made illustrations which we have ever come across. It is small, its content are carefully chosen, and yet they cover a wide range. It contains treasures both new and old, and is calculated to be genuinely helpful to the busy workers of these busy days. It can easily be carried in the pocket and consulted at odd times, and will be found more useful than many bulkier volumes which contain a larger proportion of chaff.

The Santiago Campaign. By Major-General Joseph Wheeler. New York: Lamson, Wolfe & Co. Price, 83.

General Wheeler is as facile a writer with his pen, as he is a brave soldier on the battle field. He gives a full account of his connection with the campaign, from the call of the President to the fall of Santiago. The description is written in an attractive style, and the maps and official telegrams and orders that are included in the volume are a very valuable contribution to the history of the late war. The book will always be valuable to the historian.

A Short History of the War with Spain. By Marion Wilcox. New York: Frederick A. Stokes Company. Price, \$1.25.

We have read this book with great interest. It begins with a brief history of Spain, leading up to the troubles with Cuba, and the opening of the war. The author must have followed the official and newspaper stories very carefully, for the account is quite accurate and, at the same time, well written, and put together in very attractive form. It is an excellent work to put into the hands of students of history and boys who love to follow the adventures of our army and navy heroes.

Books Received

D. APPLETON & CO.

Puerto Rico and its Resources. By Frederick A. Ober. \$1.50.

Our Country's Flag. By Edward S. Holden, LL.D. JAMES POTT & CO.

Church Almanac and Year Book. Cloth.

CHARLES SCRIBNER'S SONS

Theologia Pectoris. By James Muscutt Hodgson. \$1.40.

THE MACMILLAN COMPANY

Zoroaster, the Prophet of Ancient Iran. By A. V. W. Jackson. \$3.

R. H. RUSSELL

Sketches and Cartoons by C. D. Gibson

E. R. HERRICK & CO.

If Tam O'Shanter'd had a Wheel. By Grace Duffie Boylan. \$1.25.

Early Israel and the Surrounding Nations. By the Rev. A. H. Sayce. \$1.

Women of the New Testament. By Walter F. Adeney, M.A. \$1.

Suggestive Illustrations of the Gospel of John. By the Rev. F. N. Peloubet, D.D. \$1.25.

HARPER BROS.

The Open Question. A tale of two temperaments. By Elizabeth Robins (C. E. Raimond). \$1.50.

The Virginians. A tale of the last century. By William Makepeace Thackeray. Biographical Edition. \$1.75.

Pamphlets Received

Confirmation. By the Rev. G. A. Robson, Bridgeport, Conn. \$1 per hundred.

The World Almanac. Press Publishing Company, New York.

Christian Science. By the Rev. R. Heber Newton. G. P. Putnam's Sons, New York.

Why I am a Vegetarian. By J. Howard Moore. F. L. Dusenberry, Chicago. 25 cts.

The Temple and its Visitor. By the Rev. Francis Washburn.

The Manual of Massotherapy. By W. E. Forest, B.S., M.D.

Freedom of Private Property on the Sea from Capture During War. By C. H. Butler.

Church Calendar. Domestic and Foreign Missionary Society, New York.

Ninth International Conference of the Railroad Department. Y. M. C. A.

In Memoriam Charles Todd Quintard, D.D., LL.D., M.D., Bishop of Tennessee.

Periodicals

Senator George F. Hoar, of Massachusetts, one of the oldest and most conspicuous members of Congress, begins his reminiscences of the political events of the past fifty years, in the February number of *Scribner's Magazine*, under the title, "Four National Conventions." The frontispiece of this issue is a special portrait of Senator Hoar. Governor Roosevelt's series on "The Rough Riders" is attractive war reading. Robert Louis Stevenson's Letters show him in the early days before he had reached fame.

Literature, the literary review published weekly by Harper & Brothers, New York, is dressed in a new and very becoming suit. The matter is as usual of a high class. We are sorry to miss the portraits and glad to miss the stories. W. D. Howells has in the number of Jan. 17th, an interesting article on the letter R, which speakers will do well to ponder. There is some valuable information for collectors of curios and armor, and a useful article on the "Literature of Occultism," on which business some people waste a great deal of time. There is also an excellent account of that ancient sampler, the Bayeux Tapestry, which, after all, was not done by Matilda, as we were all taught when children.

Opinions of the Press

The Congregationalist

NEW YEAR RESPONSIBILITY.—Some things, then, are plain as we enter the new year and pass into the shadow of the portal of the new century. We must take risks as they present themselves in our path of duty. We must let go the old when we recognize authority in the summons of the new. We must pray for both wisdom and courage. We must listen to the voice of God in the soul. He spoke through holy men of old, and we must give heed to their testimony to what He said. But if God speaks not through the living to-day, hope dies and light goes out. Principles abide when men who proclaimed them are dead. But these principles must be verified by our own experience, and adapted to our own needs and the needs of our

times. Living men must find out and show living men how to do the will of God. Those who have no confidence in the guidance of God in past ages have no inspiration for the present. But those who have no confidence in the present guidance of God will find nothing in the past which will help men to believe in a Living God.

The Church

UNITARIAN "FREEDOM OF THOUGHT."—The Rev. Heber Newton, D.D., of New York, has been speaking recently on "The truths of Unitarianism." According to the newspaper reports of his speech, he considers that Unitarianism has stood for the right of freedom of inquiry, for the reasonableness of Christianity, for the true humanity of Jesus, for the unity and the moral perfection of God. It is well to remember that Unitarianism has stood not merely for negations, but also for positive truths, and for truths often too much neglected in the orthodox Churches. Yet it can hardly be maintained that Unitarianism has the exclusive possession of any one of the above truths. Especially in regard to the first one, freedom of inquiry, it is to be questioned if a Unitarian minister is actually any more free than many another minister. Is he, for example, really free to believe in the doctrine of the Trinity, or of the Incarnation? Is he free to accept the Nicene Creed? Would his congregation stand the preaching of these beliefs? As a matter of fact, when the convictions of a Unitarian minister lead him to the above beliefs, he leaves the Unitarian Church and joins one of the orthodox Churches. Why? Can it possibly be that Unitarianism stands for freedom of thought, but for freedom in only one special direction?

Christian Work

THE NEED OF THE NATION.—The past year will be recalled as a year of enormous exports and of reduced imports, by which the Old World became a heavy borrower of money in American markets. It will be remembered as the date from which American manufactured exports, especially iron and steel, made a great stride forward, and American industry effectually demonstrated its power to cope on even terms with the industry of Europe, and, therefore, its ability to stand alone. It will be remembered as a period when wealth was accumulated so rapidly that discount rates dropped below those of the oldest settled nations—showing such commercial progress as has never before been seen in our history. This is well—at least it will be well if our opportunities are rightly improved. But just here is where our peril lies. If we use our new developments to justify a craze for expansion; if, because of increased production, the national tentacles are to reach forth and grasp other lands in order to provide new markets for the products of our mills, and if the commercial man is to dominate the spiritual man, it will forebode ill for the public. Let us hope that as a nation we shall not find our chief comfort and our main reliance upon our buying and selling and getting gain. There is something else that is necessary to the endurance of a great State; we must have "men, high-minded men," with the fear and love of God in their hearts, or without them we shall in time present the realization of the poet's sad picture of a land

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The Household

The Hurt of the Wind

BY MARIA R. ADAMS

"For God's possible is taught by His world's loving.—
And the children doubt of each."—H. B. B.

"IT is your turn now, Frederic." Poor little Frederic Norris, or Limpie, as his mates and almost all persons usually called the lame child, a deprecating smile convulsing his small, pinched face, seeming to say so pathetically, "Excuse me, people, for being alive," took his place near his young Sunday-school teacher and repeated the text she had given him for that bright summer Sunday. The text was, "God is Love." Surely none more helpful and blessed are written in the Bible, or in any other book, neither in the heart of poet or priest, sage or apostle, ancient or modern. Then the teacher went on to explain the beautiful, significant epigram to Limpie and to the other children of her class, but especially to him.

The soul of this young, exceptionally well educated girl, nevertheless was not then born, because the pain which ushers it into life had not yet come to Effe Alton, and he who has the soul must himself bear its birth-throes. She felt herself therefore quite adequate to expand the idea contained in this seemingly simple text. It is guarded nevertheless, as it seems, by the sword of the cherubim which, prohibiting it, shuts out also from the tree of life. Is not love life? "God loves you, child," she said. "He has given you all the beautiful things which even He could think of—the blue sky, the lovely, floating clouds which are the draperies that cover the windows of Heaven." She paused an instant; it almost, but did not quite occur to her that very little indeed of the blue sky and the floating, mystical clouds could be discerned from the wretched shut-in tenement where the lame child lived.

Resuming, she continued: "He has given you the white, fragrant lilies and wild-wood violets. She did not reflect that he had seldom seen a lily nor that his bare, bruised feet had never trodden the cool, shaded dingles where violets grow; that all this lavish, ought-to-be free, beauty was as unknown to this child of the city slums as were the fair, fabled vales of Persia. "He has given you," she added, as the perfect climax to the proof of the Divine loving, "your kind parents."—Limpie's father was a drunkard and his mother—the "mark of the beast" was on his mother's face, on her breast, which even the gold of her children's curls could not redeem—pray God it had not bitten through bone and muscle quite to the deepest heart, which, in its own fierce, dangerous way, loved her little Limpie. We hope so, and change, to meet the direful emergency, another precious text in the Bible, making it read: "He who hath loved his brother whom he hath seen shall come, one day, to love God whom he shall see hereafter." The vital idea of the text, Effe expatiated upon, it must be confessed, very eloquently and sweetly. If her young clerical-lover had been present he would have thought the bewildering, persuasive beauty of her face another and stronger witness to God's compassionate providence for His world. He would have wished more than ever before that he might have the faultless pleader always with him to set forth to his poor people, so much better than he could do, the love of the All-Loving. Such an

adroit deceiver is young passion; such an efficient subverter of the judgment and humbler of the Ego is the bloom on the cheek, the tender, caressing cadences in the voice of one beloved woman!

And yet there was little in all this which she said, few statements which any clever, however uneducated and unclean boy who had found, or thought he had found, counter-proof of the constant care and unflinching love of Deity in the stress of winter's benumbing cold and summer's exhausting heat, might not have refuted. And while the really earnest and conscientious girl-teacher was recapitulating, in a manner so pretty and winsome, the conventional, pious proofs of the Divine goodness so reassuring, so incontrovertible to hearts already anchored to the Rock of Ages, so cruelly, so dangerously suggestive to the many starved souls hardly holden in the many starved bodies, the juvenile skeptic to whom her words were primarily addressed, had gazed steadfastly into her face, taking it all in, making holes in her logic with his own quick wit, which was whittled to a very sharp point indeed by daily contact with all kinds of people (Limpie was a venter of newspapers), and he had found this logic easy to pierce in many places. A deeper trouble accentuated the trouble in his searching, disappointed eyes—a look accusing her of lying, and his Maker of pretense. When she paused, the little fellow gasped and tried to speak, opening and shutting his mouth with quick, nervous twitchings. He was striving hard to give expression to a thought too big for his power of utterance. It had proved, it is true, too big for Goethe's, too big for Jonathan Edwards', almost too big for that of St. Paul. At last, in a brief, pitifully appealing epitome, he spoke out his bitter sense of the inconsistency between the Divine love and the cruel misery; worse than that, the wickedness of His children, and his own unconscious sarcasm upon all the stereotyped, generally received proofs of the Eternal beneficence, sound in themselves, but distorted, voided of sense by ignoring as blasphemous and presumptuous all the honest questions which must present themselves to even children who think. The boy said simply in bad English, certainly, but in plain talk to a very plain point, "The wind 'urts me," and drove his interrogating, convicting glance deeper into the maiden's eyes.

Effe detected the force of this *coup de maitre* and felt the mournfulness of it. The swift, flickering shadow of new startled thought came over her delicate face, a hint of tenderer feeling into her voice. Tears, more illuminative than any old monk's perfect, life-long achievement could ever be, fell fast upon the leaves of her exquisitely illustrated Bible, and, glancing thence, sprinkled the child's small, tight-clasped hands, washing a part of the dirt off from them, and all the incipient madness from the poor little waif's soul. She said: "Does the wind hurt you, Limpie? I know it does and," as the pathos of the young scorched flesh showing through the rent in the boy's shirt struck to her heart, she added, "and that the sun burns you." If the gentle Bible teacher had been as familiar with Hebrew poetry as she was with the German drama and the English classics, the precious misunderstood truth wrapped up in "The sun shall not smite thee by day nor the moon by night," would have flashed from out the purple and gold raiment wherewith the Psalmist clothed his thought, into her mind

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and she must have set beside the text the audacious, persistent criticism, "These things do hurt Limpie, and Limpie is a good boy."

The Saturday morning which had preceded this Lord's day, John Landon, the highly gifted, cultivated, eloquent young clergyman—a possible D.D., moreover, who presided at present over a church near the one in which she now was, had stood beside Effe in the conservatory of her father's princely mansion, while the caressing breath of roses and heliotrope suggested to them only the joy of young life untrammelled by care, unconscious of sorrowing people, regardless of a swift-pursuing Nemesis, and told her in simple, honest fashion, all his long-abiding love. He had dreaded to say this to her; he was a country-bred boy, and the reticence, the shyness of the farm clung to him, with the wholesome odors of the broad acres he had plowed. The sunshine of the hills where he had planted his corn still brooded over his heart, beseeching him to be leal to them and to the plain people whose cottages lay beneath them. The elm trees and the oaks projected their long shadows over him, even into the great metropolis where all his coming years must be

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spent. He could not surmount the sense of awe he felt in the "handsome houses where the wealthy nobles dwell," nor the bashfulness and consequent awkwardness which set him at disadvantage in the presence of town-bred people. But when he had once spoken out his true, deep love for Effe, he gained courage to explain his position to her. "Effe, I have hesitated to say this to you because you are the daughter of a very rich and influential man. I know your friends will misconstrue my devotion to you; perhaps your father will think me a climping sycophant; but you—do you not know me, Effe?"

"I know you, John, for the grandest man I ever saw; I love you and trust you utterly; my father honors you too much to charge you with sordid motives. Oh, I wish our money and position did not shut us out from human sympathies!"

"But there is more, Effe. Can you go with me to live among the poor, degraded people with whom I must spend my life; to help them to bear their burdens, to share their sorrows, and teach them to renounce their sins—sins so gross and revolting, dear, that I cannot name them to you?"

"But, John, why need you cast your lot among these low people? You can have your choice of any parish of our Church in this city; you can choose your own residence; you can name your own salary. How can ignorant, coarse people understand such sermons as you preach? Your sermons are the highest reason and the tenderest poetry."

"Ignorant people do understand more and appreciate better, dear, than you think. The daily struggle for daily bread keeps the minds of many of them alive and alert, and poetry, if it be that and not an affected prettiness of speech, appeals to them often more than to cultivated ladies and gentlemen. Believe me, dear; go with me to live and die with them who need us both. But this is asking more than I ought. I will not avail myself of your unselfish affection for me and confidence in me to beguile you into a self-surrender which may be for you in after years a regret, even a degradation. Monday evening, at Madame B.'s party, give me your answer. It will not mean life or death to me, my sweet, but it will mean happiness and inspiration and sympathy, or sorrow and disappointment and a life-long loneliness. But, Effe, I cannot, even for the sake of your almost wickedly coveted affection, for the light of your eyes, the consolation of your voice in my plain, poor home, disregard the obligation laid upon me by my God. I cannot be disobedient to the heavenly vision—for dark as the vision may be, come as it may between me and my sunshine, it is a heavenly one." He said no more; he laid one reverent kiss upon her brown, bright hair, and left her.

John Landon was alone in the great city; alone in the wide world. Kinsfolk and companions slept under the pines of his far-off native State. Since early boyhood he had had to depend upon only the resources he held within himself—the clean blood and large brain and resolute energies derived from ancestors who, living on lonely farms, had learned the secrets of nature while drinking in her wholesome breath, and for whom no go-between had interpreted the strong, pure prose of the dawn, nor revised the poetry of "setting suns." He had made his way, by the force of mental endowment and courage and work, through college and

seminary to a high place in his profession. Cultivated men honored him and high-bred women admired him. He was not indifferent to this recognition of what he felt he could justly claim of good and serviceable, but there were times when the world's lavish praises and the Church's tempting offers seemed to him as the wayside dust through which he used to toil on his way to the district school that lay in ruins now amid the hills of home. One woman, one gentle-hearted, winsome maiden was the anchor of his life—"all the currents of his being set to" Effe.

And she, standing alone, surrounded by the treasures of art and beauty gathered from out all lands to adorn the home of Judge Alton's only, idolized, motherless child—all her heart went with her stern heroic lover. She was quite aware that most men's heads scarce reached his shoulder, but could she rise to the sacrifice which he, which her better nature, which, perhaps, God, demanded of her? About that last she did not know; He had always been very indulgent, always had sided with her. She felt some slight intimation now that He was changing place; that God was taking His stand beside a nobler being within her, like and yet unlike, and more than the actual Effe. And yet all this beauty, all these things which appealed so strongly to what was best and highest in her nature—all these helps to self-culture which her dear, old father had toiled so hard to give her—could she, ought she, to renounce them all to go and live in the slums with people who could not speak, intelligently, one word of their own language? Her heart had beat high with rapture when she had thought of sitting in some grand, cathedral-like church and hearing this gifted man, whom she would exult to call her master, preach, while college professors and statesmen and the elegant, graceful women of her set should follow also his inspired thought with quickened pulses and kindling eyes. It was such a mistaken idea, it was a madman's whim—this foolish renunciation of his—which would not be appreciated, not even recognized, by those for whom it should be made. Any common man could do the work for which he was about to relinquish all the glory and sweetness of a life kindled, she thought, at the very centre of the heart of God. It did not occur to her, wise theologian that she was, that, at that centre, there was naught but disinterested love.

Moreover, Effe knew her power, and she would use it. She would try what a bit of skillful coquetry could do to induce this mistaken man to listen to reason. He would thank her for it ten years hence when he

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should not have his peer in any American pulpit, when he should be the confessed honored leader in the conclaves of the Church synods of his denomination in this country. Hitherto she had scorned trifling; she was too strong to condescend to tricks. She had walked with proud, resolute step along the highways of life; she could, for some grand purpose, go down bravely, for a little time, into its lowways, but never through byways—for the child of her honorable father and lost, pure mother, there had been no oblique. But now—now—for the good it would do—for the sake of him who loved her so well and whom she worshiped, she would—would—pretend a little. She had held to this resolution during the time that had elapsed since she had formed it after her lover had left her, until this morning. She had just now, even while she sang with the teachers and pupils the opening hymn in the Sunday school:

"Jesus, I my cross have taken
All to leave and follow Thee."

been summoning all the diplomacy of a well-disciplined mind, all the feminine delicatessen of which she had become suddenly cognizant as a possession at the precise moment when it could be so effectual a factor in the nice little strategem she would practice—just once; henceforth honesty, "plain living," but never mean living, high thinking, heroic acting with him who was to her stronger than Hercules, braver than Achilles. But now—what was it that passed like an electric spark from the little, soiled hand of this child of the common, degraded people—this bit of a hand that lay trembling in hers like a poor, lost birdling which its mother has found and laid beneath her breast? Faster and faster fell the tears from the girl's soft, sweet eyes. The other children of the class watched her, and would have exchanged their own somewhat better clothing for Limpie's tatters; would—they thought they could have taken his shrunken, lame leg, even, to have stood, as he did, nestled to the side, overbrooded by the tender eyes of "Princess Effe." A look of deeper, difficult thought shadowed the young teacher's face; a mournful, compassionate note came into her voice. She was trying to find some gentle, reasonable, consoling words wherewith to heal the hurt of the wind. It was not finally from any conscious reasoning, deductive or inductive, not because of any inevitable conclusion that we must perforce judge of God, as we do of men, by their best works and that, as man is himself the highest work, he must be the most authentic representative of his Maker; but it was rather the infallible, intuitive faculty which she had in large measure, that made her say, as she pressed the quivering hand closer in her dainty, jeweled fingers: "But, Limpie, you must not blame God for that; we all have to hurt those whom we love very dearly, sometimes; only wait; I love you, dear little Limpie, and be sure God knows how to love a thousand times better than I do. I shall take care of you; I shall never forget you."

She had struck common-sense at last; she had struck human love, that granite on which the superstructure of God's love must be raised. I think it is safe to build it thereon. Tempests cannot tear it from thence, no tooth of time nor rust of brother's blood can undermine it, nor any unbeliever's sneer cast a stain upon, or fling a shadow over, its ineffable beauty. What shining shoulder of angel or seraph its farther side

may lean upon in the "land that lies very far off," we cannot know now, but surely, since the Father said to Immanuel: "I have set My love upon Thee," it is safe to rest all our hopes of, all our confidence in, the Divine Love upon the human. The blessed tears which had bathed the lame child's weak, clasped hands, had washed clean away from the maiden's heart all the clever, wily schemes which were to beguile her lover from his allegiance to his own manly convictions. Effe Alton's soul was born. It was the child's bitter plaint which had ushered it into life.

A few weeks later Judge Alton gave away, at the altar of the splendid church which they had frequented all of Effe's short life, his only daughter to the minister of the plainest chapel in the meanest part of the city. He would have given her up to him none the more willingly if he had known that the abundant wealth and the world's extravagant praises which had been his for many years were to be soon withdrawn from him. Both went together, the money and the adulation. The crash came unexpectedly, and it broke the old man's heart; not that he cared greatly for wealth or reputation—he had learned that there was something diviner than either. But, innocent and honorable as he had always been, his good name was compromised—there would be a stain upon his child's escutcheon. There was no insult too vile for his former obsequious admirers to hurl at the white, humbled head to which they had for years uncovered their own. He found shelter and gentle service and consoling love in the home of brave John Landon who cared for him tenderly, as Effe did, touching his cruel wounds reverently as if they had been the print of the nails in the hands of his Lord. He died with them, and it was little Limpie who held the last cup of water he drained in this world, to his thirsty lips.

A dear child was born to John and Effe Landon, but after one brief, pleasant year, God took him and He never sent another to them. It was Limpie who rocked the little one's cradle and, when father and mother were wearied out with watching, sang low, lulling songs to make him sleep. He assured the preacher the day the child lay dying, and they knew it not: "You can go and rest, both of you, I can take care of Johnnie. Indeed, sir, you need not be afraid to trust teacher's baby to me." He always called Mrs. Landon teacher.

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Children's Hour

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

A Little Girl's First Story

MR. EDITOR:—This story, it is needless to say, is a first attempt. But as you have shown an interest in such, I send it to you. Hoping not to be a bore, I am,

Yours sincerely, E. J. OERTEL.

AN OLD CAT'S REVERIES

I am a yellow and white cat. Mostly yellow on top and white underneath. I weigh twelve pounds, and measure twenty-three inches from the end of my nose to the tip of my tail. I also am eighteen inches around—when I've just had my dinner. The family also say that if my purring power could be hitched, it would saw the family wood free of cost. I have been asked to write a story of my life, and here it is:

To begin at the beginning, I was one of a litter of four kittens. My mother was owned by a farmer, and we opened our eyes behind his kitchen stove. We lived blissfully for a short time, then we parted. I never saw any of them again.

I was taken to an old lady who lived in a little white house, on a good street in a country town. I lived very comfortably with her, but had to find my meals, as my mistress was very poor. This is what may have been the reason, and probably was, though it may have been through the mistaken idea some people have that a cat will not catch mice unless it is hungry, while the truth is, we catch everything we see whether we can eat it or not.

I got much experience in those years, and grew to the prime of my life. When suddenly she (my mistress) went away.

Thus thrown on my own resources, I foraged for a living, and got along very well during the summer. But as winter came on, I suffered a great deal, and my health suffered so much that I have never been quite well since.

But when spring came again, people moved out across the street. They left a fine barn empty. The chief objections to it before were dogs owned by the people.

I had come up with a stray gray kitten whom I had undertaken to bring up. So we took possession and lived well. Soon after this, two little girls came to play in the orchard belonging to the place. We met them on friendly terms, and they were so pleased with me and my gray kitten that when the family finally moved in, the youngest took me for her cat, while the eldest chose the gray cat. We then received the names of Marigold (me) and Otis B. Goodall (the gray cat). I soon grew to love the family, and at their first dinner got under the table, switched my tail, and purred.

But (I blush to tell it) the next night I stole the fat end of a steak. Soon after that my mistress spilled some milk on the floor, and we made a royal supper, none the less sweet because lawfully gotten.

There was a very comfortable box that had lost two of its sides, all but a very little edge. It had some hay in, and I often slept there. One day the gray kitten got up on top while I was asleep and spat me in the face and turned me out. This he kept up all summer, much to my disgust.

They often dressed me up and made me

do all sorts of things; play the doll piano, sit with my paws on a cane in a small rocking-chair, meow for a piece of meat, jump for it, etc. I had my picture taken three times: first in a little hut mistresses made, and twice with their dolls.

Well, so my life goes on. Nothing more now than yesterday. MARIGOLD.

Two Gentlemen (?)

ONE was little and the other one was large. The large one was very tall and very straight. He wore a suit of fine broadcloth, and in his polished linen shirtfront a great diamond sparkled like a star. His boots were of patent leather, and so bright that you could almost see your face in them. He had on new brown kid gloves, and carried an elegant silk umbrella with a silver handle, on which was engraved his monogram.

The little one was very short and very crooked, with a hump on one shoulder and a limp in his gait. His clothes were thread-bare; his cap was ragged; his shoes had holes in them; his little hands were bare and red with cold. He held a clumsy newspaper bundle in his arms.

The two stood side by side upon the curbstone of a crowded street, waiting for a chance to cross. The little one looked up at the large one with admiration. "What a fine gentleman!" he thought. Suddenly a poorly-clad old woman carrying a great basket of clothes came from the opposite direction. As she neared the sidewalk she dodged suddenly to avoid a cart that was passing, and stumbled against the tall gentleman, her basket of clothes knocking out of his grasp the umbrella with the monogram on the silver handle. With an angry glance and a muttered oath, he gave her a rough shove to one side, while he stooped to recover the umbrella.

The little one had seen it all. He threw down his newspaper bundle, while with one hand he caught the old woman, and with the other kept her basket from being overturned in the gutter.

"You're a gentleman—that you are!" she said, fervently, putting one of her hands with tenderness on the threadbare coat which covered the poor misshapen back.

But the tall one did not hear her. He had crossed the street. And the little one was surprised.—*Outlook.*

PROF. WILSON, of Edinburgh University recently wrote on the blackboard in his laboratory: "Prof. Wilson informs his students that he has this day been appointed honorary physician to the Queen." In the course of the morning he had occasion to leave the room, and on returning found that a student had added to the announcement the words: "God Save the Queen."



People

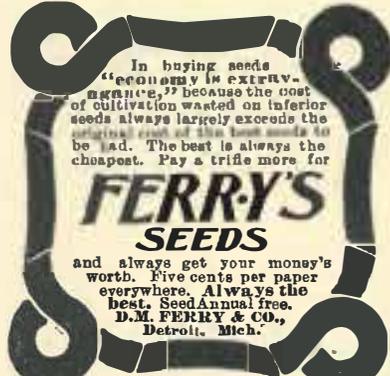
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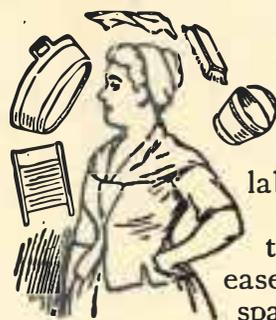
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Christmas at Sandringham

FOR some time before the actual anniversary there is a stir of preparation about the house. Most of the presents, especially the more costly ones, have been purchased in London beforehand, but the tradesmen by appointment to the Prince and Princess are only too glad to send down consignments of goods to Sandringham, in order that the family may be able to supplement their previous purchases. Great boxes of Christmas cards arrive for inspection and selection. Present giving is as much cherished an institution in the Danish family as in our own, and on the Princess' account costly and well-chosen gifts journey to the Amalienborg Palace at Copenhagen, the Castle of Gatchina in Russia, the royal palace at Athens, and the Duke of Cumberland's villa on the Lake of Gmunden; while the various cousins, nephews, and nieces, and the whole troop of relations on both sides, by blood or marriage, are remembered in some way or other. Many of these tokens have to be sent out some days in advance, so that they may arrive punctually in time for Christmas morning.

Christmas Day begins with the children, who, when they have got over the first transports of delight at the charming presents that Santa Claus has apparently brought them—that is, if children nowadays do believe in the German saint, and do not privately discuss the point whether the mysterious midnight dispenser of toys is not "really mother"—indulge in a wild rush round the house to say "Merry Christmas" to the "grown-ups," and to be hugged by loving arms in return. Divine service is held at St. Mary Magdalene's, and is attended by all the house-party, the suites, and the domestic household. The Church is an old one, which has been twice restored and enlarged by the Prince. It is generally quite filled by the household and outdoor staff. The royal party occupy carved oak seats in the nave, and the rest sit at the back. The service is conducted by Canon Frederick Hervey, rector of Sandringham, Queen's chaplain, and private domestic chaplain to the Prince of Wales. He is assisted in the choral parts by an excellent choir, composed of school children and members of the staff. The Christmas carols are chosen by the Princess, and she usually includes, "Hark! the Herald Angels Sing." After service, there is a walk to the stables and to the kennels. In the latter there are some seventy or eighty dogs, including Luska, the Siberian sleigh-dog, which was a present from the Czar. After luncheon, if there should happen to be ice, the party will go skating on the lake—the Princess being especially fond of this exercise—or a bicycle ride may be planned. A favorite amusement after tea is to adjourn to the American bowling-alley. At this pastime the Duke of York is an adept.

Then there are the numerous letters which must be written and the telegrams which have to be sent. It would surprise the stranger to see the enormous number of orange envelopes which begin to arrive at quite an early date, and continue to pour in even on Christmas Day itself. They come from all parts of the world—from relations, friends, former dependents, public bodies, public men, and even total strangers who are apparently impelled by some irresistible impulse to telegraph their good wishes to

the Prince of Wales. Very often there is a curious tempering of loyalty and respect by economy, especially in the matter of the address. Presents of all kinds; moreover, are brought by hand, by rail, or parcel post from all quarters. Among others, a very interesting consignment arrives from the royal kitchens at Windsor on behalf of the Queen. When this is opened it proves to contain a small mountain of the great Alpine range of royal plum pudding, a big, savory woodcock pie, a brace of year-old cygnets, which form part of the annual tribute which the Queen takes from the swan communities of the Thames, and a great boar's head, prepared according to the Windsor recipe, and rendered ferociously attractive with bristling tusks and encoch-inealed gums.

The crowning ceremony of the day is, of course, the Christmas dinner, at which all the ladies appear in the grandest *tenue* in

honor of the occasion. The Princess often wears the great necklace of brilliants and opals which was presented to her by the Corporation of London, and cost £10,000. The dining-room is a fine saloon, with a carved and fretted roof. The walls are panelled with large pieces of tapestry, set in gilded frames. The table is arranged so that the Prince and Princess face each other in the middle. The sideboard is loaded with massive plate. Here and there festoons of evergreens, relieved by the flare of scarlet berries, add a festal touch to the whole. Later in the week a house-party arrives for New Year's Day, which is kept with high festivities of a more public kind. This year, unhappily, Christmas at Sandringham was of sad necessity, robbed of much of its wonted gayety by reason of the mourning for the late Queen of Denmark, the beloved mother of the Princess of Wales.—*Windsor Magazine*

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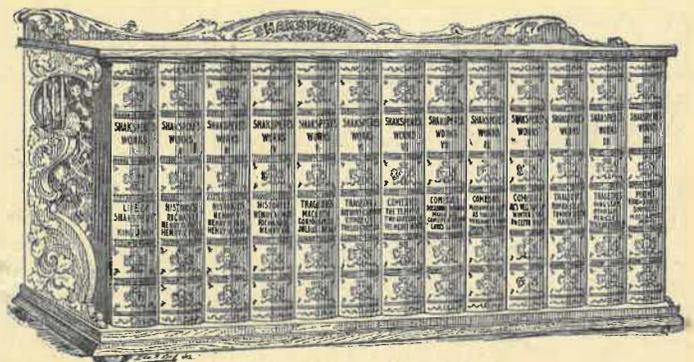
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School Days

THE Archbishop of Canterbury recently visited St. Edmund's School, St. Thomas' Hill. In an address to the boys, he alluded to a "very good school" he attended in Devonshire when he was a boy, but said it was of a rougher kind than was to be found in England now. He always had to wash at the pump in the morning, and in some respects it was not so pleasant as washing in one's own bedroom, but it had this advantage, that if a boy had not the inclination to wash himself, the others would wash him till he got quite clean. He had helped to hold another fellow under the pump because they did not consider he was clean enough. They also had a great deal of fighting in the school, but it always had the effect of afterwards making excellent friends of opponents. In the present day, boys learned a great many more things than they did in former years, but he did not know that it was an advantage, for he believed that the limiting of education sixty or seventy years ago was an advantage, because what they did learn, they learned thoroughly. He impressed upon the scholars the great good to be derived from reading out of school, as he had found. The effect of private reading would remain throughout their lives, and they would never lose the benefit of it, however long they lived.

ST. Mawgan church, situated in one of the prettiest villages of South Cornwall, is still considered by some to contain relics of the old monks of Carminow. Among the most notable of the smaller features of the church is a monumental brass, bearing the monogram "H. B," which has engraved upon it this curious inscription:

Hanniball Bassett here inter'd doth lye,
Who dying lives to all eternity,
hee departed this life on the 17th of Ian.
1709 8 in the 22th yeare of his age.

A Lover of Learning.
Shall wee all dye
Wee shall dye all
All dye shall wee
Dye all wee shall.

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A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1898. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

THE BEST SEEDS ABSOLUTELY NECESSARY

We cannot too strongly nor too often urge the supreme importance of planting seeds that are perfectly pure and fresh. Seeds that are offered at cheap prices are almost invariably of doubtful origin and uncertain age, sure to cause the planter disappointment and loss. The thoughtful planter's only surety lies in buying seeds sent out by a conscientious and trustworthy house. A vast number of American gardeners have (and have had for years) the utmost confidence in seeds that bear the name, D. M. Ferry & Co., Detroit, Mich. The present generation of planters can hardly remember the time when Ferry's Seeds were not on sale everywhere each year and as regularly planted by thousands—with the greatest faith in the unvarying quality of the seeds and in the integrity of the firm that grew them. Every planter, whether already a buyer of Ferry's Seeds or not, should send for Ferry's Seed Annual for 1899. It is mailed free to anyone who writes for it.

Finance and Commerce

Clearly the country is in a speculative mood. The increasing desire to "buy something," which we have referred to several times of late is rapidly expanding, and passing from a desire into an action. Nearly everybody wants to buy something, and a great many are buying. In Wall st., stocks have reached prices few dreamed of a few months ago, and still hold to figures but a little off from the highest. The volume of trading necessary to establish these prices was enormous, and although the daily sales still show but a moderate falling off, it is not unlikely that they have reached high water mark and will gradually decrease. Many stocks are selling at prices which no present outlook for the properties can justify, and much of the recent buying has come from people who have no conception of the value of the properties they are buying. It hardly seems possible that the volume of speculative buying of stocks can be maintained at these prices, and nothing short of a large volume will maintain them. Speculative buying in other of the great staple commodities has developed largely.

Cotton has gained about 1 1/4 cents per pound over the low price of 1898, and is now well around 6 cents. While general demand has been good, the greatest impulse has come from speculative buying, which for the time being ignores stock surpluses, crop estimates, and everything except the price. The general conception seems to be that we are entering upon an era of prosperity, which means an era of advancing prices. Wheat, too, has felt the general force of outside buying. It whirled the price up eight cents per bu. in about three days last week, the unresponsiveness of foreign markets, and the almost uniform bearishness of professionals to the contrary notwithstanding. Corn also felt the generous aid of outside investment buying, almost reaching the high point established during holiday week. There is, however, less of sentiment to the strength of corn, as it also has the encouragement of a good domestic and foreign demand, and stocks both visible and invisible are notoriously light, while consumption is proceeding at an abnormally high rate. An advance in provisions was also established, mainly through the increase in buying by the unprofessional element. Tendency of prices on other great staples is also upward. In iron prices are strong and tending upward. Stocks are small, orders are booked well ahead, and conditions generally are attractive to a speculator's impulse. Leather, and the boot and shoe trade report decidedly improved conditions.

Railway earnings are everywhere large. Bank clearings are ten to twenty per cent. above last year. A surprising condition considering the demand for money which all this expansion in business necessitates is, there are no symptoms of a tightening in the rate of interest. If anything, the tendency is toward lower rates. Another very heavy increase in bank deposits occurred last week, and the New York banks now hold about eight hundred and fifty million.

Rates of interest in European money centres is also falling. In Berlin the rate is down to 4 per cent., in Paris 2 1/4, and in London 2 per cent. In New York it is 2 to 2 1/2 per cent., and in Chicago about 3 1/2. At the moment business affairs nowhere seems threatened by legislation or political movements. Hostilities in the Philippines seems a matter of too little importance to disturb our rosy dreams of the future.

Tonnage of Great Canals

The great canals of the world, and the growth of the business passing through them, are dis-

cussed in a series of tables just published by the treasury bureau of statistics, in its latest issue of the summary of commerce and finance. The business of the Suez canal, the Kaiser Wilhelm canal, the St. Mary's Falls, the Welland and New York Canals, and incidentally the commerce passing through the Detroit river, are given in detail for a term of years, and thus presents statistical data convenient for those desiring to study the question of ship canals connecting great bodies of water. The Suez canal shows a net tonnage of 6,576 tons in 1869, its first year, 436,609 in 1870, over 1,000,000 in 1872, more than 2,000,000 in 1875, and a steady increase until 1891, when the figures reached 8,698,777, since which time there has been comparatively little change, the figures for 1897 being slightly below those of 1896, but 43 per cent. in excess of those of 1887, and more than three times those of 1877. The Kaiser Wilhelm canal which has been in operation but three years, shows an increase of 50 per cent. in that period in the tonnage passing through it, that of the first year after its opening being 1,505,893, and that for the fiscal year ending March 31, 1898, 2,469,795.

The St. Mary's Falls canal connecting Lake Superior with the lower lakes, shows a more rapid gain than the Suez. The freight tonnage passing through the St. Mary's Falls canal in 1881 is given as 1,567,741, reaching more than 3 million tons in 1883, more than 5 millions in 1887, more than 7 millions in 1889, more than 9 millions in 1890, more than 11 millions in 1892, more than 13 millions in 1894, and more than 18 millions in 1897. Incidentally the freight tonnage passing through the Detroit River which connects Lakes Superior, Michigan, and Huron with Erie and Ontario, is shown to have increased from 9 million tons in 1873 to 23,900,520 in 1896, an increase in that time of 200 per cent., while the increase in the registered tonnage through St. Mary's Falls canal alone in that time is from 1,204,446 to 17,619,933. The Welland canal tables show that the quantity of freight passed through that canal in 1880 was 819,934 tons, and in 1896 1,279,987, though comparing 1896 with 1872, 1873, and 1874, no increase is found, the figures of 1872 being 1,333,104, and those of 1873, 1,506,484, while the tons passed from United States ports to United States ports through the Welland canal fell from 748,557 in 1874, to 653,213 in 1896.

The New Yoak canal tables show a steady decrease since 1880, in the tons of merchandise carried to tide water. The number of tons of freight carried to tide water on the New York canals in 1880, was 4,067,402; in 1890, 3,024,765, and in 1897, 1,878,218, while all other canals mentioned as above indicated, show large gains in business, meantime. The reduction of freight rates, especially on the great lakes and by rail in competition with the lakes and their canals, is also shown by a series of tables.

DANGER IN SODA.

Serious Results Sometimes Follow its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste, and contain the natural acids, peptones, and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour, and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh, and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Mich.

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Every week an organized party leaves from Chicago via Denver and Salt Lake, in charge of a special conductor. Pullman Tourist cars are used. They lack only the expensive finish of Palace cars, while the cost per berth is about one-third. Similar parties leave each week from St. Louis also. T. A. GRADY, Excursion Mgr., 211 Clark Street, Chicago.

The Pleasures of California

Are found out of doors under the spell of delicious climate. Mountains and sea, and strange foliage, flowers, and fruits, lend a fresh charm to living. Only 2 1/2 days from Chicago by The California Limited, Santa Fe Route.

Address General Passenger Office, The Atchison, Topeka & Santa Fe Railway, CHICAGO.

There is a beauty which is far better than the mere color of the eyes or the shape of the features, and that is the clean and wholesome look of health on the infant's face, where every line and every curve denote vigorous health and a perfectly working digestive system. Mellin's Food babies have such faces, and their bodies are correspondingly plump and well developed.

Occupations for Little Fingers

FROM Harper's Bazar

Pasteboard boxes yield no end of work for small fingers. Set on their sides, they make rooms in which to place folded paper furniture. Three or four of these rooms will make a palatial house for paper dolls. Windows must be drawn in pencil at the back and sides, and draped with tissue or lace paper. If the inside of the box is white and clean, the walls and ceiling can be decorated with touches of gilding to represent wall-paper. The floor is easily covered with plain colored paper, or, better still, with some flowered wall-paper to imitate a carpet. A box may in the same way be used by a boy for fitting up as a stable. The various parts inside—the stalls, feed boxes, and so on, are cut out of pasteboard and neatly glued into place.

A half-pound candy-box will quickly yield two little toys. The lid, glued on a large spool, will make a good table, and the box itself, with four small spools all the same size, glued on the bottom for legs, will provide a cunning crib for a five or ten cent china doll.

The clever-fingered boy or girl can make a cupboard out of a box. Shelves of pasteboard fastened in with strips of gummed paper, and the lid for a door, its edges removed, and the door hinged on with a strip of white cloth, will cause the transformation.

Furniture for the use of dolls of large size can be made in durable form by the use of stout pasteboard covered with cretonne. Older hands ought first to cut out paper patterns for the parts. The patterns are laid on the pasteboard and shapes marked with a pencil, then each part is cut out with a sharp knife, and covered on both sides with cretonne, the edges being overhanded in fine stitches. Then the parts are overhanded together. Such furniture is stronger than any one can buy. It will bear any amount of throwing about, and even though the mother's hands must help do the work, which may prove too heavy for little fingers alone, she will find that the time has been well spent.

Models of all sorts of vehicles, from trains of cars to sledges, may be drawn on cardboard, cut out with a sharp penknife, then folded, cleated together, and glued. The boy whose fingers are itching for something to do—something to put together—will only need a suggestion about this to set to work.

Children all love pictures, and will delight to frame them in cardboard frames, gilded.

A large sheet of mat-board may be purchased for very little, and will cut into several mats, or "frames," for the pictures the child has chosen to have on the wall of his room. Or mats can be had cut to order very reasonably, when one is not skilled in cutting them. These "frames" are to be either gilded solidly with good gold paint or decorated with lines or arabesques of gold. A ruled line of gold about the opening where the picture is gummed in will be the easiest and most tasteful way to decorate a white frame. If a strip of gold paper is pasted around the outer edge of a heavy mat, being folded over back and front very smoothly, the effect of a narrow gold frame will be produced.

This simple work for the child's own room ought to afford a valuable lesson in individual home-making to the young occupant.

FOR DYSPEPSIA

USE HORSFORD'S ACID PHOSPHATE.

DR. GEO. H. KNAPP, St. Louis, Mo., says: "I find it an excellent preparation in dyspepsia and nervous disorders, such as mental exhaustion, wakefulness, etc.

"WHERE DIRT GATHERS, WASTE RULES,"

Great Saving Results from the use

SAPOLIO

Irritable Stomachs

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

Somatose

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

At druggists, in 2-oz., 1/4, 1/2 and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

Advertisement for Shadow and Light Banquet Wax Candles, featuring an illustration of a candle and text describing its use for festive scenes.

DANGER IN CALCIUM CARBIDE

Rules Governing its Sale in New York. Liquefied Acetylene Gas Prohibited.

Superintendent Murray, of the Bureau of Combustibles, has made regulations governing the transportation, storage, and sale of calcium carbide, which the firemen declare to be a source of danger in a burning building, because when water reaches it acetylene gas is given off. A number of stores keep it for use in bicycle lamps. Hereafter, in transit or on storage, it must be inclosed in hermetically sealed iron receptacles marked, "Dangerous, if not kept dry." No package may contain more than 100 pounds. It must be stored in isolated buildings that are fireproof and waterproof. No artificial light or heat will be permitted in the building where it is stored. Not more than 20 pounds, in bulk or in cartridges, may be kept in any store or factory, and this must be in a fireproof safe or vault above the street grade, and it must be kept six inches above the floor.

The manufacture, transportation, storage, sale, or use of liquefied acetylene is absolutely prohibited within the limits of this city.—N. Y. Sun.

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is the PENNOYER SANITARIUM, at Kenosha, Wis. Write for booklet.