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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, DECEMBER 8, 1900.

No. 6

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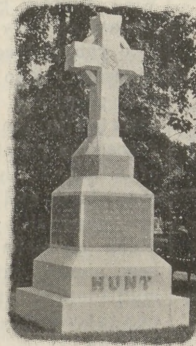
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ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Reopening of Church at Williamsport.

CHRIST CHURCH, Williamsport (Rev. Edward Henry Eckel, rector), was re-opened for services on the Twenty-third Sunday after Trinity, November 18th, after being closed for renovation and decoration for about three months. The services incidental to the reopening were of the jubilant and elaborate character usual on high festivals. There were two celebrations of the Holy Communion, at both of which the rector was assisted by the curate of the parish, the Rev. Wm. A. Eardeley, and by a lay-server. An unusually large number of communicants received the sacrament. The music at the chief morning and evening services was rendered by the large vested choir of men and boys under the direction of Wm. B. Reeve, organist and choir-master, and was of a high character. A special prayer of dedication was said for the setting apart to sacred uses of a massive carved oak litany-desk, given to the church as a thank offering by Mrs. John White. This desk was made by the Tiffany Glass and Decorating Co., of New York City, and bears upon the top a brass Maltese cross with the following inscription: "Ascension Day, 1900. O give thanks unto the Lord. Emily Weaver White." Mr. Eckel preached upon the text, Gen. xxviii. 17: "How dreadful is this place: This is none other than the House of God, and this is the Gate of Heaven." After referring to the joyous fulfillment of many years' hopes and desires in the church as the congregation saw it this morning, he likened the golden interior to "Jerusalem the Golden," and proceeded to show in what respects a church building might be regarded as a foretaste and symbol of Heaven.

The prevailing color of the interior is yellow, with green and brown tones blended in. The dadoes and friezes are of a cream white laid on in mosaic lines of open lace work. The pillars are of a light brown, with Roman gold. The chancel walls are almost entirely covered with creamy designs like the dadoes, giving the effect of a rich tapestry. The reredos has been remodeled, and paintings upon a red gold background inserted in the panels. The subjects of the respective panels are, in the middle the vine of Jesse, and in the side panels, passion flowers, wheat, and grapes. The church has been furnished with a new green carpet and green plush cushions throughout. The roof has been pierced with ten triangular windows for additional ventilation and light. All the decorative was done under the direction of the Tiffany Co.

Announcement was made on Thanksgiving Day that Mr. Josiah Howard, of Emporium, a former resident of Williamsport, had just given the sum of \$5,000 to Christ Church for its endowment fund, in memory of his father, Mr. Charles B. Howard, who was a vestryman for a number of years. With this addition, the endowment fund of the parish now amounts to \$10,000.

The rector of this parish recently read a careful and elaborate paper on "The Christian Doctrine of the Intermediate State" before the Ministerial Association of the city, with the result that the subject was made the topic of interest for three successive meetings, and a number of ministers acknowledged themselves convinced by the logic and evidence of the paper.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, Bp. Coadj.

Rectory at Dixon—City Notes.

THE RECTORY OF St. Luke's Church, Dixon, is finished, and the rector and family are now comfortably settled in a permanent home.

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MISS PROPHET, our City Missionary, thanks—with a heart full of gratitude—all those sincere friends who enabled her on Thursday last, to make the day a real Thanksgiving for so many of Chicago's sick and poor.

MRS. W. P. COWAN has given to Grace Church, a beautiful burse and veil, which were used for the first time on All Saints' Day. This parish has done nobly in its care of St. Luke's Hospital, having contributed in offerings and support of "free beds" in the last year over \$2,500. Its offering for diocesan missions on Sunday, October 28th, was generous too, amounting to over \$900.00.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
New Hall at Trinity College.

THE NEW Hall of Natural History at Trinity College has now been completed, and the opening exercises were appointed for the afternoon of Friday, Dec. 7th. A reception was appointed to follow the dedication.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Death of Dr. Avery.

THE REV. R. NOYES AVERY, D.D., formerly rector of St. Mark's Church, Palatka, died on Nov. 17th at the residence of his daughter in Savannah, Ga. For nearly 40 years Dr. Avery had been an earnest worker in the ministry, always holding daily services until his retirement a year and a half ago. At the time of his death he was in his 83d year. The funeral services were held at St. Paul's Church, Savannah, on the 19th, the rector, the Rev. J. L. Scully, officiating, assisted by the Rev. F. A. Juny.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Boston Notes.

DEAN FREMANTLE of Ripon, England, is delivering a course of lectures on Church Ordinances in the Phillips Brooks House, Cambridge. He also addressed the Monday Clericus, Dec. 2.

THE REV. MORTON STONE of Taunton conducted the Quiet Day in St. Andrew's Church for the Associates of the Girls' Friendly Society, Nov. 23. The annual business meeting was held in Emmanuel parish rooms, the following day. The reports of the summer work were read. At Broadview, one of the summer homes, in New Hampshire, 300 members of the society were entertained. At Restercroft, 69 invalid members were made comfortable. Topics discussed by associates were: "Factories," "Stenography," "Teaching," "Shops," "Domestic Service," "Trades," "Industrial Art," and "The Stage." Miss E. M. Hoppin gave an interesting account of the Girls' Friendly work in England.

THE REV. DR. RAINSFORD delivered a striking address upon the Public Schools before the Twentieth Century Club Nov. 28. He laid great stress upon religion being the "backbone of a sound education."

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Arrangements for Bishop Partridg.—Gift to St. Andrew's.

THE BISHOP OF KYOTO will spend several days in the Diocese during the present month, and the following appointments have been made for him:

Sunday, 11 a. m., the Cathedral.
Tues., 3:30 p. m., St. James', Milwaukee, Woman's Auxiliary.

On other days between the 14th and 19th he will speak at Nashotah, Kenosha (St. Matthew's and Kemper Hall), Racine, and Madison.

A PLEASANT FEATURE of a visitation of the Bishop to St. Andrew's mission church, Mil-

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waukee (Rev. Geo. F. Burroughs, in charge), on an evening of last week, was the presentation to the mission of a set of altar lights as the gift of the members of the Confirmation class, 22 in number, entirely as a surprise to the missionary. The Bishop was taken into the confidence of the donors immediately before the service, and he received and blessed the gift, explaining to the congregation the thoughtful manner in which the surprise had been planned for the missionary. St. Andrew's is the newest of the missionary ventures in Milwaukee, and, being situated in an important and growing section of the northern west side, gives every promise of developing into a strong centre of Church work.

MINNESOTA.

II. B. WHIPPLE, D.D., LL.D., Bishop.

The Bishop—St. Paul Items—Minneapolis.

BISHOP WHIPPLE has gone to Florida for the winter.

THE REV. THEODORE SEDGWICK, who recently took charge of St. John the Evangelist's, St. Paul, has succeeded in lifting a \$6,000 mortgage off the church. He now proposes to create a sinking fund for the completion of the church. The building wherein the services are now held is intended ultimately to become the guild hall when the church building is fully completed. The present unfinished condition is no credit to a wealthy congregation like St. John's. It is refreshing however to know that they now have a rector who thinks so too. New life has certainly been infused into the parish through the incoming of the present rector.

ON "STIR UP" SUNDAY, the other city churches were closed in the evening and the congregations gathered at Christ Church according to the annual custom and participated in a "united service" under the auspices of the Board of City Missions. The attendance was quite large and a substantial offering was presented for the work during the coming year. The Board asks for \$1,500 to enable them to carry on the work of extension. Archdeacon Haupt and the Rev. Prof. Camp of Faribault delivered two forcible addresses upon Mission work in the City.

THE JUNIOR B. of S. A. held their annual gathering in Christ Church Guild Hall. The Rev. Theodore Sedgwick was elected President, Leonard Hall, Vice Pres., and Geo. Stoughton, Secretary. The newly elected President delivered a practical and helpful address upon "The Manliness of Boyhood and Boys' Influence." Mr. Foles of Minneapolis gave them a talk upon "Individuality in Work in the Brotherhood." Mr. F. O. Osborne spoke upon "Influence of Early Church Work in after life." Mr. Langton gave the address of welcome. Refreshments were served by Mrs. E. N. Saunders, who is deeply interested in the Junior Brotherhood, assisted by Mrs. Lambert and the Misses Andrews and Bend. The chapters represented were Christ Church, St. John's, St. Paul's, and St. Peter's.

THE WOMAN'S AUXILIARY held a gathering at Stillwater. A large number went from St. Paul by trolley. Mrs. Follett read a very instructive paper, The Church's Missionaries in China. The attendance was very good and much interest was manifested in the work. According to the Archdeacon's report, the Diocese is in a fairly satisfactory condition. The total number of communicants is 12,536, an increase over former years, despite the fact that many have moved away into other Dioceses. Half a dozen self-sacrificing priests could be used to good advantage in the Diocese just now. Bishop Weller is expected here in January to address the mid-winter meeting of the Woman's Auxiliary in the Church of the Good Shepherd.

THE VEN. ARCHDEACON APPLEBY and the Rev. Theodore Sedgwick were called in to
(Continued on Page 254.)

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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, DECEMBER 8, 1900.

No. 6



News and Notes



CONGRESS opened for its short session on Monday of the present week. The President's message, to which we shall give attention next week, was presented, after which adjournment was effected out of respect to the memory of the late Senators Gear and Davis. There is much work lying before the two houses, and it is to be hoped that at least a considerable portion may be accomplished before the expiration of the term, on March 4th. What a happy outlook it would be if each Senator and Representative might be presumed to be fired with the single ambition to enact the best and most salutary legislation for the good of the whole country!

IN ORDER that there may be no obstacles in the way of the Nicaragua Canal project after the Hay-Pauncefote treaty shall have been ratified, a treaty between the United States and Nicaragua has been signed which gives to the United States the exclusive right to build and construct a canal through Nicaraguan territory, and, presumably, to maintain and police the canal after it shall have been erected. Similar agreements have already been reached with Costa Rica and Colombia, thus giving the legal right to this government to make a choice of routes between Nicaragua and Panama. We should be very glad to think the Hay-Pauncefote treaty might be speedily ratified by the Senate, as we see no reason for receding from the strong indorsement given in these columns to that treaty when it was first signed.

A PERUSAL of the outlines of the new Army bill, which is said to have been drafted in the office of the Secretary of War and to be ready for presentation at the present session of Congress, does not show that any provision has been made for the increase of chaplains in the service, which is an omission greatly to be deplored, and which certainly ought to be remedied before the bill is placed on its final passage. We can hardly understand why, if the services of chaplains are considered worth having in the army at all, the number should be so restricted as to result in never having a chaplain present where and when his services are required. If we are to bury our dead soldiers in the same way we bury the mules and horses which may perish in a conflict, and if our wounded soldiers are to be without an opportunity for spiritual conference or assistance as they approach the solemn crisis of death, then by all means let us abolish the few chaplaincies which yet remain in the service. If, however, we are not ready to turn our military service over to paganism pure and simple, then let the number of chaplains be commensurate with the increase of the army.

In the main, however, the bill is one which, in our judgment, should be enacted into law. It aims to put a stop to the continual friction between "staff" officers, or those at the capital, and "line" officers, or those in the field, by arranging that appointments from line to staff shall be for periods of only four years, after which the officer shall be ineligible for reappointment until he shall have served two years in the field. In this way the present tendency of staff officers to become bureau clerks, which resulted in such unhappy mistakes at the outbreak of the Spanish War, will be overcome. The reforms are to apply, not to the present staff officers, but, as rapidly as they are retired—and most of them are quite advanced in age—to their successors. We sincerely hope the provisions of the bill may become law.

ON THE DEATH of any public man there is frequently a suspicion of exaggeration in the statement that the nation has sustained a great loss in his death. Such, however, is not the case in the instance of Senator Davis of Minnesota, who passed away at his home in St. Paul on Tuesday of last week. The length of the service of Senator Davis is not nearly so great as is that of many of his colleagues, who have yet perhaps had lesser influence on public affairs than did he. His second term in the Senate began only in 1899. In that conservative body he was therefore but little more than a junior member. Notwithstanding this, his influence, particularly in foreign affairs, was second to that of no member of that august body. During the controversies with Spain prior to the Cuban war, when the great bulk of both parties in the nation were bent on rushing headlong into a war for which the United States was not prepared, Senator Davis maintained a calm and conservative attitude, and it was largely due to his efforts that hostilities were stayed, until a time when finally the conservatism alike of Senator Davis and the few who acted with him, as also of the Administration, was overruled, and the nation was engulfed in war. Prior to this, however, Senator Davis had also shown his firmness in a critical moment, by an admirable statement made at the time when the labor riots in Chicago and other portions of the West were widespread, when public men generally were truckling to the "labor vote," which latter was under the manipulation of dangerous demagogues. Other men in public life either directly expressed sympathy for the party of turbulence, or at best maintained a discreet silence. Not so, however, with Senator Davis. He firmly and in no mistakable language declared that riot was anarchy and that the law must and should be upheld. Of course after the immediate crisis was over, everybody maintained the same position. Unhappily, however, there were few public men who were ready to take that stand when the need for firmness was most intense. The loss of Senator Davis will, without exaggeration, be an intense loss to the councils of the nation, both in foreign and in domestic affairs.

IT IS SAID—we know not with how much truth—that the disaffection among the secular clergy in France has approached almost, if not quite, to the point of breaking relations with the Holy See. It will be remembered that the influence of the French government in ecclesiastical appointments in France, notwithstanding the total irreligion which is conspicuous almost invariably in the government, is altogether beyond any similar erastianism which prevails in England. Several years ago the attitude of the Pope, which had hitherto been unfriendly to the French Republic, completely veered around, and the clergy were urged to support the government and to make the best of present conditions. This radical change of front, so opposite to that which had hitherto prevailed and which still prevails with relation to Italy, very naturally found a large number of the French clergy unwilling to acquiesce. The usual policy of coercion, which has so often been exerted from the Vatican, prevented a direct breach between the Holy See and the Church in France. It could not prevent ill feeling, however. At this time, though the clergy of the religious orders have to a considerable extent adapted themselves to the new conditions, yet the secular clergy, with the Cardinal Archbishop of Paris supporting them, still feel a greater or less estrangement from Rome by reason of the order and no doubt from other causes as well. There has indeed been such a strain upon the allegiance

of the Archbishop, that according to reports, his resignation has been asked for at the Vatican, and though at first there was an apparent willingness to comply, Cardinal Richard still remains in his see, with no apparent intention of abdicating. Meanwhile the strained relations between a large section of the French clergy and the See of Rome continue to exist, and thoughtful persons are not lacking who maintain that the condition of France to-day suggests as quite possible, and perhaps even probable, a sundering of the ties which bind it to the Papacy, in fashion similar to the way those ties were sundered in England in the reign of Henry VIII.

WE SHOULD NOT dignify Oscar Wilde by alluding in these columns to his recent demise, were it not that his life presents a parable which is more replete with moral lessons than almost any that might be chosen from fiction. The son of an Irish peer, he entered life with everything in his favor. Literary advantages were showered upon him in his youth, and at his home were received many of the most brilliant personages of Europe. He traveled extensively on the continent, read Goethe and Heine, distinguished himself at Trinity College, Dublin, and at Magdalen, Oxford, took numerous prizes, and graduated with every promise of becoming great. He became a disciple of Ruskin and carried the Ruskin cult to an extreme. He traveled again in the south of Europe, and his love of aesthetics, of poetry, and of sentiment, warped all else within him. He began to beautify sin *in esse*, and finally set up voluptuous sin as not only praiseworthy but ideal. He came to America and the craze of silly women over him was little short of abominable. Gilbert and Sullivan parodied and ridiculed him in *Patience*, *Punch* caricatured him, American women dined him, and all together conspired to advertise him. Of course, after his apotheosis of carnal sin there was but one inevitable ending; but the end came more slowly than might have been expected. He wrote plays that were said to be the most filthy ever put on the stage at reputable theatres, and society clapped its hands. Finally, however, even society began to shun him. His sins found him out, and the god which he had erected and to whom he had sung praises turned on him. Ostracism, disgrace, jail; these were the ultimate result of his cult. He was finally pardoned out of prison, and, friendless and penniless, he removed to Paris to eke out a miserable existence as best he might, amidst the squalor and filth of the Latin quarter. There, after being received on his deathbed into the Roman Church, his earthly career ended. If he had been a character in a drama it would be said to be grossly overdrawn, and the moral at the end would be said to be altogether too obtrusive. His fate burns a deep crimson into those words so often sneered at in the beginning: "The wages of sin is death."

THE NEWS from South Africa appears to indicate, as we had feared, that hostilities have been renewed. A sortie made by the burghers at De Wetsdorp on Nov. 23d resulted in the capture of an English garrison of some four hundred men with two guns, after a fight two days long. Lord Roberts has turned the command over to Lord Kitchener, who has been promoted to the rank of Lieutenant General, while the chief will return to England. A plot to assassinate Lord Roberts by exploding a bomb which was expected to wreck St. Mary's Church, Johannesburg, during the morning service of Sunday, Nov. 18th, it being supposed that the General would be present, was discovered and frustrated.

In the meantime, after his cordial treatment in France, President Kruger has abandoned his former plan of going next to Holland and has appeared in Germany through a sudden change, the reason for which does not yet appear. The Emperor was discreetly absent from his capital, and the popular acclamations of the astute Boer are less marked than in France. Perhaps the Anglo-German "understanding" with respect to China may be already bearing the fruit of greater cordiality between the two great Teutonic nations of Europe.

THERE IS VERY LITTLE to add this week to the scanty progress in China. The unfathomable policy of Russia has apparently resulted in an intimation that that government will decline to accept the programme tentatively agreed upon by the diplomatic representatives in Peking regarding the death penalty to be inflicted upon something less than a dozen of the highest culprits in China's court. If the report is true, it of course gives further ground for the inference that Russia is playing her own game, with a view toward strengthening her

own influence with her Asiatic neighbor, rather than making a sincere attempt to secure punishment of the guilty officials. We fear it is not altogether complimentary to this country to learn that the attitude of the United States has "made a good impression in St. Petersburg."

LONDON LETTER.

LONDON, November 20th, 1900.

THE late General Election not only called into being a new House of Commons, but also a new Lower House of Convocation. Usually in the past the election of proctors for the beneficed clergy has taken place without much, if any, ebullition of party feeling, but at the late elections there were spirited contests in several Archdeaconries. Prebendary Villiers, Vicar of St. Paul's, Knightsbridge, was triumphantly returned as proctor for the clergy of the Archdeaconry of Middlesex; notwithstanding a strenuous attempt was made to defeat him by putting up a neo-Evangelical in the person of Prebendary Eardley-Wilmot, Vicar of St. Jude's, South Kensington. Prebendary Ingram, Rector of a city church, was also returned by the clergy of the Archdeaconry of London. According to the evening *Globe*, these elections in the Diocese of London were "a High Church triumph." Across the Thames, however, in the Diocese of Rochester, Moderates and Evangelicals were successful in defeating Canon Rhodes Bristow, a Catholic stalwart in the last House. The more prominent new men in the Convocation of Canterbury are Canon Newbolt, proctor for St. Paul's Chapter; Canon Gore, for the Westminster Chapter; Canon Moberly, for the Cathedral Clergy of Christ Church, Oxford, in succession to Dr. Bright who, regrettably to state, has had a stroke of paralysis; while in the Convocation of York, Canon MacColl represents the Ripon Chapter.

The Executive Committee of the Building Fund in connection with Truro Cathedral has recently decided to go on with the Pearson contract for the erection of the Cathedral nave, west front, and western towers up to eaves of nave roof. A short time ago Lord Mount Edgumbe, President of the Committee, made an appeal in the columns of the *Times* for £5,700, which amount has now been subscribed; the Prince of Wales, who is Duke of Cornwall, donating the sum of £100, thus making the total amount of his contribution to the Building Fund £1,100. When the work now taken in hand is finished, over £159,000 will have been expended, and there will only need to be built the central and western towers above their substructures, costing £15,000.

The Dean and Chapter of the Collegiate Church of St. Peter at Westminster have elected Canon Wilberforce to the vacant Archdeaconry of Westminster; and thus restored a sort of traditional connection between that office and the rectory of St. John's, Westminster, of which Archdeacon Wilberforce is the incumbent by virtue of his Chapter stall. The Archdeacon of Westminster is a unique type of Archdeacon, for he neither receives any stipend nor has a shred of jurisdiction over any body but himself, though prior to the 14th Century he possessed (or claimed) some rights over the parish church of St. Margaret's. However, he is entitled to wear archidiaconal garb and to sit in Convocation.

The Churchmen's Union, which is an organization in the interests of Latitudinarianism, though not a very powerful one, is anxious, it seems, to revive the old vicious agitation against the "Creed of the Saints" and "Anthem of the Blest," and consequently held a public meeting the other day, at which Chancellor Lias (of Llandaff Cathedral) read a paper on the duty of "Churchmen" in regard to the matter. Although very desirous to get rid of the Athanasian Creed, yet—unlike many others of his set—he seems content to be *Patience* on a monument until Radicals capture the Church. "Don't lay down your offices," he exhorts; "continue to use the Creed where the Church prescribes its use, and wait and strive and pray for better days."

The 300th anniversary of the death of Richard Hooker, whose body lies in the Temple Church in London, was observed on All Souls' Day at Canterbury Cathedral. Canon Mason, who delivered the address, remarked that Hooker was one of the greatest of Englishmen in the great age of Shakespeare and Bacon, and that it was impossible to "exaggerate the debt" that the English Church owed to him. He restored "her self-respect," and made Englishmen feel that "Puritanism with its Presbyterian government and its Calvinistic dogmas" possessed no legitimate claim upon them.

Surely St. Saviour's, Southwark, is being fast rescued from

its old time state of desolation. Still another window has been inserted, this time in honor of Chaucer, whose Canterbury pilgrims, it will be remembered, started from the famous Tabard inn near the church. The window is really a beautiful single lancet; with a portrait of the poet in top panel, a representation of the pilgrims in central one, while bottom panel contains a grand vested figure of St. Thomas of Canterbury in act of bestowing his blessing. Perhaps it is just as well that King Henry the Eighth is not alive, for he certainly would be displeased at the revival at St. Saviour's of the cult of Archbishop Thomas à Becket. The address on the occasion was delivered by Mr. Alfred Austin, the Poet Laureate, who, by the bye, is a moderate type of a Roman Catholic.

Suitable preferment has at last been obtained for the Rev. Mr. Aitken, the well known Evangelical Missioner, who has been appointed by the Lord Chancellor to a vacant stall in the Cathedral Chapter of Norwich. Several years ago in response to an appeal on his behalf from both Archbishops, thirty Bishops, fifteen Deans, a large number of Archdeacons, and also from many amongst the parochial clergy, the Crown offered him a canonry at Gloucester; but as the stipend was inadequate, as he thought, for keeping up the large residence belonging to the stall, the preferment was declined.

The most notable performance at the late Birmingham musical festival was Mr. Elgar's new cantata of "The Dream of Gerontius," which made a profound impression generally, especially upon the critics. It was certainly fitting that the musical setting of Cardinal Newman's remarkable poem should be introduced to the public in the town where he resided during the later period of his life. Mr. Elgar's work is conceived and executed, according to good judges, on "a scale of extraordinary elaboration," possesses a great deal of the quality of "atmosphere," and is pervaded, moreover, by an intensely devotional spirit." If there be any failure at all in the composition, it is thought to be in the treatment of the chorus of demons and of the "choir of angelicals."

Lord Halifax, in acknowledging receipt of the Protest against the E. C. U. Declaration, writes to the Rev. Mr. Moncrieff as follows:

"I am sorry such a protest should have been circulated and published, for it will, I fear, be taken to mean indifference on the part of those who signed it to the duty of witnessing to the Presence of the Body and Blood of Christ under the forms of bread and wine in the Blessed Sacrament: to the adoration due to our Blessed Lord therein; and to the practice of such Reservation of the Blessed Sacrament as is necessary in order to secure the communion of the sick and dying. It will also, I should fear, have the effect of encouraging the attack in Parliament and elsewhere upon the principles, and doctrines, and practices which the Union has so long been trying to defend. That those principles, doctrines, and practices will be vindicated in the end, I have no doubt. The question is, at what cost? I trust that the protest may not have the effect of increasing present difficulties and of encouraging measures which, if attempted, can only mean serious trouble to individuals and disaster to the Church of England."

Ecclesiastical politics have suddenly become electrified by the threatening prospect of the revival of prosecutions against Catholic-minded priests. Preliminary steps (in the nature of formal complaints) have already been taken under the Church Discipline Act of 1840 for the prosecution of three London incumbents, namely, the Vicars of St. Michael's, Shoreditch, St. Augustine's, Stepney, and St. Clement's, City Road; all three charged with unlawfully celebrating the Holy Eucharist without communicants beside themselves, and also with reserving the Blessed Sacrament in their churches. Further ground of complaint rests against the two former incumbents for unlawfully burning incense in the Altar service. The prosecutor is Colonel Porcelli, a retired military officer, but it is understood that he is being supported by certain persons in high position—undoubtedly Sir William Harcourt being one of the silent partners in the nefarious business. The Church Association frowns upon the proceedings, on the ground that prosecution just at this time might have a tendency to stay Parliamentary action as regards the Liverpool Bill. Up to date of this letter, there has been no official announcement from the Bishop of London as to whether or not he proposes to exercise his veto, but the general trend of opinion seems to be that he will not allow the prosecutions, it being assumed that the Bishop would not have allowed the letter addressed to him from his two Archdeacons to be published in the *Times*, unless he was substantially in agreement with them. Litigation, the Archdeacons say, "tends to aggravate a hundred fold the evils which it intends to cure," and that the character of

Englishmen is such that "the moment a man is prosecuted for his opinions, public feeling in England at once swings round to his side." The Archdeacons have certainly convinced the *Times* newspaper, which now deprecates going to law for suppressing Catholic ceremonial and practices.

J. G. HALL.

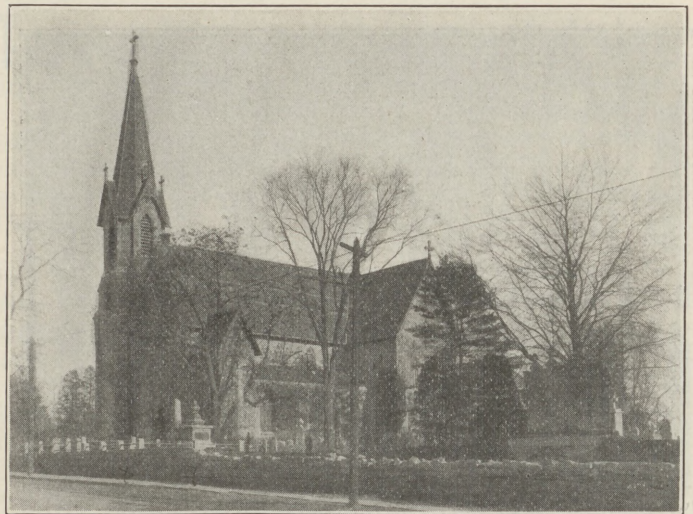
[BY CABLE.]

The Bishop of London has made known his intention to exercise the episcopal veto against the prosecution of the three clergy against whom complaints have been made. This effectually prevents further proceedings.

NEW YORK LETTER.

EPISCOPAL ADMINISTRATION IN LONG ISLAND.

A GOOD deal of discussion is being heard in the Long Island Diocese about assistance for Bishop Littlejohn. The New York papers have been trying to make out that friction exists, but there exists nothing more than healthy ambition along the line of honest endeavor for the interests of the Church, and there is nobody, so far as can be heard, who is not ready to do everything he can for the common good. Bishop Littlejohn has been forbidden by his physician to take any more risks and to make any more efforts than are absolutely necessary, and the Standing Committee of the Diocese, at the last Convention, concurred in his decision to follow this advice. As far



ST. PETER'S CHURCH, WESTCHESTER, NEW YORK CITY.

as he can he is also keeping from his ear anything that might tend to excite or annoy him.

Some weeks since, he announced that hereafter he would make only biennial visitations for purposes of confirming classes, save in the larger parishes, which he would try to visit every year, at least once. He also gave it out that he did not encourage invitations to consecrations, and would accept such subject to the conditions of his health when the dates arrived. There was some disappointment felt from this information, since there are naturally many energetic rectors who have looked forward to the helpful impetus always growing out of a visit from the Diocesan.

It is now announced that arrangements have been made with Bishop Worthington of Nebraska to take the Advent appointments, and with Bishop Adams of Easton to take those for Lent. Acting under a general wish of the Bishop, some of the more prominent rectors of Brooklyn have been doing what they can to further the work involved in the Church Charity Foundation anniversary, and the raising of funds, to clear it from debt. Some talk is heard about a Coadjutor, but it is only talk, and has often been heard before.

HOUSE OF PRAYER, NEWARK.

The House of Prayer, Newark, celebrated its fiftieth anniversary on the Sunday next before Advent, and on the Monday following. There were celebrations at 6, 7, and 8, Matins at 10, and Solemn High Celebration at 10:30, at which latter the preacher was Bishop Coleman of Delaware. The Rev. J. S. Miller, the rector, was the celebrant, assisted by the Rev. Messrs. West as deacon, and Lincoln as sub-deacon. At three on Sunday afternoon there was a special service for the guilds, and a solemn procession. At evensong several visiting clergy made

addresses. On Monday there were celebrations at 6, 7:30, and 9, and High Choral Celebration at 10:30. At the latter service the Bishop of the Diocese was the celebrant, and he also preached.

An appeal was made some time since to the parish to pay off the debt of \$1,500. Before the celebration \$600 was subscribed and the other \$900 came in before the celebration was over. The rector also made an appeal for St. Barnabas' Hospital. An addition to the hospital has been completed during the year that will add much to its capacity and efficiency. In his sermon Bishop Coleman said in part:

"You have many assurances of God's continuing blessing. It is expressed in many similes, but it seems to me the best one is where it is likened to the mountains. In the steadfast unchangeableness of the mountain there is a likeness of God. So God stands around His people as the mountains around Jerusalem. Fifty years does not seem a long time compared with the Old World, but as things go in America, after a period of fifty years there is much to look back upon. This parish stands for solidity, fixity, and an unswerving fidelity to the Catholic Faith."

THE RE-OPENING AT WESTCHESTER.

St. Peter's, Westchester, repaired and made more beautiful than before the fire, was opened by the Bishop of the Diocese, who was, however, compelled by his other appointments to make his visitation to St. Peter's at the 7 o'clock celebration. A very large attendance was had. During the day the services, in charge of the rector, were also well attended. Some description of the repaired church has already been given in these columns,



ST. PETER'S CHURCH, WESTCHESTER, NEW YORK CITY.

and it only remains to show illustrations of its beautiful interior and exterior. The rector is the Rev. Dr. F. M. Clendenin.

THE PENNSYLVANIA SOCIETY.

The Rev. Dr. George M. Christian, chaplain of the Pennsylvania Society of New York, preached the annual sermon of the society on the last Sunday afternoon before Advent, in the Church of St. Mary the Virgin. Bishop Potter is President of the Society and among its members are the Rev. Drs. S. D. McConnell, L. W. Batten, R. Heber Newton, H. H. Oberly, and the Rev. E. DeF. Miel. Dr. Christian went to First Kings for his topic, "So Ahab slept with his fathers."

He remarked upon the transient character of all mortal things, and pointed out that wicked Ahab and good Hezekiah die like all others. But no one ever dies by or for himself. We cannot live alone, and no more can we die alone. Man is a social being, and it is impossible for him to live isolated in the world. Personal influence is far-reaching, and its effects last. Each of us is redeeming the world by making a mark in it. Sketching the work of William Penn and the Quakers, he said that Pennsylvania was the only colony where there was freedom in religion. Although people fled to this country to escape persecution, they inflicted persecution on one another when they got here. As late as 1776 there was much religious intolerance in the land. He concluded his point by saying that the influence of Pennsylvania upon the rest of the country has been marked in this beneficial respect since 1776.

CITY NOTES.

A new mission was started in the Bronx on the evening of Nov. 25th, and on the First Sunday in Advent a Sunday School was inaugurated in connection with it. A carriage house, the second in the upper part of New York so utilized, served as the meeting place, and it has been fitted up to look much like a

church. The name decided upon is Holy Nativity. In spite of the rain there were 46 persons present on the opening night, besides a choir of eight well-trained voices. The new work is under the Archdeacon of New York, who is assisted by Brotherhood of St. Andrew lay helpers. The priest in charge is the Rev. W. W. Smith, M.D.

The Rev. T. F. Davies, Jr., who is a son of the Bishop of Michigan and who has been assistant at the Church of the Incarnation since quitting the Seminary two years ago, is to go abroad for study, and his place is now filled by the Rev. Horace C. Hooker, late assistant at Incarnation Chapel. The Rev. Dr. Grosvenor, the Incarnation rector, observed his fifth anniversary last Sunday by making an appeal for funds to enlarge the Chapel work, making it eventually more nearly like the work done by Grace parish on the East Side. The chapel is located in Thirty-first Street near First Avenue.

THANKSGIVING DAY SERMON.

The Rev. Dr. Morgan Dix preached the Thanksgiving Day sermon in old Trinity. He said in part:

Not for many years have the American people had such cause as now for keeping their Thanksgiving Day and giving praise to Almighty God. If fruitful seasons, general and remarkable prosperity, peace at home and blessings from above, are the signs of Divine favor, then have we as a Nation been exceptionally and abundantly favored during this last year of the century. But above and beyond all ordinary and usual blessings comes that of a recent deliverance from the greatest peril in which the Nation has been placed since the outbreak of the Civil War, thirty-nine years ago. Brought face to face with what might have shaken the social state from base to top and wrought uncertainty, alarm, distress incalculable, all over the land, we have been brought, through the Providence of God, safe through the storm, and are secure this day.

Our conception of National life is bound up with the faith in supernatural powers and Divine agencies, continually and emphatically exerted on men; that faith is wide, popular, and universal. Think over our history: from its small beginnings to the present day; think of the humble and obscure birth of the Nation, of its steady growth, of its incredible expansion from these few little colonies on the North Atlantic seaboard, to its present dimensions, from North to South, from ocean to ocean, East and West. Think of the character of its people, the teachings they have had, their preparation for grand work remaining to be done. What shall we think of the intelligence, what of the patriotism of the man who cannot, or will not, see in these preludes an advance to the very front, fitting for the duties and responsibilities of a World Power? Why should a great people draw back when the time to go forward has come?

But to hold a front place among the nations, several things are needed. A nation, to be a great nation, must have an equipment for the position. First, it must have a wisely framed government—a government in which no one class can ever gain the ascendancy and dominate the rest; a Constitution like our own, so adjusted by a system of checks and balances that it cannot be used as his implement by any one man, or by any one party, for the promotion of interests other than those of the whole people; no tyranny of emperor or king or despotic ruler; no tyranny of a popular assembly; no lawmaking power without a veto, if needed, and a supreme tribunal to test the wisdom and justice of the law proposed; no class, be it of rich or of poor, of idlers or of laborers, to arrogate to itself the title and powers of king over all the rest.

And, secondly, it must have a credit good through all the world, immovably anchored on the bedrock of real money value, or distinguished from unreal, and more depends on that than on any other thing that could be named. The Nation's promise to pay its obligations, and to compel all citizens to pay theirs, in money good for its real value anywhere the world over, that promise must be made and kept, to the confusion of dishonesty and fraud.

And then, thirdly, a Nation to be a world power, must be able to face the world in concentrated strength; it must have forces, on land and sea, sufficient to resist assault and overcome hostility, and equally ready to repress with irresistible hand whatever at home may venture to stir up strife, provoke to sedition, create disorder, and break the peace.

Then, finally, it must stand absolutely impartial toward all the people; the very name of "class," the mention of class distinction, class privilege, should be proscribed; class strife at home should be held as the worst of all, far worse than war with foes outside.

There are things which I can imagine about my country and some which I cannot imagine; some things which seem clearly within the bounds of the practicable and some which are like fables or fairy tales, too foolish to deceive any but children. I can imagine this Nation standing at the head of the world, respected by the good, feared by the evil, triumphant, victorious, at peace abroad and at home, having the magnificence that comports with such a position, extending the area of intelligence and freedom, exhibiting the flower and ripened fruit of civilization, and conferring its privileges and benefits freely through all lands. I cannot imagine it depressed to

[Continued on page 254.]

SECOND SUNDAY IN ADVENT.

To judge the world in equity,
 While angel guards attend,
 Shall, girt about with majesty,
 The Son of Man descend.
 From East to West the lightnings shine
 In swift-winged flashes keen,
 So of His coming shall the sign
 By all the earth be seen.

The sun shall hide 'neath darkest pall,
 The moon withdraw her light,
 Like frost-nipt leaves from heaven shall fall
 The shaken stars of night:
 While hurtling tempests lash the sea
 To roaring rage and foam,
 Distress and sore perplexity
 Shall on the nations come;
 Before the swift-approaching woe
 The stoutest heart shall fail,
 Before the ill none may foreknow
 The firmest spirit quail.

When tender shoots and opening leaves
 Upon the trees appear,
 With joy the husbandman perceives
 That summer days are near;—
 So, when, ye saints, these things ye see,
 Lift up your heads on high,
 Rejoice, and know assuredly
 Redemption draweth nigh;
 Though in that dark disastrous day
 Destruction shall prevail,
 Though heaven and earth shall pass away,
 God's promise shall not fail. —JOHN POWER.

A MEDITATION ON BRASS.

FOR THOSE WHO ARE WORKERS IN ALTAR GUILDS.

BY MABEL W. BALDWIN.

THERE stands before the Altar of God, day and night serving Him in His Holy Temple, a pillar, or pedestal of brass. With outstretched arms it and its fellows uphold that blessed rail before His Altar Throne, where countless weary ones, heavy laden with their sins, hungering for the Bread of Life, come to find their soul's desire satisfied. Lifeless itself, it yet teaches some lessons of life.

When the hand of man first fashioned it from the furnace it was pure and bright, without spot or blemish. So man came from the hand of his Maker, beautiful in his innocence and spotlessness. "He hath made everything beautiful in His time."

To the brass was given a protective covering to preserve its beauty—it was washed with an invisible film of shellac. But time and rust corrupt, poisonous gases tarnish, and neglect leaves it an altered thing—it has fallen from its first estate. So sin comes in and tarnishes the fair surface of the soul's life, and stains its baptismal robe.

But the tarnished surface of the brass must be made bright again that it may adorn "the place where His honor dwelleth," and one comes who seeks to restore it to its first beauty. Then it shows forth two sides, a Godward and a man-ward side. That towards the altar soon grows bright and the dark spots of rust grow gradually less under the patient and persistent hand of the worker. The light from heaven's windows shines on it here, and the burnished brass glows again, reflecting the face of the worker, "as in water face answereth to face." On the darker side away from the light, the work is slower and more difficult. It is deceptive here. It seems to be all bright and beautiful, but a closer view, another side-light, shows it to be still tarnished and unclean. How much patient toil is needed to restore it to its first estate!

Is not this a type of the patient work of God's hand, cleansing the sin-stained soul? The higher nature of man turns readily back to God, but the lower nature, the earthly side, needs long purgation. "Who can say, I have made my heart clean, I am pure from my sins?" He alone who sitteth as a refiner of gold, can make us to be perfect, through much suffering, for He wills that His "daughters may be as the polished corners of the temple."

Does not the earthly nature of man need long and patient cleansing? Do not the stains and blackened scars of past sins need to be polished and rubbed away until no trace or sign of them remains? Does not man through the sinfulness of his lower nature fall again and again into the same sins, and need again and again to be restored to purity? "No chastening for the present seemeth to be joyous, but grievous," therefore "we have need of patience," "for whom the Lord loveth He chasteneth," "that we might be partakers of His holiness."

The brass is a base metal, yet in its pure condition it is the color of gold.

Man is but human, yet is made in the image of God.

Gold in its virgin purity will not tarnish. Only the pure gold of the divine nature knows no sin.

When the pillar, made not of gold, but of a baser metal bearing a likeness to the purer, is cleansed and burnished to the utmost degree, it becomes a counterpart of gold, and reflects as in a mirror the face of the worker.

So the soul, made like to God yet bearing the image of the earthy, after it has been cleansed by affliction, burnished through much conflict and pain, made "perfect through suffering," is transformed "into the image of the heavenly," and shows forth "as in a glass" that "glory of God which shines forth in the Face of Jesus Christ."

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

BISHOP HALE'S CONDITION.

[Knowing our anxiety and the anxiety of many other friends as well, to know the real facts concerning the condition of Bishop Hale, the Bishop of Springfield, who left the bedside of his Coadjutor on Thanksgiving Day, has very kindly allayed our anxiety in part, and in part intensified it, by the letter following, which, with the Bishop's permission, is here published. Certainly all who know Bishop Hale will say with Bishop Seymour, that his has been the life of a good man, full of the Holy Ghost; and will recognize how untiringly, how unselfishly, and how uncomplainingly, he has performed the episcopal work assigned him, in the southern portion of the Diocese of Springfield.—EDITOR L. C.]

IT IS due to Bishop Hale, and his many friends, that I should say a few words about his condition, as I am leaving Cairo after a two days' visit.

The dear unselfish Bishop would not allow his friends to summon me, although he yearned to see me, because he thought, that my duties just now, on the eve of my annual Synod, were so crowding me, that I could not spare the time to visit him in Cairo.

I went down at once. Those who are in danger of death have the prior claim. All else can wait. Death does not wait. Hence I drop everything and pass everybody by to reach a friend who seems to be at the point of departure out of this world.

I found Bishop Hale in the early morning of Wednesday (2 a. m.) in great weakness of body, unable to lie down from difficulty of respiration, and for the same reason deprived almost entirely of the refreshment of sleep. He was rejoiced to see me, and made much more of my visit than it deserved. The privilege and blessing were more mine than his. He gave me more than I carried to him—the example of a Christian man apparently in the presence of death, calm, resigned, gently brave, full of love for God and his fellow men. "Ah!" he said (I must betray one or two of the secrets of that sick chamber) "Ah!" he said, "I have not striven to be a great man, but I have tried to be a good man."

Let me add, by the grace of God he has succeeded. I can bear witness, since I have known him, he has been preëminently a good man. As my Coadjutor our relations have been most intimate. Our house in Springfield is his home, and he is one of our family, and he in turn insists that the Halliday Hotel in Cairo is our home. He labored, and insisted upon laboring, in his jurisdiction up to the point when he could do no more, and then he went abroad, by medical advice, not so much to prolong his life on earth, as to gain renewed health and strength for work; and then, when he found that this hope was vain, he came home, as he pathetically said, "if it were God's will, to die."

We hope, his many friends hope, that he may be spared to us for a long time yet, since we feel that his presence is a benediction to us and to the Diocese; but whenever God takes him, we have no fear, we know that it will be well with him. We shall sorrow for our loss, and no one will feel it more keenly than he, who deems it an honor to have received the friendship and confidence of his beloved Coadjutor, the Bishop of Cairo.

GEORGE F. SEYMOUR,

On the cars from Cairo, Ill., Thanksgiving Day (Nov. 29) 1900.

[FROM CAIRO.]

Advent Sunday, Dec. 1.

The Bishop passed a comfortable night and for the first time in a week was able to assume a reclining posture. He has prepared for the coming change in every possible way and is now patiently and hopefully waiting.

The S. P. G. and Southport Celebration, in Connecticut.

NOVEMBER 22nd, services commemorating the Bi-centenary of the venerable Society for the Propagation of the Gospel and the 175th Anniversary of the Dedication of the church, were held in Trinity Church, Southport, Conn. The day was cloudless, and large numbers of the clergy and laity attended all the functions. At 8, Bishop Coleman celebrated the Holy Eucharist, and thus fitly inaugurated the solemnities which were to follow. At 10:30 the clergy and Bishops, the former thirty in number, having vested at the rectory, marched to the church under the direction of Archdeacon Booth of Bridgeport, who acted as master of ceremonies. The processional was "Holy, Holy, Holy, Lord God Almighty" which was sung with great fervor. Bishop Doane preached the sermon from Jere. vi. 16. His theme was the beauty and divine appointment of the "old paths," and the richness of the outcome for those who stand in them. His application of it to the venerable parish in the pulpit of which he stood was most eloquent and forcible.

The Holy Eucharist was celebrated by the Bishop of the Diocese, Bishop Coleman acting as deacon and Bishop Leonard



TRINITY CHURCH, SOUTHPORT, CONN.

as sub-deacon. The offertory was set apart as a thank-offering to the venerable Society for its nursing care in the past. The music at the service was rendered by a double quartette of excellent voices, and the service sung was Tours in F. The *Agnus Dei* especially was rendered with great pathos as well as skill. A generous lunch at which eighty-five guests were seated was provided by the women of the parish, and bright congratulatory speeches were made by all the Bishops and a number of the clergy.

At 3 o'clock the church filled up again to hear the promised addresses. Archdeacon Booth read the Apostles' Creed and the special prayers for the occasion set forth by the Bishop, and then introduced Bishop Coleman as the first speaker. His subject was, "The Work of the Venerable Society in the World."

Before taking up the subject of the Society the Bishop spoke a few words of congratulation to the congregation and of greeting to the rector of Trinity, the Rev. Edmund Guilbert, D.D. During his discourse the speaker said:

I took a special pleasure in coming here this afternoon, because

this celebration has revived recollections the most treasured. Your rector and I studied together more than forty-two years ago in the General Theological Seminary in New York. And so I am specially glad to be here on this occasion to congratulate him and the many people here. A fact which will make my presence here of interest is that I represent one of the oldest Dioceses in the country. In that Diocese there are a number of parishes more than 200 years old, and there is a church edifice over 200 years old, second in the country in point of age, and first in the country in point of continuous use. Little Delaware has narrow boundary limits, but is full of history, and so I bring to your parish, and to your Diocese of Connecticut the most hearty congratulations from that old Diocese and from the whole American Church.

When we glance at the work of the Venerable Society we are struck with its catholic character, justifying at once not only the love of the American Church but of the Church Catholic for it.

From its beginning in 1701, its field has been the world. The same helpful influence it began to exert in 1702, when Keith and Talbot, its first missionaries, came to these shores, it is now making felt in numberless directions. It has under its care to-day no less than 800 missionaries, 100 of them being stationed in Asia, and 50 in Africa. Forty thousand children are being educated in its schools. Between 1702 and 1892, the last date to which figures are available, the statistics show that no less than 3,700 clergymen and lay-readers have been in the employ of the Society.

Bishop Leonard of Ohio followed with the second address: "The Work of the Venerable Society in the American Colonies."

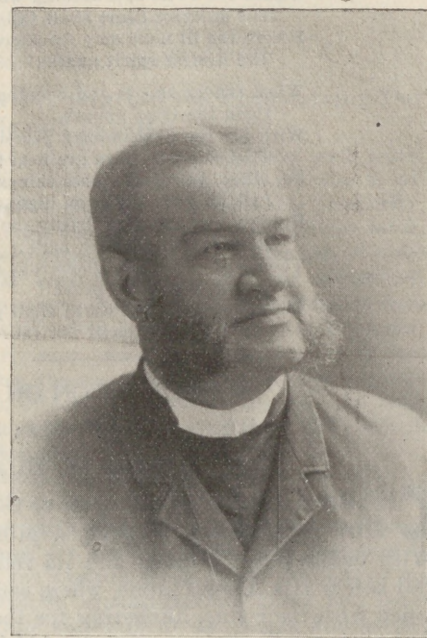
I come here, he said, with a heart full of love and reverence for this time-honored parish. Here in this borough I was born. My ancestors for a hundred years have been found among the officers of this church. Here I was baptized. In the Sunday School I was a scholar, and now as a son honors his mother, so I come this afternoon to lay my tribute of respect at the feet of the parent to whom I owe my spiritual birth.

The American colonies, the Bishop said, up to the time the Venerable Society was chartered almost wholly lacked of the ministrations of the Church of England.

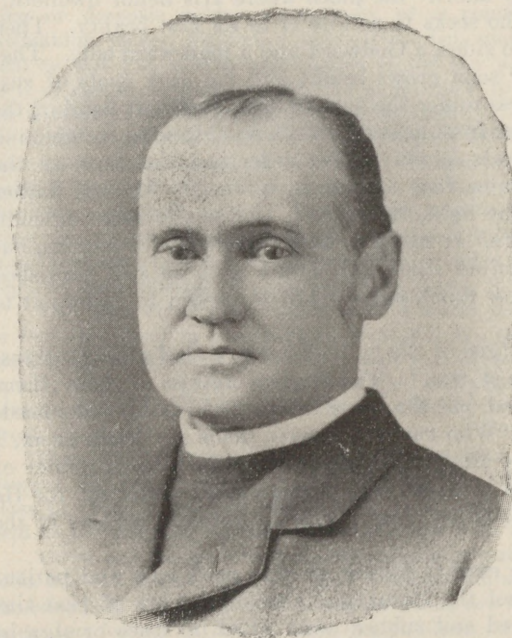
As its name suggests, the Society was founded for the purpose of extending the Gospel into all foreign dependencies and colonies of England. Mis-

sionaries were sent out, and substantial financial assistance was given to all struggling bodies such as those in the early days of the Connecticut colony.

In 1741, less than 40 years after the Society had been chartered,



REV. EDMUND GUILBERT, D.D.



THE RT. REV. C. B. BREWSTER, D.D.
Bishop of Connecticut.

there had been built under its direction nearly 100 churches, and tens of thousands of Bibles and Prayer Books had been given away. When the American Revolution began, the Society had 77 missionaries in the colonies. It continued its help until 1785, when it withdrew on the plea that its assistance was limited by its charter to the possessions of the British crown. Its final words were: "The Society regrets the unhappy events which hereafter will confine its labors to the colonies remaining under His Majesty's sovereignty. It looks back with comfort at the good the missionaries have done for many years in the past, in propagating our Holy Religion, as it is professed by the established Church of England, and it is its earnest wish and

period when the settlers first came in this direction from Boston and other settlements in the East, and bartered from the Indian sufficient land for their homes and farms, the Congregational faith, stern and rigid in its beliefs and observances, had been the sole religion of the settlers. The administration of the affairs of the Church and town were identical, and in fact the two, Church and State, were co-existent. Every settler was taxed a certain amount each year to pay for the support of a clergyman of the Congregational Church, and whoever failed to pay the tax or to worship after the prescribed form was punished in various ways devised specially for the setting of an example to any others who might be inclined to be delinquent.

This made the founding of Trinity Church a most painful undertaking. Those interested in it were not only treated with obloquy, but personal violence was superadded. They were fined and imprisoned and in cases banished the town. At length their numbers likewise increased until they had influence enough to cause to be passed by the council of the colony a resolution which permitted them to worship according to their lights, and to form churches if they so desired. The members of the council, however, while granting all dissatisfied the right to worship as they saw fit, did not rebate that law which laid a tax upon every householder for the support of the Congregational church, and so, as most of the Episcopalians were unable to pay for the support of two churches, the permission granted remained a dead letter, and they were forced to continue in the Congregational sect.

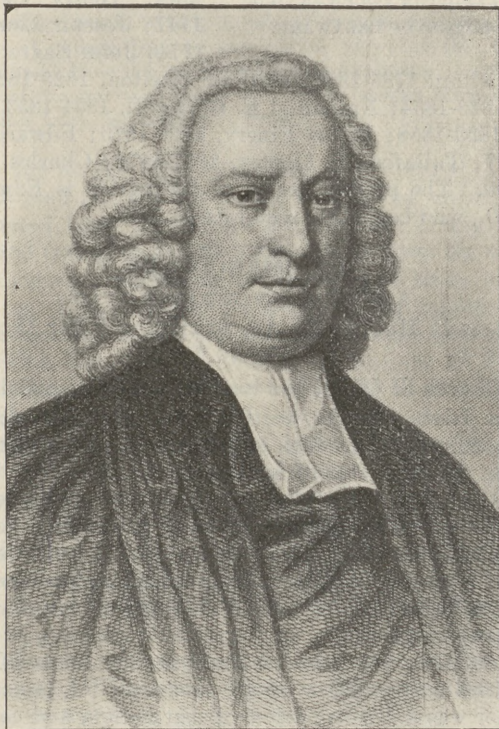
Not long after the passing of the first law granting religious tolerance "with a string to it," another law was passed which gave



THE SEAL OF THE VENERABLE S. P. G.

prayer that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue, and that the true members of our own Church, under whatever civil government they may live, may not cease to be kindly affectioned towards us."

The third address was by the Rev. Dr. Samuel Hart, Vice Dean of the Berkeley Divinity School: "The Debt of Connecticut to the Venerable Society." The learned Professor has the ecclesiastical history of Connecticut so thoroughly at his command that it would have been impossible for him to deliver other



REV. SAMUEL JOHNSON,

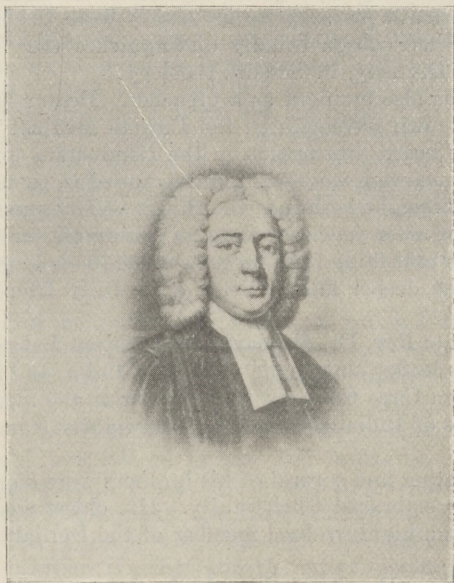
First President of Kings (Columbia) College (who dedicated the first edifice of Trinity Church on Thanksgiving Day, 1725).

permission to every householder, upon making certain sworn statements in regard to his beliefs, to pay his church tax toward the support of any religious body he wished. That gave the Episcopalians the necessary permission to organize parishes, and it was at once taken advantage of. Small bodies of people worshipping according to the ritual prescribed by the Church of England were formed all over the colony.

The first settled minister at Fairfield was the Rev. Mr. Pigot, who took charge in 1722. In the same year questions arose as to whether lay ordination gave a minister the right to preach from a pulpit, the question being brought prominently forward by the action of a certain blacksmith who used to take his share in the ordination services but who always wore a leather mitten he used in his trade during the customary laying on of hands.

The result was that seven promising young ministers of the colony declared that it was their belief that such an ordination gave them no right to preach in the pulpit. Four of them went to England to interview the Archbishop of Canterbury, were ordained there, and came back under the direction of the Venerable Society. With this began the full work of the Church and the Society in the colony of Connecticut.

The debt of Connecticut to the Society is one of gratitude for fostering care and oversight, at a time when the feeling of the people was largely, and the laws entirely, against us; at a time when, lacking the episcopate, every clergyman could be a law unto himself and



REV. HENRY CANER,

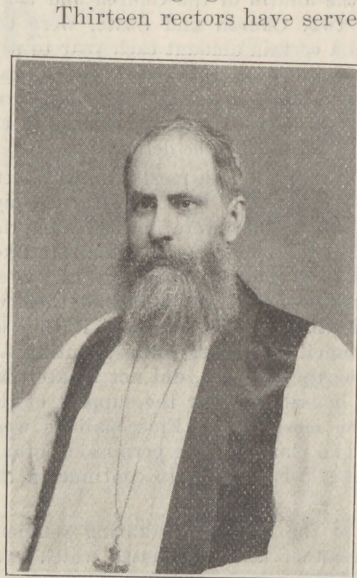
First Rector of Trinity Church, Southport, Conn.

than an interesting speech. With simply a few notes he poured forth information, verified by dates and strengthened by statistics, that held the attention of his hearers to the end.

The Professor told of the early status of the colonies. From the

thus dishonor his noble calling if the love of Christ and souls were not dominant in him.

Bishop Coleman closed the service with prayers and dismissed the congregation with his blessing.



RT. REV. LEIGHTON COLEMAN, D.D.,
LL.D., BISHOP OF DELAWARE.

Thirteen rectors have served Trinity parish since its organization, not a few of them having begun their work as lay readers before their ordination, and having been called to take up the full responsibility of the parish after having been ordained. Not a few who have served old Trinity so well have been graduates of Yale, most of those who served as readers before being ordained having been students at the college, and many of the others who accepted calls to Trinity after they had been already ordained were alumni of Yale.

The various rectors and the dates during which they served the parish are as follows: Henry Caner, 1727-1747; Joseph Lamson, 1747-1774; John Sayre, 1774-1779;

Philo Shelton, 1785-1825; William Shelton, 1825-1829; Charles Smith, 1829-1834; Nathaniel E. Cornwall, 1834-1853; James E. Purdy, 1853-1858; Rufus Emery, 1858-1870; Edward L. Wells, 1870-1877; Taliafero P. Caskey, 1877-1879; Charles G. Adams, 1879-1890. The present rector of the parish is Edmund Guilbert, D.D., who began his rectorate in 1891.

DR. IMADUDDEEN.

A NOTABLE CONVERT FROM ISLAM.

By THOMAS P. HUGHES, LL.D., AUTHOR OF "THE DICTIONARY OF ISLAM."

THE Church of Christ has lost its most distinguished convert from Islam, in the death of the Rev. Dr. Imaduddeen (which occurred on the 28th of August last, at Amritsar, North India), in the 79th year of his age.

This eminent clergyman was known to all readers of missionary literature as one of the most interesting personalities in the missionary field. He was an eminent scholar, an able apologist, a prolific writer, and an eloquent preacher; and he was held in high esteem for the consistency of his character, and the firmness of his faith.

Imaduddeen was born at Paniput, the scene of the great battle which seated Baber on the throne of the Great Moghuls. His father was a Muslim priest of distinction, and consequently his son was well educated in Arabic and Persian, and in the principles of the Muhammadan religion.

As a young student he journeyed through India studying in the various well known schools of the great mosques of the country, and he eventually settled in the ancient city of Agra, which at that time was the centre of fierce bigotry and fanaticism in consequence of the earnest preaching of Dr. Pfander and Mr. French (afterwards Bishop French). Two learned Muslims of the city, Rahmat Ullah and Wazeer Khan wrote an attack on Christianity, named the "Ijaz Isawi," which they were vain enough to suppose would demolish the Christian faith once and for all.

Imaduddeen took an active part in these discussions, and when this written attack on Christianity appeared, he read it with avidity, and, after careful thought, found its conclusions unsatisfactory.

He determined to learn the way of Christ more perfectly, and with this object in view he visited the various Christian missions in North India. At first he was much perplexed with the numerous sects of Christianity and the different forms of Church government. But he remembered that there were 73 recognized sects in Islam alone! The terrible Indian Mutiny occurred in the May of 1857, and Christian rule in India seemed destined to perish. The Muhammadans of the country rallied around the green standard of the Arabian Prophet. When the mutiny was over, great things were expected from the supposed favorable attitude of the British government towards Christianity. It was thought that the natives of India would embrace the Christian religion in vast numbers.

This was not the case. Nevertheless a very marked reaction in favor of the Christian religion took place. Imaduddeen continued his search after truth. But he did not meet with very great encouragement from Christian missionaries. They suspected his motives and doubted his sincerity. It was not until he was brought in contact with the great heart of Robert Clark at Amritsar, in the Punjab, that he found rest for his soul.

Mr. Clark's gift was preëminently that of "Christian charity"—that charity which "believeth all things and hopeth all things" for the best, among one's fellow men. He believed in the sincerity of the Muslim inquirer and did not hesitate to assure Imaduddeen of substantial support for himself and family in the event of his embracing Christianity. Such support was not really necessary because Imaduddeen had been offered positions under government, but it was this assurance of support that enabled him to see clearly that he could continue in good faith his search after truth.

About that time Imaduddeen's elder brother seemed to be convinced of the truth of Christianity, but he hesitated to receive baptism and eventually died a Muslim. But this circumstance encouraged Imaduddeen to take the decisive step, and he was baptized by the Rev. Robert Clark in the Church of England Mission at Amritsar, April 29th, 1866, and was immediately appointed a Christian teacher. He was eventually ordained deacon and priest by Bishop Milman of Calcutta.

From that time the distinguished English missionary and the equally distinguished native convert worked side by side for the conversion of souls. Like Saul and Jonathan, "these two men were lovely and pleasant in their lives and in death they were not divided"—Mr. Clark died in May last, and Dr. Imaduddeen in August. Their remains rest side by side in the native cemetery at Amritsar. They have both left names which will be honored in the Church of India for ages to come, and they have left behind them many to whom their work was a noble inspiration.

In the course of his life Imaduddeen produced many volumes. Some of them were of a polemical character attacking the Muhammadan faith with considerable bitterness. Others were expositions of Christian belief. But his most important work was a Commentary on the New Testament, written in the Hindustani language. In this he was assisted by Mr. Robert Clark. In recognition of his eminent literary work and his defense of the faith, Archbishop Benson conferred on Moulavie Imaduddeen the degree of Doctor in Divinity. It was the first distinction of the kind ever held by a native of India; and this Muslim convert valued most highly the piece of parchment bearing the Great Seal of England and the signatures of the Archbishop and the Lord High Chancellor. He always wore his red doctor's hood when administering and preaching in the Church; and it was of no little consequence to this man who had studied in Muslim schools of divinity that his profound scholarship had been recognized by the highest authorities in Church and State. But underneath his surplice he always wore the brown chogah of camels hair which usually distinguishes the "Moulavie" or Doctor in Divinity, in Muslim theology.

He was also eminent as a preacher. Doctor Martyn Clark, the well known physician in the Punjab Medical Mission, who frequently heard him preach in the Hindustani tongue, writes: "His sermons were wonderful, quiet, forceful, thoughtful, showing a deep insight both into the things of God, and the heart of man. Year after year there was no falling off nor lack of freshness in his preaching. As he grew older his holy genius seemed to grow the deeper and to draw more fully from the wells of salvation."

The late Rev. Dr. Moulavie Imaduddeen Labaz stood out as a religious leader among the natives of India, and his name was known from Cape Comorin to Peshawar as the most eminent of the natives of India converted to Christianity from the ranks of Islam.

His father and several of his brothers were baptized, but his wife never embraced Christianity. His eldest son, Dr. Fakharruddeen, is a highly valued member of the Punjab Medical Mission.

The Rev. Dr. Imaduddeen's death was somewhat sudden. But he died as he had lived, a firm believer in the faith which he had embraced after years of thoughtful inquiry, and which he had defended and expounded with such marked ability, not only in the pulpit but in a number of written works. He met the last enemy with firmness and cheerfulness. The race was over and the crown of immortality was won. Shortly before his death he exclaimed "Oh! let me go where my Heavenly Father sits enthroned!"

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

TO EASE HIS SOUL.

To the Editor of The Living Church:

MAY I ease my soul? May I express the state of mind in which your issues of Nov. 17 and 24 have thrown me? I wish to write this letter in sections; because those two numbers came "in such questionable shape" that I am anxious to "question" all of them at once.

1. To begin with, there is that account of the Consecration of Bishop Weller, and the "wonderful and fearfully made" picture, that came in the paper of the 17th inst. I was dismayed to see so much "Low Churchmanship" displayed in the columns of THE LIVING CHURCH! You know a Low Churchman is a man who, while he has done a good work in pressing upon the attention of the Church "the inward and spiritual grace" of Christianity, considers his own private judgment superior to the wisdom of the Church, whenever, in his opinion, that private judgment so requires. Some of them vary upon the Church's Rites and Ceremonies by abridgment. These are generally rated as belonging to that party. But others exercise that same private judgment in adding what is in their "judgment" superior to that which the Church commands. In either event, whether Bishops and priests vary the Church's Offices by addition or abridgment, they are "Low Churchmen" of the most pronounced type. And to think of so many of our Bishops appearing in that role at this unusual "manner and Form" of consecrating a Bishop for the Church in the United States!

2. Then, on the subject of the Real Presence. I am sure (as I wrote you some time ago, when I took the position in a communication which you were kind enough to publish), that much of the trouble on this subject arises from the erroneous statement that God is everywhere, instead of declaring that everywhere is present to God. To say that "God is everywhere" denies the Divine Personality. To say that "everywhere is present to God," makes Him the Superior of His creations, and not subordinate to them. In *Tract XC.* there is a suggestion which helps as nearly to a conclusion as to the manner of the Divine Presence in the Holy Sacrament, as is possible to the human mind with respect to this tremendous mystery. In that *Tract Newman* says:

"But it may be asked, What is the meaning of saying that Christ is really present, yet not locally? I will make a suggestion on the subject. What do we mean by being *present*? How do we define and measure it? To a blind and deaf man, that only is present which he touches; give him hearing, and the range of things present enlarges; everything is present which he hears. Give him at length sight, and the sun may be said to be present to him in the daytime, and myriads of stars by night. The *presence* then, of a thing is a relative word, depending, in a popular sense of it, upon the channels of communication between it and him to whom it is present; and thus it is a word of degree" (*Tract XC.* p 57, A. D. Innes & Co. London, 1893).

This implies the truth of the statement which I have always maintained, that "everywhere is present to God" rather than its common opposite: and "Presence" depends "upon the channels of communication between it and him [or God] to whom it is present." So I have always taught the people committed to my charge before I was retired by age and infirmity. Enlarging upon this suggestion in *Tract XC.*, I have in private and public taught that the Presence in the Holy Sacrament was that of Christ upon His Throne, who, "through the channels of communication" between Himself and the Altar, communicated to the Consecrated Elements their force, vigor, and power, according to His promise. For if one is on a plain, every part of it is present: rising to the summit of a hill, one's presence is predicable of everything in view; while on a mountain top, this is true of a wider expanse. So, the Master upon His Throne, has everything present to Him, whether the cattle upon a thousand hills, or the elements upon a million Altars.

But a letter on this subject appeared in the London *Guardian* for Sept. 12, 1900, which I am sure you will permit me to copy.

It is a far clearer illustration than mine, and much more forcible:

"THE EUCHARIST AND THE SPIRITUAL BODY.

"Sir:—Controversy on this point nearly always leaves those engaged to a misunderstanding of one another, because close definition in dealing with so great a mystery is impossible.

"It seems to me that many minds might be set at rest were the analogy of the sun, surely the best of all, more carefully attended to. The body of the sun (call it the natural body) is definitely located in the heavens; but for all the merciful purposes of God in connection with this planet, the sun is really, and we may say objectively, present, although more than 90,000,000 of miles away. We derive light and heat and nearly all that is essential to the support of life from the body of the sun, provided we do not shut ourselves out from the rays or emanations concentrated for us by the atmosphere, under conditions which we know to exist but do not understand. It is not too close a definition of the mystery of the Eucharist to believe that our Blessed Lord's Sacramental Presence is analogous, but in a manner heavenly and spiritual, to the concentration or focussing of light and heat. The natural Body of Christ, and yet spiritual, is in heaven; but the virtue of that Body may proceed wherever Consecration takes place according to His Word, and be really given, taken, and received.

"Our Lord is the Sun of Righteousness. It therefore seems likely that much we can discern of the sun in the visible heavens is true after a spiritual manner of His Divine action in the unseen world.

"The analogy would satisfy minds of various opinions, for it is obvious that it cannot lead to any carnal views of the Eucharist, while at the same time it guards us against analysing too closely the possibilities of the spiritual Body. OSBERT MORDAUNT."

"Hampton Lucy, September 7, 1900.

3. So far as the Cambridge case is concerned, I am not surprised to read it. On one occasion, a young priest who had been graduated from that school denying the Virgin Birth of our Lord, and trying to defend his seminary from the charge of "damnable heresy," explained the theory held there by an explanation too filthy for publication in your columns. This supposition required a supernatural interference quite as much as the revealed fact. But it showed the animus of that theological latitude; and its subsequent action is all of a piece with this young priestling's definition.

4. One more section of this letter, please. On the subject of the proposed Canon "*Of Divorce.*" Is the American Church to be less merciful than Christ? Are we to determine that what St. Matthew (xix. 9) reports Him to have said, is untrue? Are we to deal with this passage of the Inspired Scripture, as Luther did with the Epistle of St. James, because it contradicts our opinions, and pronounce it an interpolation? Are we to be eternally determined by what Rome says, without regard to what the remainder and larger part of the Catholic Church declares? The whole Eastern Church permits the remarriage of the innocent party in case of a divorce for infidelity; and in many parts of it, even of the guilty party. Yet it seems to be proposed to ignore the whole of Eastern Catholicity to bring ourselves into accord with the Roman Curia! The Church has appointed this part of St. Matthew's Gospel as the Second Lesson for the eleventh day of Lent, the 3d day of February, and for the evening of the 23d of July. Does she mean to teach us falsely? If we deny the authenticity of that verse and of St. Matthew v 32 as well, we still further emphasize our separation from the East, and draw no nearer to the Roman section. Agreement with that section in that wherein it differs from all the rest of the Catholic Church, is "more honored in the breach than in the observance."

I cannot close without complimenting THE LIVING CHURCH at its steady growth from good to better: barrin' that picture!

St. Louis, Nov. 29, 1900.

P. G. ROBERT.

[We may say that we always felt that both we and the excellent Bishop of Fond du Lac were Low Churchmen in disguise, and now that our masks have been so ruthlessly torn off we presume there is nothing left for us but to confess the sympathy we have always felt for that much-abused party. At any rate the Low Churchmanship displayed in the Fond du Lac picture is one which is distinctly accepted as legal throughout the whole Anglican communion. The cope is required by law in England on various high occasions, and we have in our possession a large photograph "taken from life" of a group including the Archbishop of Canterbury, Dean Farrar, and other clergymen not generally denominated extremists, all vested in copes. The mitre has been pronounced legal by a committee of our own House of Bishops, and was worn by our first American Bishop and by many others. In fact both the cope and mitre are so largely used both in this country and in England as to have long since ceased to be even objects of remark.

Many thanks for the kind expression at the end of the letter.—EDITOR L. C.]

THE DIFFICULTY AT CAMBRIDGE.

To the Editor of *The Living Church*:

BISHOP NICHOLSON'S letter to THE LIVING CHURCH concerning the recent action of the Episcopal Theological School of Cambridge and your editorial upon the same subject were most timely. I am sure that there are many in this Diocese, both of the clergy and the laity, who will join with me in thanking you and the Bishop for your strong utterance. The appointment of Professor Thayer to duty in the Episcopal Theological School is a grave scandal, but only the Bishops of the Church can move in the matter. They are responsible for the theological training of their candidates. It rests solely with them to decide whether they will allow these young men to be trained for the Sacred Ministry in a school whose management permits of the appointment of such a teacher. It is not a question of ability—Professor Thayer's ability in his own line is unquestionable—but his line is the absolute contradiction of any exegetical teaching of the New Testament which stands for Apostolic Ministry "as this Church hath received the same." And this Ministry with the endorsement of Holy Scripture for its Divine origin is the basis of the claim of the Protestant Episcopal Church to be a true part of the Holy Catholic Church.

Boston, St. Andrew's Day, 1900. WM. B. FRISBY.

"NEWS AND NOTES" ENDORSED.

To the Editor of *The Living Church*:

ALTHOUGH one of your subscribers who reads one of "the great city dailies" as well, I want to express my hearty appreciation of the ability and fairness with which you deal with current events in your News and Notes. I find myself waiting for these comments as a conscientious juror waits for the Judge's charge, before deciding just what the news of the week amounts to. And I have invariably found that your summing up covered the case fairly and squarely, and was entirely free from prejudice or partisanship.

This is well illustrated in your comments on the political situation in your issue of November 17, 1900, and in your reply to Archdeacon Cassil's letter in this week's issue, Dec. 1. A more prejudiced commentator might hesitate, as you did not, to call that letter a very courteous one. I confess that to me, a Democratic "citizen of the North," it seemed hardly courteous to lump us all together as people who know nothing of the situation in the South, and as being under the "domination of a crowd of 'statesmen.'"

There was quite a respectable number of us who refused to be dominated by a certain "crowd of 'statesmen'" at the last election; and a very strong reason with me for taking this course, was the fear that the intelligent men of my party in the South would, as you say, "fail to discriminate between State issues and National issues."

We do, indeed, want the help of the men of the South. The safety of our country depends upon the intelligent votes of its independent citizens. May the time soon come when the "intelligent, patriotic men" of the North and of the South may join hands in solving National questions, dominated only by the eternal principles of Right and Justice.

New York City, Nov. 30, 1900. JOHN H. MULCHAHEY.

[We cannot forbear to express thanks for the foregoing very kind expression of our correspondent.—EDITOR L. C.]

THE CONSECRATION FUNCTION AT FOND DU LAC.

To the Editor of *The Living Church*:

AS the recent Consecration of the Bishop Coadjutor of Fond du Lac was held under the authority of the commission signed and sealed by me as Presiding Bishop of the Church, I feel myself called upon to disclaim any responsibility for the violation of the rubrics on that occasion and the introduction of vestments having no authority of use in the Church.

Bishop's House, Providence, R. I., THOMAS M. CLARK
December 1st, 1900. Presiding Bishop.

[As there were no rubrics violated and no unauthorized vestments used on the occasion mentioned, the foregoing letter is of course based on a misapprehension of fact; which is not strange in view of what has appeared in other papers, to which we have alluded editorially.—EDITOR L. C.]

To the Editor of *The Living Church*:

THE Eastern newspaper commotion over the Fond du Lac consecration considerably surprises me, as it credits me with a position in the confidence of eminent Churchmen which I do not possess, but especially as everyone seems to fail radically

in recognizing that there is no difference in principle between a plain Prayer Book service, and an elaborate Prayer Book service. A plain Prayer Book service, expresses very thoroughly my own doctrinal position, which makes no difficulty of the 39, or rather, 37½ Articles of the Protestant Episcopal Church; just as I try to write this letter so that it may clearly express my meaning, without the necessity of my tone, accent, gesture, or facial expression. But an elaborate Prayer Book service does not obscure, but illuminates the doctrine of worship as our Church holds it. A celebration of the Holy Communion is the most sacred and heavenly of mysteries, though it be carried through without vestments, altar-cloth, lights, organ, or music. The addition of these things, with gestures, etc., or incense, lights, and flowers, does not make it a different service or effect any different doctrinal impression. I therefore conformed to the service at Fond du Lac Cathedral, which is much more elaborate than the one I maintain in my own Cathedral, without any sense of inconsistency. My principles have always been those of the party, if party it can be called, whose slogan is "Evangelical Truth and Apostolic Order."

I suppose there was some resemblance between the elaborate service at Fond du Lac and similar services in the Roman Communion, but there is also a very strong resemblance between any plain celebration in our own Church and a plain celebration in a Roman church.

While my Protestantism is of the robust order that usually belongs to families brought up close to Rome (my father was trained in the Roman Church), yet I think I can tell when principles are being maintained or sacrificed.

Faithfully yours,

Marquette, Dec. 3, 1900.

G. MOTT WILLIAMS.

To the Editor of *The Living Church*:

THE *Churchman* of Nov. 17th has an editorial entitled "Ritual Anarchy," denouncing the recent Fond du Lac consecration service. The force of this article is seriously impaired—in fact pretty thoroughly neutralized—by the article immediately preceding it, on the "Church Congress."

The *Churchman* has not a word to say of the fact that at the Church Congress an out-and-out Christian Scientist stood forth to expound and advocate the pernicious teachings of that sect, whose theory is utterly destructive of the Faith once delivered to the Saints. And yet this gentleman appeared there as a communicant of the Church, and was commended by Dr. Donald of Boston as a "loyal Churchman."

To keep the proportion and fitness of things this Congress editorial should have been headed "Doctrinal Anarchy," especially in a paper whose valiant motto is, "The Faith once delivered unto the Saints."

Several years ago, I read in the *Boston Transcript* a letter of enquiry as to the source of the quotation, "The Faith once delivered unto the Saints." The writer said that he had applied to the Editor of *The Churchman*, but could obtain no information. The *Churchman* is evidently still non-committal on the subject.

GEORGE MCCLELLAN FISKE.

Providence, R. I., Nov. 29, 1900.

PRESBYTERIANS ON PRAYERS FOR THE DEAD.

THIS IS FOUND QUOTED with approval from the *Christian Standard* (Presbyterian):

We recall, as if it were yesterday, a scene that depicts the infinite difference between Protestant faith and Catholic superstition. A child of four years knelt at his mother's knee and prayed as he had been taught to pray, "God bless papa," and the widowed mother said gently, "You need not make that prayer again, dear. God has blessed papa." One who believes the fundamental doctrine of Protestantism, justification by faith, does not need to pray for the dead.

Poor little child! Its papa was gone far away. It could not do anything now to help him or to show its love for him. Its little fountain of pure love was repelled and frozen. That may be in accordance with the logical requirements of a "fundamental principle"—and so are sand and sawdust. Why should not the little child pray to God to "bless papa?" When God blesses a soul once, is that the end of the divine bounty? There can be no reasonable doubt that the little prayer was pleasing to God, and that if the father knew of it, it added another drop of peculiar sweetness to his cup of divine blessings. Verily, the letter killeth.

Since writing above a distinguished minister's widow, who was speaking of the direct and business-like prayers of the youngest boy said that he always prays for his papa: "God bless papa," he prayed, "and make him have an awful good time to-day." He is always wanting God to do something extra for his papa in heaven—and we shouldn't be surprised if God does. There is no use of running orthodoxy into the ground.—*Interior*.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT.—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE LORD JESUS TEACHES REVERENCE FOR HIS FATHER'S HOUSE.

FOR THE THIRD SUNDAY IN ADVENT.

THIS lesson brings us to the first Passover of our Lord's public ministry. Keep in mind the events up to this time, in Catechism: Q. 4. TEXT: St. Matt. xxi. 13. Scripture: St. John ii. 13-25. their order: The Baptism of Jesus, His call of disciples, His return to Galilee for the first miracle at Cana, His visit of "not many days" at Capernaum, and then the Passover.

THE TEMPLE. It was to be expected that Christ, having received the anointing of the Spirit and having entered upon the work for which He had been born into the world, would declare Himself in some signal manner unto the people at the Passover. And so it was. All up to this time had been, in a sense, preliminary and preparatory. He began in Jerusalem and at the centre of its worship. He announced His Messiahship with an exercise of authority in His Father's House, cleansing the Temple of defilement, then honoring the established service of God and maintaining the sacredness of the very building in which it was offered.

We speak of the cleansing of the Temple; but in reality it was that outer and surrounding area, the Court of the Gentiles which was cleansed. If this were sacred, how much more the Holy Place and the Holy of Holies. The Court of the Gentiles had been converted into a sort of temple-bazaar. The Priests had farmed out its area for the sale of animals required in sacrifice and for the traffic of the money-changers.

These occupations were not in themselves wrong; they were even necessary. The sacrifices had to be provided. The temple-tax required the payment into the treasury of an exact amount, the sacred half-shekel (Ex. xxx. 13; St. Matt. xvii. 24-27). Large coin therefore had to be changed into smaller coins, and the coin of other countries into the current coin of Palestine, for money which bore the image of the emperor was not permitted for the temple-offering.

The fault lay in the fact that all this traffic, with its tumult and confusion of worldly business, had been intruded into the courts set apart for purposes of sacred devotion.

With a scourge of cords (v. 15), gathered perhaps from the rushes littered down for the animals to lie on, Jesus drove these profane men, with their cattle and their money-tables, from the temple-court. As one has said, "the scourge of cords was not so much the instrument of His wrath as the emblem of His authority. Such an instrument in other hands would have been powerless." The act was an exercise of supernatural power, and its result cannot be attributed to a merely human influence. Christ came with authority, saying "My Father's House" (v. 16); and the profaners, for the time at least, obeyed His command. Not permanently, however, for at the end of His ministry this same judicial act was repeated (St. Matt. xxi. 12-13).

The disciples accepted this proof of our Lord's Messiahship, and called to mind how it had been written ages before in one of the great Messianic Psalms (lxix. 9): "The zeal of Thine House hath eaten me up;" in other words, jealousy for the sacredness of Thine House hath ever consumed Me.

II. THE SIGN. Our Lord's enemies would not receive this evidence of His Messiahship, but questioned the authority which He had claimed and manifested (v. 18). In the presence of evidence that was ample and should have been decisive, they clamored for a further sign, proof, as we may say, of that which was in itself a sufficient proof.

Jesus yielded to their unreasonable desire, and gave them the promise of His Resurrection: "Destroy this Temple, and in three days I will raise it up" (v. 19).

The Incarnation was what the Temple had been: the symbol of God's presence with His people (2 Chr. vi. 41; St. Matt. i. 23). The Temple therefore, in a very true sense, was emblematic of Christ's Body; and this pledge Christ made: He would

do more than He had done that day; they might destroy, but He in three days through His own power would raise up again, that of which the Temple was a type, His own Body.

The disciples understood, later at least (v. 22); but the Jews failed to perceive that He referred to anything beyond the material temple, the splendid rebuilding of which, under Herod the Great, had already occupied forty-six years, and was not yet completed. Before Annas Christ's enemies brought against Him what He had said at this Passover, perverting His words by "assigning to *Him* the work which he had left to *them*" (St. Matt. xxvi. 61), charging Him with having Himself threatened to destroy the Temple.

III. CHRIST WITH THE PEOPLE AT JERUSALEM. We have now to notice how our Lord measured the unbelief which finally brought Him to the Cross. The multitude "saw the miracles which He did;" they "believed in His Name" (v. 23), so far, apparently, as a mere astonishment can be called belief. "But Jesus did not commit Himself" (that is, probably, His whole doctrine) "unto them;" for He saw their hearts, and knew that they neither sustained to Him a spiritual relationship, nor could be trusted as steadfast disciples (vv. 24, 25). In contrast with the reserve of this first Paschal season at Jerusalem, stands the readiness with which our Lord made open disclosure of all things to those who really believed on Him, His trusted Apostles (St. John xv. 15).

We are taught by this lesson to respect the Father's House, and to guard with jealous care our body, which is, in very truth, "the temple of the Holy Ghost" (I. Cor. vi. 19). In both these fields of obligation, every good Christian should be able to say: "The zeal of Thine House hath eaten me up."

They who convert places "where prayer is wont to be made" into junk-shops, concert-rooms, and lecture-halls, they who defile the sacred house of public worship with irreverent behavior or with thoughts even that are not seemly, and they especially who fail to "glorify God in their body" (I. Cor. vi. 20), should "read, mark, learn, and inwardly digest" the far-reaching lesson of what Christ did at the first Passover of His public ministry.

WHEN A GREEK WRITER FLOURISHED.

BY WILLIAM COPLEY WINSLOW, D.D.

THE papyri and monumental inscriptions discovered by the Egypt Exploration Fund are doing chronology a great service in behalf of almost every branch of learning. And among the lights cast upon chronological data are those relating to the Greek writers and their periods. This point is illustrated by the discovery of a papyrus by our agents and scholars, Messrs. Grenfell and Hunt, which turns out to be an interesting one, being the famous romance by Chariton, entitled *The Loves of Chaereas and Callirrhoe*. The classical dictionaries and commentators have assumed that he flourished not earlier than the Fifth Century of our era, and altogether the date has been uncertain. A Latin version was first published at Amsterdam in 1750 from a manuscript of the Thirteenth Century preserved at Florence.

This papyrus from the Fayum was found together with documents dated in the reign of Commodus and Caracalla; and the handwriting agrees with this, being not later than the Second Century A. D. Now if Chariton was so famous as to be read in a village of the Fayum during the Second Century it naturally follows that his book had been written at a much earlier period. Hence we must move the date of this romance back from the Fifth to the early part of the Second Century. I add that the text tends to confirm that of the Florentine referred to above; and the general result goes to prove that copies of classical writers made at Byzantium were of a very uncorrupted text. I repeat in this connection that the text of Thucydides, from our papyrus, antedates the previously possessed texts by a thousand years. We cannot always pick up the opening chapter of St. John's Gospel, far older than any other text yet known, from our papyrus finds, but we constantly find material of the deepest interest, and of great value to religion, law, medicine, social and economic science, and to literature generally. Our annual volume is a varied selection, annotated, from these unearthed papyri of Græco-Roman days in Egypt.

To bear pain for the sake of bearing it, has in it no moral quality at all; but to bear it rather than surrender, or in order to save another, is positive enjoyment as well as ennobling to the soul. —Charles Kingsley.

Holiday Gift Books.

CRAWFORD'S RULERS OF THE SOUTH.

The Rulers of the South—Sicily, Calabria, Malta. By Francis Marion Crawford. 2 vols. New York: The Macmillan Co. Price, \$6.00.

The perusal of this book has been a keen literary pleasure. It is a fascinating subject, written in the author's fascinating style. Mr. Crawford at once transports the reader into the "atmosphere" of the places and times of which he writes. One is living in the beautiful, sunny, luxuriant, fertile Sicily, or "the granary of Italy," or in Calabria, as the most southern point of Italy proper is known; now amid the pastoral scenes of the first agriculturists, now with the adventurous expeditions of the Greek traders, who, learning from one more adventurous than the rest, the large possibilities of wealth that lay within grasp, determined to found colonies on the island. The Greeks spread, occupy the island, develop its resources, build cities, raise temples, construct harbors, fortify strategical positions, gain a footing in southern Italy and Sicily, and for a time control and mould the fortune and character of that most interesting spot in Europe.



ENTRANCE TO CHURCH OF ST. NICOLA, BARI.

[From "The Rulers of the South," by F. Marion Crawford. Copyright by The Macmillan Co.]

One meets again in Mr. Crawford's narrative, with men and scenes that one has met before in the pages of history, but under his facile pen they become real men, full of life and purpose, contributing to the working out of the destinies of the people and times in which they lived;—scenes, real actions in which one would have felt one must have taken a part if one had been there.

Yet the accuracy of historical statement does not by any means eliminate the fascinating romantic element of which the story is full. Indeed at times one might think that one was reading pure romance, were not one recalled to actualities by well known names and well known places, in which well known scenes were enacted and well known results reached. As an instance of this, take the beginning of the Norman occupation of Calabria and Sicily.

On the southern coast of Sicily not quite midway between the eastern and western points of the Island and a little west of Licala, a high hill abuts on the sea. On this hill, because of a miracle wrought through the intervention of St. Michael, a shrine was erected in honor of the Archangel about A. D. 500. The shrine became a stopping place for pilgrims to the Holy Land. Three centuries later a similar miracle and intervention of St. Michael determined Bishop Aubert of Brittany to erect a similar shrine on a bold rock which juts out into the sea off the coast of Normandy. As Mr. Crawford naively remarks, "The coincidence in circumstances is more familiar in legend than in reality." However, "the existence of these two shrines is the link between Normandy and Italy."

And here we come across some of the author's quiet humor or satire. The Normans he says were a cautious people. They always chose the side which they considered would bring

the best returns. They became Catholics in a body from policy, and adopted the Catholic custom of making pilgrimages to Holy places. But they were soldiers first and pilgrims after, and "they wore coats of mail under their pilgrims' robes," and besides carrying the palmer's staff they buckled on their long swords, "in case of emergency." They were devoted to St. Michael, because he was their ideal of a warlike saint, and his fight with Satan was the conclusive proof that he was on the right side. On one occasion returning from the Holy Sepulchre, they happened just at the right time to come to the assistance of some Christians at Salerno against the Saracens, and beat them off. Being pilgrims they would take nothing, but on arriving home they told of the goodly country at the South. About the year 1015 two of Duke Richard's nobles disputed over the hand of a maiden, and the one who was stronger, and who threw the other over a precipice, prepared for an expedition to Italy. Now the Greeks had at this time a strong foothold in southern Italy and Sicily, and Bari, a short way up the eastern coast from the southernmost point of the "heel," was their capital. It was a sea city and had many architecturally fine churches, the stone carvings being conspicuous. A citizen of Bari, one Meles, made an insurrection against the Greek domination and was of course supported by the Pope, Benedict VIII. Now came along the Norman nobles and their retinue, and having piously visited the shrine of St. Michael at Monte Gergano in Sicily, offered their services to the Pope. His holiness advised them to go to the aid of Meles, besieged in Bari by the Greeks. Through this action the Normans gained a footing which had lasting effects on the destinies of those Southern countries of which the author so graphically writes.

Mr. Crawford follows the story up practically to the Sicily of to-day, and in his last chapter deals with the origin and purpose of the "Mafia," which he says is not really understood. He gives a very clear explanation of its tremendous influence and *modus operandi*.

There is so much one would like to say but space forbids. Attention, however, ought to be called to the attractive form in which the book is published and to the highly finished and artistic half-tones and photogravures in which the volume abounds. In themselves they will be as much of a revelation as the many stirring pen pictures drawn by the gifted author.

H. B. ST. GEORGE.

Church Folks. By Ian Maclaren. New York: Doubleday, Page & Co. Price, \$1.25.

The publishers announce that they will send this book, post-paid, to any address on approval. If you don't like it, send it back. I do not believe, however, that anybody will want to do that, unless it be some cantankerous being born without a sense of humor. It is not a great book and even in its own line, "How to be a good Pastor," "How to be a good Parishioner," there are a dozen books far more learned and much more pious; but it is a very delightful book, so full of sanctified common sense that you hug it to your heart. I do not believe there is a cleric who will not chuckle over it as he reads, and when he has finished will not devoutly wish that some one would get out a five cent edition of it so that he could put copies in every pew in his church. He will not only chuckle, but he will sometimes wince, as a very sharp sword goes in between the joints of his armor. The coat was evidently cut out for Scotch Presbyterians, but it fits just as well as if made by a tailor in the Apostolic Succession. The chapters on the Choir and Organist are delicious and the one called "The Revival of the Minister," full of sense and pathos. Irony is an edged tool and you often cut your fingers with it, but Ian Maclaren handles it with skill. Certainly this little volume will not wither in any way his well-earned laurels.

CLINTON LOCKE.

THE OLD OAKEN BUCKET HOMESTEAD.

[From *The Pilgrim Shore*, by Edmund H. Garrett. Copyright, 1900, by Little, Brown & Co.]

Of all the places in Scituate, the most interesting to many is "The Old Oaken Bucket" homestead. It is close to the railway station on a pretty little country road. At one side of the way a narrow path winds, grass-fringed. Crimson hardhack,

yellow false indigo, yarrow, white and pink, bespangle its borders, and over all these nod the broad panicles of the Queen Anne's lace. A pleasant walk it is crossing close by the railway over the dam between

"The wide spreading pond, and the mill that stood by it."

The first mill on this site was erected in 1646, but before that time there had been a windmill on the Second Cliff.

All the way, on either hand, lie the orchards, the meadows, and the deep-tangled wildwood, so dear to the heart of the poet.

The side of the old homestead is on the Northy place, at the right not far from the pond, and over its precincts the ancient wellsweep still lifts its slanting sign of promise. There,



"THE MILL THAT STOOD BY IT."

[From "The Pilgrim Shore," by Edmund H. Garrett. Little, Brown & Co. Copyright, 1900.]

shadowed by woodbine and lilacs, in the old well the water, "emblem of truth," still swells crystal clear, and as delicious as ever. The "old oaken bucket" itself is represented by a successor bravely bound with brass,—a gift from a distant city.

As one stands here in the quiet level landscape, one can realize with what longing the heartsick author of the touching song looked back to the peace of the old home. From the cares, regrets, and disillusion of the city, his fancy turned sadly back to his light-hearted, hopeful childhood.

He, Samuel Woodworth, was a printer and journalist, and, like so many of his trade at that time, was a great wanderer and quite a "Bohemian." Like most men of that sort, he suffered many vicissitudes of fortune. It was while he was an editor in the city of New York that he wrote the song which is his only claim to public remembrance.

It is said that the inspiration came to him in a popular bar-room. He had just taken a drink of cognac, and as he set down his glass he declared that it was the finest drink in the world.

"There you are mistaken," said one of his comrades, "remember the old oaken bucket and the clear, cold water of the old well."

At this reminder, tears rushed to his eyes, and he left the room. He returned to his desk, and, with a heart overflowing with the recollections of innocent childhood, he quickly set down the words that have become so dear to many others.

FOREIGN MISSIONS.

[From *The Making of a Missionary; a Story of Mission Work in China*, by Charlotte M. Yonge. New York: Thomas Whittaker. Price, \$1.00.]

The Words of Peace—this most appropriate name by which the message of the Gospel is known, even by those who have not yet surrendered themselves to it. And in these spheres of action the crying need was for men to receive those who were stretching forth their hands to beg for the light we have ourselves received. Therewith the preacher replied to the too frequent objections in people's minds, who asked, "Why should we disturb the native, who is very happy as he is, by showing what this undisturbed happiness is, when every village is at feud with its neighbor and slaughter prevails at each moment? Or when a chief cannot die without a witch doctor denouncing whom he will as the author of the illness, and all the family—wives, children, and relations—being cruelly murdered in revenge? Or, even in India, though the burning of widows be prohibited by English rule, yet the widowed girl, even though she be betrothed in infancy, and have never seen her husband, becomes the persecuted family slave, with no hope or favor in store for her, but compelled to lead so dreary and miserable a life that the flames were really thought preferable? Or, again, the contempt of life and destruction of infant girls in China—"

At that moment little Mabel burst out in an irrepressible gasping cry, half scream, half sob. Frances tried to remove her, but she drew up her heels and sat fast. Edward, who was just behind, leaned over, took her up in his arms, and carried her out, Frances following, while she still sobbed, words breaking out between—"Oh the poor little dear baby girls."

They set her down in the churchyard, and Frances shook



"TWO BASKETS HUNG BY CORDS OVER HIS SHOULDERS."

[From "The Making of a Missionary," by Charlotte M. Yonge. New York: T. Whittaker.]

her and scolded her, but still she did not leave off crying "the babies, the babies." Perhaps she had been half asleep, and some dream of the picture had mixed itself with the words to which she had awakened, of the girl-babes whose fathers were about to bury them alive unless a sum were paid for them.

WASHINGTON AND THE INDIAN.

[From *With Washington in Braddock's Campaign*, by Edward Robins. Philadelphia: Geo. W. Jacobs & Co. Copyright.]

The more Harry looked at this savage the more uneasy he grew. Suddenly he remembered him. He had seen him at Venango, just before their second departure from the settlement, speaking to Captain Joncaire. Drawing Washington aside, the boy whispered to him of his discovery. "H'm," said Washington, quietly; "we must watch the rascal."

The Indian, who was walking in front with Gist, saw the looks that passed between the lad and his friend; but he made no sign, and went on through the snow for an hour or more. At last, when they had reached an expanse of meadow-land, he bounded into the air, with the agility of an antelope, ran forward in front of the party for a distance of about fifty feet, and



"WASHINGTON, WITH A TREMENDOUS BLOW, FELLED THE SAVAGE."

[From "With Washington in Braddock's Campaign," by Edward Robins. Philadelphia: Geo. W. Jacobs & Co. Copyright.]

then, quickly turning round, fired his musket directly in the face of Washington.

The ball whizzed past the head of Harry, who was just behind the chief. In another second, as the Indian had run forward to a big white oak, and had begun to reload his gun, the three rushed after him. Washington, though behind Gist, was the first to reach him, and, with a tremendous blow from the butt of his musket, felled the savage to the frozen earth. The would-be murderer, giving one piercing yell, started to regain his feet, but Gist knocked him down once more, while Harry seized the Indian's gun, which he still held in his brown hand.

The savage began to whine piteously. "Let him alone!" commanded Washington, as Gist suddenly aimed his own musket at the prostrate form. "Harry's disarmed him. He can't do any harm!"

Squirrels and Other Fur Bearers. By John Burroughs. With 15 illustrations in colors after Audubon, and a frontispiece from life. Boston: Houghton, Mifflin & Co. Price, \$1.00.

One need not be a profound naturalist to enjoy this volume, and particularly to appreciate the handsome colored plates which show us the fur-bearing animals of our own woods, and the chapters which tell by anecdote and by illustration the habits and

haunts of each of these; the squirrel, the chipmunk, the woodchuck, the rabbit, the muskrat, and all the similar animals which our country boys know so well. These are pleasingly told about and beautifully illustrated in this handsome little volume. Mr. Burroughs' name is a sufficient guarantee of the accuracy of the work.

BUBBLES COMFORTS ELEANOR.

[From *Dimple Dallas*, by Amy E. Blanchard. Philadelphia: Geo. W. Jacobs & Co. Copyright.]

Bubbles tried her best to comfort her. "Ne' mind, Miss Dimple," she said. "Yo' pa goin' off on crutches, but terreckly he comin' back 'thout 'em. Yuh don' want him go hippy-hop all he lifetime!"

"No," sobbed Eleanor, "of course I don't, but I do wish he hadn't that horrid rheumatism, and I want my mamma, I do, I do. It will be so long before I see her again. I wish I could go, oh, I wish I could go!" she sobbed afresh.

Bubbles clasped her knees entreatingly, the tears rolling down her own cheeks in sympathy. "Miss Dimple, ef yuh cries that-a-way, I git so miserble I won't know what to do," she said.

"I'm miserable," said Eleanor. "I wish Florence didn't have the whooping-cough, then I could go to Aunt Eleanor's." Then suddenly she thought of Rock Hardy, who this year was at boarding-school. That must be worse than being left in one's



"BUBBLES TRIED HER BEST TO COMFORT HER."

[From "Dimple Dallas," by Amy E. Blanchard. Philadelphia: Geo. W. Jacobs & Co. Copyright.]

own home, and she began thinking so hard about him that the tears ceased to flow, and, although it was a very mournful little face which was seen about the house for the next hour, no more tears were shed that afternoon.

The Grim House. By Mrs. Molesworth. New York: Thomas Whittaker. Price, \$1.25.

This is a good and wholesome story which old as well as young will find very readable. An English family of several boys with one sister is forced to spend a long time at German baths and travel about the continent, on account of the mother's health. Their happy life, pleasant experiences *en voyage*, and the frequent meeting of old-time friends, fill the first part of

the book, and afterwards a plot develops which maintains the reader's interest to the end. For those who enjoy a book without a problem, and a story without a moral, this book is good.

The Hidden Servants and Other Very Old Stories. Told over again by Francesca Alexander, Author of *The Story of Ida, Roadside Songs of Tuscany*, etc. Boston: Little, Brown & Co.

One has here twelve legends told in sweet, simple verse, which will do one's heart good to read. The first, "The Hidden Servants," gives the title to the volume. It tells of a hermit, holy, devout, and completely given to the service of the Master. His sanctity was known far and wide, but in his heart there was one desire which would not let him rest. It was this:

"He longed to know what his soul had gained,
And how he had grown in the Master's grace,
Since first he came to that lonely place."

His wish is granted him, and an angel tells him he will find such a man, in the mountebank whom he will find playing in the market square of the nearest town. He has sore thoughts in his mind, as he proceeds on his journey. How could he and a mountebank be the same? Were his "forty years" vainly spent in his self-imposed solitude?

The legend tells how the pious hermit was completely assured of the worthiness of the poor mountebank, and the anchorite returns to his cell among the mountains in peace. Ten years pass, and another desire comes into his aged heart. It is this:

"Only to know, before he died
If he were worthy to stand beside
One of God's children, or great or small,
Who served Him truly; and that was all!"

Again an angel comes, and tells him that in one step he can show him

"The very dwelling that shelters now
Two souls as near to the Lord as thou."

The angel points down the valley to a lowly hut, where peasants dwell in humblest fashion. Thither the hermit descends and finds two poor women. After converse with them, in which they reveal the plain, lowly care of their uneventful lives, once more the hermit is satisfied to be as one of these and exclaims:

"Thank God!" he said; "if indeed He sees
My soul as worthy and white as these!
And great is the mercy He doth bestow,
That I should His hidden servants know!"

* * * * *
And when, that evening, with weary feet
The hermit stood by his lone retreat,
And watched awhile, with a tranquil gaze
The mountains soft in the sunset haze,
And sleeping forest, and field below,
He said, as he saw the star-like glow
Of lights in the cottage windows far,
"How many God's hidden servants are!"

The gifted author has done well to turn these stories into verse. She tells us in the preface that when the artistic power of her eyes failed her to guide her hand in drawing, then she bethought herself to seek occupation with the pen, and to write the old legends in rhyme for children's use. This she has done beautifully, giving evidence of the truth of the old Italian proverb which she quotes, that "When God shuts a door He opens a window."

One must mention also the beautiful, clear way in which the book is printed. J. H. KNOWLES.

In and Around the Grand Canyon: The Grand Canyon of the Colorado River in Arizona. By George Wharton James. With Numerous Illustrations. Boston: Little, Brown & Co. Price, \$3.00.

Mr. James' adequate story of the Grand Canyon will appeal to three classes of book buyers. The first, somewhat small, will buy this because it is attractive in itself. It is made of good materials; paper, type, and illustration are of the best. The book opens without a cry of pain in its back, as some otherwise good books will do. The second class, somewhat larger, will include all the old visitors to that magnificent region. For here, they will find not only finely illustrated, but forcefully described, all the old paths, all the well remembered scenes, most dear to the tourist. Not a few will be surprised to learn that there are many trails, beside the one they labored over, that the author knows and blazes for them, in this intensely interesting volume. Mr. James is a guide superior to Hance who directs for so much a day. There are so many commonplaces that one hears and sees through the guide's eyes. But our author never descends to that level.

The third class, larger still, we believe, comprises those intending pilgrims to these crags and canyons, these lofty summits, and cathedral domes, and temples of the gods. No better preliminary reading can such find than this same volume. There

is no such guide to be obtained for any price; no one who has seen so much or who can tell it as well.

The book is history to date and happy will be its possessor.

Current Fiction.

IF one stops to think, when considering the character of the fiction that pours a continuous flood from the presses, one will not be long in arriving at certainty, as to the author who most surely strikes the chord that compels and retains our interest. We do not mean the writer who startles and shocks; we do not mean the one who appeals to the baser instincts, nor to the one who uses stage possibilities and lime lights to force our attention.

A very little reflection forces the conclusion that theatricals are transitory, whether in drama or in fiction. The authors who survive have taken, not the glitter of tinsel or the clamor of the stage band, or the life that accompanies these things, for their theme. By nature these same things are not life, but the merest accessories of life. Thackeray used them, Dickens employed them. Our own Hawthorne knew their value full well and did not hesitate, when occasion called, to claim their aid. But the *Scarlet Letter* survives by virtue of its sympathetic relation of life. So with *Little Dorrit*. So with Bulwer's *Harold*; with *Les Miserables*.

In later days, to come to our own, the short story more completely and artistically fulfils the mission of depicting life as it is. *To Have and to Hold* is drama; *Janice Meredith*, *Richard Carvel*, are drama. To expect such to survive is to expect the impossible. The methods of the drama, applied to fiction, deprive that fiction of its life blood, put in place of the current that nourishes and sustains, the cup that intoxicates. *Tommy and Grizel*, and its forebear, *Sentimental Tommy*, are examples of fiction that illustrate life as it is lived. *Unleavened Bread*, like *Don Quixote*, depicts life also; the one, as it may be, unless Mr. Grant's hard lesson fails of its object; the other did not fail to kill the mawkish sentimentality of its time. *David Harum*, *Eben Holden*, *Black Rock*, Miss Glasgow's *The Voice of the People*, approach the manner once more of the masters. They contain the elements that survive.

Quincy Adams Sawyer, and Mason's Corner Folks. A Novel. A Picture of New England Home Life. By Charles Felton Pidgin. Boston: C. M. Clark Publishing Co. Price, \$1.50.

Now, in New England, *Quincy Adams Sawyer*, with little bustle but with increasing force, as we move forward in our acquaintance, attracts our attention. He is assured our respect from the moment we meet him at the concert in "Mason's Corners." There is no great plot containing its thousand strands, which we must slowly and painfully unravel. Here is a relation of the events, episodes, happenings, small jealousies, and larger humors in social and political affairs, occurring in a small New England village. Here are the humorous happenings of village life. Here are the small tragedies of human life described in the vernacular. All the natural characteristics possess these homely people, and move men and women to express themselves in speech befitting the occasion. The reader of the history of *Quincy Adams Sawyer* will meet some quaint originals, some snappy aunts and shiftless uncles.

One will smile much and often at Hiram and Mandy. One will be edified at the shrewd observations of Uncle Ike Pettingill. A different kind of humor, but not the less infectious, distills from the Putnam household. Obadiah Strout, the singing master, represents the captious, the finical, the little-mindedness, that always has example in every community.

Quincy and Alice are types, not of Homeric hero and heroine, but of quite as valuable material, living in Massachusetts in this day of grace. There is no pretense that well-known personages have been used in this story with changed names. The author claims for it that there are many, in all New England, who might stand for the characters, small and great, here portrayed and developed. We predict the book will be more alive in five years than most of the books of to-day; for it has tenderness, and has sympathy, and has life.

The Salt-Box House. By Jane DeForrest Shelton. New York: The Baker & Taylor Co. Price, \$1.50.

The sub-title of this book is "Eighteenth Century Life in a New England Town," and the story bears this out exactly. At first reading one is apt to think that the narrative would concern only those who were bound to Connecticut by residence or family ties, but further perusal shows us a pleasing picture of home life and industry, and the gentle strength and wholesome sim-

(Continued on page 244.)

Editorials and Comments

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THE PROPOSED CANON OF MARRIAGE AND DIVORCE.

I.

IN our issue of November 24 (p. 164) we gave the text of three Canons on Marriage and Divorce which are to be recommended for adoption to the next General Convention by the committee of the House of Deputies appointed to consider the subject in 1898.

The first of these Canons is entitled *Holy Matrimony and Impediments Thereto*. It gives two tables of forbidden degrees based respectively on consanguinity and affinity, with references to Leviticus and Deuteronomy appended. These tables depart in some particulars from the table which we have inherited from the Church of England, and in these particulars need amendment, in our judgment.

The second canon is entitled *Of the Solemnization of Holy Matrimony*. Its most significant clause reads as follows:

"§ iv. No Minister shall solemnize a marriage between any two persons unless nor until by inquiry he shall have satisfied himself that neither person has been, or is, the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage."

We are profoundly thankful for this prohibition of the re-marriage of divorced persons while both parties are living, but wish that the closing language had been a little clearer. The point which needs express emphasis is that the decree of nullity referred to signifies that the marriage thus annulled was no marriage, but was void *ab initio*.

The third canon, *Of the Discipline of Divorced Persons*, provides for the denial of the Sacraments to those who re-marry after divorce and during the life-time of the former husband or wife, but contains the provision that "this canon shall not apply to the innocent party to a divorce for the cause of adultery."

The prohibition, then, against the re-marriage of divorced persons, operates only to forbid the clergy to solemnize such marriages. It does not apply to the parties seeking re-marriage, except to the extent that unless they can find some priest who is willing to act in direct violation of the canon, they must go outside the Church and her ministry to be married. The canon exempts the parties to such a marriage from penalties, though

refusing the blessing of the Church on the union. We shall return to the criticism of these canons in a later editorial.

The question of Marriage and Divorce has become one of the gravest importance. It has been apparent for some time past that our canon law on the subject is very defective; and the rapid increase of divorces in this country during the present generation has made many converts to what we consider to be the only right view of the subject—that those whom God hath joined together no man may put asunder, death alone bringing the matrimonial union to an end.

In view of the gravity of the subject and the vital necessity of an improvement in our canons on Marriage and Divorce, we intend to consider the question at some length. We shall now consider the teaching of Holy Scripture and of the Church touching the re-marriage of divorced persons, reserving for two subsequent editorials a consideration of previous ecclesiastical legislation, and the canons now proposed for adoption.

THE QUESTION of Divorce was treated in what seem to us very unmistakable terms by our Blessed Lord. In reply to the inquiry of the Pharisees, whether it is lawful for a man to put away his wife for every cause, He laid down in absolute terms the law, "What God hath joined together, let not man put asunder." By this unqualified statement all that follows in the nineteenth chapter of St. Matthew's Gospel should be interpreted. The Pharisees proceeded to ask why Moses permitted divorce. Our Lord answered, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." In these words the desirability of a restoration of the primitive indissolubility of marriage is clearly implied, and the previous unqualified assertion that no man may put asunder those whom God hath joined together is confirmed. If this were duly borne in mind, no difficulty would attend the interpretation of what follows: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

It is urged by some that our Lord here permits both divorce and re-marriage when fornication occurs. There are a number of reasons against such a view. It was the opinion of John Keble that our Lord was adapting His language to the Mosaic dispensation under which his listeners lived, reserving His directions to His own disciples to another occasion. It is a fact that subsequently, as the parallel account of St. Mark shows (ch. x. 2-12), when he was addressing His disciples in the house, He allowed no exceptions, but said, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." This language plainly treats the marriage tie as forbidding another marriage by either party so long as both are alive.

Again, the late Dr. Von Döllinger held that the Greek word translated fornication, *πορνεία*, is to be referred to pre-marital unchastity—the word *μοιχεία* always being used to signify post-marital unchastity. If his view is correct, our Lord was permitting re-marriage only when the divorce was due to a cause that made the original marriage null and void according to Jewish law.

But the case against the interpretation we are criticising does not rest necessarily upon these arguments. It has often been pointed out that the text in question is very uncertain. The variations in ancient manuscripts and versions are very numerous—too numerous to leave us with any certainty that our Lord made any exceptions at all. We have not the space to exhibit these variations in detail, but Watkins, in his magnificent treatise on the subject, shows that some MSS. of high authority have readings which do not contemplate re-marriage after divorce. He conjectures that the words on which such re-marriages are based constitute a gloss which crept into the text, and concludes that the uncertainty of the text makes it "in the highest degree inexpedient to base any argument of important bearing upon any of its readings. The proper course appears to be

to put aside St. Matt. xix. 9, and to direct the inquiry to (1) other passages of Holy Scripture; (2) the testimony of the Church in history; and (3) the necessary conclusions of reason."

Assuming, however, that the text which lies behind King James' version is correct (the revisers show in their marginal notes that they consider it uncertain), it remains that the interpretation which we are criticising is open to dispute. We have given the reasons of John Keble and Dr. Von Döllinger for saying so, and we add that it seems strange that our Lord should begin with an unqualified assertion of the indissolubility of the marriage tie and then proceed to permit its dissolution and a re-marriage in certain instances. It is possible to take the view that the exception, if there be one, applies only to external separation from bed and board. Our Lord does not say expressly that one divorced for the cause of fornication may re-marry.

The meaning of the text being disputable in any case, we have to fall back on a fundamental principle of Scriptural interpretation. This principle is expressed in the twentieth Article of Religion, which says that the Church may not "so expound one place of Scripture, that it be repugnant to another." This principle requires that, when several Scriptural passages bear on the same subject, the obscure passages should be interpreted by those which are clear and unambiguous. Now the application of this principle settles the question absolutely. Nowhere else in the New Testament is there the slightest support for the dissolubility of the marriage tie. On the contrary, there are unmistakable statements and implications which preclude the lawfulness of any re-marriage of divorced persons so long as both parties to the divorce are living.

The other accounts of our Lord's own utterances are clear enough. In St. Matt. v. 32, He says "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever [no exception] shall marry her that is divorced committeth adultery." We have given the language in St. Mark x. 11, 12, which is clearly of the same tenor. In St. Luke xvi. 18, He says, "Whosoever putteth away his wife, and marieth another, committeth adultery; and whosoever marieth her that is put away from her husband committeth adultery."

The other passages which bear directly on the subject are found in St. Paul's epistles. Thus, in Rom. vii. 2, 3, he writes, "For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress," etc. Again, in I. Cor. vii. 10, 11, 39, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife The wife is bound [by the law] as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will."

The teaching of Scripture is clearly this: The putting away of a wife for *πορνεία* is treated as blameless. There is no text which demonstrably sanctions re-marriage after divorce. There are various passages which unmistakably treat the matrimonial tie as indissoluble except by death, and forbid re-marriage of divorced persons so long as both parties to the divorce are alike. It is this view of the permanency of the marriage tie that justifies St. Paul's teaching in the Epistle to the Ephesians, that Holy Matrimony is constituted by God to be a type of the indissoluble union between Christ and His Church.

THE TEACHING of Scripture being so unmistakable as to the indissolubility of Christian marriage except by death, it is not necessary to make any extended survey of the Church's teaching. No loyal Churchman is likely to suppose that disagreement exists between the Church universal and Scripture. Referring our readers, therefore, to Watkins' treatise on *Holy Matrimony* already mentioned for an exhaustive treatment of the subject, we shall content ourselves with a very brief summary of the course of Christian thought and usage touching the indissolubility of Christian marriage.

During the first three centuries of Christian history no single Christian writer can be discovered who approves of re-marriage of either party to a divorce while both parties are alive. On the contrary, there are many assertions that such re-marriages are unlawful. Such ante-Nicene Canons as are extant make wholly for the same conclusion.

The effect of imperial patronage from the time of Con-

stantine the Great, and of the rapid influx of heathen society into the Church, led to a moral struggle which showed its baneful effects chiefly in the East. Yet for some time almost all the greater theologians of the East continued to treat Christian marriage as indissoluble except by death. In the West only two writers of this period can be found, Lactantius and the unknown writer called Ambroaster, who admit the permissibility of re-marriage after divorce. After the time of Justinian, the Eastern Church gave way to court pressure somewhat, and came to permit re-marriage after divorce for various causes.

In the West the Church in Italy continued to maintain the primitive teaching; and, although the Churches north of the Alps had to struggle for a time with the looser usages and laws of the newly converted races, the teaching that Christian marriage is indissoluble except by death came to be generally acknowledged. This triumph over pagan ideas was attained in England as early as the time of William the Conqueror.

The teaching of the primitive Church universally and of the Western Church down to the present day is embodied in the Form of Solemnization of Matrimony set forth by the Anglican Churches. The language of this form implies throughout that the union entered upon is to be life-long, and the words of our Blessed Lord are repeated, "Those whom God hath joined together let no man put asunder," by the minister while he joins together the hands of the newly married couple.

The significance of all this should be sufficiently clear. Scripture teaches that the re-marriage of a divorced person while the other party is living involves adultery. The primitive Church was at one with Scripture on this point. The falling away of the East can be accounted for on grounds which afford no justification for such laxity. Under the circumstances, it is not surprising that the present laxity of our own canons should be regarded with distress by an increasing number of Churchmen.

Whatever may be the fate of the canons now recommended for adoption, we are convinced that the General Convention will be allowed no peace upon the subject until it legislates in unambiguous terms against the re-marriage of either party to a divorce while both parties remain alive.

TAINTED WEALTH.

A CORRESPONDENT asks for our opinion on the ethical propriety of churches or other religious organizations accepting large sums of money from men who are believed to have accumulated their wealth by means which would not bear close scrutiny, or by grinding, if not actually defrauding, others, and particularly the poor.

The question is difficult on the surface, but yet we believe that the practical difficulties are not so serious as they might seem.

First comes the question of fact in any specific case; and some may be surprised to learn that it by no means follows that because a man has accumulated large wealth in commercial transactions, his methods are necessarily wrong. A man may indeed pile up wealth which is wrung from the possession of other men by means which cannot be supposed to have the blessing of Almighty God, and yet not be directly punishable by civil law. Such a man incurs a terrible responsibility. Death stands before him, ready to strike him down in his sin. How hardly shall a rich man enter into the kingdom of heaven! The judgments of God are terrible in their absolute justice. He who judges the thoughts of the heart will certainly not hold such an one blameless.

But has He commissioned His Church to sit in judgment on such men? Yes, and no. Yes; for He has granted to His priesthood the power to remit and to retain sins. No; for He has not constituted His Church the judge and divider between men. Certainly the plenitude of power and of authority were possessed by the Son of Man while on earth; yet He could ask, and that in connection with one of these intricate problems concerning wealth, "Who made Me a judge or a divider over you?" If our Lord refused to exercise His prerogative of judging before the time fixed for the Great Assize, when every man shall behold Him on His Throne, how much more should the Church refuse to judge?

The first answer then begins to be somewhat simplified. To refuse a gift on the ground that it was ill-gotten by the giver, when the law has not so declared, would be to pronounce judgment on the part of the Church when, first, the evidence has not been weighed or even heard; and second, the Church has re-

ceived no commission or authority to pronounce on such questions.

The Church is indeed charged with the preservation of her own divinely instituted code of morals; but in this sphere she works primarily through her teaching office. She rightly declares that he who shows no mercy to the poor, who grinds the oppressed, who covets the goods of another, is in danger of the judgment. But the *question of fact* in a specific case does not come before the Church for judicial finding, except as it may come through the private ministry of the priest in his relation to the possible penitent who may have sinned in this way. In that case, however, the godly counsel which may be given by the priest must be held strictly private, and must not influence his public relationship with the man. In short, the commission to bind or loose does not confer upon the priesthood such judicial authority as is normally exercised by the civil courts; and one is not to be adjudged an "open evil liver" without more direct and positive evidence than can generally be obtained in the case of one who may have wronged others in such a way that the civil law cannot touch him. His sin is one that may rightly be left with Almighty God for punishment; and no one need feel that such punishment will be overlooked by a righteous God.

As a matter of fact it would be impossible to tell which men have hoarded "tainted" wealth, and which have legitimately earned it. No doubt the public suspicion against more than one man of great wealth is entirely unmerited; for jealousy and covetousness play a larger part in the indignation of some against men of wealth, than they would care to acknowledge. Political cartoons, too, have borne false witness altogether too frequently to be trusted when at times they single out individuals for caricature in connection with their relation to "trusts" so-called. The question of the moral relationship of a stockholder to the corporation of which he may be a partial owner, is one which cannot be lightly determined in an offhand manner; and a wealthy corporation does not necessarily—though it may do so—"grind" its employees, nor rob its competitors.

On the whole we may be thankful that it is not given to trustees of religious institutions to pass upon the subject of the righteousness by which any gift came into the possession of any giver. As citizens it is our duty to strive for the enactment of laws to prevent accumulation of unearned wealth, and to mitigate and eventually remove the evils which flow from the concentration of wealth in the hands of men who may not have shown moral integrity in its accumulation. As Christians we should strive to spread abroad the teachings of our Blessed Lord on the relations of man to man, and the peril and folly of staking an immortal soul in an effort to obtain riches. We should remember, too, that a five cent piece may be as "tainted" as a million dollar check; and that if it is our duty to pass judgment on *any* proffered gift, it is our duty to do so on each and every contribution deposited in the envelope or the alms basin, however small. No doubt Almighty God sees a great many tainted gifts deposited in His treasury—the smooth dime, the counterfeit dollar, the nickel that might have been a quarter, the quarter that might have been a dollar, the dollar grudgingly given. All these, equally with the more open-handed gift of the oppressor of the poor, are tainted gifts in God's sight, and are abject, miserable failures if intended to buy God's blessing; but we do not understand that His Church is charged with the duty of deciding which are the specific gifts that come tainted to her treasury.

THANKSGIVING is indeed an excellent time for a hard-worked editor to snatch a brief respite from the cares and worries of his constant labors at his desk; but unhappily it is not all of the craft who are so fortunate as to be able to leave their work, even for a few days. That two of our Eastern contemporaries in Church journalism, are more fortunate than this is a matter only of rejoicing to us. It is quite evident that the editors-in-chief have been absent from their work, for one does not require much training in a "higher" criticism to understand that the estimable gentlemen who occupy those honorable posts could not possibly have penned the editorial remarks on the subject of the Fond du Lac consecration which have lately disfigured their respective papers. When one reaches that state in which it is possible to allude to a group of honored Bishops, one of whom is the learned and venerable chairman of the committee on canons in the House of Bishops, and one of our ripest scholars and most spiritually-minded prelates—the saintly Bishop of Chicago—as "leaders in the *anomia* of childish (or senile) self will," and as "idiotic," he has attained a position which is in-

deed unanswerable. He has placed himself outside the realm of dignified argument.

We should venture an apology in the name of the Church, to these eminent prelates, for the wanton attack made on them, were it not that we feel more than certain that the editor of the journal which used that language will himself permit of no delay in giving utterance to the only expression that can now be deemed appropriate.

But aside from this display, which shows beyond a question the absence of the editor, one observes with astonishment that the particular red rag which has led to this rage seems to be the portrayal of the Bishops decently vested in copes and mitres, which by our own illustration has been published to the world. We rub our eyes in astonishment. Can it be that persons considered competent to write for the ecclesiastical press even temporarily, can have failed to hear repeatedly of the use of these vestments in places innumerable? Is it the cope that seems strange? Does not our young friend, the writer, ever read the papers? We have in our own possession a group of English divines, including the late Archbishop of Canterbury, Dean Farrar, and various others—mostly distinguished as Low or Broad Churchmen—all vested in copes, and all of whom also "deliberately arrange[d] themselves in pious attitudes in front of a camera." Indeed the use of the cope, both in England and in America, is so widespread that it long, long ago ceased to attract any attention. Even the English civil courts have decided that the use of the cope is *compulsory* (Hebbert v. Purchas).

Is it the mitre? Has our friend ever heard of one Samuel Seabury, whose mitre is still to be seen at Trinity College? Are the names entirely unknown to him, of Arthur Cleveland Coxe, William Crowell Doane, and Henry Codman Potter, all Bishops of this Church, who, as a committee of the House of Bishops, reported to that body in 1886:—

"The first Bishop of the American succession (Bishop Seabury) was accustomed to wear a mitre in certain offices, and the first of our Bishops ever consecrated in America (Bishop Clagett) continued its use. It has not been generally followed, but in the opinion of the Committee, this historic fact *justifies any Bishop in resuming it*"—(*Journal Gen. Conv.*, 1886. p. 795)?

Truly the apology for the use of the terms *idiotic* and *senile* in connection with the use of the cope and mitre, and for many other disagreeable slurs, must be extended to a good many men. It must include the several Bishops present at the Fond du Lac consecration—one of whom is past and one just approaching his seventieth year; two are in mature middle age; and four are young men. It must include the late Bishop Coxe, and his associates who signed that report already quoted, the present statesman-like Bishops of Albany and New York. It must be retroactive and include the revered names of Bishops Seabury and Clagett; of Welles and Hobart Brown. It must go abroad and reach the present Archbishops of Canterbury and York, and their predecessors; the late Dean Bradley, the present Dean Farrar, and many others, whose portraits, vested in gorgeous copes, and taken from life—thus subjecting them even to the slur as to posing before the camera—are in our possession. It must include Mandel Creighton, Bishop of London, the great historian; Randall T. Davidson, Bishop of Winchester; Edward S. Talbot, Bishop of Rochester; Edward King, Bishop of Lincoln; Alwyne Compton, Bishop of Ely; and many others; it must go across our own northern border and reach the venerable Archbishop of Ontario, and many of his suffragans; it must percolate through every part of the United States, reaching the venerable Bishops of Newark and Springfield, with many others. Each one of these Bishops and priests severally named, with countless others, rests under the direct, personal insult, several times repeated, which is heaped upon living and dead alike in the issue of THE CHURCH STANDARD for last week. The whole House of Bishops indirectly—for accepting the report of their committee in 1886 and for failing to rebuke their many members who use the ancient and lawful vestments—rests under the same insult.

The insult itself falls from these revered prelates—of all schools of thought within the Church—as water from a duck's back. It cannot injure them. We do not doubt, indeed, that full amends will be made them. But the unthinkable ignorance which could have dictated those lines—and from a like ignorance we cannot acquit our contemporary in New York—seems incredible. For a generation past the use of both cope and mitre has been widespread, has been usual, has been unquestioned, in every portion of the Anglican communion. We

should be quite ready to receive from some estimable Churchmen the expressions of regret that such should be the case; the preference for the use of the more modern vestments; the desire for less display and greater simplicity in the service. All this would be perfectly legitimate, and with it we should have a considerable degree of sympathy. We are perfectly willing to admit—even to maintain—that the simplest form of devout worship is best adapted to thousands of our American people and to hundreds of our parishes. But we should have supposed, not only that the insults of one, but also the ignorance of two of our contemporaries, would have been as impossible at this dawn of the Twentieth Century, as would be a buffalo hunt through central Pennsylvania, or a herd of dodos in New York.

We shall have something to say shortly in regard to the movement to correct the name of this Church; but it will not be in connection with copes or mitres, with which it has not the remotest connection. And as for a jumble of statistics presented by a correspondent to show that the Church under the Wisconsin Bishops has gone backward, we refer him to the forthcoming issue of the *Living Church Quarterly* (p. 310), where he will find that in ten years it has gained 50 per cent., and that, notwithstanding the immigration of hordes upon hordes of the most alien foreigners to Wisconsin, there is in 1900, one communicant in every 144 of the population, where in 1890 there was only one in 178. This is really a remarkable gain, in the face of obstacles beyond those of almost any other section of this country; some of which obstacles have been placed in the way by Churchmen themselves, as the editor of *The Church Standard* could testify from personal knowledge.

AFTER the above was written, and just as we go to press, the letter of the Presiding Bishop, which will appear on another page, is received. Thus clearly is seen one of the first fruits of bearing false witness against one's neighbors, and of speaking evil of dignitaries.

ANSWERS TO CORRESPONDENTS.

F. R. P.—The Church Triumphant is indeed the Church in the highest heavens, into which the re-united souls and bodies of all the faithful shall be gathered after they have passed through their appointed resting time in Paradise. Before that time, it includes "angels and archangels and all the glorious company of heaven"; but whether in the latter company are included the souls of the holiest saints, or whether these latter are still in their intermediate resting place, is a matter which has not been revealed to us, and upon which there have been different surmises by devout students and theologians. It is enough to know that *some time* it will be the home of all who have not rejected salvation, and that God would have told us more if such knowledge had been necessary for us.

ALL-AT-SEA.—We have already stated that corruption in Bishops does not vitiate orders conferred. The Sultan of Turkey is not the most desirable of monarchs, but his official acts are perfectly valid. Altogether aside from this, however, the Roman Bishops through whom the Anglican communion trace her episcopal succession are those prior to the seventh century, before Rome became "Romish." Christ never promised that the Church would be free from heretical and evil rulers; and if these could vitiate orders, truly His promise that the gates of hell should never prevail against the Church would already have been overthrown, and He would thus have been proved a false prophet. Judas Iscariot was distinctly recognized as an apostle, although, even before his betrayal of our Lord, he is declared to have been a thief.

As a matter of fact it is quite probable that the Anglican episcopate also traces its line through the early Eastern Bishops to St. John, though the data is insufficient to make absolute demonstration possible; but the fact is of no practical importance, for the reasons already outlined.

SPLENDID DONATION OF POPYRI TO AMERICA.

THE Egypt Exploration Fund, whose representative in the United States is the Rev. Dr. William C. Winslow of Boston, announces through him a gift of 118 papyri to be distributed among certain university centres in the United States. Columbia, for example, receives sixteen of these precious mementos of the Græco-Roman age in Egypt, and Yale the same, while the University of Pennsylvania gets 29, Hamilton College, at Clinton, N. Y., five, and Vassar four. These papyri have all been critically studied and are described in the volumes of the society sent to all five-dollar subscribers to the work of the Fund. They can all be intelligently inspected by visitors to the museums.

Among these and the other papyri are the oldest extant texts of the Gospels, of Homer, Plato, Thucydides, Herodotus, etc., and legal, society, and business documents of the keenest interest to students of the classical and religious productions of the opening centuries of our era. The society continues to send to Chicago and other cities monumental relics of the highest historical value, and sometimes of artistic interest, as may be seen in the oldest statuary group in the world, now in Chicago.

THE INCARNATION A MINISTRY OF LOVE.

GOD KNOWS us better than we do ourselves. He made us as we are, except in so far as we are depraved by sin, and He provides satisfaction for all that is noble and good in us, and these instincts, which draw us to home and parents, and dearest friends, and country, and God, with yearnings which can never be stilled and crushed out of us, He planted in our heart, and He means to gratify them.

The Incarnation tells us this as a *principle*, a law, and as a ministry of love, which wraps us around and embraces us on every side and above and beneath with its applications of mercy and relief and delicate satisfaction.

It is the Incarnation which gives us the Blessed Virgin and the Apostles, and Bethlehem and Calvary, and the temple with its greater glory than Solomon's. It is the Incarnation which gives us fatherhood, and brotherhood, and home, and birth, and infancy, and childhood, and youth, and manhood, and life, as illumined, and lifted up, and transfigured by the resurrection of the flesh. It is the Incarnation which assures us with an assurance not doubly, but a thousand times sure, that God can indeed dwell on the earth, since the Eternal Word was made flesh, and dwelt among us, and the twelve, and many witnesses "beheld His glory, the glory as of the Only Begotten of the Father full of grace and truth."

It is the Incarnation which gives us by example and promise the assurance of Christ's presence for the time, when two or three are gathered together in His Name, and of His continued abiding among us, when we build for Him a home, and entreat Him to take possession by solemn acts and words of consecration.—*The Bishop of Springfield*.

CHRISTMAS-TIDE IN MEXICO.

IN FIESTA-LOVING Mexico, Christmas is celebrated for two weeks, beginning with the seventeenth of December and not ending until New Year's Day. The principal feature of the celebration are the "posadas" and "pinatas," both very quaint and picturesque customs, and entirely peculiar to Mexico. "Posada" in Spanish means "abiding place" or "inn," and in Mexico is applied to the nightly semi-religious and entirely jolly performances which, in the houses of all Mexicans, last from the seventeenth to the twenty-fifth of December. These celebrations are called "posadas" because they are in commemoration of that night when the Holy Family unavailingly searched for an "abiding place" or "inn," and, unable to find such a place, sought refuge in the Stable where our Lord was born.

At an early hour—on account of the clamoring children—the signal is given for the pinata-breaking, and all the guests flock gaily about the bobbing clown, with the servants and small babies congregated in the background. When the assembly is complete, all join hands and circle about the big glittering toy, as it swings from its hook in the ceiling, one of the children is blindfolded and placed in the centre of the ring, just under the pinata, a long light pole is handed to her, and she is told to strike carefully and "con mucha fuerza" (with much force) in the direction of the pinata.

Good nature demands that all of the children first have an opportunity to break the pinata: as they naturally are never able to do so, the clown being a tough-fibred individual, the turn of the "grown-ups" next comes. One by one, we are blindfolded, turned about three times, and then admonished to "Strike out!" Amid applause from the elders and wild yells from the children, the pinata is finally located and struck at viciously, when—hey presto! the poor clown's gay bloomers and red and gold waistcoat are rent from top to bottom, his big sombrero is sent flying across the room, and down upon your devoted head comes a deafening rain of oranges, nuts, small candies, all sorts of small, unbreakable presents, and all conceivable kinds of dulces and good things to eat.—E. DE G. C. TERRY, in *Modern Culture* for December.

CONSUL MARSHAL HALSTEAD writes from Birmingham, August 10, 1900:

Under the caption "An anecdote and a moral," *Sells's Commercial Intelligence* condenses in the following shape a London *Daily Chronicle* funny story "showing how a firm of British merchants were beaten by foreigners in consequence of supplying a superior article":

"A prominent firm of London clock manufacturers recently discovered that a rival German company were doing a large trade in cheap clocks which were sent out to the west coast of South Africa. They got hold of a sample and, finding that there was a heavy profit on the sale, invested a large sum of money in making a better article, thousands of which were shipped to the same market. Sales were very slow, while the inferior German production sold freely. Finally the explanation came. Savages like noise. The clocks made by the original exporters had a particularly loud and aggressive tick. Their imitators made a better clock; but it was almost noiseless, and the savages would have none of it. The remedy was simple. The next shipload that was despatched by the English firm were of vile construction, but ticked loud enough to wake the Seven Sleepers, and the natives were delighted. Thus was virtue unrewarded, while astuteness was loaded with good things."

CURRENT FICTION.

(Continued from page 239).

plicity of a time now near two centuries ago. The story is made up practically from authentic sources and private records; and something is said descriptive of Connecticut churches and Churchmen. People of a thoughtful bent, and who love the old days, will be pleased with this story.

The Chevalier De St. Denis. By Alice Ilgenfritz Jones, author of "Beatrice of Bayon Lèche." Chicago: A. C. McClurg & Co. Price, \$1.25.

In an old history of Louisiana, a Spanish history by the way, can be found a statement of the character of the hero of this novel. "St. Denis is one of the most interesting characters in the early history of Louisiana. He was knight-errant in his feelings and in his doings throughout life, and everything connected with him or that came within the purview of his existence, was imbued with the spirit of romance." Many more good words are said in praise of St. Denis in the old History, and the brave figure he was in the very early days of then Spanish America.

Senorita de Villescas dazzling in her beauty takes the gallant St. Denis at the first encounter. How they loved in those days, if the chronicles and chroniclers be true! This Spanish girl is made so bewitching, so passionate, so reckless when moved, that we wonder the world is alive to-day, having lived past such tension and spirit. And yet one to-day rather likes to look on at such fire and frenzy as move the actors in this drama of the days of Louis XIV. The novelist has given us a moving picture, on which are crowded figures whose names have now passed into the archives of old monarchies.

Kings and courtiers hob nob with wily ambassadors, heathen princes, spies and assassins.

But much praise is due to this young author in arranging her material in such harmonious proportion and yet keeping, always, the principal actors well in the forefront. A good story.

The Princess's Story Book. Being historical stories collected out of English romantic literature in illustration of the reigns of English monarchs from the Conquest to Queen Victoria, and edited with an introduction by George Lawrence Gomme, F.S.A. Illustrated by Helen Stratten. Westminster: Archibald Constable & Co., limited. New York: Longmans, Green & Co. Price, \$2.00.

Mr. Gomme has put the reading public under obligations by the admirable editing of his series of story books, gathered from the immortal writers of great novels. This fourth, and last volume is equally as good as the earlier ones; for here is Bulwer's masterpiece, "The Death of Harold"; here is Sir Wm. Napier's description of William the Conqueror's final triumph; Sir Walter's *Richard I., King or Priest*; Miss Jane Porter's contribution from her *Scottish Chiefs*, "At Falkirk." Old Froissart has been laid under contribution for "Queen and King;" "The Battle of Poitiers," under Edward II.; and in Richard II.'s reign, "The Wooing of a Princess." Mr. Charles Kingsley's *Westward Ho!* is robbed of the Elizabethan chapter "The Men who fought for Queen and Country."

Mr. Ainsworth, Fenimore Cooper, Lord Beaconsfield, and again Sir Walter Scott, are rifled of some of their choicest short histories to make this interesting volume. The fortunate young person who possesses these four volumes has something of which to be proud, and a treasury of some of the choicest examples of literature.

The Duke. By J. Stover Clouston, author of *The Lunatic at Large.* New York: Longmans, Green & Co. Price, \$1.25.

The author of *The Lunatic at Large* conceived a happy thought when he set himself to changing a rollicking Irishman into a real Duke, albeit for only a month. The time was quite sufficient for Duke Jack to make ducks and drakes of some thousands of pounds of the suppressed Duke's good money. The humor of the thing is contagious. The execution of the daring, if somewhat reckless whim, of the real heir, is well conceived and consistently worked out. What Duke Jack did with his month of glory the reader ought to know first hand; for there are too many situations obviously humorous to relate in full, too many Duke hunting mammas are presented, whose plans and ambitions are confidentially disclosed to us by the author, for a mere reviewer to narrate. The book pretends to amuse and entertain. It will be sure to do both.

The Head of a Hundred in the Colony of Virginia, 1622. By Maud Wilder Goodwin, author of *White Aprons*; *The Colonial Cavalier*; *Flint*; etc. Illustrated. Boston: Little, Brown & Co. Price, \$1.50.

It hardly seems necessary to say much about this, one of the most popular of the Virginian Romances. It was first

published in 1895 and has seen several editions. It is now brought out appropriately printed and illustrated for the holiday trade. The miniature of Betty Romney in gold adorns the cover, and an exquisite color-type of this charming heroine looks kindly from the title page. The story is one of the sweetest and most graceful that has been written of the times. Colonial life and manners have been reproduced with a faithfulness and truth, rare and infrequent. Only the author's familiarity with the period make this possible.

It is a bit of realism plucked out of the past and held up for our admiration.

Black Rock. A Tale of the Selkirks. By Ralph Connor. With an introduction by Professor George Adam Smith, LL.D. Illustrated by Louis Rhead.

The Sky Pilot. A Tale of the Foothills. By Ralph Connor. Illustrated by Louis Rhead.

Chicago: Fleming H. Revell Co. Price, \$1.25 each.

It seemed a misfortune that these Sagas of the Selkirks were not more adequately published on their first appearance. It is a pleasure to find they have been given a somewhat more worthy dress in a new edition. We venture the opinion that both author and publisher have been losers by not doing this in the first instance. These two stories by Ralph Connor are worthy of a large circle of readers, for their superb virility, their freshness, and their beauty. The tales of the frozen North pulse with the life blood, red and vigorous, of its own keen air. They should find hosts of readers with their touches of pathos, alive with the virtues and vices of primitive people, aglow with the free spirit of the pines, and snow-clad hills.

Ramona. A Story. By Helen Hunt Jackson (H. H.). With an introduction by Susan Coolidge. Monterey Edition, illustrated by Henry Sandham. In two vols. Boston: Little, Brown & Co.

The beauties of the story of *Ramona* need not again be enlarged upon here. It is enough to say that the volume is one that has acquired a position as a classic in American fiction and is a favorite to thousands who have read it with eager delight. Indeed even Cooper did not surpass the author, whose real name was Helen Maria Fiske, though that has almost been forgotten, in the portraiture of Indian and pioneer American existence. Though the story is so old that it does not need to be retold, the shape in which it now appears in this Monterey edition is so handsome, so artistic, that it will come with the force of a new work to those in search of appropriate gifts for the holidays. The illustrations are photogravures of the most modern and most perfect form, and it is a pleasure simply to look through and observe the artistic excellence with which they are made. Certainly one who has read *Ramona* will be delighted with this magnificent edition, while a younger generation, which perhaps has not made the acquaintance of the book, will be delighted to learn of it in this pleasing form.

A White Guard to Satan. Being an Account of Mine Own Adventures and Observations in that Time of the Trouble in Virginia now called Bacon's Rebellion, which did take place in the Year of Grace 1676. By Mistress Elizabeth Goodstowe. Recovered by A. M. Ewell. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Mistress Goodstowe relates in Seventeenth Century English, her personal experience of the little tempest, created by General Bacon, when that great rebel to his king took upon himself the burden of freeing Virginia from an odious burden. The title of the book springs from the incident, where Bacon, called Satan, secludes the wives, sisters, and sweethearts of some of the king's officers, and uses them as a bulwark against his enemies, placing them in an exposed position, while he and his men build fortifications against the palisades of Jamestown.

The results of that campaign are well known, but the author has made a vivid picture of its daring and valiant projectors, and has told a pretty love story, saturated with the atmosphere and flavor of those stirring times. The book is short and can be read in an hour's sitting. It is quaint and has a charm of language well sustained.

Gold-Seeking on the Dalton Trail. Being the Adventures of Two Boys in Alaska and the Northwest Territory. By Arthur R. Thomson. Illustrated. Boston: Little, Brown & Co. Price, \$1.50.

Mr. Thomson's *Gold Seekers* are real seekers, in this lively story. We quite warmly commend the novel plan of the boys, who are always adventurers, taking along their older relatives into such desperate regions. Here the author does not exploit adventure, for the purpose of thrilling his young readers, and thus inducing many silly youth to run away that they may do likewise. On the contrary, this expedition is arranged with all the care and foresight of an old traveler. All necessary equip-

ments are collected. Definite plans are laid as to route, and a time table subject to change when necessary, is carefully arranged. We cannot imagine a more delightfully planned, and a more satisfactorily completed journey, to those most mysterious regions of the North, than the one Roly and David took with Mr. Bradford and Uncle Will.

The Pilgrim Shore. By Edmund H. Garrett. With many little picturings drawn from Nature and from Fancy by the writer and published at Boston by Little, Brown & Co. A. D. 1900.

A pleasantly written, gossippy little book dealing with the "Pilgrim Shore" from Boston to Plymouth. It will serve very well as an introduction to the places for one about to visit them; or perhaps better to recall them to those who already know them. These places and the historic memories which go with them can never lose their fascination for an American; and such a book makes the exiled New Englander homesick. The one criticism one is disposed to make on the book, is that it tends to perpetuate the legend, which no amount of historical protest appears able to set at rest, that the Pilgrims were the apostles of religious liberty; which conspicuously they were not.

A Garden of Simples. By Martha Bockée Flint. New York: Charles Scribner's Sons. Price, \$1.50.

The lover of things quaint and unusual, if he be also a lover of flowers and herbs and all wild things, will find this book a delight. That it is stuffed full of out-of-the-way information and bygone superstitions is a small part of its attractiveness. Its real charm is the contact into which it brings us with a mind that loves and understands and can interpret nature. Such a chapter as the opening one for instance, with its old receipts and its chat about the herbs our grandmothers grew, and some of us had to take—how delightful it is! We can look back with a touch of romantic feeling to the bundles of dried things hanging in the garret, now that there is no danger of our having to take them. Or that chapter, "A Country Roadside," what memories it recalls to one rich enough in memory to have a country childhood among his treasures! But there is a charm in every chapter, as the sympathetic reader will find.

My Lady Marcia. A Story of the French Revolution. By Eliza F. Pollard, Author of *A Daughter of France*, etc. With illustrations. New York: Thomas Nelson & Sons. Price, \$1.50.

This story naturally deals with the extremes of society, and follows the fortunes and misfortunes of a French nobleman who has in his family an English orphan girl, who displays great courage and bravery, during the tragic events of the time.

This girl—the Lady Marcia—becomes a member of the Court, in attendance on Queen Marie Antoinette, and is especially attached to the person of Madame Elizabeth, sister of the king. After the execution of the king, while the royal family are imprisoned by order of the Commune, the fearlessness of Lady Marcia leads her to assume various characters and disguises, so that she may visit the queen in prison, and attend personally to her wants.

A plan she has made to effect the escape of the royal family, is nearly successful, but the suspicions of the guards finally make it a failure.

Immediately after the execution of the queen and Madame Elizabeth, the Lady Marcia makes her escape to England, followed by her aunt and cousin.

The romance of the story is made very exciting by the many scenes of danger which the Lady Marcia and her cousin are exposed to, and rescued from by the timely efforts of their lovers.

While the plot is of course not new, it is original in the way in which it is carried out, and at times the author shows considerable strength, particularly in the description of the storming of the Bastille, and the destruction of the Tuileries.

The book is gotten up in an attractive style, the cover and binding adding to the general effect.

The Soul of the Street. Correlated Stories of the New York Syrian Quarter. By Norman Duncan. New York: McClure, Phillips & Co. Price, \$1.25.

Mr. Duncan has drawn some pathetic etchings of that street with which he seems so intimate and familiar. The street is Washington street in the Greater New York of to-day, inhabited by Syrian outcasts, refugees, and others less objectionable, composing this little colony. The soul of the cripple, of the drunken, of the political outcast; the heart of the dreamer of this other Ghetto, is bared, and made to throb and moan for the sake, perhaps, of our own souls. The pity of it all is appalling. The pathos of the little Billy of Mrs. Halloran's, sitting cramped and

tortured, "for the poor bones cry out for a place of comfort continually," listening to the old story of St. George and the Dragon, is exquisite. The comments of Billy as the story grows, are difficult to write but adequately expressed by the author. Surely there is soul in the description of this mite of a *Soul of the Street*.

The soul of the great, little publisher, Salim Shofi, in his specious dealing with the faint hearted, but big souled, Khalil Khayat, his editor, is laid bare, and its littleness and cowardice and greed disclosed; just as the man fearing Khalil's sweet and liberty-loving soul is no less strongly held up for inspection.

The description and language of these pastels in prose is sympathetic. The stories are literature, and belong to that class of imaginative work which is useful to disseminate.

Mooswa and Others of the Boundaries. By W. A. Fraser. Illustrated by Arthur Heming. New York: Charles Scribner's Sons. Price, \$2.00.

Mr. Fraser comes sometime after Mr. Kipling, in animal talk and life, but none the less has he given us some realistic work. In this collection of animal stories, where these people of fur and feather relate the story of their lives, the author has taken the reader to the forests of the great Northwest Territory. In an assembly which he claims to be an annual affair, the denizens of the woods choose their king for a year. This, in the opening story, is taken as opportunity for the setting forth of each animal's character and habits. The attempt to depict the hunt from the standpoint of the hunted shows much and intimate knowledge of animal nature.

These tales are well worth while. The illustrations are exceptionally adequate. Any boy will exclaim with joy who has the pleasure of possession of *Mooswa of the Boundaries*.

Friend or Foe. A Tale of Connecticut During the War of 1812. By Samuel Child. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

A very disjointed and disconnected account of some improbable events, that are claimed to have occurred in Connecticut during our second war with the mother country. The figure of Aaron Burr is made to stalk across the stage for the sole purpose of complimenting him with some mawkish sympathy. He has no relation or connection with the story. There is the stage with its continental background, whereon are moved about, very stiff and mostly wooden, the figures of some of our nation's founders, upon whom we have placed a much more worthy nobility than the one the author holds. The romance is fairly good, but the whole book lacks vitality. The situations are trifling, the climaxes are feeble. A number of excellent illustrations add to the text some show of reality, but the story is far below these in merit.

The Prodigal. By Mary Hallock Foote. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Mary Hallock Foote has a way of presenting her subject, and introducing her character, for mostly it is one, that is much like Bret Harte. You turn a corner, and there you are. Or you find him emerging from a mine. Or he may have become a sudden hero by some desperate act of bravery, and the reader happens along just at the climax of some daring. This may be of a physical or moral nature, although this author often makes the "thought and the action, fine."

The Prodigal, Clunie Roberts, is one of Mrs. Foote's recent photographs. A lusty young Englishman, having been engaged in the diverting albeit perilous sowing of some measures of wild grain, begins to notice a certain yellowing of the field that he has sown. As the harvest approaches, he, like the prodigal in the parable, rushes away from the just payment of the price. How he works out his sentence, self-condemned at last, the author informs us in one of her best character sketches. It is scarcely more than a sketch, but the lines are strong and the marks vigorous.

For Children.

Ednah and Her Brothers. By Eliza Orne White. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

The children who make up the *dramatis personae* of this story are very delightful to read about, but, in the language of their mother, "What would you do if you had to live with them all the time?"

The book is made up of a series of pictures of child life, where both parents are artistic geniuses, and where the creative spirit has been hereditary, manifesting itself in the children by the power of producing most original mischief. While it does

not seek to point a moral, it is a thoroughly wholesome book, and one which will be suggestive to those who love and live with children.

NISTER'S COLOR BOOK FOR CHILDREN.

Fun and Frolic. By Louis Wain and Clifton Bingham. Price, \$1.50.
Merry Folk. A Book for the Children's Playtime. Illustrated by E. Stuart Hardy. Price, \$1.50.

Magic Moments. Verses by Clifton Bingham. Pen-and-ink illustrations by Florence Hardy. Price, \$2.00.

In Storyland. A volume of Original Pictures, Stories, and Verses. Written by G. A. Henty, L. T. Meade, and others. Price, \$2.00.

Each of the foregoing is published in London by Ernest Nister and in New York by E. P. Dutton & Co., and is printed in Bavaria in the most modern and perfect style of color work.

These books which we have enumerated above are without doubt each and every one of them as handsomely made as the art of the illustrator at the close of the Nineteenth Century makes possible. We can hardly give greater praise than this. We have arranged the four volumes already named according to the ages of the children for which they are intended, beginning, as is quite proper, with the youngest.

Fun and Frolic is given up entirely to pictures and verses of cats and dogs with occasionally a rabbit or even a bear interspersed. It would seem impossible, if one had not looked carefully through the book and thus disproved it, that there could be such a variety of attitudes which a cat can assume, and of verses bearing the distinct flavor of cats and dogs—a flavor altogether distinct from either catsup or dogwood or any other ingredients. There are pen-and-ink illustrations on every page and a number of full page color plates interspersed through the volume. Surely neither cats nor dogs can possibly assume any new posture or conceive any new thought during the years to come, for they have already been anticipated in advance by the versifier and the artists who have constructed this volume.

The second of these volumes, being that entitled *Merry Folk*, is given up to short stories and to poems illustrated with pen-and-ink drawings, and also with many colored plates. There is the same artistic excellence to both of these styles of illustrations that all of the work of Nister of the past few years has shown. Indeed the publications of this English house—though the mechanical work is done in Bavaria—show as perhaps is shown in no other way, the constant advance in the art of color illustrations. The stories are very prettily written.

But it is the third of these volumes, *Magic Moments* by title, that undoubtedly caps the climax. Here by a curious and altogether novel contrivance, each color plate is not only a perfect piece of illustration, but also partakes of the nature of a kaleidoscope, so that by a clever mechanical contrivance the picture may be gently turned from one scene to another altogether different. Thus in the frontispiece, where we are greeted at the outset with three attractive looking cats with arms intertwined—for picture cats may easily have their forepaws serve for arms—we have only to pull the tape handle a third around, and presto! we have a washing day scene, in which one cat is hanging out the clothes, while another has been so unfortunate as to tip the pail of water over on to a third unhappy cat. In another of these scenes we may see Cinderella in her beautiful coach with runners and attendants, while only a pull of the tape is necessary to depict the same poor unfortunate hurriedly descending the palace steps with the prince in flight after her.

Certainly nothing more marvelous nor more beautiful could be devised for the amusement of children and the delectation of their artistic taste.

When we reach the fourth of these volumes, entitled *In Storyland*, we have reached the requirements of children of the mature ages of seven or eight years old, and we have short stories by such successful writers for children as Henty, L. T. Meade, G. Manville Fenn, Evelyn Everett-Green, and others, and the same character of artistic illustrations, both black and in colors, as pertains to the other volumes. The stories both in prose and in poetry are such as will certainly delight the children and the artistic excellence of the illustrations cannot fail to develop the aesthetic taste.

Lullabies and Baby Songs. A Posy for Mothers. Collected by Adelaide L. J. Gosset. With illustrations by Eva Roos. New York: E. P. Dutton & Co. Price, \$1.50.

Lullaby Songs form a class of our poesy which appeals to every mother-heart in particular, but also to every lover of childhood and to all who have not permitted the holiness and purity of child-life and child-lore to be forgotten. The selec-

tions in this volume include lullabies from some of the greatest of English poets, which are therefore already well known, as the beautiful song "Sweet and Low," of Tennyson; the sweet lullaby of Keble beginning "The Western sky is glowing yet," which ought to be better known and appreciated than perhaps it is; and other beautiful poems from Mrs. Browning, Thomas Hood, Mrs. Charles, Henry Kirke White, Swinburne, and others. We have also Eugene Field's "Cradle and Garden," the exquisite Virgin's Cradle Hymn which was given to the world by Coleridge, which is accompanied with the original Latin; and many other new and classic lullaby songs and hymns, many of them with a deep religious strain running through them, as would be naturally expected. Indeed it would be difficult to conceive of a better selection of the poems of infancy than is here gathered. The illustrations too, in the form of pencil drawings, are wonderfully beautiful, though with a beauty in marked contrast to that of the color work which we have admired in the other volumes. Their beauty consists in part in the simplicity of the drawing, and in part also in the beauty of the faces and the character and expression given to the subjects. The frontispiece is a happy illustration of the cradle with the sleeping babe surrounded by angels, with the lines underneath:

"Hush! my dear, be still and slumber,
Holy angels guard thy bed."

Chinese Mother Goose Rhymes. Translated and illustrated by Isaac Taylor Headland of Peking University. Chicago: Fleming H. Revell Co. Price, \$1.25.

Certainly if Chinese children have been brought up on so handsome a volume as this, which purports to give in English and Chinese the Mother Goose rhymes of the Orient, they have been less deficient in imaginative lore than we of the West have generally supposed. Indeed, the style and tone of the verses here printed and illustrated, partakes of the same general character as the nonsense books of England and America, and one can hardly avoid the belief that a great deal of the attractiveness of the book is due to the translator. The pictures are very Chinese in appearance, and the Chinese characters purport to tell the story in its original form, the Chinese illustration accompanying the English text adding to the quaint appearance of the book. It is published on an especially tinted paper in which Chinese figures appear under the letter press, and from every point of view is a most attractive volume to be placed in the hands of our children. The frontispiece of little Orientals proves the similarity of childhood in general appearance the world over.

A Merry Little Visit with Auntie. By Mary D. Brine. New York: American Tract Society. Price, 75 cts.

This is a somewhat old-fashioned volume in appearance, with wood-cut illustrations, such as one does not often see today, but prettily made and the story generally satisfactory. It has a religious flavor with of course everything ecclesiastical omitted, as would be expected from the publishers, but without matter that would call attention to the absent Churchmanship.

Reels and Spindles. A Story of Mill Life. By Evelyn Raymond. Illustrated by Frank T. Merrill. Boston and Chicago: W. A. Wilde Co. Price, \$1.50.

Really one wishes that there were such children as Evelyn Raymond introduces us to. But having them in fiction is next thing to having them in life. There is a story in this book and it is well told; a good healthy story, with life and movement. Amy Kaye is delightful, and one fancies a girl reader liking her very much.

Rafnaland: the Strange Story of John Heath Howard. By William Huntington Wilson. Illustrated. New York and London: Harper & Brothers. Price, \$1.50.

A story of a supposititious hero, caught up in a balloon, and carried to the North Pole, where he meets imaginative characters who live quite commonplace lives. There is a flavor of Verne in the outline and method. There is an evident attempt at Morrisism in the cast of names and characters. If we ever should reach the pole we might find the climate and people were descendants of these residents now exploited by Mr. Wilson. Then again they may be otherwise, and all quite dead.

The romance of the hero and Astrid is good in its way, and the duel of The Stranger with Thorkel, where they use axes at first, and a year and a day after, resort to knives, is quite exciting. But there is not enough originality about the book to engage one seriously. *The Story found in a Copper Cylinder* is much more ingenious. But since the days of Jules Verne no one has arisen who has approached that Munchausen of literature.

The Godson of Lafayette. By Elbridge S. Brooks. Illustrated by Frank T. Merrill. Boston and Chicago: W. A. Wilde Co. Price, \$1.50.

In this latest of the "Sons of the Republic" series, Mr. Brooks has made use of material furnished by the picturesque career of Eleazer Williams, in whose absurd claims to be the son of Louis XVI. there are still found persons to put faith. Mr. Brooks' hero, however, is associated with Williams in his attempt to establish an Indian Empire, and thus is brought into the Black Hawk War. The moral of the book is "Good Americanism," and the Eagle screams a good deal; but a boy won't mind that. He will also perhaps be pleased to meet President Jackson and future President Lincoln in undress.

The Pathfinders of the Revolution. A Story of the Great March into the Wilderness and Lake Region of New York in 1799. By William E. Griffis. Illustrated by W. F. Stecher. Boston and Chicago: W. A. Wilde Co. Price, \$1.50.

There is good material in this volume for a story, but the author is evidently not a story-teller, and the material is so used that the story does not move. Mr. Griffis would have done better to have written plain history; or if not, to have subordinated the history element much more to the story. As it is the book lacks movement and dramatic interest.

Other Gift Books.

Famous Pianists. By Henry C. Lahee. Boston: L. C. Page & Co.

In his selection of subjects the writer has limited his choice to those who have a reputation as traveling *virtuosi*. Practically no mention is made of any composers. The chronological table has been compiled from the best existing authorities, and is so complete that it includes even the best known *local* pianists in Europe and America. There are ten excellent portraits. Several of the nine chapters deal with such comprehensive subjects as "The Development of the Pianoforte and the Early Performers," "The Modern Pianists," "Women as Pianists," etc. Others again are restricted to an account of the lives and works of but two or three, as Rubenstein, Von Bülow, and others of like rank. Bound in green and gold, like its predecessors in the same series, this new volume appeals, as did they, alike to the professional musician and the amateur.

Contemporary American Composers. By Rupert Hughes, M.A. Boston: L. C. Page & Co.

A fine portrait of Edward MacDowell, the composer, forms the frontispiece to another of the Music Lovers' Series. It is further enriched by a large number of illustrations, many pages of music, autographs of noted composers—valuable additions to the text proper. There are a preface, postlude, and an index, besides a general summary. The five remaining chapters are devoted especially to "The Innovators," "Foreign Composers," and "The Colonists,"—the last named being an account of the members of the music colony in each important American city. The author's style is so pleasant and chatty—humorous in parts—and the information so pleasantly given, so varied and so little known, that the book will interest the chance reader, while being of especial value to musicians.

A Little Tour in France. By Henry James, with Illustrations by Joseph Pennell. Boston and New York: Houghton, Mifflin & Co. Price, \$2.00.

There are those, like that Lothair of letters, Mr. Le Gallienne, who do despite to Mr. James' style and manner; who fling out in spite at the veteran literateur's methods. This ardent critic even condemns Mr. James to the limbo of oblivion because he has not that "ruddy drop of blood" Mr. Dobson sings of. But "there are three schools of criticism: the school that praises, the school that blames, and the school that judges. The school that praises is the most important."

The reader, acting as his own critic, who makes little journeys with Mr. James to "Tours;" "Through the Cathedral;" and sees these through the eyes of this master painter, will not bandy words with Mr. Le Gallienne of lack of virility or vitality in his guide. Mr. James is not of the florid school. He is not composed of vinegar and gall; but he is genial, hearty, and wholly sane: he sees with clear and constant vision: he relates his views of life, of a landscape, of a picture, in the same clear, straightforward phrase: he never lacks for perfect means of expression: he has perfect mastery over his medium, and has his audience among the unemotional and slowly increasing number who stand for the verities, rather than the subtleties of literature.

Although these notes were made and published some years

ago, the intent of the author was to have the appropriate illustration accompany the text. Failing at that time to accomplish his design, Mr. James has now, with the illustrations of Mr. Pennell brought out this edition which is for the first time as the author would have it. To one familiar with the work of Mr. Pennell it goes without saying, that a better artist could scarcely have been secured for supplementing the delightful descriptive text into which Mr. James has put *much* of that "ruddy drop of blood."

After Saint Martin, we visit Blois, Chambord, Amboise, Chenonceaux, and at Bourges "As I stood there in the light of the stars, many of which had an autumnal sharpness, while others were shooting over the heavens, the huge rugged vessel of the church overhung me in very much the same way, as the black hull of a ship at sea would overhang a solitary swimmer. It seemed colossal, stupendous, a dark leviathan."

Then Angers, Nantes, La Rochelle, Poitiers, are made objects to be long remembered if traveling with Mr. James. If one has once traveled through France and then should read this entertaining volume we feel sure vision or memory would be straightened and strengthened.

Songs of All the Colleges. Compiled and Arranged by David B. Chamberlain (Harvard) and Karl P. Harrington (Wesleyan). New York: Hinds & Noble.

Who, among college students and graduates, is not interested in the old songs of his *Alma Mater*? Not only the old ones which have been sung for years and which every one associates with the college of its birth, but also the new ones which are brought forth from year to year by the talent of the students then in attendance. New songs are always springing up from every college, and many of them worthy of note. The compilers of this collection have taken the "cream" of all college songs, including, with the old familiar tunes such as "Fair Harvard," "Old Nassau," "Forsaken," etc., many of which have heretofore been unpublished. They have gathered together an excellent collection, and every college or university of note is represented either by its most popular song or by the song typical of its own *alma mater*.

SEVERAL KALENDARS for the year 1901 which have come to the Editor's attention are well worthy of notice. One of these is the *Madonna in Art* Kalendar, published by Mr. Thomas Whitaker at 40c., which includes six plates bearing tinted reproductions from the masterpieces appropriate to the subject, with two months on each page. These plates begin with the representation of the appearance of the Angel to Anna and Joachim by Luini, after which we have Murillo's Education of the Virgin, Raphael's Marriage of the Virgin, and other masterpieces. We think it strange, however, that we do not have a representation of the Annunciation among the subjects chosen.

The *Girls' Kalendar*, published for the Girls' Friendly Society and sold by The Young Churchman Co., maintains the high standard in its issue for 1901 that has been reached in other years. The daily texts are selected from the New Testament in such wise that a complete book is studied each month. The illustrations are appropriate to the gospel narrative. The same low price of former years is maintained—15 cts. net for single copies and \$1.50 per dozen, with postage at the rate of 2 cts. per copy.

A *Dante Kalendar*, issued by Mr. Edwin S. Gorham, with decorations from the pen of Miss Blanche McManus, will appeal to many who reverence the classic seer. Here we have twelve plates, a month to a plate, in which the tinted and color illustrations depict the scenes from Dante's life, while there are interspersed pages bearing quotations from his writings. The Kalendar is daintily tied with green ribbon, the prevailing tints of the work being green and red. The price is \$1.25.

Mr. Gorham has also issued with illuminated covers, several beautiful little booklets, including that masterpiece from the Latin of St. Bernard of Cluny entitled *The Celestial Country*; the sweet little verses collected with the title of *Not Changed but Glorified*; the little booklet of Dr. Dix on *The Communion of Saints*; and a memorial booklet entitled *Remember Thy Dead*, which includes a beautiful poem relating to prayers for the dead, with suitable collects extracted from ancient liturgies and from our own Prayer Book, scriptural readings, and the touching poem by Mrs. Julia Dorr beginning:

"How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day."

Miscellaneous.

The Adventures of Odysseus. Retold in English by F. S. Marvin, R. I. C. Mayor, and F. M. Stawell. Illustrated by Charles Robinson. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price \$2.00.

The Essayes or Counsels, Civill and Morall, of Francis Bacon, Lo: Vervlam, Viscount St. Alban. First Published in 1597. Newly written in 1625, and now Edited by Walter Worrall. With an Introduction by Olyphant Smeaton. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$3.00.

We confess that the story of Odysseus is a moving one, and a stirring one when well told, and under most circumstances. We confess to a liking best of all, among translations, for that one of our own Bryant. Perhaps after this Messrs. Butcher and Lang's prose translation most truly retains the spirit and the truth of this immortal epic of Homer. The question may arise, whether these and several others almost as good, are not sufficient? Or if a fairly literal translation is not an adequate one for all purposes, for young and old alike? We remember vividly the pleasure of reading to a ten year old boy this story as told by Mr. Lang. We recall equally clearly the delight of the youngster, and the almost impossible period for a stop that we vainly strove to reach, till the story was done. So much for the real.

There is some praise however due the publishers and translators of the present edition. One can heartily approve the style of the three who tell the tale in this beautiful volume. It is simply told—straightway and with much of the free swing and valor of the original poem. The main incidents are preserved, and the children who for the first time hear the story of the old Odysseus' wrongs, and how at the last, these were righted with such vengeance, will have much for which to be grateful. The illustrations by Mr. Robinson in black and white are excellent. The frontispiece of *The Sirens*, in color, is full of action and power.

We make none of these restrictions, however, in the case of *The Essayes*. Of course there is less reason for criticism by reason of this difference; that the one was a translation from the Greek, while the *Essayes* are the English of the Seventeenth Century, rendered more modern. From the dedication of this volume, addressed to, His Grace the Duke of Buckingham, to the Appendices, Index of Quotations, Notes, and Glossary, the editors and publishers leave nothing to be desired. The engraver has been put under bonds to reproduce his best in the faces of Sir Francis Bacon, Lancelot Andrewes, Bishop of Winchester, Sir Nicholas Bacon, The Great Court of Trinity College, Statue of Bacon in St. Nicholas' Church, St. Alban's. The cover and paper are uniform with *The Meditations* of Marcus Aurelius, so recently issued from the same house.

Of the *Essays*, just one phrase to recall the greatness and loftiness of mind and thought of the master: On Truth, he says, "it is a pleasure to stand upon the shore, and to see the ships tost upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene) and to see the errors, and wanderings, and mists, and tempests, in the vale below; so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." Or again *Of Love*: "Nuptial love maketh mankind: Friendly love perfecteth it; but wanton love corrupteth and embaseth it." *Of Expense*, Sir Francis says: "Riches are for spending, and spending for honor and good actions. Therefore extraordinary expense must be limited by the worth of the occasion; for voluntary undoing may be as well for a man's country as for the kingdom of heaven."

Salvation from Sin. By Lyman Abbott, D.D. 12mo, 29 pp. New York: Thomas Y. Crowell & Co.

The Supernatural. By Lyman Abbott, D.D. 12mo, 30 pp. New York: Thomas Y. Crowell & Co.

Dr. Abbott writes with so much originality, and withal so interestingly, that one might fear to seem ungracious, who marvels at his genius, without accepting his conclusions. We must claim, however, the privilege of honest dissent from some of the statements contained in these addresses.

Dr. Abbott bases his little treatise *Salvation from Sin* on the misleading proposition that "salvation is character." We do not believe that salvation is character. The being in "a state of salvation" will, and even must, issue in the sanctifica-

tion of character; but to say that salvation is character, or is even the sanctification of character, apparently Dr. Abbott's contention, is a theological blunder of no small proportions. Again, while it is a most necessary truth that Christ saves from the power of sin, how shall we dare, or even wish, to eliminate, as does Dr. Abbott, the other fact, equally attested in Holy Scripture, that the Incarnation and the Atonement reach also to the removal of the ultimate penalty from sin which is repented of? Christ surely did not fail to deal with sin in its entirety.

The fact is that Dr. Abbott seems to reject the Atonement altogether, and to hold rather to the belief that men are saved by their ability, not of course without divine assistance, to initiate the Christ-life. Thank God, the Gospel holds out to us more of hope than this! We must dissent utterly from Dr. Abbott's statements that "one of the most common and serious obstacles to salvation is the pernicious habit of self-examination." We would even venture to commend this "pernicious habit of self-examination" to all who are tempted, as is Dr. Abbott, to write rashly upon "those things which are most surely believed among us."

In Dr. Abbott's address to the alumni of the Bangor Theological Seminary, "The Relation of Nature and the Supernatural to the Christian Thought of To-day," we are reminded of the author's advancing years, in the facility with which he moves from personal experience out into the limitless area of a wide-sweeping generalization. The underlying thought, not baldly expressed but abundantly implied, seems to be that the condition of New England Congregationalism fifty years ago fairly represented a great darkness which brooded over the entire religious world, and that Dr. Abbott's escape from this darkness is typical, if not prophetic, of a change that has come in a measure, and will come more fully, to all seekers after religious truth. Of course if this be true, we can but feel grateful for the assistance given in this address on such important points as these: how to separate the "well authenticated" from the "not well authenticated," the history from the folk-lore, in the Scriptures; how the Bible is "the gradual discovery of God in the hearts and through the tongues of prophets"; and how, if one turn from the Catholic Faith concerning Christ, he may still exclaim with Lyman Abbott: "I never say, I never should say, Jesus Christ is God, for God is more than the sum of all His manifestations. Jesus Christ is one of the manifestations of God; but God is more than the sum of all His manifestations." EDW. WM. WORTHINGTON.

Loving My Neighbor. By the Rev. J. R. Miller, D.D. 12mo, 32 pp. New York: Thomas Y. Crowell & Co.

This attractive booklet is based upon the Parable of the Good Samaritan. It is written in a gentle, kindly spirit, without attempt at striking originality. The treatment of the topic "Harming by not Helping" is especially strong and helpful.

Straight Shots at Young Men. By Washington Gladden, D.D. 12mo, 51 pp. New York: Thomas Y. Crowell & Co.

Dr. Gladden writes with vigor, sincerity, and an admirable understanding of young men. The title, *Straight Shots*, is misleading, for the author shields himself remarkably from indiscriminate and useless denunciation. These are the subjects treated: By Luck or by Labor, How to Stiffen the Will, The Rights of Play. If it be a distinct department of ministerial success to interest, to convince, and to help young men, we are quite sure, from our reading of this little book, that Dr. Gladden must have many grateful friends among the rising generation in his congregation and city.

Odd Bits of Travel with Brush and Camera. By Chas. M. Taylor, Jr. Philadelphia: Geo. W. Jacobs & Co. Price, \$2.00.

A handsome volume and charmingly illustrated. It possesses a good style, often fringing the commonplace, and, perhaps naturally, nothing is said that one has not heard before. The illustrations, however, make it valuable especially to the hundreds of amateurs with cameras who take little foreign trips. The book concerns itself chiefly with odd bits of Holland and it accomplishes the end the author proposed, which was "to select nooks and corners where the artist photographer will have suitable accommodations, pure air, good food, and at the same time an opportunity to fill the portfolio with delightful bits of scenery and characteristic figure sketches."

The American Slave-Trade. An Account of its Origin, Growth, and Suppression. By John R. Spears. Illustrated by Walter Appleton Clark. New York: Chas. Scribner's Sons. Price, \$2.50.

The record of the slave trade in America, which has been published through several numbers of *Scribner's Magazine*, and is now gathered in book form, is one which has struck horror to every reader and which cannot fail to have suggested the question, how it was possible for a Christian land to put up with the savagery, the unmitigated barbarity, of participation in the slave trade, which disgraced American history for many years, even after it had been prohibited by constitutional amendment. The horrors of that trade are depicted and illustrated in this volume, and while it cannot be read without shudders, it is yet a part of American history and should be read as such. In the preface, the writer well says that "if we look at the story with judicial mind (and it is necessary though difficult to do so), we shall find that the loss brought upon the dominant race by the slave trade and slavery are more to be deplored than those inflicted upon the manifestly oppressed negro." Certainly one does not need to study far into the social history of this country to admit mournfully the truth of these words.

Smiles Yoked with Sighs. By Robert J. Burdette. Pictures by Will Vawter. Indianapolis: Bowen-Merrill Co. Price, \$1.25.

Here Mr. Burdette gives us in his pleasingly humorous strains, many of the those allied smiles and sighs which he knows so well how to weave together. Where he jokes he does not borrow the humor of the ages, where he writes with pathos he is still original. His work is excellently well done, and the accompanying illustrations are very suitable. The book is an excellent gift book for men.

Short Story Writing. A Practical Treatise on the Art of the Short Story. By Charles Raymond Barrett, Ph.B. New York: The Baker & Taylor Co. Price, \$1.00.

Prof. Barrett says in his preface: "To the aspiring writer this book may seem to be merely a catalogue of 'Don'ts,' the gist of which is 'Don't write'; but that is to misread me. Short story writing is not easy. . . . To one who comes to it but half-heartedly, illy prepared, shirking its requirements, I can predict certain failure; but to the earnest, serious, conscientious worker I would say a word of hope." This he proceeds to do in a very practical and efficient manner. The book will prove a boon to the novice in fiction writing, and indirectly to the long-suffering editors of magazines and other periodicals.

The Life of Christ. A Poem. By the Rev. Samuel Wesley, Vicar of Epworth. Revised by Thomas Coke, LL.D., of the University of Oxford. Edited by Edward T. Roe, LL.B. Chicago: Union Book Co.

How many of our readers were aware that the father of the two brothers Wesley, had written an epic poem like this?—once published in two magnificent quarto volumes under the patronage of royalty, and pronounced by the poet-laureate of that day, among the great instances of heroic composition. "King William III. presented the author with the vicarage of Epworth in honor of his having written it." It is not, perhaps, in a purely literary company, the equal of the *Paradise Lost*, with which the editor seems inclined to compare it; but for that very reason it may subserve some better purposes, and at any rate it may safely be said that no household will be found the worse off, for having this book upon its library table.

The Ten Commandments. An Interpretation. By the Rev. Geo. Chainey. Chicago: Stockham Publishing Co.

This is a dainty little volume so far as its make-up is concerned, but as an exposition it cannot be recommended.

Yesterdays with Authors. By James T. Fields. Illustrated with photographic portraits, autograph letters, etc. Boston and New York: Houghton, Mifflin & Co. Price, \$3.50.

There have been few more delightful books written than Mr. Field's *Yesterdays with Authors*, and to those who know good books it is unnecessary to speak of it. But a word of praise should be uttered for the dear old book in its new dress, its holiday garb evidently. And the setting is right worthy of the gem, or cluster of gems. There are no less than twenty-eight portraits of famous men and women, chiefly authors, and several facsimile autograph letters, very interesting. The portraits, too, are authentic, most of them taken from the library of the late Mr. Fields, and all are beautifully executed, and are good im-

pressions. In paper, type, printing, and binding, this edition is excellent. The result is a handsome volume, certain to delight the eye and the critical taste of a genuine book-lover. Such an one may be pardoned a little enthusiasm when he discovers, amid all the new productions jostling each other for the public favor, an old, familiar, long-loved friend like this in festive array. The reminiscences of rollicking Thackeray and genial Dickens, touched into a mellow glow by the sympathetic enjoyment of the author, seem a little more precious and enjoyable in their new environment.

The Churchman's Ready Reference. By the Rev. Alex. C. Haverstick. With introduction by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware. Milwaukee: The Young Churchman Co. Price, \$1.00 net.

This book is full of meaty matter for the lay people. The general difficulty with volumes comprising the statements in regard to our faith, history, and customs, is that they are rather beyond the ordinary common people of our parishes, who require in concise language, altogether free from controversial arguments and debatable postulates, a statement of those simple things which they ought to know in regard to the Church, and which, at any rate they will very often be glad to be able to find in easy shape for reference. The chapters are divided into short paragraphs, each bearing its own title, and the ground covered includes pretty much everything that ought to be simply expressed for the benefit of non-theologians. A copious index of subjects in the back gives everyone an opportunity to look up any religious topic which may arise in ordinary conversation, and discover what may be the Church's teaching, or the history of the subject.

Select Notes. A Commentary on the International Sunday School Lessons for 1901. By F. N. and M. A. Peloubet. Illustrated. Boston and Chicago: W. A. Wilde Company. Cloth, \$1.25.

Without attempting either analysis or criticism of the contents of this book, we must content ourselves with a general commendation of it as an efficient aid at hand for those who teach, from week to week, the International Sunday School lessons. The notes and comments are drawn from all sources, and we observe with pleasure the names of many Church expositors in the list of authors quoted. The editors have expended immense industry in the compilation, and the publishers have spared no expense in the printing, of this excellent manual. We wish heartily that such assistance were provided for us in connection with our Joint Diocesan Lessons. We are not sorry to observe that the International Lessons conform to the Church Year in presenting these important themes: the Crucifixion, the Resurrection, the Ascension, the Coming of the Holy Ghost.

The Life and Works of Jesus According to St. Mark. By William D. Murray. New York: The International Committee of Young Men's Christian Associations.

Studies of the Portrait of Christ. By the Rev. George Matheson, M.A., D.D. New York: A. C. Armstrong & Co.

We have here, in the first place, a series of Bible Class studies, arranged upon a system of daily instructions for a cycle of 26 weeks. They appear to us very likely to be helpful. As the title shows, they follow the Gospel of St. Mark. An admirable loose map that goes with them, is a feature that, perhaps, deserves mention.

The second book is by no means so satisfactory. It begins by stating as the "opinion" of the author, that "the earliest hope of Jesus was that *during His life on earth* He might witness the establishment of a Kingdom of righteousness." Consequently He has "felt this experience of faded hope." Of course, this denies the foreknowledge of our Lord, and is in direct contradiction to St. John xviii. 37. "I should like Thee to share *all* my experiences." Evil ones, and all? Surely this persistent attempt to bring Christ down to the earth is not a wholesome temper.

LET NOT SLEEP fall upon thy eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone, which I ought to have done? Begin this from the first act, and proceed; and, in conclusion, at the ill which thou hast done, be troubled, and rejoice for the good.—*Pythagoras*.

MAN is not sufficient for his own happiness; he is not happy except the presence of God be with him.—*Newman*.

Eve's Paradise

By Mrs. Bray.

CHAPTER XXIX.

LEARNING TO FEEL.

"Then let me pass away before my heart
Shall lose its warmth, and in another's love
Cease to co-mingle. Oh, great powers above!
Draw me on high, and let my soul depart,
Ere with my fellow men I cease to show
The sympathy that God-like souls should know."

WHO was to tell Elsie?

Margaret's heart trembled when she thought of it. It was quite impossible to know how she would take it.

Would she be pleased to find that she had a mother of her own, or would her loyal little heart cling to her uncle, who had been father, mother, everything to her all these years? It was only when Margaret realized the blow which it was to Owen to give her up that she saw there might be two sides to the question.

All she had hitherto dwelt on had been the joy of mother and child being united. Now she began to torture herself with all sorts of doubts.

She remembered Elsie's conversation with Eve, and the passionate love with which she had spoken of her mother, and the enthusiastic admiration of the little girl for her hero father, who might have been a V. C. if he had lived. All these traditions were to be swept away, and what had Margaret to offer her instead?

A dishonored father, for whom there was no redeeming word to be said; a mother, who had given up her child for all these long years. A home which was only dependent upon Sir Jasper's generosity.

In all probability he would wish the arrangement to continue; but if he should decide on giving it up, Margaret would be once more cast adrift with only the few hundreds she had saved when at Moira.

Now that the time had come to claim her child she was afraid to do so. During all those long years of separation she had pictured what the joy of a child meeting its mother again would be.

No shadow of doubt had ever crossed her mind then, it seemed impossible but that the sympathy between them would be mutual, that the child's love for her mother would spring up spontaneously in her heart.

Now she trembled. If she were wrong, and if Elsie were to turn away from this quiet subdued woman, out of whose life all the brightness had fled; if she should refuse to acknowledge her as mother, and cling to the old friends who had loved and cared for her all these years?

What then?—Margaret felt as if she could not bear it. She forgot that she was not alone, and ceased to realize Mr. Glendower's presence as these thoughts flashed through her brain. She put her head down on her hands at last and groaned aloud.

"You are not happy?" asked Mr. Glendower. "There can be no doubt now about the child."

"No! There is no doubt about her, but I am afraid, Mr. Glendower."

"Afraid of what?" he asked gently.

"Afraid lest my child should not love me."

"Surely that is impossible."

"You think so?" said Margaret eagerly. "You are sure that a child must love her own mother, that the love is a sacred instinct which will spring up in her heart?"

"Yes, Mrs. Vernon, I do think so."

"I hardly dare to believe it; you know I gave her up."

"Under circumstances for which she could hardly blame you."

"See!" cried Margaret, starting up. "She is coming, my child! my child! Will she guess, will she read it in my face?"

"Be calm, Mrs. Vernon, or you will frighten her."

Margaret drew herself together and put a strong pressure on her feelings.

Mr. Glendower marveled at the power of the woman, as she turned to him once more her quiet collected self.

"I am quite calm now," and only a little trembling of the lips belied her words. "Let us come out and meet them—my two children!"

Up the garden walk they came, Eve, tall and stately, with her little eager companion clinging to her. Elsie's voice was seldom silent long, and Eve made a good listener.

Margaret gently kissed both the children, as she always did, even if they had been absent for only a few hours; and Mr. Glendower could not mark more tenderness shown to the one than to the other in the very smallest degree, whilst it was Eve's arm that she drew through hers.

"Mr. Glendower," she said, "this is Evangeline, and this," there was ever such a little tremor in her voice, "this is Elsie."

Eve looked gratified at hearing her new name, which she was very particular should be given to any stranger.

"Mr. Glendower has just come from America," she added, "and is only here for one night, so you must make the most of your time, Elsie."

"Oh, have you come from America?" cried Elsie eagerly. "Do you know that I was there when I was a very little girl?"

"Yes, Mrs. Vernon told me you had been there."

"And I have always wanted so dreadfully to see an American. You are one, are you not?"

"Well, not exactly," said Mr. Glendower smiling, "I am really an Englishman, but I have lived the greater part of my life in America."

"I wish you were a real one, for then you would talk like one; but he does not speak quite like an Englishman, does he?"

"I think he will soon begin to wonder what little English girls talk like, if you chatter so freely."

"Well, you know you told me to make the best of my time, and I have such heaps and heaps of questions to ask him."

"You shall ask me as many as you like, little woman."

"I do not think you ought to call me that," said Elsie, shaking her head. "I know I am not very big, but it is rather disagreeable always to be called little woman. You would not call her so, would you?" she continued, pointing to Eve, "and yet I am three months older."

"No, indeed!" said Mr. Glendower, glancing at Eve, who stood there like a tall white lily. "I should feel as if I were taking a liberty."

"Then why is it not a liberty with me I should like to know?" said Elsie, pretending to pout. "It seems to me everybody takes liberties with me."

"What is taking a liberty?" asked Eve, who was listening with rather a puzzled face to the conversation. She never could understand Elsie's repartee, and she was not quite sure whether people were quarreling when they talked like that.

"Taking a liberty is saying impertinent things, I am afraid, Miss Evangeline," said Mr. Glendower, laughing; "but I hope your little—I mean your friend who is three months older than you, will forgive me."

"You will forgive him, will you not, Elsie?" said Eve, anxiously. They must be quarreling if he talked about forgiving, at least so she thought.

"Well perhaps I will," answered Elsie; "but only on condition that he tells me all about America."

"That is rather a heavy order, but I will try to obey your request."

He began in a monotonous voice as if he were repeating a page out of a geography book. "America consists of two large continents joined together by the Isthmus of Panama."

"Be quiet," cried Elsie, stopping her ears; "of course I did not mean that. As if I don't know all that horrible old rubbish. I want to hear all about the people, and if you were ever in New York, and mind you remember that I am not going to be treated like a child. I am in my fifteenth year."

"I suppose it is because I knew you as a baby," said Mr. Glendower without thinking, "that I cannot realize that you are growing up into a young lady."

"You saw me when I was a baby," cried Elsie, with a very scream of delight. "Then you knew my mother."

Mr. Glendower saw that he had made a slip. Which mother was he to describe? The mother who had adopted her long ago, or that pale silent woman standing there with the child hunger in her heart.

"Tell me everything you can," said Elsie; "I know all about her in England, and I have wanted and wanted to know about that time in America, and no one could tell me."

"I am afraid I cannot talk about it," said Mr. Glendower, with such a changed look on his face, that Elsie grew grave in a moment.

"Why not? Is it painful to you?"

"Yes, Elsie, very painful; perhaps some day you may know all about it, but do not question me now."

Elsie did not ask any more, much as she longed to do so. She had a true brave little heart under all her nonsense, and she understood that for some reason she was to ask no questions.

"I think I must go home now," she said quietly; "good night, Mr. Glendower."

"I am afraid it must be good-bye, my dear, for I go early to-morrow."

"Do you? I am so sorry; shall I ever see you again?"

"Oh yes! I hope so, for I am not going back to America for some months, and I shall certainly come and see Mrs. Vernon again." He held Elsie's hand for a moment, and looked with deep interest into the face now grave and serious.

"Will you give an old man a kiss for the sake of the time when you were a baby?"

Elsie quietly lifted her face up to his, and then they watched her walking soberly along, instead of flying as she usually did at headlong speed.

"That is indeed a fascinating little mortal," he said, turning to Mrs. Vernon; and in a lower voice he added, "not love you? if I have any knowledge of children, that little impulsive being will give you her whole heart."

"I hope so," said Margaret tenderly, "but where one hopes, one fears." Then they went into the house.

Much as Mr. Glendower was attracted by Elsie, he was more deeply interested with Eve, and in some subtle way he seemed to get at her and draw her out.

Usually she was shy with strangers, but she and Mr. Glendower seemed to become friends at once, and Margaret was astonished to hear Eve conversing almost freely.

He also roused a train of thought in her mind which had never been awakened before.

He and Eve were conversing together, and Margaret, glad to be able to sit still and think, had gradually dropped out of the conversation and moved to a little distance.

She was also utterly weary; she had not slept the whole of the previous night, and every nerve had been strained by the violent tension of the last few hours. Now that they were suddenly relaxed, she was feeling so utterly exhausted that she had scarcely power to speak.

Mr. Glendower suddenly caught sight of her face.

"How tired Mrs. Vernon looks," he exclaimed.

"Margaret, do you mean?" said Eve.

"Yes, Evangeline, she looks utterly exhausted."

Eve's puzzled look came into her face. Her powers of sympathy had never been called out. Margaret had always been well and strong at Moina, or if she did not feel well Eve had never observed it. This was really the first time that any one had come under her notice who was tired or ill, though she had often been so herself.

Margaret was sitting at a distance from them by the open window, too far to hear what they said.

Her head was leaning on her hand and the moonlight fell upon her features, making them look doubly worn and weary. Eve watched her curiously, and Mr. Glendower watched Eve.

"I do not like her to look like that," she said at last, "it makes me sad. I never saw her like it before. Why does she look so?"

"Are you ever tired?" asked Mr. Glendower.

"Oh yes, I was sometimes tired at Moina, and when I came away with Elsie for that long journey; I was tired, oh, so tired, that I was in bed for a long time."

"Well I think Mrs. Vernon is tired like that."

"She never was tired before."

"How do you know? Perhaps it is only that you did not notice. You did not think of it just now till I pointed it out." Eve looked very troubled.

"Do you mean that perhaps she has been like that before, and I have not seen it?"

"It is very likely. Do you think no one is ever tired or ill but yourself?"

Margaret had told him a great deal about Eve, and he felt that he was doing right to try and rouse her sympathy, even at the risk of pain to herself.

Only a few can realize the pain which sympathetic natures go through. They give so much, they receive so little. They expend their very heart's love, with what seems but little in return.

What matters the pain, they gain by the giving.

He sat quiet without speaking for some little time, though keenly watching Eve's face while she vainly tried to solve the problem.

"Evangeline," he said after a time, "what does Mrs. Vernon do when you are ill or tired?"

A light broke over the child's face, and there came into it an expression which never in all her life had it borne before.

"If I looked like that, Margaret would say, 'Eve, darling, you are tired, you must go to bed.'"

"Well then, Evangeline?"

"Do you mean that I am to say that to her?"

"Do you not like it when she says so, and puts her arm round you and takes you to bed?"

"Oh, I love it."

"I think she would love it too."

Evangeline rose; the unsympathetic, soulless Eve seemed to have passed away. Her slight frame trembled with this strange delicious feeling that was creeping over her. Her lips parted, her eyes shone. Mr. Glendower watched breathless. Had some ministering angel's wing touched the child?

Slowly she came over to Mrs. Vernon. "Margaret, darling, you are so tired, will you not go to bed?"

Margaret looked up in astonishment. Was it Eve speaking? Never before had she heard the soft loving intonation of words like these from her; and oh, how they comforted her bruised and aching heart.

Eve passed her arm round Margaret's neck and drew the tired head on to her young shoulder. The first time in her life that she had shared a burden with another! Margaret let it lie there in unutterable content. It was as though she had never before felt the comfort of resting upon another, she had been so strong for herself.

Now was she to find rest and comfort in a child's heart. Then she let Evangeline lead her up to bed.

Mr. Glendower sat and thought over the scene.

"That child will make a grand character some day," he said to himself. "What wonderful powers are lying dormant in her soul. Like the sleeping beauty she awakes with a touch. Curious to think what an intensely sympathetic nature is there, and that this is the first time her full powers of sympathy have been called out. Shame to have deprived her all this time of the God-like gift of ministering to another."

(To be Continued.)

The Family Fireside

THE OPEN CHURCH.

To ME, down-weighted by my week-day care,
Thou openest wide thy doors, oh House of Prayer;
They beckon me to enter, and to rest
My weariness upon the dear Lord's breast.

Oh, blessed breathing space in the mad rush!
Oh, peace of soul, I find in this sweet hush!
One quick, glad look up to that Loving Face,
Which answers back with His own smile of grace.

Then out to join the turmoil of the street,
The fiery life where warring interests meet,
But skilled anew to use a brave, bright shield—
The faith that quenches danger on this field.

HELEN A. HAWLEY.

SOME HOUSEHOLD BENEFITS CONFERRED DURING THE PAST FIFTY YEARS.

BY THE REV. GEO. H. HUNT.

ARTIFICIAL LIGHTS.

Fifty years ago, Gas had been introduced into the larger cities; but, with that exception, the sources of artificial light were very much the same that they had been for ages, and were almost entirely confined to the animal fats. Candles and oil-lamps were the dependence of all classes outside of the principal cities, for pine-knots or torches, like the light of the fire, were regarded simply as makeshifts for want of a proper light.

Tallow candles, with their dim light, unpleasant odor and greasy drippings, were the usual reliance in households generally, while those of wax or spermaceti were used only upon special occasions, and, habitually, by none but wealthy people and those who did not regard the greater expense. Many families, especially in the country, were accustomed to make their own candles, and a set of the tin moulds for this purpose were

to be found in almost every household. Where this was done, it became a daily duty to draw from their moulds the candles which were poured the day before and had been set aside to cool and harden, and then to string the moulds anew with wicks and to fill them with the melted tallow for the next day's draught. Thus, a regular supply would be provided for the family use, as the number of candles produced by the set of moulds in use, whether three, six, eight or more, would be in accordance with the daily consumption.

In those days, every mantel would support two or more candlesticks, or its pair of candelabrams, while the snuffers in their tray, for removing the lengthened wick as it charred but was not consumed by the flame, were a familiar sight as something then in constant use. But, now, these same snuffers are objects of curious interest to our children, who are often both puzzled and amused with what seems to them so strange and peculiar a contrivance for at once clipping and retaining the burned wick.

Candles of wax or spermaceti, while affording a far brighter light than those of tallow, cost per pound more than three times as much; but, as they did not require constant snuffing, they alone were suitable for lighting at entertainments and large assemblies, and were used on all occasions of brilliant illumination, unless where lamps were employed in which sperm-oil was burned. The introduction of candles of stearine, known as "Star" candles, was a great improvement upon those of crude tallow, as they afforded a much better light and, having a more slender wick, did not demand constant snuffing, while, being far less greasy, they were more pleasant to handle.

These "star" candles resulted from separating the three constituents of tallow, or lard, and using only the stearine in moulding the candles. This, being the firmest portion of the fat, it afforded a candle almost equal to those of spermaceti, while the supply being more abundant, it was a cheaper material for the purpose, and soon superseded the crude tallow, on the one side, and the wax and sperm, on the other, almost entirely.

With the employment of the stearine for candles, there would be left the olein of the lard, which came to be utilized for light, by supplying a lamp in which it could be burned, when it afforded one of great brilliancy. This was effected by simply increasing the draught from lengthening the chimney, and by bringing the receptacle for the oil immediately around the burner so that it would remain fluid even in the coldest weather. With the Astral lamp, then in use for sperm-oil, it was made a point to provide the oil-supply at such distance from the burner as to prevent its casting a shadow immediately beneath, so that in that the receptacle for the oil formed a ring some twelve inches in diameter and where it was beyond the heat of combustion; so that those lamps were ill adapted to burning any oil that would congeal when chilled, as would that pressed from lard.

With the introduction of these "Solar" lamps, as they were called, for burning lard-oil, the use of whale-oil for that purpose was greatly lessened and finally superseded; and this seemed really fortunate, as the decline of the whale-fishery had greatly reduced the supply of its products, and so enhanced their value that sperm-oil had become a very costly source of light and few could longer afford it. It was about the same time that "Camphene" and other burning fluids were brought into use. These, however, were more or less dangerous from being so highly inflammable, and were by many avoided on that account.

It was not until about thirty-five years ago that Mineral oil, under its various names of Petroleum, Kerosene, Coal-oil, etc., came into use for the purpose of supplying an artificial light. The substance itself had been known from remote antiquity; but, except for a very limited use in medicine and pharmacy, it had scarcely been employed for any purpose until about that time, when, lamps being specially designed for burning it, its use gradually extended and it has now well nigh supplanted all other sources of artificial light except gas and electricity. The successful burning of this material was not accomplished in any lamp until the supply of air was furnished to the flame in a kind of spray, by passing it through a series of small holes which divide it into a number of fine jets. Thus only could thorough combustion be secured and smoke prevented in the burning of this natural product, which, moreover, had to be freed from many of its constituents before it would afford a clear light and could be burned with safety. And this was not done at first effectually, so that a strong odor and more or less smoke was a usual attendant upon its use, even when as much as one dollar and a half per gallon was paid for it; but now, for

less than one-tenth of that price, we obtain an artificial light far more brilliant than that afforded by candles of any material, and on many accounts superior to that of lamps burning lard-oil, or even the best sperm-oil. About the same time, and from the same source came the supply of Paraffine, or Mineral-wax, as affording a cheap and superior material for moulding candles, which are not now more generally in use, simply because lamps are so greatly preferred as to cause candles of all descriptions to be almost entirely discarded except for some special purposes.

And yet, it is only those who can remember the difficulty and the cost of adequately lighting a room under the old system and before the introduction of mineral oils, that can at all fully appreciate the great benefits which they confer, and not upon any particular class or locality, but to everyone, everywhere, without any exception. Surely, then, they are to be ranked as one of the greatest blessings of modern times, as all should realize and thankfully acknowledge.

THE CHRISTIAN SOLDIER.—FIELD MARSHALL LORD ROBERTS.

BY W. THORNTON PARKER, M.D.

ALL the lessons of War do not tend to degrade—no not by any means. It depends upon the character of the combatants whether War is an unmitigated curse or not! Our kinsmen of England have fought battles in the African War which would have taxed, to the breaking point any other soldiers than those of Anglo-Saxon heritage! The brave deeds and steady upholding of soldierly honor have done credit to England's mighty host and to its eminent commander.

Early in the campaign the heart of Lord Roberts was sorely smitten—pained as only a bereaved father can know, by the death in battle of his beloved and promising son. Here was the reason for the hero's test! Faithful to duty, to his country, justice, and right, and to his God, the great general went forward, burying in his heart his grief, and bearing up as a Christian soldier *must*. To the writer of these few lines, poverty stricken in expression, this splendid courage of Lord Roberts has been a blessed inspiration, steadying and giving strength. What the Christian commander has suffered and endured so heroically, has doubtless proved a source of comfort and help to many others, who have been called upon to mourn during the past six months. In every land where the English language is spoken and where mankind is revered, this object lesson of faithfulness to duty and Christian patience will exert its uplifting influence. The world is better for such sorrows and such men to bear them. We must not forget that in the American Army, General Wheeler showed the same high resolve and Christian, soldierly courage when the cruel waves flung to his Camp shore the remains of his beloved and promising son! Christian consolation is a reality, and gives what the cold world can never offer—peace of hope and strength of belief. No wonder, when Lord Salisbury (a day or two ago at the great meeting in London) in manly sincerity bowed his head as he referred to Lord Robert's renewed sorrow, in the serious illness of a beloved daughter, that scores of strong, manly men bowed their heads in true sympathy. How over all the world every true man's heart must ache for Lord Roberts again on this anxiety, this additional load upon this strong, true man. Shall we not pray that God will be merciful, and that the courage which has inspired thousands of Christian hearts, in the affliction of death in the days of battle, shall not be overwhelmed in the calmer period of peace?

We will pray for him, and we will offer to him our gratitude for the good example of the Christian soldier he has afforded us. Each one of us has his or her load of sorrow to bear, but we must remember those who are enduring with good courage the cross placed upon them for wise reasons.

"And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean
That cannot be at rest,
We will be patient and assuage the feeling
We may not wholly stay;
By silence sanctifying not concealing—
The grief that must have way."

Grant, O Lord, we beseech thee, to all who rest in Christ a place of refreshment, light, and peace through the same Christ our Lord. Amen.

Few love to hear the sins they love to act.—*Shakespeare.*

Church Calendar.



Dec. 1—Saturday. (Green.) (Violet at Evensong.)
 " 2—Sunday. Second Sunday in Advent. (Violet.)
 " 7—Friday. Fast.
 " 9—Sunday. Second Sunday in Advent. (Violet.)
 " 14—Friday. Fast.
 " 16—Sunday. Third Sunday in Advent. (Violet.)
 " 19—Wednesday. Ember Day. Fast.
 " 20—Thursday. (Red at Evensong.)
 " 21—Friday. St. Thomas, Apostle. (Red.) Ember Day. Fast.
 " 22—Saturday. Ember Day. Fast. (Violet.)
 " 23—Sunday. Fourth Sunday in Advent. (Violet.)
 " 24—Monday. (White at Evensong.)
 " 25—Tuesday. Christmas Day. (White.)
 " 26—Wednesday. St. Stephen, Martyr. (Red.)
 " 27—Thursday. St. John, Evangelist. (White.)
 " 28—Friday. The Innocents. (Violet.) Fast.
 " 29—Saturday. (White.)
 " 30—Sunday. Sunday after Christmas. (White.)

Personal Mention.

THE REV. B. OAKLEY BALDWIN has become curate at St. Matthew's, New York City.

THE REV. ARTHUR BEAUMONT has taken up his new duties as rector of St. John's Church, Massena, N. Y., and should be addressed accordingly.

THE address of the Rev. C. A. BREWSTER has been changed, for the winter and spring, to Orange City, Volusia Co., Fla.

THE address of the Rev. DUNCAN CONVERS is now Michigan City, Ind.

THE REV. J. HENRY COX has been appointed by Bishop Kendrick to St. Paul's, Marfa, and St. Mark's, Pecos City, Texas, and may be addressed at the first mentioned place.

THE REV. A. J. GRAHAM, rector of Christ Church, Indianapolis, enters upon the rectorship of Christ Church, Rochester, N. Y., on Dec. 26th.

SINCE the retirement of the Rev. Dr. J. N. Blanchard as rector of St. James' Church, Philadelphia, the parish has been placed in charge of the Rev. EDWARD M. HARDCASTLE, JR., M.D., who may be addressed at the Guild House, 2210 Sansom St., Philadelphia, Pa.

THE REV. ARCHIBALD JUDD has resigned his position as priest-in-charge of St. Matthew's Mission Church, Jersey City, N. J. (Diocese of Newark), and desires to be addressed 219 Garfield Avenue, Jersey City, until further notice.

THE address of the Rev. HAMILTON LEE is Honolulu, Hawaiian Islands.

THE street address of the Rev. J. B. MASSIAH has been changed to 329 St. Antoine St., Detroit, Mich.

THE address of the Rev. H. MESIER is now P. O. Box 14, Queens, Long Island, N. Y., instead of, as formerly, Far Rockaway.

THE REV. JOSEPH MCCONNELL has been placed by Bishop Kendrick in charge of the Church in Mesilla Park, New Mexico.

THE ordination of the Rev. FREDERICK SPIES PENFOLD, by the Bishop of Salt Lake, at the chapel of the General Theological Seminary, which we reported last week, was not at the request of the Bishop of Newark, as stated, but at that of the Bishop of Milwaukee, to which latter Diocese the candidate ordained is attached.

THE REV. CHAS. H. POWELL has resigned the rectorship of All Saints' Church, Nevada, Mo., on account of ill health. He may now be addressed at 1120 Pearl St., Cleveland, Ohio, where he will spend a few weeks of rest and recuperation.

THE REV. M. N. RAY has resigned the rectorship of St. John's Church, Oakland, Calif., and is now in charge of St. John's Church, Portage, Wis.

THE REV. J. SALINGER, for 12 years rector of

St. Boniface's Church, St. Paul, Minn., is now rector of Christ Church, Cleveland, Ohio, and may be addressed at 357 Orange St., in the latter city.

THE address of BISHOP WHIPPLE is changed for the winter from Faribault, Minn., to Lake Maitland, Fla.

DIED.

BENTLEY.—Entered into rest, at 2 p. m. Sunday, Nov. 25th, 1900, at Colorado Springs, Colo., RHODA, wife of George BENTLEY, in the 65th year of her age.

TRACY.—Entered into rest, Saturday, Nov. 24th, 1900, aged 50 years, Mrs. HARRIET A. TRACY, wife of Walter G. Tracy and sister of the Rev. F. W. Bartlett.

A communicant of Christ Church, Towanda, Pa., a saintly character, most amiable, strong, and patient, and given to good deeds unceasingly.

"Short toil, eternal rest."

OFFICIAL.

THE ASSOCIATION FOR PROMOTING THE INTERESTS OF CHURCH SCHOOLS, COLLEGES, AND SEMINARIES.

The annual service of this Association will be held in All Angels' Church, West End Avenue and 81st Street, New York City, December 9th, at 11 a. m. Bishop Potter will be the preacher. Clergy intending to be present will kindly bring their vestments, and notify the Rev. Dr. S. DeLancey Townsend, rector, not later than December 7th.

The annual meeting will be held at 240 West 81st Street, December 10th, at 11 a. m.

C. F. HOFFMAN, JR., Secretary.

WANTED.

POSITIONS OFFERED.

MISSIONARIES.—For Missions among coal miners in the Diocese of Pittsburgh, four clergymen without families, not afraid of hard work, willing and able to adapt themselves to circumstances. Stipends not exceeding \$700. Address, with references, ARCHDEACON COLE, Crafton, Pennsylvania.

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COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

INCLUDES all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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A Valley Muse. By Charles G. Blanden. Price, \$1.00.

Winsome Womanhood. Familiar Talks on Life and Conduct. By Margaret E. Sangster. Illustrated by Studies from Life by W. B. Dyer. Price, \$1.25.

GEORGE W. JACOBS & CO.

A Life of St. John. For the Young. By George Ludington Weed, Author of *A Life of Christ for the Young*, etc. Price, 75 cts.
Man and the Spiritual World. As Disclosed by the Bible. By the Rev. Arthur Chambers, Associate of King's College, London, Vicar of Brockenhurst, Hants. Author of *Life After Death.* Price, \$1.25.

A Plucky Girl. By Laura T. Meade, Author of *A World of Girls*, etc. Illustrated by Ida Waugh. Price, \$1.25.

The Girls of Bonnie Castle. By Izola L. Forrester. Illustrated by Anna Weatherley Parry. Price, \$1.25.

THE MACMILLAN CO.

A Second Manual of Composition. Designed for use in Secondary Schools. By Edwin Herbert Lewis, Ph.D., Professor of English in the Lewis Institute, Chicago. Price, 90 cts.

LITTLE, BROWN & CO.

The Hidden Servants. And Other Very Old Stories. Told over again by Francesca Alexander, Author of *The Story of Ida*, etc. Price, \$1.50.

Sigurd Eckdal's Bride. A Romance of the Far North. By Richard Voss. Translated by Mary J. Safford. Illustrated by F. E. Schoonover.

PAMPHLETS.

The Holy Orthodox Church; or the Ritual, Services, and Sacraments of the Eastern Apostolic (Greek-Russian) Church. By the Rev. Sebastian Dabovich, San Francisco, Cal. Examined and approved by the Church Censor, the Archpriest Alexis Toth, Paper, 30 cts.; cloth, 50 cts.

Preaching in the Russian Church; or, Lectures and Sermons by a Priest of the Holy Orthodox Church. By Sebastian Dabovich. San Francisco: Cubery & Co.

The Lives of the Saints, and several Lectures and Sermons. Compiled and translated by the Rev. Sebastian Dabovich, for devotional family reading and school practice. San Francisco.

These pamphlets, as well as other literature and supplies pertaining to the Oriental Churches, may be obtained at the Depository of the Consistory of the Russian Cathedral, 1715 Powell St., San Francisco, all profits being devoted to the maintenance of schools and missions among the poor.

L'Aiglon. Maude Adams in L'Aiglon. Eighteen Pictures of the Play with Frontispiece of Miss Adams. A Pictorial Souvenir Published with the Authorization of Mr. Charles Frohman. New York: R. H. Russell.

General Theological Seminary. Catalogue 1900-1901; to which is added a List of the Alumni and other Students.

"Beth Laberith Hachadosha." First Annual Report of the House of the New Covenant, Pittsburgh, Mission to the Jews and the "Friends of Israel" Movement. 43 Congress St., Pittsburgh.

On the Morning of Christ's Nativity. By John Milton. Composed 1629. From the Christmas Number of *The Century Magazine*. New York: The Century Co.

NEW YORK LETTER.

(Continued from Page 228.)

the condition of a low-toned, industrial democracy, with cheapness and vulgarity written all over; with false weights and false measures, and a general flavor of dishonesty pervading its acts; individuality extinguished, ambition killed, advance from lower to higher levels rendered impossible; with the people all living in little cabins, exactly the same in size and furnishings; no rich, no poor; all fortunes equalized; no relations with the outer world; no avenue for effort; no countenance for skill and marked ability; no hope of rising above the level set by the lazy and the ignorant; and a paternal Government managing these objects as a nurse manages children. This I cannot imagine, though I have seen such pictures painted in the writings of theorists, and though clubs and associations have been formed for trying to reform society on some such model. A lapse to that condition seems inconceivable; it is the dream of half crazed enthusiasts; it is the food of social discontent.

The Church at Work.

(Continued from Page 224.)

administer spiritual consolation to the late Senator Davis, just previous to his lapsing into unconsciousness. The Rev. C. D. Andrews and Rev. Theodore Sedgwick conducted a private service at the house; the body was then removed to the State Capitol where it lay in state for some time; from thence it was conveyed to Oakland. The illustrious statesman was nominally a Congregationalist but a warm personal friend of Bishop Whipple. Mrs. Davis is a Churchwoman and is attached to Christ Church parish.

THE RECTOR of Gethsemane, Minneapolis, the Rev. Dr. Faude, has been requested by quite a number of people to repeat in his own church, the lecture he delivered a few Sundays ago, by request, in the Universalist church, "Reasons for Being a Churchman." He has consented, and in addition will deliver one on "Romanism" and "Sectarianism" on the following Sunday evenings in December.

THE MISSIONS CLASS of Minneapolis opened their winter campaign very auspiciously. Twenty-five members were present. Annual election of officers resulted as follows: Mrs. Kent, President; Mrs. Taylor, Secretary; Mrs. Potts, Treasurer. Reports from the missionary jurisdictions were then called for, and from Alaska, Mrs. Holbrook gave news of a most successful work at Cape Nome; a church built by the Bishop and a missionary with their own hands (as labor was ten dollars a day) in which eighty communicants are worshipping. Mrs. Procter spoke of work in South Dakota. Mrs. Baxter told us of Bishop Gray, of Southern Florida, the different peoples under his care, Indians, Cubans, and our own citizens. Miss Kirtland, of Holy Trinity, gave the conclusion of her paper, bringing down the history of our mission in China to 1804. Mrs. Dennis Follett, of St. Paul, also spoke on China.

Mrs. Weitzel, in conclusion, told of the position of women in China, and gave an explanation of the low esteem in which they are held.

Japan will furnish the subject for study at the next meeting.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Visits in interest of Missions.

IN THE INTERESTS of missions an arrangement has been effected among the rectors of the several parishes in St. Louis by which there will be a general exchange, and the clergy will each leave his own parish, and, ac-

companied by an appointed layman, will visit another of the city parishes to speak in the interests of the missionary cause on a stated Sunday. The list arranged is as follows:

St. Stephen's, Ferguson, Rev. Ross P. Cuddy and Mr. W. P. Nelson.

All Saints', St. Louis, Rev. George S. Sinclair. Ascension, Rev. E. Duckworth and Mr. Chas. Sparks.

Cathedral, Rev. William Short and Mr. F. J. McMaster.

Good Shepherd, Rev. P. W. Fauntleroy and Mr. A. B. Ambler.

Grace, Rev. William Elmer and Mr. B. F. Kemerer.

Holy Communion, Rev. C. N. Moller and Prof. Snow.

Holy Innocents, Rev. William Bardens and Judge Harrison.

Mount Calvary, Rev. B. F. Newton and Mr. F. W. S. Brooker.

Redeemer, Rev. J. M. Northrop and Mr. H. N. Davis.

St. Andrew's, Rev. C. G. Davis and G. R. Robinson, Jr.

St. James', Rev. Dr. Winchester and Col. Ellerbe.

St. John's, Rev. R. E. L. Craig, and Mr. J. A. Waterworth.

St. Mark's, Rev. L. F. Potter and Mr. E. S. Gatch.

St. Paul's, Rev. G. H. Hunt and Dr. W. N. Northrop.

St. Peter's, Rev. Dean Davis and Mr. E. C. Simmons.

Trinity, Rev. G. A. Ottmann and Mr. E. H. Pickley.

St. Augustine's, Rev. G. Tuckerman and Mr. D. S. Brown.

St. Matthew's, Rev. F. W. Cornell and G. R. Robinson, Sr.

St. Stephen's, Rev. G. D. B. Miller and H. H. Denison.

St. Thomas', Rev. J. H. Cloud.

St. Philip's, Rev. Dr. Ingraham and Mr. B. G. Chapman.

Old Orchard, Rev. Chas. Trotman and Mr. F. N. Judson.

Kirkwood, Rev. J. K. Brennan and Mr. W. R. Donaldson.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Mission at South Amboy.

UNDER THE AUSPICES of the Parochial Missions Society a very successful 10 days' mission has just been held in Christ Church, South Amboy (Rev. H. M. P. Pearse, rector). Owing to unforeseen circumstances the appointed missionary was compelled to cancel his engagement about three weeks before the time appointed to open the mission. The Executive Committee of the P. M. S. however, came to the rescue, and the Rev. C. M. Niles, D.D., opened the mission services on Wednesday evening, Nov. 14. The Rev. H. H. Oberly, D.D., relieved him on the Saturday following, being in turn relieved by Dr. Niles on Monday; and on Tuesday the Rev. Jos. N. Blanchard, D.D., took charge continuing until the close of the mission. All the services were well attended, and several evenings the church was taxed to its utmost to accommodate its worshippers.

In canvassing the parish no attempt was made to reach others than those attached to the parish and its two chapels, and the result more than fulfilled all expectations. Many who had not received the Holy Communion in the memory of the present rector were brought back to their privilege and duty; large numbers of men came to hear the addresses to *men only*; and over 60 resolutions of determination to lead more faithful Christian lives were offered upon the Altar at the closing service. The last day of the mission (Sunday, Nov. 25th) was very stormy and yet the attendance was large all day, showing very conclusively the great interest felt in the earnest, helpful words of the missionary.

The mission was conducted throughout on quiet, Churchly lines, no effort being made to stir the emotions of the people; and yet it is confidently hoped that the results will be far-reaching, arousing the spiritual life of the

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Parish House for Middletown.

A PLEASING response to an appeal for a memorial parish house at Grace Church, Middletown (Rev. David J. Evans, rector), lately made by the rector, is contained in a letter from Mr. Chas. G. Dill cordially supporting the movement, and making the initial subscription—\$100. It is desired that the parish house should be erected as a memorial to the late Elisha P. Wheeler, the founder of the parish. The need for such a building is very pressing.

THE USUAL Half Hour Services for Business Men will be held on the Fridays in Advent Dec. 7th, 14th, 21st, in St. Paul's Chapel, Broadway, Vesey, and Fulton Street. The addresses will be delivered by the Rev. George M. Christian, D.D., rector of the Church of St. Mary the Virgin.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

Church Halls for Educational Institutions.

BISHOP BROOKE in his address at the recent annual convocation of his Missionary Jurisdiction said: "I still hope at no distant day to place a Church Hall for both young men and women at one at least of our Oklahoma institutions, which are steadily improving in efficiency and attractiveness. And I would remind our Indian Territory friends and people that these Oklahoma schools have opened their doors to all young men and women from Indian Territory on the same terms as those on which they receive students from Oklahoma."

For a country so recently settled, Oklahoma is unusually well supplied with educational institutions. Four public educational institutions have been established in different parts of the Territory, all of which seem to be well equipped. These are a Territorial University at Norman, two normal schools, one at Edmond, and another at Alvah, and an Agricultural College at Stillwater. This latter institution had 366 students the last year. It has an annual income of about \$60,000. The normal school at Edmond had about 400 students the past year. The Territorial University had about three hundred students in its various departments. "The University furnishes practically free, the services of a strong faculty, good library, well equipped laboratories." The expenses of living at all these institutions are markedly low. These public educational institutions seem calculated to play an important part in the education of the rising generation of this Western region. It is next to impossible, under these conditions, to establish Church schools which shall successfully compete with these public educational institutions. It seems to be the wiser method, as Bishop Brooke has proposed, to establish a "Church Hall" in connection with one or more of these educational institutions, where those who desire it may be placed under Church influence and surroundings, while at the same time they are reaping the advantages of the strong public institutions.

A committee was appointed by Bishop Brooke at the recent Convocation to investigate what may be done toward establishing such a Church Hall. The committee (Rev. D. A. Sanford, Bridgeport, Okla., chairman), will be glad to communicate with any who may aid them in any way, or who may be interested in the matter.

Bishop Brooke has already established one institution in his Missionary Jurisdiction (the Church Hospital at South McAlester, Ind. Ter.) which is doing a most noble work. The founding of a Church Hall seems now a desirable step to be taken, as the most practical way of furthering Christian education under the auspices of this Church.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Philadelphia Items—Brotherhood Assembly—Theatre Services.

THE seventh annual Church service of the Society of Colonial Wars in the Commonwealth of Pennsylvania was held on Sunday afternoon, 25th ult., in old Christ Church, Philadelphia, to commemorate the 142nd anniversary of the capture of Fort Duquesne. Because of its unique association with the Colonial period, and also because beneath its chancel lie the mortal remains of General John Forbes, who commanded the English force, which captured Fort Duquesne, Christ Church has been designated the "chapel" of the Society. The grand old structure was handsomely decorated in red and white, the official colors of the Society, and the American and British flags were side by side. Prominently displayed was a facsimile of the flag that Benjamin Franklin gave as the Colonial emblem of this Commonwealth. The red cross of St. George on a white field bearing the escutcheon of the General of the Society, surmounted by a crown and surrounded by the national colors and nine stars, was also displayed in the front of the church.

At 4 p. m., the Rt. Rev. Dr. Satterlee, Bishop of Washington, and the Rev. Dr. C. Ellis Stevens, Chaplain-general of the Society and rector of the church, proceeded down the nave to greet the members of the Society of Colonial Wars, members of the Colonial Dames, members of the Cincinnati and other patriotic societies, and then the bugle call (the "Church call") was sounded and the 2nd Troop of Philadelphia City Cavalry with a detachment of U. S. Marines from the Navy Yard entered. The color-bearers were in the uniform of the days of 1750. The service was conducted by the Rev. Dr. C. Ellis Stevens assisted by the Rev. Messrs. R. H. Barnes, H. S. Getz, curates, H. A. F. Hoyt, chaplain of the Military Order of Foreign Wars, J. Le Roy, F. C. Steinmetz, and A. L. Royce, D.D., U. S. Navy. The music was in charge of W. H. Galbraith, choirmaster, the boy choir being supported for the occasion by an orchestra. The sermon was preached by Bishop Satterlee from the text Deut. x. 7, and he entered exhaustively into the history of the colonial period of which the capture of Fort Duquesne formed a prominent feature.

At the conclusion of the service, in accordance with a time-honored custom at this church whenever a Bishop officiates, the bell-ringers sounded a merry peal.

ON SUNDAY AFTERNOON, 25th ult., twelve companies of the 3d Regiment, P. N. G. with their band and drum corps marched from their armory to St. Luke's—Epiphany Church, Philadelphia (Rev. Dr. T. A. Tidball, rector). As they entered the building, the choir sang "Onward, Christian Soldiers." After evensong the Rev. Leverett Bradley, chaplain of the regiment and associate rector of the church, preached the annual sermon to the command from the text "I have set before thee an open door" (Rev. iii. 8). Following the sermon, the entire congregation joined in singing "Nearer, my God, to Thee," while at the close of the service, the National Anthem was sung.

THE PATRONAL FESTIVAL at St. Clement's Church, Philadelphia (Rev. G. H. Moffett, rector), was concluded on Sunday, 25th ult. Three early celebrations of the Holy Eucharist were followed at 11 a. m. by a solemn high celebration, the celebrant being the Rev. John Sword, rector of Holy Cross Church, New York City, assisted by the Rev. A. W. Doran as epistoler and Rev. C. C. Quin, gospeller. The sermon was preached by the Rev. Wm. McGarvey, Superior of the C. S. S. S., and rector of St. Elisabeth's Church, Philadelphia. The music, under the direction of W. A. Goodwin was the same as on St. Clement's Day. In the evening, there was a procession

of the guilds of the parish with their various banners, and after vespers, the sermon was preached by the Rev. John Sword. The festival was closed by a solemn *Te Deum* sung before the high altar, during which incense was offered.

A CIRCULAR LETTER has been issued to the parishioners and friends of the Church of the Ascension, Philadelphia, stating that the vestry of the parish have resolved to signalize, if possible, the completion of the 20th year of the present rector, the Rev. G. Woolsey Hodge (which occurred Nov. 28th) by the extinguishment of the remaining indebtedness of \$13,000 on the parish. Previous to 1880, the parish was in a very depressed condition, there being only 32 communicant members, and but \$700 contributed during the preceding year. During the 20 years succeeding, a large work has been accomplished. The old, obscure, and unattractive church building, belonging to the parish, was sold in 1885, and the new, beautiful church on Broad street with its parish building was erected. The total amount expended for the lot, buildings, organ, etc., was over \$67,000. Against this there are \$13,000 owing, and the interest paid is a considerable tax on a free church, composed of persons in very moderate circumstances. The total amount during these 20 years contributed as free-will offerings for the erection and support of the church, missionary and charitable purposes has been \$163,675.38.

AT THE CHURCH of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), on Sunday evening, 25th ult., in connection with the Harvest Home Exercises of the Sunday School and Bible classes, the second special musical service was given. The large choir was supported by a string orchestra, and selections from Haydn's "Creation" were rendered. The rector delivered an address.

A SPECIAL HARVEST HOME service was held on Sunday afternoon, 25th ult., at the Church of the Nativity, Philadelphia (Rev. L. with, rector of Trinity Church, Galveston, Texas, delivered an address.

AT ST. SIMEON'S Memorial Church, Philadelphia (Rev. Edgar Cope, rector), the Burial Office was said, on Monday morning, 26th ult., over the mortal remains of the Rev. Hubert M. Johnson, a non-parochial priest of the Diocese of New Jersey, who entered into rest eternal on the 22nd ult., at Vineland, N. J., aged 39 years. He was a son of the late Rev. M. I. Johnson. The interment was a private one in the cemetery of St. Thomas' Church, Whitmarsh, Pa.

AT HIGH NOON on Wednesday, 28th ult., in the Church of the Ascension, Philadelphia (Rev. G. Woolsey Hodge, rector), Miss Ada McOmber was united in Holy Matrimony to the Rev. Edgar Eugene Brooks, rector of Trinity Church, Tyrone, Pa. The Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, officiated, assisted by the Ven. Archdeacon Baker, rector of St. Paul's Church, Harrisburg. The bride was given away by the Rev. Allan S. Woodle, rector of St. Luke's Church, Altoone. The ceremony was very quiet and private, only a few friends and the bride's mother being present.

ON ST. ANDREW'S DAY, a memorial service for the Rev. Dr. John K. Murphy, who for the third of a century was rector of St. Michael's Church, Germantown, was held in that church in the morning. There was a large attendance of his friends, both of the clergy and laity. Bishop Whitaker presided, and the Rev. Dr. Joseph D. Newlin, rector of the Church of the Incarnation, Philadelphia, preached the sermon.

ST. ANDREW'S DAY was fittingly celebrated by the Philadelphia Local Assembly of the Brotherhood of St. Andrew. Several hundred members were in attendance, at 7:30

a.m., at the Church House, for the Brotherhood corporate communion; the Rev. Robert W. Forsyth, chaplain of the Assembly, was the celebrant. The offerings at this service were devoted to Bishop Kinsolving in aid of the churches destroyed by the Galveston flood.

The annual meeting convened in the parish house of St. Simeon's Memorial Church at 3:30 p. m. The report of the Executive Committee showed 80 active chapters with 1,095 members, an increase of 4 chapters and 77 men. The work of the Brotherhood is reported, on the whole, as encouraging. The finances are in exceptionally good shape. There were many changes in the officers elected for the ensuing year, who are as follows: President, Mahlon N. Kline, St. James'; Vice President, J. Lee Patton, St. Peter's, Germantown; Treasurer, C. T. S. Tingley, Ascension; Secretary, Henry Walter, Nativity; Chaplain, the Rev. Herbert J. Cook, Calvary Church, Conshohocken; and an executive committee of 15 members, including one from St. Paul's Church, Camden, N. J.

Mr. J. Lee Patton, of St. Peter's, Germantown, presided at a conference on the general topic "The Chapter as a Local Missionary Agency." Walter C. Douglas, general secretary of the Y. M. C. A., opened the discussion with an address on "The Spiritual Equipment of the Workers." The subject of "The Practical Means of Obtaining Work" was then taken up by Charles Lukens of Calvary, Conshohocken, and F. O. Zesinger, of St. Matthew's. The Rev. Edgar Cope, rector of St. Simeon's, welcomed the delegates. Supper was served in the upper rooms of the parish house. In the evening, the annual sermon was preached by the Rt. Rev. Dr. Talbot, and the offerings at this service were devoted to the expenses of the Local Assembly.

THE RELIGIOUS mass meetings that have been a feature of Sunday evenings for many winters entered upon their twentieth season on Sunday, 2nd inst., at the new Star Theatre, Philadelphia. Since the work was begun, in 1881, the meetings have been held in various places. The Star Theatre is not a large house, but its location and internal arrangements make it suitable for the purpose. The average attendance at these meetings has been about 1,500, with about 90 per cent. non-churchgoers; and it is estimated that 200,000 of the latter have been reached in the last 19 years. Various city clergymen are expected to preach during the present winter, and others from New York City, Boston, etc., have been invited. The initial sermon was delivered by the Rev. J. E. Johnson, originator of this movement to reach non-churchgoers, his subject being from Shakespeare "The Drama of Life." Music was rendered by the 1st Regiment Band; and there was a song service, conducted by H. C. Moller.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

**Brotherhood Assembly—Woman's Auxiliary—
Bishop Partridge.**

THE ANNIVERSARY service of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew took place on the evening of St. Andrew's Day, at Calvary Church, Pittsburgh, the Right Rev. the Bishop of the Diocese presiding, assisted in the service by the Rev. J. H. McIlvaine, D.D., rector of the parish, and the Rev. A. W. Arundel, D.D., chaplain of the Assembly. The service opened with the singing of the Brotherhood Hymn, and after the recitation of the Apostles' Creed, and some prayers and missionary hymns, an introductory address was made by Bishop Whitehead from the words of St. John, "I write unto you, young men, because ye are strong." The address of the evening was made by the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kyoto, who had for his subject, "The Great Movements of the World."

The attendance was large, the church being filled with Brotherhood men, and their friends from all the parishes of the city; and many also being present from outlying towns. The music was congregational, being led by a precentor.

ON SATURDAY morning, in Trinity parish house, Bishop Partridge met the Woman's Auxiliary, and addressed them on the subject of the work of the Church in China; and at the close of his address gave a little talk, illustrated by blackboard work, on the Chinese language, which was most interesting as well as instructive and amusing. On Saturday evening he made an address at a service of Intercession for Missions, at the Saint Mary Memorial, the service being conducted by Bishop Whitehead.

ON SUNDAY Bishop Partridge preached in the morning at Calvary Church, and in the evening at Trinity, and in the afternoon addressed a missionary mass meeting at St. Andrew's Church.

The Bishop was most heartily welcomed at all these places, and his addresses excited renewed interest in the Church's work both in China and Japan, and were listened to with marked attention.

SOUTH CAROLINA.

ELLISON CAPEERS, D.D., Bishop.

Gifts at Beaufort.

ST. HELENA'S CHURCH, Beaufort (Rev. W. L. Githens, rector), has been lately given a beautiful lectern and prayer desk of black walnut, exquisitely carved. They are chaste and eminently Churchly, and correspond with the pulpit and the rest of the church furniture. The walls of the church are being painted a soft gray.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Marriage of Rev. Frank Durant.

THE REV. FRANK DURANT of Flandreau was married on Nov. 8th to Miss Sarah Ellen Wynne Roberts, daughter of Mr. and Mrs. L. W. Roberts, by Bishop Hare, at the church in Dell Rapids.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY has been busy preparing a box to send to the Indian Territory. The Junior Auxiliary now in charge of Mrs. John Gray, wife of Archdeacon Gray, are preparing a Christmas box to send to the same place for the children of the miners.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Death of Rev. F. L. LeMosy.

THE DEATH of the Rev. Frederick L. LeMosy, rector of several parishes in Bedford

Co., was killed by being thrown from a horse while on his way to conduct a service at Trinity Church, one of his missions near Boonsboro'. The horse he was riding became frightened and unmanageable and thus the tragedy occurred. There were bystanders who witnessed the accident and rendered every assistance to the injured man, but it was found that concussion of the brain had ensued and he died soon after. Mr. LeMosy was ordained in 1896 to the diaconate and the succeeding year to the priesthood by Bishop Randolph. He was about 30 years of age and a graduate of the Virginia Theological Seminary.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Church consecrated at Shoreham.

THE BISHOP OF THE DIOCESE recently officiated at the Consecration of All Saints' Chapel, Shoreham, in which function he was assisted by several of the diocesan clergy. Members of the vested choir of St. Stephen's Church, Middlebury, together with the organist of the latter parish, Mr. Roberts, also participated in the function. The Bishop preached an eloquent and instructive sermon, and notwithstanding rainy weather and muddy roads, there was a large congregation including many visitors from a distance. The edifice is of Gothic architecture, simple and tasteful, finished in the interior in quartered oak of natural colors. It has just been completed and is entirely paid for.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Churchman's League—Brotherhood Services.

THE CHURCHMAN'S LEAGUE held its autumn meeting November 5th, in Epiphany parish hall. This organization has now a membership of about four hundred. An interesting paper on "The History of Georgetown Parish" was read by General Thomas H. Looker. The ancient parish was organized in

THE DOCTOR LAUGHED

BUT THE WOMAN WAS FRIGHTENED.

A physician of Columbus, Ga., rather poked fun at a lady patient who insisted she had heart disease.

The trouble really was caused by injuries from the effects of coffee drinking, and the nerves were so affected that it gave her every indication of heart disease. This is true of thousands of people who are badly hurt by the caffeine of coffee, and, it is understood that if continued long enough, real organic heart disease will set in.

The lady referred to above is Mrs. C. V. Irvin, 1010 B street, East Highland, Columbus, Ga. She says: "I had been running down in health for a number of years and suspected that coffee was hurting me but could not get my consent to quit it. My heart troubled me so that I was very short of breath, and could do little or nothing that required exertion. I had fearful nervous headaches nearly every day, and was exceedingly nervous with indigestion and badly constipated. The doctor laughed at my idea of heart trouble, but knew that I was in a serious condition generally. Finally I was induced to quit coffee and take up Postum Food Coffee. This was about four months ago and the change has been wonderful. I feel like another person. My heart does not trouble me at all, and the stomach and nerves are decidedly improved. My head does not give me the old trouble it did, while the bowels are regular without any purgatives or medicine of any kind.

"I can hardly express my gratification for the relief from suffering brought on by the use of regular coffee, and I cannot thank Postum enough."

THE HEALTH HABIT.

Just as Easy to Form as any Other.

We do not deliberately form our pet habits, but they are unconsciously acquired and grow as we grow, and by the time we learn they are hurting us, we find them too strong to be easily broken.

Then, why not form a good habit, a habit which will counteract the many bad ones, in other words contract the unfashionable habit of being always well?

The best health habit to get into is to have and keep a vigorous stomach; if you have a healthy digestion you can drink your beloved coffee, smoke your favorite brand of tobacco, with little or no harm; the mischief begins when these things are forced upon the faithful stomach, without any assistance.

Form the habit of taking after meals some harmless but efficient digestive which will relieve the stomach of so much extra work.

Nature furnishes us with such digestives and when they are combined in such a pleasant preparation as Stuart's Dyspepsia Tablets, they give the overworked stomach just the necessary assistance to secure perfect digestion without any of the harmful effects of cathartics and similar drugs.

The habit of taking Stuart's Dyspepsia Tablets after meals is as necessary to the weak stomach as food itself, and indeed to get the benefit from food eaten, nothing better and certainly nothing safer can be used.

Many families consider Stuart's Tablets as essential in the house as knives and forks.

They consist entirely of natural digestive principle without the effect or characteristics of drugs; they have no cathartic action, but simply go to work on the food eaten and digest it.

Take into account your bad habits and the expense they entail and then invest fifty cents in a box of Stuart's Dyspepsia Tablets and see if your digestion for the next month is not vastly improved.

Ask the clerk in any drug store the name of the most successful and popular stomach remedy and he will say Stuart's.

1794 by the Rev. Walter Dulaney Addison. The services were first held in a Presbyterian building, kindly offered for the purpose, but afterwards a church was erected, President Jefferson heading the list of subscribers. Georgetown, named for King George II., was at this time considered the capital—the foreign ministers and officers of the government residing there; and many of the latter attended the church. Later the parish lost its members, and the building was sold for taxes; but it was purchased and restored to its original owners by the generosity of the late W. W. Corcoran. It has lately been improved, and the parish continues to flourish under the rectorship of the Rev. Frank H. Barton.

THE ANNUAL SERVICE of the Brotherhood of St. Andrew will be held this year in the

Reduced Rates for Christmas and New Year Holidays.

The Nickel Plate Road will sell tickets December 22 to 25, inclusive, December 31, 1900, and January 1, 1901, at a rate of a fare and a third for the round trip, to any point located in Central Passenger Association territory, good returning to and including January 2, 1901. Vestibuled sleeping cars. Individual club meals, ranging in price from 35 cents to \$1.00, served in dining cars. Address John Y. Calahan, General Agent, 111 Adams St., Chicago, for particulars. Depot, Van Buren St. and Pacific Ave., on the Elevated Loop.

As food is one of the most potent of the four great factors—food, air, heat and sunlight—upon which the perfect development of the human infant depends, it is the duty of every mother to select for her child that form of nourishment which has been proved to yield the greatest good. Try Mellin's Food.

Church of the Incarnation, the Bishop of the Diocese being the preacher. Special services for men are announced to be held at this time, or during Advent, in the following: the Pro-Cathedral, St. John's Church, Georgetown, and the Chapel of the Good Shepherd.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Conference of Clergy at Dowagiac.

THE BISHOP and fifteen of the clergy met in conference at Dowagiac during November 20th, 21st, and 22nd. The occasion was the fifty-third semi-annual missionary meeting of the Diocese. The general subject for discussion on Tuesday evening was "Church Work with the Young." The Rev. George Forsey of St. Paul's Church, Muskegon, considered the moral and spiritual dangers of the young people. Among them he mentioned the elimination of morality and religion from the teaching of the public schools, the secularization of Sunday, the excessive reading of fiction which destroys the taste for other literature, and the prevalence of the money getting spirit.

The Rev. James C. Gairdner of Holland read a paper on "Pastoral Work with the Young," in which he impressed upon his hearers the importance of coming in touch with the boys and girls by means of guilds and social intercourse. A paper written by Mr. C. R. Wilkes of Allegan and read by the Rev. Wm. Lucas, favored the establishment of Christian Endeavor Societies in the Church to encourage Bible study and deepen the spiritual life of its members.

These papers led to discussion and some went so far as to say that the young people of the Church should be safeguarded and trained by the establishment of parochial schools where the Bible and Prayer Book could be studied for five days in the week. Two papers on the "Graded Sunday School" were presented Wednesday morning by the Rev. Dr. Thomas of Ionia and the Rev. R. H. F. Gairdner of Grand Rapids. The former favored the department system with one teacher and a number of assistants in each division. The latter urged the "invisible graded system" keeping the pupils under the same teachers from year to year, but giving them examinations every few months. There was a celebration of the Holy Communion at 10:30 a. m., the Bishop making an address to the clergy.

In the afternoon two interesting papers were read by the Rev. Chas. S. Donahue of Grand Rapids and the Rev. N. Harrison of Charlotte; the first being a short history of the Prayer Book and the second an account of "A Summer Abroad." The address at the children's service was made by the Rev. Mr. Donahue. The Bishop baptized a little child, many children crowding about the font as if witnessing for the first time the adding of a member to the Church in infancy.

Thursday evening an interested congregation gathered and listened to two excellent papers read by two of the high school teachers. The first was written by Miss Bessie J. Snow on "The Industrial School at Muskegon." The second was on "Reading for Young People" and contained many valuable suggestions. The subject of manual training was freely discussed and the hope seemed to be entertained that many schools in Michigan would profit by the example of the Hackley Manual Training School.

The missionary located in Dowagiac, the Rev. H. P. Vicborn, took occasion to thank the clergy for coming to town and encouraging his little band of workers. A conference Thursday morning, at which the Bishop introduced some important matters, closed the sessions of the semi-annual. A dinner was given to the clergy at Hotel Elkerton Wednesday noon. The Superintendent of Schools and several denominational ministers were pres-

ent. A proposition was made by the Bishop that we should all work together to amend the existing License law of Michigan in order to prevent the wholesale Sunday marrying of non-residents, so common during the summer at some of our resorts.

All who attended the semi-annual were pleased with the heartiness of their welcome and trust that the mission of St. Alban's may grow into a thriving parish in the near future.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Mr. Talbot will Remain.

AT THE earnest solicitation of the vestry and people, the Rev. Robert Talbot has reconsidered his resignation of Trinity Church, Kansas City, Mo., and will remain in that city. Mr. Talbot had been called to a parish in the Diocese of Central Pennsylvania, which has a fine church and rectory, an endowment of \$60,000 and his brother is Bishop of the Diocese. The inducements to accept the call were very strong.

"But I am a Western man," said Mr. Talbot to a reporter for the *Star*, "and I could not bear the thought of leaving my life work. Trinity was my first charge and I have been here seventeen years. I was afraid I would not be happy if I made the change."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Death of Rev. F. S. Hyde.

THE REV. FREDERICK S. HYDE, an aged priest of this Diocese, died in Newburgh on the evening of Nov. 17th. Mr. Hyde had been in that city about six weeks and had contracted a severe cold in witnessing a football game at West Point. This afterward developed into pneumonia and ended fatally as stated. He was 66 years of age. The remains were taken to Southport, Conn., for interment, the funeral services being held at Trinity Church of that city.

Mr. Hyde was born in Brooklyn on July 16, 1835. His father, Simeon Hyde, was a wholesale hardware merchant in this city up to 1857. Mr. Hyde entered the employ of E. S. Jaffray, and was with that house for ten years. In 1866 he entered the General Theological Seminary and was graduated in the class of '69. The first charge he had was St. Paul's, Fairfield, Conn., where he remained two years. He next went to Trinity Chapel, New Haven, and in 1875 was called to Lockport, N. Y., where he remained four years. In 1885 he was called to Trinity Church, Rochester, and in 1889 he resigned to devote his energy to the building of a church in another part of that city, which he did, and his work being ended, in 1894 he resigned, and since that time has not been attached to any church. The late Bishop Cox, of Western New York, married his sister. Mr. Hyde in 1870 married Elizabeth W. Bulkeley, daughter of Charles Bulkeley, of Southport, who, with his only child, Frederic Bulkeley Hyde, survives him.

CHINA.

OUR WORK in the Yang-tsze valley still goes on, and not only is the mission at Shanghai active, but we have men still at work in Wuchang, Hankow, and Wuhu. It is reported, however, that matters are yet far from settled.

CANADA.

News of the Dioceses.

Diocese of Montreal.

THE BISHOP has arranged to hold an ordination in Christ Church Cathedral, Montreal, on St. Thomas' Day, Dec. 21st. One of the candidates for priests' orders is the Rev. M. Day Baldwin, son of the Bishop of Huron.

THE MONTREAL members of St. Andrew's Brotherhood have a corporate communion arranged for them in St. George's Church, on Sunday, Dec. 2nd, that being the first Sunday after St. Andrew's Day.

AT THE November monthly meeting of the Montreal branch of the Diocesan Sunday School Association, a strong plea was made for the use of the Inter-diocesan series of lessons, and the advantage of using a uniform scheme was dwelt upon.

IT IS INTENDED to erect a memorial brass in the Church of St. James the Apostle, Montreal, to the memory of Montreal soldiers who have fallen in the South African War.

THE ANNIVERSARY of the dedication festival of the Church of St. John the Evangelist, Montreal, was celebrated by special services on Sunday, Nov. 18th. A very fine musical programme was prepared. The Rev. George W. Dumbell, D.D., rector of Sherbrooke, was the special preacher both morning and evening.

Diocese of Ontario.

BISHOP MILLS is visiting the rural deanery of Prince Edward for the first fortnight of December. He consecrated St. Alban's Church, Adolphustown, Nov. 14th.

THERE WAS a good attendance at the Nov. meeting of the rural deanery of Leeds at Newboro. The Bishop intends making a tour of the deanery in January visiting each parish. The Rev. J. Serson of Gananoque invited the rural deanery to meet there in May next, when the corner stone of the parish house is to be laid.

Mellin's Food

IT is a good thing to use Mellin's Food in conjunction with the breast; it relieves the mother from excessive strain and also leaves her more free to attend her many household and social duties.

It is well for the babe, for Mellin's Food furnishes him with suitable nutritive elements in a digestible form and promotes the healthy growth and development of the infant system. It gives him a diet that is the nearest approach to mother's milk in composition and which is adapted to the infant digestion.

Many mothers take Mellin's Food themselves while nursing, thereby increasing the flow of milk without the bad effects of alcoholic stimulants.

Many mothers give their babies Mellin's Food during the day and nurse the child during the night when necessary. This is a very convenient and satisfactory method. During the day the mother is free to attend to her numerous duties and the child receives proper nourishment at the proper times.

I received sample and books all right, and was much pleased with both. I use the food as a drink myself, as I am nursing twin babies, and was advised to use it by my nurse, as a help to increase the flow of milk. So far it seems to work all right, and I like the taste of it.

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Providence, R. I.

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Diocese of Moosonee.

NEWS of the safe arrival of Bishop Newnham at Moose Fort, has come. He has been away from his headquarters there for sixteen months, visiting the northern part of the Diocese. The Bishop writes that he greatly needs two more ordained men. The Rev. R. Renison has gone to Albany to take up the work there so faithfully done by Archdeacon Vincent, who is now retiring after a service of forty-five years.

Diocese of Toronto.

THE NEW CHURCH at Bradford was to be opened on Advent Sunday. The rector of St. John's Church, Norway, was inducted to the rectory, Nov. 15th by the Rev. Dr. Langtry in the absence of the Bishop. A number of the clergy were present.

IT IS PURPOSED to hold a great meeting of all the Sunday School scholars in the deanery, at Toronto. Whitsun Monday has been thought of as a suitable day.

CANON MACNAB of St. Martin's Church, Toronto, has been offered the rectorship of St. Matthias' Church, Omaha, a position which he filled five years ago and resigned to become Canon Missioner of St. Alban's Cathedral. It is not thought that he will accept the offer.

ST. THOMAS' CHURCH, Shanty Bay, celebrated the sixtieth anniversary of the opening of the church, on All Saints' Day.

Diocese of Niagara.

THE Church of the Good Shepherd, Bowling Green, was re-opened on the 18th. It has been much improved.

Diocese of Fredericton.

THE NEXT MEETING of the Woodstock deanery will be held at Jacksonville, Feb. 2nd. The last meeting was at Centreville, on Nov. 1st.

THE Rev. J. A. Richardson, rector of Trinity Church, St. John, caused a sensation when preaching at evening service, Nov. 18th, by exposing the condition of St. John's common jail, which he said was a disgrace to humanity. He called upon the citizens to wipe out this disgrace and treat the criminal classes on humanitarian lines.

The Magazines

THE *Architectural Record* begins its tenth year with the issue for the present quarter, containing one hundred illustrations and several papers of value to the general reader as well to the architect. Among these is, "The Palace of Fontainebleau," the most interesting building of its kind in the world, with notes by Russell Sturgis. This one study is worth the price of the magazine for a year. The same may be said of "The Tiffany House," the illustrations of which are given without comment. Ernest Flagg contributes a paper on "American Architecture as opposed to Architecture in America," with some admirable designs. "Modern French Architecture," by A. D. F. Hamlin, is the most notable article of this issue, both for scholarly and artistic suggestiveness. *The Architectural Record* is not only one of the best, but it is also one of the cheapest art publications in the world. One dollar a year, quarterly; 14 and 16 Vesey St., New York City.

IN THE December *Review of Reviews* the editor comments on several important questions of the hour, including the new army bill, the problem of reapportionment in the South, the Isthmian Canal, and other matters that will engage the attention of Congress at the approaching session; the results of the census of 1900, with reference to the pro-

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posed admission of new States and representation in Congress; the meaning of the national election; the Cuban Constitutional Convention; the elections in Porto Rico and Hawaii; the Liberal victories in Canada and Newfoundland; the Chinese negotiations, and European politics, both internal and international. Among the contributed features are articles on "The Cuban Republic—Limited," by Walter Wellman; "Governor-elect Odell, of New York," by Dr. Lyman Abbott, and "Marcus Daly, Empire-Builder," by Samuel E. Moffett. There is also an interesting chronology of the career of William McKinley, the eighth President to be re-elected for a second consecutive term.

FROM THE THIRTEEN ARTICLES that make up the December issue of *The Forum*, one may, without invidiousness, choose that by Mr. Henry L. West as likely to attract most attention. Mr. West reviews "The Programme for Congress," and his forecast is luminous and convincing. The Secretary of the Republican National Committee, Hon. Perry S. Heath, enumerates the "Lessons of the Campaign" in a pardonably exultant tone,

IT'S NOT BIRTH,

NOR WEALTH, NOR STATE, BUT 'GIT UP AND GIT' THAT MAKES MAN GREAT."

This is the motto on the letter head of a well-known grocery firm in Watertown, N. Y., Fred B. Bush & Co., and is indicative of the character of the men. Mr. Bush himself had quite an experience with food in relation to health, as he was refused insurance three years ago because the examining physician found he had Bright's disease and could only live a short time at the best.

"My own physician suggested that I make a radical change in diet. About that time my attention was called to Grape-Nuts food, and I began with doctor's permission to use this food. Of course I had been forbidden the use of sugar or starchy food, but my doctor knew that Grape-Nuts was composed of the starch of wheat and barley transformed into grape sugar and in this condition is easily digested.

"To make a long story short, Grape-Nuts has been a constant dish at my table for three years. I have taken no medicine during this time and I am now strong and healthy and capable of doing a hard day's work every day."

So much for pure food, properly selected and perfectly cooked by experts at the factory. There is not a single disease in the category of human ills but what can be helped by the use of pure food of this character, and most of the ordinary diseases can be cured.

and Mr. John Ball Osborne recounts "The Work of the Reciprocity Commission," which should prove interesting reading for the tariff-tinkers. In distant relation to the latter stands an article by Mr. John P. Young, the managing editor of the *San Francisco Chronicle*, entitled "The Economic Basis of Protection." In answer to Mr. Eugene T. Chamberlain, the United States Commissioner of Navigation, is an article entitled, "The Development of British Shipping," by Mr. Benjamin Taylor, an acknowledged authority on British navigation figures. Mr. J. I. Rodriguez, who was the unofficial adviser in Spanish law to the American Peace Commissioners at Paris, asks: "Can there ever be a Cuban Republic?" in an essay which may possibly foreshadow the course of the Administration in regard to Cuba. The "Progress in Penology" is reviewed at length by ex-Congressman S. J. Barrows, who is now the Corresponding Secretary of the New York Prison Association, and the "burning" question of "American Coal for England" is considered by Mr. George C. Lockett, who is heavily engaged in England in that important branch of industry. Some of the remaining titles are "America in the Pacific," by Hon. John Barrett, late U. S. Minister to Siam; "The Chinese System of Banking," by Hon. Charles Denby; "Vacation Schools," by Dr. Helen C. Putnam; "The Education of a Millionaire," by Hon. Truxton Beale; and "The Higher Education of Women in France," by Anna Tolman Smith.

THE CHRISTMAS (December) *Century* is resplendent in an appropriate colored cover designed by Herter; and the frontispiece is one of a group of full-page and minor decorations, richly printed in color and tints, illustrating the great ode "On the Morning of Christ's Nativity," which is reprinted from Masson's edition of Milton's poems. Special attention has been paid to color printing in *The Century* of late years, but it is believed that nothing else that has been done in the magazine quite equals in richness of effect the results that have been attained in this number. Most noteworthy among the other contents is the opening instalment of Augustine Birrell's "Down the Rhine," written in the distinctively humorous style of the author's "Obiter Dicta," and lavishly illustrated by Castaigne. An essay by Charles Dudley Warner on "The Pursuit of Happiness" has a timely interest as probably one of the latest things ever produced by the genial satirist who passed away last month. In the whole range of fiction it would be difficult to find two stories more strikingly contrasted in scene and characters than Miss Bertha Runkle's "Helmet of Navarre" and Hamlin Garland's "Her Mountain Lover," which are running side by side in the same magazine. The current instalment of the story of to-day finds the hero somewhat at sea in London, and longing for Colorado and his cowboy's saddle. Further variety in the department of fiction is to be found in "Broken Wings," a characteristic story, by Henry James, of defeated aspirations; "The Lace Camisole," by L. B. Walford, a tender tale of the English midlands; "A Hired Girl," by Edwin Asa Dix, who makes in this New England story his first appearance since the success of "Deacon Bradbury"; "Ghosts Who Became Famous," a Christmas fantasy by Carolyn Wells; and "While the Automobile Ran Down," a mirth-provoking Christmas extravaganza, by Charles Battell Loomis, author of "The Four-Masted Catboat."

Of graver interest are "The Struggle on the Peking Wall," by W. N. Pethick, private secretary to Li Hung Chang, describing a critical moment in the fortunes of the besieged legation; "With the Peking Relief Column," by an American war correspondent, Frederick Palmer; "Significant Knowledge of the Bible," offsetting President Thwing's

recent paper on undergraduates' unfamiliarity with Biblical incidents; "Paths of Hope for the Negro," by Jerome Dowd; and "What More Than Wages?" a study of recent efforts by employers to admit their "hands" to a share in the profits of their business. One of the most significant contributions in this number will be Paul Dunbar's poem "The Haunted Oak," a ballad of lynching, inspired by recent experiences of members of the poet's race. Sir Walter Besant's "East London Types" includes, this month, the "submerged" Englishman of gentle birth. Queen Catharine of Aragon appears in Cole's engraving from Leslie's portrait, and the magazine as a whole is richly illustrated. Poems grave and gay and timely editorials round out perhaps the most beautiful number of *The Century* ever published.

THE POWER of the Prayer Book and its influences under most distressing conditions was exemplified in Minneapolis early last Sunday morning. In a fashionable hotel a number of young men were gathered together playing billiards. All were more or less intoxicated. A millionaire's son and a newspaper reporter quareled, resulting in the stabbing to death of the former. One of the young men, not implicated in the row, seeing the victim in the throes of death, raised him up gently and began reciting the commendatory prayer from the Prayer Book. The effect was magical. Confusion gave way for complete silence, and even the supposed murderer, although in a maudlin condition, bent the knee in prayer.

MARCH TO THE MUSIC!

THIS STORY, from an exchange, has an admirable point to it, and like all good illustrations, is better than a long sermon:

Col. Page who commanded a Pennsylvania regiment in the Civil war, used to tell laughingly his first experience in marching the raw men who had enlisted for the War of the Rebellion. He was given command of a company, and after some preparatory drill, led them down a street in Philadelphia. They marched as well as could be expected for several blocks, when suddenly from the ranks rang out a loud "halt!"

The men wavered and then came to a full stop.

"Who gave that order?" thundered the enraged captain.

"Potts, sir, Potts!" a dozen voices called, and every eye turned on Potts, a stout German, a butcher by trade.

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"What did you mean, sir, by giving that order?" demanded the captain.

"Well, sir, I've been trying for two blocks to get this company to keep step with me, and they wouldn't do it. So I stopped them to begin all over again."

Are there any Mr. Potts in our parish, I wonder, or Mrs. Potts? Men and women who want the whole congregation to keep step with *them*, and because they won't are willing to halt every good work, and bring confusion and disaster upon the parish? Keep in step, brethren and sisters. March to the music, and keep moving!—*Church News*.

ROMANIZERS IN THE ENGLISH CHURCH.

THE BISHOP of GOULBOURN (Australia), in his opening address at the Synod lately, spoke as follows: He had had some forty years' experience of the various types of Churchmen, and he regarded it as simply ludicrous that any well-informed man who was not blinded by prejudice should really believe that the Catholic side in the Church of England had any "secret" desire to make the Church Roman. The "Oxford movement,"

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as it was called, may have made its mistakes and had its failures, and may still have its excrescences; but a movement which the over-ruling providence of God has made use of to change the face of the Church of England, that had changed apathy into earnestness, deadness into life, was at least worthy of men's respect, and should be secure from their suspicious reviling, whatever individual opinions might be as to the methods adopted by some few of its supporters. He should regard himself as faithless to the Church's Divine Head if he failed to recognize the quickening power of the Holy Ghost, working in it and through it, as truly as in any of the spiritual revivals that had preceded it.

ELECTIONS serve as revelations of men—of the kind of manhood they possess. Men are sifted to the bottom of their hearts. The fundamental character—its purposes, dispositions, soundness or weakness, sincerity or insincerity, bravery or cowardice—is manifested. The inner spirit comes to light. He who simply drifts along to election-day, and comes to the polls content to vote, without re-examination of his position under the new conditions, is a traitor to his best self and his country's highest interests. And men must not shirk their duty of voting. Not the habitue of the saloon, not the raw and ignorant immigrant, not the unschooled or the "tenement population," or even the vicious or criminal hordes, make a more "dangerous class" than those intelligent and "very respectable" citizens, living in fine houses on aristocratic avenues, who never take the trouble to cast a ballot, and let most important elections go by default. Every highest interest is imperiled, and frequently betrayed, by their indifference and inaction. The poor clod of humanity, who is steered to the polling-place by some ward-heeler, but who somehow dimly feels that he is doing a citizen's duty, is more worthy of admiration than they.

At Moscow there is a clock, made for the Empress of Russia in 1724, upon the reverse of which is a representation of the Holy Sepulchre. At a certain hour of the day an angel appears, rolls away the stone, an image of the Saviour steps out, and a music box plays the Easter hymns of the Russian Church.

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