

# The Living Church

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## "Behold, Thy King Cometh"

BY MARGARET DOORIS

Listen to the joyful message which the faithful heralds bear,  
 Christ is coming! Christ is coming! haste a welcome to prepare.  
 From the choicest of your treasures take an offering of the best,  
 And with hearts of glad rejoicing make thee ready for thy guest.  
 Bring the cedar and the holly, bring the odorous mountain pine,  
 Deftly into wreaths and garlands all their shining boughs en-  
 twine,  
 Deck therewith the holy temple where the King will meet  
 his own.  
 And the fragrance with the worship will be incense round His  
 throne.  
 Christ is coming! Christ is coming! pass the tidings on and on,  
 Wake the souls that sleep in darkness, tell them of the glorious  
 dawn,  
 Sing aloud in grand hosannas; all the joy bells swing and ring!  
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 Priest and King."

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# The Living Church

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

## News and Notes

AS reported in our columns last week, the Rev. Walter R. Gardiner, D.D., has resigned the presidency of Nashotah House, on account of temporary ill health. This will be regretted by his numerous friends, clergy and laity, in the West. His zeal, good judgment, singleness of purpose, and the reality of his missionary spirit have endeared him to the students. It is hoped these admirable qualities will later find some wider field of usefulness in the Church.

THE message of President Cleveland on the Turkish situation regrets that it has not been mitigated. He is able to announce that no American citizen has thus far been wounded or killed, but warns those who remain in a country where such "outbreaks of blind fury, leading on to murder and pillage," are constantly liable to occur, that they must not expect impossibilities in the way of protection from this distance. He states that the Turkish government has not yet allowed the validity of the claims against it for the destruction of missionary property. He also draws attention, with some emphasis, to the fact that the Sultan has not yet seen fit to issue a formal *exequatur* to our Consul at Erzeroum. He also speaks of the condition of things in Turkey as an offence to Christendom, and as a matter which mars the humane and enlightened civilization of the present age. But who could have supposed that the grand Turk cared to be anything else than an offence to Christendom? That is what he exists for.

AMONG various plans proposed for honoring the memory of the late Archbishop, is one for a Benson tower to Truro cathedral. The cathedral was originated by Dr. Benson while he was Bishop of Truro, and it was a matter in which he took intense personal interest. The building, however, remains incomplete, about \$200,000 being required to finish it. The design is cruciform, but at present only the choir and the two transepts exist, so that the exterior appearance of the pile is far from attractive. The interior is described as very beautiful. The great central tower and the nave have to be added, and they would undoubtedly constitute a suitable memorial to the great Archbishop.

THE American jury system has been the subject of much criticism, and it is therefore interesting to find there is prospect of the adoption of a remedy for some of its defects and abuses. A law now in practical operation in New York State will have, it is hoped, this beneficial effect. This law provides for a special jury commissioner appointed by a majority of the Appellate Division of the Supreme Court of the State, and it is his duty to make a careful selection of a panel of not less than 3,000 men particularly qualified by intelligence and judgment to render verdicts in important criminal cases. In any criminal trial, the

prosecution or the defense may demand a jury selected from the special panel, and the Appellate Division of the Supreme Court may grant such a demand if the importance or intricacy of the case demands it. It is believed that by this means the objectionable process of selection of jurymen for criminal cases will be abandoned, and a decided reform in trial by jury will ensue.

THE American Bible Society has decided to place its large and unique collection of editions and translations of the Bible in all languages, in the new consolidated library, to be composed of the Astor, Lenox, and Tilden foundations. This will give the Lenox Library, where the Bibles will be temporarily stored, the most complete collection of Bibles in the world, outside of the British Museum. New shelves will have to be constructed in the library building for the reception of the Bibles, and until then, the collection will not be opened for public reference.

IT is no doubt very difficult to arrive at the exact truth about the details of the Cuban war. Nearly everything asserted by one side is denied by the other. If it should prove to be true that the Cuban general, Maceo, was killed by an act of treachery while under a flag of truce, it would be a very serious matter; but we are reluctant to believe that Spanish officers could so far depart from the usages of civilized warfare. Only less barbarous is the treatment said to have been inflicted upon the bodies of the slain. This, unfortunately, seems well attested, since it was given out by those who might have had most interest in concealing it. But they seem to have been quite unconscious of the effect it was certain to produce upon the minds of civilized people. To drag the body of your slain enemy at the tail of a horse, is worthy of the Turk or the North American Indian, but not of the soldiers of Christian Spain. Nothing has happened in the whole deplorable course of affairs, so calculated to excite hostile feeling against Spain on the part of people who have hitherto been inclined to make every possible allowance. One cannot imagine American officers during our own Civil War inflicting such indignities upon the bodies of leaders on the other side. Think of General Grant, for instance, ordering Stonewall Jackson, or General Albert Johnson, to be dragged at a horse's tail, or reporting such a performance in his despatches with satisfaction!

A MEETING was recently held at the Mansion House, London, under the presidency of the Bishop of Stepney, in support of the Police-Court Mission. The report which was submitted showed that, besides much other work, some hundreds of men, women, boys, and girls, after their appearance in the police-courts, had been placed in situations, while over ten thousand persons had been materially assisted. In 1895, 1,405 pledges were taken (presumably of total abstinence); 958 special cases handed

over by magistrates to missionaries; 609 girls and women rescued from degradation; and 10,699 materially helped. The cost of maintaining this work is estimated at \$25,000.

THE United States and England have taken the lead among nations in devising methods of settling international disputes in a civilized and Christian manner, instead of resorting to warfare. Hitherto recourse has been had to arbitration in special instances as they arose, beginning with the celebrated Alabama case. In this way the system has been tested and there has been a growing sentiment in its favor. The treaty which now awaits the ratification of Congress, represents a great step in advance, providing, as it does, for a continuous tribunal of arbitration for the term of five years. All cases now pending, or which shall arise within that period, except those already provided for, are to be submitted to this court. Not only is this project worthy of praise from the standpoint of religion and humanity, but it would seem to be decidedly in the interests of business relations between the people of the two nations. When a matter of dispute arises, since there is no fear of war, and consequently no cause of panic, commercial interests are not likely to be materially affected. This latter consideration ought to be conclusive even with those who are not influenced by higher considerations. We suppose there can be little doubt of the ratification of this treaty by Congress.

WITHIN the last month horseless vehicles have appeared on the streets of London. There was a race between London and Brighton—a distance of fifty-two miles—in which the American Duryea motor was the first to reach the goal. Fifteen factories have been established in England, with an investment of over \$13,000,000. Electric cabs and omnibuses are ready for the road. Speed is limited to twelve miles an hour for the lightest cars, and five miles for two-ton motors. In New York City horseless wagons will shortly be used in the new system of postal collecting wagons.

THE report that the understanding between England, France, and Russia has been brought to a definite shape with reference to the method to be pursued in dealing with the Turk, has been received with satisfaction in all quarters. If, as may be hoped, these great nations do but hold together long enough to make their scheme effective, a load will be lifted from the conscience of the Christian world. It is an intolerable thought that for so long a time the most powerful nations of Christendom should have looked on helplessly while the greatest Christian persecution known for ages was being carried on before their eyes, and the influence which has restrained them, the wretched fear that they would be led to fly at each other's throats, was hardly more creditable to the enlightened nineteenth century. The scheme, as outlined in foreign despatches, embraces the dismantling of the forts along the Dardanelles, and the estab-

ment of a system of joint control. It is hoped that this much at least is true, and that the unspeakable tyrant who holds his barbarous court in the ancient capital of the Christian East, will at last be reduced to impotence.



### The Baldwin Lectures at Ann Arbor

The Bishop of Vermont delivered the lectures on the Baldwin foundation, before the Hobart Guild of the University of Michigan, at Ann Arbor, this year. The general title of the course is, "Christ's Temptation and Ours."

The first lecture was delivered Sunday evening, Nov. 22nd, in St. Andrew's church. In substance it was as follows:

"The subject of Christ's temptation and ours at once presents us with two problems; namely: Why should man be subject to temptation? and How could Christ be subject to temptation? To the first the answer is that temptation is necessary for moral development, that there is a difference between mechanical and moral services, that all moral beings should pass through probation. God will not force the will of any. As to the second problem, the temptation of our Lord Jesus Christ is a part of the mystery of the Incarnation, in treating which, both truths are to be guarded with equal jealousy, the absolute Godhead and the perfect manhood. Two points are to be noted: First, that the whole of man's nature was assumed; and secondly, that this was necessarily subject to all the laws which govern human nature, and therefore to the law of development and growth. This is true not only of physical, but also of mental and moral, development. This is reconciled with Christ's sinlessness by the fact that His life was lived in the power of the anointing Spirit. There is to be drawn from this a twofold lesson of encouragement. Temptation does not necessarily spring from sin in the person tempted, and need not lead to sin. The temptation derives its efficacy from the fact that Christ, as the representative man, the second Adam, reverses man's defeat."

The second lecture, on "The temptation and the personality of the tempter," was delivered Tuesday, Nov. 24th. Its substance was as follows: "The story of the temptation is a piece of autobiography, holding, in this regard, an altogether unique place in the Gospel record. In passing, the position of the temptation is to be noted. It came immediately after the deep spiritual experience of the Baptism, and before the entrance on His public work. Whatever the parabolic character of the story, or its dramatic setting, the personal character must be maintained. Difficulties felt about this, as about so many other doctrines of Christianity (*e. g.*, the Trinity, the Atonement, and future punishment), are largely due to popular perversions of the truth. Men revolt from a materialized representation of the devil. In refutation of the idea that 'Satan' is to be regarded as a personification of evil influences, it is suggested, first that this be tested by the substitution of the word 'sin' or 'evil influences' for the name of Satan, in the passages where it occurs; secondly, that moral influences are ultimately to be traced back to personal action.

"With regard to the Scriptural authority for this doctrine, it is to be noted that it is much more plainly taught in the New Testament than in the Old, and that it is taught most clearly of all in the Gospels, and from the lips of our Lord. The doctrine of the personality of Satan harmonizes with what experience teaches. Evidences of the tempter's work are seen in the sudden injection of evil thoughts, the invention of evil in a heart fenced against its entrance, the propagation of evil, the chains of ignorance and superstition, the dextrous manipulation and adjustment of temptation.

"There are, in this subject, two lessons for encouragement. First, there is evil that is not of us, not of our nature, therefore it can be eradicated. Secondly, we can conquer after our Lord's example, and with the aid of His Spirit.

'Greater is He that is with us than he that is against us.'"

The third of the Baldwin Lectures was delivered at St. Andrew's church, Sunday, Nov. 29th, on the subject "The temptation through the body." In opening the lecture Bishop Hall spoke of the comfort to be derived from the assurance that our Lord was "in all points tempted like as we are." "The three temptations in which our Lord summed up His inner conflicts cover the whole ground of human temptation, as indicated in the three classes of sins which we renounce in the baptismal vow. And first of all He describes a temptation which came through the body. He was true man, with a body subject to hunger, and the suggestion came to him at once to gratify appetite and prove His Divine Sonship. The temptation was complex, appealing at once to the desire of the flesh and to the pride of life. So are our temptations complex, though one element may be especially prominent. The desire for sensual indulgence, for example, is generally combined with a desire to break bounds and know evil from personal contact. So, with gambling, desire of gain is combined with desire for excitement. Unbelief, likewise, arises from an impatience of restraint, together with a desire to be thought intellectual and of removing at the same time a hindrance to doing what one pleases. Nevertheless, the body is for us one great source of temptation. That the body is an integral part of our nature is important to remember in these days of a false spiritualism. And since this is so, it must be trained. One great part of our work in this time of probation is to regain the true harmony of our complex nature.

"It must be noted that in our Lord's case the appeal was always to a perfectly innocent craving. In the perfect man the innocent, instinctive desires would not only have their place, but would be more sensitive, exquisite, and refined, than in our coarser, blunted natures; and the temptations would be all the more dangerous because they were not to things wrong in themselves, but merely wrong at the time. The difference between our Lord's temptation and ours in no way interferes with His perfect sympathy; the general principle is the same.

"The commandment 'Man shall not live by bread alone' applies not only to the famine of the body, but also to the hunger of the soul, which we may be tempted to relieve in forbidden ways. Man has a higher life, and it may be necessary to sacrifice for it pleasures that in themselves are innocent; *e. g.*, marriage, perhaps, must be given up for duty or some higher call. It was no new commandment which our Lord gave. It is the expression of a principle of human nature, which He acted out. We recognize the same law when a man dies rather than desert his post of duty. Exactly the same thing is demanded in the spiritual life. So Christ, answering as man on behalf of man, fell back on the principle enunciated in Deuteronomy, the principle which summed up the experience of the wilderness of the wandering, of Christ's wilderness, and of every wilderness."

The fourth lecture, delivered Tuesday, Dec. 1st, on the subject "The temptation to presumption," was in substance as follows:

"A striking point in the second temptation is the sudden change of tactics on the part of the tempter. Foiled in his attempt to awaken distrust, he at once tries the opposite extreme, presumption: You say you trust in God. Show your trust by casting yourself down, relying on angelic guardianship. Whence did the force of this temptation come? Not from any desire of vain display, but from the opportunity it offered our Lord, by casting Himself unharmed into the midst of the worshipers, to compel their belief by this sign from heaven. The demand for such a sign was continually repeated during His lifetime, and was always refused and condemned. 'An evil and adulterous generation seeketh after a sign,' He said, because the request showed in the Jews a heart alienated from God, unfaithful to the earlier covenant and to the revelation which every man has received. Christ does not ask us to believe

without evidence. On the contrary, he requires the homage of all our faculties, intellect as well as heart. The Jews had the evidence of the life, words, and works of our Lord, and of the prophecies. But to weigh evidence there must be moral preparedness. Faith is not merely intellectual, but requires the surrender of the whole being. It is a moral act, and therefore moral conditions are laid down—purity of heart, readiness to obey, likeness to God, and faithfulness to truth already possessed. It was this truth of the moral character of faith that our Lord persistently refused to disregard.

"In the temptation to presumption as it comes to us, the adroitness of Satan is seen in his subtle change in the point of attack, in his perverting our very virtues, striving to change trust to presumption, in wresting Scripture. The omission of the latter part of the quotation, 'He shall keep thee in all thy ways,' is a perversion; God promises to keep us in all the ways He gives us to walk in, not on all the precipices to which our own presumption hurries us. Some of the ways in which we are tempted to cast ourselves down are the following: (1) The temptation to laxity on the part of those who have made some progress in the Christian life; (2) the temptation which young people have, to run into temptation, risking faith and innocence for the sake of a supposed gain in experience; (3) the temptation to neglect the means of grace which God has given us, and expect God to save us in the way we think fitting; (4) the temptation to rush unbidden into work for which we are not fitted; (5) the temptation to postpone repentance, expecting God to bring things out all right at the last. In conclusion, it is to be noted that this temptation is to be met by reversing the argument of the tempter, 'If Thou be the Son of God'—'Because I am God's Son I will not presume upon His love.'"

### Canada

Archbishop Lewis and Mrs. Lewis sailed from New York, Dec. 3rd, to spend the winter in the Holy Land.

There was a long discussion on the division of the diocese of Toronto at the conference of the archdeaconry of Peterborough, Nov. 17 and 18, with the result that a resolution was passed declaring that in the opinion of the conference a new diocese should be formed. A committee was appointed to confer with the clergy of the diocese of Ontario with respect to the proposed division. A new building in the town of Port Hope was offered by a gentleman to the conference as a home or hospital for Churchmen in the archdeaconry of Peterborough. Dr. Sullivan preached to the members of St. Andrew's Brotherhood, in Holy Trinity church, Toronto, on the 29th. A special service was held in St. Stephen's church, the same day, to commemorate the 38th anniversary of the church. An interesting meeting of the Trinity College Missionary and Theological Society was held in the convocation hall on the 23rd. The Rev. Mr. Gemmill who has been at work in Japan for some years, and who is returning to join the University Mission there, gave an address describing the work, and mentioning the names of other graduates of Trinity who are now missionaries in Japan. The Board of Degrees in Divinity for the Church in Canada, met on the 26th in the library of St. Alban's cathedral, Toronto, the Bishop of that diocese presiding. The Sunday School Association met on the 19th, in the schoolroom of St. Phillips' church. The re-opening services of the church at Mono Mills were held on the 15th. The expense incurred for the improvements has been all met. Bishop Sweatman preached the sermon on the occasion of the induction of Bishop Sullivan as rector of St. James' cathedral, Toronto, on the 8th, and mentioned in the course of his remarks that during the 95 years of the church's existence there had only been four rectors, two of whom held the charge for 35 years. The cathedral was much altered during the incumbency of the last rector, Canon Dumoulin. The galleries were removed, and stone pillars put in place of the wooden ones. The church of the Epiphany,

Toronto, celebrated the 10th anniversary of the building, on the 15th.

At the conference of Church workers connected with St. Thomas' church, St. Catherines, on the 9th ult., many interesting points were brought out. All the organizations seem in a very healthy state. The Earnest Workers have succeeded in placing the rose window and pulpit in the church, as well as helping in the choir stall fund. The Boys' Brigade is flourishing, the Governor General's silver medal being won by one of the boys this year. Bishop Dumoulin held his first Confirmation at Grace church, Milton, diocese of Niagara, lately.

Bishop Hamilton was present at the deanery conference at Iroquois, diocese of Ottawa, on the 24th and 25th. He paid his first visit to the Cornwall local parishes the same week, and held Confirmation in the church of the Good Shepherd and Trinity memorial church. St. Barnabas' church vestry, Ottawa, have decided to buy a pipe-organ, and put the Auer light into the church.

The Bishop and chaplain of St. Alban's cathedral, Toronto, have granted the Rev. A. W. Macnab, the canon missionary, a year's leave of absence, which he will spend in England, partly in S. P. G. deputation work, and partly on behalf of the cathedral. The Canon has been very successful in his work throughout the diocese, and in stirring up the interest of Church people in the cathedral scheme.

The new All Saints' church at Duck Lake, diocese of Calgary, was consecrated Nov. 1st by the Bishop of Saskatchewan and Calgary. The total cost of the building was \$1,500, all of which has been paid.

A meeting of the chapter of the rural deanery of Portage La Prairie, diocese of Rupert's Land, was held Nov. 18th and 19th. A number of the clergy were present, and interesting discussions took place on the papers read. The next meeting of the chapter takes place in May, 1897. There is good reason to hope a church will be built at Marquette before long; \$400 has been promised, and a site has been obtained. The Oak Lake mission to the Sioux is in a flourishing condition. The farm work done by the Indians in particular shows a great advance, over 20,000 bushels of grain having been raised this year, against 7,000 last year.

The Bishop of Montreal preached at the anniversary service at the church of the Advent, Montreal, on the 29th. The musical part of the service was very well rendered. The first of a series of missionary lectures, to be held through the winter, was given at the Synod hall, Montreal, on the 20th. Prof. Carus Wilson gives the next, Dec. 18th, on Uganda. At a special meeting of the vestry of St. George's church, Montreal, on Dec. 2nd, notice was given of the very handsome gift of a new organ, to be presented to the church by Mr. James Crathern, in memory of his wife and children, and which he hopes to have placed in position by May 1st next. The instrument is to be as perfect in every detail as possible, and to have all the newest improvements. It will cost about \$10,000. Mr. Crathern proposed that the old organ be sold for \$2,000, and the proceeds applied to the reduction of the tower debt. St. George's church has been the recipient of many generous gifts during the last few years.

#### New York City

The Training School for Nurses connected with St. Luke's Hospital, has now 48 pupil nurses on the roll, nine probationers, and 23 accepted candidates.

The annual corporate Communion of the members of the New York Church Club took place at Trinity chapel, at early Celebration, on the morning of the 2nd Sunday in Advent.

At the ninth annual dinner of the New York Alumni Association of Union College, at the Hotel Savoy, Dec. 10th, an address was made by Bishop Potter, whose father and brother were former presidents of the college.

The directors of the Alumni Association of Columbia University, just appointed, are

Messrs. Isaac M. E. Selighan, class of '76; Wm T. Lawson, '82; Wm. A. Mukleman, '86; Gustavus T. Kerby, '95; Geo. H. Taylor, '81; and F. Livingston Pell, '95.

At Trinity church the parish school has had during the present term, an unusually large accession of new members. The vicar, the Rev. Dr. J. Nevett Steele, gives a systematic course of religious instruction in Church doctrine, history, and ethics, subject to examination.

Bishop Potter administered Confirmation at St. Clement's church on the afternoon of the 3rd Sunday in Advent, and in the evening made a visitation of the chapel of the Holy Comforter, connected with the mission work for seamen, of the port of New York.

At the church of the Epiphany, the Rev. Joseph Hutcheson, rector, a special musical service was held on the evening of the 3rd Sunday in Advent. The music was finely rendered by the combined choirs of the parish and St. Bartholomew's church.

The City Mission Society held receptions at St. Barnabas' House and God's Providence Mission. An omnibus ran all the afternoon between the two places, to carry visiting friends from one to the other. The invitations were widely issued by the superintendent and the advisory board.

At the church of the Holy Trinity, the Rev. Dr. C. DeWitt Bridgeman, rector, a missionary meeting was held on Thursday, Dec. 3rd, at which an address was made by Mrs. White, formerly connected with St. Margaret's Home in Japan, now vice-president of the Woman's Auxiliary of the diocese of New Jersey.

The latest news from the sick room of the rector of the church of the Transfiguration, the Rev. Dr. Geo. H. Houghton, is that he is much improved, and on the road to recovery. A wide sympathy has been shown by people of all religious names in the critical suffering of this priest of devoted life.

The New York Churchmen's Association held its fortnightly luncheon at Clark's, on Monday, Dec. 7th. About 50 of the members were present, and listened to a paper by the Rev. Jacob S. Shipman, D.D., D. C. L., on "The seeming and the real in creation." Dr. Shipman treated of the relation of the material to the spiritual world. Short addresses were made by the Rev. Drs. Dunnell, Gallaudet, and others.

A prominent physician and Churchman, Dr. James B. Gilbert, died Wednesday, Dec. 9th. He was a graduate of the Medical Department of the University of the City of New York, and was for a time connected with hospitals in Vienna, Austria. The burial service was held at the church of the Incarnation, and was conducted by the Rev. Dr. Charles DeW. Bridgeman.

President Seth Low, LL.D., has turned over the money paid him for his services as Rapid Transit Commissioner, to the New York Kindergarten Association, to be used as the officers think fit in promoting education for the children of the poor—the association being one largely drawing the interests of Churchmen of this city. It is understood that the amount thus paid over was about \$5,000.

It is announced that J. Pierpont Morgan has completed negotiations for the purchase of Iona Island, in the Hudson river, opposite Peekskill, with intention of erecting there large buildings for the use of poor families of this city, who are unable to have an outing in summer at their own expense. The buildings will be placed at their disposal under well-defined regulations. The island will also probably be used for day excursions from the city.

At the annual dinner of the St. Nicholas Society, which is one of the great functions of New York, in commemoration of the historic past, there were present, the Very Rev. Dean Hoffman, of the General Theological Seminary; the Ven. Archdeacon Tiffany, D.D., and the Rev. Drs. Parks and Van DeWater. The Rev. Dr. David H. Greer, who was to have responded to the toast, "St. Nicholas, Bishop of Myra," be-

ing unavoidably absent, his place was taken by Mr. Frederick J. DePeyster, a member of Trinity parish, and Governor-general of the Society of Colonial Wars in the United States.

The December meeting of the New York local council of the Brotherhood of St. Andrew was held at the church of the Heavenly Rest, on Friday, Dec. 11th. At the afternoon session in the parish house, an address was made by Mr. Jean Wilson Wood, on "How we sent the Brotherhood idea to China and Japan." The evening theme was, "Worship and work," with an address by the Rev. Wm. M. Grosvenor, of the church of the Incarnation.

At the corporate Communion of the New York local assembly of the Brotherhood of St. Andrew, held at Calvary church, Bishop Potter celebrated the sacrament, assisted by the rector, the Rev. Dr. J. Lewis Parks, and his curate, the Rev. Walter Hughson. The Bishop delivered an address at this church. Spohr's oratorio of "The Last Judgment" was rendered under the direction of Mr. Clement R. Gale, on the evening of Dec. 15th.

A service in behalf of Sunday schools in Harlem and vicinity, was held on the evening of Dec. 7th, at the church of the Holy Trinity. The Bishop presided and made an address on "Methods of Sunday school teaching." Addresses were also made by the Rev. Drs. Stoddard, Walpole, and others. The service was followed by a reception for Sunday school teachers, in the parish house.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the 50th anniversary of the consecration of the church was celebrated on the 3rd Sunday in Advent. Notable features in the history of this remarkable parish were commemorated. Under the leadership of Dr. Muhlenburg and his successors, the parish has an honorable relation to the introduction of Sisterhood life, the weekly Eucharist, and other elements of ecclesiastical advance, and to the great philanthropies for which Dr. Muhlenburg's name has become famous.

At St. George's church, the first meeting of the district visitors for the year was held at the Memorial house Dec. 14th. These district visitors have a work beyond the parish lines. They endeavor to make themselves the friends of the persons visited. They are required to keep informed as to tenement house regulations, street cleaning ordinances, and public school laws, and to observe whether they are obeyed, noting any violations, and reporting such to the proper authorities. They give such aid, financial or other, as circumstances demand, co-operating in this with the clergy and deaconesses, and with the various parochial organizations.

The headmaster of Trinity chapel school, Dr. J. Howard Mahony, has recently completed a term of 25 years of faithful service. Dr. Mahony was for some time headmaster of Cork Cathedral School, Ireland, and later was appointed through the influence of Dr. Magee, Archbishop of York, to a professorship in Westminster School, London. Thence he came to Trinity chapel school, where during his term of service he has cared for nearly 2,000 boys, many of whom have become clergymen, or risen to other professions, or positions of trust. Meanwhile, he has himself been honored with the doctorate of philosophy by New York University. Many "old boys" hold him in especially kindly regard.

The late district attorney of this city, Mr. John R. Fellows, died Monday, Dec. 7th, after a painful illness. The burial service was held at the church of the Intercession, of which he was a vestryman. The pall bearers included several judges of New York courts, two ex-mayors of the city, ex-secretary of the navy, Wm. C. Whitney, and Commodore Elbridge T. Gerry. The service was conducted by the rector, the Rev. Henry Dixon Jones. The interment was in Trinity cemetery. On the 3rd Sunday in Advent, a memorial service was held in the church, at which the rector delivered an eulogy on the late district attorney.

The vestry of St. Bartholomew's church met on Tuesday, Dec. 8th, in the parish house, for the purpose of formally accepting the bequest of \$250,000 left by Mrs. Wm. H. Vanderbilt, and discussing plans for the investment of the money. As the parish house, with its schools and classes, its local office, employment bureau, clinic and rescue mission, require an outlay of about \$30,000 a year for expenses, the endowment will be applied first in that direction. The present income at 4 per cent. will be about \$10,000, or one third of the amount needed for the parish house work.

At the annual meeting of the American Church Missionary Society, auxiliary to the Board of Missions, already referred to in these columns, the following officers were elected: president, Gen. Wagner Swayne; 8 vice-presidents; treasurer, Mr. Andrew C. Zabriskie; general secretary, the Rev. J. Thompson Cole. The society has gained during the past year, in receipts, the treasury showing more than \$18,000, as against \$12,000 for the year previous. With the income from endowments, the total amount on the books for the year is \$27,148.53. The expenses were \$24,754.20. The society received the gift of a MS. translation of the Book of Common Prayer in the Portuguese language, and contemplates publishing it when funds permit.

At the pro-cathedral in Stanton st., Dec. 7th was celebrated as Benefactor's Day, under appointment of Bishop Potter. In the afternoon there was a short service, at which the Bishop delivered an address, at the conclusion of which there was an exhibition in the rooms below the chapel, of the various features of the work now being carried on in this busy centre. The Bishop held a reception. The church building, the community house, and the day nursery were thrown open to visitors. Under the care of the new priest in charge, the Rev. H. R. Hulse, an attractive series of meetings has been arranged for mothers. On Dec. 2nd, Dr. Vinton gave in this connection, a talk on "Food, and how to prepare it." On the evening of Dec. 9th, members of the gymnasium gave an exhibition. During the present season of Advent a new financial system of envelopes has been put in operation.

### Philadelphia

The handsome sum of \$3,000 was realized from the "Mischianza" recently held in aid of St. Mary's (colored) mission, of St. Mark's church.

At the annual meeting of the Church Club, held at their rooms in the Church House, on Monday evening, 7th inst., Mr. Geo. C. Thomas was elected president.

The offertory on Thanksgiving Day, at Trinity church, Oxford, the Rev. L. P. Bissell, rector, for the benefit of the Episcopal Hospital, amounted to upwards of \$600.

At the annual session of the State council of the Boys' Brigade, held at Reading, Pa., on the 11th inst., the Rev. L. N. Caley was elected president. There are 137 companies in the State, comprising about 4,000 boys.

There was a requiem celebration of the Holy Communion at St. Clement's church, on Saturday, 12th inst., at 7 A. M., for the Rev. Stewart Stone, late vicar of the memorial church of the Holy Comforter, who fell asleep in the Lord, Dec. 12, 1895.

There was a special service, under the auspices of the Brotherhood of St. Andrew, on Sunday evening, 6th inst., at the church of the Nativity, the Rev. L. N. Caley, rector. An interesting discourse was delivered by the Rev. Dr. E. Walpole Warren, of New York City, his subject being, "The study of the inspired Book."

The funeral of Hans Anderson, superintendent of the Church Home for Seamen, took place on the afternoon of the 9th inst. The Burial Office was said at the mission church of the Redeemer by the Rev. Francis M. Burch, priest in charge. Six seamen from the home acted as pall bearers. The interment was in the Ebenezer vaults. Mr. Anderson, who was 42 years of age, was well known among seamen. About

two years ago he entered upon the duties of superintendent of the Home, where he continued until his death, on the 4th inst.

At the church of the Saviour, the 19th choir festival was observed on Sunday evening, 6th inst. The music was elaborate and carefully rendered. The popularity of these services increases each succeeding month. The Rev. Julius G. Bierck, the efficient choirmaster of the church, presided at the organ. Woodward's anthem, "Rejoice greatly," was beautifully rendered. The *Magnificat* and *Nunc Dimittis* were by Roberts in F. The sermon was preached by the Rev. Robert Ellis Jones, of New York City.

The first annual day of devotion and conference for the women of St. Matthew's parish, was opened on Wednesday morning, 9th inst., with a celebration of the Holy Communion and an address by the rector, the Rev. R. W. Forsyth. In the afternoon the conference was held in the parish building, Mrs. Mary E. Mumford presiding. Papers were read by Mesdames Thomas Neilson, D. M. Lowrey, Chipman, and Miss Mary W. Schott. In the evening a sermon was preached by the Rev. H. C. Swentzel, of Brooklyn, N. Y.

A ten days' Mission, to begin on Sunday, Jan. 31, 1897, is announced to be held at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, to be conducted by the Rev. Arthur Cocks, vicar of St. Bartholomew's church, Brighton, which is the largest church in England, not including the cathedrals. There will be several services each day, the principal one being at 8 P. M. On Sunday afternoons there are to be services for men and women. This will be the largest Mission held in this city within the past 18 years.

At the evangelistic service at old St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, on Sunday evening, 13th inst., the regular choir of the church was aided by the St. Andrew's choral society, the musical programme being an unusually brilliant one. Fairlamb's *Magnificat* in F, Barnby's *Nunc Dimittis* in Eb; solo and chorus *Inflammatus* from Rossini's *Stabat Mater*; and the "Crusaders" by Pinsuti, were all finely rendered. The sermon was preached by the Rev. E. K. Tullidge, formerly assistant, but now rector of old St. Paul's, 3rd st.

When the church of the Crucifixion was first established, it was located near the corner of 8th and Bainbridge sts. in the slums, the major portion of the population being a low grade of negroes and whites. The site is now occupied by a fine parish house, which adjoins at right angles the present church. Within a few years past the colored population has almost entirely disappeared, and their former habitations now shelter a promiscuous horde of Italians, Russians, and Polish Jews. There is a proposition being entertained to remove the church to another locality, and a preliminary meeting, with that object in view, was held at the Church House on Friday afternoon, 11th inst.

Before the Rev. Dr. W. N. McVickar commenced his sermon to non-Church goers at the Trocadero theatre on Sunday evening, 6th inst., he stated that the occasion was the 16th anniversary of the theatre services, which were begun on the first Sunday evening in December, 1880. To the Rev. J. Edgar Johnson belongs the honor of having initiated this form of reaching the many non-Church goers of the city. The 1st regiment band accompanied each hymn during the evening, and the singing was most hearty. Signor Setaro gave some harp solos, as did also Mr. Kendall upon the cornet. Mrs. Wevill also sang.

On the 5th inst, Bishop Whittaker laid the corner-stone of the new Christ mission church at the southwest corner of 6th and Venango st. Preparatory services were held in the chapel by the Rev. Thomas J. Taylor, priest-in-charge of the mission, after which a procession of the choir and clergy proceeded to the new church site, where the corner-stone was laid according to the ritual in use in this diocese. The concluding services were held in the chapel. Bishop Whittaker made the principal address; the Rev.

Messrs. Wm. H. Graff and Howard Falkner also made addresses. A hymn, written for the occasion by the Rev. Wm. A. White, was sung by the choir. A description of the church was printed in THE LIVING CHURCH of Oct. 17th last.

The annual meeting of the general guild of St. James' church, the Rev. Dr. J. N. Blanchard, rector, was held on St. Andrew's Day. Mr. Harry P. Bultz was elected secretary. There were presented and read no less than 20 reports of the work done in the various branches during the past year. The Sunday schools and Bible class comprise 5 officers, 37 teachers, and 512 members; total, 554, with an average attendance of 298. The offerings for the year were \$310.08. There are also the parish school, the industrial school, the sewing school, and the vacation school. This last named is only open in July and August, and instruction is given in wood-carving, modelling, and drawing. The aggregate receipts of 13 treasurers (including \$2,840.45 from sale of property) was \$10,548.13; expended (including an investment of \$3,742.50), \$10,118.76. Not included in the above is the sum of \$562.52, offerings of the Woman's Auxiliary mite boxes, for the first year; and the Missionary and Dorcas Society sent out 20 boxes, valued at \$2,106.30. In the "Starr Savings System Bank" there were 150 depositors, the lowest amount received is 2 cents; amount deposited, \$211.53; withdrawn, \$99.61.

### Chicago

The Rt. Rev. William E. McLaren celebrated his 65th birthday on the 13th inst., at his home, 64 Astor st. During the day he was the recipient of many congratulations from friends in all parts of the country, on the occasion of his birthday, as well as the completion of 21 years of service in the bishopric of Chicago. Dr. McLaren was appointed bishop of this diocese Dec. 8, 1875. He came to his new position with a brilliant clerical record, and his work in this city has shown the wisdom of the Church in placing him in this important diocese. Bishop McLaren is still hale and hearty, and is looking forward to many years of service before retirement.

The regular monthly meeting of officers and members of the Woman's Auxiliary was held on Thursday, Dec. 3rd, in the Church Club rooms, as noted in our columns last week. Noonday prayers were said by the Rev. H. J. Gurr, of St. George's church, Grand Crossing. The attendance was not large, but the few who were present were much interested in a "talk," given by Dr. Marian Stirling, who has lived in India 25 years, and has devoted her time to mission work among the people there. Dr. Stirling found that, in order to be successful in reaching the hearts of the people of India, it was necessary to spend much time in quiet observation, to get away from self and one's own ideas, and to study the people closely in their worship, and in their homes. In a country where one finds 42 distinct nationalities, difficult languages to be learned, and strange customs to be encountered, it takes brave, strong hearts to work with unceasing devotion in our missions. We have such a worker of our own Church there, who needs our help and our prayers to sustain her in such a difficult field. Miss Marsdon labors diligently in the Zenana mission, and Church people must not forget to sustain her by their alms and prayers.

The annual dinner of the Church Club was held at the Auditorium on Saturday evening, Dec. 12th, the guest of honor being the Rt. Rev. John Philip Du Moulin, D.C.L., Lord Bishop of Niagara. After dinner had been served, Mr. George S. McReynolds, the newly elected president, made a few remarks, welcoming those present, and reminding them of the objects for which the club was organized, namely, the encouragement of social intercourse between the clergy and laity of the different churches, and the discussions of topics which tend to the advancement of Church work. He introduced Bishop McLaren who called to mind the fact that he had just completed his 21st year as Bishop of Chicago, and on the following day

would enter upon the 65th year of his life. He referred to the many and great changes that these years had brought to the Church, and closed by welcoming Bishop Du Moulin in the name of the American Church. The visiting Bishop was given a most cordial reception as he arose and bowed in recognition of Bishop McLaren's introduction. He began his address on "The Church in America," by congratulating Bishop McLaren on his anniversary. Among other things he said:

In some ways the American Church has surpassed the mother Church, the Church of England, and the position it will fill in the future is destined to be a glorious one. Great Britain is the successor of great empires, which had risen and fallen, but Great Britain is hampered in many ways where America is untrammelled. The countries are practically one in point of government and in other ways. Both have the English Bible and Book of Common Prayer. The combined force of the rest of the world cannot silence us if we stand as one man in one Church.

Mr. J. L. Houghteling responded to the address, and some other impromptu speeches were made.

On Sunday, Dec. 13th, the Bishop visited the church of the Good Shepherd, Chicago, and St. Michael and All Angels', Berwyn, and administered the rite of Confirmation.

The Rt. Rev. John Philip Du Moulin, D. C. L., Lord Bishop of Niagara, preached in Trinity, Chicago, on Sunday morning.

Some of our Church choirs appreciating the good work done by the Apollo Club of this city, and the peculiar appropriateness of their rendition of Handel's oratorio of "The Messiah," at this season of the year, have decided to attend in a body the presentation of this oratorio. The choirs of Grace and St. Chrysostom's have made definite arrangements in this direction.

The regular annual meeting of the local council of the Brotherhood of St. Andrew, was held at the Church Club rooms in the Masonic Temple, on the evening of Thursday, Dec. 10th. After disposing of routine business, the council proceeded to the election of officers for the ensuing year as follows: Geo. W. Waterman, chairman; Allen Lester Fowler, vice-chairman; Joseph Wheeler Barlow, secretary; James P. Petrie, Jr., assistant secretary; Taylor E. Brown, treasurer. It was decided to hold meetings of the council quarterly, and to create an executive committee with power to carry on the work of the council in the interim between meetings, such committee to consist of the council, *ex-officio*, and three additional members, to be chosen one from each of the three sides of the city. The committee will be completed at the next meeting of the council.

### Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop  
Chas. Reuben Hale, D.D., Bishop Coadjutor

The 19th annual synod was convened on Tuesday, Dec. 8th. The opening service was a full choral High Celebration, the Bishop celebrant. The sermon was preached by the Ven. F. A. De Rosset, Archdeacon of Cairo, from Rom. xiv: 23, "Whatsoever is not of faith is sin." The music was Cruickshank in C, sung by the surpliced choir under the direction of Prof. John D. Lloyd. The synod organized by re-electing the Rev. H. W. Cunningham as secretary, and Mr. John J. Cossitt as treasurer. The Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, was most cordially welcomed by the synod by a rising vote, and his earnest and forcible words of counsel and encouragement will long be remembered with gratitude. The Rev. Edward A. Larrabee, formerly rector of the pro-cathedral, was also an honored guest, and in addition, the Rev. S. G. Jeffords and the Rev. Z. T. Savage, of the diocese of Quincy.

The report of the treasurer, while it showed that all the obligations of the diocese had been duly met, revealed that diocesan payments during the past year of stringency had fallen behind considerably. It was encouraging, however, that enough had been received to obviate the creation of any indebtedness.

The Rev. Dr. D. W. Dresser, treasurer of the

Board of Missions, reported \$1,400 raised during the year for the diocesan missions. All of the missionaries in the diocese have been paid in full, and there is now a balance in the treasury.

The Rev. Alexander Allen read a report of the special committee appointed at the synod last year to consider the subject of the partial endowment of parishes and missions. The clergy expressed sympathy with the plan, but regret that the extreme scarcity of money available at the present time makes it impossible to give effect to it. The committee recommended that the plan be kept before the diocese, and a resolution to that effect was adopted.

The report of the trustees of the diocese relating to the investment of a \$10,000 endowment fund for the support of the episcopate, was presented by Dr. Taylor, and accepted by the synod.

M. F. Gilbert, of Cairo, read the report of the special committee of laymen appointed at the last synod for the purpose of acting in accord with a like committee from the diocese of Chicago on the matter of the tenure of church property. The two committees have made considerable investigation of the subject and find it a difficult and intricate one. A test case of the tenure of church property in the State of Illinois will be brought before the next session of the Supreme Court for an opinion by that body.

Tuesday evening a rousing missionary meeting was held in Christ church. After a brief service, addresses were delivered by the Rev. Wm. J. W. Bedford-Jones, the Rev. E. A. Larrabee, and Bishop Tuttle. All the addresses were excellent, and Bishop Tuttle was at his best, and elicited hearty and enthusiastic approval.

On Wednesday morning the Bishop-coadjutor delivered his address, on "Some hindrances to ministerial success." He was followed by the Bishop of the diocese, whose annual address dealt with the Catholic constitution of the Church as opposed to the monarchical centralization of the Papacy and the disintegrating individualism of Protestantism. It was one of those arguments for which the Bishop is famous, full of sound Catholic teaching.

The synod went into committee of the whole on the subject of diocesan missions, when pledges were taken for the work of the ensuing year. A stronger effort than usual will be made to obtain pledges from all over the diocese.

The Standing Committee of 1896 was re-elected; likewise the trustees of the diocese. The Board of Missions: The Bishop and rural deans, and Messrs. J. S. Lord, H. D. Moss, and H. S. Candee.

Much discussion took place in regard to continuing the publication of the diocesan paper. It was finally decided to continue it, under the joint editorship of Archdeacon Taylor and the Rev. W. J. W. Bedford-Jones; the latter will be managing editor.

The report of the trustees of the diocese showed an increase of \$600 from invested funds for the support of the episcopate, and \$250 added to the principal for investment.

After other routine business the synod adjourned *sine die*.

The diocesan branch of the Woman's Auxiliary held large and enthusiastic meetings both days of the synod, in the hall of St. Agatha's school. Mrs. George F. Seymour presided. Very interesting papers were read by Mrs. Starbuck, of Trinity parish, Chicago, on "The Church Periodical Club;" Mrs. D. S. Tuttle, of St. Louis, on "Mission work in the diocese of Missouri," in which many practical hints and suggestions were given concerning the formation of parochial branches of the Woman's Auxiliary; and by Miss Clara E. Truesdail, of Carlyle, on "Mission work." This was the largest gathering of the diocesan Woman's Auxiliary since its formation, ten years ago. The pledges for diocesan missions were increased beyond the amount given last year. The constitution was changed so as to allow of the election of five vice-presidents instead of one.

The officers for 1897 were chosen as follows: President, Mrs. George F. Seymour; vice-presidents, Mrs. D. W. Dresser, Mrs. E. I. H.

Tomlin, Mrs. L. B. Richards, Mrs. H. M. Chittenden, Mrs. Jurgens; secretary, Mrs. Alexander Allen; treasurer, Mrs. J. E. Haner; diocesan secretary, Mrs. H. H. Candee. This last was an appointment made by the Bishop, Mrs. Candee having held the office for the past 11 years.

### Newark

Thomas Alfred Starkey, D.D., Bishop

ORANGE.—At Grace church, the Rev. Dr. Anthony Schuyler, rector, a new organ built by Geo. S. Hutchinson, of Boston, was dedicated on the evening of Thursday, Dec. 3rd, by Bishop Starkey. After service a recital was given to show the scope of the organ. Selections were played by Mr. Frank H. Shepard, organist of the parish; Dr. Richard Henry Warren, organist of St. Bartholomew's church, New York, and Mr. William S. Chester, organist of St. George's church, New York. The new organ has three manuals, and contains a large number of solo stops. It is notable for the large number of combination pistons and buttons that place the instrument fully under the control of the performer.

JERSEY CITY HEIGHTS.—St. Mary's church, the Rev. D. F. Warren, D.D., rector, is erecting a parish home for Sunday school and other purposes. It is expected to finish it in about two months. The Advent services now going on are of unusual interest. The preachers are as follows: The Rev. Messrs. Theo. M. Riley, D.D., Henry B. Gorgas, Louis S. Osborne, John E. Lord, John F. Kirk, John E. Miller, George L. Houghton, D.D., John R. Atkinson, Frederic S. Mortimer, G. Ernest Magill, E. Lassellas Jenners, Peter Macfarlane, Wm. R. Brewster.

### Milwaukee

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

KENOSHA.—On the 2nd Sunday in Advent, the Rev. H. Thompson celebrated the 10th anniversary of his rectorship of St. Matthew's parish; it is the first time in the history of the parish, which is 56 years old, that a rector has continued in office 10 years. This long rectorship has enabled the parish to make rapid and substantial progress in every branch of its work. In 1886 the parish was in a most discouraging condition, with a large stone church uncompleted both inside and out, and a heavy debt upon it. The building had stood in this condition for many years, the foundation stone being laid in 1873 by the Rev. Dr. Bradley, now of St. Agnes, N. Y., then rector of the parish. In 1887 a new organ was purchased for \$2,500 and a vested choir trained and instituted by the rector. Two years later the pews were all cushioned. In 1890, the jubilee of the parish, a handsome property was purchased for the rectory and guild hall at a cost of \$7,500. In 1893, a silver communion service was presented. In 1894, the church was completed, the interior decorated and newly carpeted; a number of beautiful and enduring memorials were presented. A clock and chimes were placed in the tower, and cement walks laid around the property. The cost of this completion was nearly \$10,000. The parish still has a debt of about \$7,000, but in its present healthy and prosperous condition it will be reduced and soon paid in full.

### Minnesota

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

Bishop and Mrs. Whipple are wintering at Florida. The Bishop leaves early in May to preach before the Cambridge University, and attend the Pan Anglican Synod.

ST. PAUL.—Early upon the first Sunday in Advent, all the chapters of St. Andrew's Brotherhood made their corporate Communion at their respective parish churches. In the afternoon, a vesper service was held at St. Peter's mission, conducted by the two Brotherhood men in charge of the work, and a sermon read upon "The secret grace of the Holy Communion." St. Andrew's Day, the local assembly met at Christ church guild rooms at 5 p. m.; all the chapters, seniors and juniors, were fully represented. Bishop Gilbert delivered the opening

address, congratulating the Brotherhood upon the large attendance, and giving them a hearty welcome. Bro. Beardsley, vice-president, reviewed the work for the past year, and outlined the policy of the local assembly for the ensuing year. Other subjects discussed were: "Co-operation with associated charities, local relief societies, prisons, and reformatories. The election of officers resulted as follows: The Rt. Rev. M. N. Gilbert, president; B. F. Beardsley, 1st vice-president; the Rev. H. H. Hood, 2nd vice-president; W. S. Gilliam, secretary, and C. M. Appleby, treasurer. Reports from individual chapters indicated the revival of lapsed chapters, formation of new ones, slight increase in membership, aggressive work in prisons and missions, renewed strength and activity, with bright prospects for the coming new year. Brother Baxter, of St. Mark's, Minneapolis, chapter, gave a graphic account of the four years' labor of his chapter, looking towards the permanent establishment of a News Boys and Bootblacks' Home, and the final consummation of their efforts a few weeks ago in the opening of the Boys' Home. At 8 p. m., after a shortened form of Evensong, the Brotherhood rallying hymn, "Jesus calls us o'er the tumult," was sung with heart and spirit. The Rev. H. H. Hood delivered the first address, "The ideal Brotherhood man's responsibilities and opportunities." The Rev. Mr. Chittenden gave a beautiful account of the life of St. Andrew, his steadfastness of character coupled with sublime simplicity and readiness to serve the Master. He urged the members to follow this example—their field of labor was first amongst men of their own calling. Bishop Gilbert delivered the closing address, and pointed out the work that confronted them for the coming year. The benediction and the singing of the recessional brought to a close the most practical and enthusiastic gathering ever held by the local assembly.

MINNEAPOLIS.—The removal of St. Paul's church from its present site to Lowry Hill is contemplated because it will give the parish an independent field in one of the best residence portions of the city.

Gethsemane parish loses in the death of Mr. O. T. Tuttle, for many years junior warden, a man prominent in all Church work. Dec. 7th the parish commemorated its 40th anniversary with special services, in which all the organizations of the parish participated.

A banquet was given by the members of Holy Trinity Club; the supper being furnished by the Rector's Aid Society. The Rev. Dr. Wright, of St. Paul, delivered during the evening a very interesting lecture on the manners and customs of the Russians.

Bishop Gilbert officiated at St. Paul's church, and after an eloquent sermon which stirred the hearts of the congregation, laid before them the financial affairs of the parish and appealed for pledges to liquidate a deficit of \$800. The offertory amounted to \$495, accompanied by a conditional pledge of \$100. It is hoped that the balance will be forthcoming. The Daughters of the Cross connected with this church have placed for general use in the church, 75 Prayer Books and 75 hymnals.

#### Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Sunday evening, Nov. 30th, the members of St. Andrew's Brotherhood, in Petersburg, held their anniversary service in St. Paul's church, the Rev. W. A. Barr delivering the address, taking as his subject "The humanity of Christ." The music was by the united choirs of the city, and was of a high order.

On St. Andrew's Day, at 7:30, the members of the chapter of the Brotherhood of St. Andrew, of the church of the Epiphany, Barton Heights, Richmond, the Rev. W. P. Chrisman, rector, attended a corporate celebration of the Holy Communion. This was the only one of the dozen churches in Richmond where the Holy Communion was celebrated that day. In the evening the annual anniversary was held in the Monu-

mental church, addresses being made by the Rev. W. M. Clark and Bishop Penick.

On Friday evening, the young ladies of the Sunday school of the church of the Epiphany, Barton Heights, held a reception for the benefit of the library, with the result that about 125 excellent books were added.

#### North Carolina

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

RALEIGH.—At the church of the Good Shepherd, on the night of All Saints' Day, the local chapters of the Brotherhood of St. Andrew were invited to hear an account of the rector's visit to Patras, the scene of the martyrdom of their patron, given in connection with a sermon on his life and work. On the night of Nov. 9th, upon special invitation, the Rev. I. McK. Pittinger delivered an address before the assembled lodges of Free Masons in Raleigh on "The works of Solomon," the reputed founder of their order, as they remain until this day in and about the Holy City. On this occasion he presented to his own lodge a gavel made of olive wood and oak from Bashan, as a memento of his recent visit to the mother lodge at Jerusalem.

Within the past year it has become known that St. Mary's school for girls at Raleigh, an old and valuable institution which has been conducted hitherto as a private enterprise and supported by private means, will require assistance from the diocese, otherwise its continuance will be uncertain. There is no other agency that has done as much for the Church in North Carolina and parts adjacent as has St. Mary's, Raleigh. The friends of the school will be glad to learn, therefore, that a movement has been inaugurated with a view of establishing it on a firm basis for the future. In order to meet this emergency in the life of St. Mary's and of the Church in this State, it has been thought best, by all concerned, to abandon for the present the purpose of erecting a cathedral in Raleigh, and to devote all the strength of the diocese to the one object of securing the permanency of St. Mary's. This course has been adopted upon the advice, and at the request of, Bishop Cheshire. The purpose of building in Raleigh a church as a memorial to Bishop Lyman has not been abandoned, however, and that enterprise will be inaugurated as soon as the condition of the times and the state of affairs will justify the undertaking.

#### Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. Thomas J. Melish, rector of St. Phillip's church, Cincinnati, and formerly editor of *The Church Chronicle*, died after a brief illness, on the evening of Nov. 11th, and was buried from Calvary church on Saturday, Bishop Vincent conducting the service and making an address. The whole of Mr. Melish's ministerial life was spent in this diocese, where he held many prominent offices both in the Church and in Masonic bodies. At the time of his death he was a member of the Scottish Rite.

The November meeting of the Cincinnati clericus was held at the residence of the Rev. F. W. Baker. The Rev. Frederic E. J. Lloyd read a paper on the subject of "The attitude of the clergy toward modern thought." A beautiful loving cup, made by the celebrated Rockwood Pottery, was presented to Bishop Vincent, to commemorate the Mission held by the Rev. Dr. Rainsford in Cincinnati, during last February. A similar cup had been given Dr. Rainsford.

About 65 sat down at the Grand hotel to the quarterly banquet of the Cincinnati Church Club, on the evening of Dec. 1st. The president, Prof. G. K. Bartholomew, introduced the special guest of the evening, Dr. M. D. Mann, of Buffalo, N. Y., who had been for three years president of the Laymen's League of that city, and had been invited to make an address before the club. He took for his subject, "The layman in missions." The address was an admirable and interesting one, and resulted in a movement being started towards the establishment of a Laymen's League in Cincinnati.

IRONTON.—The corner-stone of the new Christ church was laid by Archdeacon Edwards, Nov. 13th, assisted by the Rev. Messrs. Dallas Tucker, Alfred R. Taylor, and Wm. H. Hampton, the rector of the parish. Short addresses were made by Archdeacon Edwards and the Rev. Dallas Tucker. The plans indicate a very beautiful church when finished. It is to be built of Berea stone, and will consist of nave, chancel, vestry room, tower, and porch on the side. The seating capacity will be 250.

#### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

On the 2nd Sunday in Advent took place the institution of the rector of St. Mark's, the pro-cathedral, the Rev. William L. Devries, Ph.D. The Bishop of Washington and the Bishop of Maryland were both present, this being the first public appearance of Bishop Paret in Washington since the formation of the diocese. The concordat between the Bishop and the vestry of St. Mark's was read, relative to its adoption, by the Bishop as the pro-cathedral of the diocese. Bishop Satterlee read the Office of Institution. The sermon was by the Bishop of Maryland. It closed with an earnest and impressive address to the newly instituted rector. It was an interesting coincidence that the 6th of December, the day of these services, was the anniversary of Bishop Satterlee's election to the episcopate, and also of the rector's ordination to the priesthood. A handsome bishop's chair was used for the first time on this occasion. It is of carved oak, and bears on the centre panel the seal of the diocese, adopted at the convention last May.

The Rev. William H. Laird, rector of St. Bartholomew's parish, Montgomery Co., died Dec. 10th, after an illness of ten days, in the 56th year of his age. Dr. Laird was a native of Dorchester Co., Md. At the breaking out of the war, he entered the Confederate Army, and served until the surrender at Appomattox. He was a member of the 2nd Maryland Infantry, and was one of the few survivors of his regiment at the battle of Gettysburg. His wife, whom he survived a few years, was a daughter of the Rev. Joseph Packard, D.D., professor at the Virginia Theological Seminary, and a sister of Mr. Joseph Packard, of the Baltimore bar. About 18 years ago Dr. Laird went to Montgomery Co., and during that period has been rector of St. Bartholomew's parish, which includes St. Bartholomew's church, at Brookeville, and Unity chapel, Unity. This parish has been active in all good work under his loving and faithful rectorship. At the time of his death, he was a member of the Standing Committee of this diocese, and for a number of years prior to the organization of the Washington diocese, held the same position in the diocese of Maryland. Dr. Laird leaves a family of 11 children.

#### Long Island

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

The Brooklyn Clerical League held their monthly meeting in the Montauk Club House, Dec. 7th. After luncheon the Rev. Dr. Kraus, rector of St. Ann's church, New York, read a bright and convincing paper upon the "Need of a Church Army" within our own communion. The Rev. Dr. Bradley, of New York, made an address and answered several questions brought up in the discussion in which the members of the club generally joined.

St. Bartholomew's church, the Rev. T. B. Oliver, rector, has just concluded its annual bazaar, which was very successful. Since the inception of the work 10 years ago, the parish has expended about \$31,000 on church and chapel, leaving a small debt on their hands. With the present earnest spirit on the part of rector and people the parish is sure to succeed.

The December meeting of the L. I. assembly of the Brotherhood of St. Andrew, was held Dec. 10th, at St. James' church, Brooklyn, the Rev. C. W. Homer, rector. A goodly number of the Brotherhood men were present. Mr. Wm. B. Dall, of Brooklyn, the efficient president, was in the chair. At 5 p. m. was a conference at which

"The work of the Brotherhood in Brooklyn" was freely discussed. The question was opened by the president. The other appointed speakers were Dr. F. H. Miller, of St. Clement's chapter, Mr. R. J. Nugent, of the church of the Redeemer, Astoria, and Mr. Wm. Braddon from the cathedral. Mr. Haddon, president of the N. Y. Local Assembly, gave some strong words of hope and suggestion. At the brief business meeting it was announced that the Rev. Dr. McConnell had decided to hold noon-day services daily at Holy Trinity during Lent, something not before attempted in this "city of churches," and he asked the aid of the Brotherhood in securing as large an attendance as possible. These services will be brief, with able preachers. The Rev. Drs. Van De Water, Greer, Rainsford, and a distinguished preacher from Canada, have agreed to take a week each as preachers. It was decided that each chapter in Brooklyn should delegate one or more men to aid in the work. A collation was provided by the ladies of the parish. After brief evening service at 8 o'clock, at which the vested choir rendered inspiring music, the Rev. Dr. McConnell delivered a powerful address upon the tople, "On the frontier of the kingdom."

During the Epiphany season, the Church Club of this diocese is to have a series of six lectures on "The Church in America," to be delivered in St. Luke's church, Brooklyn. The dates, topics, and speakers are as follows: Jan. 7th, "Its origin," by the Rev. Dr. Van De Water; Jan. 14th, "Its relation to the religious life of the people," by the Rev. Dr. McConnell; Jan. 21st, "Its theology," by the Rt. Rev. Dr. Leighton Coleman; Jan. 28th, "Its liturgy," by the Rev. W. B. Frisby, Boston; Feb. 4th, "Its Catholicity," by the Rt. Rev. Dr. Wm. Forbes Adams, Bishop of Easton; Feb. 11th, "Its outlook," by the Rt. Rev. Dr. Hugh Miller Thompson, of Mississippi.

### Pittsburgh

**Cortlandt Whitehead, D.D., Bishop**

The third annual conference of the Sunday school association of the diocese was held at St. Peter's church, Pittsburgh, on Dec. 5-7, Bishop Whitehead presiding. Miss Eleanor I. Keller, of New York, conducted a model class, primary department, teaching by means of the blackboard and colored chalk, a lesson on the fall of man; and also the lesson for the 2nd Sunday in Advent. Her methods were the subject of much favorable comment. The evening session began with a talk on Kindergarten work, by Mr. Archibald Groves, of Grace church, Pittsburgh, who gave an account of what was being done in this line at a mission school on Duquesne Heights, and told of the influence for good that was being exerted, not only upon the children but upon their parents as well. The Sulpician method of catechising was elucidated at considerable length by the Rev. George Gunnell. The closing address of the evening was by the Rev. H. L. Duhring, on the subject of "Sunday school needs." On Sunday afternoon there was a large gathering of the children of the various Sunday schools. Bishop Whitehead expressed his pleasure at the large attendance, and congratulated the officers of the association on the success of their efforts. The addresses to the children were by Miss Keller and the Rev. Mr. Duhring. After the dismissal of the Sunday schools, the Rev. Howard E. Thompson conducted a very helpful and impressive consecration service for teachers, taking as a basis for his words of instruction a passage from the Prayer of Consecration in the office of Holy Communion. After Evening Prayer, the Rev. Mr. Duhring delivered an address upon "The Sunday school, has it come to stay?" In the course of his remarks the speaker gave many interesting statistics of the progress of the Sunday school work throughout the world. On Monday evening there was no formal programme, but the time was spent in answering the questions from the question box, and in social converse. During the evening the following officers were elected to serve for the ensuing year: President, Mr. Edwin Logan; vice-president, the Rev. Joseph Sheerin; secre-

tary, Mr. H. P. Bope; treasurer, Mr. A. M. Turner; Executive Committee, Messrs. H. H. Smith, Henry G. Hale, Alfred G. Loyd, John C. Shaler, and W. W. McCandless.

GREENSBURG.—Christ church, on Dec. 2nd, celebrated the 5th anniversary of the opening of the handsome church, and the 1st anniversary of the vested choir. There was a celebration of the Holy Communion, and an instructive address by the Rev. H. M. Clarke, of Indiana. The rector, the Rev. A. J. Fidler, presided at the organ; choral Evening Prayer and a strong forceful sermon preached by the Rev. H. E. Thompson. The choir, led by Mrs. J. S. Crawford, did creditable work.

### Massachusetts

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

BOSTON.—The work of the city board of missions was described Sunday evening, Dec. 6th, in Trinity church. After a short service, the Rev. Dr. Donald explained the work carried on by the board, and how peculiarly the Church was fitted to do it. The Rev. F. B. Allen, the superintendent, said that over 8,000 persons were reached by the mission workers, and in the churches there are 1,200 communicants; 13 missionaries are employed; \$30,000 would be needed the coming year to carry on the work. Dr. Samuel Eliot referred to the practical nature of its undertakings, and asked his hearers for their confidence and warm gratitude in the work on the social side. Archdeacon Parks defined the city mission as the Good Samaritan of the Church and mentioned particularly the good accomplished in hospitals, prisons, and among sailors.

The Church Army have been explaining their methods in a series of services at St. Paul's church and the church of the Ascension. General Hadley described the mission of the Army, and has been supported by Aide-de-Camp Sarah Wray and Col. T. F. Jones. The praise services were led by Major Brown. A number of the clergy are interested in this project, and anticipate for it general success in this city.

The local council of the Brotherhood of St. Andrew held its last regular meeting at the church of the Advent, Dec. 8th. Evening Prayer was said, and an address made by the Rev. W. B. Frisby, D.D. The conference was held in the Sunday school room, where the speakers were the Rev. Messrs. George A. Strong, E. E. Atkinson, and the Bishop. The address of the Rev. George A. Strong was well received, and was an earnest explanation of the responsibility of the work of the Brotherhood, and wherein would lie its future success. Mr. Atkinson aptly described some of the details of work in the organization, and Bishop Lawrence dwelt upon the advisability of promoting ingenuity in method and in service to man.

The Gallaudet Society celebrated the 100th anniversary of the birth of its benefactor, the Rev. T. F. H. Gallaudet, on Dec. 10th. The Rev. Stanley Searing, chaplain of the House of Correction, made an address.

MARLBOROUGH.—The dedication festival of the church of the Holy Trinity was recently observed with sermons by the Rev. Messrs. W. Y. Thayer, W. Burnett, and A. E. George. The parish is only nine years old, and has prospered under the charge of the Rev. George S. Pine.

CAMBRIDGE.—The 25th anniversary of St. James' church will be observed on Dec. 21st, with a celebration of the Holy Communion, and during the day a series of historical addresses will be made by the Rev. Messrs. T. F. Fales, R. H. Howe, J. W. Birchmore, E. L. Drown, and others.

### Kansas

**Frank R. Millsbaugh, D.D., Bishop**

On Monday evening, Nov. 23rd, the Bishop visited the mission at Winfield. A sermon was preached by the Bishop, and confirmation was administered to a class of six persons. The large and interested congregation was sufficient sign that the Church was making itself felt in Winfield, and at a reception given to the clergy, six of the leading business and professional men

of Winfield came to the Bishop and expressed their desire to receive Confirmation. The Bishop returned to the mission on Wednesday evening and administered Confirmation to five of these men and a young woman.

Nov. 24th, at 10 o'clock, took place the consecration of Trinity church, Arkansas City; the instrument of donation was read by Mr. Landis, senior warden; the sentence of consecration by the Rev. A. Beatty, D.D. In the celebration of the Holy Eucharist, the Bishop was celebrant. The sermon was preached by the Bishop from the text Haggai i: 8. The little church, though simple in its appointments, looked very beautiful on this occasion, with its new altar and hangings and the tasteful floral decorations arranged by the good women of the parish. Luncheon was served after the service in Masonic hall by the Daughters of the King. In the afternoon, the Rev. Dean Brown called to order the business meeting of the convocation. A paper was read by the Rev. H. C. Parkman on "Opportunities and limitations of the mission field;" a general discussion of the subject followed, in which most of the clergy present participated. At 7:30 p. m., the Bishop administered Confirmation to two persons, and missionary addresses were made by the Rev. Dr. Beatty, Dean Bodley, and Archdeacon Watkins. On Wednesday morning occurred the ordination service referred to elsewhere.

### Louisiana

**Davis Sessums, D.D., Bishop**

The 50th anniversary of St. Mary's church, Franklin, was celebrated Nov. 8th. The Bishop preaching both morning and evening. A class of seven was presented for Confirmation. The Bishop congratulated the congregation on the improved condition of the church, and expressed his pleasure with the new altar and reredos which had just been placed in the church by the St. Agnes' guild of the parish.

### Georgia

**Cleland Kinlock Nelson, D.D., Bishop**

JANUARY, 1897

10. A. M., St. Mary's; P. M., Bridge Hammock; evening, St. Mary's.
11. A. M. Ways; P. M., Lower Satilla Bluff.
12. A. M., St. Clement's, Upper Satilla; P. M., Owen's Ferry; evening, Bailey's Mills.
17. St. Simon's Island, Christ church, Mills' chapel, and St. Ignatius.
18. Darien: A. M., St. Cyprian's; P. M., St. Andrew's.
19. St. Andrew's on the Ridge.
20. Brunswick: A. M., St. Mark's; P. M., St. Jude's evening, St. Athanasius.
25. Albany.
26. De Witt.
31. A. M., Milledgeville; P. M., Sparta.

### New York

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

WALDEN.—This ancient parish is of one the oldest in the diocese, being still governed by a royal charter granted by King George III. in 1770, and confirmed by the Legislature of New York. Last Advent the Rev. John Anketell, A.M., was called to the rectorship, and a year and a half of peace and prosperity has been enjoyed. The communicant list has increased from 46 to 139, and a class of 32 (the largest since 1803) was confirmed by Bishop Potter. Great credit is due to the faithful and loyal men now on the vestry. The parish numbers 442 souls, the majority being poor operatives from Sheffield, England; and all but 12 of these persons have been baptized. The parish has an excellent male choir, and all the services, except the early Celebrations and Matins, are full choral. The Sunday school has also grown this year from 46 to 105.

TARRYTOWN.—The services of Christ church were held in the Sunday school room on the 2nd Sunday in Advent, on account of extensive alterations now being made to the church. The rector, the Rev. J. Selden Spencer, D.D., made reference to the 37th anniversary of the funeral of Washington Irving which occurred the previous Tuesday, and gave some personal reminiscences of his connection with the parish.

## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

THE annual report of the American Board of Commissioners for Foreign Missions (Congregational), speaks of satisfactory progress being made in every part of the work except in Turkey, where "a carnival of robbery, massacre, and outrage has occurred." It would seem that such a state of things should have called out fresh enthusiasm for the work of missions, and it would be no surprise to hear that the contributions of their supporters in this country had doubled during the last year or two. But, on the contrary, the report complains of the withdrawal of the gifts for missions in Turkey, usually made by the supporters of the American Board, and says: "It has seemed as if the American churches were likely to finish the work which fire and sword have begun." It has been asserted that these missions have not undertaken to work among Mohammedans, but have it chiefly for their object to convert members of the ancient Christian Churches of the East to modern Congregationalism. Whether or not there is any truth in this, it is not impossible that the impression has had its part in producing doubt at home of the utility of enterprises which, after all, propose nothing further than the exchange of one form of Christianity for another.

THE Pastoral Letter set forth by the Bishops of the American Church in 1894 and re-affirmed by the Pastoral of 1895, has just been reprinted by the Church Calendar Company, with an excellent preface calling attention to the features which made this document one of the most memorable ever issued by our House of Bishops. It is remarked that in its character and in the circumstances which called it forth and the conditions attending its publication, it approaches closer to the dogmatic declarations of the early councils of the Church than anything which has come from the bishops of the Anglican communion since the Reformation. The right of the bishops to issue such a Pastoral, the writer justly says, will not be questioned by any one who admits episcopacy at all. We should say, indeed, that it was a right conferred by the consecration of a bishop. As regards the great Christian verities considered in the Pastoral, attention is drawn to the fact that "they are so treated as to bring to bear upon them the substance of God's Word and the Book of Common Prayer, presenting as in a focus the very marrow of the Bible and the authoritative teaching of the Church." Lastly, we are asked to observe that the objections to the Pastoral were precisely such as have always been made under similar circumstances. It has thus served as a criterion by which the advocates of erroneous teaching have been detected and exposed out of their own mouths. "Those who had been cultivating and teaching new philosophies and new theologies, in conflict with the accepted meaning of God's Word, and the substance of sound doctrine as our Church hath received the same," have been compelled to declare themselves more distinctly than before. By their refusal to make the Pastoral known to their people, and their attempts to impugn its authority, they became known and marked of all men.

Any intelligent person who has carefully studied this admirable presentation of fundamental Gospel truth, will have at hand the means of detecting the erroneous character of certain teaching which is being industriously propagated by persons who wear the livery of the Church while they deny the teaching of her formularies and substitute for it the tenets of a modern philosophy. For this reason we are glad to welcome this new edition, and trust it may have as wide a circulation as possible.

### "Unitarian Episcopatism"

WE have printed the letter of the Rev. Mr. George because it seemed fair that a voice should be heard from that side. We may take this as the best showing that can be made for "Unitarian Episcopatism." It is a good illustration of the paralysis which appears to have taken hold of many well-meaning Churchmen in that locality. A considerable portion of this letter is beside the point. Opposition to the kind of teaching which has its centre in and around Boston is not a mark of ritualism. To insist upon the doctrines of the Prayer Book and of our Church formularies upon such subjects as the Trinity, the Deity of Christ, the Incarnation, the Atonement, the Resurrection of the flesh, and the like, is not the mark of a partisan spirit. It is simply truth against falsehood. The gist of our correspondent's contention seems to be that a liberalism which plays fast and loose with truth is to be tolerated and condoned, if only it conciliates Unitarians and increases the number of people in external connection with the Church. Numbers may be won at far too dear a price. Most certainly it is so when people are invited to come in on the footing of believing what they please.

We are told that "Unitarianism is dying in Boston." But, by the same showing, that liberalism, of which Unitarianism is the exponent, is not dying; on the contrary, its friends assure us that it was never more alive; that it is gaining a new lease of life by taking possession of the Episcopal Church and, within the lines of a Catholic organization, substituting its own "progressive liberalism" for the true spirit of the Church. It is not necessary that men should be "ritualists" in order to view with apprehension and dismay such a policy as that which our amiable correspondent describes. It is not surprising that now and then some of the weaker brethren, whether ritualists or not, finding themselves in such an environment, should come to feel that "the foundations are cast down," and losing hope, desert their posts and seek rest, however vainly, in another communion. That most of those who live in the liberal atmosphere of this compromising policy have ceased to feel any "bitter antipathy" is simply one of the most serious features of the case. It is not always true that people who are in the midst of a certain order of things are most alive to its true significance. Familiarity tends to blunt keenness of perception.

We are told, finally, that the Episcopal Church under these circumstances is gaining in strength, popularity, and numbers, and this is offered as sufficient justification for a breadth of liberality which frees men from the trammels of a definite belief, while at the same time delighting to call itself "Catholic." When the "strength" of the Church signifies that it exerts a powerful influence over the community in the realm of faith and

morals, we may indeed rejoice. Again, "growth" is only to be desired when the Church assimilates those whom it receives; not when it suffers itself to be assimilated. Popularity is not necessarily a matter of congratulation. The Church has ever been nearest the divine ideal when most disesteemed of men, not when, by giving way to heresy and the spirit of the age, it has taken away all motive for opposition. A "liberal" Church is likely to be popular because it no longer requires anything of men which they find difficult or irksome.

### Five-Minute Talks

BY CLINTON LOCKE

XCV.

I HAVE been asked to give a "Talk" on the teaching of the Church in regard to female suffrage, a question which seems now to agitate many gentle and ungentle bosoms. In the first place, the Church has no doctrine whatever in regard to any kind of suffrage, for the Church has no doctrine of civil government except the one taught plainly in Holy Scripture, that the Christian duty of the subject of any government is to obey its laws. St. Peter and all his followers were loyal subjects of Nero (although he was an insane despot), and obeyed the imperial laws, evading any open opposition, even to those which involved idolatrous devotion. When, however, they could not evade those, and had to face the question, Will you obey God or Cæsar? they did not hesitate, but went cheerfully to their deaths as outlaws and criminals, but as servants of Christ. The Church co-exists with all kinds of governments, despotisms, oligarchies, tyrannies, republics, or constitutional monarchies, and to those all she has enjoined on her children a loyal obedience. In Russia, the will of the emperor is law, but the Nicene Creed is not restrained by law. In the United States the will of the people is law, but the very same Creed is taught in perfect freedom. The union of Church and State does indeed often hamper the true progress of the Catholic Faith, but it does not destroy it, and freedom from any such union has no effect upon the political loyalty. As long as a government allows its subjects to profess the Catholic Faith, for we are only considering that now, and protects them in their profession, so long the Church is perfectly indifferent to the kind of government. She has no views as to the relative advantages of king or president or dictator or council of ten, and in her public service prays for whichever one is the established head. The great religious bodies around us have often made political questions tests of membership, but the Church never does. She keeps out of that arena. She obeys the laws, but she does not think it her province to attack the law-making power, though if the civil power should at any time say to her children: "I forbid you to hold or to recite the Apostles' Creed or any one of like import," then the Church would countenance a resistance unto death. We could not ever tamper with our duty to our Lord and King, but in times, for example, like those in which we live, the Church in her corporate capacity would view with perfect impartiality free silver or sound money, protection or free trade, or any other political issue. Her sons might hold all kinds of views, but they would voice them as Americans, and not as Churchmen.

It follows as a necessary corollary to this that the Church does not concern herself about modes of suffrage, or who shall and who shall not vote, and therefore makes no issue on the question of female suffrage. If the civil power chooses to make the voting of woman legal, the Church has nothing to say. She sees nothing in that to interfere with the profession of the Catholic Faith, or the following of Catholic practice. She contends that her sons and daughters can, as Americans, vote as they please as long as they vote legally, without its affecting in any way their relations to her.

As a matter of right, I can see no reason why any government might not allow women to vote. They certainly are quite as well able to grasp the merits or demerits of the questions of the hour as many male voters. It is absurd to say that an Irish or German peasant, or an Italian "contadino," a few years in this country, knows one-tenth as much about right or wrong legislation as nine out of ten well-educated American girls. There is an old proverb, "The proof of a pudding is the eating," and we can apply it here, for there are several States where women vote quite generally, and domestic life and the ordinary course of things are as quiet there as here. In Denver, for example, the very nicest women vote, and are none the less devoted to their Church and their families. Going to the polls seems to affect them no more than going to market. They are just as good Catholics now as when the idea of a woman's voting had never even entered Susan Anthony's head.

So much for the right of women to vote, and the wise neutrality of the Church on the subject. As a matter of expediency (I hold personally), it is very doubtful whether the country will not lose very much more than it will gain by allowing female franchise, and whether women will not hazard much that is now very precious to them of respect, deference, tenderness, by entering on this vexed sea of politics. I shall feel very down in the mouth on the day when any woman connected with me goes marching off to the polls.

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## The Continuity of the Church of England

AN HISTORICAL FACT

A PAPER READ AT THE SHREWSBURY CHURCH CONGRESS

BY THE REV. PROFESSOR BERNARD, D.D., F.T.C.D.

HOW is the Church of England, as she exists in the sixtieth year of Victoria, related to the Church in the days of Ethelbert, of William the Conqueror, of Henry VIII., of Elizabeth? Is she a modern novelty, the child of the Reformation? Or is it, rather, true that in her Reformation she renewed her youth, as she regained that purity of faith, that zeal for truth, which she had been letting slip? Let us see.

It is, to begin with, beyond controversy that the corporation which calls itself the Church of England now is the corporation to which that name is applied in the Great Charter of England's liberties; or, to go back six centuries further, that is identical with the *Ecclesia Anglorum* of which Gregory wrote to Augustine. To the eye of the law, at least, there has been no change. The Church of England is older than the State, older than the very language we speak; and the statute book records how her life has inspired the life of the nation ever since it was a nation. We try to look

still further back, and we ask: How long have the Church's children worshiped at her altars? Who can tell? In some cases the date would be before the beginnings of English history. But there is legal continuity from first to last.

And again, there has never been a moment when the people of England have felt that they were cutting themselves adrift from the Church of their fathers. She has always had the professed allegiance of the nation at large. This again is a fact: Neither at the Norman Conquest, nor at any other crisis in the fortunes of the State, not at the Reformation itself, has anything happened which has permanently diverted the affection of Englishmen from their National Church, the centre and the source of their national greatness. All that is true; but it does not go to the heart of the matter. For the continuity of a Church is something more than the continuity of a legal corporation, something that implies a closer bond between each successive period of her history than can be found in the affection which men feel for an honored past. There is a continuity of legal recognition. There is a continuity of love and reverence and trust. But for the continuity of the Catholic Church there must be a continuity of life, and that life is something which can neither be given nor taken away by Acts of Parliament, or acts of kings, something which is independent of numbers and not to be measured by the census returns.

The appeal to numbers. It can never be safely made, and an Irishman speaking on the subject of continuity in this place cannot but say so much. The Irish Church has, indeed, legal continuity. She is described as "The Church of Ireland" in the very Act which disestablished her and deprived her of her endowments. She has spiritual continuity with a remote and glorious past, to which she looks back with wistful eyes; she is the heir of the faith of St. Patrick, although she cannot claim as her own the continued loyalty and affection of the nation, as the Church of England can, and does. But that the large majority of the Irish people are now Romanists is no sufficient proof that the modern Roman Church in Ireland is the true child of the ancient Celtic Church. It is a proof that there has been a terrible blunder, a grave fault, somewhere, somehow; that is all. It would not be right to depart from the subject on which you have bidden me speak, and we cannot enter now upon the causes, political, social, national, which have estranged so many Irishmen from their mother Church. If it be asked, Why is the Church of Rome so powerful in Ireland? it is also a serious question, Why has Dissent got so large a place in English Christianity?

But let that pass. Suffice it to say again that numbers alone never afford a safe test by which to measure spiritual facts. And so we are bound to take a further step in our investigation by the inquiry, Has the Church preserved a continuous life? That question affects you as it affects us—no more and no less. Our belief that it may be answered in the affirmative is no less strong than yours. That belief is attacked on the same grounds in England as in Ireland; but it is justified by the same great principles in both cases alike. Your appeal, like our appeal, is not to numbers but to history.

Now let us remind ourselves what were the sources from which Christianity came to this country. From Rome, it is said.

Well, yes; in part it did, but only in part. The debt that the nation owes to the emissaries of Gregory the Great is hard to estimate. But Christianity was here before Augustine. The ancient British Church did not exhibit any special desire to acquiesce in the domination of the see of St. Peter. And again, the Church of Northumbria was in no sense Roman, but owed its knowledge of the Gospel to the Celtic missionaries from Iona, the foundation of our Irish St. Columba. In the Columban mission, indeed, the diocese of Lichfield is peculiarly interested, for St. Chad, your first bishop, was a disciple of St. Aidan. I have no desire to attempt a relative estimate of the influence of Augustine and of Aidan in the evangelization of England. It is enough to know that the work of each was a great and a real work. We may frankly admit that the spread of the Gospel, and the organization of the Church in England, was largely due to the labors of Augustine and of those who took up his work. But, then, we do not forget that in those days there was no question of papal claims in the modern sense. England accepted the Gospel from Rome as from Scotland, without any thought that she was sacrificing her liberty in the reception of so great a gift. The see of Rome provided one of the channels through which the River of Life came to these shores; it was not the only fountain of that river.

As years went on—you know the story—the popes began to claim greater and yet greater authority in their realm and Church, as they did in other countries, too. At one time these claims would be rejected with scorn, as when William the Conqueror refused to do homage to Hildebrand. At another time, in the reign of King John, the influence of the Papacy would be considerable. But all along, as has been amply shown by some of our best historians, and as no doubt other speakers will explain, the encroachments of the Bishop of Rome were only permitted, when they were permitted, under protest. At last they became intolerable for State and Church and individual conscience; and the nation declared that she would brook the interference of no foreign potentate with her domestic affairs, and the Church of England asserted for herself, and for all Western Christendom, the memorable principle that the Catholic Faith was no monopoly of the Roman see.

That is one aspect, surely a principal aspect, of the Reformation movement in England. And yet we are told that there has been a breach of continuity. Let us consider.

Mathematicians tell us that upon a continuous curve there are often critical points, points at which the curvature changes in direction and apparently in character. When the unskilled observer comes upon these, he is inclined to say, Lo! here is a breach of continuity. But he who knows the inner law of the curve, the law which directs its course, knows that its progress has been unchanging. The curve is the same on this side of the critical point and on that. Now, in the course of the Church's life in this country there have been such critical points. One was when Augustine landed in Kent. And there was another critical period under the Tudors when, after a moment of hesitation, the current, which had been setting towards Rome, changed its direction and continued to flow, as of old, undisturbed by Roman influence.

A critical period truly. But was it the same stream that continued to flow? Was there a continuity of life? What constitutes this? Two things: a continuity of organization and a continuity of faith. Neither is sufficient by itself. A Church might preserve her episcopal succession intact and yet fall away from the Faith; or, on the other hand, the Faith might be preserved in its purity, while, owing to various mishaps, the continuity of orders might be broken. It is quite conceivable that either of these things might have happened at the English Reformation. Suppose that in the reign of Elizabeth, when Pole died, all the English bishops had refused to have part or lot in the consecration of Parker, that they had been deposed from their sees, and some of the leading continental reformers put in their place, consecrated by complaisant bishops from another country. If that had happened, the Faith might be never so pure and primitive, and yet the Elizabethan Church would not have been in spiritual contact with the Church of the Plantagenet period. Continuity would have been interrupted. Had the English succession been broken (as Roman Catholics must admit has been the case with them), and had the episcopate been intruded from without, the Church thus reformed would have been a new Church in this realm. But, of course, nothing of the sort happened. In the majority of cases at least (and this includes the famous case of Archbishop Parker) there can be no question as to the regularity of the consecration of bishops under Elizabeth. I am not going to rehearse the history of Parker's consecration. It is not long indeed since attempts were made to throw doubt upon its regularity by appeals both to history and to fiction. But the appeal to fiction has been discredited, and the appeal to history has only succeeded in bringing out more clearly the care that was taken in the consecration of Pole's successor. The last papal utterance on Anglican orders is careful to explain that no stress is laid on the alleged informalities on that memorable occasion, which means, I suppose, that no flaw can be found, even by the Sacred Congregation, in the process by which Parker was raised to the throne of Canterbury.

And so the stress of the controversy now rests on the alleged departure from the Faith which accompanied the Reformation movement. Again we say, such a disaster is conceivable. There were those among the prominent men in Elizabeth's and Edward's time who would have acquiesced in the abandonment of a good deal that we hold to be most precious, even of some things that we count as vital. And if their counsels had prevailed, the gold might have been thrown away with the dross, and a rationalized religion left, which would have been no true representative of the Apostolic Faith. But their counsels did not prevail, nor were those who drew up the new formularies conscious of any intention to create a new Church or to depart from the old Faith. Take two simple illustrations: In the preface to the first Prayer Book of Edward VI. (and the words were retained in all the subsequent editions) the compilers speak of "the service in the Church of England" which "these many years hath been read in Latin to the people." That does not look as if there were any consciousness of discontinuity between the past and present; indeed, it is a direct assertion of continuity. Or again, the Ordinal, according to its preface, is drawn

up "to the intent that these orders;" *i. e.*, the orders of bishop, priest, and deacon, "may be continued and reverently used and esteemed in this Church of England." Whatever these orders signified before, that, according to the expressed intention of the new formularies, they were to signify afterwards. And so it was understood by impartial observers. A report which was drawn up on the subject in May, 1551, for the Venetian government by one Barbaro who was Venetian Ambassador in London at the time, puts the case thus in a passage which will bear quoting once again: "In 1549-50 . . . another book was published . . . containing the form of conferring Holy Orders, nor do they differ from those of the Roman Catholic religion, save that in England they take an oath to renounce the doctrine and authority of the Pope."\* The oath, as a matter of fact, did not speak of doctrine, but of authority and jurisdiction; but apart from that slip, the testimony is interesting as that of a responsible and impartial witness.

To sum up, spiritual continuity is a continuity of life, which implies continuity of organization and of faith. That double continuity has been preserved in England from the beginning, except on one hypothesis, the hypothesis which underlies all the reasoning of Romanists on the subject, *viz.*, that the Catholic Faith cannot be preserved out of communion with the see of Rome. And that is an hypothesis which the history of Christendom will not allow us to accept. That the doctrines of the Reformation were not so utterly alien to the Catholic Faith as it pleases some to assert, is suggested to the most careless observer by one simple fact. They were promulgated without any violent break in the succession of clergy, any essential change in organization. We have good authority for believing that new wine will burst old bottles; and if the old bottles have proved equal to the strain to which they were subject, perhaps it is a fair inference that the wine was not so new after all. —*Irish Ecclesiastical Gazette.*

## Letters to the Editor

### THE POPE'S BULL

To the Editor of *The Living Church*:

By this time we have all become familiar with Leo's Bull *Apostolicæ curæ*—those of us who have not already forgotten about it. It is not a fierce Bull, and it is far from being thoroughbred. "Let not your heart be troubled, neither let it be afraid."

But, in the language of our sable butler, "Who axed him?" The inquiry is gratuitous, starting among Romanists, and Romanists alone asking the Pope for a decision. It is entirely a Romanist affair, about which Anglicans care nothing, except that they pray God to forgive the Pope's misquotations, misrepresentations, and falsehoods. Anglicans are sufficiently educated to inquire into their orders for themselves, and are perfectly satisfied with their validity.

Still, when it comes to picking flaws, other people can do that, too; and it needs no "commission" to pick out the weak points in this Bull, or in the Papacy, either. On eight different occasions, between the years 360 and 1380, there have been rival Popes; and between 903 and 963 no less than thirteen false Popes, declared false by so high an authority as Cardinal Baronius; there have been heretical Popes like Marcellinus, Liberius I., Felix II., Anastasius II.,

\*Gasquet and Bishop. "Edward VI. and the Book of Common Prayer," p. 274. See Brightman on "Objections to English Orders."

Vigilius I., and Honorius I.; criminal Popes like Sergius I., Sergius III., John XI., John XII., John XIII., Benedict VI., Nicholas III., Martin IV., Innocent (!) VII., Alexander VI., Pius (!) IV., and others; simoniacal Popes like Gregory VI., Innocent VIII., Alexander VI., and Julius II.; and the law of the Church declares that these were not Popes, and could not act as such. Yet these Popes made cardinals, which cardinals elected Popes, which Popes consecrated bishops, and ruled the Church. As has been said, "It is a case of invalidly elected cardinals invalidly electing Popes;" and invalid at the start, it is invalid at the finish.

"Defect of form" indeed! The Anglican Ordinal definitely names the office and work of the ministry to which the candidates admitted, while the Roman rite does not. The latter rite simply says: "Receive the Holy Ghost." For what office or work? It does not say. If, then, the Anglican bishop is not consecrated for want of specific designation of the office and work of the episcopate, the Roman bishop is "worse confounded." On the Pope's own ruling, the Pope himself is not validly ordained; nor is there a valid bishop or priest in the Roman Church, in which case there is no Roman Church.

But Julius III. and Paul IV., in his Bull *Præclara charissimi* and Brief *Regimine universalis*, with the Edwardian Ordinal before them, confirmed Anglican Orders, desiring only that all in orders who were ordained by that ordinal be absolved and reconciled—which is far from ordering them to be re-ordained.

Evidently another Bull is needed now to "reconcile" Leo XIII. with Julius III. and Paul IV., as well as Leo's ruling with the Roman Ordinal. For, as the case now stands, there is not only Pope arrayed against Pope (not the first time in history) and infallibility contradicting infallibility, but a Pope condemning the ordinal of his own Church, and invalidating the ministerial acts of himself and his bishops and priests. My butler would call that a "mess."

The late Dr. Dollinger who, as "a gentleman and a scholar," was "the noblest Roman of them all," said: "The fact that Parker was consecrated by four rightly consecrated bishops, *rite et legitime*, with imposition of hands and the necessary words, is so well attested that if one chooses to doubt this fact, one could, with the same right, doubt a hundred thousand facts. The orders of the Roman Church could be disputed with more appearance of reason." (Bonn Conference, 1875.)

If the "Mother of all Churches" will not treat us with love and kindness, let us turn to the grandmother—the Greek Church—where we will find more truth and charity; and let us kindly put the Pope in mind of Father Gratry's warning to him: "God has no need of your lie."

J. S. HARTZELL.

*Mt. Pleasant, S. C., Dec. 1st, 1896.*

To the Editor of *The Living Church*:

I beg pardon for an unaccountable slip made in my article on the Pope's Bull, published in your issue of Dec. 5th. Instead of saying that the words, "Be thou a faithful dispenser," etc., were added a century later, I meant to quote the Pope's statement that the words, "for the office and work of a priest," etc., were added a century later to the "Receive the Holy Ghost," in order to meet objections of the Presbyterians. "Be thou a faithful," etc., has been continuously there and seems to be a sufficient equivalent of the "*Porrectio*."

J. H. WATSON.

### THE BROAD CHURCH MOVEMENT IN MASSACHUSETTS

To the Editor of *The Living Church*:

There is a real sad tone to the communication of the Rev. W. B. Frisby, which appeared in your issue of Nov. 28th, and an oversensitiveness on his part with reference to the influence of Unitarianism upon the Church in Boston.

There is one truth which escapes his attention, that the Broad Church Movement in Massachusetts is a better answer to Unitarianism

than it usually gets credits for. We should be swamped with Unitarianism here, had it not been for the compromising attitude with liberality which the Broad Church movement has dared to assume. Many things are said about this school of thought which are untrue and misrepresent its nature, and many things are uttered hastily at dinners which should not be clung to as conclusions of its theological thought. There are many in that school who regret these loose sayings, and one need not be classified with them in order to detect some good in their policy.

Unitarianism is dying in Boston. There is no doubt of that. What has made it die? The Episcopal Church is so truly Catholic, that it is capable of teaching without criticism the latitude of belief which made Unitarianism popular in the early part of this century, vindicating the real Fatherhood of God and universal human sonship. Unitarianism of this type has kept the sweeping influence of Congregationalism at bay. Dr. Gordon in his book, "Christ of To-day," acknowledges this. Never in this world could the Episcopal Church have affected Congregationalism as Unitarianism has, and never has the Church shown its truly Catholic spirit in assimilating some things in Unitarianism to better advantage.

There is a blessing in the Broad Church movement, inasmuch as it has taken the honey out of the agnostic rock of Unitarianism, and given it to some prophet like Phillips Brooks, to detail its sweetness and its necessity. Congregationalism could not do it, but the Church has accomplished this work and done it well. No party in the Church denies the Divinity of Christ or the Virgin Birth. Terms have been used which have excited controversy, but it has never been proven that the doctrines of the Church, as understood beyond the dictations of parties, have ever been denied.

My good brother looks through the focusing glass of a pronounced ritualist, and occasionally he will see flaws in the theological horizon, and plenty of "mugwumps" in theology in New England. We want the Broad Churchman to live. He is not as bad as he is painted by his opponents. His mission is to get the good out of Unitarianism, as the mission of the ritualist is to suck the honey out of the papal beehive.

Then, this theological school at Cambridge makes strong ritualists, and even has sent a few to Chicago. Of course it is not of the same flavor as our Alma Mater, and homeopathy is more generally practiced, for the doses in theology are more palatable than the big doses of the General Seminary. But they have the desired effect in all cases.

Strange as it may seem, in this benighted atmosphere of Unitarianism, the two clergymen who have recently gone to that fold were strong ritualists. One, soon after graduation from the General Seminary, lingered here in this diocese and then took the fatal leap; the other, who erected the cross to lamented De Koven in Wisconsin, is now a ritualistic Unitarian on Cape Cod, and has an elaborate service in his little meeting-house, with a large cross and its halo overhanging the pulpit, and other fittings very suggestive of his first love.

I have been on the watch tower and do not remember a Broad Churchman becoming a Unitarian, except one, and he came from the diocese of New York. However, he died a short time after his choice.

With all the faults the Broad Churchman possesses, the time has come for him to be judged fairly. He is not a modified Unitarian by any means. He says some things rashly, just as the ritualists do. Certainly, those who live in Boston, and know its environment, have not the bitter antipathy for him that is found outside. He is doing his work well, and Unitarianism is declining. Its late associations with Romanism only prove there is much between these systems, and Mrs. Lathrop's perversion to Rome adds to this conviction. Lately in looking over the library of a Roman Catholic priest in an auction room, I found more Unitarian books there

than the recognized theology. I do not pretend to explain this phenomenon.

"Be aisy" over us, Mr. Editor; though we are widening, and filling ourselves with good things from all sides, the Episcopal Church in Boston is gaining in strength, in popularity, and growth, and if time and space allowed, the evidence for these elements of progress must be largely traceable to the fact that the Church is truly Catholic, and can live above parties, and their depressing assumptions.

ALBERT E. GEORGE.

Boston, Nov. 27, 1896.

#### INVOCATION OF SAINTS

To the Editor of *The Living Church*:

The late Dr. Richard F. Littledale in 1888 published in an English periodical, *The National Church*, a series of papers which were subsequently issued in a pamphlet, entitled "Words for Truth." On page 11 of this pamphlet, commenting on Article 8 of the Creed of Pope Pius IV., concerning Invocation of the Saints, Dr. Littledale says: "There is some seeming warrant for invocation of the saints found in Fathers of the fourth and fifth centuries—which is far too late to rank as part of the primitive Christian belief and practice. But when these earliest examples are tested, they prove to be sermons on the anniversaries of saints' days and the like, in which merely a sort of poetical call is made upon the saint commemorated to unite in the worship being offered by the Church, exactly analogous to the mention of Ananias, Azarias, and Misael in the *Benedicite*, which no sane person supposes to be addressed as a prayer to them. This develops somewhat later into the 'Pray for us,' when the saints are asked to intercede, as living friends might do, but with better knowledge and more power. But invocations of the modern kind, asking the saints to confer favors and graces, as from themselves directly, are not to be found till the ninth century. This article, therefore, is no part of the ancient Faith of the Catholic Church."

If Dr. Littledale is not a competent witness in this dispute, some of your readers would like to know it. M.

#### THE "MACLAREN LIFE CREED": AN EXPLANATION

To the Editor of *The Living Church*:

It so happened that all the Church clergymen and laymen to whom I first spoke of the plan of popularizing Dr. Watson's formula\* were in hearty sympathy with the idea. I used the Church Unity Society's paper only in writing to Churchmen. In not a single case did I write on that paper except to the right reverend bishops, and less than half a dozen Church clergymen and laymen. Hence, it is only, so to speak, a family misunderstanding, and has no publicity beyond what we ourselves have given it. It was a personal suggestion. I never even thought of committing the society to my idea.

I felt the objection to the word "creed" that others have expressed. I therefore began by calling it "A Formula of Christian Life," and it was so printed in the proof. But the title seemed awkward and ineffective. The "general public" will give little attention to any object, however worthy, which is not introduced with a short and "taking" name. Besides, there are reasons for employing the word creed. The historic creeds, no doubt, had an ethical significance when they were first given to the world: but to the popular mind to-day they convey no

\*In his volume entitled "The Mind of the Master," Dr. Watson says: "No Church since the early centuries has had the courage to formulate an ethical creed, for even those bodies of Christians which have no written theological creeds, yet have implicit affirmations or denials of doctrine as their basis. Imagine a body of Christians who should take their stand on the sermon of Jesus, and conceive their creed on these lines:

"I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God."

direct ethical impression. The great need of Christendom is, it seems to me, as a layman, to change the emphasis from the purely doctrinal to the ethical and spiritual side of Christianity. Would not the presentation of an ethical creed—a life creed—afford a helpful suggestion, and a valuable education for many minds? Hence, is it not well, even with the possibility of a partial misunderstanding at the outset, to use this as an occasion for educating the people to a distinction between mere belief and the consecrated life which should grow out of the belief? An affirmative answer to these questions has been given by presidents of some of our largest universities, by clergy and laity of various denominations, and by several of our own right reverend bishops.

Dr. E. A. Bradley, rector of St. Agnes' church, New York, made an earnest and eloquent address on the occasion which has called forth this discussion (a union meeting held at Orange, N.J.), of which the following is a brief abstract:

I do not think this creed of Ian Maclaren's should be called a creed at all. It contains a pledge in its closing words, and it is deficient in many respects. When it speaks of the Fatherhood of God, why does it not also say the brotherhood of man? It does not express faith in Jesus, but only in His words. It contains no reference to the Holy Spirit, or to the kingdom of God. I do not, therefore, think it at all fit to be substituted for the great historic creeds. They are perfect, and can never be improved. They are not opinions, but statements of fact. Moreover, the basis of Christian Unity has been settled by the bishops of the Church.

The so-called creed of Dr. Watson is admirable as an ethical statement, and I am satisfied that it will be very useful and helpful to many. It embodies the modern idea that the Christian has something to do, and to be, as well as to believe. In using it, let us try to have the people understand that it is not in reality a creed, but rather the *flower* of the creeds, or the *fruit* of the creeds. It is not a substitute for the creeds, or an opponent of them; but an interpretation of them on the practical side of life. Therefore, I say, let us scatter it far and wide, and let it do needed educational work.

Last summer I was deeply impressed by the fact that most of the churches established by the Apostles no longer exist. It was to me inexpressibly sad and pathetic. Where is the church of Ephesus and Smyrna, and the others? Extinguished by the divisions and dissensions and worldliness of the Body of Christ. Believing that the ethical creed we have been considering, even with its imperfections, will help the people to realize more fully the power of the living Christ, and thus draw His followers nearer together, I advocate its widespread use for this purpose. Men may get the fragrance of this flower, and thus be drawn to root their lives in the verities of the creed itself.

The opinion voiced by Dr. Bradley is so strongly representative, that the plan has been suggested of presenting an address to Dr. Watson before he leaves the country, and through him, to the English-speaking peoples of the world, suggesting the adoption of the "Life Creed" as a bond of universal sympathy among them, symbolizing a common desire and hope that all may stand heart to heart and shoulder to shoulder against every form of evil, and in favor of every effort to promote the solidarity of the human race.

A call has been issued for the names of any who sympathize with this plan. These names may be sent to "Brotherhood of Christian Unity, care of the Church Union, 18 Wall street, New York." They will be copied on a general list and presented to Dr. Watson in connection with the written address. All names that come after Dr. Watson has left the country will be forwarded to him in England.

With regard to Bishop Coleman's remark concerning "the first principles of organic Christian Unity," I have this to say: I entered the Episcopal Church at the age of sixty, in the belief that it will supply the best form of organism when the world is ready for it. But it is painfully evident that that condition is far, far in the future. In the meantime, it can hardly be questioned that some degree of opportunism is unavoidable. Kossuth was a noble patriot, but without the concessions of Deak, Hungary could not have secured her autonomy. "Organic Christian Unity" is the true ideal, but it can only be attained through gradual ap-

proaches. Whatever draws Christians together in closer sympathy is, in my opinion, furthering and hastening the great final result.

THEODORE F. SEWARD.

East Orange, N. J.

A CORRECTION

To the Editor of *The Living Church*:

In the notice of the Rev. Dr. William T. Gibson, in your last, I notice the statement: "It is believed that Dr. Gibson was the first priest in the diocese to adopt the Eucharistic vestments." That is not quite accurate, unless it refers to the period since the erection of the diocese of Central New York from that of Western New York. The first priest in the old diocese who adopted the Eucharistic vestments was the Rev. Dr. N. Barrows, then rector of Rome, N. Y., now of Short Hills, N. J.; the second was the writer, who, as well as Dr. Barrows, has used them continuously for 36 years. The third was the late President Jackson, then of Hobart, afterwards of Trinity College; the fourth was Bishop DeLancey who wore them at the convention of his diocese in Grace church, Utica, in 1860; the fifth, I think, was Bishop Coxe who used them occasionally from 1866, and authorized their use in his diocese repeatedly and publicly, from that time forward. This last may be an instructive fact for those who imagine Bishop Coxe to have been a merciless opponent of everything which was nicknamed "ritualism." I should add, perhaps, that the vestments here referred to were a linen alb and chasuble, embroidered with orphreys, but without color.

CHAS. W. HAYES.

Phelps, N. Y., Dec. 4, 1896.

INFORMATION WANTED

To the Editor of *The Living Church*:

I write to ask the writer of the article on "The Tithes," in your paper of Nov. 14th, 1896, signing himself "An English Catholic," Toronto, Ont., if he will be kind enough to tell me where I can find either or both of the books he mentions, "Leslie on Tithes" and Dr. Rowe's book. I wish to use these books as tracts in my parish, as I agree perfectly with what "English Catholic" says on the "tithe." It is the first time that I have had occasion to differ with my friend Dr. Locke in anything that he says in his admirable and very useful "Five-Minute Talks."

D. C. PEABODY.

Rectory Trinity church, Mobile, Ala., Dec. 5th, 1896.

A MATTER OF JUSTICE

To the Editor of *The Living Church*:

Having, elsewhere, criticised a statement of Archdeacon Brown in the first edition of his admirable book, "The Church for Americans," that the Church admitted persons to Holy Communion without Confirmation, will you permit me to say, as a matter of justice, that the statement is corrected in the fourth edition of his book, just issued, and in language which I believe represents the bulk of opinion in the Church on the subject.

M. M. MOORE.

## Opinions of the Press

*The Outlook*

A STANDING ARMY.—The question as to how large a standing army the United States should maintain is again raised by General Miles' annual report. General Miles points out that while in a third of a century the population has doubled and property values have increased enormously, the army is now only half as large as it was at the beginning of the period. This comparison ceases to be as striking when we remember that the need of soldiers to subdue hostile Indians has greatly lessened. General Miles believes that we should have one soldier for every 2,000 of population as a minimum. This would mean an increase of over one-third from the present basis. His contention is that our force is now insufficient properly to man existing posts and to garrison the new system of coast de-

fenses, which require a skilled military guard. In all, he asks for about \$13,000,000 to be expended at 22 places, about \$1,250,000 being for the entrances to New York. The matter of increase of our army is too serious to be here discussed in a paragraph. But we may express our serious doubt about the advisability of spending any money on harbor fortifications. Thus far they have ceased to be useful almost before they were completed; improvements in naval warfare have made them antiquated. It is at least a serious question whether we must not rely for the protection of our harbors, not upon soldiers and forts on land, but upon ships at sea.

*The Advance*

CIVILIZED FOOTBALL.—Thanksgiving Day in Chicago was a day of football. Even the constant rain had no effect in dampening the ardor of the young men or the enthusiasm of their shouting friends. But it is gratifying to be able to say that the sport was free from the brutality which has so often marred it in other places. The young men kicked the ball instead of one another, and with fine results, as the score showed. In fact, the young athletes so clearly demonstrated the superior wisdom of putting the ball across the line rather than putting one another in the hospital, that their example should be turned into a custom, and control the game in the future.

### Personal Mention

The Rev. J. V. Alfvigren has been appointed rector of St. Sigfried's (Swedish) church of St. Paul, Minn.

The address of the Rev. R. W. Andrews is changed from Brodhead to St. Stephen's mission, Stoughton, Wis.

The Rev. Walter E. Bentley, of St. Peter's church, Bainbridge, N. Y., has been elected the rector of Christ church, Deposit, N. Y., and entered upon his duties the 2nd Sunday in Advent. Address accordingly.

The Rev. Francis M. Bacon has entered upon the rectorship of Christ church, Crosswell, Mich.

The Rev. Wm. Brander has accepted the curacy of Memorial church, Baltimore, Md., and entered upon his duties.

The Rev. J. W. Barker has accepted the rectorship of the church of Our Saviour, Merrick, diocese of Long Island, and entered upon his duties.

The Rev. Richard Cobden has accepted the rectorship of St. John's church, Larchmont, N. Y.

The Rev. Scott Melville Cooke has accepted the rectorship of St. John's church, Richfield Springs, N. Y.

The Rev. J. Thompson Cole, general secretary of the American Church Missionary Society, has accepted a curacy at Christ church, New York City.

The degree of LL.D. has been conferred by Griswold College on the Rev. Joseph Carey, D.D., rector of Bethesda church, Saratoga, N. Y.

The Rev. E. P. Chittenden has become assistant priest at St. John the Evangelist, St. Paul, Minn.

The Rev. Clarence M. Dunham has accepted the rectorship of St. Luke's church, Metuchen, N. J., and has entered upon his duties.

The Rev. C. H. Duncan has accepted the rectorship of Grace church, Millbrook, N. Y., and entered upon his duties.

The address of the Rev. Herbert C. Dana is now Auburn, R. I.

The Rev. Frederick Edwards has accepted the rectorship of St. Paul's church, Malden, Mass.

The Rev. John G. Fawcett, of Athens, N. Y., has accepted the rectorship of the parish of St. James', Upper Montclair, N. J., diocese of Newark, and will enter upon his new duties at once.

The Rev. Thomas A. Hyde, of Cambridge, Mass., has returned from his trip abroad.

The Rev. Lucien Lee Kinsolving, of Rio Grande do Sul, Brazil, and family, will spend the winter in Washington, D. C. After Dec. 10th, all communications should be addressed to 1343, 21st st.

The Rev. Arnold Lutton has resigned the charge of St. Peter's church, Sheridan, Wyo., and accepted the charge of the church at Rapid City, S. Dak.

The Rev. John S. Lightbourne is to be addressed at Grafton, W. Va.

The Rev. J. Saunders Reed has had the title of Doctor of Divinity conferred upon him by Hobart College.

The Rev. Alex. Rich has resigned as assistant minister of Trinity church, Washington, D. C.

The address of the Rev. W. G. W. Smith is Moreno Riverside Co., California; mail, *via* Redlands.

The Rev. D. J. W. Somerville has been appointed rector of Christ church, Austin, Minn.

The Rev. Reginald H. Starr, D.D., Professor of Dogmatic Theology in the University of the South, sailed in the "Werra" on the 9th inst., for Naples, and will spend the winter vacation in Europe. Dr. Starr's address while abroad will be: Care American Express Co., 6 Rue Halevy, Place de l'Opera, Paris, France.

The Rev. D. T. Thompson, rector of St. Peter's church, St. Peter's, Minn., has been appointed to take charge of the parishes at Waseca and Albert Lea, Minn.

The Rev. Mr. Ward has resigned the church of St. Michael and All Angels, Washington, D. C., of which he became rector on Sept. 29th last.

The Rev. John H. Watson has accepted the rectorship of St. John's church, Kingston, N. Y.

The Rev. T. H. J. Walton has entered upon his duties as rector of Marshall and Pipestone, Minn.

The degree of D.D., has been conferred upon the Rev. F. T. Webb, rector of St. Paul's, Minneapolis, by his alma mater, Griswold College, Iowa.

### Ordinations

On the 2nd Sunday in Advent the Rt. Rev. W. D. Walker, D.D., advanced to the priesthood, the Rev. Albert Edward Evison. The candidate was presented by the Rev. Charles MacLean, and the sermon was preached by the Bishop.

In Trinity church, Arkansas City, Kan., the Rev. Chas. Blake Carpenter was advanced to the priesthood. The candidate was presented by the Rev. Dr. Beatty, the sermon preached by Dean Bodley, his subject being "The significance of the Christian priesthood." In the celebration of the Holy Eucharist the Bishop was celebrant.

On Nov. 20th, Bishop Peterkin ordained to the diaconate Wm. K. Marshall, in Trinity church, Parkersburg, W. Va. The candidate was presented by the Rev. Dr. Moore, and the Bishop preached the ordination sermon. Mr. Marshall who comes to the Church from the Methodists, will assist Dr. Moore in the mission work of Trinity parish.

### To Correspondents

A correspondent asks for the present address of Mrs. Frances Conant, formerly a contributor to our columns. Can any reader furnish us with the required information?

### Official

#### WARNINGS

Some weeks ago I called attention, through THE LIVING CHURCH, to the case of a stranger who claimed to have lost knowledge of his personal identity. Partly through the publicity thus given to the case, and partly through the apparently gradual restoration of his memory, the man has been identified as John Hardecastle Hall who has lived during the past few years in California, Washington, Texas, and Alabama. Investigation shows his record to have been bad, and it will be well for all to be on their guard against being deceived by him.

Dec. 9th, 1896.

GEO. H. DAVIS.

The clergy are warned against a gentlemanly English tramp named Cooke who has lived from rectory to rectory, all over the United States, for the past six months. He is a plausible and lachrymose beggar who is always asking a helping hand to save him from his enemy—drink. He works railroad men for passes and Englishmen and clergymen for money, most successfully. He has a letter of mine, obtained by false pretenses. I will thank any one who will take it up and destroy it.

Dec. 8, 1896.

HUDSON STUCK,  
Dean of St. Matthew's, Dallas.

### Died

IRISH.—Entered into rest, Colton, N. Y., Dec. 2, 1896, the Rev. William Norman Irish, aged 75 years.

KNEASS.—At his residence, in Baltimore, on Thanksgiving Day, 1896, Nicholas W. Kneass, M.D.

### Church and Parish

WANTED.—A parish—a small one will answer—by a priest, single man, Churchly in teaching and work, Willing to work on small salary. Address X., LIVING CHURCH.

WANTED.—By young Churchwoman, position as companion, care of invalid, or position of trust. Clerical references. MISS ANDREW, 23 Campbell Park, Chicago.

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

## The Editor's Table

### Kalendar for December, 1896

6. 2nd Sunday in Advent.	Violet.
13. 3rd Sunday in Advent.	Violet.
16. EMBER DAY.	Violet.
18. EMBER DAY.	Violet.
19. EMBER DAY.	Violet.
20. 4th Sunday in Advent.	Violet (Red at Evensong).
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN Evangelist. 1st Sunday after Christmas.	White.
28. THE INNOCENTS.	Violet.

### Advent

BY THE REV. J. ANKETELL

Grant us, Almighty God, grace, that now casting  
Forth from our hearts the dark deeds of the night,  
Falling before Thee with prayer and with fasting,  
We may put on us the armor of light.

That, when Thy Son in His majesty glorious  
Cometh to judge both the quick and the dead,  
We may behold Him, o'er evil victorious,  
Radiant with heaven's holy light on Him shed.

Now it is time to awake—day shines clearer—  
Darkness and slumber our hearts long deceived;  
Now our salvation draws nearer and nearer  
Than in the day when our souls first believed.

Night is far spent—see! the Orient is dawning—  
Christ, our true Day-star, with glory shines bright:  
Rise from your beds to behold the bright morning,  
Gird on your souls the fair armor of light.

Fling to the breeze of the morn Syn's banner:  
See how He cometh, your Saviour and King:  
Sing unto Jesus, Hosanna! Hosanna!  
Over His pathway your palm branches fling!

So when He cometh to judgment with terror,  
Shining with sapphire and emerald light,  
Washed by His Blood from all sin and all error,  
We shall behold Him with endless delight.

— x —

THE new Bishop of London has a keen sense of humor. During a Confirmation tour in the diocese of Peterborough, Dr. Creighton put up one evening in an old manor house, and slept in a room supposed to be haunted. Next morning at breakfast the Bishop was asked if he had seen the ghost. "Yes," he replied, with great solemnity, "but I have laid the spirit; it will never trouble you again." On being further interrogated as to what he had done, the Bishop said: "The ghost instantly vanished when I asked for a subscription towards the restoration of Peterborough cathedral.

— x —

BISHOP TEMPLE has the reputation of having a tendency to speak the truth with great plainness and bluntness, but not exactly in the way of the Apostolic injunction, namely, "in love." It appears that he has also on some occasions been obliged to hear the truth when spoken with equal bluntness. While he was Bishop of Exeter, he once presided at a deanery meeting at which the subject for discussion was "The hindrances to the spiritual life of the diocese." After some time a priest arose and electrified his audience by coolly declaring that the greatest hindrance to the spiritual life in that region was the Bishop himself. "I repeat it," said the speaker, calmly, "our right reverend father in God is very far from being a father to any of us. Your manner towards us is harsh in the extreme, while your method of rule is this—you treat us all, old and young, as if we were a set of school-boys." This drew from the Bishop a humble apology, and an explanation that he really had a genuine sympathy with all his clergy. The impeachment came from a son of the former Bishop of the diocese, the famous "Henry of Exeter."

### Book Notices

**Jeremiah Splinkety-Splunk; and Other Fairy Tales.** By Henry T. Scudder. New York: Crothers & Korth.

"People who do not believe in fairies will not like these stories," the genial author warns his readers, so prosaic folk are hereby duly advised of what they may expect. But others may like to read of the wonderful adventures of Mr. Jeremiah Splinkety-Splunk who lived in a house as queer as his name, and of the "King of Sweet Potatoes." The love affairs of "The Laughing Stars," and the sad misfortunes of "Only an Oyster" form the theme of two others of the seven stories collected in a neat volume intended for holiday purchasers.

**The Country of the Pointed Firs.** By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Sketches of life on the coast of Maine and its adjacent islands have appeared, under the title, "The Country of the Pointed Firs," in *The Atlantic*, during the past year, and have been greatly by Miss Jewett's many admirers. They are offered now as a holiday volume, in an appropriate garb of dark green linen. One finds here a rare combination of sympathetic insight and humorous appreciation of the droll in character and incident. Nothing could be finer, in its way, than the author's affectionate delineation of the quaint village, with its elaborate conventionalities; "its mixture of remoteness and childish certainty of being the centre of civilization." Next to the pleasure of a summer spent in the "Country of the Pointed Firs," we place this charming chronicle of days passed there, by one who felt and well knows how to make others feel their singular beauty and charm.

**The Cat and the Cherub, and other stories.** By Chester B. Fernald. New York: The Century Company. Price, \$1.50.

It seems unkind to fall foul of a writer for treating us too generously, yet one wonders why Mr. Fernald did not make two books of the present volume. The first six tales belong together, as all concern themselves with the Chinese in this country, a subject with which the author shows himself thoroughly familiar. He has given us in "The Cruel Thousand Years," a fascinating story of two Chinese children, the alluring "Miss Oo" and the "infant," Hoo Chee. One feels keenly the limitations of paper and ink, when the impulse to hug these delectable morsels becomes overpowering. Equally good, though entirely different in character, are the fine studies of New England life. So widely apart are they from the Chinese tales, geographically, socially, and ethically, that they seem to belong properly to a second volume. "Enter the Earl of Tyne," is delightfully optimistic and sturdily patriotic, in its upholding of the American ideal. Some of the stories have been in print before, others are quite new; but all are exceptionally clever.

**Constitutional History of the United States: From Their Declaration of Independence to the Close of Their Civil War.** By George Ticknor Curtis. In 2 Volumes. Vol II. Edited by Joseph Culbertson Clayton. New York: Harper & Bros.

Since its first appearance in 1854, Mr. Curtis' History of the Constitution has held a foremost place in the constitutional literature of this country. All scholars of our fundamental law are familiar with it; and its authority has been repeatedly recognized by the Supreme Court. A revised edition was put out in 1889, at which time an addition was promised, carrying the story of American constitutional progress down to the present. Mr. Curtis died before this addition could be published. From his posthumous MSS. his friend, Mr. Joseph Culbertson Clayton, has prepared the present volume. The work is sure of a welcome from scholars and jurists, and also from the increasing number of persons in all walks of life who give study to our institutions. The author, always clear and impartial in his statements, has the advantage of being interesting as well as learned. Though the book is less complete than he would have made it had he lived, it contains invaluable material for new

and enlarged understanding of the subject, and the editor has performed a delicate task wisely. The sub-divisions of the theme are given topical treatment. The intricate events which make up American history to the close of the Rebellion are shown in their bearing upon the written document of the Constitution itself. To what degree that great document has been modified in its workings since it left the hands of the founders of the republic can only be understood from the study of such a history as this.

**Sonny.** By Ruth McEnery Stuart. New York: The Century Company.

The most absurd of the many pranks that "Sonny" played, in the narration of a spoiled boy's life, is told in the chapter describing how he "walked over a board of school directors, and took a diploma in the face of Providence." It was a school that he had never attended; but at the commencement exercises, deciding that he knew as much as the graduates, he invited comparison and examination, and demanded a diploma. Other peculiarities of conduct and disposition are related, in quaint dialect, by "Sonny's" doting father, ranging from the boy's birth and school days, through the years of early manhood, to courtship and marriage. In spite of "Sonny's" peculiar rearing, he is a good boy, and we do not hesitate to rejoice in the success that finally crowns his unique career. The stories are connected by a slender line of plot; besides the interest attaching to characters and incidents, they throw an interesting side-light on Arkansas life.

**Walter Gibbs, the Young Boss, and Other Stories.** By Edward William Thomson. Illustrated. Boston and New York: T. Y. Crowell & Co.

This is the best book of boys' stories which has appeared for a long time. Mr. Thomson's style is excellent, possessing vivacity and naturalness, while his tales are distinguished for variety of incident and cleverness of characterization. The scenes of the stories are laid in Canada, and there is the breath of the North woods in some of them. It is enough to say that the reputation achieved for the author by his "Old Man Savarin" is maintained in this his first book of boy stories, which will bring a throng of eager listeners to his knees.

**The Light of Melanesia.** By H. H. Montgomery, Bishop of Tasmania. New York: E. & J. B. Young & Co. Price, \$1.50.

A charming account of thirty-five years' mission work in the South Seas. Written by a devoted missionary bishop, at the request of Bishop Selwyn. The story is told with such modesty and manly dignity, and without any snivelling over hardships, or unctuous, "pious" words. The author is a true Englishman, and greatly admires pluck, bravery, and good fighting. The Selwyn missions seem to have been conducted with great good sense, and to have avoided the foolishness of forcing the native converts to give up all their national customs, no matter how harmless, and turn themselves into wretched imitations of Europeans. The book is a very fascinating one, indeed.

**The Gospel in Brief.** Harmonized and translated by Count L. N. Tolstoi. New York and Boston: T. Y. Crowell & Co. Price, \$1.25.

Yes, a very brief Gospel; in fact, a mere torso of a Gospel—the head, the legs, the arms all off, and the trunk gouged all over. In fact, the whole thing is about as much like the true Gospel as it is like the Koran or the Book of Mormon. If this be a translation of the Gospel, then we indeed have been believing a lie. But the lie is on the Tolstoi side; not ours. One verse—the account of our Lord's Baptism, St. Matt. iii: 13—will suffice as to the translation: "Jesus came from Galilee to the Jordan to be bathed by John, and he bathed and heard John's preaching." But not only is the translation a travesty, but every word relating to the miracles and the Resurrection is left out as completely as if it did not exist in the original. Count Tolstoi writes very good novels, and is a very interesting crank; but when it comes to translating the Gospels, he is not only a failure, but a fraud.

**Fairy Tales Far and Near.** Re-told by Q. With Original Illustrations by H. R. Millar. New York: Frederick A. Stokes Company. Price, \$1.50.

Old friends in a new dress, we welcome you! Here are "The Valiant Tailor," "Carnation, White and Black," "Prince Hatt under the Earth," "The Goose Girl," even old "Blue Beard" himself, together with several other delightful acquaintances, all come back to make a merry Christmas for many a child. And the adornment of their new dress is the series of illustrations by H. R. Millar. These are spirited stories in themselves—worthy of the praise we cheerfully give them. In the appendix there are some interesting notes on the sources of these tales, one of which, Samuel Lover's "Little Weaver of Duleek Gate," is a variant of "The Valiant Tailor," and even better than that story itself.

**The Young Artists.** From the German of Ernestine Helm. By Mary E. Ireland. Illustrated. Cincinnati: Curts & Jennings.

In this book the translator has given us another delightful story from her chosen field of work, home life in Germany. The joys, cares, and sorrows of the "Young Artists," an orphan brother and his two sisters, are vividly portrayed; by following their story, we are enabled to catch pleasing glimpses of scenery in Germany, Switzerland, and "The City of Seven Hills," as well as the manners and customs of the people living in those places.

**One of the Visconti;** a Novelette. By Eva Wilder Broadhead. New York: Charles Scribner's Sons. Price, 75 cts.

The reader should not regret the absence of dark tragedy, suggested by the title of this book, but share the American hero's surprise and pleasure that one of the visconti is not "high featured and austere, with traces of blue blood in her purplish complexion," but a charming young Italian girl, "not monumental in the least! and her eyes are blue." It is a pretty, seemingly love story, and it ends as all kindly disposed mortals would have it.

**Rick Dale;** a Story of the Northwest Coast. By Kirk Monroe. Illustrated. New York: Harper & Bros. Price, \$1.25.

Every healthy boy reader in the country will delight in this last production of a versatile pen. It is the story of a poor, sick boy, a boy who, weak at first, finds a way through self-imposed poverty, to strength and manliness. The journey is no easy one, and he meets with many a hardship and rough adventure, but all comes out well in the end. The book is good throughout, and will meet with the success it deserves.

**A Woman Intervenes;** or, The Mistress of the Mine. By Robert Barr. Profusely illustrated by Hal Hurst. New York and London: Frederick A. Stokes Company.

Mr. Robert Barr is popularly supposed to be at his best as a writer of short stories. One is reminded of this in reading the latest from his pen, for the "women who intervene"—there are several—do so with an unnecessary amount of elaboration. The story would be better were its plot presented within narrower limits as to time.

"Chatterbox" is the favorite Christmas book of the juvenile series every year. The volume for 1896 comprises over 400 pages, with 200 illustrations of artistic excellence, several being fine colored plates. It is a treasure for any home where there are children. [Estes & Lauriat, Boston. Price, \$1.25.]

Bishop Hale's lecture on the "The Holy Orthodox Eastern Churches," delivered last winter before the Church Club of Connecticut, is very interesting and instructive. The Bishop of Cairo is at home on this subject. Beside the historical part, he gives some of his pleasant experience and correspondence with the most distinguished patriarchs and other bishops of this great Catholic Communion, numbering more than 100,000,000, and which does not admit the uncatholic claims of Rome.

We have received a copy of "The Self-Pronouncing Sunday School Teachers' Bible," from the American Oxford Publishing Co., Philadelphia. It contains the valuable notes of the

Oxford Teachers' Bible, and, in addition, all proper names are printed with accents and marks used in standard dictionaries, so that every reader may know how to pronounce these sometimes puzzling words. The enterprise of this new company is commendable, and this Bible a most useful publication.

What a treasure house the bound volumes of *St. Nicholas* are for the boys and girls—an ever-welcome Christmas gift! Bound in two parts, Volume XXIII. contains more than 1,000 pages, and over seven hundred pictures, the work of the best artists and engravers. Four illustrated serial stories run through these pages, written respectively by Wm. O. Stoddard, J. T. Trowbridge, James Otis, and Albert Stearns. There are ten papers of a patriotic character, for young Americans, with titles such as "What the Stars and Stripes Mean," "A Word for the Old Fourth," etc. There are several instructive articles, all illustrated, on "Shooting Stars that reach the Earth," "Launching a Great Vessel," "The Story of a Life Saving Station," etc., and many true stories about distinguished people and about animals. Tales of adventure and fanciful tales, short stories, prize competitions, ballads, and jingles are numerous, and altogether there is a variety of entertainment and instruction—a veritable storehouse from which the young folks of all ages may draw continually. [The Century Company, New York. Price, \$4 for both parts.]

## Magazines and Reviews

*The Preacher's Magazine* for December contains a supply of material for Christmas sermon making. The well-known Dr. Alex. MacLaren furnishes the reader a "Christmas Meditation." There is also a children's sermon on "The Star of the East," with other notes and illustrations available for Christmas and New Year's addresses. Miss Bromley writes on the "Teacher's Work in Sunday School and Preparation Therefor."

Topics of more than ephemeral interest receive special attention in *The Review of Reviews* for December, notable "The Kindergarten Age," treated by Hezekiah Butterworth; "Child-study in the Training of Teachers," by Prof. E. A. Kirkpatrick, illustrated with portraits of educators interested in this movement; "New York's Great Movement for Housing Reform," an interesting account of the plans for supplying improved dwellings to the wage-earners; "The Sunday Schools; their Shortcomings and their Great Opportunity," by Walter L. Hervey, president of the Teachers' College, New York. The frontispiece of this number is a reproduction of Tissot's beautiful painting, "Suffer Little Children to Come unto Me."

*The Living Church Quarterly* (Advent issue) is decidedly the best issue of that valuable periodical that has yet appeared. The rubricated Calendar is handsomer than ever. There are half-tone portraits of the recently consecrated bishops Johnson, Burton, and Satterlee, and of Bishop Walker, recently elected to succeed Bishop Coxe. The special attraction for the year is, "A Guide to the Best Books for Churchmen." To this apartment many distinguished scholars, both in England and America have contributed. The clergy, as well as the laity, will find helpful suggestions in this wide and thorough survey of Church literature, conveniently classified. The clergy lists, as is generally known, are corrected every quarter and furnished to all subscribers. The Young Churchman Co., Milwaukee. Price, 25 cents.

On the first of next month will appear the initial number of a new monthly paper, edited and published by the Rev. Charles Pelletreau, L.H.D. It will deal mainly with social, moral, and literary subjects, and will be in no sense the organ of any Church. In the first issue will appear the opening chapters of Dr. Pelletreau's new novel, entitled "Dahlonga." This story will run as a serial through the greater part, if not the whole, of the year. The price of the paper will be \$1 a year.

## Books Received

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

- THOMAS WHITTAKER  
Thomas Alva Edison: The Telegraph Boy Who Became a Great Inventor. By E. C. Kenyon. 50c.  
E. & J. B. YOUNG & CO.  
The Church and the Bible. By Wm. Brevoort Bolmer. \$1.  
ESTES & LAURIAT  
Chatterbox for 1896. \$1.25.  
DODD, MEAD & CO.  
The Gospel of Divine Sacrifice. By Charles Cuthbert Hall, D.D. \$1.25.  
When Worst Comes to Worst. By Dr. W. Robertson Nicoll. 50c.  
WILBUR B. KETCHAM  
Sermons of C. J. Vaughan, D.D. 3 vols.; each, \$1.25.  
G. P. PUTNAM'S SONS  
Echoes From the Mountain. By C. E. D. Phelps. \$1.  
JAMES POTT & CO.  
Our Children. By Marguerite E. Pickells. 25c.  
A. C. MCCLURG & CO.  
Karine. Translated from the German of Wilhelm Jensen, by Emma A. Endlich. \$1.25.  
Fairy Starlight and the Dolls. By Elizabeth S. Blakeley. \$1.  
E. B. TREAT  
Makers of the American Republic. By David Gregg, D.D. \$1.75.  
THE CENTURY COMPANY  
The Century Magazine, Bound, vol. LII.  
St. Nicholas. Bound, vols. 1 and 2. 1896.  
ROBERTS BROS.  
Leaves From Juliana Horatia Ewing's "Canada Home." By Elizabeth S. Tucker.  
The Wonderful Fairies of the Sun. By Ernest Vincent Wright.  
The Black Dog, and Other Stories. By A. G. Plympton.  
The Puritan in England and New England. By Ezra Hoyt Byington, D.D.  
A Cape May Diamond. By Evelyn Raymond.  
D. APPLETON & CO.  
Rodney Stone. By A. Conan Doyle. \$1.50.  
The Beginners of a Nation. By Edward Eggleston. \$1.50.  
Midshipman Farragut. By James Barnes. \$1.  
The Wampum Belt. By Hezekiah Butterworth. \$1.50.  
Christine's Career. By Pauline King. \$1.50.  
The Windfall. By Wm. O. Stoddard. \$1.50.  
Rise and Growth of the English Nation. By W. H. S. Aubrey, LL.D. In 3 vols. \$4.50.  
The Little Regiment. By Stephen Crane. \$1.  
The Story of the Mine. By Howard Shinn Charles. \$1.50.  
REV. HARVEY B. GREEN, LOWELL, MASS.  
Pressed Flowers From the Holy Land.  
Pamphlets Received  
*Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.*  
The Wrestler of Philippi. David C. Cooke Publishing Company, Elgin, Ill.  
Daniel Periton, and Other Poetic Gatherings. By Joshua Law Burrows, M.A., Ph.D., Ashtabula, Ohio.  
Catalogue of the General Theological Seminary.  
Catalogue of Hobart College.  
The Marriage Question. Simpkin, Marshall, Hamilton, Kent & Co., London.  
The Bull of Leo XIII. on Anglican Ordinations. Critically Examined by John Fulton, D.D., LL.D. E. & J. B. Young & Co.  
Church Lesson Leaflets. Geo. W. Jacobs & Co., Philadelphia.  
The Historical Continuity of the Anglican Church. By Frederick Stanhope Hill. Damrell & Upham, Boston.  
Lessons on the Prayer Book Catechism, by the Rev. H. H. Oberly, M. A.; Systematic Catechizing, by the Rev. H. H. Oberly, M. A.; Bible Lessons for the Christian Year, by the Rev. Walker Gwynne. Edited by the Rt. Rev. W. C. Doane, S.T.D. James Pott & Co.  
Not Only Unto Caesar, But Unto God. A sermon by the Rev. S. C. Edsall, Chicago.  
Governor Edward Winslow; His Part and Place in Plymouth Colony. By the Rev. Wm. Copley Winslow, Ph.D., D.C.L., LL.D.  
Fortieth Annual Report of the Society for the Increase of the Ministry.  
The Psalm of Shepherdly Love. A Meditation on the Twenty-third Psalm. By Gerard P. F. Hallock, D.D. Rochester, N. Y.: O. D. Grosvenor. Price, 5 cts; \$3 per 100.  
Proceedings of the Church Sunday School Association of the Diocese of Minnesota. Ninth Annual Institute.  
The Young Churchman's Hymnal. Our Church Work Press, Buffalo.  
In Memoriam of Mary Rebecca DeCosta.  
Foreign Mail of the International Committee of the Y. M. C. A.

## The Household

### His Last Dream

A STORY FOR THE HOLIDAYS

BY LEON LEWIS

[Copyright, 1896, by the Author.]

THOMAS ARCHER, "the Blind Musician," had been blind from his birth. His parents, who were in humble circumstances, had died in his childhood, leaving him poorly provided against life's inevitable trials and struggles. An only brother, James Archer, had wandered in youth to distant lands, and both boys had changed their abode repeatedly, so that they had finally lost track of each other. But Thomas had found friends when he most needed them, and had become in due course a musician of such note that they secured for him the position of organist in one of the principal churches of a northern city.

But what a life was that lived by the poor, blind musician, even when his career had reached its culmination! No home, save such as a third-rate hotel afforded! No companionship, save his thoughts and his music! No books, newspapers, magazines, games, outings, or other recreations! It was no wonder that his gloom and melancholy became habitual, or that at times he hardly uttered a word for days together. Some of the most influential and ultra-fashionable members of the congregation eventually thought they would prefer the pastor's brilliant and handsome brother to their blind organist, and it was not long before the movement they inaugurated to this end had been accomplished.

A few sighs and tears in the solitude of his own cheerless apartment were very naturally given to this serious change in the affairs of Thomas Archer, and then he tried to take heart again. He busied himself with the composition of a "Grand Funeral March," which he intended to play as a requiem for one of his deceased benefactors; but the heirs fell to squabbling over the dead man's effects, and a dun from his landlord for a month's board, reminded Thomas about that time that he was penniless.

He met the claim by disposing of a watch which had belonged to his father, and went on with his compositions without troubling himself particularly about the future, beyond sending an appeal for help to his brother at the latter's newest address.

Again his landlord presented his claim, and again he met it as before, selling a bracelet which had been his mother's. The outcome of these measures can be foreseen. There came a time—only too soon!—when he found himself without resources for meeting the landlord's claims. A few days of grace were allowed him, and then he was requested to move, his creditor permitting him, as an exceptional favor, to take his trunk with him.

He found a new lodging, but was soon forced to move again, and this time he was obliged to leave his trunk behind him.

And with this event he entered upon a period of his career so full of miseries and privations that it deserves to be called a martyrdom. A few friends of other days who casually heard of his distress—he was too proud to appeal to them—gave him temporary and inadequate aid, but at last he had to take lodgings among beggars and malefactors. His crowning misfortune was to be robbed of most of his wretched apparel in one of these dens while he slept, and to

go forth in a pair of ragged jeans in the month of December!

The poor man, who still cherished the chimera of his brother's return, now found it difficult to get food enough to keep soul and body together. He wrote several letters to Mexico and elsewhere, hoping to hear from James, but all in vain; and the hour speedily arrived when he realized that he must beg or perish. It cost him a desperate effort to face this alternative, but hunger and cold vanquished his scruples, and he decided to solicit alms by singing in the streets.

In possession of a violin which had been loaned him by a man almost as bad off as himself, he took his stand at the entrance of a public square. Such music as he produced could not have failed to attract attention anywhere, and he quickly drew around him such a crowd that the circulation became impeded. A gruff voice broke in upon the soul-inspiring notes of "L'Africaine," and a rude hand took him by the arm:

"You must move on, my man," ordered the voice, "and don't be caught at it again."

"But I am doing no harm to any one," protested Thomas.

"Not a word! You are obstructing the sidewalks. No more of it, or I shall have to run you in."

The unfortunate man moved on accordingly; and what resource was now left him? If he sang, he would be arrested. If he refrained from singing, he would starve! Yet twice or thrice he ventured again. His idea was that his long-absent brother might have returned and be in the crowd of listeners, and thus recognize him! The few nickles he gained by these two or three last desperate efforts afforded him shelter and something to eat for another day or two, and then—where was it all to end?

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A heavy snow storm set in Christmas afternoon, raging fiercely, and the poor, blind musician wandered on and on therein for hours, until, late in the evening, he dropped into a rude seat offered him by a pile of boards at the corner of a lumber yard. His sightless eyes were turned to heaven, and his whole soul cried piteously for assistance; he was so tired! so cold! so hungry!

Suddenly, in the midst of his reflections, so vague and confused, a friendly hand touched his arm.

"You—you are not a policeman?" he faltered, in subdued terror.

"No," was the reply. "I merely chanced to be passing. This is no place for you. You should go home!"

"Home?" echoed Thomas, with a voice and mien which revealed at a glance the full measure of his afflictions and sufferings. "I have no home—no friends—not even a shelter!"

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"Then let me come to your relief. Permit me."

The stranger took him by the arms and drew him to his feet, adding, in the kindest of tones:

"Now lean on me. We'll try to find a carriage. You are not afraid of me?"

"Certainly not. Why should I be? Your voice tells me you are kind and good!"

"What a night is before us! We must be moving," said the stranger, hurrying the blind man away as rapidly as his trembling limbs permitted. "I want to take you to my house before the storm gets any worse. You must have dry clothes immediately, and something warm to eat and drink."

"Heaven will reward you, sir," returned Thomas. "I thought I was going to die in that lumber yard."

"Say no more about dying, my friend," enjoined the stranger. "Ah! did you stumble?"

"A little—against the curb. That is one of the inconveniences of being blind."

"What! You are blind?" cried his rescuer, with an interest as keen as sudden.

"Yes, sir."

"How long have you been so?"

"From my birth."

Thomas felt the arm of his guide tremble as they continued their way through the night and storm. At the end of a brief interval, the unknown questioned him in a voice which had grown singularly tender:

"What is your name?"

"Archer, sir—Thomas Archer."

"Archer!"

The unknown halted abruptly, an incoherent cry escaping him.

"Are you the youngest son of Hiram and Nancy?" he demanded.

"The same, sir."

The blind musician suddenly found himself clasped in an embrace that threatened to suffocate him.

"My God! what horror and what gladness," exclaimed his deliverer, in an anguished voice. "I have been criminally neglectful of you, Thomas, but I am your brother James."

Clinging to each other in fond embrace, the brothers sobbed and rejoiced in the midst of the street a full minute, the snow continuing to descend in great flakes upon them.

Starting at last from his brother's arms, James Archer bent a swift glance around in search of a carriage.

"Ah, there it is, thank heaven!" escaped him. "This way, Thomas."

They hastened to take possession of the vehicle which had arrived so timely.

"And now to see how quickly you can get us home, driver," said James, after giving his address. "Double fare, if you are lively."

The speed with which they were whirled away announced that the driver would earn his money.

"And now to explain, Thomas," said James, still holding the hand of his blind brother in a fond clasp. "I left Mexico soon after I arrived there, going to Guatemala, where I have acquired a large coffee estate and a handsome fortune, but I have been absent in Europe and other countries a great deal, and that is why there has been such a break in our correspondence. I came back four months ago, and discovered that you had dropped out of your old associations, but I could get no trace of you. What joy to

have found you so unexpectedly! How fortunate!"

The carriage came to a halt in front of an elegant and brilliantly lighted dwelling, and a servant advanced briskly to open the door. The blind musician staggered as the cold gust of the storm struck him again, but in another minute he had been ushered into a handsomely furnished parlor, where his feet sank into a thick velvet carpet, and the warm air began reaching his lungs and dissipating the deadly chill which had assailed him during his long and weary wanderings.

In the course of a few minutes, the whole situation had changed for the poor blind musician. He had not only enjoyed a refreshing bath, but he had been clothed from head to foot in the finest of raiment. A sumptuous repast, beginning with a warm and appetizing soup, was duly served to him, his brother and a housemaid vieing with each other in anticipating his slightest wants and wishes.

"Oh, what joy!" he at length ejaculated.

"Then you find everything about as it should be, do you, my dear brother?" returned James, embracing him.

"Oh, so nice!"

"You are in every way comfortable?"

"Never so happy before."

"Is that wine to your taste?"

"Delicious!"

"And how is that roast beef?"

"I never tasted finer."

"Is there anything else you would like to have?"

"Not the least thing, thank you."

The supper ended, the elder brother conducted Thomas to a luxurious armchair in front of the fire, placing under his feet a soft hassock.

"Did my wife say at what hour she would return from her sister's, Mary?" he inquired of the housemaid.

"At eleven o'clock, sir," was the answer.

"And it's eleven now," pursued her employer, glancing at a clock on the mantelpiece. "She's due, therefore. Were all the children with her?"

"The housemaid assented, and the elder brother turned again to Thomas."

"Do you play the piano as much as formerly?" he asked.

"Whenever I get a chance, James."

"Then why shouldn't we get up a little surprise against the return of my wife and children," suggested Mr. Archer.

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Advertisement for 'The American Church Almanac and Year Book' with a decorative border. It includes the title, 'The Annual Encyclopaedia for Churchmen', the date 'Ready December 10', and the price '400 pages, Price, 25c; Cloth Interleaved, 50c'. It also features testimonials and the publisher's name 'JAMES POTT & CO., Publishers, Fourth Ave. and 22d St., New York.'

"That's the very thing I'd like to do," replied the musician.

"Good! let me take you back to the parlor."

Seated before a magnificent instrument, the blind musician ran his fingers over the keys in wondering ecstasy.

"And now strike up, brother," requested James, in joyous accents; "I want to see if your hands have lost their cunning."

"Thomas complied, playing a lively martial air which rose grandly louder and louder, filling the whole house.

"Capital! You are the same great musician as of yore, I see," cried James, at the first pause. "Again and faster."

The blind man resumed playing, and continued with ever-increasing brilliancy, his face glowing with rapture."

"I foresaw what would be the sequel of our 'little surprise,' brother," remarked James, his gaze turning to the front hall, when the player stopped again. "My wife and children have returned from sister's, and here they come on tiptoe, as full of wonder as delight! Come in, Carrie! come in, all of you!"

A rush of footsteps over the yielding carpet succeeded, and a group of radiant and inquiring faces surrounded the musician.

"I see you all realize who this dear one is," resumed James Archer, turning to his wife and children. "Yes, he is that blind brother of mine of whom we have so often spoken! the same I have so long sought! and who has at last come to us, never more to leave us!"

The words were not yet finished when the arms of the sister-in-law enclosed Thomas, and a hearty kiss was pressed upon his forehead. And then came the fond caresses and greetings of Joseph, Effie, and Thomas, all the brightest and best of children, whose ages ranged from ten to fifteen years.

"How good to have you with us, Uncle Thomas, after all the trouble and worry we have had to find you!" exclaimed Effie, as great tears of joyous sympathy dimmed her beautiful eyes.

"You shall never leave us, uncle," declared Joseph, the eldest boy.

"And you shall sleep with me to-night, Uncle Thomas, and every night," announced his young namesake, again caressing him.

"And are you all right again, dear uncle, all warm and cosy?" inquired Effie, when her father had briefly set forth the circumstances under which he had found his brother.

"Yes, dear, all right," replied Thomas, with a sigh of exquisite gladness. "I was never so comfortable before—never so happy! Those pains in my head are all gone—that cold and hunger, that terrible fatigue! The only thing I now need is sleep, my eyes are so heavy! They close in spite of me!"

"Then sleep, dear uncle," returned his niece, with another caress. "You see what a nice lounge we have here; papa's favorite resting place! Joseph and I will help you to it."

One on each side of him, the children sustained his steps across the floor to the lounge in question, placing him gently upon it and covering him with a soft and fleecy rug.

"And now sleep, dear uncle," cried Joseph, fondling his hair and cheeks. "We will all watch over you!"

The blind musician slept accordingly, and awoke in heaven!

They found him there at daybreak, two passing policemen at the corner of the lumber yard in which he had sunk down chilled and exhausted. He was so completely enveloped in the snow which had fallen during the night, that they came very near not seeing him. The physician attached to their station, subsequently reported that it was a case of freezing, aided by manition.

"Look at his face, Mike!" said one of the policemen to the other, as they were removing the rigid body to the patrol wagon to convey it to the morgue.

"Yes, Sam, I noticed it," was the reply. "Poor fellow! he seems to be smiling!"

Advertisement for Harper's Bazar featuring an ornate oval frame. Text inside: 'A variety of beautiful Evening Gowns for HOLIDAY OCCASIONS "One Disinterested Friend" An Amusing Parlor Comedy, by CAROLINE TICKNOR A Christmas Story by ELLA W. PEATTIE, entitled "A Shylock of the Sand Hills" will attract every reader. In the Dec. 19th issue of HARPER'S BAZAR'.

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## Petz, the Brown Bear of Schellerhaus

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND

### CHAPTER XI.

#### CAUGHT FOR THE LAST TIME

IT soon became noised abroad that the woman found in the cottage of Conrad, and known as his mother, had once lived in Oederan, and had left there suddenly and mysteriously.

The burgermeister of Schellerhaus questioned Conrad in regard to it, but his replies were so evasive that Herr Winzler thought it his duty to go with others in authority and see if her mind were really affected, that she was hidden so closely from the world, and also the cause of her leaving Oederan in the night.

He had heard from Fingerling that the woman who had sold him the rags had left Oederan secretly and in the darkness of night, and could not help thinking she was the person, so sent word to the authorities of Dresden, and that evening mother and son were arrested and placed in the jail where Fingerling had been detained two months.

From insufficient clothing, want of suitable food, and confinement in an underground room in the home of Conrad, his mother was too ill to be questioned, so the court waited until such time as she was able to appear; then she and her son, the Fingerlings, and all who were in any way connected with the affair, were summoned to appear.

"Where did you live before coming to Schellerhaus?" questioned the Court of Conrad's mother.

"In Oederan."

"What relation are you to Conrad, the bear-keeper?"

"I am his mother,"

"Why are your last names not the same?"

"Because he told me I must not keep my name after coming to live here."

"For what purpose did he wish you to be known by a different name?"

"He did not tell me."

"Why did you leave Oederan secretly, and at night?"

"My son came and hurried me away."

"What reason did he give for taking you?"

"He said he could take better care of me in his home than there."

"Did he seem concerned about losing anything the evening he took you away?"

"Yes; he had dropped a lace kerchief on the floor, and was terribly angry that I did not keep it for him."

"What did you do with it?"

"I sold it with other rags to a ragman who happened along the same day."

"Why did you sell it?"

"I didn't know it was of any account until my son came for it."

"Would you know the kerchief if you saw it?"

"Yes, because I never saw one like it before nor since; but it was of no use to me, and I put it in the rags."

The kerchief was shown her, and she testified to the best of her knowledge it was the one she had sold.

"Did you know the name of the rag-peddler?"

"No, but he passed through Oederan often."

"Would you recognize him?"

"Yes."

Fingerling was called, and she acknowledged that he was the man who bought the rags.

"Had you any suspicion that your son had stolen the kerchief?" continued the Court.

Instead of answering, Conrad's mother turned very pale, and then sank to the floor in a swoon.

"Bring water and sprinkle in her face to revive her," said the Court to the bailiff, and while it was being brought all noticed that Conrad made no effort to go to the assistance of his mother, but stared at some distant object as if in terror. But when the water came, and he saw it sprinkled in his mother's face, fearful contortions of his countenance caused the spectators to stand back from him in affright.

"What is the matter?" said the Court, sternly.

"Th' water! the water! take it away! The sight of it tortures me."

"The man is suffering from hydrophobia," said a physician present; "he should be taken care of immediately."

The Court ordered him back to his cell, and with great care for their own safety, the officers of the law conducted him there, the physician following.

When medicine had been given him to somewhat subdue his excitement, the physician examined the wound upon his leg, which Conrad had said was caused by a bite from the bear.

"Conrad," said the doctor, "tell me the truth, was not this wound caused by the bite of a dog?"

"Yes."

"Why did you say the bear had bitten you?"

"Because I did not want people to know a dog had bitten me."

"Is the dog living that bit you?"

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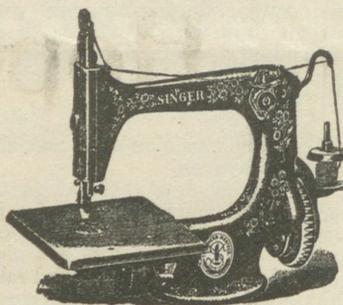
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"No, I killed him. He was a wicked cur, and belonged to Fingerling, the rag-picker."

"How long has it been since you killed him?"

"My head troubles me so that I cannot remember; I know it was in hot weather."

"What did you do with the dead dog?"

"I cut off part of the meat and gave it to the bear, but he wouldn't eat it, so I buried the dog in the forest."

"Why didn't you get a doctor to examine the wound and prescribe for you?"

"I thought it was of no account, and it would soon heal, but instead, as cold weather came on, it grew red and inflamed."

"It should have been cauterized, but now it is too late; the poison is through your system, and you are in a dangerous way. If you have any business to attend to, or any confession to make, you should attend to it while capable of doing so."

A groan escaped the lips of Conrad, but he made no reply.

"Tell the truth now; did you or did you not rob the countess?"

"I never saw the woman in my life," said Conrad, roughly.

"Can you be wicked enough to tell this falsehood on the brink of the grave?" questioned Pastor Oberlin who had come into the cell at that moment. Come, Conrad, confess your sins and make your peace with God."

"I didn't rob the woman," persisted the bear-keeper.

"Denial will not help, for your companion in guilt has just confessed to the robbery. You were with him, and together have committed many thefts; he has confessed them all and craved the mercy of the Court."

"The lodgeward-keeper," Conrad replied; he was always a rascal, and this proves it more than all the villany he has done; why didn't he stand his ground?"

"You have said enough to convict you, Conrad," said the pastor; "oh, turn before it is too late to that Saviour who will help you if you will only go to him in sincerity."

But it was a difficult thing for one who had lived as had Conrad to turn his thoughts into entirely different channels. His mind was so tortured at the prospect of death that he could not grasp the words of the pastor. Soon one of the the paroxysms of the disease came on, and the pastor left the cell that the attendants might do what they could for the relief of the suffering man.

In his delirium he told not only of the robbery of the countess, but of other robberies of which people had not suspected him as the doer. In his rational moments Pastor Oberlin tried to lead his thoughts and hopes heavenward, but he had lived a life of indifference to God's commands, and his mind seemed seared to all holy influences, and he died as he had lived, giving no evidence that he was prepared to meet his God.

While sincerely sorry for the wretched death of the bear-keeper, the Schellerhaus people were glad that Fingerling's innocence was established beyond a doubt.

"You have much to be grateful for," remarked the burgermeister to him one day; "if the bear-keeper had not taken Phylax at the time he did, you or some of your family would most likely have been bitten."

"I have many blessings to be thankful for," returned Fingerling, "among them that I am to have the place of gate-keeper at the castle."

"Yes, Matthias has found his rightful place in prison, and I am glad you have the place; it is hard for you to trudge about buying and selling rags."

"We will have a comfortable home and good wages, and there will be employment for Sybill and Bertram. Truly God is good to us."

(To be continued.)

St. Thomas' Day

BY L. M.

"Tom, will you oblige me by leaving this book for Walter Leonard? I believe he is on your way home?"

"Certainly, sir."

"Leonard must be sick; he has never missed a day before," added the teacher, preparing to leave the schoolroom.

Tom took the book and joined his mates, who were hastening home. When he reached the street next his own he left them, saying, "I must leave this book for Leonard, and ask for him, for Mr. Adams."

"All right! Come to the ball ground," was the answer.

Tom was surprised to see Walter open the door. "Hallo! thought you were sick! Why didn't you come to school?"

"I—I couldn't," replied Walter, hesitating.

Tom looked at him in surprise, and saw that the boy's face was pale and agitated, and his lips trembling. "What's the matter? Anything wrong?" he asked in his frank, kindly way. The friendly words broke down Walter's reserve; tears filled his eyes, and he grasped Tom's hand, saying huskily, "Come in, I'll tell you." Visions of the ball game flitted before Tom, and his inclination was to answer, "I haven't time now. Here's a book Mr. Adams sent you."

But the second thought was one of pity for his schoolmate, so he followed him without a word into a rather dark, dingy room. "I am so anxious about my mother," began Walter, "she is on the ocean, coming from England, where she went for her health. She is all I have, and we never were parted before, and now, now, the steamer is overdue, and the storm,"—he broke down entirely and began to sob.

Tom felt embarrassed, but, full of real sympathy, he put his hand on Walter's shoulder and said, "Oh, don't give up so, Leonard! Steamers are often delayed in winter time. Hold on a few days, and you'll have good news, I'm sure."

"Thank you," said Walter, struggling to recover himself. "I am ashamed for you to see me like this, but I have nobody, no one but uncle, and he is at his business all day, and when you seemed to care I couldn't help

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telling you. You see I couldn't study last night or sleep a wink for thinking of it. I can't eat either, and my head ached so today that uncle told me to stay home."

"Is your uncle anxious?"

"Yes, in a way, but oh! mother is not the same to him! Tom, you can't think what she is to me!"

Tom cast about in his mind for words of comfort; he knew what his mother would say, but he hated to appear to set himself up as a teacher, or, as he called it, to "talk religion." "I'd like you to talk to my mother," he said, at last. "She would say that God can take care of us as well on the sea as on the land, and the angels are round us, you know."

"Angels!" exclaimed Leonard. "Do you believe in that stuff? That is for little Sunday school boys!"

Tom flushed at his tone. "I am a Sunday school boy, and proud to be one!" he replied; "and, of course, we believe in angels, for the Bible and the Church teach us to." He added in a lower tone, "Our Lord said they take care of us."

"Do you mean Jesus Christ?" asked Walter. Tom nodded. "I don't believe in Him," said Walter, coldly, "none of our family do. I was brought up to think Him a good man—a wise teacher; but uncle says that to worship Him as God is nonsense."

Tom opened his eyes in horror, and exclaimed, "Oh, Leonard! don't talk so! You hurt me just as I would hurt you if I spoke against your mother. Don't you believe in her? Doesn't she always tell you the truth?"

Yes," said Walter, "but that's different—I can see her."

"You don't see her now, but you believe she loves you," cried Tom. "I learned a text for to-day—we call it St. Thomas' Day—this is it: 'Blessed are they that have not seen, and yet have believed.'"

"Well, I wish I could believe as you do," said Walter, with a sigh. "I suppose you pray when you are in trouble?"

"Yes, indeed. Oh, Len, it would help you so much! Do try it."

"I wish you would do it for me," Walter said, shyly; "it couldn't do any harm. Will you; now?"

Tom hesitated, and blushed with confusion; he had never been asked to do such a thing. But should a soldier of the Cross be ashamed of his colors? Never! he thought. So, with a quick cry for help in his heart, he knelt manfully down, said the Lord's Prayer; then, recalling the prayer for those at sea, he said it through as well as he could, and added the Collect for St. Thomas' Day, which he had just learned.

"Thank you" said Walter, warmly, when he rose. "I like that last one, and I'd not mind saying the one about the sea. Do you think, really, it's any use?"

"Of course," replied Tom, stoutly. "Our Lord calmed the storm, and He can bring your mother safe home. I must go now, but I'll bring you a book with that prayer marked."

Walter's mind was full of new thoughts. He could not have put his feelings into words, but Tom's faith in a Saviour, Who is man to sympathize and God to save, impressed him greatly.

Tom went home; then to the ball ground, where he was received with sharp comments on his tardiness, for which he offered no ex-

cuse. His mind was not wholly on the game to-day; he constantly recalled with horror and pity the words of his poor, unbelieving schoolmate. He told his mother about it after dinner, and she proposed to go and see Walter, Tom taking her there and calling for her, leaving her alone with the poor boy for a little while. Walter looked brighter and seemed glad when Tom introduced his mother and left them. "Are you all alone, Walter?" she said.

"Yes. Uncle is so busy; he works even at night. I ought to be used to it by this time," he added, trying to laugh.

"I came to see if you will let me be a friend to you, a sort of auntie, my dear boy," she said; "I am so sorry to hear of your trouble; it is very hard to bear. But let us hope for the best, and that good news will come soon."

A conflict went on in Walter's mind. He tried to harden himself and appear unconcerned; he was afraid of a "religious talk," and that he had gone too far with Tom in the afternoon. But his true self responded to the gentle, motherly words, and longed for any possible comfort.

"Tom sent you this Prayer Book," said the mother. "I wish you could learn to love it as he does, and find comfort in the prayers. Tom says that you have not been brought up to believe as we do. Would your mother object to your having this book?"

"Oh, no; mother wants me to be unprejudiced," said Walter, "and I do wish I could believe like Tom, he is such a true fellow; I don't think he could sham anything."

"He is true," said his mother, smiling; "he has many faults, but deceit is not one of them. He feels very badly, Walter, because you cannot think of our Saviour as we do, and cannot go to Him in trouble, as we find such comfort in doing. I will pray, I have prayed, for you, that God will comfort you and bring your mother safe home to you. May I advise you, dear, to go to bed early to-night, try to sleep, and go to school to-morrow? It will be easier to bear this trouble if your mind is occupied with study part of the time."

Tom came back just then, so his mother bade the desolate Walter good-night, with a motherly kiss and blessing, for which he could not but feel grateful. Walter did go back to school, but the days went heavily by, with no news except dreary words of "grave fears for the safety of the Canada." He had no heart for any Christmas plans or pleasures, and shrank from even kind words; if his Prayer Book was a comfort, he did not say so. As he was to dine late with his uncle on Christmas Day, Tom made him promise to spend part of the day with him; but he was surprised, on going out of the door to go to the morning service with the rest of the family, to meet Walter. "Glad

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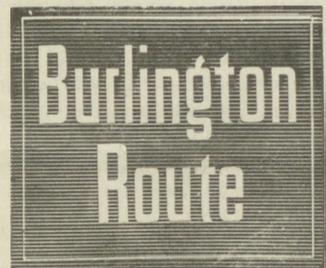
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"You *do* belong to it, my child, only you cannot feel it yet," said Tom's mother, tenderly, "but God is teaching you. Only do His will, and ask Him to show you the truth."

"Mother! Leonard!" cried Tom, rushing in, "good news! good news! the 'Canada' is in!"

"Is it? Oh, thank God!" said his mother. Do you hear, my dear boy?" for Walter stood bewildered. "Your dear mother is safe! I wish you joy!" Yes, the long trial was over; but it had not been without its blessing to Walter. The next day he was in his mother's arms, and as soon as he could speak calmly and connectedly for joy, he told her of the comfort of the prayer and his longing to believe; and this was the beginning of a true faith for them both.

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