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CHICAGO, DEC. 31, 1898

The Passing Years

BY WILLIAM B. CHISHOLM

Where are thy harvest sheaves?
Where are thy vintage leaves
Whose clusters turn to wine?
Where is the green and gold
Of life that fast grows old,
O soul of mine?

O'er the long retrospect
Thy bridge of thought project;
What deeds, like stars,
Shall glad thy nearing night?
Will eventide be bright?
Or shall the scars

Of sin all unassoiled,
Of better purpose foiled
By sloth or pride,
Blot out the living way
And hide from thee for aye
The Crucified?

These birthdays of the soul,
Shall they unheeded roll
In silence past?
Art thou with opiate lulled?
Is every heart throb dulled?
Art thou held fast

In the Enchanted Bowers?
Are these but thorns, not flowers,
Grasped in thy hand?
In Jordan's swelling tide,
Except thy Rock abide,
Where shalt thou stand?

Years pile upon thy brow,
Its locks are silver now.
How long dost wait?
Behold the Crucified!
No longer dream outside
The wicket-gate!

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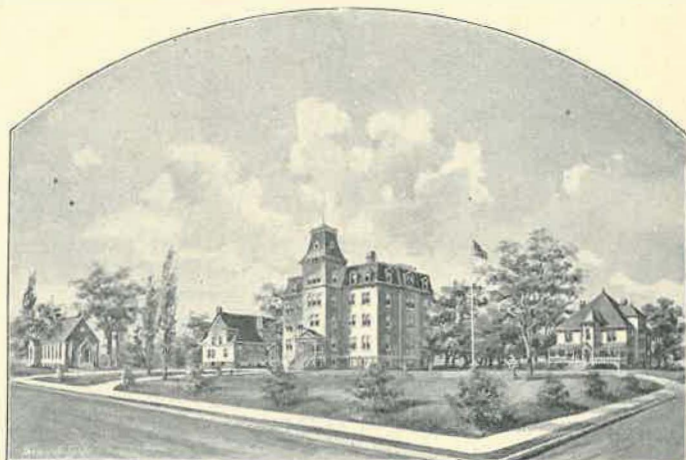
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The Living Church

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

CHICAGO, DECEMBER 31, 1898

News and Notes

IF credence is to be given reports in the daily press, there is grave probability that Spain may soon be torn by civil war. Great activity is reported in Carlist circles, and it is said that Don Carlos, pretender to the throne, will take the field at the head of his forces, in a supreme effort to overthrow the reigning dynasty and enthrone himself King of Spain. During the late war, reports came from time to time of a probable uprising, but the statement was given out by Carlists that nothing would be done to embarrass the government while war was in progress. Peace having been concluded, and Spain having yielded to terms unsatisfactory to certain factions, the feeling against the government will be taken advantage of by Don Carlos. In several provinces Carlists are greatly in the majority, and an effort is being made to secure the adherence of several well-known generals, with a view to enlisting the support of the army, or dividing it against itself. Rumors reflecting upon the stability of the government are rife, with reports of probable ministerial resignations. The government is making preparations to promptly check any demonstrations. Carlist newspapers have been repressed, and clubs composed of partisans inimical to the dynasty have been closed. It is reported that the intervention of the Pope has been asked, and that as a result the Roman Pontiff has issued a manifesto to subjects of Spain, asking them to remain loyal to the government, and do all in their power to repress Carlist agitation. The Pope recently refused audience to Don Carlos, thus ending the hopes of the pretender of getting his Holiness to rescind his decision to support the Queen in the impending revolution.

REPORTS that Russia is endeavoring to negotiate a large loan in this country attract attention to the financial condition of the Muscovite empire. Although the country is immensely wealthy, it is said to be in financial straits at the present time. Although proposals for disarmament emanated from the Czar, millions are being spent in increasing the efficiency of the Russian army and navy. Were internal conditions favorable, this increased expenditure might be met with no serious difficulty, but there has been a great falling off of revenue, owing to famine and plague in a number of the most productive provinces. In these sections government aid will be required to feed and clothe the people. Owing to agricultural and industrial depression in other parts of the empire, taxes will be collected with difficulty. These conditions, however, do not indicate protracted financial depression, but merely show the immediate need of money for present requirement.

THE theory that the invention and introduction of labor-saving machinery deprives people of employment and lessens the demand for labor, is refuted by Mr. Charles H. Duell, commissioner of patents. In a recent interview, Mr. Duell held that inventions of highest commercial value are the "cotton-gin, the sewing machine, the self-binding harvester, barb-wire fencing, the roller flour mill, sulphite paper process, the telephone, the application of electricity to light and power, the typewriter, the bicycle, photography, the cash register, aluminum and basic steel process by which they produce steel from phosphorus, and therefore capable of being worked when cold. The fear that these labor-saving inventions which have

revolutionized industry would deprive people of employment has not been realized. On the contrary, they have opened new fields and created a demand for labor that is unprecedented. In manufacturing industries the capital invested increased over 120 per cent. from 1880 to 1890, or from \$2,780,766,895, to \$6,139,397,785. The number of employes increased from 2,700,732 to 4,476,884. The average yearly wages of employes which in 1859 was but \$247, increased to \$429 in 1890."

THE situation in France is becoming more acute. The Court of Cassation is still engaged in reviewing the Dreyfus case, and each development favorable to the prisoner is met with riotous demonstrations. The entire affair may now be looked upon as a struggle for supremacy between the civil and military power. While justice seems to be on the side of the revisionists, the army is powerful, and being composed of the flower of young men of France, commands hosts of supporters who are equally hostile toward any action which seems to reflect upon the honor of the army. Secure in a feeling of strength, leaders of the vast military establishment assume an air of hostility toward civil officialdom, which does not augur well for a peaceful outcome of present difficulties. Should the Court of Cassation decide favorably for Dreyfus, students of the situation predict that an empire would quickly take the place of the republic. France has nourished a military power that has been, and is, the pride of the country, and if this power, conscious of its strength, should determine to govern instead of submit to control, the fall of the republic could hardly be averted. Orleanists and Bonapartists are watching for a favorable opportunity to assert themselves. Prince Victor Napoleon recently visited Paris, and although his presence was known, the government did not arrest him, for fear of precipitating a *coup d'etat*, and because of the danger that in the event of a crisis either the police or the troops commanded by General Zurlinden, could not be relied upon. Disturbances in the Chamber of Deputies, where feelings find vent, are of frequent occurrence.

THE official representative of the Filipinos, Agoncillo, has returned to the United States from Paris, whither he went to represent the interests of his countrymen before the peace commissioners. In a lengthy interview he states the attitude of the Filipinos toward the proposed peace treaty, particularly regarding conditions which will determine the future of the islands. He holds that inasmuch as the Filipinos "have achieved their independence," Spain had no right to relinquish her sovereignty to the United States, or to any other country. The Filipinos, he states, are opposed to any protectorate, but desire independence, and believe themselves capable of self-government. In line with these views, Agoncillo lodged a formal protest with the peace commissioners against their action. News comes from Manila that the Insurgent Congress has failed to adopt the constitution which for some weeks has been under discussion. Aguinaldo desired the suspension of certain sections, which action would give him great discretionary powers, particularly in declaring war. His cabinet not being in accord, resigned in a body, and the leader is now forming another. The action of the cabinet is construed as a well-defined opposition toward assumption of dictatorship by Aguinaldo. Owing to disturbances at Iloilo, arising from constant friction between the Spanish and insurgent forces, General Otis has dispatched troops to restore and maintain order. The Insurgents

have made repeated attempts to capture the capital of the Visaya group, and it was deemed important to prevent such a seizure.

THE American evacuation commissioners at Havana have issued a notice in effect that the United States will assume formal possession of Cuba January 1st. Already several important cities have been occupied by American troops, but it is in Havana that the ceremony of final and complete Spanish relinquishment will take place. Amid artillery salutes, Spain's flag will be hauled down from Morro Castle, and the American flag hoisted in its place. Several instances have occurred in which Cubans, frenzied by joy at the dawning of a new era, have attacked their hereditary enemies, and it is expected that more or less disorder will result before a new order of things is firmly established, but the authorities are taking precautions to preserve the peace and suppress riotous demonstrations. Havana is reported to be the Mecca of an adventurous element, such as characterized certain western cities in their early history. The last days of Spanish sovereignty are being marked by transactions in the way of concessions and reality transfers, which will tend to embarrass the new authorities, but under the system already planned, order will quickly be brought about, and the affairs of the island will be efficiently and honestly administered, a decided novelty for Cuban tax payers.

PROFESSOR Charles E. Tripler, of New York, whose name came prominently before the public through the announcement of the discovery of a method whereby liquid air could be produced so cheap as to be available for commercial purposes, now claims to have about completed a motor to be operated by liquid air. Several details of the motor are still to be perfected, but Prof. Tripler anticipates no difficulty in doing this. The possibilities of such a motor are so vast that until in actual working order, and proven commercially practicable, it will be placed in the category with certain marvelous discoveries announced by the electrician, Nicholas Tesla. It has been amply demonstrated that as a power, liquid air is infinitely greater than steam, but beyond the mere statement it has not yet been shown that liquid air can be produced so economically as to make its use practicable for other than interesting experiments. Owing to its intensely low temperature, sufficient to freeze mercury, there are great possibilities in its use for refrigeration purposes, provided the statements of Prof. Tripler as to its cost are borne out. Little difficulty would be encountered in devising an apparatus to utilize it.

RUSSIA has recently imposed a new industrial tax, which is creating considerable dissatisfaction. It is imposed upon both the capital stock and the earnings and profits of joint stock companies, and upon foreign corporations doing business in Russia, as well as upon Russian concerns. There has in recent years been a great "boom" in the formation of such companies in Russia, largely by French, Belgian, and other foreign capitalists. Within eight years, it is reckoned, there have been established in South Russia alone corporations with an aggregate of over \$200,000,000 capital. And these are generally prosperous in a high degree, paying from 17 to 40 per cent. clear profit every year. Such concerns are naturally most attractive objects of taxation, and they can no doubt contribute largely to the revenues of the empire without hardship to themselves.

The Church Abroad

The Dean of Westminster appeals to all lovers of Westminster Abbey to assist in completing the carved oak organ case designed by the late Mr. Pearson. The northern portion has been erected, at a cost of about £1,200 as a memorial of one of the famous worthies of the Abbey, the great organist and composer, Henry Purcell, at whose bicentenary festival a moiety of this sum was raised. The rest was provided by the chapter and by private subscription. The aisle of the southern half, which overhangs the south aisle of the choir, has recently been presented by a munificent donor in memory of her brother-in-law, to whom the Abbey is indebted for the gift of the "celestial organ" in the triforium. The sum of £1,000 is still required to clothe the unsightly pipes of the "swell," which faces the ornamental northern section containing the "great."

The Rev. Fr. Comus, S. S. J. E., of Boston, Mass., assisted by Mr. Kettle, has been conducting a ten days' Mission in Birmingham, England, with open air-preaching in addition to the numerous church services.

The Archbishop of Canterbury recently professed the first four Sisters of the Community of the Holy Family at a celebration of the Holy Communion, himself being celebrant. He then installed the superior, receiving from her an oath of canonical obedience. The sisterhood has been founded to provide community life for teachers and students, and for the higher education of girls in England and abroad. The Archbishop is its visitor and Canon Gore its warden.

The Board of Missions

At its stated meeting, Tuesday, Dec. 13th, there were present 16 bishops, 15 presbyters, and 11 laymen. Much important business was transacted, growing out of the meeting of the Board of Missions in Washington, in October. The Standing Committee on the work in Mexico was constituted, and it was

Resolved: That the understanding of this Board is that its Standing Committee on Mexico is to be charged with the consideration of the business of the work of the Church in Mexico, in whole, or partially, supported by special offerings received and forwarded by this Board. And

Resolved: That the salary of the presbyter in Mexico be added to the schedule of appropriations for the present fiscal year, and that the treasurer be instructed to pay the same from general funds.

With regard to the scope and purpose of the United Offering, and the application of funds received from the same, the following resolutions were adopted:

Resolved: That when the budget of appropriations for the present fiscal year shall be complete at a date not later than Jan. 1, 1899, the treasurer be instructed to divide the United Offering into two parts, in relative proportion to the appropriations for domestic and for foreign missions.

Resolved: That the treasurer be instructed to place the whole amount of the United Offering in special accounts in a trust company or companies to be approved by the Board, to be appropriated from, both as to principal and interest, from time to time by specific action of the Board of Managers for the increase of the work.

Resolved: That the Board of Managers can entertain no application for appropriations from the United Offering of 1898 from institutions as such, but only for the training, sending out, and support of individual women nominated for appointment by the bishops and approved by its judgment; that in ordinary cases the cost of training shall be borne for six months only, and at the usual scholarship rate of \$200 per annum.

Resolved: That the annual appropriation from the United Offering of 1898 for the support of a woman worker in the domestic field shall not exceed \$500, nor continue beyond three years from the date of appointment or entering the training school, without renewed action on the part of the Bishop and the Board, and that in the foreign field the appropriation shall terminate, unless specifically renewed, when the woman is entitled to her first vacation.

Resolved: That the Board will at all times be happy to receive suggestions from the Advisory Committee

of the Woman's Auxillary as to the appointment, training, etc., of women.

The following appointments have been made up to this date under the foregoing resolutions: Miss Bertha K. Childe, a trained worker, under the Bishop of Laramie; Miss Anna Anderson, for training in the Deaconess House in St. Paul, to work among the Swedes; Mrs. Pratt Harper, to work among the Navajo Indians, under the Bishop of New Mexico and Arizona; Miss Lucy Carter, to work among the Indians under the Bishop of Salt Lake; Miss Helen Withers, to work under the Bishop of Montana, after June 1st, and for China, Dr. Mary V. Glenton and Miss Pauline A. Osgood; for a scholarship in training house for a lady intending to go to Japan, and conditionally for several ladies who are in the Church Training and Deaconess House, in Philadelphia.

Referring to the resolution of the Board of Missions recommending that the 2d Sunday after Epiphany and the Monday following (Jan. 15th and 16th) be set apart as special days when the missionary work of the Church shall be brought before the Sunday schools, the Board of Managers, by resolution, urges upon the bishops and clergy the importance of bringing the subject of missions prominently before the Sunday schools of the Church on those days, and earnestly asks the co-operation of the Sunday school associations and institutes. A circular letter was ordered sent to the bishops and clergy and the officers of Sunday school associations and institutes, outlining some mode by which these days may be observed.

A number of further applications for appointment to the new territories of the United States were in hand, which were laid over, pending the report of the General Convention commission on this subject. Nine of the bishops having domestic missionary work under their jurisdiction, communicated their pleasure with regard to appointments and stipends. Favorable action was taken in each instance.

The following additional appropriations from Sept. 1st, were made for the domestic field: To the diocese of East Carolina, \$200; Louisiana, \$500; Indiana, for an archdeacon in that portion of the diocese which it asked should be erected into a missionary district, \$500, and (from a special fund) to the diocese of Los Angeles, \$750, and to Spokane, \$300 to continue the work at Moscow, Idaho; for Swedish work, to the diocese of Minnesota, \$500; to the missionary district of Duluth, \$1,000, and to the diocese of Chicago, \$500. Appropriations heretofore made to the missionary districts which have ceased to exist, were terminated on Dec. 1st, and new appropriations for the remainder of the fiscal year, aggregating the same amount, were made to the districts of Laramie, Salt Lake, Sacramento, Boise, and Spokane, covering the same territory, with the proviso, however, that all missionaries therein who previous to Oct. 1st had been appointed by the Bishop and Board, should continue to be paid their stipends until Aug. 31, 1899. From the income of the "Mary Ann Minturn Fund," \$1,000 was appropriated, at the discretion of the Bishop of Oregon, to secure the completion of the churches at Athena and Heppner, in his diocese.

Upon the nomination of the Presiding Bishop, the Rev. Henry Forrester was appointed as the clergyman of this Church to whom, for the calendar year 1899, should be assigned the duty of counseling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them.

The Commission on Work among the Colored People communicated the details of their appropriations for the first quarter of the fiscal year, aggregating \$54,820 (annual rate).

The Bishop of Pennsylvania, the Rev. Drs. Huntington and Anstice, and Messrs. Low and Chauncey were appointed to represent the society at the Annual Conference of Foreign Mission Boards to be held in the city of New York, on the 10th, 11th, and 12th proximo.

In connection with foreign missions, communications were submitted from the Bishops of

Cape Palmas, Tokyo, and Shanghai, and from several of the missionaries. Bishop Ferguson informed the Board of the ordination to the diaconate, on Sept. 18th, of Mr. Samuel J. Taylor (principal of the Hoffman Institute), Joseph F. Dunbar, and Samuel D. Ferguson, Jr. (the Bishop's son who accompanied him to the United States at the time of his consecration). Appropriations were made for the salaries of the new deacons. The Bishop informed the Board that the girls' schoolhouse at Cape Mount will hereafter be known as Brunot Hall, and the boys' schoolhouse, as Langford Hall. New edifices are now in building for each. Dr. C. S. F. Lincoln was appointed a missionary physician to China, in the room of Dr. Gallinger, declined. Bishop McKim, Bishop and Mrs. Graves, and two missionaries, sailed from San Francisco, Nov. 29th. The Rev. E. H. Thomson and wife, the Rev. H. G. Limric, the former for China, the latter for Japan, and Miss P. A. Osgood, for Japan, have taken passage for Jan. 7th. The Rev. Edmund R. Woodman was granted leave of absence from Japan, because of ill-health.

It was stated on behalf of the auditing committee, that they had caused the books and accounts of the treasurer to be examined to the 1st instant, and had certified the same to be correct.

The officers for the past year, were re-elected, and the Standing Committees reconstituted, with the addition of a Standing Committee on Mexico.

Church News

Canada

The Bishop of Nova Scotia has been holding a series of special services in Charlottetown, closing his visitation of Prince Edward Island with a Confirmation at Summerside, Dec. 4th. It has been decided to place a window in St. Luke's cathedral, Halifax, in memory of Dr. Bullock, first rector and first dean of the cathedral. A collection was taken up for the purpose on St. Luke's Day at the choral service in the cathedral, when Bishop Courtney preached a special sermon for the occasion.

The Bishop of Fredericton has been holding Confirmations at Grand Manan and at North Head, recently. A number of missionary meetings have been held in churches in St. John, diocese of Fredericton, lately, addressed by Archdeacon Phair, of Rupert's Land, on the Indian work in the Northwest, and Miss Bird, the C. M. S. missionary from Persia. A very handsome donation has just been made to the library of King's College, Windsor, of a collection of between 600 and 700 books. The donor is the grandson of the first president of King's College, and is rector of Langton, in Lincolnshire, England. At the quarterly meeting of the Kingston rural deanery in Kingston, diocese of Fredericton, the service was held in Trinity church. It was decided to hold the choral meeting at Hampton, in June. The Rev. T. de Soyres invited the Young Men's Association of the church of St. John, to the number of 70, to a supper in St. John's school room, Nov. 4th. St. Peter's church, Westfield, is expecting to have a fine new bell, which has been ordered from the Cincinnati Bell Foundry Co.

Indian mission work in the diocese of Rupert's Land has suffered a great loss in the death of a native Indian clergyman, the Rev. Henry Cochrane who has been working among his people for the last 30 years. He was ordained by the first Bishop of Rupert's Land, and has held many important charges in Manitoba. The Archbishop of Rupert's Land held a Confirmation at St. John's, Carman, Nov. 6th, when the largest class ever presented in the parish was confirmed. The congregation of this church are making great efforts to pay off the debt on the building. Ten persons received the rite of Confirmation from the Bishop of Saskatchewan lately, in St. George's church, Fort Saskatchewan.

New York

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

CITY.—President Seth Low, LL.D., of Columbia University, has just given a reception to the chaplain of the university, the Rev. Geo. R. Van de Water, D.D.

At a conference of the Charity Organization society, Dec. 20th, Bishop Potter was the principal speaker, discussing "Relief Work in Connection with City Mission Work."

St. Mary's church, Manhattanville, celebrated its 75th anniversary on the 4th Sunday in Advent. In the morning, the rector, the Rev. S. H. Schwab, preached an historical sermon.

The church of the Incarnation, the Rev. Dr. Grosvenor, rector, has lost by death its senior warden, Mr. Edgar M. Crawford, who was killed by an accident. He was 78 years of age, and was buried from the church, Dec. 17th.

The semi-annual conference of the Church Association for the Advancement of the Interests of Labor was held on Dec. 20th, at Amity hall. The subject discussed was the "Social Teachings of the Lord's Prayer." The principal speaker was the Rev. Wm. Everett Johnson, of the church of the Redeemer.

St. Thomas's church, the Rev. Dr. John W. Brown, rector, is, during the Christmas week, celebrating the 75th anniversary of its founding with an octave of services. Next Sunday, New Year's Day, the final service will take place with addresses by the Bishop of the diocese, and the Rev. Drs. Huntington and Duffie.

The firm of J. & R. Lamb, so long known as Church furnishers, has been afflicted by the death of its senior partner, Mr. Joseph R. Lamb. Mr. Lamb was associated prominently with the beginnings of ecclesiastical art in this country, and contributed in many ways to the establishment of this art as a branch of important trade interests, and to its reverent and worthy development.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, took place Dec. 20th, the funeral of the late Rev. Dr. Stephen H. Tyng, who died some time ago in Paris, as noted at the time in the columns of THE LIVING CHURCH. The vested choir of the church rendered the music. A large number of old friends and parishioners of this former New York rector were present, and several priests acted as pall-bearers. The interment was at Woodlawn cemetery.

The Ascension Memorial church, the Rev. J. F. Steen, rector, is planning for an important enlargement of its plant, in the shape of a new parish house. The plan contemplates a building ten stories in height, with the upper floors rented out for apartments, returning an income for the support of the parish, and the lower floors utilized for a gymnasium, library, billiard room, bowling alley, and rooms for the various guilds of the parish. The intention is to favor as tenants in the upper part of the house, respectable business women, in some way carrying out the intention of the late Stewart hotel for women—a genuine need in this city. The private apartments will be in suites, handsomely furnished. The Woman's Auxilliary, King's Daughters, and similar organizations are to have accommodations in the building.

The Rev. John W. Kramer, M. D., long actively connected with Church work in this city, died suddenly Dec. 22d, of heart disease. He was of southern birth, and had practiced medicine before taking Holy Orders, for awhile being a Methodist preacher. In 1865 he was ordained deacon by Bishop Odenheimer, of New Jersey. From 1876 till 1880 he was rector of the church of St. John the Evangelist in this city, and later was connected with Grace chapel and Anthon Memorial church, now called All Souls'. For a time he was port chaplain and looked after immigrants who brought letters from clergy of the Church of England. He was active in the labors of St. John's Guild, and was for several years one of the secretaries of the Church Congress. At the time of his death he was rector of the

church of the Holy Spirit, Bath Beach, Greater New York, and was 65 years of age.

The late rector of the church of St. Mary the Virgin, the Rev. Thomas McKee Brown, whose death we announced last week, was born in Philadelphia in 1841, and was a graduate of Trinity College, and the General Theological Seminary. He was ordained deacon and priest by Bishop H. Potter, and was connected for a time with the former church of the Annunciation in this city, and with St. John's church, Brooklyn, and Trinity church, East New York, all now within the limits of Greater New York. In 1870 he began services in the first simple edifice of the parish of St. Mary the Virgin, a parish of which under the Divine Head of the Catholic Church, he was founder. Really his life became that of this parish, the work of which for a long while was on humble lines, but in recent years has become strong in the dignity of the new and splendid church and parish "plant," and in the increased spiritual forces there centered. Father Brown's sickness was aggravated by his attention to duties, and he passed away rather suddenly, from what seemed the full vigor of his work, greatly mourned in the community. The burial service took place at the church on Dec. 22d, the body having lain in state for some time previously. At an early hour a requiem celebration of the Holy Eucharist was said in the Lady chapel, at which the widow and one of the sons of the dead priest received Communion. Other Celebrations followed, at which members of the congregation partook of the sacrament. At the mid-day Celebration, the large church and its chapels were crowded, as the long procession entered, led by the crucifer and acolytes, and including more than 100 priests, representing many dioceses. Bishop Potter brought up the rear, attended by the Rev. Dr. Batterson, and the Rev. Arthur Mason, acting as chaplains. The choir, under the direction of Dr. Prentice, sang Beethoven's *De Profundis*, Wilcox's *Requiem Eternum, Sanctus* and *Agnus Dei*, Spohr's "Blest are the departed," and Dykes' *Dies Irae*. The Rev. Father Larabee, of Chicago, was celebrant, assisted by the Rev. Father Staunton, of Cleveland, Ohio, until recently senior curate of the parish, the Rev. Father Wallis, junior curate of the parish, and the Rev. Father Upjohn. Bishop Potter gave the absolution in the Communion office. After the service the pall was partially removed, and the college fraternity of which Father Brown was a member, marched in a body past the bier, and deposited bits of evergreen upon it in the form of a cross. The remains were conveyed to Greenwood cemetery, where the final service was said by the Rev. J. J. McCook, priests acting as pallbearers. A large number of priests, nearly 250, other than those officiating, were present at the services, as also many Sisters of the religious orders in this city and vicinity, the spontaneous tribute of respect being as notable as for any priest of this diocese in recent years.

GENERAL THEOLOGICAL SEMINARY.—The building for the refectory, sometime since described as regards its plans, in the columns of THE LIVING CHURCH, is about to materialize. The architect's designs, including a gymnasium, have been approved. The site selected is at the southeast corner of the present quadrangle. It is expected that the refectory will be adorned with a collection of portraits of professors and distinguished alumni.

On Christmas Day, Trinity church, Mt. Vernon, celebrated its 40th anniversary. A fine new organ just placed in the church was heard for the first time in the services on this occasion.

The Woman's Auxilliary of the Archdeaconry of Dutchess at its annual meeting just held in Christ church, Poughkeepsie, held a memorial service for the late Ven. Archdeacon Burgess, D. D. The new archdeacon, the Ven. Prescott Evarts, gave a memorial address. Missionary addresses were also made by Bishop Kendrick, on hospital work in his jurisdiction; Miss Church on the Babies Branch of the Woman's Auxilliary; and Mrs. A. B. Hunter, on the work of St.

Augustine's Normal School and College Institute, Raleigh, N. C.

On the third Sunday in Advent, Bishop Potter visited old Trinity Church, Fishkill, and confirmed an interesting class of candidates presented by the rector, the Rev. Joseph H. Ivie.

COLD SPRING.—At the visitation of Bishop Potter to the church of St. Mary's-in-the-Highlands, a class of 13 was presented by the rector, the Rev. Elbert Floyd-Jones. Bishop Potter took occasion to commend the introduction of the new surpliced choir, and the recent improvements made to the church.

Pennsylvania

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

PHILADELPHIA.—Under the auspices of the faculty and students of the Divinity school, the third sermon of the series was delivered on Sunday evening, 18th inst., at the church of the Saviour, West Philadelphia, by the Rt. Rev. Dr. Gailor, Bishop of Tennessee, who took as his text, "Who is sufficient for these things?" II Cor. ii: 16, and also iii: 5. His subject was "The expansion of the English-speaking peoples and the special fitness of the American Church for the evangelization of the world."

The Rev. Dr. C. Miel, rector of the French church of St. Sauveur, has been confined to his bed for several days, suffering from congestion of the lungs.

The Pennsylvania Society of the Sons of the Revolution commemorated the 121st anniversary of the going into winter quarters of the American army at Valley Forge, with fitting services in old Christ church, on Sunday afternoon, 18th inst. It was the 10th annual service of the society, and was attended by 92 members, who had as invited guests a large number from other kindred patriotic bodies. After Evensong had been said by the rector, the Rev. Dr. C. Ellis Stevens, assisted by the Rev. Messrs. Edward Riggs, vicar of Christ church chapel, and F. C. Steinmetz, a former curate, the sermon was preached by the Rev. G. Woolsey Hodge, chaplain of the society since 1890.

In commemoration of the death of George Washington and to fulfill its usual custom of attending divine service after a safe return from active duty, the 1st troop Philadelphia City Cavalry attended in a body the service at St. James' church, on Sunday afternoon, 18th inst. The troop colors followed the men as they marched up the nave, and the usual ceremony of saluting them was performed before the altar. The rector, the Rev. Dr. J. N. Blanchard, preached the sermon. Kipling's famous "Recessional" was rendered as an anthem at the close of the service. It was of interest to the cavalymen that at the morning service at St. James', Bishop Morris, of Oregon, a great grandson of Samuel Morris who long ago commanded the troop, had preached the sermon.

The Rev. Dr. T. S. Rumney, rector of St. Peter's church, Germantown, preached his 25th anniversary sermon on Sunday morning, 18th inst., taking as his text, "Hitherto hath the Lord helped us," I Samuel vii: 12, and Joel ii: 23. The church was a new one, opened by the late Bishop Stevens on St. Thomas' Day, 1873. Dr. Rumney has been its only rector. During the twenty-five years there have been: Baptisms (including 126 adults), 972, of whom 571 have been confirmed; 1,045 communicants have been received, number at present, 546; marriages solemnized, 194; burials, 428; services held, 7,915. Total amount of expenditures, including all offerings, \$452,735; barrels and boxes sent to various mission fields, value, \$10,766.38. The expenditures do not include the splendid memorial chancel donated two years ago by the Houston family, nor the beautiful new parish house, erected by the same generous friends in recognition of this silver anniversary, and which it was hoped would be dedicated during this memorial week, but its completion has been delayed. In memory of the late warden, H. H. Houston, Dr. Rumney said: "To him, under God, we owe the beginning and continuance of our parish, for, if he had not taken upon himself the main burden,

humanly speaking, we should have come to naught."

Commendation Day exercises were held on Friday, Dec. 23d, at the Episcopal Academy, in the chapel, which was handsomely decorated with palms and flowers. After the opening hymn, there were declamations by eight pupils, followed by the singing of the *Adeste Fideles*. The head-master, Dr. Wm. H. Klapp, read the names of those commended, viz: with the highest honor, 26; with honor, 21; and commended, 37. A congratulatory address was made to the boys by Bishop Whitaker, who also presented the certificates to those commended with the highest honor.

At a special meeting of the contributors to the Lincoln Institution and the Educational Home, held on the 22d inst., in order that the usual appropriation by the U.S. Government for the care and education of Indian girls and boys may be secured, a resolution was adopted to apply to the courts for a change in the charters, so as to remove any suggestion of "sectarianism." The Lincoln Institution was organized in 1866 by the Church, at the request of the State superintendent of schools, who asked the city parishes if they could support 100 soldiers' orphans, whose parents were Church people. Mrs. Mary McHenry Coxe took charge of the work of organization, and the Lincoln Institution was chartered distinctly as a Church charity. It filled its sphere, and when there were no more soldiers' orphans, it became an institution for the education of Indian girls. Though two charters were obtained—Lincoln Institution and Educational Home—yet the work is identical, the former being for the girls and the latter for the boys. The words "Protestant Episcopal" are to be eliminated, and if the application for amendment is successful, both these charities will no longer be Church institutions.

Chicago

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

It has been unofficially known for some time that at the late meeting in the East of the committee appointed by the late General Convention to consider the subject of the expansion of the Church, the Bishop of Chicago was chosen to investigate the opportunities in Puerto Rico. It is understood that the approaching consecrations to the episcopate of Dr. Edsall and Dr. Morrison make it impossible for Bishop McLaren to go before February. Mr. Pierpont Morgan has offered to provide for the transportation of the delegation by placing his steamer at its disposal.

The Bishop held a visitation at St. John's, Naperville, on the evening of the 20th. On St. Thomas' Day, he advanced to the priesthood, in the cathedral, the Rev. Frank F. Beckerman, in charge of the church of the Good Shepherd, Lawndale, and the Rev. John S. Cole, of the Annunciation, Auburn Park. Details of the service will be found under the usual heading.

CITY.—The simple improvements recently made in the cathedral by way of lighting and re-decoration are very effective.

On Christmas Eve, 33 boys of Epiphany choir, directed by Mr. E. C. Lawton, choirmaster, "caroled sweetly and caroled loudly" two hours for the gratification of nearly 1,000 patients of Cook County Hospital; the organist, Prof. Frank Hemington, accompanied them on a portable instrument. The entertainment was much enjoyed by the afflicted ones, notably by those able to sit up in their cots; many of them, on making the request for a rendering of favorite hymns, being answered with all the fervor of youth. After visiting all the wards to which they could be admitted, the choristers were regaled by a luncheon as the guests of the warden, Mr. Graham. On Christmas morning, the usual services of our Church were held at 9 o'clock in the hospital lecture room.

At St. Peter's, the chorister boys, to the number of 15, after supper with Mrs. Sturges, at 6:30 on Christmas Eve, started out, under the guidance of Mr. K. F. Thomas, their English choirmaster, in carriages, and sang the

Christmas carols in front of the residences of the rector, wardens, and vestrymen, and many others; prominent in their repertoire was the very old carol, "Good King Wenceslas."

The generally happy observance of the great festival had its alloy in the sad news of the almost entire destruction by fire, at midnight on the 25th, of the church of the Ascension. The origin of the fire, first observed after it had made considerable headway, is unknown; but it is supposed to have begun under the organ, which furnished fuel for the flames of most inflammable material. The edifice, which is comparatively new, and cost \$60,000, was insured for half that amount. It is expected that the congregation will have the active sympathy and assistance of many in their rebuilding. The chapel is practically uninjured, and will be used for the continuance of services after next Sunday, while the church is being restored.

The Rev. E. M. Stires, of Grace church, is reported to be again improving.

At Trinity parish house the first of a series of concerts for the poor, organized by the rector, and well-conducted by an experienced manager, was given on the 21st.

A pioneer of Chicago, at one time vestryman of Trinity, Mr. John Francis Stafford, died on the 19th, and was buried from St. James' by Dr. Stone on the 21st. Born in Ireland 73 years ago, passing his boy days at Port Hope, Canada, Mr. Stafford was early in life intimately connected with navigation on the great inland waters, and with this city. He is sole survivor of the trio who fought so zealously for certain riparian rights which saved to Chicago, after a 28 years' struggle, property estimated to be worth \$100,000,000 to-day. Hewas prominent on the Aid and Relief Committee after the fire of 1871.

At the mission at Lake Forest, started by the Rev. P. C. Wolcott, of Trinity, Highland Park, there was a celebration of the Holy Communion, for the first time, on Christmas morning. There is a large English community here, and the mission should be a successful one.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The Rev. James Hutchings Handy Brown, priest, was born in Philadelphia, Dec. 16, 1843, and died in Washington, Dec. 9, 1898. He was educated in Philadelphia, a graduate of the University of Pennsylvania and of the Divinity School of that city. In 1868 he was ordered priest at the parish church of St. Peter. His first cure was in the city of Albany, N. Y. In 1874 he was commissioned a chaplain in the United States Navy, from which he resigned his commission in 1884. After serving in various pastoral cures, he became canonically attached to the diocese of Georgia, and so continued until his death. He was sound in the Catholic Faith, uncompromising in the performance of that which he conceived to be his bounden duty, a cultivated gentleman, and an eloquent preacher; a quiet and unobtrusive man, scholarly, Churchly, and devout. His last ministry was exercised at St. John's Orphanage, in St. John's parish, Washington. At St. Paul's church, Washington Circle, early on the third Sunday in Advent, the service for the Burial of the Dead was read by the Rev. Alfred Harding, the rector, who committed the body to the ground and commended the soul to God. On Monday the remains were interred in North Laurel Hill Cemetery, Philadelphia.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—The monthly meeting of the Clerical Union was held at the Church Rooms, on Monday morning, Dec. 12th, on which occasion the Rev. Dr. Maxon read an able and interesting paper on "The adaptability of the Church to the spiritual needs of our age." The meeting was very largely attended by the clergy of the city and neighboring towns, it being a sort of farewell to Dr. Maxon who on the first of January takes charge of Christ church, Detroit, Mich.

Under the auspices of the Church Club, a lecture was given on the evening of Dec. 13th, in

the assembly room of the Hotel Schenley, by the Rev. Dr. S. D. McConnell, of Brooklyn, who had for his subject, "The influence of the Church upon American life." The meeting was well attended, and at its close, an informal reception was tendered Dr. McConnell.

TITUSVILLE.—St. James' memorial church has met with a sad loss in the rather unexpected death of its rector, the Rev. Henry Purdon, D. D., who entered into rest on Wednesday, Dec. 21st, in New York city, where he had gone to receive treatment for an affection of the throat. Dr. Purdon was the oldest priest in the diocese, having been in this part of the country before the diocese of Pittsburgh was set off from that of Pennsylvania. His rectorship of St. James' church was a long one, extending over a period of nearly 40 years. The funeral took place from that church on Saturday morning, Dec. 24th, the services being in charge of the Bishop.

Dallas

Alex. C. Garrett, D.D., LL.D., Bishop

HAMILTON.—The Bishop made his first visit to this town, distant from Dallas 160 miles, in private conveyance in 1875, and has continued his annual visitations to the present time. At the time of his first visit he found one Church family, who remained faithful and zealous in the work until their removal to Fort Worth. Sept., 1888, the Bishop appointed the present missionary, the Rev. W. W. Patrick, who found six communicants. In 1891 the work of building a church was commenced, and by hard and persistent effort it was completed in the latter part of 1892. Since Easter last very marked improvements have been made, at a cost of over \$500. The lot centrally located, and given to the mission by Judge C. W. Cotton, has been surrounded by solid stone walls, filled with good soil, nicely graded, and sodded with Bermuda grass. The building has been freshly painted, with hard oil finish on the interior, and furnished throughout with beautiful leaded glass. The members of this mission deserve great credit for their zeal and faithfulness. Col. John L. Spurlin was chairman of the building committee, and has been continuously active and liberal. Recently he placed an artistic hood over the front entrance; he has also given a beautiful brass cross for the altar. Mr. and Mrs. S. D. Felt presented the mission with a handsome silver Communion service. Hangings for the altar, a font, and a bell are still needed.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop of the diocese visited Toledo on Sunday, Dec. 18th, and confirmed five in Trinity, the Rev. E. S. Barkdull, assistant minister in charge, and 17 in St. John's, the Rev. W. C. Clapp, rector. In the evening he preached in St. Mark's, where, in the morning, the Rev. L. P. McDonald, D. D., S. T. D., late of Iowa, had held his first service as the new rector.

Bishop Leonard has made 60 visitations since convention, and has arranged to sail for Europe on the 4th of January. He expects to be absent from Ohio three months, in order to visit the 20 American churches in Europe as requested by the Presiding Bishop. Meanwhile, 70 more visitations in this diocese are arranged for to be made by the Rt. Rev. Anson R. Graves, D. D., Bishop of Laramie, and the Rt. Rev. F. K. Brooke, D. D., Bishop of Oklahoma.

Massachusetts

William Lawrence, S. T. D., Bishop

CHARLESTOWN.—It is interesting to note that the crew of the ill-fated Londonian attended service in the Sailors' Haven, conducted by the Rev. F. B. Allen, the night before they sailed on the fatal voyage.

EAST BOSTON.—Miss Bertha V. Jameson, the kindergartner of St. Stephen's, Boston, has accepted the position as lay missionary in St. Mary's parish.

JAMAICA PLAIN.—A chime of bells has been presented to St. Peter's church by Collin M. Ingersoll. The gift is in memory of May Inger-

soll who died a short time ago. Bishop Lawrence on Dec. 18th confirmed 20 persons in this parish.

SOMERVILLE.—A large memorial altar has been placed in Emmanuel church, the Rev. Nathan K. Bishop, rector. St. Thomas' church has been placed in charge of the Rev. S. W. Duffield, of Quincy Point.

ARLINGTON.—On Christmas Day, St. John's church was reopened, after being repaired and repaired. A large second-hand organ has been purchased for \$800, and placed. The rector is the Rev. John Yeames (recently a Methodist minister) who is carrying on an excellent work in this growing town.

California

Wm. Ford Nichols, D.D., Bishop

All arrangements for the consecration of the Rev. W. H. Moreland, Bishop elect of Sacramento, have been completed. The consecration will take place in his own parish church, St. Luke's, San Francisco. The Bishop of California will be the acting presiding bishop and senior consecrator. Bishop Barker, of Olympia, will be the preacher. His Lordship, the Bishop of British Columbia, representing the Canadian Church, will be present and act as one of the consecrators.

The ninth annual meeting of the convocation of San Joaquin Valley was held in St. Paul's church, Bakersfield, on Dec. 6th and 7th. The dean, the Rev. Wm. Lucas, presided. The meetings were opened with a celebration of the Holy Communion, the dean, celebrant. The Rev. Chas. G. Adams delivered an eloquent sermon on "The day of small things." The next meeting of convocation will be held in Sonora. The Rev. Edward Morgan was elected secretary and treasurer of convocation.

Central Pennsylvania

Ethelbert Talbot, DD, LL D. Bishop

At Christ church, East Stroudsburg, recently, the rector made an address in which he reviewed the work of the past year. He stated that all salaries and bills have been paid to Jan. 1st, and that there is a balance of about \$50 in the treasury, a good sum in the building fund, and that the Woman's Auxiliary have about \$275. This is a good showing, when it is considered that the church has been organized about one year; but through the energy of the rector, Dr. Crockett, and his faithful people, the parish is in a prosperous and satisfactory condition. They will receive their charter in a few days, and become a corporation, according to the laws of the State.

Connecticut

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

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

HARTFORD.—The Rev. Cornelius G. Bristol celebrated his fifth anniversary as rector of the church of the Good Shepherd this fall. In the course of his sermon commemorative of that event, he said: "Since coming among you I have baptized 100 persons; 58 have been confirmed; 150 have been added to the Church, either by Confirmation or removal from other parishes, making the total number of communicants today more than 300. I have solemnized 37 marriages, and officiated at 58 burials. I have conducted 1,130 services, preached and made addresses nearly 500 times. The total amount contributed for work and salaries within the parish has been \$23,339.56, and for work outside the parish, \$11,605.55."

NEW HAVEN.—The Rev. Floyd Tomkins, of Grace church, Providence, R. I., delivered the second of the series of Berkeley sermons in Trinity church, on the evening of the 3rd Sunday in Advent.

The regular meeting of the Junior Auxiliary held its annual election of officers in Trinity parish house on Dec. 7th. The following officers for 1899 were elected: President, Miss Gertrude Graves; vice-president, Miss Hird; recording secretary, Miss Helen Barnett; corresponding secretary, treasurer and manager, Miss M. H. Wurts; assistant manager, Miss Helen Barnett.

The annual report of the Church Army in New Haven was submitted at the meeting on Dec. 15th. Just one year ago the Army took possession of its present commodious quarters. During the year the attendance at the nightly meetings has been 67,000. Nearly 1,000 have signed the pledge, and over 75,000 lunches have been served at the coffee bar. It is estimated that this practical temperance agency has won 11,000 away from lunch rooms where liquor is sold. Over 100 persons have professed a change of life, and 1,500 blue button badges have been worn, as "an emblem of total abstinence, from a Christian standpoint." This report, together with the names of all contributors to the support of the Army, will be printed in pamphlet form. The Army has secured the services of Major J. A. Stansfield, of the English Church Army, who will have the sole management of the Army in Connecticut.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

The growth and vigor of St. Andrew's mission, in a developing residential section of Utica, gives promise of another parish in that city in the near future. It was started on St. Andrew's Day, 1890, by the rector of Grace church, the Rev. C. T. Olmsted, and his assistant, the Rev. Wm. Cooke, assisted by the members of the Brotherhood of St. Andrew. For a year services were held in a house on Avery st. In 1891, two lots on Faxton st. were presented to the mission by Dr. and Mrs. Olmsted. A chapel was erected on these lots, and formally opened for worship by the Bishop. From May, '95 to January, '98, St. Andrew's was a part of Old Trinity, the mother parish of the city. On the last named date, the mission was placed under the direct care of the Bishop. Since Sept. 1st, '96, the Rev. J. Winslow Clarke has been the minister-in-charge. There are now 60 families and 72 communicants. During the past two years, there have been 16 Baptisms and 27 persons confirmed.

Maryland

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

BALTIMORE.—Word has been received in this city of the death in Philadelphia, on Dec. 21st, of Sister Georgina, of the All Saints' Sisters, who was stationed at St. Clement's church there and was well known in this city. She was for many years in charge of the work among the colored people of this city and at that time was connected with Calvary church, and St. Mary's Home, on Biddle st. Her remains were interred in the cemetery of St. John's church, Waverly, on Dec. 23d.

The Bishop has appointed the Rev. Osborne Ingle to be Archdeacon of Cumberland, having assurance of the approval of the Archdeaconry.

The Bishop's guild recently held a sale of articles in the parish building at Grace church, and thereby added \$155 to the guild's treasury.

The Bishop, on behalf of the diocese, thanks the Woman's Auxiliary of Maryland for a semi-annual gift of \$150 for the Silent Church Fund.

TOWSON.—The mural decorations, which have been in progress for several months at Trinity church, the Rev. William H. H. Powers, D.D., rector, have just been completed. While the work has been going on, services have been held in the Sunday school building adjoining the church. The general colors of the whole interior are green and brown, the two being beautifully blended. The most attractive part of the work is the handsome adornment of the reredos back of the altar. The entire arch is filled with artistically painted figures of the angelic hosts. The carved circular points in the centre are the work of Dr. Jackson Piper, a member of the congregation. These panels contain the signs of the four Evangelists, designed by Donatello at the beginning of the fifteenth century. All of the mural decorations were designed by Miss G. G. Clements, of Philadelphia. The angelic scene was painted upon canvas by Miss Clements and then placed upon the reredos so as to have an airspace in the rear to prevent the paintings from being affected by dampness from the walls.

In the transept occupied by the choir, is a beautiful painting upon canvas by Miss Eleanor Isaac, of Towson, of the "fruitful trees," and "all cedars" with the motto, "Praise ye the Lord." The chancel and aisles are to be completed in green, so as to harmonize with the decorations, and the windows will also be painted a harmonizing color. The work cost several thousand dollars.

FREDERICK.—Bishop Paret visited All Saints' church, the Rev. Osborne Ingle, rector, on Dec. 11th, and administered the rite of Confirmation to a class of 14 persons. In the afternoon the Bishop visited the Sunday school and made an address.

Iowa

The Iowa branch of the Woman's Auxiliary held its annual meeting in Cedar Rapids, Nov. 29-30th, listening to reports of the year's work and electing the following officers: President, Miss Henrietta E. Hemmingsen, Lyons; vice-presidents, Mrs. Henry Sabin, Des Moines, and Miss Susanna Weare, Sioux City; secretary and treasurer, Mrs. Samuel Mahon, Ottumwa; correspondent Church Periodical Club, Miss Carrie Knott, Waverly.

NORTH CLINTON.—In addition to the numerous memorials blessed at the re opening of Grace church some months ago, several gifts were blessed by the rector, the Rev. C. W. Tyler, at the early service on Christmas morning. These were—a fine pulpit, in brass and oak, presented by Mrs. Silas W. Gardiner; a credence table in memory of the late Wm. C. Clifton, and a pair of cut-glass cruets, a memorial to the Rt. Rev. Henry W. Lee, first Bishop of Iowa. The latest gift to the Church is that of a pipe-organ, already contracted for, and to be in place on or before March 15. On Nov. 22d, Bishop Graves of Laramie confirmed a class of 18 in this parish (including one from St. John's, Clinton).

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

Mahlon N. Gilbert, D.D., Bishop Coadjutor

ST. PAUL.—Bishop Gilbert confirmed eight candidates at the church of the Messiah on the 2d Sunday in Advent. The rector, the Rev. Mr. Haupt, is working hard to clear the debt on the church by Easter.

The Board of City Missions at the annual meeting re-elected the officers for the past year: The Rt. Rev. M. N. Gilbert, president; the Rev. Chas. Holmes, 1st vice-president; the Rev. Geo. H. Ten Broeck, secretary; W. F. Meyers, treasurer. The city rectors and two laymen from each parish form the board of directors. A committee was appointed to secure a central location for holding noon-day services during next Lent on a similar basis to that of last year; \$150 is still needed by the treasurer to carry on the work during the coming year. The "Stir-up" Sunday appeal failed to realize the amount asked for.

St. Catherine's School for Girls, established many years ago, has been forced to close, for lack of sufficient support on the part of the Church people of St. Paul.

At St. Peter's church and Holy Faith mission, sewing classes for girls, where plain and fancy sewing is taught by Mrs. Mueller, wife of the rector, are making splendid progress.

On the 4th Sunday in Advent, the Rev. Harvey Officer was duly installed as rector of St. Philip's mission, after which he presented to the Bishop five candidates for the laying on of hands—the first fruits of his diaconate.

Acting upon the advice given by Bishop Gilbert in his charge to the Brotherhood men upon St. Andrew's Day, that the Brotherhood undertake a pre-Lenten parochial Mission, half dozen prominent Brotherhood men held an informal meeting with the Bishop. He suggested that the Brotherhood secure the co-operation of the city clergy, and hold a ten days' Mission in three of the churches most centrally located, the object of the Mission to be the stirring up of the spiritual life of our own people. A committee was appointed to confer with the city rectors.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

The Decline of Religious Controversy

IT is quite the fashion of late to indulge in congratulations over the decay of religious controversy. Comparisons have been made between the tone of the General Convention of 1898 and some of those of an earlier date; and it is certainly true that there was a marked reluctance in the debates of that Convention to bring to the front any theological question about which there is supposed to be radical difference of opinion, and which was therefore likely to lead to exciting discussion, and to arouse bitterness of feeling. The same tendency to keep irritating subjects in the background is observable in other directions. It is, in fact, generally prevalent in the Church of to-day. In so far as it is an evidence of Christian charity, it is, of course, commendable. But there are reasons for doubt whether this most satisfactory reason is the only, or even the chief one, for this reluctance to engage in controversy. It is a characteristic of the religious world generally, in this country, that the old subjects over which men fought very strenuously in the past, have ceased, in large measure, to engage serious attention. While there is no real symptom of any approach to organic unity between the various religious bodies, the theological lines are not drawn with anything like the definiteness and intensity of former days. It might be hard to discover any fundamental reason for the existence of any particular body. We are not aware that any Protestant body now takes its stand upon a proposition or set of propositions which it is prepared to insist upon as the *articulus evlesie stantis aut cadentis*. Everything turns upon differences of "opinion" not of faith, and a new doctrine, or at least "view," of what the Church is, has grown up to fit this changed state of things; namely, that it consists of the congeries of sects, new and old, which call themselves by the Christian name. So far as there is discussion, it no longer concerns itself with anything which is understood to be of fundamental importance, and therefore it lacks the stern earnestness which was once its leading characteristic. In this sphere, then, it appears very clear that the decay of controversy is a result of the decay of conviction. The faith of these denominations, we are told, has "broadened," which means, being interpreted, that it has become so hazy and indefinite that it is difficult to say just what it is.

We think it is evident that this is the true explanation of the large disappearance of the controversial spirit, so far as theology is concerned. Men do not quarrel about that for which they have no deep concern. We are free to say that we do not regard this state of things as an improvement. Notwithstanding the acrimony of old-fashioned controversy, and the radical errors (from the Catholic point of view) for which men often contended, we believe that it was a healthier condition of things, and better for the souls of men, when they fought for their theological convictions as matters of the deepest moment, and as closely bound up with eternal salvation.

At present, no conviction or belief is really held as essential to the soul's health. "No matter what a man believes provided he is sincere," expresses the sum of the whole matter as it presents itself to many minds. In fact, it may be that the opinion is still more prevalent, that it makes no difference what a man believes, whether sincere or not, or if he believes anything at all, provided he lives what is considered to be a morally upright life.

It is worth while, before we allow ourselves in too much self-gratulation over the decay of controversy within our own borders, to consider whether the same reasons may not prevail to some extent among ourselves. So far as controversy is affected by the growth of a true spirit of charity, which produces reluctance to engage in it without good reason, and excludes acrimony and offensive personalities, there can be but one feeling. Such a state of things is matter of unalloyed thankfulness. But if it be the fact that the great truths for which the Church stands are more loosely held than they once were, so that they have become, to that extent, less vitally important, the passing of the controversial spirit is no longer a matter of rejoicing. If the object of controversy is the defence of the truth, then its cessation must mean either that the truth needs no defence because it is not attacked, or else that there is no truth to defend.

The disappearance of the *odium theologicum*, so far as that signifies the exhibition of hatred or contempt for an adversary, is to be hailed as an evidence of the growth of charity. Whatever may be our conviction of the relation of a right faith to good morals, in the long run, we no longer think it right to affix the stigma of immorality to an individual because of his erroneous teaching. We feel bound to give him credit for sincerity and good intentions. We are willing to consider the influences which have affected him, the environment of his intellectual and spiritual life. We do not wish to attribute motives to him which he would himself disown. We are even willing to believe that he does not always see the logic of his position as we see it. So far, a change in the methods of controversy is desirable and commendable enough. But truth and falsehood remain in their old, unalterable antagonism, and it remains as necessary, as imperative, as ever to oppose the falsehood and to vindicate the truth. Methods of controversy may, and ought to be, carefully guarded and sifted from everything questionable and unworthy. But controversy itself can never be dispensed with while faith remains.

IN *The Scottish Guardian*, attention is drawn to recent utterances of an interesting kind from prominent Presbyterians. "What has come over our national Calvinism in Scotland?" asks the *Guardian*:

Our daily press informs us that the Rev. Dr. Watt, of St. Enoch's parish church, Dundee, has from the pulpit poured forth benedictions on the theatres, and almost anathematized religious revival meetings. Also Professor Lindsay, of the Free Church College, Glasgow, has described Anglican Ritualism as "in some respects a true religious movement," owing that that movement is not "Romanist," and contrasting favorably Anglicanism with Presbyterianism, since in the former one is taught what the Sacraments mean; in the latter one is told what they are not, and never what they are. Principal Rainy has also given utterance to his

opinion on "some recent theories of the Eucharist," stating that "the complete Christ is given afresh as often as we communicate," and that "the supernatural thing in the Sacrament is Christ, present to our faith, and in that Presence dealing with us." Every Catholic, or at any rate every instructed Anglican theologian, will assent to the above, owning that the miracle is the Incarnation, and that the Sacrament is no new miracle, but a sacramental continuance of the miracle of the Incarnation.

Such utterances, as *The Guardian* goes on to remark, certainly must indicate that a marvelous change is coming over the religious feeling of Scotland, and behooves the Episcopal Church of Scotland to realize its own responsibility as embodying and setting forth the principles towards which these Christian brethren are feeling their way.

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AMONG the English Church papers which come to us, none is more strongly "Protestant" than *The Family Churchman*. It is just now inviting the aid of Nonconformists to put down Ritualism. But it is hard to mix oil and water, and it must have been in an absent moment that the following crushing criticism of Nonconformist doctrines was allowed to slip into its columns:

To tell the children of Christian parents, as some do, that their justification must begin by "conversion," and that until they are converted they are in a state of perdition, is hideously impious. How can there be a happy childhood where this is taught and believed? The child must either live in constant gloom or take refuge in utter carelessness! The head of a well-known Nonconformist orphanage, where this is taught, says that he never knew a child converted under seven years of age, and only a few phenomena so early as that; so that according to this theory the first seven years of life must be passed without faith in, therefore without love towards, God! If it were true, Jewish children would have been far better off than Christian children. And these same people tell adults that they must be converted and become "like little children"! Can they improve on St. John who wrote: "I write unto you, little children, because your sins are forgiven you for His Name's sake"? What is said about putting a stumbling block in the way of the "little ones"? The New Testament commands to be converted were addressed to persons who had been brought up in Judaism or heathenism, and to adult believers who had fallen from a state of grace. Those who have been brought up as Christians ought never to need to be converted; and very many of them never do need it.

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Summary of Ecclesiastical Events, 1898

OUR record closes with the Fourth Sunday in Advent. The year 1898 has been great, not so much in events strictly ecclesiastical, though there have been some such, as in events which will mightily affect the work of the Church in the near future. The Spanish-American war, opening up Cuba, Puerto Rico, and the Philippines, to American enterprise, and commerce, and bringing the United States into "the Far East;" the notable victory of General Lord Kitchener in the Soudan; and the movements of the great European powers in China, are events which are already felt by Christians of every name, and not least by all branches of the great Anglican Communion. The Divine summons to more earnest and liberal missionary work was never louder or more direct than in this very end of the nineteenth century, and there are abundant evidences that the Church of Christ is not unmindful of it. Along with the din of war

on two continents, and the threat of war on a third, the world was fairly startled into a momentary silence by the peace proposals of the Czar of all the Russias, and shamed into some sort of apology for the existence of its vast and expensive armaments. This harbinger of the millenium, also, awakens in the missionary Church an eager response. We do not know exactly where to class the trip of Europe's other emperor to the Holy Land—whether Emperor William was making a pious pilgrimage or political capital, or whether the results of his exploit will have any appreciable effect upon the Church. At any rate, his majesty went to Jerusalem, and then came home again.

Our own national Church—still secure in its possession of P. E.—has held another, and one of its greatest, triennial General Conventions, in the city of Washington, D.C., and manifested its truly national character and aspirations to a fuller extent than ever before, unveiling a Peace Cross that may hopefully symbolize the peace of the Church in the re-union of a divided Christianity, as well as the peace of this nation with all others. Of the General Convention probably enough has been printed in these columns. We can only repeat that when we have reached a proper distance from it to enable us to obtain a good perspective, it will appear as one of the most important and 'epoch making' of all our General Conventions hitherto. It was immediately preceded by the great annual convention of the Brotherhood of St. Andrew, at Baltimore, where the splendid work of that organization of faithful laymen was seen to be as earnest and useful as ever.

The missionary work of the American Church is still waiting for the General Secretary who is to fill the place of the lamented Dr. Langford. The Bishop of Kentucky was elected early in January, to serve till the meeting of the General Convention. He felt obliged to decline the election, and a controversy as to the appointment of a bishop to that office was imminent. If such a man as Fr. Dolling, whose helpful tour in this country sweetened the lives of many priests and people, could have been obtained, we might see ourselves in a short time all on fire with zeal for missions.

In regard to the re-union of Christendom, not much has been done over here, except the passage of the substitute for the Rev. Dr. Huntington's amendment to Article X of the revised Constitution, and we do not build much upon that. But abroad, two notable events have occurred: One was the consecration of the Collegiate church of St. George the Martyr, in Jerusalem, by Bishop Blythe, assisted by the Bishop of Salisbury, as representing the Archbishop of Canterbury. This is of great importance, as giving the Anglican branch of the Catholic Church a status and an opportunity in the Holy City, which it has never before had, to show to others its essential Catholic character, and to do much for the Jews which it is peculiarly fitted to do. The other event was the elaborate report of the Moscow Sacerdotal Academy on "The Hierarchy of the Anglican Church," affirming the validity of Anglican Orders. To this must be appended a mere notice of Cardinal Vaughan's "Vindication" of the Papal Bull which denied their validity, a vindication which did not vindicate, and which provoked the smiles of Anglican controversialists. There was also a remarkable book, "Steps towards Re-union," put forth by a certain Roman priest

Fr. Duggan, which plainly told so many unwelcome truths about his own Church that the book was promptly suppressed "by authority." This course is not attractive from the reunion point of view—Romewards. We ought probably to add a mention of the visit of the Bishop of Salisbury to the Patriarch of Constantinople, which was most cordially received as a step towards closer relations between the Anglican and Eastern Communions.

The Church of England has been in considerable turmoil all the year, on account of the attacks made by Mr. Kensit and his friends upon the ritual and teaching of the advanced school of Churchmen. This attack, taken up and fostered for political ends by the Nonconformists and by such a prominent political leader as Sir W. Harcourt, has apparently precipitated something very like one of those periodical "panics" over Popery, etc., to which the enlightened British public is so prone to abandon itself, to its own great discomfort and harm, and to the comfort and advantage of its Roman foe. What will come out of all the muddle, no one can tell. The leading clergy of the advanced school held a meeting under the presidency of Canon Carter, in the spring, or summer, and passed resolutions of loyalty to the Prayer Book and submission to Episcopal authority, which ought to have satisfied any persons not bent upon mischief to the Church of England, but the trouble seems rather to have grown worse. This shows the futility of venturing to prophesy, as we did in our last summary, that ultra-Protestant demonstrations were becoming more difficult to effect in the Church of England. It is evident now that the work of the Catholic Revival is too successful to escape sharp opposition, and that it is likely to be imperiled on account of the excesses of a few. However, the very successful meeting of the Church Congress at Bradford, in September, was not upset by Kensitism, and next year it will meet in London, the stronghold of turbulent Protestantism. And that is a reminder that our Church Congress managed to meet this year—a clergyman's debating society, it seems to be—after many tribulations, not at New Orleans, as intended, but at Pittsfield, Mass.

A great and important meeting in England this year was that of the S. P. C. K., which celebrated its bi-centenary. This remarkable society loses nothing of its vitality and wide-spread usefulness with age.

We note one substantial gain for practical reform of the Church of England, in the passage of the Benefices Bill through Parliament, thus cutting at the root of most of the worst abuses of patronage, sale of livings, etc., etc., which have given so much scandal to good Churchmen. While this advantage on the legal side has been gained, the work of strengthening the Church has been going on with unexampled vigor. The chronicling of the results of this work on both sides of the Atlantic would be an immense labor. But among the many things done or doing, we are glad to note that the foundations for the nave of Truro cathedral are completed, and that the work will be continued persistently, with a good sum of money in hand, the west front being intended as a memorial of the first Bishop of Truro, the late Archbishop Benson. On this side, the building of the crypt of the choir of the cathedral of St. John the Divine, New York, is so far advanced that it will soon be used for regular services. The land for a great cathedral of

SS. Peter and Paul, in Washington, D. C., has been purchased, and a building fund begun; and all the debt on one of our earliest Western cathedrals, All Saints, Milwaukee, Wis., has been paid off, and the edifice was consecrated with great pomp on the patronal Festival. We cannot remember a year in which so many reports of new churches built, and old churches beautified, were published in the Church papers.

Among the various matters of ecclesiastical interest which have attracted our attention, are two of widely different character: At Oxyrhynchus, in Egypt, the spade of the archæologist has unearthed a MS. said to date not later than the year 200 of our era, containing two chapters of the Holy Gospel according to St. Matthew, and thus going far to settle the cavils of critics regarding the authenticity of the Gospels. And not much later there was published the "Polychrome Bible," giving in colors the supposed discoveries of the critics themselves in regard to the composition of the Bible, particularly the Old Testament.

The changes in the American Episcopate during the year have been chiefly in the way of additions, though three members of the House of Bishops have been called to their reward: Charles Todd Quintard, D.D., LL.D., M.D., of Tennessee; John Henry Ducachet Wingfield, D.D., LL.D., D.C.L.; of Northern California, now Sacramento, and William Stevens Perry, D.D., LL.D., D.C.L., of Iowa, historiographer of the American Church. Only two bishops were consecrated in 1898: The Rt. Rev. Wm. N. McVickar, D.D., coadjutor of Rhode Island, and the Rt. Rev. Wm. M. Brown, D.D., coadjutor of Arkansas. But at the General Convention not only were the boundaries of our missionary districts radically changed and the districts given new names, but four new domestic missionary bishops were elected, and a bishop—status not clearly ascertainable—for Brazil; Iowa added a sixth by the recent election of the rector of the church of the Epiphany in this city, the Rev. Dr. T. N. Morrison, so that at the close of the year six new bishops are awaiting consecration, two of whom are from Chicago, the Rev. Dr. Edsall being the other. Thus Chicago remains true to her record of getting the largest slice of whatever is in sight, and in this case it is fortunate for the Church at large, if not for Chicago, that she did.

The list of those of the clergy who have departed this life during the past year is surprisingly long. Among the more prominent are the names of the Rev. Charles R. Baker, of Long Island; Horace S. Bishop, D.D., of Newark; Edward A. Bradley, D.D.; Thomas Burgess, D.D.; George H. Houghton, D.D., rector of the famous little "church around the corner"—the Transfiguration; Jesse A. Spencer, D.D.; Geo. Dudley Wildes, D.D., secretary of the Church Congress, all of the diocese of New York; Alexander Crummell, D.D., the learned and eloquent colored priest, Washington, D. C.; T. Stafford Drowne, D.D., of Long Island; Alonzo Buck Flanders, D.D., of Vermont; Edward A. Foggo, D.D., of Pennsylvania; Benjamin Franklin, D.D., of New Jersey; Wm. A. Hitchcock, D.D., of Western New York; George J. Magill, D.D., of Rhode Island, and Charles C. Pinckney, D.D., of South Carolina. Among the honored laymen of the American Church, we mention Judge Edmund Bennett, of Massachusetts; Stephen P. Nash and Col. S. Van Rensselaer Cruger,

both of Trinity church corporation, New York; Albert H. Neely, of Chicago, financial secretary of the Clergy Relief Fund; Hill Burgwin, LL.D., of Pittsburgh; Benjamin Stark, of Connecticut, and a faithful Churchman whom the battle of Manila brought into prominence, Capt. Chas. V. Gridley, U. S. N., of Erie, Pa., in command of the U. S. Cruiser, "Olympia."

In England the name of Wm. Ewart Gladstone overshadows all others of those whom the harvest of death has included, one of England's greatest statesmen, and one of the most devoted and devout of the honored sons of the Church of England. Besides, we mention the Rev. Henry George Liddell, sometime dean of Christ Church, Oxford; the Rev. Geo. T. Stokes, D.D., professor of ecclesiastical history, Trinity College, Dublin; the Rt. Rev. Thos. N. Staley, D.D., sometime Bishop of Honolulu; W. Chatterton Dix, the hymn writer, and Samuel Plimsoll, the sailors' friend. Not strictly an ecclesiastical event, but one of which ecclesiastics were not unmindful, was the death of the great German Chancellor, Prince Bismarck. May they, one and all, named and unnamed here, rest in peace and in the light eternal.

It has been a great and marvelous year, with the Divine Hand more visibly in it than at other times; a year fraught with significant events pregnant with tremendous issues for the Church and the whole world. May we have grace to heed its lessons and warnings, *et respondere natalibus*.



A Short New Year's Talk

BY CLINTON LOCKE

CLXXXVII.

ALL business men take an account of stock at the end or the beginning of a year. They go over carefully everything in their establishments, and determine accurately whether they have lost or gained, in what lines they are defective, and what lines are the most profitable. Probably all thoughtful people do something of the same kind at this time with their lives. They overhaul them. They sit down at New Year and take an account of stock. It is a pity that the Church service on New Year's Day does not help them more, but the Circumcision has nothing to do with the season.

Now there is one thought I want to put before you as you go into this inventory of what you have, what you need, and what you had better drop, and that thought is: Where did you get the stock you have? How did you come by it? Is it the outcome of your own unaided work? St. Paul says: "What hast thou that thou didst not receive?" Is it not true? I know we do not like to think ourselves a sort of offertory, made up of the alms of a whole congregation, but let us look into it. Take your physical nature. Is not that a contribution from generations on generations, for not only traits of your parents are reproduced, but of your great grand-uncle. We are of course cast in a new mould, for each man has his own individuality for which he is responsible, but it is a contributed mixture. It is the same with your constitution. There were many years when you were helpless, and others pursued a course of treatment with you which has made you either weak or strong, sick or well. Look at the German Kaiser going through life with one useless arm, simply from the carelessness of a nurse. It is the

same with your speech. What is the English tongue? A contribution from Saxon and Norman-French and Latin and Greek, some Spanish, and every now and then some Arabic or Indian phrase. Take education. We hear of self-made men, and every now and then you will hear some millionaire say that he made himself what he is. If he means that he did not go to college, very well, but his saying is absurd in any other way. There are very many educations outside of colleges, and the teachers are the different experiences of life we have had to undergo, contact with others, what others said to us, the help from others' work or others' failure. A thousand people consciously and unconsciously contributed to make you the clear-headed, well-poised man that you are, and all of which you foolishly attribute to yourself. "But my success in life, in my business, is my own work. Nobody helped me, but rather pulled me back." Let us see. Take the grocer business. How could you get your goods to begin with unless all over the world men were helping you? Some Chinaman is grubbing at his tea plants, some Hawaiian hoeing his sugar cane, some captain sailing his ship, some railway sending out a train, that you may be supplied. Then come clerks and bookkeepers and customers. Do you not see that without a tremendous crowd of your fellow-beings, you could do nothing, you would perish?

You may say all this is true, but it is to my fellows only I am indebted. It all comes from them. Indeed, but where did men get the power to give? Who taught them to dig the earth, to build the fire? Whence did they receive intelligence, capacity, etc.? Why from some superior man. But who made him a superior man? How did he get the advantage over his fellows? Go back and back and you come straight to the thought that some one outside of the world, some all powerful will, first directed man in this path. Some men call this power the Unknowable and the Unthinkable. You and I call it God, and we say that this wonderful thing, a man, was created by a God who made all these gifts latent in primitive man, and use and exercise and mutual counsel and co-operation have educated him and educated him until he stands where we now see him. If this be so then, that we have nothing we did not receive, ought we not to be grateful to the One who really gave it to us? Is it not the part of a churl, is it not, to use plain English, about the meanest thing a man can do, to be receiving all the time splendid advantages, precious gifts, inestimable blessings, and never to lift one prayer of gratitude to the Giver? What would you think of a man for whom you had built and furnished a lovely home, if you heard him say to some one: "All this I did myself, nobody helped me to get one bit of it?" Would you not cry out: "You mean-souled cur, get out of my sight!"

Let us come into the domain of the spirit, and let me ask what has every one who reads this received in this respect? I do not mean all in the same degree, but all in a degree enough, leaving out the idiots and the abnormal, to do a great deal more than he does do, or has done. In the first place, have you not received the power of choosing good or evil? Some of you choose wrong because you prefer it, but could you not choose right if you wished? Then have you not received helps for that choice? Have you not been taught self-restraint, unselfishness, endurance? Have you not received the recorded

experience of long generations, that to serve God brought happiness, and to serve the devil brought pain and trouble in the end? Can you not love and hate? Those surely are glorious gifts with which you can love God and hate evil. Have you not that whisper in your heart: "Do this, do not do that. This is right, that is wrong?" Now that is the gift of the Holy Ghost, for He is the whisperer. Then is not another great gift put within our reach, the Church of God, the treasury of grace, whose sacraments and worship and association can be had by any asking heart? Who can say that body, mind, and spirit have not received splendid gifts? Who can say that God has been niggardly to us? Look what some men have done with these gifts, think what you can do with them, and then pick them up, use them, employ them, and see the world change before you. Such splendid tools, and as yet such imperfect work done with them! but, thank God, the work is better and better as the years go on. We are understanding our gifts better, and their possibilities are day by day more apparent. Take hold and let each man do his part.

This is the last of the Five-Minute Talks for some time to come. They have been running nearly four years, and the author warmly thanks the many, many readers who have kindly spoken to him, or written to him, about their helpfulness. It has been a great comfort.



Monotheism in the Pentateuch

THE greatest feature of the Pentateuch, its lesson of most far-reaching and enduring value to mankind, is its revelation of Monotheism. All expounders and critics, even the most extreme, acknowledge this." The readers of THE LIVING CHURCH will recognize the above as the opening words of Dr. Gold's second article on the Lessons from the Pentateuch. It may be true that all expounders and critics acknowledge Dr. Gold's statement. But was Monotheism the revelation of the Pentateuch? Was not Adam a monotheist? And Enoch and Noah and Abraham and Isaac and Jacob? The Pentateuch emphasized the idea and put it into a permanent written form, but surely it did not reveal it as something new. Perhaps, though, this is what Dr. Gold and "all the expounders and critics" mean.

The light which the Pentateuch gave was far from clear. It most frequently (seven hundred and twenty times) speaks of God as Elohim, a plural noun, and although the verb joined with it is singular, that proves nothing, since in many cases in Hebrew, as in Greek, a plural noun is joined with a singular verb. "Later writers studiously avoid this construction as polytheistic."* Besides observe the plural in the sentences, "Let us make man in our image and after our likeness," and, "the man has become as one of us." The same word is applied to the false gods even in the First Commandment. It reads, "I am Jehovah, the Elohim which have brought thee out of the land of Egypt. . . . Thou shalt have no other elohim before Me." Our English habit makes us write the first elohim with a capital and the other with a small letter. The Hebrew writing knows no such distinction.

Had the critics and expounders, with all their critical training, lived in the days of

*Conant's Gesenius Hebrew Grammar, page 255.

Moses, they would scarcely have thought Monotheism the lesson of the Pentateuch. At most and best they might have said it taught unity in plurality, and plurality in unity. That, however, was not reached till the new dispensation.

But even admitting that to the Hebrews Monotheism was as clear as it now is to us, it does not seem to me that it was the lesson of greatest value to mankind. That depends on who or what the One God is. If none of his attributes had been revealed, the knowledge of his existence would have been of little service. If the God made known by the Pentateuch had been a Baal, or Moloch, or even Zeus or Jupiter, the knowledge would have been of no benefit save to excite thankfulness that there was only one. All the false religions have somewhere in space one Supreme Being, generally disposed kindly, but never interfering. Such a god is of little consequence. I know only one false religion that makes Monotheism the dominant article in its creed. There is but one God, and Mahomet is his prophet, accepted as true, is all that in their eyes is necessary to salvation. Their God is cruel and unforgiving, and takes to his heaven the most sensual and blood-thirsty wretch unrepentant if he only holds to that formula.

It seems to me that only a part of the lesson of the Pentateuch was that the elonim of the nations were not true gods, and that the only such was the Elohim Jehovah, and that he was the Creator of those heavenly bodies which they looked upon and worshiped as gods.

This was a noble, glorious thought, restoring the universe to its rightful king, but it was not all, nor the best part, of what the Pentateuch taught. It made known in a stronger, clearer light than to the Patriarchs that the Jehovah Elohim was "long-suffering, of great mercy, forgiving iniquity and transgressions, and by no means clearing the guilty"—God who loves the right and hates the wrong, and in sympathy with the poor, weak, and humble.

The greatest feature, therefore, of the Pentateuch, as it appears to me, its lesson of most far-reaching and enduring value to mankind, that of which all the rest of the Bible is the unfolding and emphasizing, is its revelation of God's character which, though in a degree known to the Patriarchs, was in comparison as the rising sun to the dawn.

This was the lesson then and now and for all ages to come, in direct contradiction to all other religions, and taught in no book then or since save in the Bible.

C. B. WARRING.

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The Social Life of the Parish

FROM CONVENTION ADDRESS OF
BISHOP LAWRENCE

THE Church is set in a community for the uplifting of the character of that community. Its first purpose is worship and the preaching of the Word; thence follow deeds of mercy, the arousing of intelligence, and the cultivation of all the higher interests of life, among which stands the social interest. In some communities, especially the richer, the social life is in the homes, and apart from all Church associations. The duty of Christians there, is to enter into it with moderation, and sustain its purity and tone.

In the larger cities there are some members of the Church who, as recognized leaders in society, have a high responsibility in

setting the standards of social life. Their habits and influence may do much to uplift or to demoralize society. By them the questions of extravagance, intemperance, luxury, purity, and refinement in society are largely answered. The fact that social life is not directly connected with the Church does not make the duty of the Christian in society less sacred or important.

In other communities the conditions of modern homes and tenements limit the social life, and are liable to drive the young people on to the street, or into public halls and theatres, unless those who are interested in them create for them the opportunity of healthy social life and enjoyment. Here the Church finds an opportunity; hence guilds, boys' and girls' clubs, and all the instruments of many present parishes. Excellent as is the motive and legitimate as is the work, I have no hesitation in saying that the development of the social interest, and the creation of entertainments in connection with our parishes, is one of the present temptations of the Church. Some of our clergy and people, only a fraction, are giving altogether too much time and thought to the social life of the parish. There is danger lest this feature result in bringing people into the parish for amusement. Thus the Church may find herself loaded with a good deal of unstable material, and not really reach the consciences and hearts of the people.

Coincident with this, there often comes a weakening of the sense of the responsibility of the people for the support of the parish by the direct payment or gift of money. It is discovered that where a person refuses to give five dollars for the Church, one can get the five dollars by inducing him to waste two dollars more in supporting an entertainment. Success brings other entertainments: and as the financial results increase in importance, the standard tends towards being fixed not by what is refined, but by what brings in the most money.

We must remember that our churches and parish houses are built by the contributions of Christian people, and are exempted from taxation by the community for certain definite purposes—worship, instruction, and the up-building of character. Common honesty requires that we do not abuse the trust.

Although, as I have already suggested, no hard and fast lines can be drawn, there are a few conditions that seem to me clear. I take it that no church is ever opened for any service or sacred concert where the payment of money is a condition of entrance. I should lay it down as a general principle that the minister's salary ought to be paid in full by the direct contributions and payments of the congregation. I should go farther, and say that all the fixed charges of a parish or mission, as well as its regular offerings for missionary work, ought to be collected in this way. The money raised by entertainments should come as an incident in the social life of the parish, and should be for such of its exceptional or secondary expenses as will not make entertainments essential to its routine life.

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Letters to the Editor

PARSONAGES NEEDED

To the Editor of *The Living Church*:

Justitia's letter is certainly an able defence for clergy who have to leave missions from want of the needful to support them, but as to the stipend he mentions, \$1,500, I think we may safely reduce this to \$1,000. Surely a clergyman can

maintain his family on such a stipend. I do not like the idea of closing churches. Suppose out of fifty families there be ten who do fulfill their duty. Are they to be sacrificed because of the forty who, in their selfishness, utterly neglect the giving of alms? Again, there are many parishes, no doubt, consisting of but a few families who cannot raise \$500. Are then their spiritual lives to be only "half" attended to?

Now, there is a remedy, I think, to this very distressing state of affairs, and I would suggest it—let no churches be erected without a parsonage. What good is an altar without a priest? We cover our altars with a roof, but for our priests we have no roof in very many of our parishes and missions. If he be married he has to pay rent, furnish his house, buy coal, etc., and receive and be content on \$500 a year, whereas, if he had a parsonage, he could exist in weak parishes or missions. I would suggest to our bishops a consideration in this matter, and dare to say that much of the wandering of priests would discontinue if only a shelter could be provided for them.

GEORGE SHELTON.

South Milwaukee, Dec. 22nd, 1898.

THE WORK IN MEXICO

To the Editor of *The Living Church*:

In resigning as commissary for Mexico, I wish to commend the work that the Rev. Henry Forrester is doing for the Mexico clergy, congregations, and schools. He is laying good foundations. He has been the man for the emergency.

I want to say a good word for the girls' school in the City of Mexico. Whatever Miss Driggs superintends, will be well superintended, and whatever Miss Forrester teaches, will be well taught. This school is the jewel of the Mexican work. It should have unstinted support.

After an acquaintance of five years with the Mexican presbyters, I think that I know them. They are faithful, self sacrificing, and intelligent, and they are entitled to our confidence and co-operation.

I trust that the English-speaking population of the Republic will receive attention from the Church in the United States. They are our neighbors; many of them are our fellow-citizens. In the discharge of our increased responsibilities, they should not be neglected.

J. M. KENDRICK,

Bishop of New Mexico and Arizona.

Phoenix, Ariz., Dec. 19, 1898.

'UNEMPLOYED' CLERGY

To the Editor of *The Living Church*:

Letters continue to be written to all the Church papers on the subject of the "unemployed clergy." Now I wish to enter a protest against the use of that term, on the ground that it tends to convey the idea that the rector of a parish is the employe of the parish. If a priest is the employe of the parish, he cannot be the rector. The two terms do not agree. But why is it that there are clergymen without cures? There can be but three causes: Either they are invalids, or they cannot find a parish which is able to pay them the amount of money they think they should have, or they have proven failures in every parish they have had. Now in regard to the second class mentioned, do we read of the Apostles being "unemployed" because they could not have work where they could receive as much money as they thought they deserved? There are vast fields in this country where the Church is absolutely unknown, towns with three or four thousand inhabitants where a priest of the Church has never been seen. What is to prevent a priest who happens to be out of work, going into such a place and building up a parish? He might be obliged to do some secular work for a time, but since St. Paul did not find it beneath his dignity to support himself, no priest of the Church should feel that it lessens his usefulness to follow in the footsteps of St. Paul. There are parishes able to pay from \$500 to \$700 per year, some of them with rectories, which cannot find a rector to take the work. Why is it? It is because they are removed from the centres of population, and the large majority of clergy without cures prefer to remain

so rather than take work in remote parts of the country. Were this not the case, would these parishes be vacant? It is true the Church is working at a disadvantage in having absolutely no system whereby vacant parishes may be filled, and whereby priests without cures may secure work. I do not pretend to be wise enough to suggest any plan, but it does seem as though the General Convention, instead of wasting time debating such a resolution as that known as the Church Unity resolution, might better have employed the time in formulating some plan whereby deserving priests of the Church could be given an opportunity for exercising their ministry.

Osgo, Ill., Dec., 1898. WILLIAM M. PURCE.

INCONSISTENCY

To the Editor of The Living Church:

In the interest of Christian ethics, I should like to receive an answer to a question which has been pressed upon my attention in two previous episcopal elections, and is now revived in a third. It is this: How can a man vote to make an election unanimous, and then protest against the election, and do all in his power to defeat the confirmation of the bishop-elect? Were I to move to make an election unanimous, or to vote to make it unanimous, or by my silence allow it to be recorded as unanimous, I should esteem myself, as a man of honor, estopped from making any further opposition to the election, either directly or indirectly. My solution of the inconsistency is that men become so excited that they lose their balance, and behave in a way which they would not if they were in their normal condition. I hope this word of kindly inquiry will recall some brethren to their senses.

E. N. R.

Dec. 22d, 1898.

"AMERICAN PROTESTANTISM" AND THE CHURCH

To the Editor of The Living Church:

I was much interested in the letter of H. H. B., in your paper of Dec. 17th, with reference to the Church and our denominational brethren. For nearly a week past *The New York Sun* has had numerous editorials with regard to the theological restoration which is taking place, and the position that we, as a Church, hold in the estimation of the outside world. Devout and faithful Churchmen for a long time have wanted (at least many of them) a change in the name by which for a century we have been known as the P. E. C., because it does not truly represent in the present age the actual position we occupy as a Church.

There are three forms of Christianity extant now; viz., Catholicism, Romanism, and Protestantism. One of these, and only one, is absolutely true in all respects, and only one can stand the test of Vincent of Lerins, "That which has been believed always, everywhere, and by all," or as we express it fully in the *Glorias* after the Psalms, "As it was in the beginning, is now and ever shall be, world without end." Try this test, and you will find the American Church and her mother, the Church of England, will come up to it. The Romanist cannot do it, and the hundred Protestant sects make no claim in any way to be able to do it. During the General Convention held in Washington, in October last, a secular paper in New York published the following from a correspondent in Buffalo:

The statement that the name, the Church in America, seems to be regarded as presumptuous, strikes me as absurd. If the Episcopal Church members do not regard their Church as the Church in America, why do they continue in its fold? It is to them either THE Church or a sect. If those who are proud to call themselves Churchmen do regard their Church as the Church in America, why should they hesitate to give it that name? It is no more presumptuous than to call a part of the Universal Church the Catholic Church.

Now, we are lineal descendants of the Church of England, and derive our orders from that Church which has had a continuous existence ever since the beginning of the Christian era and the dispersion of the eleven Apostles whom our Blessed Lord commissioned as His appointed messengers. Long before a Roman bishop or

missionary ever saw the British Islands, we possessed the three apostolic orders, bishops, priests, and deacons. There were British bishops in the Council of Arles, A. D. 319, and of Nice, in 325.

The declaration of the Roman Bishop as to the validity of our orders, has no foundation in fact, and is worth no more than that of any private authority.

When our Puritan Fathers left England, they formed independent sects and ignored entirely any authority conveyed by ordination to those whom they sent to the American colonies. In my boyhood, I used to visit the old homestead of my grandfather, in New England, where three aged aunts had their home; one was a Congregationalist, another a Methodist, and the third, a Churchwoman. On a Sunday they would say to me: Are you going to church or to meeting to-day? The distinction was always kept up, and their houses of worship were called, not churches, but meeting houses. Why, then, I ask, should they now presume to call them churches, a name they abhorred in the earlier period of their existence?

A few words before I close this paper, as to the term Protestant. That word has changed in its meaning during the past forty years, and in the sense now used, we are not Protestant, although we are Pro-Testant against the errors of Rome in one direction, and the restless changes of modern Protestantism in the other. The word now means "individualism," or every man for himself. Hence the 100 denominational bodies, all calling themselves a part of the Church of God.

We claim to be the Catholic Church of God in America, and that claim has never been lowered, neither can it be, because we consider the sin of schism as willfully dividing the Body of Christ, as the most daring sin of this, our intellectual, age. We stand firmly, and therefore securely, upon the foundation of the Apostles and prophets. "Jesus Christ Himself being the Chief Cornerstone." W. T. F.

Brooklyn N. Y.

Charles Sanford Olmsted

True poet of the Church's later age,
Whose mind is like the royal amethyst
Whose crystal depths the morning sun hath kissed,
Inditing on the white, unsullied page
The truth-born thought, fit for this time and stage;
Whose heart like moss-girt rill on mountainside
Reflects from pearly depths in its clear tide
The sun that glints through forest monarch sage;
Whose spirit touched at olden mystic shrine
And steeped infants of rich poetic lore,
Yet freshened ever by the light divine
From God the Spirit's gleaming, growing store;
Sing on, sing hymns to cheer our pilgrim days.
And make us purer by thy heavenly lays.

R. H. G.

Personal Mention

The Rev. William Lloyd Bevan has sailed for England.

The Rev. Wm. H. Burr has accepted temporary charge of Trinity memorial church, Ambler, Pa.

The Rev. Chas. D. Burrows has resigned the charge of the church of the Transfiguration, Edgewood, R. I.

The Rev. E. B. Dean, late curate of Trinity church, Geneva, has accepted the rectorship of St. Paul's, Angelica, N. Y., and assumes charge Christmas Day.

The Rev. W. A. Dennis has accepted a call to the rectorship of Holy Innocents' parish, Evansville, Ind., to begin Jan. 1st, 1899. Address 814 Division st., Evansville, Ind.

The Rev. Robert Doherty, S. T. D., has accepted a call to the rectorship of Christ church, Yankton, S. Dakota, and has entered on the duties of the same. His address is Yankton, S. D.

The Rev. Chas. H. Gardner has resigned the rectorship of St. Mary's church, Shelter Island, diocese of Long Island.

The Rev. John H. Griffith, Jr., has accepted the rectorship of St. Mary's church, Kinston, N. C.

The Rev. A. J. Nock has accepted the curacy of St. James' church, Titusville, diocese of Pittsburgh.

The Rev. Richard N. Thomas has taken temporary charge of St. Paul's church, Philadelphia, Pa.

The Rev. Asaph S. Wicks has accepted the rectorship of the church of the Good Shepherd, Pawtucket, R. I.

Official

CAUTION

The public is warned against a man who introduces himself by means of forged letters from clergymen or others connected with religious or charitable organizations, to persons whose assistance he asks in securing a home for a child. With such assistance, innocently given, he makes arrangements with his victim for the lodging of the child, and pays for the same in advance with a worthless cheque, out of which he secures a few dollars as change, and then disappears. He is a man apparently of thirty or less, short and rather thickset, of light complexion and blue eyes, dresses neatly, and is a good talker. The child is, of course, a myth. A NEW YORKER.

Ordinations

Ember Day, Dec. 17th, Bishop Gilbert held an ordination service at Christ church, St. Paul, Minn., and advanced to the priesthood the Rev. Elias Wilson, presented by the warden of Seabury, the Rev. Dr. Butler and the Rev. Harvey Officer, presented by the Rev. Dean Andrews. The Rev. Mr. Wilson resumes his mission stations at Mazepa, Pine Island, and Zumbrota. Mr. Officer begins his priesthood in charge of St. Philip's mission, St. Paul.

Ordained to the priesthood by the Bishop of Milwaukee, at St. Silvanus' chapel, Nashotah House, on the Feast of St. Thomas, Dec. 21: The Rev. Messrs. William Axbridge Benjamin Holmes, of Trenton, N. J.; Elton Carlos Healy, of Nashotah; Howard La Field, of Delafield. The candidates were presented by the Rev. Dr. Webb, of Nashotah House, the Rev. L. P. Holmes, and the Rev. Dr. S. T. Smythe. The sermon was preached by the Rev. J. G. H. Barry, of Batavia, Ill. The other clergy present and assisting were the Rev. Messrs. H. E. Chase, M. A. Smith, A. W. Jenks, C. H. H. Bloor, and Samuel Macperguson.

At the cathedral of SS. Peter and Paul, Chicago, on St. Thomas' Day, Bishop McLaren advanced to the priesthood, the Rev. Frank F. Beckerman and the Rev. John S. Cole, who were presented by the Rev. Dr. Gold. The sermon was delivered by the Rev. A. L. Williams. Several of the clergy were present.

Died

BUCHAN.—Entered into the rest of Paradise, at Philadelphia, Dec. 17th, 1898, Anna McNeil, daughter of the late Hon. P. G. and Emily Langworthy Buchan, of Rochester, N. Y. Interment at Mt. Hope, Rochester. Jesu, Mercy.

HAMILTON.—Entered into the rest of Paradise, Saturday evening, Dec. 17th, at his residence, Bellevue, Ohio, the Rev. Moses Hamilton, aged 69 years. "In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

INGRAHAM.—Entered into Paradise, on Dec. 23d, after a long illness, Mrs. Cornelia Fanning, wife of the Rev. J. P. T. Ingraham, of St. Louis, in her 67th year. "The golden evening brightens in the West."

TENNEY.—Entered into rest at Poughkeepsie, N. Y., Tuesday, Dec. 13th, Benjamin Rowe Tenney, aged 76 years.

"So He give:th His beloved sleep."

Appeals

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

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

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

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

Church and Parish

EUCCHARISTIC WAFERS,—priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

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

The Editor's Table

Kalendar, January, 1899

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

God's Love

BY EVA GORTON TAYLOR

Thy uncreated glory, O my God.—
Thy majesty which no inception knew,
Thy vital breath which touched chaotic gloom
And lo! suns, systems, astral worlds were born;
Thy power which through unnumbered æons wrought,
All that Thou art in omnipresent life,
Eternal, infinite, pure, uncreate,—
All Thine omniscience doth not overwhelm
The soul so utterly, as this one thought,
That Thou, O Triune God, should'st love us so!

Chicago, 1898.

MR. KENSIT'S reception in Dublin was not enthusiastic. The clergy of the Irish Church may view with equanimity his proceedings in England, but it is evident that they wish for nothing of the kind in Ireland. The Archbishop of Dublin, in answer to advances made to him with a view to secure his patronage, wrote: "Would you kindly say that I fail to see any sufficient reason for Mr. Kensit's approaching visit to Dublin," and declined to receive a deputation on the subject. The Rev. J. Patterson Smyth declined an invitation, "with shame and sorrow that this gratuitous attempt to introduce dissensions should have the names of Churchmen on it." The Rev. Maurice Day "entered his strongest protest against this attempt to disturb the peace and harmony which should exist in the Church of Ireland!" The Dean of Christ church wrote that he "was grieved and shocked at what appeared to him to be a wanton attempt to stir up strife and bitterness." Mr. Kensit seems to have had the purpose of forming a band of Protestants of all denominations to watch the Irish Church, and put down any symptoms of Ritualism in it. Presbyterians, Methodists, Baptists, and Independents of all sorts are thus called upon to intermeddle with the churches and services of a body with which they have nothing to do. It may well be asked what would be thought of Churchmen who should organize to put down organs in a Presbyterian church, or throw out the bouquets with which the pulpit may be adorned?

—x—

ON a proposal to remove the numerous stalls which obstruct a certain busy street in East London, a hard-worked curate of the district protests against sweeping away the second-hand book stalls. He says that to persons in his position who are bound to keep their theology abreast of the times, on a very small salary, the services of these humble venders of literature are invaluable. Many times and oft, he has bought volumes of sermons for two-pence each, which have kept him well up in the latest phase of thought, "for," says he, "we who are in the business know that the discussions now going on about the Higher Criticism, ritual, and rationalism, are simply a recocking of dishes served up to our forefathers, and preserved in old calf-bound and rather battered

volumes. Only the other day I was talking to my vicar, and he remarked: "Why, you must have been reading that new German book on dogma." I do not know whether he saw me blush, but I am bound to admit that all I knew on the subject was drawn from an odd volume of "Middleton's Essays," published some time last century, which I had picked up for two-pence." This curate thinks it would be a great loss to students to abolish the old book-stalls.

—x—

AT the last annual meeting and banquet of the "Society of Mayflower Descendants," held at the Hotel Vendôme, Boston, on Nov. 21, 1898, the Rev. C. A. Brewster, rector of Trinity church, Vineland, N. J., was elected "elder" of the society, the officers being the governor, assistant-governor, captain, elder, secretary, and treasurer. The society now numbers about six hundred members, composed entirely of the lineal descendants of the "Pilgrim Fathers" of 1620, and signers of the famous "Mayflower Compact."

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NO time has been lost by the missionary agencies of the Church of England in following up the recent conquest of the Soudan by a more peaceful invasion of the missionaries of the Cross. The Church Missionary Society has obtained permission of the Egyptian government to send its representatives to Fashoda. Three clergymen and two "native missionaries" have by this time left Cairo for the Upper Nile. The mission is described as a medical one, though each of its members is required to do evangelistic work. It cannot be determined until a preliminary survey has been made of the field, whether Fashoda shall be taken as the future centre of the work, or whether it may be more advantageous to settle at Berber, Omdurman, or Khartoum.

—x—

ARE Prayers for the dead creeping into the Presbyterian Church? At the service held in the Crathie parish church, Balmoral, by command of the Queen, on Saturday, Oct 15th, as a memorial of the late Queen Louise, of Denmark, we learn from *The Daily Free Press* (Aberdeen), that a prayer was offered up by the Rev. S. J. Ramsay Sibbald, of which the following words form the concluding portion:

"And we pray Thee, of Thy great goodness, to grant unto her, and to all Thy people departed in Thy faith, perfect rest and grace, till, being made perfect in holiness, they and we may together see Thy face in Thine eternal and glorious kingdom, through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever One God without end. Amen.

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THE Rev. Robert Eden, M. A., vicar of Wymondham, and senior honorary canon of Norwich, died recently, aged ninety-five. Notwithstanding his advanced years, the intelligence of his death (says *The Norfolk Chronicle*) came as a severe shock to the townspeople. Only as recently as Sunday week he attended Evening Prayer at the church, and partook of the Holy Communion. It is supposed that on this occasion he took a chill, for on Tuesday morning he kept his bed and complained of a sore throat. For the long period of forty-four years Canon Eden has held the living, and his remarkable vitality, scholarly attainments, gentlemanly mien, wonderful memory, unvarying kindness, and even his idiosyncrasies, caused

him to be regarded with pride, admiration, and affection by both young and old in the parish. Robert Eden was the second son of the Rev. Thomas Eden, of Whitehall, St. George's, near Bristol. Collaterally, he was descended from William Patten, better known as William of Waynflete, Chancellor of England and founder of Magdalen College, Oxford.

—x—

AN interesting "function" took place the other day in Aberdeen, Scotland, on the occasion of the rededication of St. Mary's chapel, the crypt of the ancient church of St. Nicholas. This church is now in the possession of the Presbyterians of the "Established Kirk." We are told that the Presbyterian divines who took part in this ceremony, used a service on the same lines with that conducted by Bishop Elphinstone, the founder of the University of Aberdeen, when he consecrated the church of St. Nicholas, 400 years ago. The prayers were translated by Dr. Cooper, professor of ecclesiastical history at Glasgow, from the pontifical of Bishop de Bernham, Bishop of St. Andrew's in 1240. The volume was found in a library in Paris a few years ago. The service included the ancient Scottish Litany of Dunkeld, the "hallowing" of the chapel and font, and the singing of the *Te Deum*. The sermon was preached by Dr. Leishman, moderator of the assembly. When we realize that this service translated out of an old "Popish book," was performed by representative Presbyterian ministers, apparently with great appreciation and relish, we can but wonder what will come next. *The Scottish Guardian* thinks it is hard on the Church if it is not to be allowed to derive fresh draughts from the well-spring of Catholic devotion, or any accession to its treasures of "helpful symbolism," while such things are done among Presbyterians with general approval.

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THE *St. James Gazette* recently had a good story, illustrating the Archbishop of Canterbury's decision of character. Some years ago he was due to preach at a fashionable church in Regent street, when, on arriving at the door of the building, he was astonished to find Mrs. A., an intimate friend of his, in the act of returning to her carriage. "What," asked Dr. Temple, "going away?" "Only because I cannot obtain admittance; the place is full." "Do you really wish to stay?" "I came on purpose." "Then take my arm," Dr. Temple said, and, pressing through the crowd, the strong figure of the future Archbishop was soon before the beadle at the door. In the blindest matter, Dr. Temple said to that functionary who evidently did not know him, "You will be so good as to give this lady the best seat in the church." "Impossible, sir," said the surprised beadle, "the church is quite full." Dr. Temple merely repeated his request, only more emphatically. "Utterly impossible, sir," replied the guardian of the door. "I tell you the church is quite full." "Oh! but," was the crushing rejoinder, "I won't preach if you don't!" This threat at once showed the beadle how the land lay, and his manner at once changed. "Oh! I beg your pardon, my lord," he said. "This way, ma'am." And Mrs. A. secured a seat in the churchwarden's luxurious empty pew, while Dr. Temple preached one of the best sermons of his life.

The Ethics of Church Finance

A PAPER READ BEFORE THE CLEVELAND CONVOCATION IN CHRIST CHURCH, OBERLIN, NOV. 2, 1898,
BY THE REV. E. W. WORTHINGTON, RECTOR OF GRACE PARISH, CLEVELAND

When one contemplates the lamentable lack of high principle which prevails often in the financial administration of parishes, he is tempted to feel that this subject, "The Ethics of Church Finance," could be treated adequately after the fashion of that chapter in the translation of an ancient Scandinavian history, which reads as follows, "Chapter V., Owls in Norway. There be no owls in Norway."

Bishop Wetscott reminds us that there is a corporate mission for Christ no less than a personal mission, and that the nation as well as the individual is called upon to obey the law and to do the will of God. That which is true of the nation, is even more emphatically true of the Church, and, within the Church, of that local corporation, the parish. Principles which are felt to be binding upon the individual Christian, ought to be regarded as equally binding upon Christians grouped together in a congregation.

This fact, however, is not sufficiently recognized. Parishes, vestries, and other religious corporations, according to general usage, are not expected to move upon as high an ethical plane as that which it delights their individual members to maintain in the business dealings of private life. "I would trust those men as individuals, but I cannot trust them as a vestry," was the cautious saying of one in mercantile life; but it is doubtful whether he realized how deeply significant and humiliating was the true import of his off-hand remark.

Perhaps we do not appreciate the serious damage to the cause of religion which results inevitably from faulty exemplification of ethical principle in the administration of Church finance. Historical continuity, valid sacraments, loyal adherence to the ancient Faith—these weighty considerations go for little as ecclesiastical credentials when the religious body which claims them is unprincipled in the management of its semi-secular affairs. The Church may be Catholic, Apostolic, and within the pale of ancient unity; yet, in the estimation of men, she will still lack that other note, the note of holiness, if in a community her business is conducted "otherwise than as God's Word doth allow." Doubtless it is in some measure unfair, but it is nevertheless true, that "Christians are the only Bible which men of the world read"; and more than we imagine, the Church is judged in strict accordance with the amount or the lack of moral principle manifested in the management of her affairs upon their secular and financial side.

The senior warden of a country parish for many years stood ready to advance willingly from his own funds the money to pay any valid bill against the church presented by mechanic or laborer, saying, as I have often heard him say: "I desire those men to hold the Church in high regard. If any one must wait, 'tis better I than they."

This is a principle which may be extended indefinitely; and to such a degree are these considerations of weighty influence, that I wonder they are not more universally recognized and put in practice, merely as matters of advantage amid the competitions of divided Christendom. Second to none in a community will stand the religious body which is careful, not only to teach the faith in its completeness, but also to conduct the temporal affairs of Christ's kingdom in accordance with those well-established ethical principles which all good men regard as of universal obligation.

Back of the vestry stands the parish; and the neglects or delays of vestrymen to pay are chargeable generally to the neglects or delays of parishioners to give.

In study of these matters, promptly and invariably we come up against the fact that many within the Church deny themselves the privilege, and absolve themselves from the duty, of contributing for the Church's support.

Starting then with the congregation, we find that there is a violation of ethical principle in the fact that a large number of people become members of the firm (the Church) without assuming any share in its financial responsibility, and without any sustained willingness to make effort and sacrifice on behalf of the firm, either to maintain its reputation or to insure its solvency. They are silent partners, in a sense and to a degree unknown in the business world.

Such a disposition in the Christian is generally regarded as a specific disease, requiring direct treatment. It seems to me, however, to be what physicians call "a reflex condition."

Let me say frankly that I do not wonder, under existing circumstances, that we have this state of affairs in our parishes.

Men generally will give for that which they find to be of value to themselves personally. This is not an exalted motive, I admit; but it is the motive which "doth most control," even in religious matters. When a man permits himself to receive from the Church that full tide of benefit and blessing which the Church is well able to impart, he is glad to contribute, and does so without undue urging. The seat of the trouble lies in the fact, which we must deplore but cannot deny, that the membership of our parishes is made up largely of those who have ceased to stand in vital relationship to organized Christianity. Their lives are not in any sense enriched by the Church. They do not feel the obligation of benefit received. They get nothing; therefore they give nothing.

In these matters I am more and more convinced that the appeal must be strictly a spiritual appeal. The men and the women who refuse to give are for the most part the men and the women who do not worship. It is a heavy task to extract benevolence toward the Church from him whose back is turned upon the altar. I have little confidence in appeals for money which are sent to the non-attending portion of our congregations; no confidence at all, except perhaps the lingering hope that some one by the appeal may be induced to return to the house of God and to the privileges of the religious life; in which case the chances are that he will give, but not otherwise.

The disordered condition, then, is reflex, and can only be treated successfully when thus regarded and thus dealt with. We must awaken people to the value of spiritual opportunity; we must induce them to receive the all-around help of the Church. If this can be accomplished, it will be found generally that they are cured of their previous unwillingness to give for the Church's support. And furthermore, their personal participation in the benefit of Christ's holy religion will inspire them, not only to secure more of its help for themselves, but also to impart it to others.

Passing now from the congregation to the vestry, let me say that parishes often suffer in the administration of their finances, and scandals arise in which ethical principles are involved, because vestrymen form an inexcusably narrow conception of their field of service and its attendant obligation. If a vestry are merely a registering committee, to deposit the money that comes in and write checks for its expenditure, boys from the Sunday school would be as well qualified to serve, as men.

As a matter of fact, the vestrymen of a parish are in very much the same positions, and sustain very much the same relationship toward the institution they serve, as the directors of a bank. They must be picked men, men with an undisputed claim to the confidence of the community in which they live, men of resourceful enterprise. They, no less than the rector, need to know the people of the parish personally. They should regard themselves as the standing committee upon whom devolves the duty of extending gracefully the hospitalities of the par-

ish. They should attend the services, of course; for who can so little inspire the people to give for the Church as the vestrymen who cares but little, or not at all, for the Church's ministrations?

It is generally supposed that the financial condition of a parish revolves in an orbit around the personality of the rector. It revolves also around the personality of the vestry. They, more than the rector, must inspire the people to give. To be able to do this, they must be known in the parish as watchful and conscientious stewards. Theirs is the duty also of standing between the Church and its creditors, and of so directing the financial affairs of their respective parishes, that the Church may "have a good report of them which are without."

To sustain the ethical excellence of the parish, as an institution which has to do with money, is the layman's duty, and especially the duty of the layman who holds the office of vestryman. The difficulties are great, but the obligation is imperative.

Let me say in passing, that a just complaint may be lodged against the custom of delaying the transmission of collections that have been taken for missionary and other non-parochial objects, of a vestry borrowing such funds for the parish expense account, with the intention, however honest, of repaying the same later on. When the people have given their moneys in answer to diocesan or general appeal, those moneys are the property of committees other than the vestry, and without the consent of such committees they should not be borrowed for purposes other than those for which they were given.

Not outside the field of ethical principle as related to Church finance, are some of the questions which from time to time arise in the parish concerning the rector's salary.

It was proposed in St. Boniface parish, that after a certain date a new deal should be taken, and that the rector should be told that he must submit to a two-hundred-dollar reduction in his stipend. The vestry were convinced that they had a right to do this, under the provisions of the State law with regard to contracts, careful heed being paid to the requirement of a three-months' notification.

This was a heavy blow to the rector and his family, for already they were greatly troubled to live. The condition of affairs had not changed in St. Boniface; only the vestry felt that two hundred dollars more of income were needed, and that the rector ought to pay it all. The Rev. Nicholas Slot wondered that his people did not view the matter in its true light, and draw back from their one-man proposal which seemed to him so manifestly unjust.

On the evening in question, the vestry seemed to come together tardily, almost reluctantly, for their monthly meeting. Nicholas Slot sat in the chair uncomfortably, to preside over the deliberations of men who, he felt, had shown themselves to be strangely indifferent to the peace and well-being of his family. When the subject of the proposed reduction of the rector's salary could no longer be avoided, and finally thrust itself forward for consideration, to the surprise of the whole body, a very silent vestryman, one who usually had nothing to say, rose and, with slowly measured words, spoke as follows: "Brethren, we have embarked in a boat that won't hold water. We want two hundred dollars more a year of money, and we've picked on the poorest man in the crowd to pay it all. That ain't fair. The rector is one, and we are nine. Let's divide it among the ten. I'll give my share; and I ask you men to do the same."

No one had courage to refuse consent. And so captivated were the vestry with their second and better plan, and so unjust did it seem to them that a few should be expected to

bear a burden which really belonged to all, that they resolved to canvass the entire parish energetically, and give all parishioners an opportunity to measure their obligation to the Church anew and on an enlarged scale.

The scene seemed to change with the swiftness of magic art. The vestry were again in session. The canvassing committee had finished their work and reported new income assured to the extent of five hundred dollars per annum. It was a great triumph, and not a dissenting vote was cast when the, usually silent vestryman rose to present this surprising resolution:

Resolved: That of the five hundred dollars of newly acquired income, four hundred dollars a year be added to the rector's salary.

* * * * *

The wind rattled the lattice, and poor Slot, of St. Boniface, awoke, to find that it was but a dream.

— ❧ —

The Night and the Day

BY ELLEN MURRAY

There was a night—I said—a night!

A night when Eden's holy stars
Once more rose smiling o'er the earth,
And to each other called and sang
In gayest, gladdest mood of mirth.
And still they flashed and still they shone,
All through the sweet night of St. John,
And beckoned babes of Bethlehem
To rise and come and shine with them.

There was a night—and such a night!
Why! on its bough the red, red rose
Flung silken leaves in haste apart;
As when the summer noontide glows,
Wide open thrilled the crimson heart.
The sainted lily all that night
Stood watching for the Day Spring bright,
Lifting its stainless soul in prayer,
As if an angel waited there;
While bloom of pink and breath of bee
Blew far and wide o'er Galilee.

There was a night—there was a dawn!
The star-lit gloom gave place ere long
To faintest, fairest break of day,
And glinting o'er earth's middle sea,
There came a soft light, pale and gray;
It lit the temple's white and gold,
Awoke the shepherds in the fold,
Ran up the mountain Olivet,—
Gethsemane was shadowed yet—
And in the heart of dawning light
That pressed away the shades of night.
One great, bright glorious Morning Star
Came stately, splendid, from afar.

That Morning Star shall rise and rise
Forever; setting never more,
Brighter than seven suns ablaze;
All earth turns to it evermore,
With all her flowers, with all her skies,
With all her hearts, with all her eyes;
Still rises in the dawning clear,
Outshining grief and sin and fear,
That Morning Star that will not set,
But o'er us shines, our Glory yet.

There is a day that has not come,
There is a day that comes across
Our daily work, our nightly rest,
All days, all nights, to end all loss
With all its sweetness, all its dower,
With all its beauty, all its power;
Yeal with its trumpet and its doom,
Oh! surely, surely it shall come,
And in that day our hearts shall spring,
And in that day our voices sing;
For we shall see our Morning Star
Still rising for us from afar,
And calling us to rise and rise
With Him, far up the open skies.

Now these my words are of a night,
And these my words are of a day,
At evening time there shall be light,
And the Morning Star shall shine alway.

Frogmore. S. C.

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A Notable Work

THE monument to the Rev. Dr. Henry Augustus Coit, first rector of St. Paul's School, Concord, N. H., has been set up in the handsome new chapel of the school. Addresses were made by Bishop Potter, the

Rev. Alexander Mackay-Smith, Richard Henry Dana, and several other prominent men who had, at one time or other, studied under the great educator. The effigy is the work of Mr. Z. L. Pratt, of the Boston Museum of Fine Arts, and is well spoken of in *La Revue Hebdomadaire* by Claude Bienne ("Felix Jeantet"), the art critic, writing of the best exhibits in the current Salon. He says: "From the stately statue of the Archbishop of Carthage to the modest tomb of an Anglican pastor, the contrast is self-evident; and the contrast is indeed impressive, through the character of severe simplicity which suited the latter work, and which Mr. Pratt has known how to give it. The Rev. Dr. Coit, clad in his vestments of celebrant, lies stretched upon the tombstone. In Gothic fashion, his hands are placed together in the gesture of the last prayer; his head rests upon a cushion; his feet, quite straight, are rested upon the symbolic dragon. And that, too, was the idea of the Gothic artists who in their tombstones never represented the dead body, but the man, laid to rest in calm content, at the moment when God's hand had just touched him and fixed him motionless in his office, before the soul had flown away. Mr. Pratt has very happily gone back to this tradition, and it has made him conceive his subject in a manner both touching and simple. It has permitted him to make us feel, by the way in which he has treated it, all that he doubtless felt for his model—affection, reverence, devout regard. One feels that something of all these sentiments was in the thought of the sculptor, and it has passed into an expression of happy resignation in all the features of the pastor. This certainly is the likeness of the priest, such as he was in his life and in his ministry. By the sincerity of the feeling, and by true insight, Mr. Pratt, in his modest monument, has attained for himself also true distinction."

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Bishop Walsham How

FROM the biography of Walsham How, Suffragan of London, and afterwards Bishop of Wakefield, lately reviewed in our columns, we cull a few extracts. Here is an original notion of East-end respect for dignitaries, from one of the Bishop's letters:

We have just been rather amused to hear that a large guild of very rough girls at St. John's, Stamford-hill, where I preach to-morrow evening, are in the habit of hiring large ostrich feathers for their hats for each Sunday, and generally affect scarlet, blue, or mauve. However, they think the Bishop would probably prefer white (which shows great insight into character), and so they are all going to hire white feathers for to-morrow, and, as they are all to sit together, I am anticipating a startling effect.

When Dr. How went to his Yorkshire diocese it was not to an easier or more inviting work. What we learn of him in this book makes it quite clear that he would not have accepted it if that had been the case. The manufacturing districts of the West Riding were as depressing in natural surroundings as can well be conceived; black smoke from mill chimneys besmirched the very skies, and trees, fields, stones, were everywhere stained and soiled, while an uphill task lay before any Bishop who desired to raise the level of Church life. As to the outward aspect of the new scene of action, the Bishop was wont to say, "There is not a garden in my diocese where I can pick a flower wi-

out blackening my fingers!" To a lover of beauty this was a severe trial, as his biographer tells us.

Raciness was naturally not wanting among Yorkshire folk, and often saddening experiences were brightened with a gleam of absurdity. On one occasion the Bishop "held a Confirmation at West Vale, near Halifax, and among the candidates was an old woman. The ordeal was almost too much for the poor old body, for after the service she said to the clergyman's wife, 'A turned sick three times, but a banged through!'"

Strangely casual arrangements prevailed in some parishes: The Bishop told how a lady went to a neighboring church one Sunday for Holy Communion, but was disappointed at finding none. Coming away she told the verger that she thought it was the right Sunday for it. "Oh, yes, ma'am," said the verger, "it is the Sunday for it, but we had the 'Dead March,' instead." It turned out that an important parishioner had lately died.

It would be difficult to find a better exemplification than the Bishop was in his strenuous daily life of the axiom of another good and holy bishop of bygone days; he might have taken for his motto, "Serve God and be cheerful." His strong sense was shown no less in the refusals of his career than in the work he actually undertook. Few men have been offered so much. The bishoprics of Capetown, Natal, New Zealand, Montreal, Manchester, and Durham were declined by Walsham How, as well as a Winchester canonry, and the livings of Brighton, Windsor, and All Saints', Margaret street. The refusal of Durham, with its superior dignity and emoluments, was a convincing piece of evidence as to the utter devotion to the post of difficulty which marked the man, and his Wakefield clergy and people felt it to be such.

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Death of an Old Physician

One of the monumental figures of the French faculty of medicine, Dr. Gruby, has just died, at the ripe age of ninety. His hair was dense black and glossy, and his eyes, which had never peered through spectacles, were bright and serviceable down to the day of his demise. He had helped Chopin, Balzac, Dumas, *filis*, Ambroise Thomas, Emile Ollivier, and a whole galaxy of notabilities through the varying vicissitudes of illness and convalescence, and was not only their physician, but their friend. He was born in Hungary when the century was eight years old, and on his arrival in Paris he got into trouble for practicing as a physician without possessing a French degree. He enjoyed a well-earned reputation for skill as a hygienist, and for uncommon disinterestedness and benevolence. He was not merely helpful to those who sought his advice in ill health; he was also charitable to them when in indigence, and was gentle and thoughtful at all times. Among his pupils were Claude Bernard and Magendie. He was always somewhat eccentric, and remained so to the last. Feeling his end near, he shut himself up in a room, bolted the door, and lay down on a mattress placed on the floor. When the police entered he had been twelve hours a corpse.—*London Telegraph.*

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Book Reviews and Notices

The Secret of Achievement. By Orison Swett Marden. Illustrated with Portraits of Eminent Persons. New York: Thomas Y. Crowell & Co. Price, \$1.50.

The author intends the book to teach that "the highest achievement is that which results in noble manhood and womanhood; that there is something greater than wealth, grander than

fame; that character is the only success." The subjects treated, in themselves abstract, are rendered concrete by the hundreds of anecdotes and short stories introduced. "Honesty," "Habit," "Obstacles," "Self-control," "Tenacity of purpose"—titles of chapters chosen at random—indicate the character of the work. That the author has made his book interesting is in itself sufficient proof of its merit. One is amazed, as he reads, at the number of examples taken from the lives of well-known men, and not one of them but makes more forcible the point the writer is seeking to illustrate. Excellent portraits of Gladstone, Lincoln, Prescott, Moody, Grant, Washington, and others beautify the volume. It is a work worthy of careful reading.

Stabat Mater. New York: E. P. Dutton & Co. Price, \$2.50.

This work contains versions of *Mater Speciosa* and *Stabat Mater* in English, by Dr. J. M. Neal and Earl Crawford. The original Latin versions are attributed to Jacobus de Benedictis who, in 1270, assumed the Franciscan habit, and being the victim of persecution and imprisonment, died insane on Christmas Day, 1306. His epitaph was *Stultus propter Christum*. The *Mater Speciosa* is a Christmas poem, and sings the joys of the Blessed Mother as she bends over the Holy Child, while the *Stabat Mater Dolorosa* sings in mournful tones the sorrows of the Blessed Virgin as she beholds the agony of the Cross. The book is illustrated with six well-known Madonnas, which are somewhat too highly colored to be pleasing; otherwise, the volume would have been truly artistic and acceptable.

Paul, the Man, the Missionary, and the Teacher. By Oreillo Cone, D.D. Price, \$2.

The book falls into three main divisions, as given above in the title. Dr. Cone sums up his estimate of the great Apostle as follows: "One of the most remarkable phenomena of the history of mankind is presented in the personality and character of this man who suddenly appeared as one born out of due time, with incalculable force and resistless enthusiasm, upon the field of primitive-Christian activities." There is much valuable insight and suggestion in the opening chapters, entitled "Formative Influences" and "Personal Traits," but much of the character analysis grates harshly on our feelings of reverence. It would seem that the instinct of the Church in teaching us to approach the lives and characters of the Apostles with feelings of reverential regard and measured speech, in view of the fact that they, their acts and teaching, were under the divine guidance and influence, and that they had the mind of Christ, is better than that modern critical spirit which can speak of Paul as harsh, hasty, one-sided, prejudiced, almost proud, tenacious of his own opinion, etc. We next turn to the chapter on St. Paul's conversion, but according to Dr. Cone there was nothing supernatural in that event: "If the Church had never had the accounts of Paul's conversion in the Acts, which show how the event was regarded a half century or so after it happened, and how tradition had given the occurrence a legendary form and embellishment, no one would have thought of resorting to a miracle to explain it." At any price the supernatural and miraculous must be eliminated from the life and work of the Apostle, and to establish this proposition, no lengths are too long for Dr. Cone and such writers to travel. Nothing can be allowed to stand in their way; every mountain of supernatural fact must be blasted by the most wild and destructive theory that is forthcoming, and made low; every valley of deep mystery must be leveled up by the debris of rash opinions and unproved statements. Of course Dr. Cone casts to the winds the anciently accepted date and authorship of the Acts of the Apostles, but that is a mere trifle to the critical school or author who has a special theory to maintain. The revelations that St. Paul claims to have had, and which the Church has always believed to have been made to the Apostle of the Gentiles, are all set aside by a reference to "psychological conditions." He had visions and revelations

"under circumstances which undoubtedly indicate abnormal physical conditions, since he connects them with a disease which he calls a thorn in the flesh." This thorn in the flesh, we learn at page twenty-five, was the "phenomena of epilepsy," accompanied by an affection of the eyes. In these epileptic fits he was the subject of certain experiences, not unfamiliar "to physicians who have studied abnormal physico-psychological phenomena." Anything will do duty in lieu of supernaturalism, no matter how far-fetched and grotesque. This theory seems too absurd to need refutation, and one wonders that men of learning should give utterance to such crudities. After this, we are prepared for anything that Dr. Cone may set down, and feel no surprise on reading the chapter on "Paul of the Acts and the Epistles." The two pictures are not merely put in contrast, but in contradiction. The picture in the Acts is sketched by a "tendency writer," one, that is, with a special theory or prepossession, or end, to uphold. "His genuine Epistles," writes Dr. Cone, "must be regarded as a first-class source, outranking in trustworthiness the record of the Acts, of whose writer and his means of information we are, to say the least, not accurately informed. In any case, we are compelled to believe that he was either ignorant of important facts, or capable of suppressing them in the interest of a theory of primitive Christian history, or of seeing them inaccurately through the medium of a later time." The most ultra-conservative commentator, we suppose, would not deny that there are some differences of presentation and temporal sequence in the Acts and in the Epistles, and that there are difficulties in making a complete harmony. But all this acknowledged, we maintain that this acknowledgment essentially differs from Dr. Cone's pronouncement concerning the irreconcilability of Paul of the Acts and Paul of the Epistles. The Petrine and Pauline tendencies, too, are spoken of as if they represented well defined and deeply-rooted and organized antagonistic schools and parties maintaining, "I am of Paul, and I of Cephas."

We have not space to follow the author through the division dealing with St. Paul as the missionary making his tours of evangelization, but will pass on to the third main section in which St. Paul as a teacher is depicted. The titles of the chapters which we now transcribe will give our readers some general idea of the scope of this division of the book: "The Law"; "The Pauline Terms, Death, Life, and Salvation"; "The Doctrine of Sin"; "The Person of Christ"; "Supernaturalism, the Spirit"; "Faith and Justification"; "Ethics"; "Predestination"; "The Church and the Sacraments"; "Eschatology." All these topics are discussed with much wealth of detail and analysis of the equivalent words and expressions as they stand in the Greek Testament. Over thirty pages are devoted to the discussion of the doctrine of sin, and a like number, or more, to other topics. In the section dealing with the person of Christ, we come across the following: "The Christ of the flesh, the human Jesus, has no important place or function in the Christology of the Apostle. If he was acquainted with the tradition of the life and teachings of Jesus, he makes little use of the knowledge except in an occasional reference to an aphorism." Only a writer who of set purpose has put out of sight the original purpose of the Apostle's writings, could pen such statements. In his Epistles St. Paul wrote to those who had been already instructed in the "form of sound words," and possessed the "deposit of faith" delivered to them by word of mouth: There was no need to develop in writing the facts of the Gospel which they already had learned. The Apostle wrote to exhort his converts to live the Christi an life, and also to meet the needs of certain occasions, not to propound a doctrinal scheme which they had already possessed. Those texts of Holy Writ which we usually cite from St. Paul's writings to prove his belief in, and teaching of the divine personality of Christ are, so says Dr. Cone, "not incompatible with his teaching, that in His nature Christ was essentially and only a man, a man in the sense

that does not admit of the idea that He possessed divine attributes and was of the divine essence," page 289. We can only say with the Church of the ages, we have not so learned Christ. If Dr. Cone so conceives and sets aside the teachings of St. Paul as regards the Divinity of our Lord, what shall we expect in his discussion of such topics as "Faith and Justification," "Predestination," "The Church and the Sacraments"? Through these discussions we cannot find space to follow him.

We regret to write in such a strain, but Dr. Cone's book is thoroughly destructive, and sweeps aside the beliefs of the centuries regarding St. Paul and his writings. The general impression of the volume is painful, and the many useful and suggestive thoughts in it are no compensation for the destructive views and rash criticism urged in well nigh every page. The book is provided with a good index *rerum et nominum*, and also a list of texts.

A Yankee Boy's Success. By Harry Steele Morrison. With an Introduction by Chauncey M. Depew. Illustrated by George T. Tobin. New York: Frederick A. Stokes Company. Price, \$1.25.

The writer of this narrative is a boy of but eighteen years of age, who tells the story of his wanderings from his native land which he left two years earlier, possessed only of the modest sum of twenty-five dollars and an abundance of self-confidence, to gain a knowledge of the world. He says of his experiences that they "could only happen to a Yankee boy, and at the end of the nineteenth century." We must conclude, on reading the book, that only to the Morrison kind of Yankee boy could they have happened at all. The story is well and simply told, a surprisingly good product when one considers the youth and lack of advantages of the writer. It is an excellent object lesson for the boys of the land.

December Musings, and Other Poems. By Chas. Sanford Olmsted. Philadelphia: George W. Jacobs & Co. Pp. 184. Price, \$1.00 net.

To the first section of this volume of poems by the rector of St. Asaph's, Bala, the "December Musings," we find these lines as introductory: He lay within the deeper shade of death,
And through sequestered rooms there came a breath
Of peril and disease, and I, shut in
From human fellowship, no peace could win.

From books nor anything; and then these lines
And many hundreds more, like ivy vines
Upon the church walls, grew from out my heart,
And did a shelter from strong woe impart.

December musings let them now be called,
And let them bless at least some spirits walled
About and weary with the stress of fears—
And so my God shall wipe away their tears.

It is a spirit akin to that of Coxe in the Christian Ballads which sings its musings here upon Christ and His Holy Church, with her saintly teachers and her sacred ways. Of these sonnets there are more than sixty whose poetic strain is of entire loveliness, poured from a Churchman's heart of love for his dear and venerated mother. The fourth section consists of five and thirty "Poems of the Spirit," all filled with a spirituality of conception strong, and deep, and virile.

The Master's Blesseds. By J. R. Miller, D.D. Chicago: Fleming H. Revell Company. Price, \$1.

This book is beautifully printed, and with the delicate marginal decoration, presents a very inviting appearance, but the beautiful and spiritual tone of Dr. Miller's devotional comments on the Beatitudes of the Divine Master are not less inviting. Religiously disposed persons of every name will find here devout thoughts which cannot fail to foster desires after a life of nearness to God.

The Valiant Runaways. By Gertrude Atherton. With illustrations by Walter C. Greenough. New York: Dodd, Mead & Co. Price, \$1.25.

The most captious boy critics must admit that the author of "The Valiant Runaways," though lacking in masculinity, can write as good a boy's story of adventure as another. The tale of the surprising doings of Roldan and Adan, most un-American youths though they are, will prove interesting to young American readers. The incidents and surroundings are of an unusual nature which adds to the attraction of the tale, and

complaint can be raised regarding the lack of thrilling adventures. The multiplication of exciting incidents seems an essential condition of the juvenile literature of the day.

Songs of Life and Nature For Normal Schools, Girls Schools, and Classes. Composed and Arranged by Eleanor Smith. Chicago: Scott, Foresman & Co. Pp. 208. Price, \$1.25.

A discreet and satisfactory selection, for its special object, of over 120 songs, classified, of the seasons, of nature, heroic and patriotic songs, Shakespearean and ethical, and songs miscellaneous, principally by recognized English and German composers, with a scattering of English, Irish, Scottish, and German folk songs. Many of the old songs dear to our grandfathers are to be found herein; e. g., "Scots wha hae," "The harp that once," "O wert thou in the cauld blast," "Where the bee sucks," to Dr. Arne's classic, etc. A nice volume for cultivated girls, musically inclined, and the press work is excellent.

Colossian Studies. Lessons in Faith and Holiness from St. Paul's Epistles to the Colossians and Philemon. By H. C. G. Moule, D. D., principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. New York: A. C. Armstrong & Son. 1898.

A useful and devotional commentary and enlargement on St. Paul's Epistles to the Colossians and to Philemon. There are, however, traces in it of insinuation that those who emphasize the Church and the sacraments depreciate, as a consequence, the perfect and atoning work of our Blessed Lord. This is the cherished notion of the Evangelical school, so-called, but God forbid that any true Churchman should ever give ground for such assertion. "Jesus only" must be the motto of all Christians, and in the spirit of that motto, this work, with all its piety and learning, can be of use to those who can strain out little crudities and prejudices here and there, and enjoy the many sweetnesses which are in its pages.

The Twin Sisters of Martigny. An Italian Story of Forty Years Ago. By the Rev. J. F. Bingham, D. D., L. H. D., Lecturer on Italian Literature, Trinity College, Hartford, Conn. With fourteen landscape views and nineteen vignettes. Boston Lee & Shepard. Price, \$1.75.

In the time when Italy was struggling for her freedom, is the scene of this admirable story laid. Its intent is to acquaint the reader with one of the most important epochs in Italian history, and, at the same time, to paint for him, from the author's own vivid remembrance of them, some of the grandest scenes in nature. Good type and paper, and many handsome illustrations add to the attractiveness of a narrative that should please admirers of sweet and delightful English.

A Puritan Wooing. A Tale of the Great Awakening in New England. By Frank Samuel Child. New York: The Baker & Taylor Company. 12mo, cloth, gilt top. Price, \$1.25.

Here the titles leaves one in no doubt as to the nature of the story told. Like the author's previous books, its aim is to bring the reader into personal relation with the men and manners of an epoch filled with changes, chances, and startling events. Mr. Child's book is a vivid picture of those times, of which he has been such a close student that it is instructive from an historical point of view, as well as exceedingly interesting.

A World of Green Hills. Observations of Nature and Human Nature in the Blue Ridge. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.25.

It is somewhat of a fashion to follow Thoreau in his minute and loving meditations on out-of-door things, and to emulate him in his close observations. But the pseudo-naturalist is soon discovered by the plentiful sentimentality with which his collections are dished up. Mr. Torrey is not of this class. His books are readable, instructive, attractive, and hold your attention clear on from chapter to chapter, until the end. It is good to wander with him in this "World of Green Hills," whether hunting his raven, or

reveling with him in wayside flowers. The reader feels as if he, too, had enjoyed the journey, and lays down the book with a satisfied sense of having enlarged his acquaintance with "Nature and Human Nature in the Blue Ridge."

Through Armenia on Horseback. By George H. Hepworth. New York: E. P. Dutton & Co. 1898.

In this beautiful volume, rich with its illustrations, we have, in permanent form, the result of Dr. Hepworth's memorable journey, taken at the suggestion of a great metropolitan newspaper, and published, for the most part, in its columns. Dr. Hepworth is an admirable delineator of all he has seen. We journey with him, and share his woes and his pleasures. He lights up the dreariest situations with flashes of his wit, and touches all conditions with that sense of humor and that philosophic trend which reveals the man of spirit and of soul. Here is a little retrospective paragraph which in a few lines tells so much. He has, on his return trip, seen in the distance "a long line of grayish blue on the horizon line," which proves to be the Mediterranean. He feels that his trip is over, and that he will get something to eat and a bed to sleep in, and he says: "What a comfort it was to feel that our physical privations and hardships were all behind us! There was the Zigana Pass, where we went into the clouds, not a green spot within our wide horizon line, but one endless covering of snow on a landscape inexpressibly magnificent. Then came Kop Dag, its summit towering eight thousand feet above sea-level, with a cloudless sky above it so blue that we seemed to have passed through the gates of the New Jerusalem and to have become residents of the heavenly kingdom. Then later on came the Pass of Chaslak, and after that the Takir Pass. We had magnificent weather, however, and though we were nearly frozen, and had only a stable for our lodging room, we had many good reasons for mutual congratulations. When we reached the coast the journey was like a dream, a marvelous dream, with just a touch of nightmare in it." One can follow the doctor through all the labyrinth of Turkish politics, European complications, Armenian atrocities, and all that, with constant interest. He shows us the hopelessness of reform under Turkish rule; the cause of the Turk's hatred and distrust of the Armenian, and paints for us things as they are, without fear or favor. It is pleasant to read his enthusiastic witness to the work of missionaries in those socially dreary places through which he has traveled. He has given us a thoughtful, entertaining, and bright book.

The Gentle Art of Pleasing. By Elizabeth Glover. New York: The Baker & Taylor Company. Price, \$1.

Such a delightful and insinuating title we have here! The desire to please lurks in every breast, whether confessed in outward actions or not. That is why this sensible and suggestive little book will appeal to most people. The "simple magic of good manners" is dwelt upon, without, however, putting the volume into the category of manuals of etiquette. To all who would fain acquire popularity without the sacrifice of self-respect, it should commend itself. Artfully flanked by a tactful note, it is a Christmas gift suited alike to the literary or to the unintellectual friend.

A Corner of Spain. By Miriam Coles Harris. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.25.

A delightful recital of a sojourn in the South of Spain. One would be tempted to quote page after page of its vivid descriptions, its charming reflections, and its genial tone. It is a book that ought to be widely read at this juncture of our affairs. It gives us a pleasant glimpse of Spain and the Spaniards. Their easy-going life, their social habits, their religious feeling, all are brought before us. We are taken into a convent, and we have a share in its peace and beauty. We are taken to a bull fight, and without any squeam-

ishness or sentimental denunciation, the whole thing is brought before us, in all its mixture of gay, vivid life, and, what seems to us, atrocious cruelty. We see what a factor it all is in national life, and how it emphasizes, in a strange melange, gallantry, knighthood, and savagery all at once, presenting a spectacle far more attractive than any football game could possibly afford. Our writer also takes us into rude Spanish inns which suggest the Middle Ages, and there, and elsewhere, she finds kindness, politeness, and as much average honesty and honor as among ourselves, despite the pitiful lack of much which we deem indispensable for comfort and safety. This little book, "A Corner of Spain," makes one long to visit such picturesque and unhackneyed regions.

The Adventurers. By H. B. Marriott Watson. Illustrated by A. I. Keller. New York: Harper & Bros. Price, \$1.50.

A stirring story of treasure-trove, full of schemes, plots, and narrow escapes; of fights, riots, and battles. In one way at least, the tale is peculiar—there is not a woman in it, save a servant or two of whom we catch an occasional glimpse. In general, we are reminded of Anthony Hope, of whom Mr. Watson seems a not unworthy disciple. There is a swing to the tale, a vividness in the narration, that makes it strong. The characters are good without exception, but there is one that stands well above the others—the man Hood, a most excellent villain whom we cannot make ourselves dislike, rascal though he is. The action of the story is that of the Middle Ages, though the time is the present. Mr. Keller is a successful illustrator.

The Making and the Unmaking of the Preacher. Lectures in the Lyman Beecher Foundation, Yale University, 1898. By William Jewett Tucker, President of Dartmouth College. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.50.

Anything which will make us realize the great importance of preaching, and the enduring and exalted opportunities of the Christian pulpit, must be helpful. These lectures certainly are that. They are eight in number, and are all worth careful study. The author has looked well about him; he has gauged the conditions which exist in the various Christian denominations, and has fairly measured their opportunities and powers. In this respect what is said of the Episcopal Church gives us pleasure. While we would deny the stricture that Ritualism has no logical place for preaching, we must admit that sometimes some who might call themselves "Ritualists" have made foolish remarks derogatory of the great function of preaching. But that day is past or is passing. "The Church of Rome," our author says, "whether logically or illogically, has always honored preaching. It has always kept great preachers at command, and has made special provision for their training." Of course it has, and so has the Church of England, and our own American Episcopal Church. But great preachers are few, great orators are rare in any department of letters, politics, or science; but no matter what a man's calibre may be, he cannot but be benefited by these lectures of Dr. Tucker, which probe into the preacher's soul, and shows him what must be his inner motives and his spiritual life.

Bob, Son of Battle. By Alfred Ollivant. New York: Doubleday & McClure Company. Price, \$1.25.

Let him who loves a good tale not fail to place this book first in the list of his immediate acquisitions. For nothing fresher or better is likely to appear for some time. The book has been described as the "prose epic of the shepherd's dog;" "arms and the hero" it surely sings, but it is broader than this description—we are not even sure that it is always prose. There are two dogs, grand fellows both, though one must be made to play the villain, and two men who stand forth in the tale as remarkable creations. One will not soon forget Owd Bob of Kenmuir, nor his less fortunate rival, Red Wull; honest James Moore, too, will be remembered long, but the shade of Adam M'Adam, that human paradox, will ever refuse to be laid. The story is strong in all its elements—in its way, the best

production of the year. No brief description can do it justice; it must be read, nor will a single reading suffice to reveal all that is in it, nor to free one from its fascination. It deserves, and will undoubtedly receive, a warm welcome.

Dumb Fox Glove and Other Stories. By Annie Trumbull Slosson. New York and London: Harper & Bros. Price, \$1.25.

DeQuincey says: "In every mind where pathos is found, there too is found its antipode, humor." Mrs. Slosson's stories are always on the surface, humorous; but beneath the fun, is a pathetic strain that moves and appeals to the heart of the reader. "Dumb Fox Glove" is the popular name in the region that is made the scene of the first story, for the closed gentian, with its strange, undeveloped flowers of purple-blue. The tale is about the poor, pinched-up mind and life of a little crippled girl, who was as "queer and puzzling as the posy" to which she is compared. Mrs. Slosson knows well New England life and ways. Her former work attests this, and the seven stories in this volume afford fresh proof. The book is outwardly attractive also, bound in green of two shades, with an artistic design of gentians.

Thy Friend Dorothy. By Amy E. Blanchard. Illustrated by Ida Waugh. Philadelphia: George W. Jacobs & Co.

In Quaker garb of gray and silver, with a suitable and artistic cover design, comes the story of a demure and quaint little maid, "Friend Dorothy." The heroine has two lovers, the handsome Jasper, to whom the reader's heart will incline, as did that of the heroine; and Silas Price, unattractive and undervalued, until it is discovered that his is that "nobility of nature which could renounce happiness and be glad." "Be true to thyself, and the Lord shall deliver thee," is the import of the story.

Social Ideals in English Letters. By Vida D. Scudder. Boston and New York: Houghton, Mifflin & Co. Price, \$1.75.

The best introduction to Miss Scudder's new book is her own, but failing that, one may need to be told that her aim is to induce her readers to consider "in some few phases of our literature, the expression of social life with its anomalies, and social ideals with their wistfulness, or even social despair." That is why old-fashioned lovers of Dickens and Thackeray may feel at first a little chilled and disappointed at the author's careful analysis of their old favorites, gentle and just though the estimate be. She discovers the first obvious fact of this social order to be that it is commercial, in contrast to the fictitious world of the eighteenth century, in spite of the latter's greater coarseness. That early Victorian society was not heroic, that it lacked the finest ideals, is the conclusion drawn by this critic. Thackeray's and Dickens' best people, she points out, were at best martyrs, victims, not fighters, whose sorrowful endurance claims our sympathy. Part first is given to the England of our forefathers; part second, to the England of our fathers; the conclusion is devoted to contemporary England. The book is a thoughtful presentation of life, under various phases, as mirrored in books, and of the ideals which that life generates. It should add to the already fine reputation of the author.

"The American Church Calendar," for A. D. 1899, from Advent to Advent, is issued by George W. Jacobs & Company, Philadelphia. It is corded for mural hanging, measures 14 x 10½ inches, has a face sheet to each month, is printed in red and black, and presents a most seemly appearance.

Messrs. Houghton, Mifflin & Co. have brought out an excellent edition of a good old book [price \$2.50], with which the school days of many of us were associated, and which in its way is an English classic; viz., "A Child's History of England," by Charles Dickens. The notable thing about this edition, however, above its substantial mechanical excellence, is the extent and quality of its illustrations. These are photographed by Clifton Johnson, all made es-

pecially for the book on the scenes of the events described. Famous places are shown as they exist to-day. For three summers Mr. Johnson has crossed the Atlantic and journeyed extensively through England, Scotland, and Wales, Ireland and France, securing these views, and they have been engraved in the best style of half-tone work for this book. Thus the work combines travel with history, and makes the reader familiar with the places which are associated with great events and personages.

ONE of the small but precious books of the season is "Catherine of Siena," by Dr. Arthur T. Pierson. Dr. Pierson briefly tells the story of this wonderful woman with sympathy and appreciation, as "especially fitted to inspire and stimulate consecrated womanhood." How "few in our day, even among our high school and college graduates, know anything about this devoted woman, 'one of the most heroic, unselfish, and truly great women of all the ages.'" [Funk & Wagnalls Company, New York. Price, 50 cts.]

Books Received

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

LONGMANS, GREEN & CO.

Some Aspects of Primitive Church Life. By William Bright. D.D. \$1.75.

The Perfect Life. By Canon Knox-Little. \$2.

Two Little Runaways. By James Buckland. Illustrated by Cecil Aldin. \$2.

The Children's Year Book of Prayer and Praise. By C. M. Whishaw. \$1.50.

T. Y. CROWELL & CO.

What Good Does Wishing Do? By Anna R. B. Lindsay, Ph. D. 35 cents.

E. B. TREAT & CO.

Things of Northfield and Other Things. By the Rev. David Gregg, D. D. 60 cents.

THE MARION PRESS, Jamaica, N. Y.

Sonnets and A Dream. By W. R. Huntington.

BISHOP WHITE PRAYER BOOK SOCIETY, Philadelphia.

Spanish edition of the Book of Common Prayer.

THE MACMILLAN COMPANY.

The Student's Life of Jesus. By George Holley Gilbert, Ph. D., D.D. \$1.25.

L. C. PAGE & CO., Boston.

Old World Memories. By Edward Lowe Temple. Two Vols. \$3.

FLEMING H. REVELL COMPANY, Chicago.

Jesus Only. By Albert L. Gridley.

One of the Two. By Charles M. Sheldon. 30 cents.

E. R. HERRICK & CO.

Cloud Rifts. By G. V. Reichel, A.M., Ph. D. \$1.25

Treasure Bits. Compiled by Rose Porter. 2 vols. \$1.

D. APPLETON & CO.

Historic Boston. Edited by W. T. Harris, A.M., LL.D.

Bible Stories in Bible Language. By E. T. Potter. \$1.

History of the World. By Edgar Sanderson, M.A. \$2.

Pamphlets Received

Twentieth Year's Work of the Sunday Breakfast Association. Philadelphia.

Dives and Lazarus. By the Rev. Francis Washburn.

Uncle Ike's Ideas. By George McA. Miller.

The Kingdom of Heaven is at Hand. By C. W. Woolbridge, M. D. C. H. Kerr & Co.

The Churchman's League of the District of Columbia, 1898.

The Struggles, Perils, and Hopes of the Negroes in the U. S. By the Rt. Rev. C. Clifton Penick, D.D.

Life in Christ. By J. S. Davenport.

The Black Chimere of Anglican Prelates. By the Rev. N. F. Robinson.

In Memoriam the Rev. Thomas H. Cocroft. By the Rev. Geo. McClellan Fiske.

Psyche: A Study of the Soul. By Wm. R. Huntington. Thomas Whittaker. 25 cents.

Catalogue of Trinity College.

Uncle Sidney's Log School for Boys. The Evangelical Pub. Co., Chicago.

Teacher's Manual—Candidate's Manual. Edited by the Rev. Wm. H. Lewis, D.D. Church Publishing Co., New York. 25 cents each.

Opinions of the Press

Christian Intelligencer (Ref.)

REVISED VERSIONS.—The English-speaking world is supplied frequently nowadays with a

new translation of some book of the Bible into English. The fact is one of the pernicious results of the Higher Criticism, so called. The majority of these renderings are not good English. They are English with a Hebrew idiom, that is not English, but Hebrew-English, or as to the New Testament Greek-English, sometimes Hebrew Greek-English. The Revised Version is faulty in many passages, through its literalness. Suppose any French or German book of to-day were translated after that fashion. How it would be ridiculed and condemned! But a great many people encourage such vicious treatment of the Bible because the Bible condemns their sins and humbles their pride. The best rendering of the Bible into English to-day is the King James' Version, because it is in incomparable English.

Collier's Weekly

WILLIAM BLACK.—The novelist who died the other day, was, not always, but occasionally, the Turner of the pen. Occasionally is a great deal. When he did not happen to be very bad he was perfect. In literature there are not anywhere sunsets better sent out than his own. He was at home with the sky. The moods and emotions of nature he shared. Many another has done the same. But he knew how to make the reader share them, too. There was his art, and it is an art which is rare. Barbey d'Aureville used to write with different-colored inks. The rainbow manuscripts of that gentleman were the printers' delight. But on the reader the effect was lost. The late Mr. Black used different-colored words. The effect remained, and will remain while good prose does. There are those, however, who do not care for landscapes. He provided them with young women. Like the skies, his girls are unexcelled. One is the better only for the sight of them. Their minds are clean as wholesome fruit. There is always a heart, a real one, not a stone wrapped in flesh and phrases. The world is full of charming people, whom, parenthetically, the majority of us never meet. Mr. Black was one of the enviable exceptions. His visiting list was brief, perhaps, but it enregistered only the best; not the genteel nor yet the magnificent, but just the lovable. Like his art, that too is rare. He has gone now, and more is the pity; but he has gone to join a Princess of Thule. Meanwhile it is raining in the Hebrides. In Far Lochaber there are tears that will not dry.

The Advance

LIKING FOR WAR.—Other facts also show the strength of the sentiment and the fondness for war. The magazines, which keep a delicate touch on the public pulse, are filling their columns with pictured stories of the war. They keep Napoleon fighting his campaigns over again every year. They have perpetually revoked the edict of exile which sent him to St. Helena. They are even going back to the days of Alexander the Great, waking him out of that long sleep of wine, and sending him up and down the battlefields of two continents. One wonders which has sighed the most for more worlds to conquer, the magazines or the Macedonian. It all means, preach and dream as we will, that war is still in the blood. Commercially we may not like it, and for humanitarian reasons we may hate it; but sentimentally we are full of it to the brim. We are closing up the nineteenth century with more military titles on the presidential catalogue for the last quarter of the century, than were there during the first quarter, and with a strong cry for a quadrupled army and a great navy. We are going into the next century ready for a fight. It may not seem like a growing realization of the proclamation of peace on earth and good will to men, but this may be more apparent than real. The significance of it, however, as related to the social unrest and possibility of internal upheaval, is something to give us pause. When one thinks how the country enjoys a military hero, and how a little taste of blood sets the land on fire, and of the strange spell which war puts upon the young mind, it is not easy to reason away all the chill of fear for the future.

The Household

The Leland Mortgage

BY MRS. J. D. H. BROWNE

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

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CHAPTER XIII.

MR. KENYON had gone on business to San Francisco; it was important business connected with a law-suit in which he was engaged. "I shall be back in time to attend to the Leland affairs," he said to Edgerly on the morning of his departure. "I don't anticipate any difficulty. You can go up in the meantime and tell the old man that he can remain on the place and look after the ranch for awhile. Keep me informed." There were sundry other business instructions, and the lawyer ended by saying: "You will look after Lucy, of course." To which the young man replied: "Most certainly."

The one soft spot in Lawyer Kenyon's heart was taken up by his daughter. He had proposed taking her with him to San Francisco, noticing that she did not look as well as usual, and thinking that a trip north would do her good. But Lucy did not care to go this time. She kissed her father affectionately, looking a little wistfully into his face as he went away. When he was gone, she sat for some time where he had left her, with an expression which would have much disturbed her parent had he seen it.

"This is my chance," said Lucy to herself, "this is my chance! He will be at the office all day. There is nothing to prevent me." Nevertheless she let some days pass without carrying out her purpose.

On the third evening after her father's departure, Edgerly called. A few months before, she well knew, he would not have let three days go by without coming to see how she fared, but she met him quite gaily, with such a little air of cheerful indifference, that Edgerly, preoccupied though he was with haunting, miserable uncertainty, could not but notice it. He told her he had promised her father to look after her in his absence.

Lucy thanked him, and declared that she had been having a "real good time" with some of her friends. She was planning a trip to Catalina Island; possibly might go on a camping expedition for a few days with some of them.

"Then my occupation of guardian will be gone," he said; "that is hardly fair. I can't join the party while your father is away, even supposing that you would let me."

"O, I'd let you," said Lucy, with an airy little laugh, "though we shall be well supplied with gentlemen;" and she enumerated several, one or two of whom Edgerly knew to be admirers of his pretty cousin.

"What is the matter with the girl?" said Edgerly moodily to himself as he walked away; "piqued, I suppose;" and then he ceased to think of her, and the face of Joan Priestly, with that look of grief and disdain upon it as she had turned away from him, rose before his vision.

Lucy, when the sound of his footsteps died away, buried her face in her hands and sobbed as if her heart were breaking.

"Miss Lucy, you look so white," said Mrs. Goodwin, when she went to her young mistress' bedside on the following morning,

with a delicate cup of coffee in her hand; I guess I'll send for Dr. Slayter to step in just to see what's the matter."

"No, you won't, Mrs. Goodwin," said Lucy perversely; "there's nothing the matter, and I'm going for a good, long ride to-day; it will do me good."

The housekeeper knew that it would be idle to protest, for Lucy, from a child, had always had her way in everything, but the faithful old servant with much anxiety heard her give orders to the stable boy to bring her horse round early in the afternoon.

Lucy had a handsome horse of her own, and rode when the spirit moved her. She had no groom to accompany her, for even wealthy young ladies in the Far West seldom follow the customs of their Eastern sisters, and independence is the boast of every American girl. Lucy made a pretty picture in her perfectly fitting habit of dark gray, with a tiny riding cap of the same color surmounting her fair hair. Her horse was a shapely, glossy creature, mettlesome, and yet gentle. The old housekeeper watched her out of sight, hoping that she was going to the house of some friend in the neighborhood. The woman had not ventured to ask her young lady where she was going, for Lucy was strangely unlike herself, irritable and impatient.

Along the wide residence streets Lucy rode leisurely, but as the houses became more scattered and the country opened out before her, she let her horse quicken his pace. Soon the city lay behind her, and before her rose the ridge through which lay the pass leading towards the San Fernando valley. In the neighborhood of the city she had met vehicles of all kinds, and not a few heads turned to have another look at the pretty girl on the handsome horse, as she rode along. But now she had the road almost to herself. At another time Lucy who was naturally timid, would have shrunk from such a lonely ride as lay before her, but to-day she had but one thought, one purpose. She would see the girl who had supplanted her in Charles Edgerly's heart; she would see her face to face and speak with her, come of it what might, she neither knew nor cared. She was consumed with the desire to see her rival, for such she intuitively knew her to be.

Poor little girl! To even the most common-place natures there may come a time of tragic intensity, and such had come to Lucy now. Her childish lips were firmly set together, a sharp line was drawn between her brows, her cheeks wore two vivid spots of crimson.

"Go on, Bruno," she said harshly, and she touched her horse with the whip, making Bruno set off at a pace which might have alarmed his mistress.

A mile or two further, the entrance to the pass was reached; it was a steady upward incline, and the horse slackened his speed. Here it was intensely lonely; the road winding among the low mountain spurs, rocky and bare. The sheep that earlier in the season had found some pasturage, had now deserted the brown slopes, and only a ground squirrel darted here and there across the way. High over head in the glowing, spotless blue of the sky, a buzzard with great wings out-spread, circled slowly. The melancholy whining cry of the coyote came from a distance. Lucy was not imaginative, but the desolation of the scene struck her as though it were an expression

of her own lonely wretchedness. A long, weary sigh parted her lips as she looked around.

It was a foolish and hazardous thing for a young and pretty girl, plainly belonging to the wealthy class, to ride that solitary way alone, but, as it fortunately happened that day for Lucy, not a single traveler, on horse or foot, met her from one end of the pass to the other.

Near the highest point, in a fold of the hills, was a collection of rude Indian huts, built of branches of trees and thatched with grasses and mud, where a number of these wild, squalid people had encamped about a little spring with a fringe of cotton-wood trees. The place was out of sight of the road, and, at this hour, the whole population of the wretched settlement was lying in the shade, taking its *siesta*, so Lucy passed within a few hundred yards in ignorance of their vicinity. A little further on, the view of the valley broke upon her, and Bruno carefully took his mistress down the steep slope into the level below.

Lucy accurately remembered Bert Priestly's directions, and presently turned from the main road into that leading among the foot hills and up to the *mesa* where the Leland ranch lay. As she approached the place, and felt that she must be drawing near her destination, Lucy's heart began to beat heavily. The bright color passed from her face, leaving it very pale. It had been a long, hot ride, and the physical fatigue began to tell upon her, but of that she was unconscious; it was the thought of Joan Priestly, the girl who had robbed her of her lover, that possessed her.

On, up the steep, dusty road, and then the pleasant, wide-spreading ranch, dotted with its groups of great ancient trees, lay before her. To the right was the orange grove, dark and glossy with its pale gold fruit; there was the "berry patch," where Joan had been gathering the raspberries that day when Edgerly had found her. It was well that it could not tell Lucy of that meeting. There were the long ranks of apricot and peach trees, and to the left, among the sycamores, the old ranch house. Lucy's eager, feverish glance took note of everything. She looked from side to side, but no one was visible about the place.

The days that had passed since Edgerly's last visit had been dreadful days to Joan; she would never forget them. She went about her daily tasks trying to conceal the wretchedness she felt, but through the long,

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sleepless nights in her great, old-fashioned chamber, the moon looking in upon her like a pitying face, saw her sometimes lying with wide-open, hopeless eyes, sometimes upon her knees in speechless prayer.

Had Rothwell forgotten her? Would it not matter to him if, for her grandfather's sake, she should make this sacrifice? Was he ill, or dead? Could it be right, for any reason, that she should marry Edgerly—this man who had shown himself so utterly unworthy—even to save her grandfather from distress or despair? Over and over again she asked herself these questions, until quite exhausted, she would drop into a heavy, unrefreshing slumber, and in the morning would come down with a look which wrung her mother's heart.

And for days past, at the little postoffice at "Live Oak" settlement below the foothills, a strange looking letter had been lying, addressed in an almost undecipherable hand-writing, to Miss Joan Priestly, Leland Ranch, with a word in the corner which might, or might not, mean "immediate."

Every day for many weeks, Bert Priestly had been dispatched to the office by his mother, and had always come home empty handed, until at last even Mrs. Priestly had given up all hope of hearing from Rothwell. The old woman who kept the little office had studied that queer looking letter through her glasses, and concluding that the word below might mean "immediate," decided to send it up in a day or two, if Bert Priestly should not call.

Joan had been churning in the cool adobe milk-cellar, at the back of the ranch house. Her beautiful arms were bare, and her deft, slender fingers were molding the butter into firm, golden shapes, which she ranged upon the wide window ledge beside her. The shadow of a tree fell across the aperture and a refreshing breeze stole in. Joan was a skilled butter-maker, and enjoyed the work, but to-day she stood there like an automaton, mechanically busy, but hardly conscious of her occupation.

"Joan, Joan!" said Mrs. Priestly, suddenly showing a perturbed face at the window, "come out. There's a girl, a young lady, come up on horseback. Dear knows what she wants; she looks scared and ill!"

Joan who, at the first sound of her mother's voice, had thought with a pang of dread of Edgerly, recovered herself and slowly followed.

Lucy Kenyon had dismounted from her horse and stood with the bridle over her arm, and a look of strained expectancy on her pale face. Joan for a moment forgot her own sore trouble as she looked at the young stranger. Since she had come home from school, she had known no girls of her own age, and the sudden sympathy which the young feel for the young, awoke in her as she met the eager, excited look in Lucy's blue eyes.

"What can we do for you?" she said gently, as she went up to her; "have you lost your way? Will you come in and rest?"

Lucy for a moment or two made no answer. She was searching the beautiful face before her. She knew without asking that this was she.

She looked into the perfect eyes with their long, dark lashes, at the soft tendrils of brown hair about the white brow, at the lovely oval of the face, the sweet mouth with its little curve of sadness, the snow-white, rounded throat—

"You are Joan Priestly," she said; "yes, I will come in, please—I am very tired."

Joan left her mother to lead Lucy's horse to the stable, for the Captain and Bert had driven over to San Gabriel, and with a tender impulse of protection, she took the young stranger's hand and led her into the house.

"Rest here," she said, as she put Lucy into a quaint old rocking-chair; "let me take off your cap. I will be back directly."

She hurried away, and Lucy lay back and waited. She could not think, she could hardly feel; a kind of torpor had overcome her, and she was dimly conscious of a sense of comfort.

Joan came back speedily with a glass of ice-cold milk and a dainty slice of bread and butter. "You must take this," she said, "and then you will be able to tell me how we can help you."

Lucy had scarcely tasted food that day, but now she drank the milk and ate the bread and butter, much as a wayward, weary child might have done.

"And now," said Joan, "tell me. Did you lose your way? Did you ride out with a party from Los Angeles?"

No," said Lucy, and a faint color crept into her cheeks. "I came to see you. Did not your brother tell you that I had spoken to him and asked him the way?"

"No; or if he did, I had forgotten," Joan answered; "and you rode out alone from the city? That was not right, and why did you want to see me?"

Joan all unconsciously took the woman's part in this strange interview, and Lucy naturally fell into that of a child; the stronger and weaker characters plainly displaying themselves.

The two girls were looking into each other's faces, the one with a gentle sympathy, the other with almost imploring eagerness.

This was the woman whom Charlie Edgerly loved! Lucy's eyes wandered for a moment to the simple cotton gown, then back to the beautiful, sad face, for it was sad, bending over her, and she said to herself that it was not strange that he should love her!

She had come with a bitter hatred in her poor, sore heart, to see this woman, and now—she could not hate her; nay, she felt that she might even love her.

"Why?" she said, "why did I come to see you?"

Joan felt a little thrill of anxiety. The girl's manner was so strange, but she was so evidently unhappy that once more she took the little hand in hers very tenderly.

"I will tell you why," cried Lucy suddenly, "for my heart is breaking. I love Charles Edgerly, and he loved me, until you took him from me." She covered her face with her hands and burst into a passion of weeping. "I do not wonder," she went on, while Joan sat white and motionless, "you are so beautiful, and I am sure you are good; but oh, if I could but die! If I could but die!"

Then Joan stooped forward and drew the poor, trembling girl to her breast. A light of determination came into her eyes. Suddenly her way had been made plain to her.

"If it is any comfort to you to know that I shall never, under any circumstances, marry Mr. Edgerly," she said, "let me give you that comfort. Whether you are right or wrong in what you say of him, I do not love him, and never, never could."

(To be continued.)

Two Notable Books,

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Grog in England's Armies

FIELD Marshal Lord Wolseley, the British commander-in-chief, has instituted careful experiments, with a view to ascertaining the relative effects of alcohol and of total abstinence upon the endurance and staying qualities of the troops. A writer in the *Chicago Tribune* gave an extended account of these experiments, in which he says:

"Advantage has been taken, both of the annual manœuvres, as well as of the petty wars, of which England has a few on hand in one part or another of the world almost all the time, to examine carefully the question. One regiment would be deprived of every drop of stimulant, while another belonging to the same brigade would be allowed to purchase, as usual, its malt liquors at the canteen, and a third, probably a Highland corps, would receive a sailor's ration of grog in the form of whiskey. In each instance the experiment went to show that, whereas at first the corps which had received an allowance of grog surpassed the others in dash and impetuosity of attack, yet after the third or fourth day its members began to show notable signs of lassitude and a lack of spirit and endurance. The same manifestations, though in a minor and slower degree, were apparent in the regiments restricted to malt liquors, whereas the men who had been kept from every kind of stimulant increased in staying power, alertness, and vigor every day.

"The result of these experiments led the British War Department to decide, not on the ground of principle, but solely for the sake of maintaining the powers of endurance of the troops now engaged in the Sudan campaign, not to permit a single drop of stimulant in camp, save for hospital use. Spirits, wine, and malt liquors have been barred from the officers' mess table, as well as from the regimental canteen, and from generals in command down to the drummer boys and the camp followers, liquid refreshments have been restricted to tea and oatmeal water. Thanks to total abstinence, the men have been able to make forced marches of the most extraordinary character across the burning desert and under a blazing sun, the heat of whose rays can only be appreciated by those who have lived under the equator. Indeed, what aroused most admiration at the battle of Atbara was the calm and collected manner in which the Highland regiments advanced across the bullet-swept plain in front of the dervish zereba, apparently just as free from undue excitement, and coolly keeping their formation with as much exactness as if they had merely been on the drill ground.

"The British Admiralty has not yet followed the example of the United States, which has abandoned the daily grog ration and prohibits the use of stimulants on board when at sea; but orders have recently been issued that in lieu of double grog rations when going into action, not a drop of alcoholic liquor is to be allowed on the day when fighting is to be done. It is no longer fierceness, fury, and reckless dash that are required of the men, but calmness and collectedness."

THE splendid corps of scientific servants of the government are contributing not a little to the success of the nation and the safety of the soldiers and sailors. All the study during the past years of the problems

of naval strategy, all the plotting and charting of the West Indian waters, all the tests of ordnance and explosives, all the analyses of food supplies, all the discoveries of surgery and medicine, are now bearing fruit. A call has just gone forth for volunteers, trained scientists, who will serve on a West Indian weather bureau observation corps, whose duty it will be to watch on the Windward Islands and South American coast for, and give warning of, the approach of the hurricanes which at this time of year sweep over the waters in and around Cuba and Porto Rico. The \$75,000 which Congress will appropriate for the service will be very cheap insurance for a fleet worth hundreds of millions.—*The Congregationalist*.

THERE appears to be no end to the humors of examination. Here is the latest story that has come to us, and that to us, at least, is new. It appears that at an elementary examination in English which was lately held in a school near this city, two sentences were given out to be corrected by the younger scholars. The first sentence was to be corrected as to its subject matter, and the second sentence as to its syntax. These were the sentences:

The hen has three legs.
Who done it?

When the papers were handed in, it was found that one of the examinees had apparently regarded the sentences as subtly connected in thought, for his answer was as follows:

The hen didn't done it; God done it.
—*The Bookman for August*.

THE inadequacy of the plan to make Rear-admiral Dewey a vice-admiral lies in the nature of the title. Vice-admiral means just what the words imply, deputy to an admiral. Admiral is a noble title. It is from the Arabic *Emir-al-mar*, which means "Prince of the Sea." Admiral is the title given by every civilized nation except ours to the commander of a fleet. The officer second in command is called vice-admiral, and the commanders of subordinate divisions in a fleet are called rear-admirals. Vice-admiral is, therefore, just like rear-admiral, a subordinate title. It implies that its possessor is a subordinate officer. Admiral is a title none too good for Dewey.—*Commercial Advertiser*.

A WELL-known archbishop was noted for his absent-mindedness. Dining at home one evening, he found fault with the flavor of the soup. Next evening he dined out at a large dinner party. Forgetting for the moment that he was not in his own house, but a guest, he observed across the table to his wife: "This soup is, my dear, again a failure."

Honesty (?) Rewarded

A little play, beginning in sadness and suspicion; second act, a jail and weeps; third act, turkey and pie and all manner of kindly Christian feelings, was played last Wednesday—just in time for Thanksgiving. An Iowa minister caught a little boy's hand in his pocket, in a Chicago cable car, seized the hand, and counted his money. Five dollars was missing, and the Iowa minister took the little boy to the police station. He was a ragged little boy, and had two ragged little companions, and the three displayed all the tearfulness at their command, with the hope of softening the righteously obdurate heart of the Iowan. They were searched, but the missing money was not found. Then,

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as they pleaded for release, the clergyman exhorted them to repent and be saved and give him back his \$5; but even the matron's commands failed to obtain the missing money. The little boys were locked in jail.

The clergyman went away, meditating on the depravity of even the young in wicked Chicago. But as he was returning to his hotel, he thought to count his money again, and this time, inside the lining of his waistcoat pocket, he found the bill. The reverend gentleman was over sixty years of age, but he did not wait for the car to stop. He tore back to the jail in a cab; had the gamins brought from their sorrowful retirement, took them to a restaurant, and filled them to the brim with the best the place afforded. Then he bought three large turkeys and sent them home with the boys in a cab. The story is one of the prettiest and most appropriate to the season that has appeared for a long time. The only point which did not occur either to the reverend gentleman or to the tender-hearted reporter who chronicled the adventure, is this: What was the hand of the little boy doing, or intending to do, in the pocket of the Iowa minister? It is true it did not steal, but was it there merely for warmth? After all, the clergyman lost more than his \$5, unless the turkeys were very much marked-down turkeys—which there is no hint of. But perhaps the sermon he will write about it all will be worth more than the money to him.—*Commercial Advertiser*.

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THE LADIES' HOME JOURNAL

The Curtis Publishing Company
Philadelphia, Pa.

Children's Hour

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

A Christmas Present

BY EMLIE LLWYD

"CHRISTMAS is coming, ho, ho, mamma,
Christmas is coming, ha, ha, papa."

And the play-room rang with the children's merry voices.

"You don't know what I'm going to have for Christmas, Teddy, n-o-w!"

"No, what you goin' to have for Kismas?"

"I'm going to have a bicycle with only two wheels. I'm a big boy now!"

"I'm going to have a bicycle with three wheels!" triumphantly exclaimed Teddy.

And Mollie over in the corner scornfully remarked: "You boys don't think of anything but wheels and marbles. Now, I'm going to have a big, beautiful dollie."

And Auntie Nell in the next room said to mother: "Now, I know what to give your dear chicks to make them happy on Christmas."

And father, coming in the doorway, thought "the gives and the gets," "God and people."

That was Saturday evening, story-telling night. A time that Mollie and Teddy and Tom looked forward to eagerly, because father always told them a story on that evening.

So around the open fireplace in that large and pleasant play-room they were all sitting, father, Mollie, Tom, and Teddy. What a fine play-room, full of little chairs, and boxes of blocks, and a couple of house swings, and a table all set with little dishes ready for a doll's tea party. And then the large arm chair, large enough to hold father and all three children, and then that warm—so warm—bright fire.

Mollie, Tom, and Teddy had expectant, happy faces; only father looked just a little thoughtful. Perhaps he still had those two words ringing in his ears "get" and "give?"

But the children could not wait, so whether he wanted to think or not, one will never know, for he began his story right away.

"Long, long ago, ever so many hundreds of years, there lived a great King, (probably He is still living, indeed I am quite sure that He is), who was strong and tender, just and merciful, but He was not thoroughly pleased, because he had no children.

"After a period of many, many days, during which He had been building a beautiful home for his little ones, they came to Him, and He was content.

"For awhile these children were very good, that is, as good as children are expected to be, but after a time they grew to be very willful and disobedient, and the King became sorrowful and anxious, and wondered what He could do to make them better. And one day He thought that if He would give them some beautiful gift, something really rare and wonderful, perhaps that might show them how much He loved them, and might make them feel more like trying to be better boys and girls.

"You probably would think them very big boys and girls, because many of them were as large as your own papa and mamma, but some of them were small like you, little children

"Well, do you know, the King did give his children a present, and it worked like a wonderful charm, because the King loved His present so much, as well as His children, that he kept forgiving and forgiving because of it, until his boys and girls fairly grew ashamed, and gradually became better and nobler and happier.

"And this wonderful present that the King gave was a Christmas present, it was a little baby. 'And they called His name Jesus, for He shall save His people from their sins.'"

And Mollie, Tom, and Teddy who had been listening very hard, and looking very thoughtful, as their papa had looked when he began his story, were asking themselves what they were going to give on Christmas to help to make some one happy like themselves.

And father, as he looked in the faces of his precious little ones, felt satisfied.

Readiness of Wit

ONE of the best qualities for a boy or girl to cultivate is readiness of wit. To the lad who is thinking of going into some business pursuit, quickness to see and meet the requirements of an opportunity is of invaluable importance. We find in the *Gazette Anecdotique* a case very much to the point, and most amusing withal. It seems that in the year 1707, when Philip V. was on his way to Madrid to take possession of his kingdom of Spain, the inhabitants of Mont de Marsan came out to meet him at his approach. The two processions having met about a league from the town the mayor advanced toward the litter in which the king sat, and addressed him as follows: "Sire, long speeches are obnoxious and wearisome; I should prefer to sing you something." Leave was given, and he sang forthwith a short ode to the king, which so greatly pleased his Majesty that he called out, "Da capo!" (encore). The mayor gave his song a second time. The king thanked the singer, and presented him with ten louis d'or. This amount seemed hardly sufficient to the chief magistrate of Mont de Marsan, and he therefore promptly held out his empty hand to the king, and in admirable imitation of the king's voice, himself called out, "Da capo!" The king laughed heartily and complied, and the mayor departed twice as well off as he would have been had he been less quick-witted.—*The Interior*.

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

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

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

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

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Finance and Commerce

Probably no year in the history of this nation ever began with finer business-promise than 1899. In the first place, that great necessity to business—money, is everywhere obtainable at low rates of interest. In New York the rate is 2 to 2½ for call, and 3 per cent. for time loans. In Chicago, call loans are 3½ to 4 per cent. and time loans at 4 per cent and upward. Everywhere about the country money is cheaper than ever before. And this is not because it is not in demand. The bank clearings show that the volume of business is the largest on record. This ease in the money market is partly due, of course, to the increase of money in the country by reason of a small increase in national bank issues, and large importations of gold, but it is mainly due to the expansion of credits, based upon confidence in the future. For every dollar of legal tender or gold the banks hold they can loan four dollars to their customers, and their mood is to do so. Demand for everything is increasing. People are not afraid to gratify their wants. The holiday trade has been enormous. Prices for everything are marking higher. Higher prices are not of themselves a blessing, but they have heretofore been the accompaniment of prosperous times, and are universally so regarded. All investment securities and stocks have had a surprising advance and still hold top prices. The market is cleared of every desirable investment security as fast as offered. Most staple commodities have recovered from the low prices, and the general tendency is still higher. Wool and its products are selling at slightly better figures, as are cotton, both raw and manufactured. Marked advances in these have not yet taken place, because there are other great staples which offer promise of more immediate profit which attract the support of speculative buyers to a greater degree. Among them are most particularly provisions and corn. Pork has advanced about \$1.25 per barrel, and lard \$2 per tierce from the low point. Receipts of hogs are larger, and likely to continue so, and stocks of manufactured products are accumulating, but the price sympathizes with, and profits by the general sentiment of confidence in higher prices for everything in 1899. Corn has advanced about six cents per bu. In addition to the aid which general prosperity gives this market, there is the additional encouragement to speculative buying found in the fact that the last two crops were short, while the consumption is the largest ever known, and that available supplies are already small, and promise to be almost completely exhausted during the coming nine months. Wheat is up two cents per bu. the last week, and almost at the highest point it has sold for on this crop. The speculative option is almost nine cents per bu. above the low point. European demand for both wheat and corn is very large, and while the demand for wheat may be expected to modify somewhat as the Indian, Australian, and Argentine crops become available in February and March, yet a good demand may reasonably be counted on. The paramount inheritance which 1898 transmits to its successor, is a fundamentally sound business situation, and along with it goes a buying sentiment which is universal and unmistakable. And this sentiment feeds upon and grows by reason of its own success. As prices advance, estimated wealth increases, and this increase makes possible further buying. As yet there is nothing in sight to check this tendency. The United States continues to be the marvel of the world in industrialism as it recently showed itself to be in military and naval affairs. Already there is current much glowing prophecy of the approaching time when we shall be bankers for the nations of the East. While premature in respect of the present time, perhaps it is not so very far off.

Commerce in the Orient

More than a billion dollars worth of goods are every year imported into the countries commercially adjacent to the Philippine Islands, and more than half that amount is composed of the class of articles produced or manufactured in the United States and offered for sale by her people. Two tables just prepared by the Treasury Bureau of Statistics present some startling facts as to the consuming power of the countries in easy reach of Manila as an entrepot, and distributing point. From Manila to Hongkong and Canton, the gateway to Southern China, is but half the distance from New York to Havana, and from Manila to Yokohama, Port Arthur, Shanghai, Bangkok, or the Strait Settlements, is in each case a distance but little, if any, greater than that from New York to Havana. The great ports and cities of British India and Australasia, while somewhat more distant, are much nearer to Manila than to any other general distributing point for the great classes of merchandise which the countries in question produce.

The importations into these four countries, Japan, China, British Australasia, and British India and Strait Settlements, as above indicated amount to nearly a billion dollars a year. Those of Japan, which a decade ago were less than 50 million dollars, are now more than 100 million dollars, and steadily increasing. Those of China have increased 20 per cent. in the last decade, and now amount to nearly 200 million dollars a year. Those of British Australasia are about 300 million dollars a year, and those of British India and the Strait Settlements, which show an increase of about 10 per cent. in the decade, are 300 million dollars annually.

More than half this enormous sum of the imports of these four great countries are, as above indicated, classes of articles produced in the United States and offered for sale by her people.

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THE soft, pretty Madras curtains which lend themselves so nicely to graceful effects, are discarded by some housekeepers because they are so readily soiled, and, it is supposed, are not easily cleansed. Bran water without soap is a perfect bath for these draperies. Use a wooden pailful of bran to a wash boiler of water. Let it boil half an hour or more, strain part of it, and use for washing the curtains; let the rest continue to boil, then strain it and use for rinsing water.

GLASS always should be washed in soap suds, rinsed in clear water, dried in saw dust, and polished with linen or chamois.

VINEGAR and common salt applied to the surface of brass will dissolve the lusterless layers on the outside. Ammonia water should follow to prevent the decomposition of the metal beneath. Polish with a powder completes the process.

FURS become very much soiled and need renovation as much as any other part of a woman's wardrobe, but among the many directions given for cleansing and renovating, one seldom finds anything regarding furs. Dark furs, as seal, mink, and black marten, are cleaned with fine cedar or mahogany sawdust, which is kept in stock by furriers. The garment is ripped free from the lining, and the fur laid on a table with the hair up; then the sawdust is rubbed in the hair, and neither strength nor sawdust spared during the process. When finished, shake the fur lightly over the table, and save the sawdust that drops out. Then put upon the table one or two feather pillows in their usual muslin slips, and upon these lay the furs, hair down this time, and beat thoroughly with a switch until the sawdust is out, and the fur is clean as a pin; keep moving the pillows, as the fur must have a soft support while beaten. White furs are cleaned with white cornmeal applied as the sawdust is on the darker varieties. If white furs are only slightly soiled, they may be cleaned with magnesia in small cubes that is well rubbed in and then thoroughly dusted out.

WITH oldsummer silksmake curtains for your room. When ripped up, cleaned and pressed, choose out those which go well together, and the shades and tints which blend. Cut in strips broad and narrow, sew them together in lengths according to the required length of the curtains. Over each seam, with bright colored embroidery silk, work in feather-stitch and other fancy stitches bands done on narrow black velvet ribbon. Line with Canton flannel first, and then with pale yellow silesia, that being the color which stands the sun best. This capital idea of making use of old silk, brocade, or satin gowns, can be carried out just as well for bedspreads or portieres, made in bayadere stripes instead of those running up and down.

DUSTY black lace can be made to look like new by giving it an ink bath. Take one-fourth cupful of a good blue-black ink, one-fourth cupful of water, a small lump of mucilage, dissolved in one-fourth cupful of hot water. Mix all together and dip in the lace. After thoroughly wetting it, hang it up to dry and, when drying, gently pull out the edges; when almost dry, fold and press between heavy weights.

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