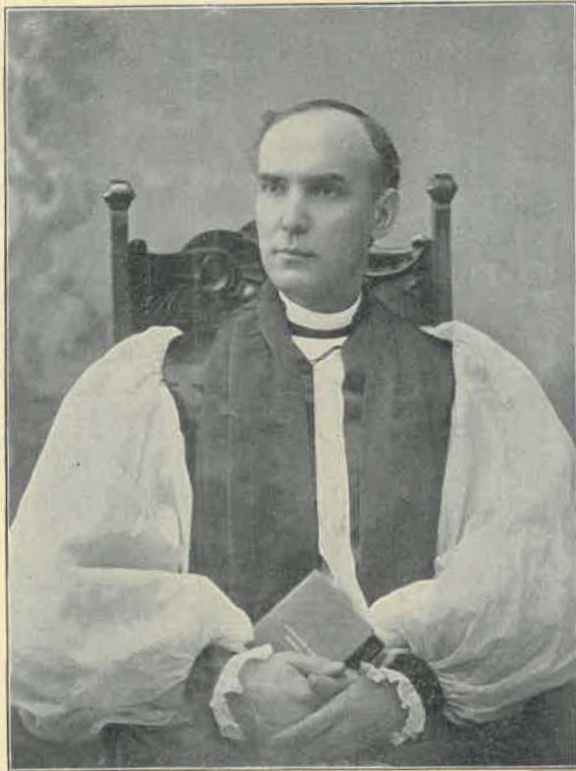
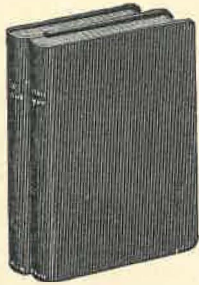


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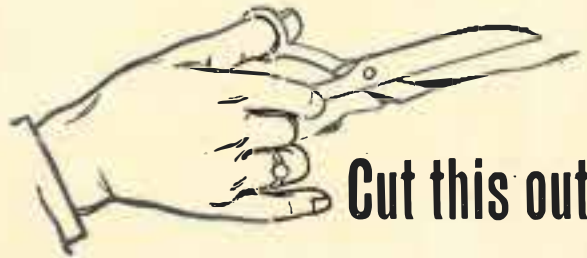
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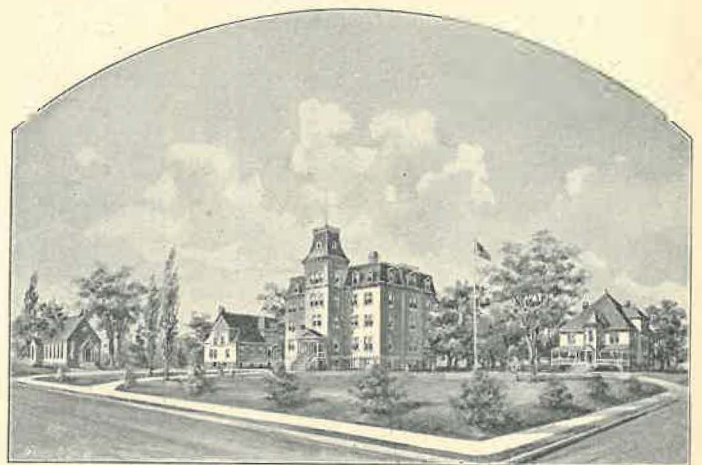
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The Living Church

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

CHICAGO, JANUARY 14, 1899

News and Notes

APPEARANCES indicate that the Mormon Church has violated promises made at the time of the admission of Utah to Statehood. Not only has the State requested that a bust of Brigham Young be accorded an honored place in the national capitol, but is attempting to foist into a seat in Congress a Mormon with three wives. The latter action has aroused indignation throughout the country, and if outraged sentiment find fitting expression, neither the bust of Brigham Young nor the living representative of the Mormon Church will be tolerated, and their rejection will signify the disapproval by Christian civilization of Mormonism and its iniquitous teachings. At Salt Lake city clergymen have issued a manifesto appealing to Christian people throughout the country to use their influence to prevent the Mormon Congressman from being seated. This can be accomplished by a two-thirds vote by Congress. Aside from his religious belief, Mr. Roberts may be eminently fitted for the office, but his personal qualifications are not in question. Before the admission of Utah, the Mormon Church formally declared its acceptance of the laws against polygamy, and officially announced its abandonment of plural marriages. The complete separation of Church and State was also decreed. But the letter and spirit of the State constitution have been violated, and the influence of the Church permeates the State government. Now the entire anti-Mormon element of the State protests against Congressional representation by a polygamist. Within the past year the Mormon Church has greatly increased its activities and enlarged its membership. It is time the Constitution were so amended that this blot on civilization can be wiped out. The spirit of the framers of the Constitution was to protect religious liberty, not to protect license under the guise of Christianity.

THE situation in the Philippines seems to have reached an acute stage, and trouble with the insurgents can with difficulty be avoided. Forces of Aguinaldo are in possession of Iloilo, the second position of importance in the islands, and overtures for its surrender to the United States have so far been rejected. Instead of accepting the fact that the mission of this government is to enlighten and protect, Aguinaldo, either through a desire for self-advancement, or a belief that a firm stand will carry his point, insists on absolute Philippine independence. Meantime American soldiers are on transports, awaiting orders from Washington. Agoncillo, representing the so-called Filipino republic, is in Washington, clamoring for that official recognition which will not be accorded him. Unable to discuss his mission officially, he finds refuge in the columns of the daily press, and his utterances, containing veiled threats as to what his "government" will do unless the policy of the United States towards the islands is changed, would be humorous, were it not for the fact that the influence of native leaders is sufficiently strong to incite a resistance that could not be overcome without resort to armed force. Our forces in the Philippines are being increased both by men and ships. It is the policy of the government to exhaust all peaceful measures before using a stronger and irresistible argument.

THE attitude of the administration toward the Philippine Islands and their inhabitants is clearly set forth in a proclamation issued by the President, through the medium of the Secretary of War, and communicated to the Filipinos by

General Otis. After reciting that the islands have been ceded to the United States, and Spanish sovereignty relinquished, the proclamation states that military control is to be extended throughout the islands as soon as possible. "It will be the duty of the commander of the forces of occupation to announce and proclaim in the most public manner that we come not as invaders or conquerors, but as friends, to protect the natives in their homes, in their employments, and in their personal and religious rights. All persons who, either by active aid or honest submission, co-operate with the government of the United States to give effect to these benefits and purposes, will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed, with firmness if need be, but without severity so far as may be possible. Within the absolute domain of military authority, which necessarily is and must remain supreme in the ceded territory until the legislation of the United States shall otherwise provide, the municipal laws of the territory in respect to private rights and property and the repression of crime are to be considered as continuing in force and to be administered by the ordinary tribunals so far as possible. The operations of civil and municipal government are to be performed by such officers as may accept the supremacy of the United States by taking the oath of allegiance, or by officers chosen as far as may be practicable from the inhabitants of the islands."

THE great interest in Asiatic commerce which other nations as well as the United States are now feeling, is illustrated in a recent subsidy agreement made by the German government with a German steamship line, by which it proposes to pay more than \$1,000,000 a year for a fifteen-year term, for the establishment of steamship lines to ply between its ports and those of Japan, China, and Australasia, and certain ports of Oceania. Four steamers are, under this contract, to be built for the Chinese and Japanese service. It is also announced that a Bremen firm intends to establish, with steamers now being built for that purpose, a steamship line on the Yang-tse-Kiang, in China, to ply between Shanghai and Hankow. By the aid of this line, which will connect with the subsidized lines running from Hamburg to Shanghai, German dealers and German interests will be in direct communication not only with Shanghai which has two-thirds of the import trade of China, but also with Hankow, one of the most important commercial cities of China, and having a population of about 1,000,000. It is now being connected with Peking by railroad.

THE attitude of England towards Russia's plan of general disarmament is one of extreme friendliness, as shown by the reply of Lord Salisbury to the proposal. Besides stating that England will be represented, Lord Salisbury says: "Sympathy is not confined to the government, but is equally shared by popular opinion, which has been strikingly manifested by the numerous resolutions adopted by public meetings and societies. There are, indeed, few nations, if any, which, both on grounds of feeling and interest, are more concerned in the maintenance of general peace than Great Britain. The statements which constitute the grounds of the Emperor's proposal are but too well justified. It is, unfortunately, true that, while a desire for the maintenance of peace is generally professed, and while, in fact, serious and successful efforts on more than one recent occasion have been made with that object by the great Powers, there has been a constant

tendency on the part of almost every nation to increase its armed force and add to the already vast expenditure on the appliances of war."

CUBANS are gradually accustoming themselves to the new regime, although there are occasional outbreaks showing an existing animosity on the part of radicals who believe the government should at once be turned over by the United States to those who were instrumental in carrying on the war against Spanish oppression. Certain leaders are holding their forces intact until some measure is advised to pay them off, while others, realizing that a state of anarchy would exist if such a course were adopted, are counselling submission, and actively assisting the military authorities. According to some correspondents, officials appointed by the United States are applying and enforcing measures which are anything but pacific in their effect, but fortunately there is frequently a great divergency between actual conditions and the pictures drawn by hysterical pencilers. In Puerto Rico the natives have welcomed every innovation. The educational question has been taken up, and a system will be established at once which assures the instillation of American principles into the minds of the rising generation.

ACCORDING to late advices from Dawson, the United States government will be called upon to relieve indigent miners in the Klondike. *The Dawson Nugget*, under date of Dec. 20th, says there is a strong movement on foot at Dawson to send a representative to Washington for the purpose of enlisting the United States government in the cause of aiding in remedying the great distress which prevails among the miners of the Yukon. The hospitals are overcrowded with indigents, and the finances of these institutions will not allow of any more wholesale charity. The Yukon council declares itself already out of funds to care for the indigent sick. Donations for the care of the sick come in regularly, but in small amounts, while at this present moment nothing less than \$9,000 per month will come anywhere near taking ordinary care of them.

IN connection with the development of the French navy, naval officials here are advised that the Paris government will expend \$62,000,000 on new ship construction during this year. Notwithstanding Russia's disarmament proposal, the year 1899 will see large additions to the material of her navy. The total expenditure under this programme will be \$60,000,000. France has determined to try the experiment of governing a number of her colonies under the navy instead of the army. In taking this action she is adopting a policy identical with that which this government has put in force with regard to Guam, which is to be placed under the control of an American naval officer. According to official information from Paris, decrees have been published determining the extent of territory necessary for the defense of the naval bases of the fleet in the West Indies, New Caledonia, and Africa, and placing these territories under the Ministry of Marine with the same authority that previous decrees and regulations have given to the Ministers of War and Marine over the civil territory in Algiers. It has also been learned that naval bases have been designated at Cape St. Jaques, in Cochin China; Diego Suarez, Madagascar; Port Phaeton, Tahiti, and Port Courbet, Tonquin. The results of the naval government of the French colonies will be watched with much interest in administration and army and naval circles.

Church News

The Church Abroad

The Rev. G. D. Grundy has been vicar of Hey parish, near Oldham, for fifty years, and recently celebrated his diamond jubilee. He is ninety-two years of age, and before Queen Victoria came to the throne he once "read prayers before her," as the English court phrase goes, in Harewood church. This fact, it seems, the Queen remembered, and learning of the contemplated jubilee, she wrote a gracious letter of congratulation "upon this most exceptional and interesting anniversary." She also hoped that "blessed with a continuance of his present health and vigor of mind and body, he might be for some years spared to those among whom he had so long lived and ministered." To this was added a portrait of the Queen, as a souvenir from her Majesty.

In the selection of the Very Rev. Watkin Herbert Williams, D. D., dean of St. Asaph, as Bishop of Bangor, *vice* Bishop Lloyd, resigned, there seems to be unusual suitability. Dr. Williams is a Welshman through and through. He is a bilingual, and has done much admirable work in his native principality. He founded the St. Asaph Cathedral Theological Lectures for the clergy, and built a diocesan library. He has also done much to improve the services of the cathedral in his position as dean. He is very popular throughout the diocese, and his appointment will be received with general approval. The new Bishop was educated at Westminster School and Christ Church, Oxford.

The Bishop of Gibraltar recently returned to Cannes from his tour of visitation in the East. Besides ministering to the English congregations under his charge, he has also had interviews with the heads of the Oriental Churches at Bucharest, Odessa, Constantinople, Smyrna, Athens, and Patras, and has received from them all strong expressions of respect and brotherly regard for the Church of England. The Ecumenical Patriarch of Constantinople presented the Bishop with a copy of his photograph, and asked for one from the Bishop in return. The Archbishop of Smyrna attended the religious service which the Bishop held on laying the foundation stone of the new English church which is being built in place of the Consular chapel recently demolished by order of the home government. The Archbishop of Patras undertook that, in the absence of an English chaplain, his own clergy should visit our sick and dying, and, if requested, administer the Sacrament to them, as, in fact, had recently been done for one sufferer. At these interviews the Bishop presented copies in Latin and Greek of the resolutions of the Lambeth Conference in regard to the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion. The replies given by the Eastern prelates were to the effect that the resolutions only expressed their own feelings and aspirations. The greatest friendliness and cordiality were shown to the Bishop by the Archbishops, Metropolitan, and Patriarch.

Consecration of a Bishop for Brazil

The Rev. Lucien Lee Kinsolving was consecrated first Bishop of Rio Grande do Sul, Brazil, on the Feast of the Epiphany, in St. Bartholomew's church, New York city, the rector, the Rev. David H. Greer, D. D., acting as master of ceremonies. There were present a large number of clergy, besides students of the General Theological Seminary and the Virginia Theological Seminary, delegations of the Brotherhood of St. Andrew, and others. The vested choir of the church rendered the music.

Bishop Dudley, of Kentucky, acted as Consecrator under appointment of the Primate, and was assisted by Bishop Potter, of New York, and Bishop Lawrence, of Massachusetts. The presenters were Bishop Doane, of Albany, and Bishop Peterkin, of West Virginia. Bishop McVickar, of Rhode Island, was epistoler, and Bishop Talbot, of Central Pennsylvania, gos

peler. Other prelates present were Bishop Scarborough, of New Jersey, Wells, of Spokane, Walker, of Western New York, Jaggard, of Southern Ohio, and Penick, formerly of Cape Palmas, Africa. The new Bishop's brother, Bishop Kinsolving, of Texas, was the preacher, and another brother, the Rev. Arthur B. Kinsolving, of Brooklyn, was one of the attending priests, the Rev. J. G. Meem, a missionary in Pelotas, Brazil, also acting as attending priest.

The secretary of the House of Bishops, the Rev. Samuel Hart, D. D., read the certificate of election, and the Rev. W. Dudley Powers, secretary of the American Church Missionary Society which has taken special care of the Brazil mission, also took a prominent part in the services.

Canada

On the Feast of the Epiphany, in Toronto, the Rt. Rev. Edward Sullivan, first Bishop of Algoma, entered into rest. He was born in Turgan, Ireland, Aug. 18, 1832; graduated with honors at Trinity College, Dublin, in 1857; went to Canada in 1858, the year after his ordination; was called from Montreal to Trinity church, Chicago, in 1868. After nearly eleven years' service in that city and diocese, he returned to Montreal as rector of St. George's in 1879; but in 1882 he was unanimously chosen first Bishop of Algoma, an immense but sparsely inhabited missionary field, extending for 1,000 miles along the wild country north of Lakes Huron and Superior, with the Canadian "Sault," as his summer residence town. Failing health compelled him to go abroad for a year, and his resignation of the bishopric took effect in 1896. Soon after this, Dr. Du Moulin, rector of St. James', the mother church of Toronto, and for many years the pro-cathedral, was chosen third Bishop of Niagara diocese, in succession to Bishop Charles Hamilton, who had been translated to the new diocese of Ottawa, with the capital of the Dominion as see city. Thereupon Dr. Sullivan accepted the rectorship of St. James, where in spite of enfeebled constitution he preached to large congregations with all the eloquence of his younger years at Trinity. His widow is a daughter of the late Louis Renaud, who occupied a prominent position in the life of Montreal, Canada's commercial capital. The Bishop also leaves two sons and two daughters.

On New Year's morning a great calamity to the diocese of Ontario took place, in the burning to the ground of the beautiful St. George's cathedral, Kingston. The fire is supposed to have started from an explosion of gas in the furnace room. Firemen, policemen, soldiers, and citizens worked hard in weather 12 degrees below zero, and all were soon coated with ice. The residence of Dean Smith was also considerably injured. The cathedral was built in 1825, and remodeled in 1840 and 1893. It is likely that about \$100,000 has been expended upon it. The insurance was about \$25,000. Very little was saved from the interior. Dean and Mrs. Smith secured a portion of the church records and vestments from the vestry. The many fine memorial tablets and brasses and beautiful windows were all destroyed. It is intended to restore the church.

A home for ladies of the Church is about to be established in Port Hope, where the building has been accepted by the Archdeanery of Peterborough. The last monthly meeting of the Toronto Woman's Auxiliary was held in the school house of St. Philip's church. There was a large attendance. Two new branches were reported. Miss Archer, a member of the W. A., who was leaving for Japan to take up missionary work there, addressed the meeting. The next meeting will be at St. Alban's. The Bishop of Toronto, in a pastoral to the diocese shortly before Christmas, spoke of the usual custom of devoting the offertory on Christmas Day to the personal use of the incumbent of the parish, commending it strongly to the people.

At the last meeting of the executive committee of the Board of Domestic and Foreign Missions, in St. John's Hall, Ottawa, the Epiphany

and Easter appeals to the Church received much consideration. The Easter letter to children was adopted. Indian schools in the Northwest were assigned \$2,400, and to the general work in that district, \$2,000. The Bishop of Ottawa dedicated the church at Huntley anew after the reopening since improvements and repairs were finished.

A pretty little memorial has just been issued by memorial church, London, diocese of Huron, in the shape of a small silver booklet with the dates 1873-1898, and containing photos of the former rectors, and of Bishop Cronyn, first Bishop of Huron. The debt on St. James' church, London, has been considerably reduced during the year. The Bishop took the chair at the annual meeting of the Huron branch of the Canadian Church Missionary Association, referred to by one speaker as the youngest child of the great Church Missionary Society in England. The meeting took place in Bishop Cronyn Hall, London.

In the last report of the Bishop of Qu'Appelle, he says that \$10,000 a year are needed from outside the diocese, if the work is to be done properly, where now fields are left unoccupied, because they are undermanned. A bazar was opened, by permission of Lord Brassey, at his town house in London, England, for the endowment fund of the clergy in the diocese of Qu'Appelle. Bishop Anson, former Bishop of Qu'Appelle, was amongst those present. The bazar was opened by the Marchioness of Landsdowne.

An attempt is being made to build a cottage hospital at Moore Fort, in the diocese of Moosee. It is much needed for the Indians, and Bishop Newnham says that they are getting the materials together and hope to build it when the ice and snow are gone. Some funds have been subscribed in England for the purpose. Bishop Newnham requires about \$6,000 annually to keep up the work in his far-off northern diocese. One result of the Keswick convention of 1898 was a contribution of \$250 for the mission at Fort Churchill, which lies far up to the north on Hudson's Bay.

The Bishop of Quebec announces that he expects to be away on a visit to England from the middle of July till the middle of October, so that he will not be able to fulfill any engagements in the diocese at that time. He will visit the Gaspé Coast parishes next winter, instead of during the summer as usual. It has been proposed to enlarge and improve the college buildings at Lennoxville as a memorial of the late Robert Hamilton, of Quebec. For this purpose, the Hon. Senator Price, of Quebec, and the Bishop, have offered \$2,000 each. It is thought, however, that a sum of \$15,000 at least will be needed.

The Bishop of Nova Scotia conducted an Advent Mission in the churches of St. Peter and St. Paul, Charlottetown. The Bishop held a Confirmation in St. Mary's church, Summerside, in December, and also inducted the Rev. J. M. Withycombe to the rectorship of the parish. The sum of \$1,100 was realized at the annual sale by the ladies of St. John's (stone) church, St. John, the largest amount for many years.

The services in the city churches in Montreal, on Christmas Day, were very elaborate. The music at St. John the Evangelist was of a special character, and admirably rendered by the choir. The Bishop held an ordination in St. Thomas' church, on the 31 Sunday in Advent, when three candidates received deacon's orders. The preacher was the Rev. Osborne Troop. A special service was held Dec. 26th, under the auspices of the Brotherhood of St. Andrew, in the Diocesan Theological College, Montreal; Principal Hackett delivered an address. The service was hearty and helpful. The Rev. O. W. Howard, of Toronto University and Principal of Rothesay College, New Brunswick, at present, has been appointed assistant of St. George's church, Montreal, to take the place of the Rev. C. J. James, who has removed to the church of St. Thomas, Hamilton. The 40th annual session of the synod of the diocese of Mon-

treat, begins on Jan. 17th. It has been arranged to have a choral celebration of the Holy Communion in Christ church cathedral, on the first morning, with a sermon by the Dean of Montreal. The usual practice of the Bishop giving his charge at that time, is to be changed, and the charge is to be given at the opening of the business session in the afternoon, as it is thought that a larger number of clerical and lay delegates are present then. There will be a missionary meeting, as usual, on the Wednesday evening.

New York

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

CITY.—Grace church, the Rev. Wm. R. Huntington, D. D., D. C. L., rector, has contributed \$1,926.27 to the hospitals of the city.

Trinity chapel, the Rev. Dr. Vibbert, vicar, has just given \$2,300 to the Fund for Aged and Infirm Clergy of the Church.

On the Feast of the Epiphany, Bishop Potter delivered a lecture at Cooper's Institute on "What we may learn from Spain."

The church of the Incarnation, the Rev. Dr. Grosvenor, rector, has just given to the Hospital Saturday and Sunday Association, \$1,245.26.

St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, has given the sum of \$5,335.65 to the general fund for hospital support.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, a Quiet Day was held Jan. 4th, in conjunction with the congregation of St. James' church.

Trinity chapel Home for Aged Women has issued its 33d annual report, indicating a considerable increase of income over previous years. It is hoped to replace the present rented edifice with a permanent one.

St. Andrew's church, Harlem, the Rev. Dr. Van De Water, rector, has just received from Mrs. Schofield a gift, in memory of her daughter, of a set of Eucharistic vessels of solid silver, from the works of the Gorham Company.

Grace church has received by the will of Mrs. Harriet B. Mills, widow of Mr. John Cruger Mills, a bequest of \$3,000 as a memorial of her husband, the income to be applied to charitable uses at the discretion of the rector, the Rev. Dr. Huntington, and his successors.

Dr. Frank A. Bottome, an active layman of St. Andrew's parish, has just died. He had formerly been a staff physician in the charitable work of Grace parish, and in Roosevelt hospital. At the time of his death he was superintendent of the Sunday school of St. Andrew's.

At St. Bartholomew's parish house, a second course of free lectures for the people has been begun, under the auspices of the Board of Education. Six lectures will be given on the music of Wagner, and illustrated by musical selections. The course was opened Jan. 4th with a lecture by Mr. F. W. Surtette, on "Lohengrin."

Bishop Potter has made preliminary appointments on the clergy staff of the cathedral of St. John the Divine, as follows: Senior canon, the Ven. C. C. Tiffany, D. D., Archdeacon of New York; canons, the Rev. George F. Nelson, D. D., secretary to the Bishop; the Rev. Robert L. Paddock, and the Rev. Frank L. Humphreys, Mus. D., formerly on the clergy staff of the cathedral of the Incarnation, Garden City. Mr. C. W. Rogers, who has been appointed organist and choirmaster, has in preparation a large vested choir. Special preachers for a course of Lenten services are being arranged for. It is hoped the regular services may be soon begun in the crypt chapel which is nearing completion.

At the Russian chapel, a farewell service was held Monday, Jan. 2d, for Bishop Nicholas, the retiring Bishop of Alaska and the Aleutian Islands, who has been appointed Bishop of Tauris and Simeferpol, and is about to sail for Europe with the Russian Grand Duke, Cyril Vladimirovitch, now in this city. Bishop Alexander, the successor of Bishop Nicholas, whose coming was recently noted in the columns of

THE LIVING CHURCH, was present at the service, in magnificent vestments of cloth of gold. The Holy Eucharist was celebrated, and Bishop Nicholas delivered an address, after which a Syrian dinner was given by the Syrian Orthodox Society, in the upper part of the clergy house, and a presentation was made of several pieces of antique Eastern silver plate.

The church of the Beloved Disciple, the Rev. Henry M. Barbour, rector, had a narrow escape from destruction by fire on New Year's Day. In the midst of the rector's sermon, some Christmas decorations in the chancel ignited, and a woman sprang to her feet crying, "fire," excitedly. In an instant the congregation rose in a body, and a dangerous result seemed inevitable. With great presence of mind, the rector urged calmness and reverence, and succeeded in allaying the panic. The curate, the Rev. John Acworth, assisted by several of the vested choristers, vigorously combated the flames, and extinguished them without serious harm, though at the expense of some slight personal injury. An alarm which had been sent for the fire department, brought a force of engines around the church, which, however, were found not to be needed. When the fire was out the rector continued his sermon, and closed the service in the usual manner, the whole congregation remaining.

GENERAL THEOLOGICAL SEMINARY.—The new catalogue just issued, gives the number of students as 154. The Dean, the Very Rev. Dr. C. A. Hoffman, is absent on a visit to the South, and will not return till the last of January. This year the lectures in the Bishop Paddock course will be delivered by Bishop Gailor, of Tennessee, who takes for his theme, "Liturgy and Dogma." The new Hoffman Hall, to be used as the refectory of the seminary, will be ready for occupancy in a year, it is hoped. The work of construction has definitely been entered upon.

PEEKSKILL.—The Sisters of the Order of St. Mary have received a legacy of \$2,500 by the will of the late Mrs. Harriet B. Mills.

IRVINGTON-ON-HUDSON.—A new oaken pulpit has been given to St. Barnabas' church, the Rev. Wm. H. Benjamin, rector, as a memorial of Mrs. Fannie Stuart Fargo.

Pennsylvania

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

PHILADELPHIA.—John S. Graham, in his will, probated 3d inst., leaves an estate valued at "upwards of \$100,000" to certain beneficiaries who are to receive the income only; and at their death, the principal reverts to three charitable institutions, the Home of the Merciful Saviour for Crippled Children being one.

On New Year's Day Gounod's celebrated Communion service of "St. Cecilia," was rendered at St. Thomas' (African) church, the Rev. Edward G. Knight, priest-in-charge, by the male vested choir.

At Old St. Paul's church, the Rev. R. N. Thomas, priest-in-charge, the 83d anniversary of the Sunday schools—the oldest in the city—was held on Sunday evening, 1st inst. The Rev. H. L. Duhring delivered the address.

The choir of Zion church, the Rev. C. Campbell Walker, rector, sang Christmas carols on New Year's Eve, followed by a midnight service beginning at 11:15 P. M. At Trinity church, Southwark, the service began at 11 P. M., and included an address by the rector, the Rev. Horace F. Fuller.

The Rev. Herman L. Duhring is about to start on a mission in the interest of the Church Sunday School Association, through the West and South. During his absence from the city his place at the city mission rooms will be filled by Mr. Ewing L. Miller.

As noted in our issue of Dec. 3d, the new three-story addition to be built for the Home of the Merciful Saviour for Crippled Children, has been commenced. The dimensions are 50x55 ft. Estimates are now being received on additions for pantries, kitchen, dining rooms, and bedrooms. The cost of the building complete will be about \$12,000.

At the annual meeting of the contributors to the Willing Day nursery, held on the 4th inst., the following officers were elected for the ensuing year: President, Mrs. Daniel S. Merritt; vice president, Mrs. W. Bacon Stevens; treasurer, F. C. Adler; solicitor, Francis F. Kane. The report for the year shows a balance in the treasury of \$393.61. Since the establishment of the institution in 1878, nearly 2,000 children have enjoyed its advantages. The average daily attendance last year was 48, which represented 105 families.

The theatre services for non-church goers under the charge of the Rev. J. Edgar Johnson, will be resumed on Sunday evening, 8th inst., at the Trocadero, Mr. Johnson himself preaching upon the subject, "Advice to young men." He will be followed on successive Sunday nights by well-known clergymen, including Bishop Talbot, on the 15th inst; the Rev. Dr. E. Worcester, 22d; James LeB. Johnson, of Grace church, New York city, 29th; Archdeacon Brady, Feb. 5th, and the Rev. Louis S. Osborne, of Newark, N. J., Feb. 12th.

The 51st annual report of the Churchmen's Missionary Association for Seamen of the Port of Philadelphia states that reading rooms have been opened at Point Breeze and Port Richmond; and services have been held at Point Breeze twice a week for the sailors. The following are the statistics for the year: Services held in the church of the Redeemer, 148; other services, 38; temperance meetings held, 52; seamen attending services, 3,093; all others, 5,785; seamen at temperance meeting, 1,589; others, 2,335; seamen attending services and visiting reading rooms at Point Breeze, 1,587; at Port Richmond, 1,475; baptisms, 18; marriages, 6; confirmed, 14; burials, 16; ships visited with launch, 156.

The annual meeting of the contributors to the Episcopal Hospital was held at the Church House on the 3d inst. Robert M. Lewis presided. The treasurer reported total receipts from all sources \$263,424.54; present balance, \$7,708.19. The superintendent reported the number of patients admitted during the year, 2,764; total treated during the year, 3,035; 37,820 new patients treated at the dispensaries, besides 30,050 remaining over from 1897. Soldiers admitted to the hospital in 1898, 151; discharged recovered, 146; deaths, 3. The following managers were elected: The Rev. Messrs. W. B. Bodine, D. D., J. D. Newlin, D. D., J. B. Harding; Messrs. W. Platt Pepper, J. Vaughan Merrick, James L. Fisher, Wharton Sinkler, M. D., Henry B. Coxe, Jr.

The death of ex-Judge Brewster, in his 74th year, on the 30th ult., occurred at Charlotte, N. C., while en route to Florida whither he had been ordered by his medical adviser. He was an able advocate, a learned jurist, and a statesman of no mean ability. In his youth and early manhood he was a constant attendant at the services of the Church, and on attaining his majority was confirmed at old St. Andrew's, transferring his membership to Calvary church, Germantown, when he took up his residence in that suburb. He was very charitable, giving aid by personal visits as well as money, and for many years would adopt one or more of the "poor consumptives" of the City Mission; his benefactions to that noble charity were always anonymous, the superintendent and one other being alone cognizant of the gifts. The Burial Office was said on the 3d inst., at Calvary church, Germantown, and the interment was in the family vault in the cemetery of St. James the Less.

A beautiful memorial plate of the recent bicentenary of Trinity church, Oxford, has lately been designed, having in its centre a view of the edifice as it now exists. The nave and south porch are unchanged since their erection in 1711. The tower added later is copied from the church at Stoke Pogis, made famous by Gray's "Elegy in a Country Churchyard." Above, is the earliest known picture, the original of which now hangs restored in the vestry room. It was a pen and ink drawing made by the late Rev. Dr. Hen-

ry J. Morton, rector of St. James' church. At the left is the "clerk's (clerk's) book," Bible, and Prayer Book bound together. Open at the date of the first record is the "vestry book," showing the "Mirour, etc. Memorandum," and the Baptism of Nicholas Hickstand Family, "gent of Springfield Manour." At the right are the chalice and small paten sent by Queen Anne in 1713, marked "Anna Regina;" also the curious old paten given by members of Christ church. The *motif* of the border-decoration was taken from the pine trees which surround the church and the ivy that covers it. A wreath of pine needles on the left and a garland of ivy on the right are united by the old church seal, nearly as ancient as the building. An armorial shield at the top marks the bi-centenary date, 1698-1898.

AMBLER.—The roof of the new Trinity memorial church is now completed, but the edifice will not be finished until next summer. It is said that the seating capacity of this church will exceed that of any other house of worship in Montgomery Co.

COATESVILLE.—At the morning service on the Feast of the Circumcision, Bishop Whitaker instituted the Rev. Arthur W. Wilde as rector of the church of the Trinity, and at the same service confirmed a class presented by the new rector. The Bishop preached, and, according to the rubric, the newly instituted rector was the celebrant of the Holy Eucharist, Bishop Whitaker giving the absolution.

NORRISTOWN.—On Nov. 17, 1897, a fire occurred at St. John's church, causing a loss of nearly \$6,000, covered by insurance. The fire ruined the organ, and many memorial windows were greatly damaged. In reconstructing the edifice, the building has been much better adapted to its sacred uses, \$6,000 being raised for the purpose in addition to the insurance received. The improvements include a new and enlarged chancel, floored with mosaic, and otherwise ornately finished. There is ample room within it for the new organ, and stalls for the vested choir. The ceiling both of the chancel and nave is paneled in chestnut. A memorial arch, fine fresco work throughout, and other important changes in pews and aisles, complete what is now a beautiful interior, illuminated at night by incandescent lights. The rectory is practically new as to its interior, and is occupied by the Rev. Harvey S. Fisher who very recently became rector of the parish. St. John's has now under its care Holy Trinity chapel, where a service is held every Lord's Day, and a Sunday school, including officers and teachers, numbering 180. All Saints', a former chapel of St. John's, is now a flourishing independent parish.

Chicago

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

The Bishop spent Sunday, Jan. 1st, at Dixon, with the Rev. John Sage, preaching to very large congregations in St. Luke's, his morning subject being "Prayer as to its essence"; the evening, at which he confirmed 21, "Reasons for belief in God." He found a fine choir, and some talk of building a rectory in this flourishing town. On Tuesday, 3d, he made his visitation of Grace church, Galena, when the Rev. S. J. Yundt presented a class of 7. On Wednesday, 4th, he confirmed a class of 5 prepared by Rev. J. H. Parsons, of St. Paul's, Savanna. On the morning of the 8th, he confirmed 25 in St. Ann's, Humboldt Park, of whom 11 were young girls and women; of the 14 males 9 were members of the vested choir of 36. The Communion service was full choral and the music gave evidence of careful training and preparation. The Bishop celebrated, gave the candidates a short address, and preached a remarkably clear and argumentative sermon on Belief. Immediately after dinner he left to take the 3 P. M. train for New York, to attend a meeting of the Board of Managers on Tuesday, intending to return the following day. He expressed himself as much pleased with the new basement, etc.; the work of the mission is generally prosperous under the energetic care of the Rev. J. M. Ericsson, who on Dec. 22d, was presented by his people with a souvenir purse containing \$100.

The Bishop's remaining appointments for the month are:

15. Annunciation, Auburn Park, Chicago, A. M.
19. At Church Club, trustees of Waterman Hall.
22. St. Mary, Park Ridge, P. M.
25. St. Peter's, Chicago; Consecration of Rev. S. C. Edsall, D.D., Bishop-elect of N. Dakota.
26. Church Club; trustees Western Theological Seminary; 1 P. M. Dedication of Stickney addition to St. Luke's hospital.

On the 2d, the Standing Committee met, and gave consent to the consecration of the Rev. Dr. Morrison as Bishop of Iowa. The latter is still at Alma, Mich., recruiting, and was joined on Saturday by the Rev. Dr. Rushton, who had been suffering for a week. Both are expected back on Saturday.

At the usual monthly meeting of the Woman's Auxiliary on the 5th, in the Church Club rooms, addresses on missions, especially those to China, were made by the Bishop, the Rev. W. C. Dewitt, and Mrs. Waters; the last-named conducted, with Dr. Waters, our flourishing Chinese Sunday school on Madison, near Halsted st.

On the 3d, in the same place, nearly all branches of the Diocesan G. F. S. were represented at the quarterly meeting of the Council; and extended a cordial welcome to the president, Miss Fanny Groesbeck, who having recently returned from a year's travel in Europe, had much to say of her experience in foreign lands, a recital which added to the gladness of the members at having her back with them and resuming a work which owes so much to her untiring interest.

On the 7th, a sub-committee of the executive of the Church Club met to arrange preliminaries for the conference of Church Clubs of the United States here on Feb. 9th. It is proposed to hold the conference in the Church Club rooms, 510 Masonic Temple; the luncheon at 1 P. M., and the banquet in the evening, in the hall of the same building, thus economizing time.

On Saturday, Churchmen of Chicago, notably the older members of Trinity, were grieved to hear of the death in Toronto, Canada, on the Feast of the Epiphany, of Bishop Sullivan, for over 10 years, 1868-78, rector of Trinity church, Chicago, where his individuality and eloquence made him many friends. When the old church on Jackson st. was lost in the great fire of October, 1871, it was largely through his personal popularity that the present fine edifice was erected. That Trinity does not forget its old rectors is shown by the revival, as the "Rouse Memorial Sunday school and mission," of the Trinity mission which was dropped in the two years' interval between the retirement of the Rev. L. S. Osborne and the coming of the Rev. John Rouse.

We are informed by the rector, the Rev. E. A. Larrabee, that the repaired chapel of the Ascension will be ready for occupation in less than three weeks. Meanwhile, services are held as announced last week in this column, and the Sunday school, very much crowded, of course, meets in the old Ascension choir room. The fine marble altar, which cost \$15,000, is not damaged, and the injury to the grand organ is that due to water only. The insurance adjusters have not yet made their award.

At St. Chrysostom's, the loss by fire in the basement, on the night of Dec. 16th, was covered by \$720.

The Rev. Frank Du Moulin having, after a week's deliberation, signified his willingness to accept the rectorship of St. Peter's, a unanimous call has been sent him by the vestry. As Dr. Edsall's pastorate terminates on the 29th, Mr. Du Moulin may be expected to resume his connection with the diocese at the beginning of Lent. He is no stranger in Chicago, having served very acceptably as assistant to the Rev. John Rouse, at Trinity, up to the time of his call, in Jan., 1897, to Emmanuel, Cleveland, where his rectorate has been a very successful one. He is son of Bishop Du Moulin, of Hamilton, Ontario, and was educated at Trinity College school, Port Hope, and took his degrees in the University of Trinity College, an institution

which will now have four graduates doing Church work in Chicago: the Rev. Messrs. C. P. Anderson, F. Du Moulin, T. D. Phillipps, and C. Scadding.

At the annual meeting of the council of the Church Home for Aged Persons, Messrs. E. Pettit and A. J. Bradford were elected secretary and treasurer, respectively, Dr. Rushton being re-appointed president.

We regret to learn that the Rev. Dr. D. S. Phillips, of Kankakee, dean of the Southern deanery, fell from a ladder, on Christmas Eve, and hurt himself so seriously that he was unable to officiate for a week.

The Rev. J. Magrath leaves this week for Florida, expecting to resume work in the church of the Mediator, Morgan Park, and adjacent out stations, at Easter.

The next quarterly meeting of the North-eastern deanery will, on the invitation of Dr. Stone, be held in St. James', on an early day in February.

The Rev. J. H. Dennis returned from San Francisco to his work at the cathedral, on Saturday last, after two months' absence, and quite restored in health.

The Church Club's reception to Dr. Edsall is announced for the evening of the 26th, at the Hotel Metropole; the six Bishops who participate in his consecration on the 25th, are expected to be present.

Massachusetts

William Lawrence, S. T. D., Bishop

The daughter of James Russell Lowell, Mrs. Mabel Lowell Burnett, was buried from Christ church, Cambridge, Jan. 2d, by the Bishop of the diocese. Bishop Lawrence officiated six years ago at the funeral of her father.

BOSTON.—The play called "Scenes in the Life of Christ," composed by the Rev. C. N. Field, was given Epiphany week in the Sunday school room of St. Augustine's church. About 30 children took part in it.

Bishop Lawrence recently confirmed 12 persons in the church of the Good Shepherd.

Bishop Lawrence confirmed upon the Feast of the Circumcision 40 persons in St. John's church, East Boston. Many of these came from St. Mary's.

The church of the Ascension is a busy parish with a multitude of agencies for improving the condition of the people in its immediate neighborhood. It is supported by Emmanuel church, and is under the charge of the Rev. E. L. Atkinson, who has recently added another clergyman to the work in the person of the Rev. Hiram R. Hulse. Emmanuel House is located three doors from the church at 1900 Washington st. It is a house of 16 rooms, including a gymnasium, carpentry, and shoe-mending shops, a library, laundry, kitchen and dining rooms. The industrial classes for boys are occupied in the Sloyd system, shoe-mending, and color classes, bent iron work and clay modelling. The girls are taught cooking, sewing and cutting, and later on, a laundry like that conducted in St. Stephen's House will be added. The clubs for boys are named "The Fair Play Club" and "Emmanuel House Boys' Club." The girls' club bears the name of "Sunshine"; this includes a Band of Mercy club, a Cheerful Letter League, a Junior Auxiliary and a Hospitable Band. The Girls' Friendly Society has a large and flourishing organization. Besides these, there are the Choral society, the Art classes, Temperance societies, Mothers' meetings, Stamp savings society, the Boys' Gymnasium, the Woman's guild, the Welcome meetings, and the Brotherhood of St. Andrew. The services on Sunday are at 10:30 A. M. and 7:30 P. M., with Sunday school in the afternoon.

NEW BEDFORD.—The Rev. E. J. Rousmaniere has concluded to remain in charge of Grace church, notwithstanding the call which he received to another important field, and at a recent meeting of the Brooks club, notice was taken of this decision, and hearty congratulations were extended. The Rev. Dr. Parks, of

Boston, and the Rev. J. M. Welwood, chaplain of the second Massachusetts volunteers, made addresses.

The Phillips Brooks memorial font has been placed in Grace church. The basin is hexagonal in shape and is sculptured with three conventional designs in high relief, the most effective being the "Tudor Rose." The same design appears on the cover, and has a pleasing effect upon the Iowa marble. The platform is of brownish red Connecticut stone, from two sides of which broad steps descend. The cover is pyramidal in shape with its apex crowned by a finial, and the base is ornamented with a cornice, giving light and grace to the whole; near by on the wall stands an inscription, bearing the name of the lamented Bishop, and a little farther away is the memorial window, through which falls the light in soft rays upon this beautiful font. All this is in striking harmony, and has a charming effect.

NORTH GRAFTON.—St. Andrew's church is prospering under the charge of the Rev. F. L. Vernon who has been there two years. The list of communicants has grown to 125. The evening school, which he carried on without any assistance, is now part of the town system of schools.

FALL RIVER.—A new organ has been placed in St. Stephen's church. Twenty-eight persons were recently confirmed in St. John's church, 13 in St. Mark's church, and the same number in St. Luke's church.

The Rev. M. K. Schermerhorn, of the diocese of Massachusetts, has become an assistant to the Rev. Heber Newton, D.D., of All Souls', New York city.

Iowa

The Rev. J. Hollister Lynch, D.D., president of the Standing Committee, under date of Jan. 8th, 1899, writes us as follows:

"The following list contains the names of the dioceses whose Standing Committees have taken action upon the testimonials of the Rev. Theodore N. Morrison, D. D., Bishop-elect of Iowa. When it is remembered that the testimonials were sent out just before the holidays, and that the Standing Committees ordinarily do not meet during this season, it is gratifying that so many have taken action already. Several have written of their intention to take action at meetings to be held later. I call attention to the significant fact that the dioceses of Quincy, Springfield, Missouri, Milwaukee, and Chicago have promptly given their consent, and that they are as near neighbors, and are as well informed concerning us, as is Nebraska."

Consents—California, Chicago, Kentucky, Louisiana, Massachusetts, Milwaukee, Mississippi, Missouri, Pennsylvania, Pittsburgh, Quincy, Springfield, Vermont, Western New York, North Carolina, South Carolina, Dallas. Total, 17.

Refused to consent—Nebraska.

The following communication has been received from Chicago:

The Chairman of the Standing Committee of the Diocese of Iowa, the Rev. J. Hollister Lynch:—I take pleasure in sending you a copy of resolutions recently adopted by the Standing Committee of the diocese of Chicago.

Yours truly,
FRANCIS J. HALL.

[Copy.]

Inasmuch as in the providence of God our fellow-member, the Rev. T. N. Morrison, D.D., has been elected Bishop of Iowa, which election we are confident will be duly and speedily confirmed by the Standing Committees and Bishops of the Church at large, we, his associates of the Standing Committee of the diocese of Chicago, desire to give on his departure, some expression of our sentiments of regard and love.

Therefore, resolved, that while we congratulate Iowa on the choice of a bishop so admirably adapted to the great work that awaits him, we regret deeply the loss to this committee and this diocese of one to whom we have long been accustomed to look as a wise counselor and loyal

leader. Succeeding to the place of his honored father on this committee at his death ten years ago, and serving continuously ever since by the practically unanimous choice of our convention each year, he has approved himself to his associates at all times by his sterling qualities of mind and heart. In all loving confidence we commend him to the Church in Iowa, with the assurance that it is a man of noble record, rare executive ability, and high spiritual attainment, that Chicago is giving to her sister diocese to be their bishop; and we entreat for him in his new and trying field of labor all the Christian love and prayerful sympathy that he leaves behind him in thousands of hearts in this diocese.

Resolved, That our secretary be instructed to send a copy of this testimonial to the Standing Committee of the diocese of Iowa, and enter the same upon the records of the Standing Committee of the diocese of Chicago.

Signed { DUANE S. PHILLIPS, president.
FRANCIS J. HALL, secretary.

FORT MADISON.—The midnight Celebration at Hope church was a very beautiful and impressive service, and the church was crowded with a reverent congregation. The Office was sung to Simper's Mass in D, by a vested and auxiliary choir of ladies, numbering 55 voices, supported by an orchestra of 16 pieces, organ, and grand piano. The Rev. Dr. Berry delivered a five-minute greeting on "Christmas Peace," the anthem being Bartlett's "Bethlehem." There was a second Celebration at 8:30, and the regular Matins at 11 o'clock. A recital of appropriate sacred music by the orchestra was given after the choral Vespers. There was a special Celebration on St. Stephen's Day for St. Stephen's Guild, and the children's festival was held on the evening of Holy Innocents' Day. The Rev. Daniel D. Hefter, chaplain of St. Alban's School, Knoxville, Ill., preached an effective sermon to a large congregation at Vespers, on the Feast of the Circumcision.

Michigan

Thomas F. Davies, D.D., LL. D., Bishop

There is, upon the altar of St. John's church, a prayer book with this inscription on the cover: "St. John's church, Midland, 1868." This book was presented to St. John's church by Mr. and Mrs. Farwell, old residents of Midland, who, with a Mr. McGregor, were the first catechumens who were confirmed in this church. On Christmas Eve, 1898, 30 years after, there was presented to St. John's church, for the altar, by the Sunday school, a Prayer book and Hymnal, lettered in gold on the cover: "Our Sunday school birthday offerings, 1898." There were also duplicates for the prayer desk. These books are beautifully bound in morocco, with large, clear type on India paper, and are beautiful and appropriate gifts. At the Sunday school Christmas festival on Christmas Eve, the Sunday school presented to their superintendent, Dr. J. Grey, a beautiful combination set of Prayer Book and Hymnal similar to those they had given to the church. Dr. Grey was much affected by this token of their regard, and replied feelingly. The Sunday school proposes, during the coming year, to continue their birthday offerings, and use them to repair and restore the stained glass windows of the church.

Easton

Wm. Forbes Adams, D.C.L., Bishop

CENTREVILLE.—The Rev. James A. Mitchell recently completed the 25th year of his rectorship of St. Paul's parish. Members of the congregation presented the rector with a substantial donation contributed by the parishioners. During the decade, Dr. Mitchell has baptized 448 persons; presented for Confirmation, 187; married 99, and performed the last rites of the Church over 266. The communicants have greatly increased in number. The total of all moneys expended was \$57,770.23; of this, nearly \$14,000 has been expended upon parochial repairs and improvements; \$2,250 given to charities within the community; \$2,525 to diocesan missions, and nearly \$700 to general missions; \$2,403 to various diocesan objects; \$378 to vari-

ous charitable claims, making the sum beyond the local charities, nearly \$6,000.

CRISFIELD.—Bishop Adams visited St. Paul's church, the Rev. S. J. Morgan, rector, preached, and administered the rite of Confirmation to a class of 13 persons.

TUNIS MILLS.—Bishop Adams has taken under his personal supervision All Faith church at this place, and has appointed as its rector, the Rev. Wordsworth Y. Beaven. This church has been without a rector since the departure of the Rev. C. T. Denroche, some years ago, and the people of the parish have been deprived of Church services.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. A. A. Abbott, of Christ church, Warren, has been appointed by Bishop Leonard archdeacon of the diocese. His resignation of Christ church will take effect April 3d, after which he will make his home in Cleveland. He succeeds Archdeacon Brown, now the Bishop of Arkansas.

The Rev. Frank Du Moulin has resigned the rectorship of Emmanuel church, Cleveland, the resignation to take effect Feb. 15th. He has accepted the charge of St. Peter's church, Chicago. His work in Emmanuel parish during the past two years has been eminently successful. All the plans and designs have been made for a new church building, and his people have felt that his stay with them was an absolute necessity to the success of these plans, but if a wider field of usefulness has opened to him, they bid him God-speed.

The Church Home has had during the past month much illness among its aged people. On Dec. 18th, Mrs. Ann Williams, died at the age of 85, and on Jan. 3d Miss Catherine Grimes, of Bellevue, Ohio, passed peacefully away, after an illness of 8 months. She was strong in the faith, and saintly in her life, and all who loved her are glad to realize that "the strife is over, the battle won." The Rev. Francis Mason Hall and his wife are now resident at the Home, and Mr. Hall ministers to the spiritual needs of the family and holds services in the beautiful little chapel, which is a memorial of the former senior canon of the cathedral, the Rev. Dr. Bolles.

Mrs. Leonard, president of the Woman's Auxiliary, held a convocational missionary meeting in the cathedral house, on Dec. 9. Bishop Leonard, of Salt Lake City, was present and spoke of his work.

A new class for the study of missions has been organized, and holds its sessions in the parlors of St. Paul's parish house, Mrs. McGrew, the wife of the rector of St. Paul's, being the teacher. Five parishes have thus far been represented.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop
BISHOP'S APPOINTMENTS

JANUARY

- 12. P. M., Oneida. 13. Fulton.
- 18. P. M., Utica: Holy Cross and St. George's.
- 20. 3 P. M., Manlius; 5 P. M., Fayetteville.
- 25. St. John's, Syracuse.
- 27. Evening, Grace, Syracuse.
- 29. P. M., St. Mark's, Syracuse.

One the evening of Dec. 5th, at the church of the Saviour, Syracuse, at a public service, the Bishop received into the Girls' Friendly Society eight members and two associates of a new chapter. The Bishop commends the G. F. S. as follows: "Certainly no parent, no thoughtful person, no shepherd of a flock, can be blind to the fearful dangers that beset the path of all young girls, at home and abroad, in society and solitude, in schools and streets. It seems to me that every anxious minister must gladly and thankfully seize on a help so wisely ordered and conducted as this, so elevating and cheering and refining as it has been shown and proved to be."

The Mens' Club of Trinity church, Utica, the Rev. John R. Harding, rector, have arranged a course of lectures to be given during the winter, on Christian Socialism. The first one was by

the Rev. W. H. Van Allen, on the subject of "Social righteousness in the mill."

At the January meeting of the Utica Clerical Union, an essay by the Rev. W. F. Cook, on "The Relation of the Church to the laboring man" was read and discussed.

The Rev. Karl Schwartz, formerly an assistant in the parish of Zion and St. Timothy, New York, and later a chaplain in the U. S. army during the recent war, has been selected by the Bishop to assist him in the care of the church of the Saviour, Syracuse.

The Rev. Henry D. Stebbins, rector of Emmanuel church, Norwich, has been ill several weeks with fever.

The Rev. James J. Burd, rector of the church of the Holy Cross, Utica, is among the large number in clerical and lay ranks, who are suffering from *La Grippe*.

Olympia

Wm. Morris Barker, D.D., Bishop

St. Clement's, Seattle, the Rev. George Buzelle, rector, is in a very flourishing condition. Congregations have increased so largely that it became necessary to enlarge the seating capacity of the church by about 50 sittings. There are more children in the Sunday school than can be conveniently accommodated, and the mortgage indebtedness is fast disappearing. A vested choir of 16 voices sang for the first time the first Sunday in Advent, being the result of the energy and devotion of Mr. Prentiss Tucker, organist and choirmaster.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

15. Erie.
- 16-17. New Castle, Northern convocation.
18. Mercer. 19. Elwood City.
22. Washington: Trinity; Ascension.
- 24-25. Bellevue, Southern convocation.
26. Executive Committee Board of Missions.
29. Beaver Falls, Rochester, and New Brighton.
31. Cambridgeboro'.

FEBRUARY

2. Church Home, Pittsburgh; Charleroi.
5. Wilkinsburg; Homestead.
10. Blairsville.
12. Christ church, Allegheny; Esplen; All Saints', Allegheny.
19. Oakmont; New Kensington; Pittsburgh, Annual sermon St. Barnabas' Guild for Nurses.
22. Canonsburg.
24. Quiet Day for Clergy.
25. Quiet Day for Women.
26. Pittsburgh: Ascension, Anniversary Laymen's Missionary League; evening, St. James'.

MARCH

5. Leechburg; Vandergrift; Sharpsburg.
12. St. Luke's, Pittsburgh; Latrobe; Johnstown.
14. Butler. 15. New Castle.
19. Trinity, Pittsburgh.
20. Corry. 21. Warren.
22. Titusville. 23. Foxburg.
26. St. Andrew's, Grace, and Good Shepherd, Pittsburgh.
27. Uniontown. 28. Brownsville.
29. Monongahela City.
30. St. Paul's, Pittsburgh.
31. Sewickley.

APRIL

1. Bellevue.
2. Ascension and St. John's, Pittsburgh.
9. Braddock, Jeannette, and St. Matthew's, Pittsburgh.

CITY.—St. Luke's church has made great progress in the last few years, having erected a large and commodious parish house, enlarged the church edifice by the addition of transepts and a chancel, and paid all the indebtedness resting upon it. On Sunday, the Feast of the Circumcision, the church was consecrated by the Bishop, assisted by the rector, the Rev. Daniel Duroe, the Rev. Dr. Norman and the Rev. Dr. McLure, both former rectors, the latter of whom preached the sermon.

The handsome new church of the Ascension is at last completed and opened for use. The first service was one of benediction, on the evening

of Dec. 30th, and was conducted by the Rt. Rev. Cortlandt Whitehead, S. T. D., assisted by the rector, the Rev. Mr. Grange, the Rev. Drs. Coster and White, Archdeacon Cole, and the Rev. Messrs. Wightman, Danner, Heffern, and Watson. The various memorial gifts were set apart by a short office appropriate for the occasion, and the address was made by the Bishop. The music was rendered by the enlarged vested choir, which is now under the leadership of Mr. Frederic Archer, organist, who, in addition to his work at the Ascension, is organist of Carnegie Music Hall. On the Feast of the Circumcision the grand initial service occurred, the Rt. Rev. Boyd Vincent, D. D., Bishop Coadjutor of Southern Ohio, preaching the sermon in the morning, and the rector in the evening. The church is a beautiful stone structure of handsome design, with a large square tower, built after the design of the late Halsey Wood, and was the last one of the many churches for which he furnished plans. The lot upon which it stands was presented by Mr. and Mrs. E. M. Ferguson, who also donated a new Communion service at the time of the opening. The church, exclusive of the ground, cost upward of \$90,000.

On Tuesday evening, Jan. 3d, the Church Club of the diocese gave one of its delightful entertainments, being this time in the form of a lecture in Carnegie Music Hall, by the Rev. George Hodges, D. D., dean of the Theological Seminary at Cambridge, Mass. His subject was "Christian socialism," and the large audience that had assembled to hear him was very much interested in his forceful and impressive words. The lecture was preceded by a short recital on the grand organ, given by Mr. Frederic Archer, a member of the club. At the close of the lecture an informal reception was tendered Dr. Hodges, and on the following evening he was the guest of honor at a reception at the Kingsley House, where he made a short address.

The monthly meeting of the Woman's Auxiliary was held Jan. 5th, at the Church rooms. It was made sad by the death on the previous day of its recording secretary, Mrs. M. A. Tschudi, who had for 18 years held that office. A memorial minute was prepared by a committee. The funeral of Mrs. Tschudi took place on the Feast of the Epiphany at Trinity church, and was attended by members of the Auxiliary and the missionary society of Trinity parish. The clergy taking part in the service in the church were the Bishop and the Rev. Drs. White and Coster, the service at the grave being read by her rector, the Rev. Dr. Arundel.

Spokane

Lemuel H. Wells, D.D., Bishop

A parish house containing Sunday school rooms, a hall for St. Stephen's school, and clergy rooms, has been built and opened in All Saints' cathedral close, Spokane.

The Rev. Wm. L. Bull is now acting as general missionary in this jurisdiction.

Mr. Wm. J. Wood has been admitted as a candidate for priest's orders and Mr. Alfred Lockwood has been recommended by the Standing Committee for ordination to the diaconate.

By the recent action of the General Convention the "Panhandle" of Idaho containing 10 missions, 3 priests and one lay worker, has been added to this jurisdiction.

At the Convocation of '95 there was but one parochial clergyman connected with the jurisdiction, now there are 12 clergymen and 3 lay workers.

Milwaukee

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

At All Saints' cathedral, Milwaukee, on Christmas Day, there were Low celebrations of the Holy Eucharist at 6, 7, and 8 A. M., which were largely attended. At 9:30, there was a High Celebration for the children, preceded by a procession. At 11 o'clock, the chief service of the day was held, consisting of a solemn procession and High Celebration; the Bishop preached. At 7:30 P. M., Evensong was sung, and the Bishop again preached. The musical portions of the

services were especially elaborate, and were successfully carried out. The money offerings were most generous.

WATERLOO.—The debt on the rectory building has been lately paid in full—\$275. All that remains of debt on the fine church property in this town is a mortgage on the church lot—over \$300. The congregation is doing well under the leadership of the Rev. Samuel Macpherson, of Nashotah, who is now serving them.

The 25th anniversary of the death of Bishop Armitage was duly kept at the cathedral altar, on Dec. 7th. He died in 1873. A quarter of a century has passed, but his name is not forgotten, and his good works and the fruitful outcome of them do follow him.

The annual meeting of the diocesan branch of the Brotherhood of St. Andrew was held in St. Paul's church, Milwaukee, on the evening of Dec. 7th. The Bishop made an address. Mr. James T. Houghteling, of Chicago, also spoke. Officers were elected for the ensuing year, and a vigorous spirit was evident in the hearts of the brethren who gathered from widely scattered places on that night.

On Dec. 8th, the Bishop made an address at the Milwaukee-Downer College for girls and young women.

The benediction of the new St. Thomas' church, 17th ave., Milwaukee, was held by the Bishop on the eve of St. Thomas' Day, Dec. 20th. Two were confirmed, being the first fruits of this new work just begun. On St. Thomas' Day, there was a celebration of the Holy Eucharist, and at night, a missionary service, when the Ven. Archdeacon Wright, D. D., preached. The music was well rendered by the boy choir of St. Luke's, Bay View.

On St. Thomas' Day was held the annual matriculation exercises at the Nashotah Theological Seminary. Seven new members of the junior theological class were enrolled, and formally promised obedience to the rule and discipline of the house.

The Bishop has recently given Confirmation in the diocese as follows: Lake Geneva, 3; Waterville, 8; Okauchee, 6; St. Luke's, Racine, 15; Waukesha, 18; St. Andrew's, Milwaukee, 4; St. Thomas' Milwaukee, 2; Nashotah, 1; total, 57.

Southern Virginia

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

On Sunday morning, Jan. 1st, the Rev. J. B. Funsten, rector of Trinity church, Portsmouth, announced to his congregation his final decision in reference to the honor bestowed upon him by the General Convention in electing him to the bishopric of Boise. He said he had meditated deeply upon the question, and prayed that he might be directed, not that he should be elevated or made more prosperous or influential, but that the cause of Almighty God might be promoted by his action in this, to him, very important step. He said he had arrived at the conclusion not to accept the bishopric, and he emphasized the conviction that his duty was to remain with Trinity church. At the conclusion of the service, Mr. Funsten was quickly surrounded by his vestry and congregation who expressed in terms of warm affection much gratification at his decision. He was for six years rector of Christ church, Richmond, and enjoys a wide popularity.

Marquette

The Rt. Rev. G. Mott Williams, D. D., Bishop

The Rev. John Wilson McCleary, rector of Grace church, Ishpeming, died at the rectory, Saturday morning, Jan. 7th, of heart disease. He had assisted at an ordination service in his own church as late as the Monday previous, and was in no way backward with his parish work: but he had been fully conscious for a long time that his life hung by a thread, and had seriously prepared himself for his call. Mr. McCleary was about 40 years of age, a native of Canada, eldest son of the Rev. John McCleary, of the diocese of Toronto, and, like his father, was educated at Trinity College, Toronto, where he was a prize man. He was ordained in 1882, and

served for a short time in the Toronto diocese, when he became assistant minister at St. George's, Detroit, remaining in that city, where he also became secretary of the clericus, for four years. He returned to Canada for three years, becoming rector of St. Luke's, Peterborough, and has since been settled at St. Paul's, Ironwood, at Washington, N. J., Menominee, Mich., and his present charge. He was a member of the Standing Committee, diocese of Marquette.

The Rt. Rev. G. Mott Williams writes as follows concerning him: "A sound divine and a good, sensible preacher, the great uniqueness of his ministry has been that he set forth, as few other men have done, 'quietness, peace, and love' among all Christian people. His incumbency at Ironwood was during a fearful visitation of typhoid fever, when, the mines being shut down, famine followed the fever. The Ironwood people, irrespective of creed or nationality, will never forget the priest who was the nurse, the almoner, the counsellor, and the friend of the poor. The great work now going on in that city is not unrelated to the good report gained by the Church in the days of her feebleness, when she could point to such a model of priestly life. Again, he was a faithful friend, a model of faithfulness in friendship, and in this respect, though his loss will be crushing to his family and parish, none can speak more feelingly than his Bishop who writes, with heavy heart, but also a great rejoicing in his triumphant death, this tribute to his bosom friend of many years."

North Carolina

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

THE BISHOP'S APPOINTMENTS

FEBRUARY

- 10. Warrenton. 16. P. M., Fairport.
- 17. Kittrell.
- 19. Middleburg; P. M., Henderson.
- 20. P. M., St. Mathias, Louisiana.
- 21. St. Paul's, Louisiana.
- 23. P. M., Holy Comforter, Concord.
- 24. All Saints', Concord.
- 25-28. Salisbury and Rowan County.

MARCH

- 1. P. M., Statesville. 2. P. M., High Point.
- 3. P. M., Proximity.
- 5. Greensboro: St. Barnabas'; P. M., St. Andrew's.
- 6. P. M., Elkin. 7. P. M., Winston.
- 8. Madison. 10. P. M., Burlington.
- 12. Chapel Hill.
- 16. A. M., Cunningham's; P. M., Milton.
- 19. Leaksville; P. M., Reidsville.
- 20. P. M., Sanford.
- 21. P. M., St. James', Pittsboro.
- 22. P. M., St. Bartholomew's, Pittsboro.
- 26. Raleigh: A. M., St. Ambrose's; P. M., St. Augustine's; evening, St. Saviour's.

APRIL

- 2. A. M., Christ church; P. M., St. Mary's chapel; evening, church of the Good Shepherd.
- 4. P. M., St. Mark's, Wilson.
- 5. St. Timothy's, Wilson.
- 6. Rocky Mount. 7. Battleboro.
- 9. Tarborough: A. M., Calvary church; P. M., St. Mary's; evening, St. Luke's.
- 11. Lawrence. 12. Scotland Neck.
- 13. Tillery. 14. Enfield.
- 16. Ringwood. 21. Laurel Hill.
- 23. Rockingham. 24. P. M., Wadesboro.
- 25. Ansonville. 27. P. M., Monroe.
- 28. P. M., St. Michael's, Charlotte.
- 29. The Thompson Orphanage.
- 30. St. Mark's, Mecklenburg Co.; P. M., St. Peter's, Charlotte.

MAY

- 2. Annual meeting of the board of managers of the Thompson orphanage.

The Holy Communion at all morning services. The offerings at every service for diocesan missions. The hours of service are left to the discretion of the clergy, so far as is practicable under the foregoing scheme of visitations.

California

Wm. Ford Nichols, D.D., Bishop

The regular Advent meeting of the Sunday School Institute of the Convocation of San Francisco was held in St. Peter's church, San Francisco, the Rev. Mardon D. Wilson, rector. The Bishop presided. The committee on the organization of a Diocesan Sunday School Insti-

tute made their report, favoring such an organization. A committee was appointed to report the matter at the next convention. The Rev. J. R. de Wolfe Cowie, rector, of St. Matthew's church, San Mateo, gave an interesting address on Sunday school work in England. The Bishop gave a lucid account of the meeting of the American Sunday School Institute held at Washington during the General Convention.

It is proposed to hold on Sunday, Jan. 22d, a grand united children's missionary service in Trinity church, San Francisco. The Rev. Herman L. Duhring, of Philadelphia, will address the meeting. The music will be furnished by a boys' vested chorus of over 200 voices. All the Sunday school children of the city will attend. On the following Monday, Jan. 23d, at St. Luke's church, San Francisco, will be held a united service of intercession on behalf of Sunday school work throughout the diocese.

Duluth

Jas. Dow Morrison, D.D., LL.D., Bishop

MOORHEAD.—Owing to the non-arrival in time of some important fittings, etc., the fine church of St. John the Divine was not consecrated on the Feast of the Epiphany, but this and the rest of the proposed services will, in all probability, be carried out on Sexagesima Sunday and previous days. There was an error in our last issue; the value of this property is estimated at \$12,000.

North Dakota

Jas. D. Morrison, D.D., LL.D., Bishop in Charge

PARK RIVER.—A new solid silver Communion set was used for the first time at the early celebration of the Holy Communion at St. Peter's church on Christmas Day. A new oak alms plate, suitably engraved, was also used for the first time. They were purchased for the church by the Ladies' Guild. The ladies are now making an effort to secure a complete set of altar linen.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop.

The sad news has been received of the death on Jan. 4th at St. Albans, Vt., of Mrs. Alexander Burgess, the wife of the Bishop. She was the daughter of Hon. Joseph Howard, a judge of the Supreme Court of Maine, and Maria Dana Howard, of Portland, Maine. She was born August 20, 1835, and was married to the Rev. Alexander Burgess, June 1, 1858. She leaves to mourn her loss, her husband, the Bishop, two daughters, Caroline H. Burgess, and Mrs. H. Charles Royce, and a step daughter, Miss Mary M. Burgess. The funeral services were held at St. Luke's church, St. Albans, on Saturday, Jan. 7th, at 10:30 o'clock A. M. The interment was in the same city. A faithful and devoted wife and mother, a woman of more than ordinary intellectual attainments, a sincere and devoted Churchwoman, Mrs. Burgess leaves the record of a pure, womanly Christian life to comfort her family in their abiding sorrow.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

On Sunday morning, Jan. 1st, at the church of the Epiphany, the rector, the Rev. R. H. McKim, D.D., preached an anniversary sermon, the 10th year of his rectorship having closed with the old year. He spoke of the aim and purpose of his ministry, and reviewed some of the work accomplished. The following summary was given: Baptisms, 1,376; Confirmations, 994; marriages, 314; burials, 672; communicants added, 1,875; contributions, about \$415,000. During these ten years the Epiphany chapel in South Washington, and the commodious mission home adjoining, have been built, at a cost of \$54,000; the parish church has been enlarged and beautified, and an endowment fund begun. The Epiphany Church Home for Aged Women has also been endowed. Dr. and Mrs. McKim had invited the congregation to a reception in the parish rooms on Dec. 29th, but the social reunion was prevented by the illness and death of the rector's mother who entered into rest, in Baltimore, on the 30th.

The Rev. C. F. Sontag, lately rector of the church in Marlboro', Md., entered upon his

work as rector of Grace church, South Washington, on the Feast of the Circumcision. He was formerly an assistant at the church of the Epiphany, and is well acquainted with the work in the part of the city where his new parish is situated.

Montana

Leigh Richmond Brewer, D. D., Missionary Bishop

BUTTE.—On Dec. 14th, the new mission church, St. Andrew's, in this large mining camp, the Rev. J. J. Bowker, in charge, was opened for divine services. A beautiful brass pulpit, in memory of Mary H. Reynolds, a founder of the mission, furnished by the Luetke Art Works, New York, as well as other small memorials, was used for the first time. A silver Communion set, altar linen, hangings, and Bible were presented by the ladies of Christ church, Bay Ridge, Brooklyn, N. Y.

Newark

Thomas Alfred Starkey, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

- 2. Afternoon, Christ church, East Orange.
- 4. Evening, church of the Holy Communion, Paterson.
- 5. Evening, St. John's church, Boonton.
- 9. Morning, Grace church, Jersey City; evening, Trinity church, Bergen Point.
- 12. Evening, St. Philip's church, Newark.
- 14. Evening, Christ mission church, Harrison.
- 16. Newark: Morning, St. Paul's church; evening, St. Stephen's church.
- 23. Morning, Christ church, Hackensack; afternoon, St. Paul's church, Englewood.
- 26. Evening, St. Luke's church, Paterson.
- 30. Morristown: Morning, St. Peter's church; evening, church of the Redeemer.

Virginia

The Rt. Rev. F. M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

St. Paul's, the most fashionable of our churches in Richmond, and the one in which General Lee and President Davis worshipped when in Richmond, is seriously considering the question of abolishing the system of renting pews, and of introducing the envelope system of collections. This is proposed because so many pews remain vacant or unengaged. The church, one of the prettiest in the city, labors under the disadvantage of a great number of its members, including many of the old families, having moved into the more fashionable sections of the West End. The Rev. Dr. Hartley Carmichael, rector of St. Paul's, is in ill-health, and has been granted leave of absence for about a year, in order that he may spend some months abroad. He is now in Canada, whence he came to Richmond when Dr. Minnegerode retired as rector *emeritus*. Bishop Jaggard, of Southern Ohio, has been engaged temporarily to preach, but it is feared he may not be able to do so very long, owing to his poor health.

The history of the Russian Church is full of interest. It is a branch of the Greek, or Eastern Church, and owes its existence to Olga, widow of the Grand Duke of Kieff, who, in 955 A. D., went to Constantinople, embraced Christianity, and was baptized by the Patriarch Theophilaktos, receiving the name of Helena. Monsignor Palladius, whose death has just been announced, has been one of the most interesting personalities in connection with the Church. He was the Metropolitan of St. Petersburg and Ladoga. He had a distinguished university career, and was ordained in 1852. Becoming rector of the Ecclesiastical Academy in St. Petersburg in 1864, two years afterwards he was consecrated Bishop of Ladoga. In 1882 he was made Archbishop of Kazan, and then in 1887, he became Exarch of Georgia, from whence, on the death of the Metropolitan Isodore, he was appointed Metropolitan of St. Petersburg and Ladoga. Monsignor Palladius had two sons, both of whom fill important positions in the Russian empire. His Eminence was exceedingly popular amongst his clergy and in his diocese generally. He was well informed on all current theological questions of the day, and took great interest in the Anglican Church, which had his warmest sympathy.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

IT sounds very strange to hear that a processional Cross has never been used in St. Paul's cathedral, London, except when an archbishop or bishop comes to take part in the service, and it is still more curious to learn that the authorities do not dare to use one which has recently been presented by a lady who thought it would look better for the dean and chapter to be preceded by a cross rather than an article resembling a poker. This cross, which is described as a work of art, has a figure of our Lord upon it, but a perfectly flat figure done in enamel. There were immediate outcries against the idolatrous crucifix, and the Rev. Prebendary Webb-Peploe ominously signified the probability that he would be impelled by his conscience to make a public protest against this terrible thing the next time he came to preach at St. Paul's. It will be remembered that in this great church stands the famous reredos containing as its central feature, carved in rich marble, the image of Christ upon the cross, with the images also of the Blessed Virgin and St. John. The Rev. Prebendary seems to have made no difficulty in preaching in the presence of this structure which stands out in strong relief above the high altar, but protests against an enameled picture which can be seen by no one except those close at hand. This surely is an example of what is meant by "straining out a gnat and swallowing a camel." Dean Gregory says he may "think it right to wait for a time, to give those who cannot distinguish between a beautiful work of art and an object of superstition, an opportunity to learn that these two things are not identical." On which *The Church Times* remarks, "We should have thought that the best way of teaching the truth would be to use the cross at once. So long as it is stowed away in the sacristy, it will continue to be regarded as superstitious and dangerous."

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Revised Versions

WE are apparently entering upon a period of Biblical revisions, and are threatened with an inundation of them. With the exception of the Baptist Testament, none of these are intended to promote the interests of any particular sect or denomination. But every new theory of criticism, higher or lower, seems likely to have its exposition in a new translation. The old version is based upon the *textus receptus*, the Revised Version, English, on an eclectic text; the Revised Version, American, on the same text, but with many variations in translation; the "Twentieth Century" version, on the text of Westcott and Hort. In the field of the Old Testament, the "Polychrome Bible" represents the ideas of certain higher critics; and the "Modern Reader's Bible" attempts to put the various writings in the most approved literary form of the present day.

It is likely enough that we are only at the beginning of these things. All of these productions appeal to the popular mind. Their originators no longer address themselves to scholars, but are eager to press upon the attention of the people at large, learned and unlearned, their latest ideas. The danger of a certain loss of reverence for the Holy

Scriptures is apparent. The great spiritual advantage of being able to carry in the mind venerable and beautiful texts and sayings, always in the same words, is completely lost amid an ever-varying phraseology. The inestimable boon of a single Bible for the whole English-speaking race has already begun to be a thing of the past.

It will soon be a question of the most solemn importance, how the American Church shall guard for herself the Scriptures for the purpose for which the Catholic Church has received them, what measures she shall take to maintain their use in her liturgical services in such form as shall be most profitable "for doctrine, for reproof, for instruction in righteousness," that her people may "in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of God's Holy Word, they may embrace, and ever hold fast the blessed hope of everlasting life." All this, it is evident, must be sadly hindered if the Scriptures are heard in varying and discordant tones from the lecturns of different churches, or from the same lecturn at different times.

It must always be a matter of regret that the English revisers failed to realize, that in extending their work so as to make it substantially a new version, they were taking the first step toward destroying the wholesome tradition of a common Bible for English Christians. If they had exercised a wise economy, and stringently confined themselves to the correction of the old version in the comparatively few places where the need of such correction was seriously felt, they would have conferred an immense boon upon the Christian world. There would have been no opposition to the use of the amended edition, and the continuity between the new and old would have been in no way broken. The Church would have been able to present an invincible front to all new versions, and devout people whose religious thought has been moulded in the beautiful language of the old English Bible, would not have found themselves troubled and distracted by the introduction of new words and expressions in the golden texts which have by lifelong use become fixed in their minds. The opportunity was lost, and it remains for us in the tide of innovation which is setting in so strong, to decide what shall be done to protect our sacred books against the loss of power which inevitably results from too much change and the manipulation of a too secular scholarship.

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Methods of Teaching in Sunday Schools

THE October number of *The Biblical World* contains some interesting remarks on methods of Sunday school instruction. The question, it seems, which is agitating the minds of some people is whether religious instruction is to be given in Sunday schools on the basis of authority, or whether the pupils are to be encouraged to investigate for themselves and find "out the truth." The writer of the article referred to appears to incline to the latter view, though he sees difficulties arising out of the nature of the subject. That he does not accept the principle of authority is quite clear. The Reformation, he thinks, has upset that idea. Among those chiefly interested in Sunday schools in modern times, to speak of authority on the basis of which a teacher may impart instruction, is regarded as an anachronism. St. Paul is spoken of as having hesitated to exercise

lordship over the faith of the Corinthians—a patent misapplication of the text. He does not exercise lordship over their faith, because they do not need it, "for in faith," he says, "ye stand fast." *The Biblical World* is of opinion that the authoritative method of teaching has turned many Sunday school pupils away from Christianity as they have grown older. But that it is not the fact that the teaching is authoritative which has this effect, is proved at once by the success of the Roman Church along that very line. It has, in truth, been a common Protestant objection to that Communion that it makes a point of indoctrinating children so firmly in the tenets of the Church that their whole lives, in the majority of cases, are moulded thereby. We thought, moreover, that it was beginning to be recognized in many quarters that if Christianity is to continue to be the power in the world which it has been in the past, it must be by a return to dogmatic teaching, which is nothing else than teaching based on authority.

The truth is, and it is one ever to be remembered, that the Christian religion is a religion of authority. It was not the result of a process of searching after truth. It did not take its rise from a study of natural phenomena in the universe and in the mind of man. In other words, it is not the product of inductive reasoning after the manner of scientific systems. But as the only way of salvation for a world sunk in sin, it was a gift from God. It came by way of divine and supernatural revelation. It is something which men could never have discovered or invented for themselves. This means that a merciful God looking forth upon His helpless creatures, set in order certain events and revealed in connection with them their divine significance. The basis of all is the Incarnation of the Eternal Son, which remains for all coming time an abiding fact, with all its wondrous power and efficacy. And by and with this manifestation of Himself was revealed a body of truth, spiritual and ethical, to mould men's souls within, and guide and form their lives. This is the glorious *depositum* committed to chosen men at the first, and by them transmitted to their successors for all time. It came to men by authority, and it is handed on by authority. There is no other way. All manner of proofs may be adduced to confirm the truth of God, proofs from history and from individual experience, but all these together would not have enabled men to discover the truth. They have to do with events that have happened, teaching that has been given.

We conclude, therefore, upon this point, that the great fundamentals of the Christian Faith must in their very nature be taught upon authority; they must be instilled into the mind of the child as indisputable things. The Scriptures are to be searched, not for their discovery, but to illustrate and confirm them. To open the New Testament to the child and tell him that he is to construct his religious faith for himself, is a manifest absurdity. And it is safe to say that it is never really done. If it were so, the question would still remain: why am I to accept the New Testament as having a binding authority over my religious faith?

We cannot wonder, however, that this doubt about methods of teaching should arise in the various religious bodies of modern foundation. The writer whose remarks have suggested our own comments, is thinking of the numerous Christian "Churches,"

each with a distinct confession of its own. They are all evangelical, perhaps; that is, they all claim to teach the true Gospel, although they differ so widely as to what it is. It is not surprising, therefore, that the question should arise among thoughtful people, whether it is not better to begin by educating the intellect of the pupil and training him in methods of investigation, that he may settle all questions for himself and develop "an independent faith." There is the further fact that, under a system of private judgment, the authority has itself, often, no better basis than the views of the individual teacher; the dogmatism is nothing more or less than the positive assertion as unquestionable truth of the convictions of one person. These may be very individual and peculiar, and may be contradicted by the equally positive assertions of the next teacher into whose hands the pupil falls, and that within the precincts of the same school.

There is a further difficulty which embarrasses the minds of our friends. It is a certain confusion of things which are different, a failure to distinguish between the things of faith necessary to salvation and things which are in themselves indifferent. The Trinity, the Incarnation, the Divinity of Christ, the Atonement, the Resurrection, the Personality of the Holy Ghost, and the other fundamental postulates of the Christian Faith, are not distinguished from subjects of a very different character, such as the sequence of events in the Gospel narratives; whether our Lord used the same words on different occasions; whether the Sermon on the Mount, in St. Matthew, is to be identified with the so-called Sermon on the Plain, of St. Luke; whether St. James the Just and St. James the Less are or are not one and the same person; what Galatia it was to which St. Paul wrote; the authorship of the Epistle to the Hebrews, and many like questions. All these latter subjects have no bearing on the Faith. They are legitimate subjects of investigation, often interesting as bringing out in the process of inquiry many subordinate and incidental considerations which may make the sacred pages more vivid and impress the history more deeply on the mind. But they may be settled either way without the slightest detriment to the Christian religion. Here "the scientific method," or the method of inductive reasoning, is perfectly valid. The questions involved have no authoritative answer.

It appears then that if it be once admitted that our holy religion has come to us upon divine authority, that is to say, is a revealed religion, supernatural, not natural, there is no other legitimate way of imparting it to our children except upon the authority upon which we have received it. As we teach children that they must not lie or steal or assault each other, simply because it is wrong to do these things, and make this assertion that "it is wrong" as a rule of authority which is incapable of being questioned, and do not set them upon a course of investigation and experiment to ascertain some other basis of morality, so we must deal with them in the realm of spiritual things. No really religious parents actually leave their children to deal with religious truth with unbiased minds. They are incapable of so dealing with the souls entrusted to their care.

To conclude: We think a fair consideration of this important question will lead to

the irresistible conviction that no method of imparting the necessary truths of religion, as of morality, can ever take the place of plain, positive, dogmatic teaching. To question this will appear in the last analysis to involve a doubt whether Christianity is in reality a supernatural religion, a revelation which has come from God.



Father Austin and His Teachings

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

ONE day Father Austin was talking with a man who said he believed there is a God, but he had watched how Christian people live, and if they represented God, he did not want such a God as that.

Father Austin said he was glad to learn that his neighbor believed there is a God, but if during the twenty years of their acquaintance he had represented God, he was sure he did not want such a God as that. So they were agreed thus far, and the man laughed as he said he supposed it was a case of the pot and kettle calling each other black.

"But it is a much more serious matter than that," said Father Austin, "for you propose to frame your idea of God according to the moral attainments of His creatures. I had as soon make a god out of yonder block of red sandstone as out of materials supplied by such lives as yours and mine, and I think my worship of pure rock would be more elevating than the worship of my faults and yours magnified to infinite proportions. That sort of deism would be the starting point of devilism, and I am sure neither of us would want that. To avoid such a conclusion we must refuse to measure God by the moral attainments of His creatures. 'For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?'"

"But let us put aside the question of moral resemblance for a moment. Did it never occur to you that a created being cannot represent an uncreated being perfectly? God might go so far as to reproduce Himself in a created being, save that in one particular He could not. He could not make a created being who would at the same time be an uncreated being. He is the only self-existent Creator, and therefore Eternal, Almighty, in every sense Infinite. When He made something that did not exist before, there was nothing to make it of. He made it altogether. It was created being—it had been nothing; it became a creature, that is, a being with limits as to time, space, power, and possibility. Whatever its nature, whether angelic or human, it was not comparable with God. It had a beginning, and existed under the limitations of its nature. Therefore not even the angels represent God, or if they do, it is only as the moon represents the sun, not by identity of nature, but by reflection. But this is still more true of man. He began as nothing, and by comparison with the higher order of created intelligence, he may be said to be nothing still. Human greatness, sung by the poets, lauded by the orators, is, after all, only a larger littleness.

"But now let us go back and look at man as morally imperfect. The holy angels rep-

resent God by pure reflection, but man's power of reflection is next to nothing. His moral surface is crushed, broken, perforated, some more, some less, but none are so smooth and burnished as to reflect God correctly. On the contrary, the best people, even those who have preserved their baptismal purity, would shudder at the suggestion. They know, and they groan to think, how far they come short of representing God. You can say nothing worse of them than they know, but I think they have more charity towards the faults of others than some of my neighbors. I will also give them credit for vigorous endeavors to make better men of themselves, and, somehow, people generally seem to like them and trust them.

"You say that Christian people do not represent God. Well, we are agreed that neither their kind nor your kind do, and that he is better by infinite measures than the best of men."

"But, parson, wait a bit. Are the best of Christians any better for their religion than the best of us fellows who manage to get along without any?"

"You shift your position, my good friend, and I infer that you cease to maintain that God is no better than His very imperfect children. Now you raise another question, and ask me to compare the best results of religion with the best results of non-religion, and to pronounce them equally good. I cannot accept the conclusion, nor do I acknowledge the value of the proposed test, which would compare a number of excellent Christians with a number of excellent people not Christians, all within the circle of one man's acquaintance. In neither case does one swallow make a summer. The reasonable way of getting at the truth is to view men in the mass, and ascertain what is the prevailing effect of this or that set of principles upon their adherents. Christianity has always appealed to this test of the general average without hesitation."

Then he pointed out that at the very first it was a power to make men good which Mosaism had almost lost, and which other religions never possessed; that it moved on in the teeth of persecution until the name that was everywhere spoken against came to stand for the highest type of manhood, and by sheer moral force made itself the commanding spiritual influence in the greatest of empires; that what made Rome Christian was the conviction that He that was slain still had power over men's motives to make them righteous, and over their actions to make them true, honest, pure, faithful. It was the Nazarene Jew who furnished the kind of men and women the world was hungering for—men who stood strong as granite against the vices which were undermining the foundations of society, and whose influence was habitually on the side of justice and integrity. They were in sharp contrast with the sensual Roman, to whom self-indulgence was the one excuse for living. It was an astonishing revelation to find that there were men whose faith in things not cognizable by the senses was too strong to be shaken by the menace of lions' teeth, and who could surrender life as a happy exchange for immortality, smiling as they died because they saw before them a place of enduring happiness which One had gone to prepare for them. It was this new spirit in men which gave the world pause in its degenerate career, and saved it.

Then he went on to say that what Chris-

tian ideas did then they are still doing. Those ideas were of universal value for every time and place. The honor put upon marriage and the shame upon divorce were as positive in Alexandria as in Antioch. Those ideas have uplifted woman in all ages, and in honoring her, man has ennobled his own sex. The value of a man's life has appreciated amazingly. Slavery has died a slow but certain death. Christian love has put its name as well as its spirit into charities for every form of suffering and necessity. The love of God and man has ever been the corner-stone of Christian ethics, and is essentially irrevocable. It is said that civilization is mankind's best success in the art of living together. Well, what are its foundations? The trustworthiness of the individual, and upon this the whole system of credit is built up; the obedience to law of governors and governed; the protection of personal liberty and property rights; freedom in the exercise of religious belief; these and other features of civilized society presuppose an intelligent and virtuous citizenship—precisely the style of man whom Christianity produces, and where else can he be found?

Father Austin was about to add that the "best results" of non-religion in a Christian community could be charged up in part to Christianity, for its moral force reaches the lives even of those who reject its beliefs and refuse to accept its control; but at this point his neighbor, evidently uncomfortable in his mind, interrupted the argument.

"Well, parson, I will not trouble you any further to-day, and I have some marketing to do. There's a good deal in what you say, and I can't gainsay it, for I was never very smart at argufying, and more than that, I reckon I am a pretty tough one to convince. Somehow in these religious matters you can't convince a man that don't believe."

So they separated, the old priest saying to himself, "neither can you make a man see who will not open his eyes."



The Duty of a Vestryman

BY HARVEY S. FISHER

READ BEFORE THE NEWLY ELECTED VESTRY OF ST. ANDREW'S PARISH ON THE OCCASION OF THEIR FIRST MEETING.

I HAVE deemed it wise to put in writing a few thoughts in reference to the responsibility which you, wardens and vestrymen of St. Andrew's parish, have had laid upon you. Assured beforehand of your forbearance and good will, I shall presume to address to you a few words upon each of these three aspects of your duty as vestrymen.

- 1st. The vestryman's duty to God.
- 2d. The vestryman's duty to the parish in particular.
- 3d. The vestryman's duty to the Church in general.

THE VESTRYMAN'S DUTY TO GOD

The office of vestryman may be, and generally is, deemed to be one which has exclusive reference to matters temporal. It is true that the law of the land and the law of the Church have carefully limited the power of the vestry to the temporalities of the parish which they serve, the spiritualities being left in the hands of the rector who in turn is responsible to the Church alone in all such matters. Yet, while this is the letter of the law, it must always be remembered that the temporalities so-called are not such as belong to men, but are, in real-

ity, the temporalities of God. All the properties held by you in trust, all the moneys received and disbursed, are held in trust and administered for the Church of God. They are her possession, which is to say that they are Christ's. You have, therefore, in your oversight and control of the temporal affairs of this parish, a most solemn obligation and responsibility to God. You are not stewards of the mysteries of the kingdom of Christ; that awful responsibility is placed upon those only who have received a special gift of the Holy Spirit in ordination, but you are none the less stewards. And above all things, it is required of stewards that they be found faithful. Your office, then, is one of peculiar honor and peculiar dignity. However small the actual value of the properties which you administer, they assume the highest importance and demand of you the utmost thought and care and skill, because they belong not to man but to God. There is no trusteeship of like dignity and honor within the gift of man. The vestryman is a trustee of none other than our Lord and Saviour Jesus Christ. You owe it, therefore, to your Divine Master that you give to each and every detail of your work as vestrymen such a degree of carefulness in the fulfillment of your duties as is neither expected nor demanded even of trustees to whom are committed the largest and most important interests of the affairs of men.

Whatever others may think or do who hold a similar office, I would have you be always mindful of the importance and the high dignity of your stewardship. Remembering that you are administrators of a portion of the estate of Christ, the Son of the Living God, you cannot fail to give to your duties as a vestry the very best of your several abilities. Business methods should be, in fact they must be, used, yet your work is not, and cannot be, a mere matter of business. Your solemn responsibility to God requires that in every discussion of the temporal affairs and interests of the parish, the one controlling thought should be: What would Christ have me to do with His estate? How would He have me administer it?

THE VESTRYMAN'S DUTY TO THE PARISH

The parishioners have entrusted you with the responsibility which rests upon them as a whole, and have therefore the right to expect a faithful administration of that trust. You were chosen by them because they have thought you trustworthy and capable. They have the right to expect of you a proper estimate of the importance, and a proper fulfillment of the duties, of your office.

I think also that the parish which has so highly honored you, has the further right to expect of you that by your devoutness of life, your regular attendance upon the public services of the Church, your manifested interest in every effort made by priest and people in behalf of the temporal as well as of the spiritual welfare of this portion of the Church of God, you become examples of steadfastness, faithfulness, and perseverance of which they may be justly proud. It goes without saying that a vestryman should be not only an occasional but a regular communicant, that his attendance at the chief service on the Lord's Day should be the rule and not the exception. In a large measure the parish is judged by the conduct of its official representatives. The absence of the ordinary communicant may not be noticed, the absence of a vestryman is sure to cause remark.

THE VESTRYMAN'S DUTY TO THE CHURCH

To the Church at large you owe it that no one within the limits of your parish should be deprived, by any fault on your part, of all things needful for the welfare of his spiritual life. The Church has the right to expect that you will choose as your spiritual leader one who will dare to exercise every power of his priestly office without fear or favor, and with equal faithfulness toward the poor and most degraded as toward the rich and most spiritually minded. She has also the right to expect that you will be loyal and faithful to the one whom she has sent, and you have chosen, to be your guide in things spiritual. The Church expects that on your part every effort be made to supply him with the material means necessary for the proper fulfillment of his spiritual duties, even though the doing of this may cost you much personal self-sacrifice and effort. Your priest should be supported, so that he may give the whole of his time and thought to the spiritual welfare of his flock. He must be relieved, so far as you are able to effect this, of all cares and worries which are exclusively or chiefly secular. Whatever his failings and shortcomings may be, the rector is your leader; the responsibility of leadership rests upon him, the responsibility of following and supporting him in every way you are able so to do, rests upon you. He is the general, you are the staff who should be always ready and willing to follow him, even though in his zeal for Christ he lead you into the thick of the fight which you and he, as followers of Christ, are called upon to wage ceaselessly against the world, the flesh, and the devil.

Such, gentlemen, seem to me to be a few of the great responsibilities which you have resting upon you. Does this high ideal of your office cause you to hesitate and tremble at your own unworthiness? Remember, then, that the courage, faithfulness, and persevering zeal necessary for this work will be freely and abundantly given you by the Divine Master whose servants you are and whose name you bear. Prayer is the power which you all may use. The faithful use of prayer and the frequent reception of the Blessed Sacrament of the Altar will win for you that strength and courage and zeal which you, together with all other men, so sorely need. As our patron saint, the blessed Andrew, heeded the call of his Master and left all to follow Him without delay, so should we endeavor to be ready as a parish to heed that Master's call, not tardily and with faint-heartedness, but speedily and with every confidence that he will give us the blessing which He has promised to all who love Him and do His Holy Will.



Episcopal Authority

Attention is called from time to time in religious papers to the fact that both clergy and people come short of their duty in matters where by canon and rubric their duty is clearly stated. On the part of the clergy, in some cases, practices required by rubric are omitted; in others, practices prohibited by canon and rubric are observed. On the part of the people, attendance upon the services of the Church is slight, and the pecuniary support necessary for the efficient maintenance of Christian work is seriously lacking; and in editorials and by correspondence, various methods are suggested by which these shortcomings may or should be obviated. One remedy suggested is, in substance, that the bishops should be clothed with authority to enforce discipline upon communicants, to the end that these delinquents may be brought

to a better performance of their several obligations; and this suggestion goes to the root of the matter, if—

And here the real difficulty is made apparent. Provided such authority to discipline, and to enforce salutary measures, were given, how is such authority to be made effective? A law giving authority is without effect unless there is adequate power behind the law to enforce obedience to it. But in our Church no such power exists, and hence canons giving authority to bishops would leave them just where they are now; to wit, with only advisory power, which clergy and people might or might not heed.

In the State, offices are created by legislation; the duties of the offices are declared; officers are appointed to execute them, and the entire power of the State is available to aid the officers in their performance, or to remove the officers if they are unperformed, and even to punish them, if it becomes necessary, for their failure to perform them.

Money is required by the State, and contributions from the citizens are called for in the form of taxation, but the payment of this money is not made to depend upon the voluntary action or the patriotic impulses of the people. If the taxes assessed are not paid, the State has power to deprive the delinquent citizen of his property to the extent necessary to secure the amount demanded of him. In the army and navy a similar principle applies. The commanding officer does not advise that such and such things be done; he does not merely appeal to the patriotism of his subordinates as a motive for the performance of duty. He has authority to command and power to enforce obedience, and this being well understood by all engaged in the service, duty is promptly done. Without this coercive power on the part of the State, the government could not be maintained.

In the Roman Catholic Church some such coercive authority exists and is recognized by its people. In their estimation the Church affords them certain absolutely essential benefits; their eternal welfare depends upon their obtaining them; they can be had nowhere else. If the people do not conform to the requirements of the Church, discipline can be enforced by exclusion from the offices of the Church until its authority is submitted unto. As the State has power to confiscate the property or inflict punishment upon the body of the disobedient, so the Roman Catholic Church can impose spiritual penalties of even a severer sort upon its members who refuse to yield to the requirements of their ecclesiastical superiors. This result is possible because the people of the Roman Communion believe that the spiritual penalties are real; that the Church can impose them and make them effective. Hence the force of Cardinal Richelieu's threat to hurl "the curse of Rome" upon any who dared to invade the "sacred circle of the Church." As the conductor of a street car can remove a passenger refusing to pay his fare, so the authorities of the Roman Catholic Church can deprive of spiritual privileges any in that Communion who refuse to conform to the law of the Church. There is authority to command and there is power to discipline the offender. Herein lies the strength of the State and of the Roman Catholic Church.

But such a condition does not exist in our own body, except in theory. The offices of the Church may be refused in certain cases by the clergy, but the people do not believe that those offices are absolutely essential to them. They prefer them, but can get along comfortably without them; or if denied them in their own parish, they can obtain them in another one near by. Protestants regard religion as important, and the offices of the Church as helpful and to be desired, but their eternal salvation is not essentially dependent upon them, and hence if discipline is sought to be enforced by depriving them of such offices, the dereliction may continue, as the result of such deprivation is not considered serious, especially as the same thing (as they suppose) can be obtained in some other Communion. Herein is the weakness of Protes-

tantism, so far as pertains to this matter, which weakness is shared by our own body.

A Roman Catholic believes salvation can be had in connection with no other religious body; he must have the offices of that Church or none; but a similar belief does not characterize the masses of those who compose our membership, and thus the very basis on which spiritual authority must rest is absent in our Church. Theoretically our canons and rubrics make much of the integrity of the "one Catholic and Apostolic Church," a valid ministry, and the absolute necessity of participating in the sacraments, but neither clergy nor laity go so far as to insist that salvation depends upon union with this Church and participation in the sacraments as administered by its ministers. And this being so, authority of the extremest sort may be given our bishops by canons, but there will be no power by which obedience thereto can be enforced. The matter will even then be left where it is now, as authority to advise and recommend. The most that any bishop could effectively say would be, as in the words of the Exhortation, "Wherefore I pray and beseech you."

C. E. B.

Dorchester, Mass.



Letters to the Editor

THE BISHOP-ELECT OF IOWA

To the Editor of The Living Church:

The Bishops and Standing Committees are being urged not to confirm the Bishop-elect of Iowa, and thus to condemn certain methods used to defeat his principal competitor who had previously declined the election.

We are asked to visit on the whole lawful representative body of the diocese our disapproval of the practices of some of its members.

It seems to me that this is confused reasoning.

I read that the Rev. Dr. Morrison was unanimously elected. I also believe him to be an eminently suitable man for the position. Still further, the open attack upon Dr. Green resulted in his vindication, and the same convention which elects Dr. Morrison bishop, elects Dr. Green a member of the Standing Committee.

I take Dr. Green's withdrawal after the first election to have been in good faith, and I take the election of Dr. Morrison to have been sober action. Should I be permitted to vote, I shall take pleasure in consenting to the election.

G. MOTT WILLIAMS

Marquette, Jan. 3, 1899.

THE RESTLESSNESS OF THE CLERGY

To the Editor of The Living Church:

I think Martin Damer's attempt at a joke on the clergy who "builds the fire," etc., in his own home, very flat indeed. Surely the missionary work of the Church in this country is not done by the "nabobs" he depicts in his second picture. I believe that the greatest share of "the lengthening of cords and strengthening of stakes" is being done by those priests (and bishops too) who not only "build the fire" in their own homes, but also in the mission chapels, the schoolhouses, etc., and do other manual acts incidental to the prosecuting of live missionary work. What would Dr. Breck have done if he had waited for a "servant" to get his breakfast for him and to black his boots in the once "wilds" of Minnesota? And as for the diocese of Kansas, we of the East did not suppose that all the priests there were able to keep servants, judging from "appeals" that come from that direction. In my judgment, a man who cannot soil his hands occasionally with something besides ink, without detriment to his intellectual faculties, has no business to be in the ministry—not in this country; it might do in England, but not here.

A. L. BYRON-CURTISS.

Rome, C. N. Y.

JEHOVAHISM, NOT MONOTHEISM, THE REVELATION OF THE PENTATEUCH

To the Editor of The Living Church:

It would be beyond conception that the Almighty Father would communicate with His children and not have a care that the medium

of communication should be capable of conveying His revelation. Once admit that the Bible is the Word of God, and it immediately follows that, provided we possess the *ipsissima verba* of the original communication, we may be assured that each word bears its correct meaning.

It is the business of the textual critic to find for us the very words of the original. In this their proper field, they have done not a little.

If, therefore, we study any single sentence and fully appreciate its meaning, other sentences less clear, which express the same sentiment, may be read in the light of the one of whose clearness we are assured. In the Old Testament the word Jehovah occurs some 7,600 times; 6,800 times it is rendered Lord, and 800 times God.

Knowing as we do that the name described the nature of the personality who owned it, it becomes all important to discover what meaning Jehovah conveyed to the people whose literature was the Old Testament.

Now, to come at the meaning of a word, it is useless to dissect it and follow its parts to the roots from which they sprang. This is not the way the meaning of a word is decided in the great dictionaries of our language. But sentences from standard authors are quoted, where the word is used, and from the meaning that the sentence requires it shall bear, that is taken as its signification.

In answer to such an inquiry of the sacred writers—what is the meaning which to them the appellation, Jehovah, conveyed—a very few citations will settle the question: The first person who used it, so far as we know, was our first mother. To determine, therefore, in what sense Eve used the word "Jehovah," would be a complete solution of the query because the very pronunciation of the Sacred Name was guarded with such extreme care that we cannot for a moment believe that the meaning it expressed could be permitted to vary. How long it was after their expulsion from Paradise that the first baby was born into the world, we have no means of actual knowledge; but it could not have been long. If we are to understand literally, which it is always the safest to do, except when allegory is plainly in use, that Adam begat a son after his own image, the natural descent of man began outside Paradise, and we may well conclude that within a year after sin entered, Cain was born.

Now what would be the main trend of the thought of the man and his wife? Would it not be the contrast of their condition before and after their fall?

How they would recall the soft light, the delicious fragrance, of the arden of the Lord; no doubt they had delightful companionship with the holy beings of the unseen life; how the precious music of "the voice of the Lord" would at times flood Paradise with entrancing strains and transfix their whole being with ecstasy! And now, all was cold and gloomy and hard and filled with fear. It was terrible. But the Lord had promised that of Eve should come one who was, as a master, to "take hold" of the serpent's head, and conquer for them their enemy and restore them to the light of God's Presence, to Paradise. For this deliverer they must have been longing. One day the first baby was born into the world. It must have been for Eve a prodigious wonder. Even yet a mother's first baby is an unspeakable surprise. What must have been the transport of Eve as she saw her "seed"; surely this was the expected Redeemer, and as she clasped her baby boy to her bosom, she exclaimed, not as the A. V. renders it: "I have gotten a man from the Lord," but "I have gotten a man, Jehovah."

Jehovah meant to her, and ever since it was used with that meaning, the Redeemer, Jesus Christ. Look at those many prophecies, tersely stated by Hosea, "In the latter day Israel shall seek Jehovah." This cannot mean that Israel should worship God; they always have, and wherever a thousand Jews are in residence, there invariably is their house of God, their synagogue.

But the prophets foretell what St. Paul de-

clares, that repentance would be given unto Israel, and the veil should be taken from their heart, and they should acknowledge Jesus Christ.

Unlocked with this key, the Old Testament yields its meaning, and when so understood, how senseless becomes that theory which it is the fashion now to adopt, that the Elohist wrote some of the Sacred Canon, and the Christ the other, and sometimes the two worked together as collaborateurs! J. E. and JE!

How simple, with this understanding, becomes Exodus vi: 3: "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of *El Shaddai* (God Almighty); but by My Name Jehovah was I not known unto them."

Because the patriarchs needed no deliverance, they passed their lives in prosperous, pastoral pursuits; but now the Israelites were in dire stress; at the first appeal for mercy, the hand of the tyrant was heavier upon them, and they cried unto the Lord, and He delivered them; God became to them Jehovah, the Deliverer.

H. MARTYN HART.

Communion Sunday

BY C. N. HALL

When, Lord, I draw Thy Table near
My heart is faint with hope and fear,—

With hope Thy mercy may avail
To bless me at the chance I rail;

With fear lest I should be unmeet
To draw so near Thy mercy-seat.

Oh, wilt Thou, Lord, my soul release
From doubt and fear, and give me peace,

That, kneeling here, I may be Thine,
And fit to share Thy Bread and Wine.

Personal Mention

The Rev. Robert W. Andrews, long-time missionary at St. Stephen's, Stoughton, Wis., has removed from the diocese of Milwaukee, and accepted a call to Astoria, diocese of Long Island.

The Rev. Charles H. H. Bloor, late incumbent of the church of St. John the Divine, Burlington, Wis., has taken charge of the church of the Redeemer, Superior. He entered on his duties as rector on Jan. 1st.

The Rev. Arthur L. Bumpus has resigned the charge of St. Paul's church, Natick, Mass., and will become the associate of the Rev. E. L. Atkinson in his work at the church of the Ascension, Boston.

The Rev. Francis M. Banfill, curate at St. Stephen's, Providence, R. I., since September, 1875, was instituted rector of St. James' church, South Bend, Ind., on the Feast of the Circumcision, Jan. 1st, by Bishop White. His address is now 307 N. Lafayette st., South Bend.

The Rev. Edward A. Baxter has resumed his former rectorship of the church of the Saviour, Camden, diocese of New Jersey.

The Rev. E. V. Collins, assistant at the church of the Messiah, Brooklyn, N. Y., has been elected rector of Trinity church, Chambersburg, Pa.

The Rev. W. G. Coate has accepted the rectorship of St. Luke's church, Hot Springs, Ark.

The Rev. P. B. Lightner, owing to ill-health, has resigned St. Andrew's church, Manitou, Colo., and is to be addressed at 1044 W. 4th st., Williamsport, Pa.

The Rev. Gustave Lehman has become assistant to Canon Newton, Holy Trinity church, Pueblo, Colo.

The Rev. Wm. James Moody has entered upon his duties as rector of St. Peter's, Denver, Colo.

The Rev. E. A. Melville, of Sidney, has accepted a call to St. Peter's, Bainbridge, C. N. Y.

The Rev. W. K. Marshall, of Wellsburg, West Va., has accepted the rectorship of Trinity church, Owensboro, Ky.

The Rev. Edmund A. Neville is now in charge of St. Peter's, Oxford, and the church of the Nativity, Water Valley, Miss.; with residence at Water Valley. Address accordingly.

The Rev. Edward A. Renouf has sailed for a visit to the Hawaiian Islands.

The Rev. Wm. H. H. Ross, of the diocese of Minnesota, is spending the winter in Milwaukee, and is assisting at St. Luke's, Bay View, and St. Thomas' mission.

The Rev. W. F. Shero has accepted the rectorship of St. John's church, Lancaster, Pa.

The Rev. Ernest F. Smith gives up the chaplaincy of St. Luke's Hospital, to take charge of St. Andrew's mission, Denver.

The Rev. S. L. Tyson has resigned the curacy of St. Edmunds', Milwaukee, and expects in the spring to enter the University of Oxford, England. His address for the present will be 4058 Chestnut st., Philadelphia, Penn.

The Rev. W. P. N. J. Wharton has resigned the rectorate of York, Neb., and has taken charge of St. George's church, Le Mars, Iowa. Please address accordingly.

Official

ALL communications for the Standing Committee of Tennessee should be sent to its president, the Rev. F. P. Davenport, D. D., 78 Market st., Memphis, Tenn.

THE Rev. A. A. Abbott, rector of Christ church, Warren, has been chosen general missionary of the diocese, and by his Bishop given the title of archdeacon. Although he does not enter regularly upon his duties as general missionary until after Easter, at which time his resignation at Warren will take effect and he will move to Cleveland, his appointment as such dates from Jan. 1st, and he will answer to such calls in the diocese as he can consistently with his duties at Warren.

Warren, Ohio, Jan. 4, 1899.

THE members of "The Bible Readers' Society," are hereby informed that I have been compelled to discontinue issuing the B. R. Leaflet, owing to the fact that so few of the State secretaries sent in reports in 1898. I am unable to continue the work at my own expense.

J. C. QUINN,

President "The Bible Readers."

Somerville, Mass., Jan. 6, 1899.

Church papers please copy.

Ordinations

On the Feast of the Epiphany, 1899, the Rt. Rev. Dr. Whitaker, Bishop of Pennsylvania, advanced to the priesthood the Rev. F. H. Argo, deacon, at the memorial church of the Holy Nativity, Rockledge, Pa., of which new parish Mr. Argo has been in charge for several months past.

The Rev. H. S. Hanson, assistant at Trinity church, San Francisco, was advanced to the priesthood on Christmas Day, by the Bishop of California. Mr. Hanson was presented by Prof. Lincoln, dean of the Church Divinity School, San Mateo, Cal. The Bishop preached the sermon.

Died

BURGESS.—At the residence of her daughter, Mrs. Charles Royce, in St. Alban's, Vt., Jan. 4th, Mrs. Alexander Burgess, wife of the Rt. Rev. Alexander Burgess, Bishop of Quincy.

MATHEWS.—Entered into life everlasting, at his home, Croton-on-Hudson, N. Y., the Rev. John Rutherford Mathews, U. S. Navy, retired, aged 63 years.

"We which have believed do enter into rest."

MUSSEY.—Entered into rest at Portland, Me., on the Feast of the Holy Innocents, 1898, Susan White, widow of the late Charles Mussey, Esq., aged eighty-one years.

"Grant her eternal rest, O Lord,
And let light perpetual shine upon her."

PECK.—Entered into the rest of Paradise, on Friday morning, Dec. 30, 1898, at his residence, 26 Centre st., Putnam, Conn., the Rev. William L. Peck, aged 75 years.

Obituary

IN MEMORIAM

Inasmuch as it hath pleased Almighty God in His wisdom to take unto Himself our beloved pastor and superior, the Rev. Thos. McKee Brown,

Resolved: That we, the members of St. Mary's Guild, desire to record the deep sorrow and sense of loss which we feel in our bereavement. That, permitted as we have been to share in the works of the parish from the very beginning, and having enjoyed the great privilege of being co-laborers with one who will ever be held in our minds and in our hearts as a faithful and true shepherd, we wish, also, to express our gratitude to Almighty God for the loving and untiring ministrations of our superior to each individual member of the guild.

"Rest eternal grant unto Him, O Lord,
And may light perpetual shine upon him."

SARAH E. BATTERSON,
EMILY NOYES,
JOSEPHINE B. F. WILSON. } Committee.

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.)

At the General Convention it was recommended that on the second Sunday after the Epiphany, and the Monday following (Jan. 15th and 16th) the whole subject of the missionary work of the Church and the duties in connection therewith should be brought more prominently before the teachers and scholars of all Sunday schools.

The observance of these two days with special services on Sunday, and afternoon or evening conferences (or both) on Monday, is urged. Suitable printed matter will be furnished upon application to the Associate Secretary.

It is not too soon to plan for the next Lenten offering.

Remittances should be made to MR. GEO. 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.

THE AMERICAN CHURCH IN MUNICH

The American Episcopal Church in Munich was started primarily for the benefit of American students. Munich is the chief centre of art in Germany, and is hardly less a centre of music. It is also the seat of a famous university, renowned especially for its scientific instruction. These great attractions, together with the excellent sanitary conditions of the city, and the unsurpassed beauty of the surrounding country, draw a large and a steadily increasing number of Americans to Munich.

The length of a student's residence here is from one to four years. During this time these young American men and women are surrounded by conditions of life and character wholly unknown to them before. They find themselves for the first time cut loose from the restraints of home and religion. This is the most perilous crisis of their lives, and the American Church is the one link to bind them to their country and their home. The importance of this moral, patriotic, and religious influence can hardly be exaggerated. The Church in Munich receives no aid from any source in America, except as it is voluntarily given by individuals. There are few, very few, Americans residing in Munich who are able to contribute to the support of the Church.

Help is therefore sorely needed, and the American Church in Munich asks Americans at home to extend a friendly hand across the sea, to aid it in protecting and ministering to American youth in a foreign country. The American Church in Munich is under the episcopal supervision of the Bishop of Ohio who is in charge of the American churches on the continent of Europe.

Cheques and postal orders should be written thus: "Payable to the order of G. M. Royce, when countersigned by G. G. Pierie, U. S. Consul, or his successor."

Address the Rev. G. Monroe Royce, Chaplain, care of the U. S. Consul, 2 Maffeistrasse, Munchen, Bavaria, Germany.

P. S.—The American Church has just opened a free reading room for American students and others, 7 Maffeistrasse, where the chaplain may be seen daily from 3-4.

I heartily endorse this effort, and pray for success upon it. Our American students in Munich should have the loving care and spiritual oversight of the Church. Who will help us?

WILLIAM ANDREW LEONARD,
Bishop of Ohio.

Dec. 26, 1898.

Church and Parish

THE pamphlet describing the pilgrimage of the General Convention to the site of the early church at Jamestown, with the interesting addresses made on the occasion, has just been published in muslin binding. Copies have been sent to each person who joined in the pilgrimage. Others may obtain copies at 50 cents each, by addressing Mr. CHARLES BULL, 175 Ninth ave., New York.

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.

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

The Editor's Table

Kalendar, January, 1899

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

"Go Work To-day!"

BY MARTHA A. KIDDER

"Son, go work to-day in my vineyard. He answered and said, I will not; but afterwards he repented and went." St. Matthew xxi: 29, 30.

The Father said: "Son, go to-day And work my vineyard needs thy care." The son at first refused. Oh, dare We hear our Lord and turn away?

The Father speaks: "Go, work to-day!" Too often He commands in vain. Rebellious, oft we hear again The warning, "Work now, while ye may!"

The Father speaks: "Go, work to-day!" No more the precious time we waste. Subdued at last, to work we haste, With contrite hearts our Lord obey.

The Father speaks: "Go, work to-day!" And earnest souls regard His Voice; In blessed work the strong rejoice, But e'en the sick can watch and pray.

The Father speaks: "Go, work to-day!" The night is coming," soon at rest, Our labors o'er, among the blest, Our souls will praise the Lord for aye.

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JUNIUS MOORE HORNER, Bishop of Asheville, whose portrait appears on our cover page, is the third son of James Hunter Horner, LL.D., and Sophronia Moore, his wife, and was born at Oxford, N. C., on the 7th day of July, 1859. He is a descendant of Col. John Moore, the first person buried in Old Trinity churchyard in New York city. Col. Moore was the grandfather of Richard Channing Moore, the revered Bishop of Virginia. Other descendants of Col. Moore married into the Bayard, Hoffmann, Livingstone, Onderdonk, Bailey, Tredwell, and Rogers families. It is interesting to note that Thomas Erskine, Chancellor of England, married a daughter of Daniel Moore, M. P., a brother of Col. John Moore, and that another brother was Dr. Thomas Moore, chaplain to Dr. Atterbury, Bishop of Rochester. These all, like the subject of this sketch, were descended from Sir John Moore who was knighted by Charles I., May 21, 1627. Bishop Horner was educated at his father's school in Oxford; at the University of Virginia; at Johns Hopkins University, where he took his degree in Arts; and at the General Theological Seminary, where he graduated with distinction in 1890. Several years ago he declined an election to the chair of Greek in the University of North Carolina. He is a strong man in body, mind, and soul; built on a large scale, and capable of almost unlimited activity. He is gentle, refined, and lovable, and inspires the confidence of all who come within the influence of his engaging personality. He will put into his sacred work such force and energy, directed by mature judgment and knowledge of the field, and tempered with the rarest Christian graces, that we may well expect great and lasting good from his ministrations.

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DR. JOSEPH PARKER, the well-known Independent minister of the so-called

City Temple—not to be confounded with the ancient Temple church—has written a novel entitled, "Paterson's Parish: A Lifetime Among Dissenters." The surprising thing in this book is the very unflattering picture of English Dissent and Dissenters spread before us by one of themselves. It might be supposed that "an enemy had done this." The characters of the Dissenting ministers, of whom several figure in the book are very unattractive, to put it mildly. The following paragraph appears to sum up Dr. Parker's view of the society to which he belongs:

We have about 2,000 ministers in Independency, and if the government called upon me to make out a schedule, this would be the return: Half of them wish they had never entered it, 800 of them want to make a change of sphere, and the rest of them are tolerably contented because of good congregations, good salaries, and opportunities of doing real good.

This is a severe indictment, but the hope may be indulged that Dr. Parker is no more accurate in his opinion of his own co-religionists than he is prone to be in his assaults upon the Church.

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"**PETER LOMBARD**," of *The Church Times*, complains of the present repulsive method of advertising in periodicals which one may wish to preserve. He has the *Illustrated London News* in view. But "Peter Lombard," as an antiquarian, overlooks one point. These advertisements, with all their objectionable features, have a value which increases with age. Much may be learned from old advertisements. The antiquarian and the student of the social customs of past generations have here a field which often rewards the careful investigator. The historian may find in these features of old newspapers important contributions to his work. Even at the present moment the differences between advertisements in English papers, as compared with American, throw a strong side-light upon the different social conditions of the two countries.

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WE are pleased to note in *The Scottish Guardian* of Dec. 16th, that the financial strain which threatened to cause the suspension of the paper has been partially relieved and that the proprietors will probably continue its publication for at least another year. It is, so far as we know, the only general Church paper published in Scotland, and, under the present management, it has so greatly improved that its suspension would be a serious loss, and certainly by no means creditable to Scottish Churchmen. The amount of news relating to the Episcopal Church in Scotland is very considerable. Its editorials are often able, and the general news well selected. We should think it would be indispensable to every intelligent member of the Church. We trust it may have a long lease of life.

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ONE of the points now under discussion in England is the reservation of the Sacrament for the purpose of administering it to the sick and dying. There are many cases in the crowded districts among the very poor where it is impossible to celebrate the Holy Communion with any approach to reverence, and it is manifestly a great advantage to be able to take a portion of the elements consecrated in church and administer to the sick person, without the neces-

sity of attempting to provide something like an altar, and consecrating in the sick room itself. There is also the case of epidemic disease. We have heard of an instance in which a priest thus undertook to celebrate six times in one day in as many different rooms. In a letter to *The London Times*, the Rev. A. H. Stanton, of St. Alban's, Holborn, illustrates the difficulties of the case, by a bit of experience in that parish:

The last time I used this service in this parish, was a significant one. It was in Verulam street, first floor back, in July, time 11:30 P. M. I was sent for because a woman who was supposed to be dying said she would like "the Communion." As soon as I had spread the fair, white linen cloth over the filthy table, bugs ran across it, and my attention during the service was devoted to keeping them off the bread and from crawling up the cup. In kneeling I kicked over a pot of beer which a "lady" who had volunteered to "mind" the patient, had got in for midnight refreshment, and who had fled at my approach and secreted it under the table. With the perspiration running down my face, and a surplice stained with beer, I concluded the service in twenty minutes, but I have never thought it "High Communion with a simple altar meekly spread," etc.

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IT is somewhat startling, and not a little significant, says *Church Bells*, to find Roman Catholics claiming that Mr. Kensit's action has done the organization which they describe as the Catholic Truth Society, no little good. The assertion is mainly based upon an explicit statement that Mr. Kensit's action has caused the society to be inundated with correspondence and requests for information. Whether this is actually the fact or not, we have, of course, no means of saying, and there are very good reasons for receiving such statements with a certain amount of caution, as it is an old Roman Catholic trick to claim that every movement affecting the Church is to their benefit. But if we accept the statement as even embodying a partial truth, in what a curious position the followers of Mr. Kensit have placed themselves. They and their leader, it would seem, may more fittingly be described as allies of the Roman Catholic propaganda, than of the so-called "Church" Association.

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Ecclesiology

THE DECLINE IN ECCLESIASTICAL ARCHITECTURE

BY JAMES B. COOK, PH. D., F.A.I.A.

II.

WHAT, then, is wanted, is to have churches of one mind, speaking one language of architecture, of a pure and consistent design—not what an architect can do, but what he ought to do. This will never occur until the "any architect" imbues his mind with the faith of the Church, with the rubrics and liturgy, its traditions and symbolisms. A proper designing in accordance with tradition and symbolism, with truth and dignity in all its parts, causes a church to assume a distinct and dignified position in the history of art; but as now erected, it is but an abomination of ecclesiastical architecture.

In church building, it is important, and I repeat it again, that to be a perfect ecclesiastical architect, a true knowledge of the traditions and symbolism of the Church is of the greatest necessity. The structure should be honest and sincere in all its parts, all for the glory of God, dignified, solemn,

and inspiring, a materialization of the highest art of building and decoration, a worthy temple to the Living God.

In order to verify in a measure the inconsistency in Church edifices, I now cite a case constantly under my observation. It is that of a cathedral in course of construction.

We are all aware that a cathedral is supposed to be the mother church of the diocese, and, further, supposed to be an example of ecclesiastical architecture and ecclesiastical art, an object lesson of perfection in church building in its most advanced state. "The church of the Living God, the pillar and ground of truth," I. Tim. iii: 15.

This cathedral is a bastard copy of Hereford cathedral, in England. The designing and the construction of the same has been placed by the Bishop of the diocese in the hands of two young architects, incompetent in every way to carry out the work. This cathedral departs from the original by constructing it in two stories. A basement for guild purposes, socials, etc.; the second story for church purposes, all for prudential reasons, the authorities endeavoring to justify this departure by saying that the basement is no part of the church proper, but only an accessory. The basement is built of brick, with the visible exterior veneered with stone, all in the ordinary and conventional style of architecture. The Norman style of Hereford starts on this conventional basement. Steel skeleton construction is introduced as a new feature. This cathedral, if ever completed, will add another one to the long list of church aberrations. In its two stories, this cathedral reminds me of a curious sign board which I saw many years ago in a small town, a few miles from Oxford, in England.

The sign was on one of the buildings of the town, the circumstance of its existence being that a new sect of religionists had just started in this town, and they had rented the upper floor of a two-story building as a meeting place. The first floor was occupied as a drinking saloon. This new sect felt it incumbent that they should have a sign hung on the front of the building, that others might know of their existence. They got the town poet to write something appropriate for them. They had it properly gotten out by the sign painter, and when finished, it was duly hung in front and over the saloon. It ran as follows:

"There's a spirit above and a spirit below,
A spirit of joy and a spirit of woe;
The spirit above is a spirit sublime,
What the spirit below is, we cannot divine."

The best comment I can give on two-storied churches and cathedrals is that what each needs is to get the town poet to write them up; for nothing in common-sense prose can be written to justify such abominations which are an insult to the Living God. They should never be tolerated by priest or layman having the holiness of the Lord in his heart.

I have here an excerpt from *The Post-Dispatch*, of St. Louis, dated August, 1898. It has reference to a new church now being built there, at a cost of \$225,000, for the congregation of "St. Francis de Sales." After giving a description of the proposed new edifice, the article closes in the following words: "Rev. P. J. Lotz who selected the plans for the new church, says there are no architects in America. 'We would rather have had the church designed here,' he said, 'but there are no architects. There was a capable man in this country, a Phila-

delphian, named Keeley, but Keeley is dead, so we had to go to Europe for a design.'"

I have the design before me. It is, from an ecclesiastical point of view, certainly a false conception, and absurd as to Christian architecture. I think the reverend gentleman was perfectly right to go to Berlin to get his design made, for no architect in America, with any self-respect, would have allowed such a burlesque of Christian architecture to emanate from his office. I have never beheld its equal for all that is bad in ecclesiastical architecture.

This procedure on the part of the Rev. Mr. Lotz has been the procedure of many others, resulting in like failures. Nevertheless, such proceedings are not encouraging to the profession, and, in my opinion, rather insulting than otherwise.

In bringing before you this sad condition of ecclesiastical architecture and art, I am in all respects serious. It is, too, after many years of reflection and observation, and with the approbation of many leading ecclesiastical architects who have given me clearly their views on this subject.

It is deplorable that so little true ability is shown in edifices and works dedicated to the Living God; it is a subject demanding serious thought and consideration. It is also noteworthy what little, if any, instruction or tuition is given on this subject in our institutes and technological colleges. No special courses are given and, as I believe, no special attention is paid to the same.

A remedy in a partial way would be for students in the theological institutes to take special courses in ecclesiology, sufficient in a degree, so as ministers of the Gospel they might be able to discriminate between the right and the wrong in church design, from the false and the true in religious art; without such training, how is it possible for the priest to discover the true architect from the pretender? By judicious training and a proper discrimination, much of this parody of ecclesiastical architecture may be gotten rid of, and thus bring about a beginning in making the tabernacle a manifestation of loving faith and truth.

We excel in civil architecture, but fail in ecclesiastical work. We have the greatest opportunity for a true revival of Christian architecture and Christian art, not based so much on the examples of past ages in servile copying, but using them only as examples and as object lessons in what has been done, and what should be done, in the creation of an American school of ecclesiastical architecture and art. The seed time is at hand, and it is for us to gather the opportunity and put forth our talents to rescue the Church from its present architectural abominations; to create a new religious art, a new light in the new world, by recognizing only true talent and the best work of the best artists and artisans, under the guidance of our best ecclesiastical architects. By such means only can a reformation be accomplished.

A proper appreciation of the decadence in ecclesiastical art and architecture, by the intelligent architects, would certainly bring about this revival in building on correct ecclesiastical principles, "temples to the Living God," rivaling in splendor those of the past, thereby giving expression of our manifestations of love and reverence to Him

"Whose potent breath unfurls the storm
In all its majesty and power,
Whose hand sustains a million rolling worlds,
And lulls to sleep the little garden flower."

Book Reviews and Notices

A Constitutional History of the American People, 1776-1850. By Francis Newton Thorpe. Illustrated with maps. Two vols. New York and London: Harper & Bros. 1898.

Mr. Thorpe has given us in this timely and valuable work just what its title imports, a Constitutional History of the American People, an account, both lucid and profound, of the development and progressive growth of popular conceptions of constitutional law of the State and its functions. We think that in doing this he has covered new ground. We are aware that the letter of the Federal Constitution has not been materially changed since its adoption, except that later developments have found their place in that instrument by way of sundry amendments during the century. But Mr. Thorpe is not dealing directly with the Federal Constitution, but with the State Constitutions, and herein lies the value of his work. For the State Constitutions represent and embody the political experience of the people, their ideas of government, their struggles for advanced positions in self-government; in short, their growth from a confederacy of independent and at times almost mutually hostile States, into a somewhat homogeneous Nation. The play of the forces which contributed to this process of development is a most instructive study. The bond of the Federal government, only gradually realized and acknowledged to be the paramount sovereignty, the expression of the will and power of a nation, was yet from the beginning a mighty force controlling, modifying, and enlarging the conception of the State governments. But one of the strongest forces at work in this process was the incompatibility of slavery with the principles, political and economic, upon which our government was founded. This became at last the question of all others. It was an economic question even more than one of humanitarianism. The great expansion of the territory of the United States with the Louisiana purchase, and the Mexican cession, forced this question to a settlement. "It is the making of the West that proved to be the making of the nation" (Vol. I. p. 265). It was the West that broadened constitutional conceptions as regards both the rights of the people and the paramount authority of the Federal Constitution. Manhood suffrage, as our generation knows it, was an unknown condition of things in the earlier days of the Republic. The older States long clung to religious tests and property qualification in conferring the right of suffrage. With the sudden expansion of the nation after 1820, a new order of things began with the newer States. Nevertheless, the pace was set by one of the older States, New York, in its epoch-making Constitutional Convention of 1821, but that was because "the new country" in that State, the western and central portions, recently settled, made their power felt. With expansion of the population by migration and immigration, the rights of the individual pressed to the fore, especially the right of free industry, and the right to secure an education. Both these go hand in hand. The Southern States would favor neither of them. So, as regards the South, "its institutions kept out population, and at last population abolished its chief institution" (Vol. II. p. 401). "As we follow the making of the West, we notice how each new State makes elaborate provisions for the free education of its people. This provision for free education was made obligatory on State legislatures. As yet there were no obligations on the Legislature to enact laws protecting the individual against corporations, syndicates, or trusts, for these had not then threatened to endanger individual rights; few such organizations existed. The struggle unconsciously recorded in these limitations and obligations on legislative bodies, is a struggle between free industry and slavery, between ignorance and knowledge, between the use and abuse of public credit. The intensity of that altruism which dictated these limitations and obligations will not diminish, and the more perfect union in course of evolution will be the realization of social efficiency and of the equal oppor-

tunity of all men" (Vol. II. p. 449). We venture to hope that we may have at some time in the near future a history of the developments of the past fifty years from the same able author. Meanwhile, in view of the great question of the hour, these volumes are most timely, because they furnish the most convincing proof that the expansion of the national territory and the American people was the making of the Nation, with a very large N. Read in close connection with the events of 1898, these volumes throw a flood of clear light upon the existing situation, and help us to understand it better, and the forces that are working out an inevitable result in the higher development of our national life.

Ave Roma Immortalis; Studies from the Chronicles of Rome. By Francis Marion Crawford. Illustrated with twenty-eight photogravures, maps, and one hundred illustrations in the text. Two volumes, crown 8vo. New York: The Macmillan Company. 1898.

Mr. Crawford has hitherto been known only as a most entertaining writer of fiction, and this new work comes as a complete surprise to his many admirers. It is not always a safe venture for a novelist to enter the field of descriptive history, but in this case Mr. Crawford has shown that he is eminently fitted for the task. In the first place, he knows his subject about as thoroughly as one can know any subject. He was born and has lived for the most of his life in Italy. The Italian language is practically his mother tongue, and Latin he knows as a spoken language. Rome is more familiar to him than New York, and he is a trained observer and chronicler of life and society. Naturally, therefore, he could not help making the story of Eternal Rome an interesting record of the history, topography, and fortunes of the old city.

Mr. Crawford strikes the keynote of his work in the title, "Hail, immortal Rome," and in treating of the city he constantly emphasizes the idea of its unending existence. Sacked, burned, ruined, and devastated by many foes, it ever arose from its ashes and claimed the fealty of the world. Byron had the same idea when he wrote, in "Childe Harold":

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls—the world."

Mr. Crawford begins with a rapid survey of the history of Rome from its foundation, April 21, B. C. 754, down to the Middle Ages, when Coladi Rienzi dreamed of restoring the glory of the ancient republic. Then the author takes up successively the fourteen Rioni into which the modern city is divided, and leads us on a pleasant ramble through them, beguiling the way and enlivening the descriptions of places with legends, stories, and anecdotes. When these rambles are concluded, we are given a chapter on Leo XIII., one on the Vatican, and a concluding chapter on St. Peter's.

Such is the outline, the skeleton, but the writer, combining the art of the novelist with the method of the chronicler, clothes this skeleton with living flesh and blood, so that after reading these volumes we know Rome, not indeed as the author knows it, but with a knowledge better than that which could have been obtained from any mere historian or topographer. It is a striking feature of these volumes that the author seems to have the power of making his readers feel the very atmosphere of Rome. We felt this same fervor in reading Crawford's Italian stories, and to the admirers of the four volumes of the Saracenesca series, the "Casa Braccio," "Pietro Ghisleri," "Taquisara," and "A Roman Singer," these volumes will be especially welcome, for here they will find full and life-like descriptions of those scenes and places which in those stories were so full of social life and tragic events.

Mr. Crawford does not hesitate at expressing his opinions of the great characters he meets with as he leads us along the Roman streets. His account of the meeting of the poet Horace with the inevitable Bore is so true to life that it might have happened to-day, and in New

York, London, or Paris. His estimate of Julius Cæsar is worth quoting at length:

... And the direction which he gave to the evolution of mankind has never wholly changed since his day. Of all great conquerors he was the least cruel, for he never sacrificed human life without the direct intention of benefiting mankind by an increased social stability. Of all great lawgivers he was the most wise and just, and the truths he set down in the Julian Code are the foundation of modern justice. Of all great men who have leaped upon the world as upon an unbroken horse, who have guided it with relentless hands, and ridden it breathless to the goal of glory, Cæsar is the only one who turned the race into the track of civilization, and dying, left mankind a future in the memory of his past. He is the one great man of all, without whom it is impossible to imagine history. We cannot take him away and yet leave anything of what we have. The world could have been as it is without Alexander, without Charlemagne, without Napoleon; it could not have been the world we know without Caius Julius Cæsar. This fact alone places him at the head of mankind.

We seem to bear in this an echo of Mr. Crawford's sentiments in his curious book, "With the Immortals."

Very many curious stories are told, mostly of a tragic character, and dealing largely with the struggles of the nobles against the people, or against each other. Strife and bloodshed have marked every stage in the old city's history. Yet through it all it lives, has lived, and will live. Its people love it, and citizens of the whole world flock to it. The romance of the ages is its ineffaceable charm. The story is as interesting as a novel; nay, more so, for it has in it the plots of many novels.

The plan adopted by Mr. Crawford gave him several advantages. It enabled him to avoid the consecutiveness of historical narrative, and allude to the great characters of Rome again and again as they come in touch with different parts of the city. Thus the great families of the Orsini and Colonna, and the Guelph and Ghibbine struggles with which they were identified, are met with several times in the two volumes. So also with Rienzi, Michael Angelo, the various popes, and other noted historic characters.

In the very beginning the author says that the story of Rome is the greatest romance ever written, and these volumes afford ample proof of the truth of the assertion. They are beautifully printed and illustrated.

The New God. A Tale of the Early Christians. By Richard Voss. Translated from the German by Mary A. Robinson. New York and London: Harper & Bros. 1899.

A gorgeous recital of the very earliest Christian times. To those who like such imaginative productions, this will prove very acceptable. It opens with a heathen high priest leaving his gods, passing through his fellow-priests and worshipers, with vestments torn, and uplifted eyes and arms, "overpowered by an irresistible conviction of the utter insignificance of all things earthly and heavenly." In his wanderings he comes to dwell with a band of shepherds, and there he meets a strange creature with a face like death. This is no other than the daughter of Jairus who is on her way from Palestine to preach Christ to the Emperor Tiberius; this woman, so child-like and so death-like, reveals, in a clairvoyant state, to Velosianus all that is happening in Jerusalem, the trials of our Lord before Pilate and Herod, and all the horrors of the Crucifixion. Together they seek Tiberius in his island home in the Bay of Naples. The luxurious horrors of that place give scope for much word painting, which our author delights in. The Cæsar commands Velosianus and the daughter of Jairus to proceed to Jerusalem and find the truth of this new God, the Nazarene. They are escorted by a noble young Roman who, in the end, falls in love with the daughter of Jairus. Human love restores her to normal life, Velosianus has his faith aroused and confirmed by a sight of the Holy Face on the handkerchief of Veronica, the lovers are married, Velosianus assists at the wedding feast, and all is well. But this does not end the book. There is a strong scene where Velosianus, having returned from Palestine, shows to Tiberius the handkerchief of

Veronica. The emperor looks at the Sacred Face thereon, but he will not believe in a God who brings deliverance and forgiveness. He wants condemnation and annihilation for the whole human race which he hates. In his defiance, "he doubles his fist, raises it, is about to let it fall upon those Divine Eyes; but, as he involuntarily touches the cloth, he falls to the earth." The touch of the Sacred Face, we are told, has such power over the dying emperor that we are left to infer that in his last agony peace comes to his soul, from the sight of the Divine Love and Pity depicted thereon.

Cambridge and Other Sermons. By F. J. A. Hort, D. D. New York: The Macmillan Company. Price, \$1.75.

Mr. A. F. Hort edits in his volume twenty-four sermons of the late Professor Hort. They are arranged in order corresponding to the Church's year, but ranging as they do over a period of thirty years, and addressed, some to the professor's country congregation, and others to a college or university audience, we do not expect to find any uniformity of character pervading them. They are all, however, couched in great simplicity of language. There is no attempt at embellishment or illustration. Professor Hort had something to say, and his aim was to say it in as simple and direct a way as possible. He belonged to that class of learned and safe Anglicans who always weigh their words lest they utter a jot or tittle too many. The living voice and personality present in the first delivery of these sermons, must have given them a force and interest which they certainly lack in the printed page. In fine, these sermons are safe and dignified, and in a large way deal with many of the essential doctrines of our Holy Faith. The clergy will find in them some elements to mark and learn, but the majority of American lay-readers will, we think, find them lacking in vivacity and in the graces of the pulpit oratory of some of our own best preachers.

The Story of John G. Paton told for Young Folks, or Thirty Years among South Sea Cannibals. By the Rev. James Paton, B. A. New copyright edition, with two new chapters and forty-five full-page illustrations by James Fennimore. Fifteenth Thousand. New York: A. C. Armstrong & Son. 1898.

There is an immense amount of thrilling adventure for the young folks in these pages, and the illustrations are sufficient to satisfy the most ardent imagination. Despite of a sensational tone which runs through the whole narrative, one gets a vivid impression of the dangers and difficulties which beset the missionary life in such surroundings. We meet incidentally in its pages Bishop Selwyn and the sainted Patteson, who mourn with the missionary at the grave of his wife and child, and try to comfort him. But we meet with others of far different kinds, traders who corrupt the natives, and cruel sorcerers, and all sorts of wild warriors, a phantasmagoria of creatures, capable of the most blood-curdling effects.

The Castle Inn. By Stanley J. Weyman. New York: Longmans, Green & Co. Pp. 372. Price, \$1.50.

It will be good news to all lovers of fiction to hear that Stanley Weyman has produced another historical novel. "The Castle Inn" will rank amongst the best novels of the day, and will fully sustain a reputation which is already deservedly high. Although Mr. Weyman is at his best in mediæval France, this story, whose scene is laid in merrie England in the days of George III., lacks but little of the subtle charm which is so markedly felt in "A Gentleman of France." Its plot is ingenious and full of surprises, its incidents are of the most stirring sort, its scenes life-like and most powerfully drawn. It is full of the same intense vitality which is such a striking characteristic of all Mr. Weyman's work. Nor is the absorbing interest of his stories purchased at the price of moral purity. While he never preaches nor moralizes, the tone of his books is always above reproach. He never fails to make vice hateful

and virtue attractive. Such specimens of pure romance as he has given us are most refreshing to the jaded readers of the present day, and transport us into an age whose ideals and manners were so different from those of our time as to make them intensely interesting and instructive. We shall hope to have many more such entertaining volumes from Mr. Weyman's brilliant pen.

Recollections of the Civil War. By Charles A. Dana. New York: D. Appleton & Co. Price, \$2.

The major part of this volume proved one of the great attractions in that brilliant monthly, McClure's magazine. The well-known journalist, who is the author, was, in his forty-fourth year, appointed Assistant Secretary of War in the very height of our great Civil War. He never held any other public office, and this was the only break in a continuous newspaper experience of more than fifty years. These pages glow with life and color, and the sketches of generals and war officials are often eaten in very biting acid, rather too biting, doubtless, in the opinion of the sketched. The chapter on the siege of Vicksburg is as graphic as any novel, and far more interesting. From the chapter on Lincoln and his Cabinet, one can get a better idea of that remarkable group of men than from any other war paper, numberless as they are. We are sure this book will be read with great interest.

Songs of Good Fighting. By Eugene R. White. Boston, New York, and London: Lamson, Wolfe & Co. Price, \$1.

A slim volume, but thick enough. A great deal of even the little is blood and thunder rant. Some of it reads like the verses in "Alice in Wonderland," "the fardled dead," "a murrey sun," "a whetted square," the "jobber-noll." But after all, the writer has the root of the matter in him, and when he gets through flourishing his "snickersee" and toasting the devil, we may expect some good work out of him. The very last lines of the book show that.

"The weary shuttle can no more divine
Of how its thread looks in the whole design,
Than we poor shuttles in the hand of fate,
Can fathom of the plan a single line."

The Black Curtain. By Flora Haines Longhead. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.50.

A fantastic story, with a certain suggestion of Stockton's manner in it, the scene laid in California, and the principal actors, a young singer who lost her voice, and an artist threatened with blindness. They both seek the freedom and seclusion of ranch life, and are thrown together in various odd ways. With laughter and tears the story moves on, and ends with mingled tragedy and happiness which brings all to a close that contents the pleased reader.

In Christ Jesus. By Arthur T. Pierson, D.D. New York and London: Funk & Wagnalls Company. 12mo, 176 pp., cloth. Price, 60 cts.

The author demonstrates with fullness and thoroughness the boundless range and significance of the words, "In Christ," or "In Christ Jesus." Dr. Pierson assumes that this brief phrase is the key to the whole New Testament. He says: "Those three short words, 'In Christ Jesus,' are, without doubt, the most important ever written, even by an inspired pen, to express the mutual relation of the believer and Christ. . . . When, in the Word of God, a phrase like this occurs so often, and with such manifold applications, it cannot be a matter of accident; there is a deep design. . . . The more we study the phrase and the various instances and peculiar varieties of its recurrence, the more shall we be convinced of its vital importance to all practical holy living." The book is written in a devout and helpful spirit, and can not fail to encourage and inspire all classes of Christians.

Ashes of Empire. By Robt. W. Chambers. New York: F. A. Stokes Company. Price, \$1.25.

This is one of a series of novels based on the Franco-Prussian War. "The Red Republic," already published, has been widely read and much admired. This one will also attract much

attention. It covers the time between the disaster of Sedan and the surrender of the city, or in other words, the period of the siege. Some of the descriptions of Paris are exquisite. The *risque* love-making early in the book turns out all right, and the four lovers are on their way to church when the story ends. One can get a very vivid idea of the inner life of Paris during the siege from this brilliant word picture. Speaking of the French war office in that troubled time, the author says: "It needed no extraordinary spy system on the German side to keep Monsieur Bismarck *au courant* with the daily life in Paris, with the physical and moral condition of the French army. Every movement contemplated was discussed with unheeded carelessness, every secret project aired, every plan shouted aloud to everybody who cared to listen." There are some very stinging words about Renan and Gambetta in the book. Altogether, it is a very attractive volume.

Jefferson Wildrider. By Elizabeth Glover. New York: Baker & Taylor Company. Price, \$1.25.

An American story of American life, and evidently intended for a temperance tale. Everybody in it talks in an artificial way. A young man flirting with a girl perched on a rock does not ordinarily say: "Those little flickers of reflected light playing up from the lake and shifting around your hair and shoulders, though I am sure they come for love—they cannot speak and tell you what charming effects they make!" The English is good. The sentiments are highly moral. With one exception, all the characters are eminently respectable, and these points will doubtless recommend the book to many readers.

Memory and Its Cultivation. By F. W. Eldridge-Green. M.D., F.R.C.S. New York: D. Appleton & Co. Price, \$1.50.

This is not a treatise on mnemonics or mere mechanics of memorizing. It is a scientific discussion of the subject. It leaves no phase of it untouched. The far-reaching importance of the memory is very impressively stated, and its relations with all other mental faculties are pointed out. The divisions suggested are consistent and scientific, the sensory and motor memory corresponding to the sensory and motor nerves. The chapter upon memory in the lower animals is full of suggestions leading to helpful conclusions regarding the memory of man. Pathological conditions are treated with such discrimination as only a trained physician could command. The author's theory of the localization of memory, illustrated by a diagram, is elaborated in an interesting, though not altogether convincing, manner. The last division of the work on the cultivation of memory is practical, and free from fads and artificial methods. Parents and teachers would be greatly helped in the direction of the study and mental habits of children, if they would avail themselves of the suggestions here afforded.

Current Methods of Training Boys' Voices. A Paper Written for the Massachusetts Choir Guild. By G. Edward Stubbs, M.A., Organist of St. Agnes' Chapel, Trinity parish; Instructor in Church Music at the General Theological Seminary, New York. London and New York: Novello, Ewer & Co. Pp. 16.

The subject, specially, of this pamphlet is an examination into the leading difficulty, with its cause, encountered so often by choirmasters in teaching boys to sing after the right method; that is, to devote fullest attention towards the blending of their voice-registers, so as to eliminate entirely the thick tone of coarse-voicedness which shouting, yelling boys acquire at their play; or what the author terms "the acquired timbre of the lower notes of the average untrained voice." It has been from want of just such counsels and natural considerations incident to boy-voice training, and absolutely indispensable for any right success, that so many choirmasters have suffered in their work, and congregations "forty years long have grieved with this generation" and groaned under successive inflictions of ignorantly trained boys. Every one in charge of boy-choristers should read this pamphlet, and

also benefit by the same author's "Practical Hints on the Training of Choir Boys."

The Jewish Year. By Alice Lucas. New York: The Macmillan Company. Price, \$1.

This volume is put forth with the purpose of supplying English-speaking Jews with a collection of devotional poems for the Sabbaths and Holy Days of the Jewish Church Year. The poems are mainly translated from those additions to the Jewish Prayer Book which were made after the essential liturgic forms were fixed. Some of these are older than the 10th, and some as late as the 16th, century. We have read a number of these poems with interest and satisfaction. The religious spirit is very prominent in all the verses, and the ruggedness and monotony of repetition in many of the poems add a certain picturesqueness and charm. This is not surprising, in view of the fact that the ancient Hebrew poetry must still of necessity wield a strong influence over subsequent Jewish writers. Many lovers of religious verses, and also students of hymnology, will be glad to have their attention called to this collection of Jewish religious poetry.

Morning Mist

Night's curtain is withdrawn, but she's forgotten
The trailing gossamers she leaves behind;
Of the earth they were begotten,
And the green hills they bind.
If to the sun, "God's eye," they turn,
He'll draw them up, from out the fern,
And shine the live-long day. 'Tis so with all our care,
We turn to God, and it will disappear!

—LOUISA A'HMUTY NASH
Nashville, Ore.

Opinions of the Press

The Providence Journal

FOR OURSELVES OR OTHERS.—No doubt philanthropy has been overpreached and overdone. The easy optimism which clings to soup and socks as solving the problem of poverty and want, has done much harm along with a little good. Something besides a sentimental conviction that we are men and brothers is needed in a world where happiness is so unequally distributed, and where the most that charity can do seems so pitifully inadequate. But with all the exaggeration in the cant about "the Christmas spirit," there remains one solid truth—that we cannot live to ourselves alone. In the belief of the Christian Church, He whose Birth is celebrated at this season is the great Example of the sacrifice of oneself for others. Therefore Christmas Day stands for socialism as against individualism—for the spirit of sympathy and self-denial, and not for mere selfish enjoyment. That is the true Christmas message, though in nineteen centuries the world has often seemed to be utterly heedless of it.

The Presbyterian Banner

THE SPIRIT OF CHILDHOOD.—We should strive to keep the spirit of childhood from dying out of our hearts. Amidst the rush and strife of the world, our lives are in danger of being trampled down into hardness and weariness and bitterness of spirit, and then the innocence and freshness and gladness of childhood are gone. As we grow away from childhood, we gain something, but we may also lose something that is more precious still. Childhood is close to nature and to God. Heaven lies about us in our infancy. Except ye become as little children ye shall not enter into the kingdom of God. Christmas is children's day. Let us make it our day also, and keep its spirit in our lives all the years through, that we may never, in any sad sense, grow old. Eternal youth lives in the heart of God. It was a pleasant fancy of one of the old divines that, in heaven, the inhabitants grow younger as they grow older, so that there the oldest are the youngest. Perhaps there is more than fancy in the thought. There is something in childhood too precious and joyous for us ever to lose it. Childhood is immortal. "And the streets of the city shall be full of boys and girls playing in the streets thereof."

The Household

The Leland Mortgage

BY MRS. J. D. H. BROWNE

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

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CHAPTER XV.

IT was late in the afternoon; Edgerly sat at his desk in his uncle's private office, with Joan Priestly's letter before him. The simple words had already stamped themselves upon his brain, but he sat there, his haggard face bent over them. He heard Joan's voice speaking them: he saw her glance of disdain and the pain about her lips, and life to this man who a few months before had scarcely known a serious feeling, seemed suddenly unendurable.

It is to such men, guided by passion instead of principle, to whom self-mastery, that noblest human faculty, is unknown, that moments like these of anguish or defeat, suggest the coward's thought of escape. "How easily it may be done," the arch-tempter whispers; "the pulling of a trigger, the swallowing of a tiny dose, and all this misery will be ended." The temptation came to Edgerly, as it has done to such natures, times without number, for, added to the rage and grief of losing Joan, and the sense of utter defeat, there was the sting of shame.

He sat there in a sort of stupor; the noises of the street below came to him like the dull sound of the distant ocean, something that did not suggest human life, he felt apart from it all. Then the thought came to him that he would write to Joan a farewell letter. He would tell her that he could not live without her, that since she rejected him, life had become unbearable. He thought of her look, when she should read his letter, of the horror in it, of the tears of pity, perhaps of remorse, that would rush to her eyes. He took paper and pen, and began to write rapidly.

Some one mounted the stairs, entered the outer office, and spoke to the clerk, but Edgerly did not hear. He had closed the door between the rooms. Then a voice called him by name. Edgerly staggered to his feet and crushed Joan's letter, and the one he had been writing, in his hand. It was his uncle's voice.

Suddenly the world, his every-day world, with the associations of his life, seemed to assert itself, and he came back out of that outer region of despair. The habit of self-concealment which had grown upon him these past months came to his aid.

"Why, uncle," he said, in a voice which he tried to make natural, and holding out his hand, "I didn't expect you for three days at least."

Mr. Kenyon walked in, his traveling bag in his hand, and gave his nephew a keen glance, as he shook hands with him.

"What's the matter with you, Charles? Anything wrong? You don't look like yourself. How's Lucy?"

"She was well when I saw her, a day or two ago, but I have had a demon of a headache all day myself," and he pushed his disordered hair from his forehead.

"H'm, not going to be sick, are you?" said the lawyer, seating himself. "Been sticking pretty close to business?"

"Yes," said Edgerly, "it's just as well you've come back. I feel out of sorts."

"You must have a run off for a few days.

Well, what about the Leland place? Anything new?" a little nervously, "no one come forward, I suppose?"

Edgerly turned his face away for a moment.

"No," he said deliberately, "I guess it's all right so far as you are concerned."

"Have you seen the old man since I left?"

"Yes, but, as you may suppose, he's a little sensitive. I didn't get a chance to make him that offer."

"Well, I guess he'll be glad enough to accept it. Let me see, to-day is the twenty-third. Just seven days more."

The lawyer began pacing up and down the room, as his manner was when he was cogitating deeply.

"Just seven days more—h'm—there's no more valuable piece of property in Los Angeles County."

Edgerly had seated himself also, and was shading his face with his hand.

"I suppose Leland has made some effort to save the place, hasn't he?"

"Not that I know of."

"It would have been easy enough for another sort of man, but he seems to have no more knowledge of business than a child. I shall go up myself and take possession on the first," the lawyer continued, talking more to himself than to his nephew, "and I will tell him he can remain and work the ranch for awhile. He has a grandson, I think you said? he might be useful."

Edgerly felt as if he were being put to the torture.

"Yes," he said, "he's a hearty looking lad."

"And there are women in the family—that girl we met up by the bee ranch in the spring, she's the granddaughter, I believe you told me."

"Yes, the granddaughter."

"They have a dairy, no doubt; well, I will leave that under their management; better than having strangers on the place until I know more about it."

Mr. Kenyon, in fact, warmly congratulated himself on his rapidly approaching acquisition of the Leland property. Things had gone more smoothly than he could have anticipated, and he really had a sensation of conscious virtue, when he reflected that he was about to supply the late owner and his family with a home and means of subsistence, whereas they might have been "ejected," without any present means of support.

"I shall take immediate steps about the water development," he continued. "Of course the outlay will be considerable, but there is no question as to the results. "Well," he looked at his watch, "I just dropped in on my way from the station, thinking you would be here. Come with me; it's time to close the office. You'll be the better for a good dinner."

Edgerly declined on the plea of his headache, but the lawyer insisted. He was full of the subject of the Leland property, and wished to continue the conversation, if such it might be called, besides which, Edgerly was almost a member of the family.

Half an hour before, Edgerly had been yielding without a struggle to the awful temptation of an undisciplined soul to get rid of its wretchedness. He had stood alone in the darkness, as it were, outside all the relations of life, and now the wholesome commonplace of habit seemed to lay a kindly, restraining hand upon him. After a brief struggle with himself, and a moment of

shuddering retrospect, he yielded to the saving influence. He was still a miserable man, but the hour of that dark temptation was past. They took the electric cars to the neighborhood of the lawyer's house; Edgerly was silent nearly all the way.

Lucy was not in her favorite place on the veranda, but the evenings had already a touch of autumnal coolness. The two men entered the house, and Edgerly went at once to his uncle's dressing-room to make himself presentable. He was shocked when he saw the reflection of his ghastly face and hollow eyes. He might indeed pass for a sick man.

Mrs. Goodwin greeted the lawyer in the hall. "I'm glad you're back, sir, Miss Lucy has been quite poorly these last few days. She's in her own sitting-room."

Lucy, dressed in a white wrapper, was lying on a sofa, her small face almost as colorless as her dress. The fatigue and excitement of her ride to the Leland ranch, and her interview with Joan, had been too much for her. She put her arms about her father's neck and sobbed.

"What's all this? What's all this?" said Mr. Kenyon, patting her cheek. "I must have Slayter see you in the morning. What have you been doing with yourself, child? And Charles is looking like a ghost, too. You haven't fallen out with him, eh?" he asked, thinking that a lover's quarrel might possibly account for the strange looks of both.

"No—oh, no, papa," said poor little Lucy, "I'm just tired, that is all."

"I've brought Charles back with me," her father said, "and here he is," as there was a tap at the door.

There was no means of escape for Lucy. She had dreaded seeing Edgerly. She felt as if he must read in her face what she had done.

Edgerly had in fact scarcely given her a thought, in spite of Joan's reference to her in her letter. His own passion and misery had shut out his poor little cousin from his mind. But now as he approached her and saw her face so strangely altered, no trace of her little coquetries of look or manner, the rosy color vanished from her cheeks; as he met her eyes with their new-expression of shrinking pain, he felt the faint stirring of some new sensation of surprise.

Lucy for her part was shocked and startled to see the change in Edgerly, and instantly with a woman's intuition felt that it was connected with Joan. She had rejected him! Lucy's heart throbbed with a tumult of feel-

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ing, in which even pity for Edgerly had a part. She held out her hand to him, and he took a seat beside her sofa.

"I am sorry you are not well, Lucy," he said, naturally, and Lucy answered she knew not what. She did not ask him if he were ill, and he felt grateful that she did not trouble him with questions.

Mr. Kenyon went to change his dress after his journey, and left the two alone. Lucy said something about her father's return, and lay back upon her pillows.

"Don't try to talk if it tires you," said her cousin, and he took up a fan lying by the couch and gently fanned her. Lucy closed her eyes. There was a strange sweetness to the girl in lying thus, and feeling that he was near her. After all, though he did not love her any longer, though he loved Joan, yet he was here beside her, and—Joan had rejected him—of that Lucy was sure.

Presently her blue eyes opened, and fixed a strange look on Edgerly.

"What is it, Lucy?" he asked. "Can I do anything for you?"

"No," she said, and closed her eyes again to hide the tears that threatened to overflow, and then the poor child added: "It is nice to have you here."

Edgerly made no response, but he drew the light coverlet over her little feet.

The vain wish drifted through his mind that these past months, with the passion that had swept everything before it, the plotting and deception, and the final wretchedness and horrible temptation, might be a dream, from which he had just awakened, to find himself sitting by his pale, pretty cousin. But wounds we dream of do not leave scars, and Edgerly would bear the scars of his to his life's end.

When the dinner bell rang, Lucy thought she would get up and join the gentlemen, and she went in, leaning on Edgerly's arm. He himself had eaten nothing all day, and the excellent meal and his uncle's old claret revived him greatly.

"You're looking better, man," said the lawyer, "and Lucy has got back some color, too."

They spent the evening in Lucy's little sitting-room, she lying for the most part silent, and her father speaking of San Francisco and his journey. It was not his custom to mention business matters before his daughter. He had brought her home a beautiful bracelet, and Lucy slipped it on her little white wrist, and held it out to Edgerly to look at.

The young man stayed till it was rather late; he shrank from leaving this pleasant shelter, and going out into the darkness and solitude of his own wretched thoughts. He held Lucy's hand a moment as he wished her good-by, and she, poor, weak, tender-hearted girl, looked up at him with undisguised affection in her eyes. She will make him a blindly worshipping wife one of these days.

It was within three days of the foreclosure of the Leland mortgage. Mr. Kenyon sat at his desk, fingering some papers a little nervously. No business transaction of equal importance had ever come his way. He was within three days of adding to his possessions a property of such large present, and so much larger prospective, value, that he might be excused for some nervousness lest at the last moment it might slip through his fingers. Yet there was no reason, so far as he could tell, why he should anticipate such a mischance.

He had lost himself in a pleasant calculation respecting his new property—for was it not practically his own already?—when the clerk announced some one to see Mr. Kenyon, and the lawyer looking up saw a stranger enter the office. He was a tall young man, whose clothes hung somewhat loosely upon him, as though he might recently have passed through a severe illness, but whose face, though quite thin, wore the color of returning health. It was, moreover, a handsome, resolute face, with clear, penetrating eyes.

The stranger gave a searching glance about the office, as though looking for another occupant, but Mr. Kenyon was alone. He introduced himself to the lawyer as Geoffrey Rothwell.

"What can I do for you, Mr. Rothwell?" asked the lawyer, motioning him to a seat, and preparing to devote his attention to his probable client.

"I understand, sir," said Geoffrey, "that you are the agent for the person, Mr. Davis, holding a mortgage on the Leland ranch. I am here, representing Captain Leland, to pay off the mortgage."

Mr. Kenyon almost started from his seat; he turned visibly pale and, for a moment or two, did not speak.

"Captain Leland has pushed things rather close," he managed to say at last; "are you prepared to pay off the whole sum with interest due?"

"I am, sir," Geoffrey replied, a little sternly.

"It will have to be cash down," the lawyer said, in a voice from which it was impossible to banish his intense chagrin and disappointment, "this thing has been allowed to run too long."

"Very much too long, sir," Rothwell rejoined, "for the comfort and happiness of my old friend; the rate of interest has been ruin-

(Continued on Page 1001.)

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ous. However, I have the pleasure of informing you that I am prepared to settle the matter absolutely and at once. Will you kindly look up the papers?"

Mr. Kenyon unlocked his safe; his hand trembling a little with excitement, and with a good deal of unnecessary delay, produced the legal documents. Unwillingly and suspiciously he examined the checks with which Rothwell was prepared.

Yes, there was no help for it; the splendid property which he had all but owned, had slipped from his grasp. He was too much a man of the world to let his chagrin master him, however, and when the exchange of papers had been made, and Rothwell was about to leave the office, the lawyer desired him to convey his congratulations to Captain Leland. Geoffrey thanked him good humoredly and, with a glad heart, went his way.

As he went down stairs from the lawyer's office he met a fashionably dressed man, whom he instantly recognized as Edgerly. What Geoffrey's feelings were with regard to this man, may be imagined—this insolent coward who had persecuted Joan and, but for her steadfast heart, might have stolen her from him. His fingers tingled with the desire to chastise him as he merited, but he controlled himself and passed on.

Edgerly for his part, glancing at the stranger, and meeting the keen flush of his eyes, had an uncomfortable sensation of having seen him somewhere. Entering his uncle's office, he found another sort of punishment awaiting him from that which Rothwell would fain have administered. The young man found the lawyer looking utterly discomfited.

"Well," he said, with an angry snarl, "we have lost the Leland place. That young man who just went out, a Mr. Rothwell, has paid off every cent of the mortgage."

Edgerly answered nothing; he stooped over his desk to hide the crimson flush and the succeeding pallor that might have betrayed to his uncle an intensity of feeling greater than his own. For, added to the misery of losing Joan, was the bitterness of the knowledge that another had won the prize, to obtain which he had sacrificed the best feelings of his nature in vain.

It is needless to say that the Captain was easily reconciled to the change in the person to whom he was indebted for deliverance from his old bondage. He was never wounded, however, by being told of Edgerly's unworthy conduct.

If you should be a dweller in Los Angeles, or a tourist spending the delightful winter months there, you cannot pass an afternoon more pleasantly than in taking a drive out to the Leland ranch. You will probably find the Captain, no longer hard at work, but smoking the pipe of peace on the rose-shaded piazza. Perhaps Joan, looking, if possible, more beautiful than ever, will be sitting beside him, or you may find her having a little chat with her husband-lover in the shade of the great sycamores. Mrs. Priestly, the anxious look now only a matter of habit, is busy as ever. Bert is away at college, where his only regret is that there is no scope for his prowess as a hunter.

There are several workmen now about the ranch, and any one of them will show you the great reservoir which has been built below the canyon, and in a little while will make the fortune of the family.

THE END.

He Got His Reward

A YOUNG man was employed by a large commission firm in New York City during the Civil War, to negotiate with a certain party for a lot of damaged beans. The beans were purchased, delivered, and spread out upon the upper floor of the building occupied by the firm.

Men were employed to turn them over and over, and to sprinkle them with a solution of soda, so as to improve their appearance, and render them more salable. A large lot of the first quality of beans was then purchased; some of the good beans were first put into barrels, then the barrels were nearly filled with the poor ones; after this the good ones were again put on the top and the barrels headed up for sale.

The employer marked the barrels, "Beans, A 1." The clerk, seeing this, said: "Do you think, sir, that it is right to mark these beans A 1?"

The employer retorted sharply: "Are you head of the firm?"

The clerk said no more. The barreling and heading went on. When all was ready, the beans (many hundreds of barrels) were put on the market for sale. Specimens of the best quality were shown in the office to buyers.

A length a shrewd purchaser came in (no man is so sharp in business but he will often meet his equal), examined the samples in the office, inquired the price, and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft and show him the stock. An open barrel was shown apparently of the same quality of the sample. The buyer then said to the clerk:

"Young man, the samples of beans shown me are of the first quality, and it is impossible to purchase beans anywhere in the market for the price at which you offer them; there is something wrong here. Tell me, are these beans the same quality throughout the entire barrel as they appear on the top?"

The clerk now found himself in a strange position. He thought: "Shall I lie for my employer, as he undoubtedly means I shall; or shall I tell the truth, come what will?" He decided for the truth, and said:

"No, sir, they are not."

"Then," said the customer, "I do not want them;" and he left.

The clerk entered the office. The employer said to him: "Did you sell that man those beans?"

He said: "No, sir."

"Why not?"

"Well, sir, the man asked me if those beans were of the same quality through the entire barrel as they appeared on the top. I told him they were not. He said, 'I do not want them,' and left."

"Go to the cashier," said the employer, "and get your wages; we want you no longer."

He received his pay and left the office, rejoicing that he had not lied for the purpose of abetting a sordid avariciousness, and benefiting an unprincipled employer.

Three weeks after this the firm sent after the young clerk, entreated him to come back again into their employ, and offered him three hundred dollars salary more per year than they had ever before given him.

And thus was his honesty and truthfulness rewarded. The firm knew and felt that the man was right, although apparently they had lost largely by his honesty. They wished to have him again in their employ,

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because they knew that they could trust him, and never suffer through fraud and deception. They knew that their financial interests would be safe in his custody. They respected and honored that young man.—D. L. Moody, in *Episcopal Recorder*.

ATHLETIC parsons are not always lucky in their attempts to show their prowess. While a strong curate in the Southeastern district, who can use his fists when required, was making a parochial visit he heard screams from a side street, and learned that a woman had been assaulted. "Where is the blackguard who did it?" he exclaimed; and a polite little boy pointed out a man who was turning a corner some distance away. The curate promptly ran after him, seized him by the coat collar, and dragged him back to the place of the assault, amid the applause of a considerable crowd. "Why, that ain't the party that did it," said the lady, when the victim was shown to her—"that ain't my husband. And, besides, what are you interferin' in other people's affairs for?" The curate apologized to the inoffensive man he had seized, but is threatened with an action for illegal arrest.—*London Telegraph*.

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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.

Some Wild Mice and Their Habits

BY FRANK H. SWEET

AMONG the tiny wild creatures of our forests, the beautiful red mouse is easily distinguished from its cousin, the deer mouse, by the bright cinnamon color of the entire upper parts, especially the ears, and by the yellowish tinge of the under parts and the shorter hairs of the tail. The feet of the red mouse are silvery white. In the deer mouse, the color of the upper parts is light yellowish-brown, with a blackish line along the middle of the back.

These two species are strictly inhabitants of the forest, and are closely allied in habits and form. The red mouse is more arboreal in its instincts than the other, and frequently, on being driven from its nest, will take refuge in a tree, instead of running off on the ground. The food of the red mouse is seeds and nuts, like that of the other species of *hesperomys*. It is not common in the Eastern States, and is nowhere abundant. Its elegant form, beautiful colors, and activity, make it a very interesting pet.

The external form of the species known as the red-backed meadow mouse presents features strikingly different from those of any other of our known American mice. Some differences in its habits are no less remarkable. It is a Northern animal, its range being from Nova Scotia, New Brunswick, Maine, and Massachusetts, westward to the Red River of the North. In Minnesota it is exceedingly abundant, but it is not observed far north of this point, and probably does not exist south of the State. It has never been seen in Southern New York.

It differs essentially in some of its habits from other mice. Other Western species are remarkable for invariably forming well-worn paths under the leaves and grasses, or even on nearly bare ground, in which they usually travel. But this species, on the contrary, appears to construct none of these paths, habitually running about and over the leaves and grass in any direction, like the white-footed mouse.

In feeding, the red-backed meadow mouse stand upon the hind feet and haunches, holding the food with their forepaws, and sometimes grasping it in one paw only. They do not utter cries, as other mice do when several are feeding together, nor do they make any cry when caught. In climbing, they surpass all other meadow-mice, running up a tree or the corners of a house, and over the roof, as if perfectly at ease. In the woods their nests are frequently found at quite a distance from the ground, in the rotten trunks of trees. They never move by leaps, but trot with a graceful, gliding movement. Not only are they active during the day, but appear to seclude themselves strictly after dark; they are not even seen in the evening. Their nests have several large excavations at the side, containing a store of winter provisions.

"I'll Pay You For That"

WHEN trod on a duck's foot. She did not mean to do it, and it did not hurt her much. But the duck said, "I'll pay you for that!"

So the duck flew at the hen; but as she did so her wing struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so, her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" said the cat, and she started for the goose; but as she did so, her claw caught in the wool of the sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so, his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so, her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi, Hi! What's all this?" cried the man who had the care of them. "I cannot have all this. You may stay here," he said to the hen. But he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to his house, the cow to her yard, and the horse to his stall.

And so all their good times were over, because the duck would not overlook a little hurt which was not intended.—*Ex.*

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Finance and Commerce

The most readily noticeable evidences of prosperous times, like these of the present, are found at the centres of speculation, and it is only natural conservatism to look for some signs in these quarters of a casting of anchors to windward, some hesitation at intervals, and of consequent reactions in prices of speculative securities and commodities. It would have been only reasonably natural that when all were prepared for advancing markets following the beginning of the year, that unexpected reactions should have taken place, when it so often proves true in speculative fields that it is the unexpected which happens. One looks in vain, however, so far at least, for any let up in the advancing tendency of the markets for stocks and investment securities. Prices are almost uniformly working constantly higher. Reactions are almost entirely lacking. This shows clearly the absence of disquieting conditions in financial and commercial affairs, and the prevalence of a superb confidence in future prospects that is almost without parallel. The sentiment of the country is unqualifiedly "bullish." Except in special incidences where profits are satisfactory, the disposition to sell anything is so slight as to hardly exist. In the grain and provision markets, some reactions have taken place, it is true, but it is due to the fact that a great deal of purely professional buying was done just prior to the beginning of the year, and the sharp advances which took place made the profits attractive, and some selling resulted. But there is in respect of none of these commodities any general selling sentiment. On the contrary, the prevailing feeling is one of supreme and, in some cases, extravagant confidence in the future. In manufactured articles, prices generally hold their own, and activity is satisfactory. Money continues easy everywhere, banks are still increasing, and gold to the amount of \$1,500,000, was withdrawn from London banks the past week for shipment to the United States. It hardly seems probable, however, that gold imports will reach any great magnitude for the immediate future, for while exports continue large, particularly of grain and provisions, yet interest rates are higher both in London and on the continent than in New York. Money which is not needed here can find more profitable employment there. Congress is doing nothing so far to disturb the present favorable business conditions, and while several currency bills are pending, it grows daily more likely that nothing will be accomplished by the present Congress, while it is not unlikely, also, that the "let-well-enough-alone" feeling is growing, and that sentiment is making against disturbing present quietude by a special session. However this may be, there is nothing threatening in sight, either in Congress or out of it. Another feature of the times is that nothing is accumulating on manufacturers' and investors' hands to plague the future. Nothing is being made ahead of the demand for it. Manufacturers almost uniformly find their orders up to, or beyond, their production, while, save in the item of hog product, which always and necessarily accumulates at this season, farmers are marketing their surplus with great conservatism, and no load is piling up on speculators' hands anywhere. Visible supplies of all great commodities are small. In some instances their smallness at this season is a menace to the supply of future wants, which only the stimulus of prices can regulate.

Our Canadian Trade

The new Canadian tariff does not appear to have disadvantageously affected exports from the United States to the Dominion. That meas-

ure, enacted in 1897, provided that goods entering Canada from Great Britain and her colonies should enjoy a tariff rate 25 per cent less than that collected on goods from other countries, one-half of that reduction going into effect on August 1, 1897, and the remainder on Aug. 1, 1898. The exportation from the United States to Canada has, therefore, since Aug. 1, 1898, been made under whatever of disadvantage the new discriminating rates of that tariff afford. It is therefore interesting to compare the figures of the exports to Canada since that date, both with those of the corresponding months of 1897, in which only one half of the discriminating rate was in operation, and with those of 1896, in which no discriminating rate existed. The figures of the treasury bureau of statistics, covering the details of the export trade are now available for the months of August, September and October. They show that during those three months of 1898 in which the full 25 per cent. tariff reduction in favor of Great Britain and her colonies was in operation, exports from the United States to Canada were larger than in any corresponding three months in the history of our commerce with that country. In fact the exports from the United States to Canada have never shown more rapid gains than since the enactment of the new Canadian tariff, giving to imports from Great Britain and her colonies advantages over those from the United States.

In the first three months of its operation in 1897, in which the discrimination in favor of goods from Great Britain was but 12½ per cent., exports from the United States to Canada increased nearly \$4,000,000 compared with the corresponding months of 1896, against an average gain of \$2,500,000 in corresponding periods of earlier years. In August, September and October, 1898, however, which were under the full operation of the new law, the increase over the corresponding months of 1897 is more than \$5,000,000. The total exports from the United States to Canada in August, September and October of the present year under whatever of disadvantage the new law in its full operation affords, are nearly 50 per cent. in excess of the corresponding months of 1896, and practically double those of the corresponding months of 1894.

Importations of manufactures from Great Britain into the United States seem likely to show an unusually small total in the year 1898. The November statement of exports from Great Britain to the United States, which has just reached the treasury bureau of statistics, shows in nearly every case that the exportation of manufactures in the eleven months ending Nov. 30th, were less than in the corresponding months of earlier years. Imports of manufactures in the early part of the year 1897, were, of course, abnormally great, and a comparison of the eleven months of 1898 with the corresponding months of 1897, would in many cases be misleading. A comparison, however, with the corresponding months of 1896 and 1893 shows in nearly all cases smaller imports in 1898 than in either of the earlier years.

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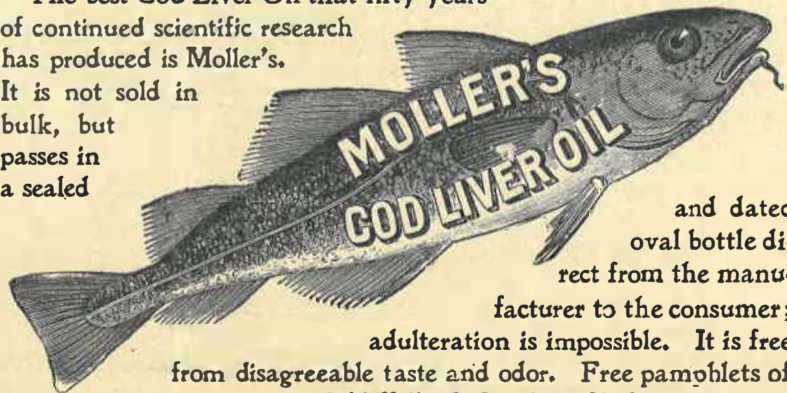
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Hints to Housewives

EXPERIMENTS have recently been completed at
Guy's Hospital, London, and at Berlin and Leip-
sic, by eminent German bacteriologists, which
show that all the ordinary writing fluids teem
with bacilli of a dangerous character. In one
London school, an inkstand was found to be
filled with ink which swarmed with the bacilli
of tuberculosis. In some of the German inks,
the bacilli of typhus, diphtheria, and smallpox
were found. In view of the habit some persons
have of removing ink spots with the tongue,
this discovery is alarming. Children especially
should be cautioned in this matter, as they are
in greater danger from the use of infectious
writing fluids. The presence of these pathogenic
organisms in ink accounts for the painful sores
which sometimes result from the scratch of a
pen.—Household.

CLARET stains disappear in the presence of sul-
phur. Common washing soda converts a grease
spot into soap, which completes its own efface-
ment. Ink stains succumb to salt and lemon
juice. Old Sol is the best bleacher of the world,
but in big cities, ammonia and borax, the mild-
est of all compounds, may be substituted. Noth-
ing seems to remove mildew without leaving a
trace, for mildew is a growth; but a weak solu-
tion of lactic acid is a fair remedy. The wisdom
of the farmer's wife is evident in her use of
sour milk for this purpose. Fruit stains "re-
solve themselves into air" under pressure of a
stream of boiling water poured from an eleva-
tion. Tomato and berry stains disappear under
similar circumstances. Deep stains may be neu-
tralized by an alkaline substance.

TO SCREEN A WINDOW.—If your house stands in
an unlovely neighborhood, there will probably
be several windows—perhaps some doors, also—
whose light cannot be spared, but whose views
are objectionable. Ground glass is expensive,
but there are ways of imitating it at home
very cheaply. Take a piece of putty a couple of
inches in diameter, put it in a bit of muslin, and
twist the muslin around it so as to form a pad.
Having first cleaned your glass well, pat it all
over with your pad. The putty, exuding through
the muslin, will cover the glass with an opaque
white stain. Let this dry hard, and then var-
nish it. If you want a transparent pattern to
appear on the opaque glass, you must prepare a
paper stencil, by drawing the pattern on paper,
and cutting out the parts which are to be
opaqued; then fit the stencil to the pane, and pro-
ceed as before, afterward removing the stencil.
The clear spaces may be covered with a slightly
opaque varnish.

Another method is to pour half a pint of boil-
ing hot beer on one ounce of Epsom salts placed
in a bowl; stir it about, and when it is cold,
brush it over the glass. When dry, it crystal-
lizes and looks beautiful. Still another way is to
cut thick tissue paper the size of the window
pane, folding it so as to cut through four or six
layers at once, and at regular distances cut out
small stars or other figures. Soak the paper in
thin boiled arrowroot, apply it to the glass, and
let it dry there. Then with a soft brush and
salad oil, paint over all the paper, leaving the
stars clear. This preparation will last for years.
—The Modern Priscilla.

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