

The Living Church

A Legend of Christmas

BY MARGARET DOORIS

Back in the centuries old,
With what rare skill the legends so oft told
Were deftly wrought!
In tangled fancies threads of truth were caught,
Which through the years gleam bright as bur-
nished gold.

One of these legends tells
That when all far and near ring out the bells
At holy Christmas-tide,
And everywhere the Feast is kept with mirth,
Then Christ His kingly crown doth lay aside,
And come again to earth.
Then, though the night be starlit, calm, and mild,
Or winds blow fast,
And winter storms are fierce and raging wild,
He mingles with the crowd, all hurrying past,
In beggar's guise.

Lonely He passes on, mayhap half-clad,
And sad, He often sighs.
He seems to those around some ragged lad—
One of earth's waifs—so dim are human eyes.
So through the earth,
While lasts the Christmas night the whole world
o'er,
Where Christians keep with joy His Blessed Birth,
He passes on, or pauses at some door
To mark the Christmas Tree, and hear the mirth.
If any share
With this poor wandering One, their Christmas
feast
And give Him of their fare,
Believing Him to be one of earth's least,
The Christ-Child is their guest all unaware.

Oh! dull of heart, and poor, dim, human eyes!
Could we but see,
How often at our side, in humble guise,
Is He, whose love we crave on bended knee!

London, Ohio.

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The Living Church

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

CHICAGO, JANUARY 7, 1899

News and Notes

BELIEF in the permanency and stability of the Klondike is conclusively shown by the readiness with which great amounts of capital have sought investment. Increased travel has been met with increased facilities, and crude methods of transporting freight have rapidly been abolished. Twenty-two miles of the White Pass and Yukon Railway are now in operation. Construction was begun six months ago, and operations are being pushed as rapidly as is possible with the comparatively small number of available laborers. The road is being built under concessions from the United States, Canadian, and British Columbia governments, and will run from Skaguay to Lake Bennett. So far as built, it runs through solid rock. Sometimes over 100,000 tons of solid granite rock were dislodged by a single battery blast. No horses could be used in getting the blasting material and other supplies up the mountain. Everything had to be done by hand. To reach Tunnel Mountain from the camp, 1,500 feet below, over ten miles of trail had to be made. From the summit of this mountain a stone could have been dropped into the camp. The work on the American side was practically completed early in November, with the exception of a 300-foot tunnel in the mountain, and a bridge beyond over a deep ravine, to which the bridgematerial could not be conveyed until the tunnel was finished. Within a week after the completion of the tunnel, trains crossed the international boundary line at the summit.

ONE authority states that science is now superseding crude pioneer methods of procuring the gold. New ground is being prospected, with remarkably encouraging results. So far only very rich claims could be worked, because of the high price of labor, and the royalty of 10 per cent on the gross output charged by the Canadian government. Probably not more than five per cent. of the proved gold-bearing ground in the Klondike could be worked at a profit under the conditions that have existed, but with the necessaries, and even luxuries of life obtainable in Dawson City at everyday prices, in consequence of railway communication with the outside world, it would be profitable to work not merely five per cent. of the claims, but probably at least seventy-five per cent. of them, especially should the Canadian government reduce the royalty from ten per cent. to two per cent., as seems likely. The Klondike under these changed conditions would support at least ten men for one it now supports.

ADVICES from Tokyo show that the Japanese government is now wrestling with the difficult problem of meeting a deficit of 37,500,000 silver yen in the budget for the coming fiscal year. The new Ministry, headed by Premier Yamagata, has been forced to secure the aid of many Liberals in order to insure the passage of the new tax bill which is designed to supply the lack of funds for the government. This is an unusual step, and may yet be followed by disastrous consequences. Despite the great war indemnity paid by China, Japan has branched out so widely in army and navy preparations and in all other departments of the government, that the expenses have increased enormously. The result is the government has found it a hard task to fix upon a source of revenue from which the deficiency may be made up with the least injury to the people. Official figures determine the next fiscal year's expenditures at 226,346,300 yen, while the national revenue will

be but 188,740,000 yen, involving a deficit of 37,606,300 yen, to meet which there are no available resources.

DIPLOMATIC negotiations are in progress which it is expected will result in settlement of those differences between England and France, which have been a constant source of irritation. Ambassador Cambon, of France, has been in London in conference with Lord Salisbury. Lord Salisbury's proposals include the cession of Gambia, a part of Sierra Leone, in Africa, in exchange for the surrender of all French rights on the shores of Newfoundland, except St. Pierre Miquelon, which will be retained by France, but must not be fortified. France will not be asked to vacate the Island of Obock, at the entrance of the Red Sea. Lord Salisbury lays claim to a British sphere of influence in Central Africa extending to the shores of Lake Tchad, and in return for this France would be granted a trading access to the White Nile. While these African differences are being settled, the disputes between the two countries in the far East—namely, Siam and China, will be considered. The Premier has also notified the French Ambassador that the French opposition to the Anglo-German agreement concerning the partition of Portuguese East African possessions will be ignored.

A MEASURE has passed one branch of Congress and is likely to become a law, which is of great importance, in that it will enable the Secretary of Agriculture to take reciprocal action against countries which discriminate against products of the United States. Negotiations are now pending with France and Germany looking to reciprocity treaties. Unless these negotiations be successful and remove all cause of just complaint on the part of exporters of American products to those countries, Secretary Wilson will have it in his power to retaliate. Under this new law German wines and German painted toys can be subjected to the most rigorous examination for poisonous and deleterious substances. German cheese and sausage, as well as all those German manufactures that come under the head of delicatessen, can be compelled to pass the ordeal of a rigid chemical analysis before being admitted to sale in the United States. French still wines, conserves, canned goods, sweet meats, and a hundred other products of which millions of dollars' worth are annually imported, may not be allowed to pass the custom houses, unless they have passed successfully as rigid an inspection as American meat, dairy products, and American fruits are put through.

ONE of the richest gold mining districts ever discovered is about to be opened up by the Australian government. As a preliminary, an order for 65,000 tons of steel sheets, twenty-eight feet long, to be rolled into pipe nine feet in diameter has been placed. They are to be used to supply water to the Coolgardie mining district. In this district, which is one of the hottest deserts in the world, are located gold mines said to be fabulously rich. They have been discovered during the last few years, and several have been developed extensively, and are listed on the London Stock Exchange. A great part of the ore, it is said, requires only the ordinary stamp battery treatment to recover. Stamps are the thirstiest of all kinds of machinery, and the water is procured in Coolgardie only in limited quantities. It has been sold for drinking purposes in the new towns throughout the district at a shilling a gallon. The result of this condition is that only the richest mines can be worked. In parts of the United States ores

carrying \$4 to the ton yield a profit. In Coolgardie ores carrying \$80 to \$100 in free gold are often too low to work, so costly is the water. The Australian government appointed commissioners to devise a way to get water to the mines. Several plans were presented, but all were rejected in favor of the construction of a pipe line 320 miles long, equipped with nine pumping stations—the largest work of the kind ever planned.

THE House of Representatives in session at Wellington, New Zealand, has passed an old-age pension bill, which is attracting considerable attention particularly among those interested in the solution of sociological problems. The bill provides that every person of the age of 65 and upward, of good moral character, whose yearly income does not exceed £44, and who has resided for twenty-five years in the colony, will be entitled to a pension of £18 per annum. In New Zealand the poor have hitherto been relieved almost entirely by the State, charitable institutions for that purpose doing out a small part of the work. In 1896 a bill very similar in its provisions to the one in question was introduced in the House of Representatives. There it met with a determined opposition, one amendment providing that everybody of and over the age of 65 years should be entitled to the pension whether he was in need of assistance or not. This bill was eventually killed, and the following year a similar bill met with like fate. This year a third bill was brought in and after eleven days' debate was passed. It is expected that 6,500 persons will during the first year draw the £18, or part of it, and that about £100,000 will be so expended. So far there is no mention of additional taxation in connection with the scheme.

THE ceremony of raising the American flag and entering into complete possession of Cuba was not attended by any incident or demonstration antagonistic to the occupation by United States troops. Although permission to participate was refused Cuban troops, the latter accepted the situation philosophically. So far as practicable, civil and municipal matters are in the hands of Cubans and Spaniards, under the direction of American officials. Americans are now conducting the customs, post-offices, and telegraphs. Many requirements under Spanish administration have been abolished, such as the use of passports and stamped paper. Customs receipts are heavy, as stocks of goods were greatly diminished. In Havana war is being waged between capitalists to secure control of street and steam railway properties, stocks of which, in view of changed conditions, have rapidly risen in value. Cuban soldiers are still under arms, awaiting action by the United States on the proposition to disband, provided payment of arrearage is made.

IN order that there may be no impediment to Congressional legislation, the government has withheld approval to the concession for a Pacific cable recently granted by Hawaii. A survey for a route has already been made between California and the Hawaiian islands, and it is expected the hydrographic office will shortly enter upon the work of a survey from the Hawaiian Islands to Manila. The total length of the proposed cable is estimated at 6,761 miles, and the cost at \$6,761,000. The bill introduced in the House requires that the cable shall transmit fifteen words per minute, at a cost not to exceed \$1 a word. At present a telegram sent from Manila to New York must go by way of Hongkong, around Asia, across Europe, then under the Atlantic 13,600 miles, and 700 miles overland. The present rate is \$3 per word.

The Church Abroad

Church news from Cape Town brings accounts of a project for building a great cathedral, at the cost of \$750,000. A public meeting had been held, at which a good deal of enthusiasm was exhibited in favor of the project. The present building is seventy years old, and was described by the acting-governor, Major-General Cox, as unsightly and quite unworthy of the mother city of South Africa. A magnificent site has been secured, and the eastern portion, which is to be erected first, is estimated to cost \$250,000. The Metropolitan, with most of the bishops of the province, was present. He stated that the new cathedral was a jubilee thank offering, in memory of the great Bishop Gray who came out to South Africa fifty years ago.

On December 6th a Thanksgiving service was held for the delivery of the Cretans from the Turkish domination, at St. Peter's, Great Windmill street, London. Many distinguished persons were present, both English and Greek. There was a long procession, first, of choir, readers, and clergy, among whom were Canons Wilberforce, Gore, and MacColl, the dean of Westminster, and the vicar of the parish. Next came the cross bearer of the Greek church of the Holy Wisdom, Bayswater, and several prominent priests of the Greek and Russian Churches, attended by acolytes. The officiating Bishop (Mitchinson, late of Barbadoes) came last, wearing a magnificent cope of cloth of gold and attended by acolytes in red cassocks. The service was a simple one. The first lesson was read in Greek, the second in English. The singing of the "Hallelujah Chorus" was a prominent feature. The sermon was preached by Canon Gore, and was preceded by the "Bidding Prayer," which is still common in university churches and in the chapels of the Inns of Court. At the close of the sermon a collection was taken in aid of a fund for the relief of distressed Cretans. Then followed the *Te Deum*, the clergy leaving their stalls and facing the now lighted altar. The whole service concluded with the benediction by Bishop Mitchinson.

The death of the Rt. Rev. H. J. Matthew, Bishop of Lahore, in India, was recently reported. He had a paralytic stroke during divine service in the cathedral, and died before the end of the week. Bishop Matthew was a man of great strength and earnestness. He had worked long in the diocese of Lahore, and was appointed archdeacon by the saintly Bishop French who also upon his own resignation of the see, asked that he might succeed him. Bishop French, after his resignation, did missionary work for some time in another field, but ultimately returned to India and worked as assistant under the Bishop who had once been his subordinate—a circumstance as interesting as it was unusual. Dr. Matthew was consecrated in 1888. He was only 61 years of age and had been in India 31 years. He was accounted the best preacher in the Indian Church. An important part of his work was that among the soldiers, his diocese containing more troops than any other in the empire. He was also an unflinching friend of the Cambridge mission to Delhi.

Consecration of the First Bishop of Asheville

The Rev. Junius Moore Horner, who was elected Bishop of Asheville at the recent General Convention, was consecrated on Dec. 28th in Trinity church, Asheville.

The services of the day were opened by the celebration of the Holy Communion at 7:30 o'clock. Morning Prayer was said at 9. At 11 o'clock, after the entrance of the bishops and clergy in procession, the Bishop of North Carolina, the Rt. Rev. Joseph Blount Cheshire, Jr., D. D., as consecrator, commenced the service. The Bishop of South Carolina, the Rt. Rev. Ellison Capers, D. D., read the Epistle, and the Bishop of East Carolina, the Rt. Rev. Alfred A. Watson, the Gospel. The sermon was delivered by the Bishop of South Carolina. After offering congratulations on the advent of this con-

secration day, the preacher spoke of the office of a bishop. In conclusion he addressed appropriate words of counsel and encouragement to the Bishop-elect, who was presented by the Bishop of East Carolina, and the Bishop-coadjutor of Virginia, the Rt. Rev. Robert A. Gibson, D. D. The certificate of election, signed by the Rev. Samuel Hart, D. D., secretary of the House of Bishops, was read by the Rev. Churchill Satterlee. The commission to consecrate, from the Rt. Rev. John Williams, D. D., Bishop of Connecticut and Presiding Bishop, was read by the chaplain of the Consecrator, the Rev. Alfred H. Stubbs. All the bishops present united in the imposition of hands.

The Holy Communion was administered, the Consecrator being celebrant, assisted by the Bishops of East Carolina and Asheville. The attendant presbyters were the Rev. Jarvis Buxton, D. D. (formerly rector of Trinity church), and the Rev. James A. Weston. The Rev. Rodney R. Swope was deputy registrar. The Rev. Messrs. J. E. Ingle and McNeely DuBose were directors of the ceremony. The Bible was delivered by the Consecrator, and the pastoral staff by the Bishop-coadjutor of Virginia.

These services mark the completion of a step for which many Churchmen in this portion of the State have for some time past been hoping and working. North Carolina, at first one diocese, was divided into two dioceses in 1883. More recently the western part of the State was erected into the missionary jurisdiction of Asheville, and now has its first bishop, the portrait of whom we expect to present in our next issue.

A very large congregation was in attendance, and the beauty and the impressiveness of the service were enhanced by the Christmas decorations and the music.

The Missionary Day for Sunday Schools

Suggestion has been made that the young people and children of the Church should be gathered together on the 2d Sunday after the Epiphany, Jan. 15th, for a special service in the interest of missions, this service being simultaneous with that already arranged for in the diocese of New York. During the session of the Board of Missions in Washington, the following resolution was passed:

Resolved: That the Board of Missions recommend that the second Sunday after the Epiphany and the Monday following, be set apart as special days when the missionary work of the Church shall be brought before the Sunday schools, with a view not only to increase the interest in the Lenten offerings for missions, but to bring the whole subject of the missionary work of the Church, and the duties in connection therewith, more prominently before the teachers and scholars.

An Order of Service has been prepared for use in the diocese of New York, and approved by Bishop Potter, which was presented at a meeting of the Board of Managers, with the result that a copy of it has been sent to every bishop, accompanied by a letter expressing the hope that each one would be moved to set forth an order for the general observance of the days above-mentioned. A number of inquiries having been made as to the form of this Order of Service, it has been thought best to publish it for the benefit of any who may be interested.

ORDER OF SERVICE

FOR THE MISSIONARY DAY FOR SUNDAY SCHOOLS,
THE SECOND SUNDAY AFTER THE EPIPHANY,
JANUARY 15TH, 1899

Set forth by the Bishop of New York

Processional. 253. "Fling out the Banner! Let it float."

Sentences. The Lord's Prayer and Versicles. The Creed.

Hymn. 249. "O Sion haste, thy mission high fulfilling."

Address of welcome.

Hymn. 62. "From the eastern mountains."

Lesson. St. Mark xvi: 14. Address.

Hymn. 258. "Christ for the World we Sing." Tune—"America."

Address.

Offertory for Missions.

Missionary collects and Benediction.

Recessional. 523. "Forward! be our watchword."

The officers of the New York Junior Department hope that if similar services are held, a report will be sent, giving the number of children and young people attending, to the Church Missions House in New York, so that an accurate idea may be obtained of the spread of the movement.

Church News

Canada

The Michaelmas term at Trinity College School, Port Hope, was brought to a close by the singing of the Christmas carols by the school choir, and the presentation of the prizes won at the athletic sports. Most of the numbers were unaccompanied; the sweetness and freshness of the treble voices, the even balance of the parts, and the careful observance of marks of expression, showed what good work had been done by the boys, and their instructor, Mr. Coombs who sang for eight years in the choir at Worcester cathedral in England, and afterwards in that of Magdalen college, Oxford. Mr. Barlow Cumberland, of Toronto, made a short speech, in the course of which he congratulated the school on the healthy tone prevailing in the school games, and the keen competition shown at the annual sports. To encourage the study of natural history, he offered two prizes for the best collection of wild flowers and leaves made in the country around Port Hope. Before the school closed, the annual Christmas examination was held as usual. Prizes were given for general proficiency, and honorable mention made of those who secured over 60 per cent. of the total number of marks in all subjects.

New York

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

CITY.—At St. Andrew's church, Harlem, a pleasant feature of Christmas was the presentation of a new processional cross for the choir, as a thank-offering for the return of the rector, the Rev. Geo. R. Van de Water, D.D., from the Spanish-American war.

The ladies of the Woman's Auxiliary of St. Matthew's church, W. 84th st., sent a Christmas box to Oregon, and the Junior Auxiliary, one to South Dakota. An interesting feature of the Christmas night service was the singing, after the benediction, of several carols by the vested choir, the members of which in imitation of a group of carol singers, gathered between the choir seats.

At Old Trinity church, the Rev. Morgan Dix, D.D., D.C.L., rector, a very interesting service for the children was held on Christmas Eve, some 500 little ones being present, the procession being preceded by five trumpeters, and the choir and clergy. The rector made an address, and carols were sung, after which the children went to the vestibule of the church where was a representation of the stable and manger, with the shepherds and wise men.

The consecration of the new Bishop of the congregations in Brazil, the Rev. Lucien L. Kinsolving, is appointed to take place at St. Bartholomew's church, the Rev. Dr. Greer, rector, on the feast of the Epiphany. His brother, the Bishop of Texas, will be the preacher, and the Bishops of Albany and West Virginia, the presentors. The Bishop of Kentucky will act as consecrator under a mandate of the Presiding Bishop, and will be assisted by the Bishops of New York and Massachusetts.

At St. Thomas' church, the Rev. John Wesley Brown, D. D., rector, a musical service was held on the afternoon of Christmas Day, at which the joint choirs of the church and chapel rendered carols, and addresses were made in honor of the 75th anniversary of the Rev. Dr. Wm H. Pott, and the Rev. John Huske. The organ recitals for the winter will be given by Mr. Walter C. Gale, the assistant of the organist, Dr. Geo. William Warren. The first took place Dec. 29th, and the members of the solo quartet of the church participated. Others will follow on Jan. 5th, 12th, and 19th.

At the Christmas tide meeting of the New York Churchman's Association, the subject under discussion was, "From a Churchman's outlook, would the progress of the people of the United States in intelligence, humanity and religion, be promoted by a liberal colonial policy?" A paper on the subject was presented by the Rev. Geo. R. Van De Water, D. D., and remarks followed by the Rev. Canon Knowles, the Rev. Dr. Hughes, the Rev. Messrs. Granberry, Myrick Holt, and others. Appropriate resolutions were adopted in memory of the late Rev. Thomas McKee Brown, the vote being taken by the assembled clergy standing.

As this year Christmas came on Sunday, the observance of the Church's feast which for several years past has been on the increase among Protestant congregations, was almost universal. Large congregations assembled in almost all our churches and chapels. On Christmas morning, at the church of St. Mary the Virgin, Bishop Potter preached a sermon commemorative of the late rector, the Rev. Thomas McKee Brown, taking for his text St. Luke ii: 34, 35. The sanctuary was decorated with evergreens, with lilies upon the super-altar, and the chancel was ablaze with lights. There was crape upon the pulpit, in memory of Father Brown. The Rev. Messrs. Upjohn and Wallis officiated.

The Rev. John R. Matthews died suddenly at the Van Cortlandt manor house at Croton, Dec. 27th. He was born in New York City in 1835, and after graduating at Rutgers College, New Brunswick, N. J., entered the Presbyterian ministry; later, seeking Holy Orders in the Church. For some time he was rector of St. Peter's church, Peekskill, in this diocese. He then accepted appointment as a chaplain in the United States navy, from which position he retired several years ago. In 1873 he married Catherine Van Cortlandt who survives him. The funeral service took place at the old manor house, Dec. 29th.

Bishop Potter conducted the consecration ceremonies, Dec. 26th, of the new edifice of St. Ann's church for deaf-mutes, located at Amsterdam ave. and 148th st., and celebrated the Blessed Sacrament. Some 200 deaf-mutes from the vicinity of New York were in attendance, besides the ordinary congregation, and a large number of clergy. The Bishop's principal assistant for the occasion was the Rev. Thomas Gallaudet, D.D., general manager of the Church Mission to Deaf-Mutes, founder of this work in the United States, and now rector *emeritus* of St. Matthew's church. Also taking part in the services were the rector of St. Matthew's, the Rev. Edward H. Krans, LL.D., and the Rev. A. W. Mann, of the western deaf-mute work, the Rev. J. W. Koehler, of All Saints' church for deaf-mutes, Philadelphia, the Rev. Oliver J. Whildin, deaf-mute clergyman of Baltimore, the Rev. John Chamberlain, D.D., assistant superintendent of the Church Mission to Deaf-Mutes, and several other priests. The Bishop in his address referred to the remarkable work of Dr. Gallaudet, and to the history of St. Ann's parish. His remarks and other parts of the service were interpreted into the sign language. The new edifice is the result of the union of St. Ann's parish with St. Matthew's, as already described in these columns. The building is in Romanesque style, with a frontage of 50 ft. and a depth of 80 ft. It is 60 ft. high, giving a fine effect. It stands back from the street, because an addition is contemplated, and eventually a more imposing frontage. The edifice is of brick on the exterior. Stained glass windows have been placed in position, and a mosaic floor laid. The present seating capacity is about 300, which is considered ample. Beneath the church are accommodations for parochial activities. A tablet has been placed in position bearing the inscription: "In memoriam George R. Jackson. Born July 14th, 1811; Died Sept. 22nd, 1870. Senior warden from 1860 to 1870."

PORT CHESTER.—St. Peter's church has received a valuable Christmas present from a friend who is unknown to the congregation. The

gift consists of 12 beautiful stained glass windows, said to have cost \$5,000. At the morning service on Christmas Day, the rector, the Rev. Chas. Edward Brugler, announced that the windows had been placed in position while the church was closed a few days previously, ostensibly for repairs.

Pennsylvania

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

PHILADELPHIA.—Before the Rev. C. E. Spalding left the city for Los Angeles, he was presented by the Boys' Brigade, of Grace church chapel, with a handsome Bible and Prayer Book.

At the Home for Aged Veterans, G. A. R., and their wives, a service was held in the afternoon of Christmas Day, and a special sermon preached by the Rev. Samuel P. Kelley, G. A. R. and rector of St. Barnabas', Haddington.

Members of the parish chapter, Brotherhood of St. Andrew's, of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, in the afternoon of Christmas Day, visited the men's medical ward of the Philadelphia Hospital, and distributed some 60 quarts of ice cream to the patients.

The Rev. Dr. T. S. Rumney and Mrs. Rumney celebrated the 49th anniversary of their marriage on Monday, 26th ult., at the rectory of St. Peter's church, Germantown. The celebration was attended by only the immediate members of the family.

The City Mission, the Rev. H. L. Duhring, superintendent, provided through the different sick-diet kitchens, Christmas dinners for several hundred soldiers' families and others, besides a number of families of poor clergymen. On Dec. 26th, the municipal holiday, the Christmas festival for over 500 children took place at the House of Mercy. The Rev. Mr. Duhring and several other contributors also provided a repast for the 40 men and 10 women, inmates of the Wayfarer's Lodge, on Lombard st.

Among the grand chaplains of the grand lodge of Pennsylvania, F. & A. M., appointed on St. John's Day for the year ensuing, are the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh; the Rev. Messrs. J. W. Robins, D.D., and H. S. Getz, of this city; and the Rev. T. B. Angell, D.D., of Harrisburg. The grand chaplains of the grand H. R. A. Chapter include the Rev. Dr. Angell, of Harrisburg, and the Rev. Messrs. H. S. Getz and Horace F. Fuller, of this city.

By the decease of Mr. John H. Bringhurst, who entered into life eternal on Christmas Day, aged 87 years, one of our most prominent laymen has passed away. Throughout his life he took an active part in Church affairs, uniting first with St. Luke's church, Germantown, and later transferring his membership to St. Thomas' church, Whitemarsh. After becoming a resident of this city, he was identified with the church of the Advent, where he was vestryman for a number of years, and became also one of the lay deputies to the diocesan convention. The Burial Office was said at St. Luke's, Germantown, on the 29th ult., interment being private.

Archdeacon Brady has entirely recovered from the malarial fever which he incurred as chaplain of the 1st Pennsylvania regiment during the recent war with Spain, and with the advent of the new year expects to resume his diocesan duties. As president of the Social Purity Alliance of Philadelphia, Mr. Brady has addressed a circular letter to the wife of every member of the lower House of the Legislature, as well as to the members of the Philadelphia Auxiliary of the National Congress of Mothers, calling upon them to use their influence with their husbands and friends to purge the Legislature by not recognizing a recently elected member of unsavory reputation.

Christmas this year being coincident with Sunday was celebrated by all the denominations, many of whom took especial cognizance of the festival. In our own Church the day was ushered in by a midnight celebration of the Holy Eucharist at St. Andrew's church, West

Philadelphia, the Rev. C. M. Armstrong, rector, where the male vested choir of 70 voices rendered Redhead's Communion service in D; at the offertory, "Where is He born?" from Mendelssohn's *Christus*, and Foote's *O Salutaris* were also sung. At the third Celebration Eyre's entire Communion service was given, and Gounod's Nazareth. There were five Celebrations at St. Mark's, the Rev. Dr. A. G. Mortimer, rector. At the last, Kalliwoda's service was rendered by the male vested choir. At Holy Trinity the chancel choir was augmented by a volunteer chorus in the old organ loft, both instruments, electrically connected, being utilized in the accompaniments. The Rt. Rev. Dr. McVickar, the former rector, preached. The vested choir of St. James' church, the Rev. Dr. J. N. Blanchard, rector, rendered some very fine anthems, the organ being re-inforced by violin, cornets, trombones and harps. At the fifth and last Celebration at St. Elisabeth's, the Rev. Wm. McGarvey, rector, Godfrey's service in Eb was rendered, with *Corde natus* at the offertory, and the same service was given at St. Luke's, Epiphany, the Rev. Dr. T. A. Tidball, rector, with Stainer's "Sevenfold Amen" at the close. Calkin's service in G was sung, both at old St. Peter's and at the church of the Incarnation. At the church of the Holy Spirit, the Rev. S. H. Boyer, priest-in-charge, the 9th anniversary of the Sunday school was observed by the 300 of the infant class and nearly 600 of the older scholars, all of whom sang their carols accompanied by a cornet, and listened to an address from Bishop Whitaker, on "The right Christmas spirit." He reminded them that 100 Sunday schools in the diocese had contributed toward the building of the church of the Holy Spirit, and urged them to emulate this spirit of helpfulness as a church and as individuals.

BRISTOL.—At Evensong, on Christmas Day, Bishop Whitaker administered Confirmation to a class of five young ladies presented by the Rev. Wm. B. Morrow, *Mus. Bac.*, rector, at the church of St. James the Greater. The Bishop afterwards addressed the large congregation in a manner specially significant of the festival of Our Lord's Nativity.

Chicago

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

The arrangements for Dr. Edsall's consecration on the 25th, are as nearly completed as possible. Those in the case of Dr. Morrison await, of course, the required consent of a majority of the Bishops and of the Standing Committees. Of the latter, only one is known to have refused. Dr. Morrison is taking a needed fortnight's rest in the East. Both of the Bishops-elect will be entertained by their brethren of the diocese at a breakfast in De Jonge's restaurant at noon of Monday, the 23d, when suitable presentations will be made to each, expressive of most affectionate confidence from their own diocese. After the consecration, that is, on the evening of the 26th, the Church Club dinner will take the form of a reception to the new Bishop of N. Dakota, and to the following participants in the solemn function of the preceding day; namely, the Bishop of Chicago, the Coadjutor-Bishop of Minnesota, and the Bishop of Milwaukee (designated consecrator) the Bishops of Indiana (preacher), of Springfield, and of Western New York (presenters).

CITY.—The Rev. W. C. Richardson, rector of Trinity, has secured all the talent needed for the three remaining concerts for the poor, to be given this winter in the parish house. The spacious room in it, used by the Workingmen's Club (already having a membership of 50), is well patronized by members out of work, being supplied with games, papers, magazines, pipes and tobacco, and open every day and all day, except Sunday. An employment bureau has been organized, is doing great good, and is already practically self-supporting. To the assistant, the Rev. Harold Morse, has been entrusted the care of the Sunday school system of the parish. A noticeable change of late is the enlarged evening congregation, now quite as good as that in the morning. On Christmas

Day, there were two early Celebrations; at the mid-day, Tour's entire Communion service in F, was sung by the large choir, under the direction of Cyril E. Kudge, choirmaster.

The Rev. E. A. Larrabee celebrates daily at 7 A.M. in St. Chrysostom's, through the courtesy of the Rev. T. A. Snively and his vestry, pending the repairs to the chapel of the Ascension, which it is hoped to make usable by the beginning of February. The church itself is to be rebuilt, and, it is hoped, by Easter, the massive stone walls being unimpaired; the insurance for \$30,000 will fully cover the expense of restitution. On Sundays there will be a choral Celebration for the Ascension congregation, at 9 A. M., in St. James' church.

At the annual meeting of the Church Home for the Aged, last week, the Rev. Dr. Rushton was elected president, having temporarily filled that position for some months previous.

On Thursday evening, Dec. 29th, the Rev. W. C. DeWitt, in the Scoville Institute, Oak Park, at the monthly meeting of the Social Service Group, of that suburb, repeated what is familiarly known as his "tramp story." He had previously given the Bureau of Associated Charities the benefit of his experiences with the vagrant class, and discoveries as to their methods: For that there is with many tramps a complete system became evident when, by a train of fortunate circumstances, he found that there existed in our midst an itinerant commercial agency which, for a consideration, supplies the vagabond class with tips as to likely victims, together with explicit instructions as to the tales by which the unsuspecting were to be worked.

Complete arrangements are now made for the vested choir at the church of our Saviour, and the rector hopes that the change will be effected at Easter, and without entirely displacing the lady singers who have been so faithful and helpful in the past. The funds needed for the cassocks and cottas are fully subscribed.

An unusually large number of communicants presented themselves at the early Celebration, 6:30 A. M., at St. Thomas', on Christmas Day. In fact, no change in the Church is more observable than this increased attendance at early services on the great festivals; the numbers even in our smaller churches now averaging more highly than would have been seen in our largest ten years ago; while in many of the latter, hundreds now attend regularly from 6 A. M. to 8. For instance, in St. Paul's, Rogers Park, the Rev. H. R. Neely reported at the early service 50, out of a total of 80, who received during the day. In the church of the Annunciation, Auburn Park, where the Rev. John Cole officiated for the first time since taking priest's orders, the number of communicants (58 out of a total of 70) was the largest at one time in the history of the mission.

Minnesota

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

Bishop and Mrs. Whipple have gone to Lake Maitland, Fla., for the winter.

Bishop Gilbert has been elected president of the Minnesota society of the Sons of the Revolution.

Bishop Gilbert's visitations: Marshall, baptized an infant; Pipestone, confirmed one; Luverne, 5; St. James, 1; Waseca, 2; Janesville, 3; Madison, 2; Waterville, baptized one child and confirmed 9; Pine Island, 1; Mazeppa, baptized 2 infants; Messiah, St. Paul, confirmed 8; Glencoe, 1.

The church at Marshall is without a rector; occasional services are given by clergy of the diocese. The ladies are working heroically to diminish the heavy burden of debt which encumbers the parish.

Mr. A. M. Sperry has resigned the superintendency of the Breck school. Dr. Tanner is temporarily in charge.

The parish at Albert Lea has sustained a severe loss in the death of Judge Whytock, junior

warden, a true and faithful Churchman. Bishop Gilbert conducted the funeral services, assisted by the rector, the Rev. H. D. Chambers, and the Rev. Mr. Thompson, of Waseca.

The rector of Holy Communion church, Redwood Falls, the Rev. W. H. Knowlton, has succeeded during the past year in reducing the debt on the rectory from \$1,025 to \$600.

The Rev. Mr. Rymer, for many years an honored priest of the diocese, and rector of Benson and Appleton, will vacate his rectorship Jan. 1st, and enter upon his duties at Nevada City, California. He leaves both churches in a flourishing condition.

Bishop Gilbert recently visited the mission stations at Hutchinson and Brownton, and found both places in excellent condition. Mr. E. N. Cooper, of the senior class State University, has charge of this work.

Ascension parish, Stillwater, mourns the sudden death of its junior warden, Mr. Isaac Edwin Staples, on Sunday, Nov. 6th. Mr. Staples has been actively identified in all the affairs of the parish for the past 10 years. His fidelity and unstinted generosity to the Church, and kindness to all in the community has left a memory that will long be cherished.

ST. PAUL.—Christmas Day brought out large congregations. Two and three celebrations of the Holy Eucharist were the rule in all of the churches. Bishop Gilbert officiated at St. Clement's pro-cathedral at the midday Celebration, and received a substantial offering for "The Bishop's Needs Fund." A mixed vested choir made its first appearance at St. Stephen's mission and rendered the service in a very creditable manner.

Thirty generous citizens have presented to St. Luke's hospital \$6,500, to fully satisfy the floating debt and place the hospital on a free and untrammelled footing. The subscriptions ranged from \$25 to \$1,600. Hereafter the trustees can apply all its resources to the equipment and upbuilding of the hospital. There is still, of course, a mortgage of \$50,000 on the building.

Under the auspices of the Church Club, a course of lectures during Lent will be delivered alternately in St. Paul and Minneapolis. Subjects: "Wycliffe and the Pre-Reformation," Bishop Sessums, at Christ church, St. Paul, and Gethsemane, Minneapolis; "Cranmer and the Reformation Period," Bishop Seymour; "Hooker and the Post-Reformation Period," Bishop Tuttle; "Pusey and the Catholic Revival Period," Bishop Grafton; "Seabury and the American Period," Bishop Thompson.

On Thanksgiving Day the Junior Auxiliary of Messiah church provided dinner for some 35 poor children, in the guild room adjoining the church. Their "Mother Goose" tableaux netted some \$30.

MINNEAPOLIS.—The Rev. Stuart B. Purves, rector of Holy Trinity, is making strenuous efforts to wipe out the bonded debt hanging over the parish.

BECKER.—Trinity chapel, which was burned down a year ago, has arisen from the ashes a much larger and more beautiful edifice than before, with all necessary fixtures and furnishings complete; a debt of some \$350 remains unliquidated upon the new building.

LAKE BENTON.—In the death of Mr. J. D. Greene, the founder and sole sustainer of the Church here for many years, the parish has sustained an irreparable loss. Mr. Greene began the first services in his own house.

Duluth

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

ALEXANDRIA.—Bishop Morrison confirmed a supplementary class of five during his special visitation. This makes the second class presented during the past year. The communicants' roll now numbers over 70; the remarkable growth of the parish during the past year, in a measure can be attributed to the energy and activity manifested by the Brotherhood chapters recently organized. Prior to the advent of the present rector, the Rev. F. E. Alleyne, the

church was closed for over three years; 19 confirmed and seven received into the Church is not a bad showing for one year's work. The parish is harmonious, and the future outlook exceedingly bright.

MOOREHEAD.—The new church, St. John's, is so nearly completed that the parishioners hope to be able to hold the dedicatory services on the feast of the Epiphany. It is also hoped that the Duluth convocation will hold its meeting in the church at that time; the property of this church is estimated to be worth some \$1,200.

Iowa

CEDAR RAPIDS.—At Grace church, the celebration of Christmas was characterized with more than its usual joy and brilliancy. The feast occurring on Sunday, the midnight service was omitted, but almost the entire membership of the parish attended at the morning services and made a Christmas communion. The choir of full 80 voices sang a beautiful service. The Introit was the "Hallelujah Chorus" from the "Messiah." The Communion service was Tours' in C. For the sequence, "O Holy Night," by Adolph Adam, was rendered, and at the offertory, Simper's "Unto us a Child is born." A feature of the festival was the remarkable number of gifts sent to the rectory as expressions of love to the rector, the Rev. Dr. Green, and his family. A massive sterling table service, made by Gorham, was the gift of the parish, accompanied by many individual gifts. On Tuesday evening, the children's festival was held. Before the tree was lighted, Dr. Green gave a talk on "Christmas in art and song," illustrated by one hundred views from the stereopticon.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—Christmas Day was observed by all the Christian bodies. One hundred years ago, its observance was publicly condemned. The Rev. Fr. Osborne preached at the church of the Advent. The choir numbered 40 voices. The Rev. Fr. Longridge preached at St. John the Evangelist. Christmas services of Emmanuel church were held in Association Hall, although the celebration of the Holy Communion was in the chapel. The new church will be completed by Easter. The music at Trinity was unusually good. There were three celebrations of the Holy Communion. The Rev. Dr. Donald preached. All through the city the observance of the day was general. St. Mary's, East Boston, gave an elaborate dinner on Christmas Monday to 300 sailors. Addresses were made by the Rev. Fr. Jones of the Advent, Boston, and the Rev. Messrs. F. B. Allen and W. T. Crocker.

Old Christ church observed its 175th anniversary, Dec. 29th. Evening Prayer was said by the rector, the Rev. C. W. Duane, at 4 o'clock, after which the chimes were rung by Mr. C. H. Jewell. The old Communion set, with the Bible (Vinegar edition) and Prayer Books, the gifts of George II., in 1733, were exhibited to the congregation. The reception followed from 5 to 6. The service at 7:30 was well attended. The Rev. D. D. Addison assisted the rector. The historical address was made by the rector. He said not until 60 years after the settlement of Boston, was any attempt made to establish a place of worship for members of the Church of England. The first step was in King's chapel, in 1689. The corner-stone of Christ church was laid April 15, 1723, by the Rev. Samuel Myles, pastor of King's chapel, who made an address, prefacing it with the words: "May the gates of hell never prevail against it." On Dec. 29th, the same year, the Rev. Timothy Cutler, D.D., a Congregationalist, formerly, and president of Yale College, became the first rector. His rejection of Puritanism at the time caused a great storm in theological centres. He remained in his position till 1765. From 1759, he was assisted by the Rev. James Creaton, who was rector from 1765 to 1767, and was succeeded by the Rev. Mather Byles, D. D., also previously a Congregationalist, whose rectorship was from 1768 to 1775. He remained

loyal to the mother country. From 1778 to 1784, the Rev. Stephen Lewis was rector, whose income varied from £120 to eight silver dollars per year. It was during his time that the prayers for king and royal family in the large Prayer Book, were pasted over with manuscript petitions, consonant with American freedom. The Rev. William Montague took charge in 1787, and continued till 1792. He was the first clergyman ordained in America by an American bishop. Several other rectors succeeded. Mr. Howard N. Brown, the Unitarian minister of King's chapel, made an address in which he referred to old feuds between Episcopalians and Congregationalists, now happily ended with a victory for both, in that they have attained the aims they sought. Col. Walker, the treasurer of the church, made a stirring speech, in which he advocated the necessity of preserving the ancient edifice as a shrine of patriotism, a memorial of the past, and an inspiration for the future. Bishop Lawrence said this ancient edifice had really seen mediævalism fall, and democracy arise. In its history, Church and State, religion and patriotism, are blended in a manner that is almost unique. After the benediction the congregation sang "America," and the choirs followed with "Auld Lang Syne."

WATERTOWN.—Sister Anne, in charge of St. Luke's Hospital Home, died Dec. 27th, aged 86 years. For many years she carried on a worthy charitable work under the name of St. Luke's Home at Haverhill, and then took charge of Sunnybank Home on School st. She was head of the Order, and gave a long life of faithful service to charitable work. Her maiden name was Anne Titcomb Dana. The funeral took place Dec. 30th, from the church of the Good Shepherd. The interment was at Farmingham, beside the remains of her husband, Col. Drinkwater.

ASHMONT.—The vested choir of All Saints' sang at the Christmas festival of the Children's hospital. It was a happy occasion, and brought much cheer to the afflicted little sufferers.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The services at Trinity cathedral on Christmas Day were especially beautiful. The Bishop preached an eloquent Christmas sermon from the words, "The Word was made flesh." The most interesting feature of the service was the installation of the Rev. Francis M. Hall, as senior canon of the cathedral. Mr. Hall has been the rector of St. Mark's church for over 10 years, resigning on Dec. 1st. He has been appointed chaplain of the Church Home, and as senior canon of the cathedral he succeeds the Rev. Jas. A. Bolles, D.D., who died several years ago.

An episcopal stole has been made for Bishop Leonard by the diocesan class in ecclesiastical embroidery, and was presented to him by the class on Christmas Eve. Miss Neff, the president of the class, presented it with a brief address of explanation, and the Bishop accepted it with words of personal gratitude, and also a loving appreciation of all the work of the class, which, he said, is having a widespread influence for good. A short service and the blessing of the stole by the Bishop followed the presentation. At the close of this service, which was held in the chapel of the cathedral house, one candidate was presented for Confirmation and was confirmed by the Bishop.

Maine

Henry Adams Neely, D.D., Bishop

BATH.—The Ven. Percy C. Webber conducted a Mission at Grace church, the Rev. Walter C. Stewart, rector, from Dec. 7th to the 13th. Three services were held daily, and large congregations listened eagerly to the strong and eloquent words of the missionary. There was no excitement, but a steady and continuous growth of interest was manifested, which reached a climax in an appeal made by many representative men not only in the Church but among the denominations, that the Archdeacon should prolong his stay. This, however, was impossible.

Much good has been done by this Mission, and the citizens are hoping for a speedy return of the missionary.

Long Island

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

BROOKLYN.—At the Church Charity Foundation the first sound heard on the morning of the Nativity of our Lord was that of the voices of the children of the Orphanage singing Christmas carols. As in the yearly custom they were assembled at early dawn, and, marching round the grounds, sang at each of the buildings. In the chapel there was a celebration of the Holy Eucharist at sunrise, the Rev. A. C. Bunn, rector of the Foundation, being celebrant. The chapel was tastefully decorated, and in the wards of the hospital a wreath of Christmas green hung over each bed. Each individual in the hospital and the different homes received a present tied with a sprig of holly. A second service was held in the chapel at 10:30. A generous dinner was provided.

A gift of \$250 has been given to purchase a piano for the Nurses' Cottage of St. John's hospital; 25 copies of the new edition of the Church Hymnal (Dr. Darlington's) have been given for use at the Foundation.

At St. Luke's church, the Rev. Dr. Henry C. Swentzel, rector, a very handsome folio Bible was used for the first time at the Christmas Eve service. It is a memorial gift and bears the following inscription: "St. Luke's church, Brooklyn, New York; Presented by the Mothers' Meeting, Christmas Day, A. D. 1898. In grateful memory of 'Brother Frederick,' who entered into rest September 1. 1895." Brother Frederick belonged to the Order of the Brothers of Nazareth. Early in life he gave himself up to the service of all unfortunates. Finally the rector of St. Luke's invited him to assume charge of the charitable work of that parish. The result was entirely gratifying, and he remained in that work until his death.

The church of the Ascension, the Rev. J. A. Dennison, rector, has recently celebrated its 52d anniversary. The services began on Dec. 18th. There was a historical sermon by the rector, giving the following statistics: Baptisms, 2,034; Confirmations, 705; marriages, 324; burials, 848. At 7:30 P. M. there was a sermon to young people by the Rev. J. N. Perkins. On the 19th the Rev. E. H. Van Winkle preached, and on the evening of the 20th the Rev. Dr. S. D. McConnell delivered the sermon. Letters of congratulation were read from the Bishop of the diocese, Bishop Potter, and many of the clergy.

A Christmas dinner to the Girls' Friendly Society of Holy Trinity church, the Rev. S. D. McConnell, D.D., rector, was given by the Trinity Aid Society on the evening of the 28th in the Hall Memorial House. The guests numbered about 50, and as provision had been made for half as many more who were prevented from coming, a suggestion was made by one of the officers of the Aid society that a number of the newsboys' be invited to take their places. A telephone message was sent to the Newsboys' Home and 30 little fellows responded to the invitation and did full justice to the bountiful spread. After the dinner a series of games were played, and presents distributed from a prettily decorated tree.

At Christ church, E. D., the Rev. Dr. James H. Darlington, rector, and at Holy Trinity, the Rev. Dr. S. D. McConnell, rector, chimes were rung on New Year's Eve, beginning at 11:15 and continuing into the new year. In these churches in St. Peter's, the Rev. Dr. Lindsay Parker, rector, and in many others, the midnight service was held with special musical program and address.

CANARIE.—St. Alban's held its first children's festival with Christmas tree on the evening of the 28th. The Rev. Edward M. Heim was appointed priest-in-charge of this mission about six months ago, and has proved himself an indefatigable worker. The membership has greatly increased under his ministrations, and the Sun-

day school now numbers over 150. Since Mr. Heim has been in charge the parish has bought five lots on 94th st., valued at \$1,500, and there is still a balance of \$2,000 with which to start a church which, it is hoped, will soon be built. At present services are being held in parlors that have been fitted up for temporary use.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

At the pro-cathedral on Christmas Day there were Celebrations at 6:30, 8, and 11 o'clock, at the last the Bishop officiated and preached. The church had met with a sad loss during the previous week in the death of its organist and choirmaster, Mr. DeOffeo Brown, whose health has been for some time failing. Under the direction of Mr. Sears, at present in charge, the Christmas music was well rendered.

At St. Paul's, there were two early Celebrations. At the choral Celebration at 11, the *Messe Solonelle*, of Gounod, was sung, the celebrant being the Rev. Philip Prescott. There was an orchestral accompaniment in addition to the organ.

The congregation of the Epiphany was to have held a parish reception on Dec. 29th, in commemoration of the tenth anniversary of the Rev. Dr. McKim's rectorship, but on account of the serious illness of his venerable mother, it has been postponed.

Maryland

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

CUMBERLAND.—Holy Cross chapel being without a rector and unable to maintain itself, Bishop Paret has asked the Rev. F. B. Howden, of Emmanuel church, to take it under his supervision.

SPARROW'S POINT.—St. Matthew's church has taken a step nearer to self-support, by relinquishing \$120 of its missionary funds and assuming that responsibility for itself.

Oklahoma and Indian Territory

Francis Key Brooke, S.T.D., Bishop

St. Philip's, Ardmore, in Oklahoma Territory, was consecrated by the Bishop, on Sunday, Dec. 18th. The service opened with the processional "Pleasant are Thy courts above." The Bishop and clergy were met at the entrance by the vestry, and then proceeded towards the chancel, repeating Psalm xxiv. The Bishop read the sentence of Consecration. After Matins sung by the rector, the Rev. Henry B. Smith, and the vested choir, the Bishop celebrated the Eucharist, Sir John Stainer's Sevenfold Amen being sung after the Blessing. The Rev. Robert H. Cotton, of Fort Worth, Texas, delivered the sermon. At Vespers the Bishop preached.

Newark

Thomas Alfred Starkey, D.D., Bishop

WINTER AND SPRING VISITATION LIST

JANUARY

- 5. Evening, St. James' church, Newark.
- 6. Evening, St. Paul's church, Jersey City.
- 8. Newark: Morning, St. Thomas' church; evening, St. Alban's church.

FEBRUARY

- 12. Morning, St. Barnabas' church; Newark; evening, Christ church, Bloomfield.
- 15. Evening, St. Mary's church, Jersey City.
- 19. Morning, Church of the Holy Cross, Jersey City; evening, Grace church, Greenville.
- 22. Evening, church of the Atonement, Tenafly.
- 26. Morning, Christ church, Belleville; evening, Christ church, Newark.

MARCH

- 5. Paterson: Morning, St. Paul's church; evening, St. Mark's church.
- 19. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents.
- 19. Newark: Morning, Trinity church; evening, The House of Prayer.
- 22. Evening, Grace church, Town of Union.
- 24. Evening, Trinity mission, Arlington.
- 26. Orange: Morning, St. Mark's church; evening, Grace church.
- 28. Evening, church of the Holy Communion, South Orange.
- 29. Evening, St. John's church, Jersey City.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

THE resignation by Sir Wm. Harcourt of the leadership of the Liberal party is regarded by some of the Church papers as a proof that his effort to revive his waning power by providing a new issue for the party in the shape of a Protestant crusade, has been a failure. It is a curious fact that no inconsiderable number of the Ritualist clergy and their friends are Liberals. The same is true of Canon Gore and the progressives who acknowledge him as one of their chief leaders. These men are not without powerful influence. They have been roused to action by Sir William's attack upon Church principles and practices for which they claim to have the undoubted sanction of the Prayer Book, and have not been slow to meet his attacks in the public press. No doubt this has been one element in inducing his retirement. *The Church Review* says he ought to have been warned by the fate of his predecessors who have fallen through meddling in Church matters. It recalls a speech of Sir Michael Hicks Beach warning members of the House of Commons to beware of meddling with Church matters or with Church property, and reminding them of the fate of those upon whom Henry VIII. bestowed the property stolen from the Church. Did they not mostly meet with a violent end or some crushing misfortune?

— X —

IT is rather a sad commentary on the influence of Christian ideas and training upon the minds of men, that the earnest proposal of Lord Halifax, that the recognized leaders of the different schools in the Church of England meet together in friendly conference, and at least try to understand each other, should have met with nothing but decisive refusal on the part of the old Evangelical or Low Church party. It is disappointing that such a man as Dr. Moule, for whose learning and piety no one can feel aught but the highest respect, should have joined in this refusal. His main ground was that such a conference would lack "a common basis." That very objection surely points to a very radical misunderstanding. In contrast to this we recall the words of Dr. Pusey in 1865:

Ever since I knew them I have loved those who are called "Evangelicals." I loved them because they loved our Lord. I loved them for their zeal for souls. I often thought them narrow; yet I was often drawn to individuals among them more than to others who held truths in common with myself, which the Evangelicals did not hold, at least explicitly. I believe them to be "of the truth." I have ever believed, and believe, that their faith was, and is, on some points of doctrine, much truer than their words.

He goes on to say in a following passage: Whilst then I lived in Society I ever sought them out, both out of love for themselves, and because I believed that nothing (with God's help) so dispels untrue prejudice as personal intercourse, heart to heart, with those against whom that prejudice is entertained. I sought to point out to them our common basis of faith.

It really seems an inscrutable thing that a devout and charitable man, on the other side, such as Dr. Moule undoubtedly is, should find no place in his heart for similar sentiments, that he should, using the very expression of Dr. Pusey, reject the idea of a

"common basis," and still more that he should repel the proposal for that kind of personal intercourse, "heart to heart," which Dr. Pusey felt so sure would dispel prejudice, and bring about a better understanding. The proposal of Lord Halifax seemed eminently Christian, and it appealed to that sense of fair play which is supposed to be the peculiar characteristic of Englishmen. It might be thought that the refusal to enter into such a conference would not result to the advantage of the party concerned. It does not seem to suit what are supposed to be the extremely enlightened ideas of the nineteenth century. But there are many signs to cause misgivings whether those enlightened ideas are as deeply seated as sanguine people would have us believe. The doubt intrudes itself whether, underneath a thin varnish of Christian civilization and humanitarianism, a good deal of old world hardness does not still lurk. Not the least evidence in this direction is afforded by the present state of things in the English Church.

— X —

Shall the Church Yield to the Age-Spirit?

IF Sir William Harcourt represents the policy of the Liberal party towards the Church of England, the trend of things is evidently to fasten the Erastian system upon her for good and all. Sir William looks to Parliament and the court which consists of a committee of the Privy Council, to settle the worship to be allowed in the Church of England. Parliament, as everybody knows, no longer consists of laymen of the Church of England, but of a motley assemblage of Churchmen, Nonconformists, Jews, agnostics, and even, we believe, a Hindoo or two. The Privy Council has embraced, and probably does embrace, Nonconformists as well as Churchmen. All this seems astonishing enough. But the Erastian theory is that the Church has been established by the State as a means of satisfying the religious instincts of people, and providing, by a wise training of the emotions, an additional safeguard for social morality and good order. Under this theory, the State has the right to dictate what kind of teaching shall be allowed and what the religious rites shall be. The question, therefore, is far more serious than any mere matter of services and ceremonial could be.

As a matter of fact, the Church is the oldest institution in England, older than the English government itself. It was recognized and protected by the State, not formed or founded by it. It was accepted not as the creation of prince, Parliament, or other secular power, but as the Church of Christ and His Apostles. Its doctrine, discipline, and worship were its own, a part of its essential character, not imposed upon it by any external power. When the State has ceased to recognize it for what it claims to be, a spiritual kingdom existing by its own inherent authority and power, though working side by side with earthly kingdoms for the good of men, it may repudiate the old connection and withdraw whatever support it has hitherto afforded, but it cannot intrude into the sphere of spiritual things. Sir William Harcourt, in his letters to the *London Times*, which have attracted so much attention of late, distinctly looks forward to the settlement of the questions at stake by the intervention of the secular power. It

is clear that he contemplates nothing short of a revival of the ritual prosecutions which were the source of so many scandals, and which did not effect the desired ends in the slightest degree. The actual result was to accelerate the growth of the very things it was attempted to suppress. Distressing as the case of individuals may be, it is probable that adversity is better than prosperity for the cause of truth.

Sir William Harcourt and other correspondents of the *Times* reiterate the assumption that the laity of England are "Protestant to the backbone." If that is the case, the wonder is that it should be necessary to raise all this disturbance. The clergy can do nothing without the laity. If the latter followed the counsel of the Bishop of London, and frequented the churches which, according to this assumption, they prefer, everything which is complained of would disappear of itself; "Ritualism," the Catholic movement, or whatever name it may be called by—the whole thing would die of inanition. Why is it, again, that these remarkable laity, "Protestant to the backbone," keep on giving money so lavishly to build and endow or maintain the very churches in which these objectionable things are taught and done? Then the numerous religious orders, so numerous that their membership is greater than that of the old orders which were swept away by Henry VIII., whence have they come and from whom do they derive their support? When we consider these questions, we cannot but feel that the newspaper writers, referred to, are under a delusion. If the attitude of the laity of the Church of England were in truth what they assert, all this agitation would be needless. It would not be necessary to utter violent protests in churches, to write to the *Times*, to appeal to Parliament and to the Privy Council to put down the Catholic movement, because that movement would have no existence. It could not exist without the laity. The truth is, that when these writers talk of "the laity of the Church of England," they include thousands who never darken the doors of an Anglican Church, except to make a disturbance. They include the entire population outside the Church as well as the discontented within it. This "laity" of every Nonconformist "Church," and of no Church at all, are undoubtedly Protestant to the core. But it is strange to set these up as judges and reformers of a Church whose allegiance they disown.

It does not require much reading of current English newspapers and periodicals to make it clear that so-called "Ritualism" cuts but a small figure in the present agitation, except as a popular war cry. The weightier articles in the reviews and other magazines reveal the fact that the attack is really upon very fundamental things, and especially upon the Catholic doctrine of the Eucharist as plainly expressed in the Prayer Book. The whole teaching of the Church upon such subjects as sacraments and priesthood is called in question. That it is the teaching of the Church, and not simply of a party in it, appears from the admission which emerges from time to time that it can only be excluded by alterations of the Prayer Book. The Church is asked to disown her faith in herself as "the Holy Catholic Church," and be content to exist as an organ of the State. Along this line, in the last analysis, religion ceases to be concerned with a positive revelation, or to have definite

truth to teach, divine and unchangeable, still less to confer divine gifts upon men, and becomes a mere matter of human conjecture and emotional exercises; and Christianity little by little fades away. By a happy inconsistency, there are many who never go the whole length which the premises of their thoughts involve, but nevertheless the trend is destructive, and the logical results follow in due season. The end of warfare like the present can never be to strengthen the principles of supernatural religion in the souls of those who engage in it, or to build up men in holiness of life. In its beginning and in its end it is destructive.

It may be asked whether the phases of religious strife in England have any bearing upon the Church in our own country, where the conditions are so entirely different, and where, in particular, there is no "established" Church, and no union of Church and State. If there is no relation between the fortunes of the mother Church and our own, it might not seem worth while to follow with more than a superficial interest events with which we can have no personal concern. But we take it that, besides the historical and spiritual relationship between the two Churches which makes it impossible that the fortunes of the one should not be regarded with sympathetic interest by the other, the dangers to which both are exposed are at bottom the same. They arise out of the spirit of the age in which we live. It is an age of humanitarianism, and at the same time, is completely intolerant of supernatural religion. It claims to mould and trim religion to suit its taste, but contemptuously rejects any authoritative claim of religion to rule and govern its own movements and tendencies. A sort of infallibility is assumed for this age-spirit, and the Church is called upon to yield obedience to its behests, and to suppress or change its teachings, its discipline, and its worship accordingly. That many among ourselves are infected with this spirit, is so plain that surely he who runs may read.

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The Intellectual Christian

WHILE the Christian religion is not first of all an elaborate scheme, a code of laws, a digest of moral duty, and while the philosophy and logic of Christianity are not presented in a cast-iron system, still the "meat for strong men" of which the Apostle speaks is as truly an intellectual as a spiritual feast. As for any conflict between science and Christianity, no intelligent Churchman disturbs himself. It is found and demonstrated most luminously that the highest attainments in scholarship are, rightly used, invaluable aids in the study of revealed truth. It is meet and right that our faith should have its intellectual side and its philosophic and even poetic illumination. We see yet through a glass darkly, but the lights even of worldly erudition may be placed so as to shed new radiance upon the Cross.

The childlike faith of a man like William E. Gladstone does prove Christianity true, but it demonstrates that no depth of scholarship or play of fancy will ever sap the foundations of Catholic belief, provided that belief has once gained foothold in the heart. We should pity rather than frown upon men of intellect who grope in vain for the inner light, for in most instances it is the fault of a godless education. "As the twig is bent, the tree's inclined."

The whole body of St. Paul's writings in particular ought to convince the veriest devotee of emotional faith that the pathway to higher planes of spirituality lies, for the intellectual man, in the pathway of his daily studies. The God we worship is the God of wisdom as well as power and holiness. The scheme of the gospel is a glorious spiritual science to be studied as well as to be accepted. The idea that advancing culture is preparing to dethrone Christ from the hearts of men, is as idle as can be imagined. It could not, if it would; and, in view of the fact that many of the most earnest thinkers are honest believers in the Gospel, we can say that it would not if it could.

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Father Austin and His Teachings

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

I.

I, who loved him devotedly for many years, and love him still, though he has gone to another land whence he will return no more, propose to tell something about one of God's dear saints, his life and his sayings, that others may share my joy in him, and take heart of courage when they fear that the saintly race has died out from the earth. Died out it has not, nor will, for He who makes men holy will not suffer His Church to lack holy men, even in the darkest age. They are always a numerous folk who will not bow the knee to Baal, and I believe it is their quiet grip of faith which holds the ark steadily in its place. A serene old priest, hiding away in some secluded spot where he can beat smooth the pathway to an altar, is a stronger force in the Kingdom than the brightest orator of conventions or the shrewdest manipulator of majorities. Such a priest was Father Austin. And here I may as well say that there was a time when he was known as plain Mr. Austin, and that for a long time. Then one June day the dear man's cheek blushed carmine when they told him his college had given him the degree of D.D., and after that he was called doctor, and a doctor he was, for his skill with souls was marvelous to cure them of their hurts, and it is said of him that he could also minister to the needs of the sick body almost as well. At length in that city that was nearby, it came to be quite the thing to speak of the parish priest as "Father," and it was not long till the fashion spread to the little towns and the rural churches, to the great delectation of some, while others tremblingly asked how many miles it was now to Rome. In the case of Father Austin, however, it seemed to be so apt a designation, so congruous with his silvered locks and his countenance radiant with paternal affections, that the new use was accepted without a murmur.

As I look over the life of this lovely man, I perceive that its beauty and strength was in his character, and that his character owed its development to the harmonious co-operation of natural and supernatural forces. Nature was in a generous mood when he was fashioned. The soul was as large as its shrine. His broad and massive face, well poised on a neck of marble, was not too rugged to express the finest feelings of a gentle heart, or to interpret the emotions of a soul in harmony with God. He was well bred in school and society, and a certain

large charity towards all bespoke the genuineness of his humanity. They who were most intimate with him used to think that he was in this like his Lord, of whom the legend says that he found something to admire, even in a dead dog—"pearls are not more white than his teeth."

Everybody loved Father Austin.

The reasons why were numerous.

Some of them were inexplicable, for why should certain persons of nebulous morality love him who never shunned to declare the whole counsel of God touching questions of ethics, and never kept back truths that everybody knew bore heavily on these persons? It must have been that loving way he had when he rebuked sin. One of his parishioners said: "He was the only man I have heard who made me feel that my conduct was a cruelty to him, but that he would bear it over and over again if only in the end he might help me to be good." He did help. Nay, he saved, he reformed, he made new men of many. He was so transparently good that God's light seemed to shine right through him and fall with healing beams upon them. His voice was tremulous with longing desire for souls, and this often won them to God, who would have gone to the bad had he stormed at them.

There were many who loved him because he looked the ideal picture of a saintly old man, his white locks sweeping gracefully down to his shoulders and rounding in curls, his manly figure, his broad forehead, his firm chin, and then his large black eyes, Oh, how solemn they were! The young ladies always went into ecstasy over his smile, which, they said, was like St. John's when he looked up into the Saviour's face, leaning on His bosom. Well, perhaps the youthful imagination was right, but I never saw any sentimentality in Father Austin's face. It was a virile face, strongly cut, more like a Hercules than an Apollo.

The ideal of a saintly old man he certainly was in his physical appearance; but others loved him because the outward man was the symbol of an interior life as simple as a child's, frank, open, without guile, just, honorable. In his bearing there was a reserve and quietness which told of habitual communion with God. No man could study those eyes without feeling that the soul behind them saw things he could not see; and truly the invisible things of God were, in the Father's life, the reality, whereas everything else was illusion. The things which to the most of us are abstractions, were to him the overwhelmingly concrete, and everything else was relegated to the background of the picture. He knew Whom he believed. God in Christ was final truth. His convictions were not superficial, but they penetrated to the depths of his will. Thoughts, purposes, actions, sufferings, all were under the control of fixed assurance, and spiritual doubt was to him unintelligible. Mental problems, which were not absent from him, could not impair the simplicity of his faith or cause him to waver about any article of the Creed. That kind of a man commands our admiration and love.

Others loved him because his intellectual gifts, which he habitually cast at the feet of his Lord, were remarkable; remarkable for their symmetry rather than their brilliance. As a scholar, preacher, theologian, he was what is called "an all-around man," not great to eccentricity in one direction, but strong in all directions. His gifts com-

mended themselves to the respect of men, but they were so pervaded and spiritualized by his graces that not in vain did they solicit love.

Many more loved him because his hand was always a helping hand, day and night, storm and shine, extended to those who were in need, sickness, bereavement, or any sorrow.

I have also understood that the irreligious men in the community would not allow any fault to be found with the parson in their hearing. They respected him for his character and his good works, but they loved him because he loved a joke and a hearty laugh, and was not too stiff to enjoy the ludicrous side of things.

But all these reasons only touch the edge. The one reason that goes to the very centre and root why everybody loved Father Austin, was that Father Austin loved everybody.

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Remember Former Days

BY C. H. WETHERBE

IT is not wise for one to keep his face turned backward, brooding moodily over the sombre events of his life. A continued backward look is likely to produce in one a pessimistic spirit. And especially is this true of one who is past the meridian of life. A forward look, with heart full of hope, with a spirit buoyant with an ambition to take cheerful views of all situations, and a determination to make the best of every personal opportunity, should be the attitude of every one. And yet it is profitable for the Christian to occasionally look backward and remember the former days of his life. Occasions will come during his present steps, when temporary darkness shrouds his soul, when his hope suffers an eclipse, when his spirit faints within him, when utter discouragement seizes and binds him. In spite of all of the luminous promises of God, the Christian heart, thus circumstanced, will see nothing ahead of him but a pillar of thick darkness. Well, what shall he do? He may do as the royal Psalmist did, who, when seasons of besieging and bewildering darkness and despair fell upon him, called to remembrance his former days and thought of what God did for him.

See some expressions of Asaph's plaintive experience: "My spirit is overwhelmed." "I am so troubled that I cannot speak." "Will the Lord cast off forever? And will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" O, sad, deluged, nerveless heart! Yet this Psalmist did not remain long in this sad plight. The next thing we hear him say is: "But I will remember the years of the right hand of the Most High. I will make mention of the deeds of the Lord; for I will remember Thy wonders of old." He took a backward glance at God's deliverances of his soul from the black tempest which had surged over him in former days. He remembered that God had saved him out of his former distresses and dangers, and such remembrance girded him with fresh courage and helped dissipate the present gloom. No, God had not "forgotten to be gracious" to this Psalmist, and he needed to keep that fact in remembrance. We, too, when momentarily dispirited, may well call to mind what God has done for us in former days. Our present

experience of faintness and gloom may be different from any former experience of ours, yet the same God who delivered us in former years will deliver us now and lead us into the bright beyond.

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Boston Correspondence

NO. VI.

The Monday clericus was well entertained a few weeks ago by the Bishop of the diocese, with an address upon the doings of the General Convention. In all probability, *The Congregationalist*, in a recent issue, contained the fairest editorial upon the Convention. While other papers looked after flaws, and made fodder out of them for much useless criticism, this paper evidently caught the *raison d'être* of the existence of the Convention, and justly commented upon its doings and results.

Christian Science is still uppermost in the minds of many, but is now at its height, and will not get any higher. It took very well at first, and became alarming. One of our own clergy has read Mrs. Eddy's book on "Science and Health," four times, and penetrated into the so-called philosophy of that book. He stripped the book of its unessential features, and gave to the clergy, a short time ago, the drift of its teaching. It was exceedingly well done, and showed the skeleton of the assumptions of this teacher, which, after awhile, he reduced to dust and ashes with his careful analysis of her false premises. It does not take long for a false theology to arise, but it does take time to make the general public aware of its crudity in thought. Christian Science is fast entering the Miltonic condition, of being "like a neglected rose. It withers on the stalk with languished head."

The Spiritualists the other Sunday evening, attracted notice to their temple by announcing that Bishop Brooks would appear. Sure enough, he did appear in some way or other, but after him came out of the shades another man long departed, and no one could tell his name. The manager responded that the gentleman before them was "Edgar Allen Poe." Matters do get mixed in well-regulated organizations, and this is an instance.

At many gatherings lately, missionary addresses were made. These always have a peculiar interest of their own. At the recent dinner of the Episcopalian Club, many details of the growth of missions, and the national side of their prominence, were brought forward. Bishop Rowe described his large territory and the expensive matter of transportation in Alaska. He mentioned the fact that the Indian in some parts of that country calls the white man "Boston," and added that the staple goods with these people is beans. His address contained an admirable description of his field and its wants, and was listened to with marked interest.

The address of Bishop McKim before the Woman's Auxiliary, showed the changed condition of Japan towards Christianity, and held up the importance of woman's work there. Bishop Graves, of China, treated in an entertaining way the growing work of that country, and described the honesty, the patience, and willingness to work, in the modern Chinaman, which would make his western brother often blush.

It is always helpful to have these representatives of the Church in far-away places speak to the people, and more than ever, this year, this inspiration of doing more for them lingered after hearing their addresses.

The Unitarians have made, of late, some unusual spurts at prominence. Mr. Mills is their most recent prophet, and his discourses at Music Hall have made no end of theological talk. A noted Congregational minister has called him the prophet of evil; others have resented his criticisms with undue notoriety. This is what he wants to provoke. It gives him pabulum for sermonic effect, and in the end wins the crowd and swells the enthusiasm of the hour. It is, nevertheless, worth considering to mark the new ventures of Unitarianism. Mr. Mills is a modi-

fied revivalist, and his present methods of abetting the Unitarian cause would be unacceptable to some of the early defenders of this teaching. But how is this sect to gain attention? Mr. Savage has gone, and his former charge is transferred to other believers. This is only a temporary expedient to gain the public eye. It will be replaced by something else after awhile, and thus the interest can be maintained. To boast, "We have no creed" makes the Unitarians acquainted with all sorts of freaks, and I believe they are tired of their proposition, and probably may some day confess it.

There is a lull in Church work at present. While our strength is not that described by the prophet, "to sit still," there is no great feeling of activity. Emmanuel church is building a new edifice. All Saints, Brookline, has begun an important work in that locality, and St. Mark's mission, Dorchester, has made a progressive movement in the site of a new building. This involves a debt which the willing workers of that congregation should be encouraged to meet.

"Brimstone Corner," the Park Street church, under the charge of a new pastor, is beginning to put on its former theology. It was recently said from the pulpit there, "I believe that Jesus taught the doctrine of eternal punishment, and I do not see how a man can be a Christian who rejects the doctrine." This has cleared the air very much. Such a thunderstorm will do more to break up the lackadaisical religious belief around than all the ethics spun out here in this city every Sunday.

I was not a little surprised the other day to learn that candidates for orders are requested to read upon the threshold of theology, "*Eccle Homo!*" This is a dangerous book for the novice. It warps the young mind at once, and puts it in sympathy with theories which persistent reading on the other side can only overcome. No wonder the Broad Churchman oftentimes grows up to be a prejudiced person, and follows the narrow path of his own liberality by paving it with such material.

The Rev. Dr. Abbott has resigned his position upon the Standing Committee, and gone abroad for a year or longer. He will be missed in the diocese at meetings of the clergy, and in literary centres, where his editorship of a prominent paper was always considered valuable. His parish has been placed under the charge of the Rev. Percy Gordon, and there Dr. Abbott did a noble and aggressive work.

It is a rich gift to the diocese to have the spiritual ministrations of Fr. Osborne once more. He is only here upon a visit, but it means much to a great many who have been touched and influenced by his work. Boston has a tender spot in her large heart for him. When actively engaged in work in this city, he was always interested in charitable enterprises, and revived the City Board of Missions when it was almost dead. He was also instrumental in arousing an interest in temperance work, and started the Young Travelers' Society.

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The Archbishop of Canterbury's Mission to the Assyrian Christians

This mission to an ancient Eastern Church is known but to few Church people. It is a unique bit of work in the history of modern missions.

Who are the Assyrian Christians? An ancient nation dwelling in the mountains of Kurdistan and the plains of Azerbaijan, on both sides of the Turco-Persian frontier. Although they are divided politically into subjects of Turkey and Persia, they are united under the temporal and spiritual rule of their patriarch, Mar Shimun, who is known as the Catholicos of the East. Various names have been given to this people from time to time, such as Assyrian, Nestorian, Chaldean. The national name, however, the one always used by the people themselves, is "Syrian," for they consider themselves to be one nation with the Syrians of Western Asia. It is convenient now to distinguish them from the "Jacobite" or Western Syrians, by prefixing the word "Eastern." The name "Assyrian" is never

used in the East; its retention is a concession to the opinion, by no means certain, that these Christians are descended from the people of the ancient empire of Nineveh. The name "Chaldean" is now generally applied to the Roman Uniats at Mosul, but was only given to them in recent years by Latin missionaries. "Nestorian" is a nickname applied to these Christians by outsiders, and is never officially used by them.

The Assyrian Church was founded, according to ancient tradition, by a disciple of St. Thomas, St. Adai, one of the seventy (St. Luke x: 1) it is said, and St. Mari, his disciple. St. Mari, or Mar Mari, as he is called by the Syrians, established the see of Seleucia-Ctesiphon, then the capital of Persia, and became its first bishop. As Christianity gradually spread eastward from Antioch, the Christians on the borders of Persia began to be known as the "Church of the East"; thus they are generally described in their official documents, in reference to their situation, in the early days of Christianity, on the eastern frontier of the Roman Empire.

The Church of the East passed through many troubles in the fourth and fifth centuries when terrible persecutions broke upon her, but her darkest day was when she threw in her lot with Nestorius, and in A. D. 431 found herself cut off from the Catholic Church. From henceforth this ancient body of Christians became identified with the heretical opinion respecting the Incarnation which is connected with the name of Nestorius, Patriarch of Constantinople. But although outside the pale of orthodox Christianity, the Assyrian Church did not decline in missionary zeal.

The Christians of St. Thomas on the Malabar coast are an existing witness to the extraordinary and indefatigable missionary labors of this Church. They also sent out missionaries northward among the Tartar tribes and along the shores of the Caspian Sea; southward to Persia, India, and Ceylon; and eastward across the steppes of Central Asia into China. The bilingual inscription of Singanfu, in Chinese and Syriac, relates that a Nestorian missionary labored as far back as A. D. 636. Probably at the present time the whole body may be acquitted of holding Nestorian doctrine on the Incarnation. But though not in actual, yet they are in formal, heresy, so long as they reject the authority of the Council of Ephesus. Separation from the rest of Christendom, and bitter persecution from Mohammedans on all sides, have combined to reduce these people to a condition of extreme poverty and ignorance.

In their darkest hour the East Syrian Christian bishops made an appeal to the Archbishop of Canterbury. This was in 1868. They pleaded despairingly the abject condition of the East Syrian Church, assailed on the one hand by Mohammedans, on the other pressed to yield herself to the authority of Rome; her spiritual destitution and lack of means of instruction; the corruption and oppression of the Mussulman rulers of the country; the injustice, tyranny, and even persecution to which they subject the Christians; the decay of learning, destruction of ancient books and seminaries, and the consequent ignorance of the clergy; finally, their extreme isolation. Some help was given them in 1881-84, but the foundation of the present work was not laid until 1886, when Archbishop Benson sent out the Rev. Canon Maclean and the Rev. W. H. Browne to commence the work. At the present time the staff of the mission numbers six in all, five priests and one layman. The aim of the Archbishop's mission has from the very first been to build up and restore an ancient Church. There has never been any attempt to turn the Syrians into Anglican Churchmen. It recognized that here was a Church with valid orders and sacraments, an apostolic ministry and a liturgical worship—a spiritual heritage which no man could lightly set aside. It is true there are great and crying abuses, such as the hereditary episcopate, but again, there was found to be a reverence for Catholic order and doctrinal truths which western Christians might well copy.

Since the commencement of the mission, the attention of the English priests has been almost entirely given to the work of education. The standard of education amongst the Syrian clergy was very low, and it was felt that the education of the future teachers of the people in seminaries and schools was the first work to be taken in hand. There is at Urmi a school for deacons and boys, and throughout the plain and in the mountains there are more than ninety village schools for boys and girls under the direction of the mission. Here the printing press, another of our works, has proved an invaluable handmaid to the work of the schools. It has produced a large number of educational works, both religious and secular, in vernacular Syriac. But this has not been the most important work of the press. It has printed in Old Syriac the "Takhsa," containing the three liturgies, the Baptismal Office, collects, and minor offices; also the Church Psalter and the Daily Service Book, as well as some ancient Syriac works. Thus it has provided Service Books for both priests and people alike, for in days when the Service Books were in manuscript only, copies were scarce, and the difficulty of joining in public worship was great.

It is hoped that what has been said above will tend to arouse a greater interest in the Archbishop's mission to the Assyrian Christians. The clergy at the English Mission House, Urmi, Persia, will be glad at all times to furnish information when it is desired.

Urmi, Persia, November, 1898.

LETTER FROM THE REV. Y. M. NEESAN—IMPRESSIONS OF THE COUNTRY AFTER A YEAR'S ABSENCE

By the kindness of the Archbishop, I was allowed to leave my work here in Urmi for twelve months, and embraced the opportunity of visiting England, where there is so much interest in the mission, and also America, where there are many friends who now support us. I left Persia just a year after the murder of the Bishop of Urmi (Mar Gauriel) and his twelve companions by the Kurds. At that time the plain of Persia was full of refugees from the mountains, including the Matran (Metropolitan Bishop) and four other bishops.

On my return, I find there is but little improvement in the condition of the people. It is true that the Matran has gone back to his mountain home, but there are still many mountaineers left behind here, and they are all in a state of great poverty. The few possessions which they brought with them, such as cattle and sheep, they have now lost, for the Kurds, unrestrained by the government, descended upon them and robbed them of all that remained. The prospect of this coming winter is not a bright one. The price of wheat is three times greater than it was last year, and with no money and no cattle, it is hard to see how some of the Syrians will live through the winter. Plunder continues on all sides, and there is no restraining hand. The inhabitants of Duberri, a village within four hours' ride of this city, we have just heard, had all their hay burned by the Kurds only a few weeks ago. This was the result of a summer's labor, and in a few hours they saw their entire savings turned to dust. It is only parallel to those cases of lawlessness which are given in the Annual Report for 1898.

A visit to the West makes one wish for a strong government here. There is little to choose between the officials of the Shah and those of the Sultan, for we have dealings with both. You will remember that the Syrian Christians dwell on both sides of the frontier, some being in Turkey and some in Persia. All the troubles through which the Syrians are made to pass come entirely from the want of a strong administration of justice. Here is a fertile country, well watered, bringing forth grapes, and yet a bare living can be made here, and that for many reasons. First of all, communication is bad; the only railway known is the long-suffering donkey; then, as soon as the people have saved a little, either in money or kind, a stronger person takes it from them, and the strong man is never brought to justice.

There is good opportunity for trading here if the people were only allowed to develop industries. But as soon as any man, Syrian or foreigner, strikes out a new line, the authorities immediately take fright at the prospect of a man's becoming rich, and therefore powerful, and he is promptly crushed. For in the East, no one can become rich unless officials and mullahs can have a large share of the profits. Truly civilization advances in a backward direction. Greed of gain is the hindrance to progress.

Now I must say a word about the Russians. I am glad to tell you that our English mission is still going on in its old way, although you have heard to the contrary, I believe, in America. The Russians had ceased active work just before I left for England, and very soon after that returned home. Now I find they are here again, headed by Mar Yonan, formerly a Nestorian bishop. We are on very good terms with them, and, in fact, are working together. They have by no means superseded us, as report said. Our schools still go on, and we have a few boys who have already become Russian and this with the full consent of the Russian clergy here. The Russians are slowly enrolling individuals, but they are by no means proceeding at the rate European papers lead one to suppose. I think I may say that the real reason people are joining the Russian Church is, not because of religion, but because they want protection from oppression. There is no thought of revolution here—these people have not the aspirations of the Armenians. They would join any Church or nation from whom they would hope to receive real protection.

I am sorry to say the Sisters have been withdrawn for a time, owing to community reasons. The staff here now numbers six men, a recruit coming out with me this autumn. We have now commenced our winter work. I am visiting village schools in Superghan. The Rev. O. H. Parry is engaged on press work. The Rev. D. Jenks has charge of the school for deacons and boys. The Rev. W. H. Browne resides permanently with the Patriarch at Qudshanis, where he renders valuable counsel and advice in the many difficulties which beset the path of the head of this Church and nation. Mr. Browne also superintends the school work in Turkey. The Rev. F. M. Heazell has charge of similar work in Ardishai and Dizateki. The only other member of the staff I have not mentioned, is the Bursar (Mr. E. H. Heazell) who looks so well after our worldly interests that I must not forego his name.

With all good wishes to American friends.

Y. M. NEESAN.

— X —

Letters to the Editor

AN ACKNOWLEDGMENT

To the Editor of *The Living Church*:

It was my privilege recently to convey to the Rev. Professor Binney, of the Berkeley Divinity School, a testimonial of the honor and affection in which he is held by those who have come under his instruction and influence during the past twenty-five years. Will you kindly allow me to express to them, through your columns, Dr. Binney's grateful appreciation of this token of their remembrance?

JAS. H. VAN BUREN.

THE RESTLESSNESS OF THE CLERGY

To the Editor of *The Living Church*:

The article in your last issue relative to the restlessness of the clergy, suggests some very pertinent thoughts. Here is a clergyman who makes an excellent household servant. He rises in the morning and builds the fire, he carries in all the wood and coal. (He is unmarried and hence has no children to train to this work.) He does many a little chore and errand. Here is another: He rises in the morning and sits down to a breakfast prepared by a servant. He is waited on by his servant, even to the blackening of his shoes. Let us compare these, as their lives bear upon the Church. The first spends a

large portion of his time, and even, it may be, from one-third to one-half, in doing work for which he was neither called nor ordained. The second utilizes every possible portion of his time in serving the Church; while the one goes to bed early to rise for his morning's work, the other sits up and reads. (Do we realize the importance of a well-stored mind?) While the one is wasting—I say it advisedly—precious time, the other is applying himself to his particular vocation. It is said that clergymen should have physical exercise in order to have healthy minds. Let it be replied that all the needful exercise can be had by doing strictly Church work. I believe it is recognized that there is no one form of physical exercise which is so beneficial as walking or riding about, and this can be done in visiting one's people. No apology need be made for a house-going and generally mingling parson. It may be well, therefore, for bishops and rich laymen to consider whether or not those heroic men who live on a salary of from forty to fifty dollars a month are in the end cheap.

MARTIN DAMER.

Fort Scott, Kansas.

THE PLEA FOR PUERTO RICO

To the Editor of *The Living Church*:

Will the "Plea for Puerto Rico," by the Rev. Walter Biddle Lowry, that was so strongly put forth in your paper of the 24th inst., receive a response by the Church? Surely we cannot shut our eyes to the importance attached to this appeal, which points out our duty so clearly. There must be many who will be glad to help in this work if they only know how to go about it, and it seems to me that the only proper course to be pursued, is for those who are interested and willing to aid, to simply offer their services or money to the Church, say, the Board of Missions, or whoever is the proper authority in such matters. Then there can be no excuse for not acting at once. No one will act on his individual responsibility, but if individuals will come forward with what they have to offer and say: "Here is money which I will give to maintain the work in Puerto Rico," or, "Here am I ready to go at the word of the Church," I am sure the Church—and by "the Church" I mean the proper authority—will accept the offer.

But even then the Church cannot send men without the means to support them. Then should the Church issue an appeal for money, through the Church press, and let it be a most urgent appeal. Let it come from the Board of Missions or the House of Bishops or individual bishops. It will be responded to, make no mistake about that. Finally, let me say that I, for one, will gladly make my poor offering. Silver and gold have I none, but such as I have, I freely give it, and it is my humble self. I will go if I am sent. Are there any others who will join me in this offering to extend our holy religion in our new possessions? Is there no Churchman of wealth who will offer sufficient means to support, say one priest for one year, in Puerto Rico? I await a reply to these burning questions, with the earnest prayer that God will move the hearts of the faithful to see the needs of the hour, and push forward the work of Holy Church in Puerto Rico.

HARRY HOWE BOGERT,

Priest in charge St. Matthew's church, Union City, and St. Peter's church, Waterford, Pa., diocese of Pittsburgh.

Waterford, Pa., Christmas Eve, 1898.

A CORRECTION

To the Editor of *The Living Church*:

In my letter on the responsibilities of the Church towards the new possessions of the United States, published in your issue of Dec. 24th, I stated that I had seen in *The Spirit of Missions* a statement to the effect, that the Board of Managers had decided not to take definite action on work in these possessions until it was seen whether any arrangement was to be made with other Christian bodies. I now find I was mistaken in this, and hasten to make the correction, lest some harm should result. Missionary work in these new fields should receive

the most enthusiastic support of all Churchmen, and it is to be hoped that the work may be commenced soon.

WILLIAM M. PURCE.

Oscota, Ill., Dec. 27, 1898.

Personal Mention

The Rev. Edward McComb Duff, rector of St. Luke's church, Hastings, Minn., has accepted a call to the rectorship of St. Thomas' church, Buffalo, N. Y., and expects to enter upon his new duties on the first Sunday in February.

The Rev. Percy T. Fenn, D.D., of St. James' church, Texarkana, Tex., has received from Northern Illinois College the degree of Doctor of Philosophy, on examination.

The Rev. Robert W. Hudgell has resigned the curacy of St. Mary the Virgin, Nempnett, Bristol, England, to accept the rectorship of St. George's church, Maynard, Mass. Address accordingly.

The address of the Rev. Francis M. Hall is now Church Home, 563 Prospect st., Cleveland, Ohio.

The Rev. Frederic E. J. Lloyd, Mus. Doc., will be the new rector of St. Mark's church, Cleveland, Ohio. Dr. Lloyd enters upon his duties in that parish on the Feast of the Circumcision. Address accordingly.

Official

At the meeting of the Standing Committee of the diocese of Pittsburgh, on Dec. 30th, the Rev. Amos Bannister was elected secretary, in succession to the Rev. W. D. Maxon, D.D., resigned and removed to Detroit, Mich. The filling of the vacancy thus created in membership was laid over. Consent was given to the consecration of the Rev. Dr. Theodore N. Morrison as Bishop of Iowa.

REQUEST TO DIOCESAN SECRETARIES AND REGISTRARS

The Ven. Archdeacon Robinson, secretary and registrar of the diocese of Marquette, residing at Marquette, Mich., was burned out of house and home on Tuesday evening, 27th inst., and nearly all his household effects and library were destroyed. As all the journals were burned, the archdeacon asks the several secretaries or registrars of the different dioceses in the United States to be kind enough to send him, at their convenience, their journals of 1896, '97, and '98.

Marquette, Mich., Dec. 29, 1898.

Ordinations

Mr. Wm. Henry Haupt who has been assisting at St. James' church, Pueblo (Bessemer) was ordained there by the Bishop of the diocese, on St. Thomas' Day. Archdeacon Radcliffe and the Rev. Messrs. E. P. Newton, W. O. Cone, J. W. Gunn, and G. Lehman were present. The rector of the church of the Ascension, Pueblo, preached the sermon.

On the Feast of St. Thomas, the Rt. Rev. C. B. Brewster, D.D., Bishop-coadjutor of Connecticut, advanced to the priesthood, the Rev. Henry L. Habersham, deacon, of Vineyard Haven, Mass., and ordained to the diaconate, F. C. H. Wendel, Ph.D., in St. Luke's chapel, Berkeley Divinity School, Middletown, Conn. The Rev. Dr. S. Clarke presented both candidates. The Rev. Dr. John Binney, sub-dean of Berkeley Divinity School, preached the sermon.

On the 4th Sunday in Advent, at the cathedral of the Incarnation, Garden City, L. I., Bishop Littlejohn admitted to the diaconate Mr. H. L. Gilbert who has been a lay-reader at St. Ann's church, Brooklyn, and advanced to the priesthood the Rev. Henry A. Dexter, of Central Islip; the Rev. R. Marshall Harrison, of Brooklyn, and the Rev. F. W. Burge, of Richfield Springs. The Bishop was assisted by the Rev. Spencer S. Roche who also preached.

On Ember Day, Dec. 17th, the Rev. William Richard Watson was advanced to the priesthood by the Rt. Rev. Cortlandt Whitehead, S. T. D., Bishop of Pittsburgh, in Emmanuel church, Allegheny. The sermon was preached by the Bishop, and the candidate presented by the Rev. H. E. Thompson. There were present of the clergy, in addition to those above named, the Rev. Dr. Coster, and the Rev. Messrs. Cole, Danner, Wightman, Gunnell, and Beach, all of whom united with the Bishop in the laying on of hands. Mr. Watson is curate under the Bishop, in charge of St. Matthew's mission, Pittsburgh, and the chapel of the Incarnation, Knoxville.

On the 4th Sunday in Advent, in the pro-cathedral, Washington, D. C., the Bishop of Washington ordained to the diaconate, Mr. Walden Meyer, and to the priesthood, the Rev. Messrs. Charles G. Cogley, Joseph A. Specht, and John R. Brooks, all of whom are already at work in the diocese. The sermon was by the Rev. John H. Elliott, D. D., and the candidates were presented by the Rev. Dr. Devries and the Rev. P. M. Rhinelander who also joined in the laying on of hands. The Bishop is recovering from his recent accident, but the injured arm is still in plaster, and required the support of the attending clergy at the ordination.

Died

ADAMS.—At her home, Nashotah, Wis., Elizabeth Marius Kemper Adams, wife of the Rev. William Adams, D.D., daughter of the Rt. Rev. Jackson Kemper, D.D., Dec. 14, 1898.

"*Gesu Merce.*"

CAMERON.—At South Orange, N. J., on Monday, Dec. 19, 1898, Helen, wife of the Rev. Lewis Cameron, and youngest daughter of Frederic W. Rhinelander, of New York.

DOUGLAS.—In St. Francisville, La., Monday, Dec. 19, 1898, at 2:10 A. M., the Rev. Wm. Kirtland Douglas, D.D., Archdeacon of Baton Rouge, rector of Grace church, St. Francisville, La., aged 69 yrs., 6 mos., 10 days.

KRAMER.—Dec. 22d, in his 67th year, the Rev. John Wesley Kramer, M.D., rector of the church of the Holy Spirit, Bath Beach, Brooklyn, N. Y.

PURDON.—Dec. 21st, from the effects of an operation, the Rev. Henry Purdon, D.D., rector of St. James' memorial church, Titusville, Pa., aged 68 years.

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 church of St. Mary's, Augusta, Ga., has never made an appeal before, and it is not likely to do so again. Many years ago a devout Churchman who saw the need in a population of 25,000, built and furnished it for the worship of the colored race. Of the 31 communicants, every one "gives of his substance," by written pledge, and though it is little, not one is in arrears. We face to-day a grave responsibility, and such an opportunity for good as has no church of any name in one city. We need, and I feel as if we must have, \$750 to erect on the church lot a simple structure that will answer for many years for a parochial school, to which I pledge my service. Brethren of the Church, help me to secure the fathers and mothers of another generation that, through Church methods and thoughts taught in the daily contact of a parish school, they may know how to make purer homes and be better citizens, as they are real, live Churchmen. Who will answer this cry from Ethiopia, in Christ's name, to "come over and help us"? It is the call of souls to be lead out of the darkness of ignorance into the light of Truth. JOHN F. PORTER.

1020 *Telfair St.*, Augusta, Ga., Jan. 2d, 1899.

I certify that the above statement of the Rev. John F. Porter accords with the facts, and he has my full confidence, acting under my immediate supervision. Money for the purpose named will be well spent, doing a great deal of good.

C. KINLOCH NELSON, Bishop of Georgia.

Church and Parish

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.

A PRIEST, married, Catholic, age 42, desires permanent work, with salary from \$1,200 to \$1,500 per annum in New York city. Could leave present work at Easter. Address RECTOR, Sewanee, Tenn.

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.

COMMISSIONAIRE—I do purchasing for out of town customers. Fashionable millinery and dresses a specialty. Bridal trousseaus complete. My commission comes from the stores. Send for references. Satisfaction guaranteed. MRS. C. A. BLACK, 302 Baird Ave., Austin, Ill., or Marshall Field, Chicago.

The Editor's Table

Kalendar, January, 1899

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| 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. |

The Christmas of the Skies

BY WILLIAM B. CHISHOLM

One little Christmas green
Should rest upon the urn,
Should wreath the marble gray;
Some taper lights should burn
Above the saintly clay;
E'en as the far vaults ring
With Yule's hosannas high,
E'en as the spheres reply.
Can these forgotten be,
Who once as glad as we,
Framed the dear Infant's face
With tendrils green as these?
Twined on the holy place
The boughs of cedar trees;
Knelt at the Christmas shrine
With rapture warm as thine;
Gazed on the Virgin's face,
For them as full of grace;
Before the Incarnate Word,
To rapt devotion stirred,
As wondrous message heard—
The Christmas of the skies,
The Yule of Paradise,
Hath this no place? Do we
Keep Christ's Nativity
Alone? Ah! from the tomb
See Christmas emblems bloom,
And Yule's sweet incense rise,
Unseen to mortal eyes,
Above the cofined face,
Once, in this holy place,
So radiant as it saw
The prophets and the law,
All lowly, kiss His hem,
The Babe of Bethlehem!

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BY some unaccountable mistake, the authorship of the poem entitled "Christmas," which appeared in this column in our issue of Dec. 24th, was attributed to other than the right person. To the Rev. John Power, of Hastings, Neb., we present our apologies and regrets for failing to give him due credit for the poem he so kindly sent us.

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IN this issue we begin the publication of Bishop McLaren's papers, entitled "Father Austin." While there is continuity in the series, and readers will desire to have it complete, it is not like a serial story; each chapter will be complete in itself. We shall arrange to furnish back numbers, to some extent, and new subscribers will please ask for them if desired. Many readers will miss the "Five Minute Talks," which grew more interesting all the time; but we hope that Dr. Locke may be persuaded to continue them after a brief interval. In this connection, it occurs to us to state that the series on the Church Year, by the Rev. A. W. Snyder, recently concluded, will soon be published in a book by The Young Churchman Company. It will be entitled "Chief Days," a companion volume to "Chief Things," by the same author, a series of papers which also first appeared in THE LIVING CHURCH.

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PROFESSOR COOPER, of Glasgow, and the "Scottish Church Society," have become the object of a lively attack. The *Scottish Guardian* speaks of a newspaper warfare instituted against him and the

movement of which he is a prominent leader. The Professor has conducted his side of the controversy with great spirit, but the conflict seems to be only at its beginning. His antagonists now propose to institute an organized campaign against "High Church" Presbyterianism. "If this happens," says *The Guardian*, "we shall doubtless witness many stormy events within the walls of Old Zion, as well as the far wider diffusion of the principles for which Dr. Cooper and his friends are contending. We continue to wonder how these principles can find a permanent home in the National Church as at present constituted. But if there is really going to be a battle, out of it will undoubtedly emerge a clearer perception of the truth of the Gospel and of history."

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THE American Bible Society has issued advanced sheets of its annual report, showing the world-wide work of the organization which, with the great similar association in England, the British and Foreign Bible Society, is the chief agency for the promulgation of the divine Scriptures among the varied families of the human race. The annual output of the American Bible Society is now about a million and a half volumes, straining its resources to the utmost. It is a fact for pride that in this way America has issued since the foundation of this society, and through this source alone, 64,000,000 volumes, in a hundred different languages. In foreign lands alone there are now about 400 colporteurs. The newest work of the society is to make special provision for Bible distribution in Puerto Rico, Cuba, and the Philippines.

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AMONG the items of religious news on Christmas Day, in Chicago, was the announcement that the services of the "Centenary Methodist Episcopal church" were marked by a new departure. This was nothing less than a vested choir of sixty singers, of both sexes. The boys were attired in cassocks and cottas, while the girls wore academic gowns of black, and "mortar boards" upon their heads. The pastor of the church explained that the black gowns of the girls were emblematic of solemnity, and the white cottas of the boys signified purity. These things, he is represented as saying, were strong helps toward the Christian faith. Verily the "evil of Ritualism" is making inroads in unexpected directions. What would the old pioneers of Methodism say to this development?

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"THE wonderful rapidity with which Africa is yielding itself to the influence of Christianity and civilization," says *Church Bells*, "is a cause of never-ending astonishment to those who are watching its development. It is only a few years ago that a white blank marked its interior, and it is now mapped out and explored practically from end to end. The dream of an all-through route from Cairo to Cape Town appears to be on the point of realization, and West and East seem about to join hands. Bishop Tugwell who lately made a journey through the Yoruba country to the upper waters of the Niger, says he found some sixty officers and non-coms. stationed at Jabba on the Niger, and is unstinting in his praise of their devotion to duty amid much discomfort. The Bishop remarks that those at home little know what the building up of the Empire involves on the part of those who do the

work. Truly this is the case, and the Bishop's chance comment is useful 'lest we forget' all that is due to such sons of the Empire. Bishop Tugwell, having found the nephew of a peer stationed on an island in the midst of a swamp, cannot refrain from commenting on the readiness with which men run risks 'when engaged in secular enterprise,' adding, when shall 'we see a like spirit of devotion on the part of those who profess to be followers of the One who gave His life for the world!' The query is natural, and one to which it is difficult to find a satisfactory reply. But the time will come, if our faith does not fail or our courage grow weak."

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THE Bishop of London is reported to be winning golden opinions by his speeches on various public occasions. They are distinguished, not only for eloquence and rhetorical skill, but for strong common-sense, and valuable suggestions. In an address at the distribution of prizes at the City of London College, he made some telling remarks which young men everywhere who have their own living to obtain, might well take to heart. He said, on the authority of a great employer of skilled labor, that English clerks are being ousted by foreigners because they do not take so much interest in their work as the latter do. An English clerk, the moment the clock strikes the closing hour of his time, lays down his pen and rushes off to some place of amusement, thinking no more about business until next day. The German clerk, on the other hand, will come back next morning probably with a memorandum on some question which he had been asked the previous day. He had a word, also, for the arrogant self-complacency of the English manufacturer who, if not stupid, is "old-fashioned." If a particular kind of goods is ordered from abroad, he will probably send back something else, with the condescending statement that it is a much better article than the one ordered. The bad policy of this is evident. The customer doubtless thinks he knows what he wants, and does not need instruction on the subject. He will, therefore, turn to the manufacturers of some other country, perhaps America, where he is likely to find some desire to meet his wishes. The type of mind which the Bishop describes has been developed during the period when the English were pre-eminently the manufacturers for the world. But that time has passed.

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MORE than a passing notice is due of the death of Mr. Joseph Lamb, the senior member of the firm of J. & R. Lamb, of New York, whose death was announced in our last issue. He was the first artist in this country to take up and devote himself exclusively to the adornment and enrichment of our church interiors. Mr. Lamb was an Englishman by birth, but came to this country when quite young, in company with his father who was an architectural and landscape artist, and was sent for to elaborate an important commission. He died very shortly after its completion. The artistic power of the father descended to the son, and uniting with a deeply religious nature, led him to take up the work of erecting and designing marble altars, and afterwards the other branches of ecclesiastical art work. In 1857 he was joined by his younger brother, thus constituting the firm of J. & R. Lamb. He was fortunate in undertaking this important

work at about the time that the influence of the Oxford Movement was appealing to the Christian world for the greater glory of the house of God, and a deeper reverence for the vessels and adornments set apart for sacred use. He was a public-spirited citizen, and a true American, answering his country's call and serving in the Civil War, and took a deep interest in national and municipal politics, taking his place in favor of good government and sound money, yet by no manner of means a partisan in any narrow sense. He has worked and written and given of his time and money, quietly and without ostentation, for the preservation of the Palisades, historic buildings, and monuments, and of much that tended toward the preservation of the natural beauties of our landscape, and the cultivation of the artistic and literary advancement of the people. His death removes from the business and artistic life of the metropolis, a man of rare genius and exemplary Christian life whose many friends; and the thousands whom he aided, both sympathetically and skillfully, in giving expression to their artistic ideals of sacred and memorial art, will mourn his absence from among us. Throughout the land we can find lasting tributes to his genius within the walls of our churches, and his reward will be among those who shall see the King in His beauty, and the glories of the eternal Temple above.

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Ecclesiology

THE DECLINE IN ECCLESIASTICAL ARCHITECTURE

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

MY purpose in the following remarks is as briefly as possible to review the decline of ecclesiastical architecture, the art and science of church building and church decoration.

"The house that is builded to the Lord must be exceeding magnificent." I Chron. xxii: 5.

In order that I may be properly understood, I divide all the churches of the Christian denomination into two parts, Catholic and Protestant; under the first head, Catholic, is included the Roman and the Anglican Churches, and it is to these two Churches that the following remarks refer. I eliminate entirely the Protestant Churches, for the law that governs the Catholic Church does not hold good for the Protestant Church. Protestant churches are in the same class as monumental buildings, their erection and decoration requiring the same consideration, but in the case of the Catholic churches the treatment is altogether different, a treatment that exists nowhere else.

But before dismissing the consideration of Protestant churches, I would call attention to the great progress made in their architecture and decoration, equalling in many instances the building of the Catholic churches, the only difference in many instances being the absence of the sanctuary. With this exception, it is hard to distinguish one from the other, for in a great many instances crosses decorate their gables. I have seen seven on one building, a Presbyterian church, and it is not many years back that such an innovation would not only not have been tolerated, but would have been looked upon with horror, as getting too near to Romanism. Nevertheless, sacred embellishments are now of greater frequency in the adornment of the exterior

of the churches, and the ecclesiastical style and refinement among the Protestant edifices may ere long rival that of the Catholic churches in beauty of design and religious art decoration.

Resuming our consideration of the Holy Catholic Church in its architecture and decoration for the last quarter of a century, little in praise can be said, for with the exception of those churches designed and erected by professedly ecclesiastical architects, such as Upjohn, Cram, Goodhue and Ferguson, R. C. Sturgis, Cope and Stewardson, McKim, Mead, and White, and the masterly Henry Vaughn; Congdon, F. C. Withers, Hudson Holly, Potter and some others—masters in ecclesiastical architecture—whose works are an exemplification of their great ability, other leading architects make no profession in church architecture, confining themselves to civil architecture only, in which by such adherence they greatly excel, making, like the ecclesiastical architects, a specialty in certain lines above others, thereby excelling in the same. Confining ourselves to the ecclesiastical architects, the list that we can honor is but small; and apart from these few there are some others doing good work, but their light is hidden and they are unknown to fame.

It is generally assumed that any architect can build a church, and it is these "any architects" who cannot correctly build a Catholic church, for the reason, perhaps, that they have not the correct religious feeling or interest, and no ecclesiastical training; the work being with them merely perfunctory. It is due to these said "any architects," that the mass of church architecture and church decoration are so bad and increasingly bad, and it is to them we can apply the Latin phrase, *falsus in uno, falsus in omnibus* (false in one thing, false in all).

It is well for us to consider what the Catholic church as an edifice really is. It is a temple erected by man to the glory of God, His earthly habitation, a manifestation of love and devotion, brought about by inward and spiritual grace.

It is incumbent, therefore, in the building of this holy temple, that no sham or subterfuge of construction should enter into the same to make the building appear what it is not. Such shams and subterfuges, if existing, are sacrileges. The interior should be so designed and arranged for the proper solemnization of the rites and ceremonies of the Church, its Christian sacraments; thus, the interior must show the grandest of ecclesiastical art decoration, so as to give a proper and righteous background to the solemn celebration of the Church's sacraments, processions, and other sacred functions.

Being built as a place of worship, it should be so designed and decorated, that men's minds should be lifted from all secular thoughts, so as to be brought into harmony with the sacredness of this, God's holy temple, where God Himself does enter and dwell, and where is celebrated the memorial of the awful Sacrifice of Calvary. Such, then, is the house of God. But to make it a sham and neglect its religious art requirements, causes it to become the house of man, unworthy of the Lord.

Aside from him of whom it is said, "any architect can build a church," the true ecclesiastical architect is always beset with difficulties in carrying out his conception of a perfect building: 1st. The ignorance of most of the ministers as to ecclesiastical ar-

chitecture. 2nd. The general ignorance and interference of building committees. 3rd. The interference and absurd suggestions of many devout members. They all claim a right of interference, which means failure to the design and to the general arrangement, thereby upsetting the experience and acquired knowledge of the ecclesiastical architect.

The elder Pugin, the most celebrated ecclesiastical architect of this century, who devoted himself entirely to church building, built before he died what he called his model church, stating that he built this edifice as a model of a correct church, and was enabled only to do so by being his own paymaster and building committee. Of the other churches as built by him, he says not one was entirely satisfactory, on account of building committees' interferences, and the interferences of prominent members.

Then again comes in the would-be ecclesiastical art decorator, with his up-to-date styles; the stained glass firm with "designs and price lists, fifty cents a square foot and up, according to style and quality." Then comes "seating and altar furnishing by catalogue, one dollar and up per seat, ends and divisions extra." Then we have by catalogue, "stamped brass pulpits, altar rails, lecturns, etc.; altars of wood, stone, or marble, of various styles and prices, always in stock"—designs in a measure having a close resemblance to a modern soda fountain. Also, ready-made spun and stamped brass altar equipments, spun brass candle sticks, with painted wooden candles, spun brass altar vases with paper flowers; imitation jewels for various enrichments. Such trafficking in things ecclesiastical to adorn and beautify God's holy temple, is a sacrilege, but such is the general custom, brought about by the demand for cheap display and the ignorance of those in authority. With such cheap art, talent is in vain, and the efforts of the true ecclesiastical architect are confronted with the abominations.

The majority of churches are built without the least regard to tradition or symbolism, without mystical reasons, without, in many instances, common propriety.

A room with the greatest seating capacity is the aim of the building committee, and that at the least possible cost. As to decorative art, that is left to the up-to-date decorator, and such other furnishing and ornamentation as may be required, in his hands prove generally of the most tawdry kind, deceptive and cheap. Such conditions are unfortunate, for it is trying to make the church appear rich and resplendent in the eyes of man, but in reality is full of deception which cannot escape the eyes of God; and yet it is to Him only that churches are built, and not to man.

Thus, we see in these times the ruling of deceptive art. The truly faithful are none the wiser, they being content not to interfere, leaving all to the intelligence of the building committee, trusting them to do all things decently and in order. A better policy is for the church to build according to its means, plainly and honestly, and not practice showy deceptions. Let truth prevail rather than great and fictitious effects.

It has often been quoted that architecture is frozen music, and again it is written as the frozen language of the people. Taking churches, then, as the exponent of the language of the people, we have in any city a Babel of tongues, a carnival of languages, in the guises of all centuries and all nations.

Pagan and Christian arm in arm, the Turk and Egyptian, the Greek and Hindoo, Bramah and Isis, and even Mahomet holds forth. So, then, with this variety of languages, we get the various styles of architecture, all inconsistent with the progress of Christianity. This confusion of styles is not consistent with that progress—a Pagan exterior is not in harmony with a Christian interior. This want of unity is the deed of infidelity.

(To be continued.)



No Polygamists in Congress

The agitation against the admission of the Utah polygamist, Roberts, to a seat in the House ought to be superfluous. There should be no need for an agitation to prevent such an outrage on decency and such an insult to American womanhood. The Constitution makes each House of Congress the exclusive judge of the qualifications of its own members. The House has an unlimited power of expulsion, by a two-third vote. If, therefore, it shall permit this brazen violator of the sanctities of the home to take his seat, the responsibility will be entirely its own.

If there is anything that has been proved by the experience of the world, it is that a society which tolerates polygamy is a low society. The position of woman in such a social system is always degraded, and when woman is degraded, the degradation involves the whole community. Europe grew out of the polygamous condition three thousand years ago. It is proposed now that America, the most advanced nation on earth, the nation in which the position of woman is higher than in any other, shall be thrust back into a state that our barbarous ancestors in the forests of Germany had left behind so long before Cæsar and Tacitus described their social life that the memory of it was lost. It is proposed that America, going down, shall meet and pass Turkey, coming up.

The fact that Roberts was elected in part by the votes of women only emphasizes the awful debasement that his success implies. That the Mormon women in Utah have been made not only to tolerate polygamy, but to vote for its maintenance, is the most startling testimony to the mental and moral slavery in which they live. It is the duty of the free American women outside to break their bonds.

As long as plural marriage was a local institution in Utah, it was possible for people in other parts of the Union to shut their eyes to it. But in sending a man with three wives to legislate for the whole country, the Mormon priesthood has made an issue that must be met. The American people will not have their laws made by transplanted Turks. Their answer to the insult offered to them by the shameless hierarchy of Utah is likely to be a constitutional amendment outlawing polygamy as the Thirteenth Amendment outlawed slavery, and intrusting the work of suppressing it to the Federal courts.—*N. Y. Journal.*

Book Reviews and Notices

University Sermons. By Principal John Caird. New York: The Macmillan Company. Price, \$2.25.

This is no ordinary collection of pulpit effusions. You may search the book from cover to cover and you will not find one religious platitude or one outworn argument. Everything is fresh, vigorous, inspiring, and above all, imbued with the spirit of the Lord Christ and the gift of the Holy Ghost. The author is probably best known from a sermon he preached before the Queen of England over forty years ago, and which she requested might be published, a very unusual thing for her to do. It was this sermon that first led our attention to John Caird, but that merely factitious distinction was soon forgotten in the spell his powerful intellect cast over us. It is no sinecure to be a Scotch Presbyterian preacher in Glasgow. Your hearers have inherited from a long line of ancestors the keenest critical spirit. They know what a good ser-

mon is, and do not hesitate to condemn a poor one, yet his congregation was invariably carried away by Caird's eloquence. Some sermons which sounded fine when preached, make poor reading, but these make as powerful an impression when read as when preached. The English is superb, the construction without a flaw. These sermons are the full fruitage of his great powers. All are excellent, but in our opinion the very last, entitled "Heredity in the Spiritual Life" is the best. Caird's recent death made a great blank in the illustrious roll of Scotch preachers.

Tales of the Enchanted Islands of the Atlantic. By Thomas Wentworth Higginson. With Illustrations by Albert Herter. New York: The Macmillan Company. Price, \$1.50.

Mr. Higginson is the first, we believe, to gather into one volume the myths and legends that have been told and believed about the great sea stretching westward from the shores of the Old World. The poets have again and again sailed in these regions, notably Tennyson in the "Idyls of the King," but here, after the fashion of Hawthorne's "Wonder Book of Greek Legends," they are gathered together and told in attractive prose. They who like old fairy tales, and this liking is by no means confined to children, will find here new accounts of wonderful enchantments and of perilous adventure. But they are more than this; they are a leaf out of the folk-lore of many of the early peoples of Europe, and throw no little light upon many phases of their traditional history. The author has been helped in the telling of these old tales by five illustrations from the pencil of Mr. Herter, pictures which deepen the weird impressions of the text. Several pages of notes at the end of the book give that touch of scholarship which marks the care with which the legends have been sought out and retold.

An Independent Daughter. By Amy E. Blanchard. With Illustrations by Alice Barber Stephens. Philadelphia: J. B. Lippincott Company. Price, \$1.25.

The conservative parent may be somewhat alarmed, at first, by the title of Amy E. Blanchard's new book, perhaps unconsciously referring to an impression in his mind that there has been a movement known as the "revolt of the daughters." But one may have confidence in the responsible author of "Two Girls" and "Girls Together." She knows a good deal about girls, and her books are safe in their purity of tone and faithfulness to the facts of life. The general drift of the book may be learned fairly well from the chapter headings, which are not purposely designed to mystify and mislead, as it would seem to be the case with some books: "College-Mates," "A Serenade," "Farewell, Alma Mater," "Pitfalls," "A Dream Fulfilled," "At Last," give a just idea of the contents. But the book must be read in order to become acquainted with the heroine, described by one friend as "a dear, cheerful soul, like bottled-up sunshine."

The Art of Extempore Speaking Without Notes; or How to Attain Fluency of Speech. By Harold Ford, M. A., LL. B., B.C.L. Milwaukee: The Young Churchman Company. Price, 75 cts.

This is the second edition, revised and enlarged, of an admirable little treatise on a subject of great interest to many people. The advice given is of first importance to young speakers, and even those of considerable experience may learn much from the study of these short chapters, the most important of which are those upon the attainment of fluency.

Peeps at People. Passages from the Writings of Anna Warrington Witherup, Journalist. By John Kendrick Bangs. Illustrated. New York and London: Harper & Bros. 1899.

A thoroughly humorous book which will most assuredly provoke a good wholesome laugh, and a good laugh is always a health-giving proceeding. The typical interviewer is admirably drawn in Miss Witherup; a little overdrawn perhaps; but we are glad of it, especially when a female pursues that dreaded avocation. It requires some literary knowledge to understand

the fun which is poked at Mr. Andrew Lang, and "The Lang Manuscript Manufacturing Company." The interview with "Billie Boy," at Berlin, is delightful, and the black and white illustrations admirably help the fun of the whole thing.

South America. A Popular History of the Struggle for Liberty in the Andean Republics and Cuba. By Hezekiah Butterworth. New York: Doubleday & McClure Company. Price, \$2.

Mr. Butterworth who has "zigzagged" over a large part of the world, in 1895 went to South America. The result of his travels this time is a volume that rises to the full dignity of history; more than this, he gives us the first general history of those lands that have occupied so large a share of public attention this past year, lands that are rivaling the United States in attracting European immigration, and lands that certainly have an extraordinary future before them. In the most charming way he tells the story of liberty and progress in Latin-America. Beginning with the earliest struggles for relief from Spanish oppression, the account is traced down to the close of the Chili-Peruvian war. There are three additional chapters: on Cuba, on Puerto Rico, and on South American orators. Finally, in an appendix, there is a classification of interest and a bibliography. It is popular history in the best sense; if history thus faithfully and effectively told be not popular, no history ever was. The publishers who have recently entered the publishing field, have adopted the novel plan of offering to send this or any of their publications, postpaid, to any address on approval, to be returned after examination if not wanted, or to be paid for if retained.

The Hero of Erie—Oliver Hazard Perry. By James Barnes. Illustrated. New York: D. Appleton & Co. Price, \$1.

One scarcely realizes, looking at our peaceful lakes with their teeming commerce and popular cities of the present day, that they were at one time the scene of naval conflicts, and perhaps few realize how important were the issues joined between the fleets which manoeuvred on these waters in 1812. The country around the lakes was then for the most part a wilderness, but the strategic importance of holding them against the English was appreciated, and one of the brightest chapters of America's naval history was the result. It is admirably told in this work before us by one who has written much on kindred themes. The illustrations are for the most part, from old engravings, giving a clear idea of the ships, armaments, and actions of that day, when it was demonstrated that the United States was to be a sea power among the nations. The world was perhaps forgetting this, when it was reminded by Manila and Santiago that the American navy is still invincible.

Ulysses S. Grant, His Life and Character. By Hamlin Garland. New York: Doubleday & McClure Company. Price, \$2.50.

In some respects the "Personal Memoirs" of General Grant are the best that have been, or can be, given of his life and work. We wish, however, to obtain an outside view of our great soldier, and we know of no work which gives it so satisfactorily as this by Mr. Garland. We should expect that he would write an interesting book if he undertook it, but we are more than pleased and satisfied in finding here the result of patient work and large observation and the result of long and loving preparation in the study of his theme. With this the author seems to have been saturated, as it were, and he has produced a biography of unusual value and lively interest. His style is unpretentious and simple, yet rising to picturesque eloquence in descriptive passage, which are not excelled in contemporaneous work of this kind. He does not extenuate faults, or shut his eyes to failures. He gives us the General with unflinching fidelity, and helps us to know him as a real man as well as a great soldier. We are glad to commend the book very highly. It contains several portraits of General Grant, and other illustrations which add to its interest.

American Church Law. A Guide and Manual for Rectors, Wardens, and Vestrymen. By the Rev. Augustine White, M. A., Presbyterian of the Diocese of Newark; sometime Attorney and Counselor-at-Law. New York: James Pott & Co. Price, \$2.50.

The division of Church Law which is treated in this volume, as appears in the sub-head, is that of the parish. This is given with great thoroughness and clearness, in two parts: the first, devoted to an examination of "the sources and sanctions of American Church Law"; the second, to "The Law of the American Church," which, as before noted, means the parochial law. The contention of the author in part one, which is well sustained, is that the English ecclesiastical law is still in force with us so far as it is applicable, and not superseded by enactments of our own. The four other sources of our law are the Prayer Book, its rubrics and articles; the Constitutions and Canons of the General Convention; the diocesan constitution and canons, and the civil laws of the State affecting the Church as to its civil privileges. In the second part we have a very systematic treatment upon all parochial matters, the relations of vestry and rector, etc. If another chapter could have extended the discussion and application of principles, as to the law relating to the episcopate, it would have added to the value of the book. The supplement and appendices furnish various rules and forms of practical value. There is added a table of cases referred to in the work, and the index completes a book which is much needed. There is no doubt that many of the misunderstandings, disagreements, and difficulties which are developed in parish work, arise from the ignorance of both pastor and people as to the legal relations, rights, and responsibilities of the several parties. It is to be hoped that in every vestry a copy of this book will be found for reference. It will pay for itself ten times over by its helpfulness.

Social Life in the British Army. By a British Officer. With Illustrations Studied from Life by R. Caton Woodville. New York: Harper & Bros. Price, \$1.

This book is of timely importance as bearing on the present military situation in the United States. The enlargement of our army, which is one of the most noteworthy results of the late war, has made necessary a more thorough understanding of military establishments. The author has given a familiar picture of military life in the great Anglo Saxon nation, of the social organization, the sports and pastimes, and all the pursuits that foster manliness and efficiency in the British soldiery. In the illustrations Mr. Woodville has shown the rare combination of technical knowledge and feeling for action and pictorial effect that has made him the foremost military artist of the day.

The Boy Mineral Collectors. By J. G. Kelly, M. E. Philadelphia: J. B. Lippincott & Co. Price, \$1.25.

Two Ohio boys spend the summer with an uncle in Colorado. Father, son, and daughter are each interested in some phase of mineralogy. Each, in turn, "talks like a book" upon his favorite hobby. On this simple thread of a story the author has strung a long list of interesting facts about ore-bearing rocks, pearls, diamonds, etc., which makes the book a small cyclopedia of information upon all kinds of valuable things that are taken out of the earth. There are no technical terms to confuse the tyro, while the mineralogical statements are carefully made and wholly reliable. It is just the book to satisfy in a pleasant way one's natural curiosity about minerals, or to give a good foundation for future study.

The King's Rivals. By E. N. Barrow. New York: Longmans, Green & Co. Pp. 365. Price, \$1.25.

This book ought at once to take rank as one of the notable novels of the year 1898. Written in a style of singular purity and elegance, it exemplifies the highest type of historical romance. Its scenes are laid upon both sides of the Atlantic, in the old colony of Massachusetts, and at the gay court of Charles II. at Whitehall. Charles himself, together with "La Belle Stewart," and Governor Bellingham, figure in its

pages. Their portraits are cleverly and correctly drawn, and give an air of reality to all the rest. The remaining characters take a firm hold upon our affections, and enlist our liveliest interest from the start. There is enough of incident never to let the reader's attention flag, and the plot is worked out with great skill. The story is told in the first person by John Hadder, a fisherman of the Newfoundland banks, a character who almost rivals the famous John Ridd in many qualities, and who will not fail to win the hearts of all who make his acquaintance. His narrative of varied experiences on land and sea, in colony and at court, is of the most fascinating character, and ought to be widely read. This book may be safely brought into the family circle, and put into the hands of the young. We bespeak for it a large and delighted circle of readers.

The Changeling. By Sir Walter Besant. New York: Frederick A. Stokes Company. Price, \$1.50.

An interesting story, involving the problem of heredity, and quite up to modern theories. If we are to take the author's tale as involving anything more than a pleasant fiction, it would seem that Sir Walter has little faith in environment's influence, and that parentage is everything. It is a delicate question of morality that is raised in the *denouement*. We are of the opinion that most people on this side of the water would say: Let the title of the old family fail for want of an heir, but let the whole truth be told. The book is well worth reading, if for no other reason than the question which he raises, and so easily settles on the score of expediency.

Quiet Talks with Earnest People in My Study. By Charles Edward Jefferson. New York: Thomas Y. Crowell & Co. Price, \$1.

These talks are by a minister, in a conversational way, with his people. They are intended to correct some of the misconceptions of the minister's work, to help the people to understand him and his work better. They are very useful talks, and ought to be widely read by laymen. The spirit of all is kind and considerate. The work is calculated to do good, and to bridge over the chasm which often exists between the pulpit and the pew.

The Story of Marco Polo. By Noah Brooks. Illustrated by Will H. Drake. New York: The Century Company. Price, \$1.50.

This is one of the books which the boys of the present grown-up generation doted on, and which has fallen into some neglect, being obscured by a cloud of petty booklets of the dime-novel order. We are glad to have the old story brought up in a form which will attract the attention of our young folks, and will be a satisfaction even to older readers who, in going over it again, will recall the days of their youth. The editor has judiciously selected from the larger work of the great Venetian traveler, giving such explanations as are needed to preserve the continuity of the narrative. The interest now attracted to China makes the book very timely.

The Casting Away of Mrs. Lecks and Mrs. Ale-shine. By Frank R. Stockton. With illustrations by Frederic Don Steele. New York: The Century Company. Price, \$1.50.

We are glad to see our old friend in a new dress. This is one of Mr. Stockton's most unique inventions of character and adventure. He shows us what the typical American woman would do under the most extraordinary circumstances. This edition is especially interesting and amusing, on account of the illustrations which help to make more vivid to the reader's mind the quaint conceits of the author.

Cartagena, or The Lost Brigade. By Charles W. Hall. Boston, New York, and London: Lamson, Wolfe & Co. Price, \$1.50.

The story is here told, by a gifted writer, of one of the most unfortunate enterprises in which England was ever engaged. It was the effort to conquer the Spanish West Indies by a large fleet and an army of several thousand men. The expedition was poorly managed, and was a dead and dreadful failure. The important history of one of the least known and most

interesting epochs is here embodied in a story which gives it a living interest. It will prove to be helpful reading to the student of that period, and apart from any historical value, the story is sufficient to hold the interest of the reader.

Latitude Nineteen Degrees. A Romance of the West Indies in the Year of our Lord Eighteen Hundred and Twenty. By Mrs. Schuyler Crowninshield. Illustrated by George Gibbs. New York: D. Appleton & Co. Price, \$1.50.

The title page assures us that this is a faithful account, and true, of the painful adventures of the Skipper, Bo's'n, Smith, and Mate, and Cynthia. The scene of these exciting adventures is in the American tropics. There are pirates and wrecks and bloody encounters, through which Cynthia, the heroine, moves sublimely. If there were not so much of it, perhaps the book would be better. One should certainly not complain of getting too little for his money, if it is excitement in which he desires to invest.

The Arabian Nights Entertainments. Selected and edited by Andrew Lang. New York: Longmans, Green & Co. Price, \$2.

We can fancy that Mr. Lang enjoyed the work of editing this classic, to which no doubt he traces some of the fine qualities of his own literary art. "The Arabian Nights" has done more than any other book, perhaps, except Pilgrim's Progress, to awaken the imagination of the youth of many generations. We are glad that our own children have such a beautiful edition of it as the one before us. It is liberally illustrated, and handsomely made in every way. Bound in blue and gold.

Mother Song and Child Song. Edited by Charlotte Brewster Jordan. New York: Frederick A. Stokes Company. Price, \$1.50.

It was a happy thought, the collecting of these mother and child verses, and we have here a most attractive volume of little poems relating to the child life. It will be highly valued by all who love children, and especially by those who have the care of them. There are three hundred pages, and nearly as many poems, in the collection. The indexes to first lines and to titles and to authors, make it possible to find anything one wants without delay. Many of our sweet-child songs are by anonymous writers. There are one hundred and ten authors from whom quotations are made in the volume before us.

Democracy in America. By Alexis De Tocqueville. New edition. Introduction by Daniel C. Gilman, LL.D. New York: The Century Company. Two volumes. Price, \$5.

It is a curious fact that two of the most valuable and permanent contributions upon the political system of the United States have been by foreign writers: the one by the Englishman, James Bryce; the other by the Frenchman, De Tocqueville. The substantial edition of the work before us is edited by the president of Johns Hopkins University, who contributes helpful suggestions in the admirable introduction, leading the student to a better understanding, not only of the work, but also of the author. This edition will be found very satisfactory as a library book, being well bound, with untrimmed edges, gilt top; volume I. containing a portrait of the author; volume II. giving a statistical map of North America, which is very interesting, showing America as De Tocqueville knew it. It is reproduced from the first French edition of this work. A full index is given, comprising thirty-four pages.

Tales of the Home Folks in Peace and War. By Joel Chandler Harris. Boston and New York: Houghton, Mifflin and Co. Price, \$1.50.

Little need be said of any stories to which Joel Chandler Harris puts his name, but much may rightfully be expected. We have in the collection before us illustrations of the author's best qualities, both humorous and pathetic. There is a kindly, genial undertone pervading the human nature which he portrays, and a simplicity of expression which goes to the heart. Those who have made the acquaintance of the

writer in former works will not be willing to miss this one.

Cannon and Camera. Sea and Land Battles of the Spanish War in Cuba, Camp Life, and the Return of the Soldiers. Described and Illustrated by John C. Hemment, War Artist at the Front. New York: D. Appleton & Co. Price, \$2.

Of the many books containing illustrations of the Spanish war, we have seen none that quite equals this. Mr. Hemment whose skill as a photographer has been well known for years, was sent by the government to take views of the wreck of the Maine. He was then commissioned, at the breaking out of the war, by the enterprising editor of the *New York Journal*, to go to the scene of the hostilities "to take" everything that he could find of interest. By his daring pluck he managed to be in the thick of it almost everywhere. From each battle or skirmish he brought away negatives recording the most stirring events of the short but glorious struggle. Over a hundred of these photographs thus personally secured, are used to illustrate the unpretentious but graphic accounts there given. It is a new way of writing history, but decidedly effective. The result is a book which is worthy not only to be bought and looked at, but one to be kept for reference.

South London. By Sir Walter Besant. New York: F. A. Stokes Co. Price, \$3.

Here is a beautifully printed book with over a hundred excellent illustrations and it is needless to say that the matter furnished by Sir Walter Besant is most excellent. Very few reading and thinking Americans are uninterested in London and to each it is a city infinitely more interesting than Paris. This book takes of only a part of the chief of cities, South London, but that alone contains two millions of people and is full of the most striking historical recollections. Lambeth Palace is in South London and the pages given to it in this book are most graphic. The magnificent church of St. Saviour, Southwark, which will probably be the cathedral of the proposed diocese of Southwark, is well illustrated and well described. There are spirited sketches of London Bridge, of the Debtor's Prison, and of Vauxhall Gardens. Of course a Londoner is the man most interested in this, but it is to us Americans the story of men of one blood and one faith, and we will read it with pleasure and with profit.

Paleface and Redskin, and Other Stories for Boys and Girls. By F. Anstey. Illustrated by Gordon Browne. New York: D. Appleton & Co. Price, \$1.50.

The title story of this charming collection of tales is not, as it would seem, a narrative of thrilling adventure of Indian war, but is a comical account of some boys who were playing Indian. It is very delightful, and the stories which follow are as interesting as anything we have seen in that line. The pictures are in their way also extremely amusing and entertaining and well done. The book is handsomely printed and bound, and will make one of the most popular books of the season for the young people.

"POINTS in Church History" (James Pott & Co.) is a most suggestive book for teachers and students who would follow out a line of thorough reading in this department. It is not a treatise, nor exactly a text book, but as its title indicates, a "pointer," an indicator, a note book, where in natural order and association, everything of importance pertaining to the subject is suggested, and the best works relating to each period are named. The Rev. Dr. Thomas Richey furnishes a prefatory note, wherein we learn that this is the work of the Sister-in-charge of St. Gabriel's School.

MESSRS. HARPER & BROS. announce the publication of a series of books in science, under the supervision of Dr. Joseph S. Ames, Professor of Physics in Johns Hopkins University. The series will embrace translations and reprints of the most important articles upon scientific subjects, being intended as supplementary to text book instruction, and to enable the English-speaking student to avail himself of the best current work of this kind in foreign lands. Each volume will contain a complete memoir, or

collection of shorter papers of biographical interest. Two volumes of this series have been published; viz., "The Free Expansion of Gases" (75 cts.) and "Prismatic and Diffraction Spectra" (60 cts.).

MESSRS. LAMSON, WOLFFE & Co. have published "A Laboratory Manual of Physiological and Clinical Chemistry and Toxicology," by Arthur E. Austin, A. B., M. D., and Isador H. Coriat. Price, \$1.25. This is an admirable work for medical students, and for the medical profession in general. It is very compact, clear, and sufficiently extensive for all ordinary needs and occasions. It is just the manual for the physician to have at hand for emergencies where chemical diagnosis is required, containing much that is not easily available in any other work. There are blank leaves for memoranda, distributed through the book, very convenient for record and reference. An appendix contains valuable formulæ of re-agents, solutions, etc.

Periodicals

The Westminster Review for December is full of the acid and gall of disappointed Liberalism. The Liberal Party must be in dire straits indeed when the appeal has to be made to young Mr. Gladstone to prove himself the son of his father by trying to lead the party to victory, as is done in the first article, "A Leader Wanted." "How the Soudan was Conquered" is a good article by Frederick A. Edwards, F. R. G. S. We cannot say as much for Mr. Crosby's "A Plea for a Free Church of England," which is simply the old cry—rather more bitter than of yore—for the wholesale spoliation of the Church.

The Fortnightly Review for December is an interesting number. Mr. Andrew Lang's delightful article on "Charles Dickens" is probably the best in it, and is a just and appreciative estimate of the place of that great writer in English literature. "Parnell and his Power" by Louis Garvin, is a strong character sketch, and incidentally leads us to despair of the future of the Home Rule Party. "Montenegro and her Prince," by J. D. Bourchier, is full of accurate information about a people of whom the public knows but little. There are several excellent papers on current politics and foreign affairs.

The current issue of *The Architectural Record* continues the helpful papers on "Architectural Composition," discussing the grouping of subordinate parts, appendages, and details. A study of these papers would aid the reader to form correct estimates of the merits of buildings and plans, a much-needed acquirement for many outside the profession. Mr. Wm. H. Goodyear discovers and describes some rich details of architecture in "Unknown Italy." The series on French cathedrals is continued; Villa Laute is described with pen and camera; "Studies in Antique Furniture," and Book Reviews complete a very interesting number.

The coming year bears promise of being the best in the history of *The Living Age*. One of the earliest numbers will contain an original translation of a striking lecture given recently by M. Ferdinand Brunetiere, the eminent French critic, on "Art and Morality," in which the modern tendencies toward excessive "realism" in art, and especially in fiction, are caustically rebuked. Arrangements are being made for strong serial stories from English, Italian, and German sources, and the probability is that *The Living Age* will be as noteworthy for the best fiction in 1899 as it was in 1898, when it published Rene Bazin's "With All Her Heart," Neil Munro's "John Splendid," Pierre Loti's "Spanish Sketches," Paul Bourget's sketches and stories, and Mme. Blanc's "Constance." Issued weekly, and giving about three and a half thousand large pages of reading matter a year, it is enabled to present with freshness and satisfactory completeness, able essays and reviews, choice serial and short stories, interesting sketches of travel and discovery, the best poetry, and valuable biographical, historical, scientific, and political information, from the entire body of British and continental periodical

literature, and from the pens of the foremost writers. In a monthly supplement a department was introduced two years ago, giving "Readings from New Books." This is continued, and a new editorial department devoted to notes on "Books and Authors" has been added.

Opinions of the Press

The Commercial Advertiser

NO PLACE FOR POLYGAMY.—It is absurd to talk about fixing a dangerous precedent in unseating Mr. Roberts, the polygamous representative of Utah, in the Lower House of the next Congress. The only precedent that would be established would be that of compelling the people of different States to keep faith with each other. Utah was admitted to the Union on the distinct understanding that her people should abandon the practice of plural marriages. They could believe Joseph Smith to be a Mormon mahdi or the grand panjandrum, and they could hold any Mormon doctrine theoretically which they saw fit, but polygamy must cease. The election of Mr. Roberts is flagrant and defiant notice to Congress of violation of this understanding, and even if he had received every vote cast in Utah, it could not be made otherwise. He ought to be ejected from Congress without form or ceremony. The rebuke to Mormonism should be so emphatic that Mormons, the most stupid and the most impudent alike, should feel it.

New York Mail and Express

CHURCH CLUBS.—What a "church house" or "parish house," an adjunct, may do is one thing. What a sanctuary may do is quite another thing. Keep it hallowed by thoughts and memories unspeakably high and holy. The altar where the child was baptized, and where the wedded pair pledged their troth, God and angels witnessing; aisles along which we bore our dead and sank down to ask for strength; spaces which seem thronged with faces long departed yet present as a cloud of witnesses; counsels grand, and which should never be forgotten, brought afresh to mind by the associations of the place. Because he is a man, man has always sought to build and keep such places. He will continue to do so. Some churches will meet his wish. Those who do not will in the end fail. A church is not a club. It is a place to worship God. Worship is the present religious need. The morals of the age are, on the whole, as are the humanities, the highest advanced the world has ever known. In worship, many epochs have surpassed us.

The Presbyterian Banner

THE HOLIDAYS.—The highest use of these days grows out of their significance. They have originated in events whose purpose and power they perpetuate. They incarnate and keep alive great ideas. Our Fourth of July commemorates the greatest event in our history, and has been a powerful factor in our national life, kindling our patriotism and helping to weld us into unity. With all its superficial hilarity and explosive noise, deep down in the hearts of the people the Fourth means the old flag and a common country. Of all our holidays, Christmas is the one whose meaning goes deepest. As we follow a river back to its source in some far-away mountain spring, so we trace this stream of joy back through the ages to the rocky ledge of Bethlehem; and there we find a Babe, a holy and beautiful Child, and His Birth is the source of this world-wide gladness to-day. The simple story of that Life has transformed the world and made it blossom into joy. This holiday is indeed a holy day. The world's memory is full of stories, ancient mythologies, beautiful legends, noble histories, but no other hymn ever went singing through the centuries, developing power and sweetness as it went, as this song has done. Christmas means Christ, and because of the story it has to tell, it is a day the world will not let die. So these days have great uses, and we should make room for them and give them a glad welcome and enter into their spirit and enjoy their blessing.

The Household

Winter

BY C. N. HALL

When the fine snow swirling down
Fills the field and drifts the town,
And its fleecy folds entwine
Bending bush and mountain pine;
When the river, frozen fast,
Flows no further, and at last
We may tread its treacherous face,
Fearless of its cold embrace;
When the distant hills are seen
Panoplied in icy sheen,
Scintillant beneath the moon;
When the darkness comes too soon
And the nights are all too long,
When the day break brings no song
From the robin calling clear,
Winter then, be sure, is here.

New Milford, Conn., Dec. 10, 1898.

The Leland Mortgage

BY MRS. J. D. H. BROWNE

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

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CHAPTER XIV.

CAPTAIN LELAND and Bert had fortunately returned from San Gabriel some time before sundown. Joan had been anxiously looking out for them.

"You must go now," she said to Lucy Kenyon, "it will be night-fall before you reach the city. My brother will go with you."

Lucy felt as if she had known this beautiful, kind creature always. She had poured out her whole heart to her, and felt as if life were not altogether so terrible since she had done so.

Mrs. Priestly, too, with her warm, kind face, had been very good to the young stranger, and Lucy felt drawn to her and grateful. Joan's mother had put "that and that together," and had arrived at a conclusion not remote from the truth regarding her. Punch had had a feed and a little rest, and Joan hurried the departure.

"You have helped me," said Lucy, clasping Joan's hands, and looking wistfully into her face. "You won't forget me? and you will let me come again?"

"It will be better not," said Joan kindly; "no, you must not come again like this, but some time I will write to you or see you."

The Captain, puzzled at the strange young visitor, but always gentle and courteous, helped Lucy to mount her horse, and Bert, mounted on the pony, was ready as an escort. "You must lose no time," said Joan, and after a brief leave-taking they set out. Bert was to spend the night at the ranch-house near the pass.

"I've had a good offer for the grapes, Joan," said the Captain, as they sat at supper. "I'm to deliver them at the winery the first week in October."

Joan answered as best she could. By the first week in October the ranch would be no longer theirs!

Joan's struggle with herself was over, and in spite of everything, a feeling of relief and peace that was almost gladness possessed her. It would be hard, oh so hard, to tell the old man, but she knew now how much harder than even the loss of his place, it would be to him that she should sell herself to save it. How could she ever have hesitated! She wondered at herself; she wondered that it had been necessary for that poor, broken-hearted girl to tell her of Ed-

gerly's deception, in order to make her see things in their true light.

That night she wrote to Edgerly thus:

MR. EDGERLY:—There must not be another meeting between you and me. Under no circumstances can I ever be your wife. I shall tell my grandfather all that has passed between us.

She paused for a while, and then added:

I have learned that there is a young girl who loves you, and who is almost broken-hearted. Do not let any thought of me stand between you and her. I could not be further from you if you had seen me laid away in the grave.

JOAN PRIESTLY.

Before sunrise the next morning, Joan walked down the mesa road into the valley, as far as the little settlement of "Live Oaks." No one was stirring about the place as she dropped her letter into the box and turned homeward. Had she gone there an hour later, the old woman who kept the office would have given her that strangely scrawled letter, with the word "immediate" in the corner.

Bert came home in the forenoon with an account of his ride into the city with the young lady. Punch was a bit tired, so they had to ride rather slowly, he said. The Indians were out in the pass, and Miss Kenyon had been a little frightened, "but of course," said Bert, "they let us pass all right, they know me." The electric lamps were lit by the time they reached the city, and when they reached Mr. Kenyon's home, the housekeeper was standing at the gates looking up and down the street.

"Lord bless you, Miss Lucy! I've been most wild about you," she said, but Bert did not wait to hear more. Lucy had wanted him to go in and rest, but he declined, preferring to stop at the ranch by the pass. Altogether it had been somewhat of an adventure, and the boy had enjoyed it, only the young lady had scarcely spoken a word the whole way.

The Captain and Bert were busy on the ranch, and Joan and her mother went about their daily work without many words, though Mrs. Priestly knew well that a crisis of some kind had come to Joan. She left the girl to herself; she would tell her by and by. At last Joan called her mother. They sat in their accustomed resting place, where they could see the old man and the boy in the distance.

"Mother," said Joan, "you were right about Mr. Edgerly. Grandfather will be disappointed after all. We've got to leave the ranch."

"I always thought it would end that way," said Mrs. Priestly quietly, her pale face turning a little paler. "I guess he wanted to marry you, Joan, and when he found you'd have naught to do with him, he showed himself in his true colors."

"It was something like that mother, only—you'll wonder perhaps—for a while I felt as if for grandfather's sake, I ought—may be—O, mother, I've had a dreadful time!"

"Thank the Lord you didn't sell yourself,

child," the woman said earnestly. "I never trusted the man. And what had that young girl to do with it?"

Joan told her.

"He's a selfish, heartless worldling," said Mrs. Priestly. "Joan, if you'd married him you'd have thrown away true gold for brass." If Geoffrey Rothwell's living," she went on presently, "we'll have a friend that'll stay by us, whatever happens."

"Mother," said Joan, trembling, "if he were living, do you think he'd have left us so long without one word?"

"May be he's been ill. Who knows but we may hear yet, Joan. I'll send Bert down again this evening. How are you going to tell your grandfather about this? We haven't more than ten days left to stay here. I've been thinking it over and trying to plan, child, while your grandfather and you were living in a fool's paradise. There's a bit of a house with a little land round it near Live Oaks. It's been empty this long time; it might be fixed up and made comfortable, and we might have a kind of market garden there. One day when you and Bert were in town, I slipped away and went down to see about it, and I found the man that owns it. We'd get it mighty cheap. But poor father, poor father!" Great scalding tears began to flow down the woman's cheeks.

"I shan't give way but just this once," she said. "O Joan, Joan, it's hard to let the old place go!"

This time it was the mother who turned to the child for comfort, and Joan folded her young arms about her, and kissed her thin cheeks tenderly, and laid her own against them, and lavished sweet, rare sympathy upon her.

"It was here that you were born, Joan, you and Bert, and all the happy days of my life were spent here with your father! All through the years since he was taken from us, I've felt as though he could see us still, and watch his children growing up in the old place. Sometimes I've almost felt the touch of his hand in the breeze, and the thought of him's been with me always. Ah, Joan, your mother's known what it is to be married to a good man and true!"

Joan's tears were flowing quietly

"There," said Mrs. Priestly, after many minutes had passed by, "I guess you've never seen your mother like this before, child. Life wasn't given us to fret over our sorrows." She wiped her eyes, kissed her daughter on the lips, and stood up. "It's getting near supper time, and they'll soon be in."

Neither Joan nor her mother had the heart that evening to tell the Captain. "Let him have one more happy evening," they said. "To-morrow will be time enough."

Looking at his granddaughter, however, as she sat beside him, the old man noticed how pale were her cheeks, and that her eyes showed traces of weeping. "Have you been fretting, Joanie?" he asked, reaching

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out his large, thin hand, and touching her soft hair. "What's the trouble, child? We shouldn't see anything but smiles just now." Joan got up and kissed him without speaking.

"What's come of Rothwell, I wonder," said the Captain; "strange he don't write, but may be he'll step in some day as he did before. Well, he'll find me a different sort of man from what I was then. There's a big load lifted off me."

"Bert," said Mrs. Priestly, "it's a fine, bright night. You might get the pony out, and ride down to the postoffice."

Bert got up and stretched himself. "All right, mother. There won't be anything there, but I'll go." Presently they heard him ride past.

The three sat in silence for awhile, each preoccupied with their own thoughts, then Joan went out into the moonlight and waited. They had been disappointed so many times, that the girl had not the faintest hope that her brother would bring back a letter from Rothwell, yet she waited.

The night, like most of those late summer nights upon the *mesa*, was utterly still, for the "time of the singing of birds" was past, and the mocking birds, those indefatigable singers who used to hold their nightly concerts in the sycamores, were now for the most part silent, even by day. Only the wild doves dropped, now and then, a single tender, melancholy note upon the silence. The shadows were black as ink, and elsewhere the moonlight lay a flood of silver.

Joan thought of the evening when she had been sitting thus alone, and Edgerly had ridden up; she shuddered as she remembered the passion in his tone, and how he had forced the knowledge of his love upon her. She thought of how he had deceived them with a show of generous kindness, and of his cruel indifference to an old man's bitter disappointment and distress. She thought of poor Lucy Kenyon's tear-stained face and the broken voice: "Oh, if I could but die," and Joan felt a fiery indignation. And then her thoughts—tender, yearning thoughts—turned to Rothwell. "Such a man's silence is worth more than some men's speech," her mother had said, and Joan knew that it was true, and that living or dead, her lover was faithful.

In her sorrowful longing, Joan bent her head upon her hands, and closed her eyes. The sound of horse-hoofs made her look up. How soon Bert was coming back, had he a letter? She looked along the road, and saw indistinctly a horse and rider. They came nearer.

No, it was not Bert—then it must be Edgerly, Edgerly who had not yet received her letter, and was coming to torture and insult her. Cold and white in the moonlight, the girl stood on the piazza steps awaiting him, no longer with any hesitancy or fear, but fiercely proud and strong to resist this man's insolent approaches. She had drawn back then a step into the shadow, and the rider did not see her standing there. He dismounted from his horse at a little distance from the house, and walked slowly forward.

That was not Edgerly's gait, that was not Edgerly's height. It was a taller, thinner man than Edgerly, and he walked with an almost uncertain step, as one who perhaps were, or had been, ill.

Suddenly Joan felt as though the earth were reeling beneath her. She laid her hand upon the post beside her, to save her-

self from falling. And then he saw her and came to her, and they looked into each other's faces, and, without a word, he clasped her to his breast.

"O Geoffrey, Geoffrey, you have been ill," sobbed Joan. "How changed you look, and, oh, how glad, how glad I am that you have come! A letter? No, not a single line from you. I thought you must have died."

"I was as near death, sweetheart, as a man could well be and live, and I am but a poor specimen of humanity yet, but a few days here with your dear face to look at, will make me a well man again."

They could not part from each other, even for a moment, but Mrs. Priestly at last heard the murmur of voices, and, wondering, presently came out.

"Geoffrey Rothwell!" she cried, and threw her arms about his neck as a mother might have done. Bless you, Geoffrey Rothwell, you've come back to us!"

Bert who had just missed Rothwell at the turn of the *mesa* road, came back after a while with that letter that had cost its writer such a fearful effort, but Joan did not open it then. She looked at those poor, misshapen characters that formed her name, and she was not ashamed that Geoffrey should see her press it to her lips, and hide it in the folds of her dress.

They sat up until the small hours, for Rothwell, having eaten with the appetite of one building up a new man on the framework of the old, declared that he could not sleep until he had heard everything about them. So while the Captain serenely slept, the women told their guest that a few days only remained for them on the *mesa*. Joan told everything of Edgerly. She kept nothing back, except those passionate protestations, the memory of which she would herself have gladly blotted out, and Rothwell listened with a stern frown, but with scant comment, to what she told.

"But now that you are here," said Joan, "we shall have courage. Grandfather will be so glad to see you, it will help him to bear his disappointment."

"There will be no disappointment," said Geoffrey, and the joy of his heart was so great that Edgerly was forgotten. "When I left you, my Joan, I had a purpose in view, and fortunate it was for me that I had such a purpose, the strongest incentive that a man can have for patient labor. I went away from this place that was a paradise to me, but where I felt I had no right to stay, determined to return when I had earned enough to say: 'Joan, I have not come empty-handed. I have come with enough to get rid of the old enemy, to pay off the mortgage, and take you as my security.' But you see," he went on, turning to Mrs. Priestly, with a humorous smile, "when I saw her to-night I forgot all about the business transaction, and she took me without asking what I brought."

As the blessed sunshine seems tenfold brighter after the darkness of a storm, so, after a time of grief or threatened calamity or wearying suspense, joy is tenfold joy. To Joan and Rothwell all that they had endured apart, made their happiness in each other's presence the more exquisite. It seemed almost impossible to realize the happy change in their circumstances. It was too much to take in all at once, and must be gradually accepted.

Bert was for rousing his grandfather, to tell him of Rothwell's arrival, but Rothwell

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said that "what was left of him would keep till morning."

Then he had to tell them something of his illness, and much of those kind souls to whose unremitting care he owed his recovery, of the gentle Dolores, and Felipe the hunter, and of Juan's faithful love.

"We will go to see them, Joan," he whispered, stealing his sweetheart's hand. "I promised them that I would take you to show you to them and them to you. You must select whatever you think might be dear to the heart of a pretty Mexican woman, as our joint gifts to her. Juan is going to take care of my cabin, and I have given him Sancho, my mustang, whom he loves next to me."

(To be continued.)

MAYOR VAN WYCK is evidently expected to know everybody in New York. A letter was recently delivered at the Mayor's office, addressed in this way:

Miss Mabel Gerry
Mayor Van Wyck:
Please see that this letter reaches Miss Gerry.
New York City.

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society of Christian Endeavor, want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the question of paying off the church debt is troubling you. We have a plan for making more people read THE LADIES' HOME JOURNAL, and at the same time providing money for any of these objects. Write to us and we will tell you how to do it.

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Philadelphia, Pa.

An Incident in the Life of the Late Queen of Denmark

IT strikes me now that she was never called Queen Louise by the people, and even in the higher circles she was always referred to as "Dronningen," the queen. This puts me in mind of an incident when I was a mid-dy in the Royal Danish Navy, during a visit to my grandmother's cottage "Spurveskjul" (Sparrow's Haunt) situated at Fuglesang on the outskirts of the domains of the castle of Fredensborg (The Burg of Peace), the queen's favorite summer palace. Although my grandmother never, as far as I know, visited the court, the queen did not omit to pay her a yearly call at her little cottage, where my aunt, who was much in favor at the court, also sojourned, and for whose sake I think the queen must have made those mid-summer calls at "Spurveskjul." At the time I was there I was but thirteen summers old, and knew nothing about these royal calls, and cared less, for my heart was bent on ships and things seafaring. The cottage was ridiculously small, and had thatched roof and whitewashed stone walls like an ordinary peasant house, and the dining room was so small that I remember making the remark while sitting at the table that there was no room in the house big enough for a seafaring man to turn a quid of tobacco in his mouth! I had borrowed this joke from an old salt, Sofus, by name, but it was not relished either by grandmother or aunt. The former reprimanded me severely, and added that I should not forget that this cottage, however humble it might be, was big enough to hold the Queen of Denmark. I began to look about, and the quaint little rooms seemed at once interesting. My aunt had a palatial mansion in the city, but the queen had never to my knowledge visited there, and it seemed strange to me that she preferred to see the old ladies in their cramped summer home. I did not then know the queen's fascination for small dwellings. The conversation went on until somebody ascended the steps, and began to fumble about the door leading to the flower garden in front of the house. Through the green bulging panes my aunt saw it was the queen in person, and went to the door while grandmother got up in terrible excitement, and shook her crutch at me, and said: "Now, you show manners, Mr. Middy!"

Through the glass in the door I could see the queen bending down and groping about or something, and I noticed then that the door handle was barely a foot above the threshold, and she was trying to open the door, which pulled outward, and for this reason my aunt standing inside did not dare to push the door, fearing it might knock against her majesty's person. Finally the queen managed to open the refractory door, concerning the rustic lock of which grandmother used to make the same regular excuse at each yearly visit of the queen.

She took both the old ladies by the hand at the same time, and I heard her say: "Neh hvor venligt det er her med blomster og sol." (Nay, how kindly it feels here with the flowers and the sunshine.) Then I skipped away out of the room as though the devil, and not the gracious queen, had entered, and broke the news of her arrival to my brother, who was in the orchard "stuffing" all kinds of fruit. We climbed a high tree overhanging the thatched roof, and from our lofty perch we could see the queen moving about in the garden examining grandmother's fine display of old-fash-

ioned flowers; and the two old ladies were talking to her and entertaining her. The queen seemed to be greatly amused at the sight of numerous small, wide-necked bottles half-filled with vinegar, which were attached to each tall flower leaning on a stake, but grandmother assured her that this was the best way of killing wasps and bees that were buzzing about there in droves, as they would always end in the bottle. "This I must try in my garden," said the queen, and afterwards she went through the whole house, and stopped a long time to examine and try grandmother's preserves, for which she was justly famed in our family. Through the pantry window my brother and I could see how the old ladies kept sampling one jar after the other, bound with blue "kontor" paper, and they seemed to be chatting and entertaining themselves splendidly. The queen was dressed so simply that I forgot what she had on, and after staying a few hours she left as quietly as she had come. She would not permit the old ladies to follow her a step along the road, and closed the gate carefully behind her. But that gate had to be slammed to keep shut, and after the queen had gone a few steps it swung open again with a dreary grating noise. "Boys, run quick and close the gate!" commanded grandmother, but before we could reach it the queen had retraced her steps and closed it quietly a second time, smiling silently on us boys and inclining her head as if she meant to thank us for our attention. We took off our caps, and grew as red in our faces as beets.

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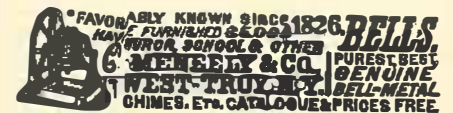
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Children's Hour

The Happiest Christmas of All

BY EMMA PLAYTER SEABURY

SHE was a little weazened up old woman, who looked as if a wind would blow her away. And she was trying to weather a Kansas gale, with a baby carriage piled full of newly laundered clothes.

The covering flew off and the garments began to fly hither and thither, first one side, then another; they flew in the vacant lot, and as fast as she gathered them together, others flew away.

An excavation for a new building on one side was filled with mud and pools of water, and the merciless wind tossed the starched and frilled clothes into the mire, and the little old woman, in despair, plunged down the embankment in pursuit of them.

"Run faster, old woman," shouted a crowd of street gamins, but no one offered a helping hand, and the street seemed clear of pedestrians.

"Mother," cried a boy looking out of the window of the great hotel opposite, "there is poor Lucy, and what a time she is having! Where is my hat?" and seizing it, he made a dash for the door. But it took him several minutes to reach the street. There were the long halls to traverse, or wait for a belated elevator, and three flights of stairs, and by the time he reached the door, the catastrophe was culminated.

She had succeeded in gathering the clothes finally into the buggy, and wheeled it with one hand, holding the clothes down with the other. Crossing the street car track with a car near her, she stumbled and fell, and the buggy gaining velocity with the wind, shot away, struck the curb, and upset; and before she could reach it, the clothes were at the mercy of the gale. The boys laughed and jeered, and caught the garments on sticks, and the old woman was making a vain effort to recover them, when Fred rushed to the rescue.

"Aren't you ashamed of yourselves, you ill-mannered lazy curs? I am ashamed for you. I should think you would hide your heads in very shame," cried Fred, in a burst of indignation, to the rowdies.

Fred flew hither and thither, and soon had the clothes in the buggy, which he wheeled for her into the vestibule of the hotel.

"Thank you; you are a gentleman," said the washerwoman. "I am clean tucked out"; and when she had reached the room where Fred's mother awaited them, she sank breathless and panting in a chair, with tears of discouragement and exhaustion in her eyes.

"Never mind, Lucy, they can all be washed again," said Mrs. Ainslee. "It is not your fault, and I shall pay you the same as usual."

But poor Lucy was completely unnerved. She sobbed as if her heart would break, and Mrs. Ainslee stood beside her, trying to comfort her.

"I have nothing but bad luck," she sobbed; "there is no use trying, everything is against me."

"What is the matter?" Fred asked sympathetically, "tell us all about it. Maybe we can help you."

"Oh, no," said Lucy, "no one ever helps me, I am clean discouraged."

"Here is a cup of tea," said Mrs. Ainslee who had been busy with her little alcohol lamp. "Eat these biscuit and drink the tea, and you will feel better."

When Lucy had refreshed and calmed herself, she looked up with a wan smile, and said:

"I didn't go to be so foolish, but them boys, and being afraid I'd lose the clothes, and falling on the track, and the car so near, sort of upset me. Then I just had a fuss with my stepson. I have been hard set all the week to get the washing done, the weather has been so bad, and he is so shiftless he wouldn't help me, and he wouldn't bring the clothes home. I have to wash for all we eat and drink and wear, and the rent and coal, and I needn't keep him if I didn't want to. He is not my child, but I am all alone, and I want to do the right thing, if he would only be good to me. His father was good, but he never was well after he left the army. He was wounded, and we ought to have had a pension, but somehow I never got it. I tried a few times, and then I gave it up."

"Couldn't you prove it, Lucy?" asked Fred eagerly.

"No trouble about that, but they put me off and put me off, and I got discouraged, and gave up trying."

"Poor thing!" mentally ejaculated Mrs. Ainslee, "you have always given up; I fear this is half the trouble." She did not know how hard it was to hope, when one is poor, and alone in the world, and only half enough to eat. But Mrs. Ainslee had a kind heart, and she paid her more than usual, and kept the clothes till the wind grew less, and started her off, as Lucy said, "feeling quite cheered up."

"Mother," said Fred, when she was gone, "I've an idea; I know the pension agent here, and I am going to see what I can do for Lucy. Just think how nice it would be to get that pension for her; and I'm going to see that worthless son of hers and see if there is any good in him, and if there is, maybe Uncle Alfred could find something for him to do."

Fred was as good as his word. He went to see the pension agent, and he listened to him with his bright, eager young face and handsome clothes, and because he was Judge Ainslee's son. It was different from the weazened little old woman and her importunities. It seems somehow easier for the rich who need nothing, to reach those in high places, than it is for the needy and suffering. The papers were obtained from Lucy, through her son, without arousing much curiosity or suspicion on her part, for she had ceased to hope for any interposition of this kind, and the claim was forwarded. Then Fred looked after the boy's interest. He was a great, ignorant hulk of a fellow, who felt disgraced to help wash and carry clothes, and be gayed for doing "women's work"; but he did not mean to be a brute to his little heart-broken stepmother. Fred found him willing and anxious to

(CONTINUED ON NEXT PAGE.)

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help if he could do it in a manly way, and he worked hard to get him a position, succeeding where it would have been impossible for the boy to have done it. Lucy was delighted, and times began to look far more prosperous for the little washerwoman.

Months went by and nothing was heard from the pension, but about a week before Christmas the papers came in care of Judge Ainslee, with a check for back pay of \$500, the payments to be made monthly thereafter. Fred and the stepson resolved to keep it a secret till Christmas morning. She brought the washing-home Christmas Eve, and Mrs. Ainslee said cheerily, "Of course you will hang up your stocking to-night, Lucy?"

"No, indeed," said Lucy, "there is no one to put anything in my stocking; I've some gloves and a hat for Tom. He has been doing well lately, and is kind to me. I guess he didn't like to be made a girl of."

"Oh," said Fred, "maybe Tom has something for you, too; you must be sure and hang up your stocking, Lucy."

"Only children care about the stockings," said Lucy; but that night Tom insisted, and she laughingly acquiesced. Next morning in the little cabin two stockings hung up side by side. It was late, and the little old woman slept on. There was no washing that day, and rest meant a great deal to her now, for she was not strong any more. A great fear tugged at her heart now and then, for the days when she could wash no more.

Tom built the fire in the broken stove, and brought in a great basket sent by Mrs. Ainslee, turkey, cranberries, mince pies, a plum pudding, etc., and set them down under the stocking. By and by Tom could stand it no longer. He made an unusual noise, and she awoke, and after dressing went out of the little bedroom.

"Merry Christmas," shouted Tom, and she answered cheerily, "Merry Christmas."

"What is this?" she said as she unloaded the basket. There were several packages marked "Tom to Mother."

"You're awful good, Tom; this seems something like the old days again, to have somebody think of me." There were tears of joy and memory in her eyes. "What's in the stocking?" shouted Tom who couldn't wait any longer. "A letter from Santa Claus?" he said, pulling out the papers and the check, and handing them to Lucy.

Poor Lucy broke down completely, and cried for very joy.

"You shall not wash any more, little mother," Tom said. "We are going to have a better house, and my wages and the pension will keep us. Fred Ainslee did it all, and he is a brick."

Fred went over that afternoon to see the old lady and her son, and decided it was the first really happy Christmas in his life. All the others had been spent in receiving presents from others, or giving them where they were not needed.

This had been made sweet by giving where it made life a brighter and happier thing, to an aching heart who had lost hope by the way.

Taught a Good Lesson.

MY father played a queer trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theater about five or six nights a week. Well, you know how I am situated as to my business. I work for my father, and I have to be at the office early in the morning just as the rest of the family are sitting down to breakfast. In consequence, I get my breakfast and leave the house before they are up. I had been doing it for about six months, and when I look back I remember that about the only time I saw my mother and sister during that period was at Sunday dinner. Nothing unusual in that, of course. The same thing is true of hundreds of young men in town. But they haven't fathers like mine. He came to me one afternoon, and asked me if I had an engagement for that night.

"Yes," I said; "I've promised to go to the theater."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me."

"All right," I said; "where shall I meet you?"

You see he leaves the office about an hour before I can get my work finished. He suggested Lenox Restaurant at 7:30, and I was there, prepared for a quiet lecture on late hours. But when he appeared he said he wanted me to call on a lady with him. "One I knew quite well when I was a young man," he explained.

We went out and started straight for home.

"She is stopping at the house," he said, when I spoke of it. I thought it strange that he should have made the appointment for the Lenox Restaurant under those circumstances, but I said nothing.

Well, we went in, and I was introduced, with due formality, to my mother and sister. The situation was ludicrous, and I began to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired, I was courteously invited to call again.

I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now I'm going to call again, as I have been doing quite regularly for the last week. I enjoy their company, and I intend to cultivate their acquaintance.—*Ex.*

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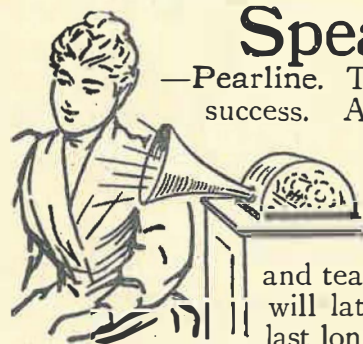
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Finance and Commerce

That the year 1899 will be one of great business activity there can be little doubt. The tendency is so strongly that way and with nothing in sight to check it, that it is a pretty safe guess. In anticipation of it speculation which has for months been heavy in stocks broadened out in wheat, corn, and provisions, and to a degree, in cotton also; and prices for all these staples scored an advance. The general expectation seems to be that the price of these speculative articles will advance with the advent of the New Year.

Divisions of time *a la calandar* are mainly purely arbitrary. There is no particular reason why these properties should be worth more in January than in December. Stocks, grain, and provisions bought on the expectation that with the first day of the New Year a boom will set in, and prices begin at once to soar, may encounter an anti-climax. Markets often react from disappointment. A reaction on all the exchanges following the beginning of the year would not be at all strange or unlikely. Such a reaction, if it came, might be sharp, depending for its extent upon purely local speculative conditions; but it is pretty certain to be temporary. There is nothing in the commercial, financial or political situation to bring about a permanently bearish market at this time. Every straw shows that the volume of the country's business is larger than ever before, and this too, without undue expansion in any particular branch. The activity is general, that is healthful. And the tendency is strongly towards a still further increase. Confidence exists to a marked degree. People are not afraid to buy. The future looks so promising that present wants are being freely gratified, and plans for the future broadly matured. The financial situation seems everything that could be desired. Money continues easy, and credits for every worthy purpose can be had. The deposits of the New York banks have reached a total of nearly 820 millions. For a few minutes one day money was bid up in Wall street to 6 per cent, but it was an accident, and the rate quickly broke to 2½ to 3 per cent. In Chicago the rate is 3½ to 4½. Gold is in abundance everywhere, and has become rather a burden to the treasury department, where the reserve is the largest on record. Exports of farm products keep up to a maximum figure almost. European wheat markets follow reluctantly the advancing tendency here. Russia has not yet become a free shipper, but it is expected that supplies from India and Argentine will soon be available. While with the large world's production in sight Europe may seem to see no reason for advancing prices, yet it does not appear where needed supplies can be drawn from outside of the United States. If we advance they may be obliged to follow. In respect of corn they are to a still greater degree helpless. They have become in the last few years large consumers of corn, and in the exportation of this cereal the United States has only immaterial competition. It looks on the whole as if exports from this country will be liberal for months to come, and we are quite as likely to import more gold as to export it.

Colonial Export Trade

Exports to Cuba are already beginning to show the effect of returning peace and the reopening of our ports to commerce. The October figures of the Treasury Department Bureau of Statistics show a marked increase in the exports of the United States to Cuba in nearly all articles, comparing October, 1898, with October,

1897. When it is remembered that only a small proportion of the Island and of its ports were open to our commerce in October, 1898, and that all of the Island and its ports were open to our commerce in 1897, the gain shown in these figures is the more remarkable. In October, 1898, only the port of Santiago, and two comparatively unimportant ports in that immediate vicinity were open to our commerce, yet the exports from the United States to that small section of Cuba in that month were considerably greater than to all of Cuba in the corresponding month of last year. When it is further remembered that purchases of goods for the use of the Spanish army in Cuba were being freely made from the United States in October of last year, and none in October of the present year, the increase becomes the more important in its bearing upon the question of prospective increase in sales to that Island when its ports are opened and normal conditions resumed.

Eighteen of the twenty-four great classes of articles exported show an increase in October, 1898, over October, 1897, in the exports to Cuba. The six classes which show a decrease, are corn, provisions, coal, furniture, naval stores, and cigars, and the reduction in these classes is doubtless due to the demand in 1897 for supplies for the Spanish army and its officers, while in 1898, that demand was not made upon American producers at least.

As to the commerce of countries adjacent to the Philippine Islands, imports of iron and steel amount to over 30 million dollars, and of this seven million dollars' worth comes from the United States. The imports of leather and manufactures amount to seven million dollars, and less than one million dollars of that sum from the United States; wood, and manufactures thereof, to about eight million dollars annually, and less than two millions of it from the United States; machinery, not included under the head of iron and steel manufactures, to 20 million dollars, of which less than two millions were from the United States; chemicals, drugs, etc., amounted to more than 10 million dollars, with less than one million of it coming from this country. Of the 17 million dollars' worth of mineral oils imported into the four countries in question, we furnished over one-half last year. Of the 13 million dollars' worth of breadstuffs furnished to those countries, our share was less than five million dollars' worth, and of the six million dollars' worth of coal, we furnished less than 1 per cent. Of the three million dollars' worth of provisions, we furnished but little more than a quarter of a million dollars' worth.

Of the eleven great classes of articles, manufactures of cotton, iron and steel, leather, wood, machinery, chemicals, mineral oils, breadstuffs, provisions, coal, and raw cotton, China imported in 1897, 90 million dollars' worth, and of that sum, 11 million dollars' worth came from the United States. Japan imported in 1897, 58 million dollars' worth, and of that sum, 12 million dollars' worth came from the United States. British Australasia imported 64 million dollars' worth, of which 12 million dollars' worth came from the United States, and British India, 10 million dollars' worth, of which three and a half million dollars' worth was furnished by the United States.

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Though the easiest of all house plants to manage successfully, one does, now and then, see a sulky-looking begonia. It drops its leaves, its stalks dwindle down joint by joint, and the more water it receives the more wilted it looks. But let us examine its conditions: Has its crock been standing in a jardiniere? Then ten to one some careless hand has over watered it, and the surplus moisture has dripped into the water-tight receptacle, there to sour and stagnate, poisoning and rotting the roots of the unhappy plant. If no such trouble is found, let us inquire if the plant has been treated to any fertilizers. One watering with plant food or barnyard tea will sometimes result in the loss of a cherished specimen. The best way to retrieve such mistakes is by repotting in fresh garden soil, crumbling away the earth from the roots somewhat, cutting back the top, and then waiting for the discontented plant to recover its zest for life. Begonias seem to manage very well in very restricted root space, if they are not in full sunshine and receive water regularly. Lately I discovered that one of my prettiest specimens was still in the thumb pot in which it had been planted when given me, a tiny slip, early last spring. Its vigorous shoots were pushing well over the top of the little crock, but its thrifty leaves completely hid its small standing room. It needed facilities for holding a little more moisture, but has been shifted into a pot only a few sizes larger than the first. Do not give your begonias too much water, too much root space, or too much sunshine, and don't give them the strong sun that suits your heliotropes and callas. They are a slow growing family, liking a shady corner and being much let alone.

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