

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

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The Churchman

The Faith once delivered to the Saints.

In this space on November 4 and 28 we have given a partial list of the contents of THE CHURCHMAN for 1900, which warrant its title of "a weekly magazine." In addition it gives annually 1,000 columns of Church News, more than 300 columns for young people, reviews 1,000 books, notes nearly 1,000 clerical changes, in short, it is up to-date in its treatment of all Church subjects. Giving each year more than twice as much reading matter as the largest of the giant monthlies, it covers the double purpose of the magazine and the weekly newspaper. Such a combination in its completeness is absolutely without precedent in Church journalism either in England or America, and the publishers feel that every Churchman will be interested.

Bishop Potter will write during his extended travels in the Philippines, India, and China on the Mission situation there; the Rev. Edward

Abbott, D.D., will write a series of papers on Missions, based upon his observations during a recent tour in the far East.

In Literature and Fiction Thomas Nelson Page will contribute "An Old-Fashioned Sunday in Virginia;" Alice Brown has written an attractive illustrated Christmas story, "The Tree in the Woods;" "Mrs. Gillespie's Revelation" will appear from the pen of Marion Harland, and Octave Thanet has contributed a sketch, "The Revolt of the Elderly." "The Burden of Christopher," by Florence Converse, our present serial just begun, treats frankly, yet judiciously, the striving of organized labor toward fraternal co operation. At its conclusion "Fortune's Boats," by Barbara Yechton, author of "We Ten; or, The Story of the Roses," "A Lovable Crank; or, More Leaves from the Roses," "A Young Savage," etc., will be published serially.

In short we feel that such provision has been made for interesting reading and beautiful illustrations during the coming twelvemonth as will make it unquestionably the "best of all the years."

That all may become acquainted with it the publishers offer to any reader of this who may not now be a subscriber a trial subscription of six months for \$1.00, the subscription for a full year being \$3.50—\$3.00 to the clergy. Subscriptions under this offer made before the close of the year will receive the Art Supplement, issued to our regular subscribers for 1899, of the etching of Rheims Cathedral, printed by hand, on Japan paper, size of plate, 21 x 15 1-4 inches, ready for framing, and also the Christmas Number free.

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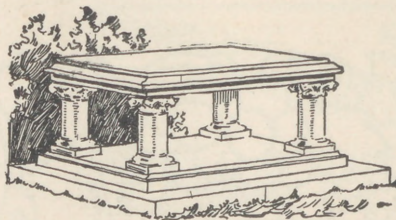
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MONUMENTS

Now is the time to discuss the erection of Artistic Memorials. Photographs submitted, on request, Churchly designs recently completed.

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EDITED BY MARY MAPES DODGE



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on

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

OF THE NAVAL OFFICERS WHO have rendered distinguished services during the past two years, or performed some especially gallant feat which entitles them to particular consideration, Admiral Dewey is one of the few who have received complete acknowledgment. Many promotions have been made, but others have been delayed, because of a belief in the minds of many that favoritism entered largely into recommendations for reward. This is particularly true in the case of Admirals Schley and Sampson. Whatever the merits, the undisputed fact remains that Admiral Schley was in direct command during the engagement with Admiral Cervera, and entitled to whatever honors can be bestowed upon him by a grateful and appreciative government. The case will receive the close attention of Congress, and as the public has already rendered its verdict, and nothing has occurred to disturb the decision, a just and impartial bestowal of reward may be expected.

THE PUBLIC LOVES ITS HEROES until the latter by some action reveal the fact that they are of human clay, and not invested with attributes other than are possessed by many who await the favorable opportunity to become exalted. The public is fickle, ready to laud bravery and courage, but equally quick to forget deeds of valor in the face of subsequent actions that cause unfavorable comment. The career of Lieutenant Hobson affords an apt illustration of forgetfulness and injustice. His performance of one of the most gallant acts in naval annals immediately placed him upon the high pedestal of popular favor. His appearances in public created bursts of enthusiasm. But a foolish action which in other than his position would have passed unnoticed and without comment, brings about his head a storm of newspaper criticism, the pedestal is shattered, and the popular idol falls into undeserved obscurity. It is to be hoped that in sifting the matter of rewards, Congress will remember the strength, not the weakness, of Lieutenant Hobson.

PROBABLY THE LONGEST MESSAGE of similar character on record, was that delivered by President McKinley on the assembling of Congress. Unlike some of his predecessors, the President utilized the annual reports of government officials, instead of simply referring to them. The message was a comprehensive statement of opinions and policies of the administration on vexed questions, and presents recommendations as regards a treatment of the colonial problem, which will receive congressional consideration. Territorial form of government is recommended for Puerto Rico and the belief expressed that Cuban relations should not be severed until conditions assure a strong, stable self-government. The right and duty of the United States to uphold and maintain sovereignty in the Philippines is expressed. Altogether, it is a strong and able document.

THE LEGISLATURE OF GEORGIA has by an almost unanimous vote rejected the Hardwick bill, a piece of legislation designed to eliminate the negro vote from politics. The action of the legislature was somewhat unexpected, particularly its unanimity, and shows a laudable desire on the part of the State to give its negro citizens all opportunity possible to vindicate their right to suffrage. The provisions of the Hardwick bill were similar to those which have practically disenfranchised the negroes of Mississippi, Louisiana, and South Carolina, and also like the bill now pending in North Carolina. By its operations no person would be considered competent to vote who could not read, understand, and interpret any clause in the constitution of the State; but such requirement would not apply to one whose ancestors voted prior to 1867. As the "interpretation" of a constitutional clause is a point upon which courts frequently differ, even a fairly educated negro would stand little show.

CONGRESS HAS GRAPPLED WITH the Roberts case, and from present indications the gentleman will journey back to Utah to receive consolation from his several families. By a vote of a majority exceeding 10 to 1, he was not permitted to take the oath of office, his case being referred to a special committee. One interesting feature was the presentation of a protest against the polygamist bearing seven million signatures, gathered by a New York newspaper. Some complications may arise before the affair is finally settled, but they are possibilities rather than probabilities. It is not seriously disputed that Congress can unseat whomsoever it pleases, provided the grounds are considered good, but as there is a vacancy in Utah senatorial representation, owing to a deadlock, the governor of that State could appoint Roberts. As Senator Quay, of Pennsylvania, owes his position to gubernatorial appointment, and will likely be regularly seated, the question is what would the Senate do with Roberts?

WHILE THE WORLD MOVES ON AT its busy pace, New Zealand is quietly engaged in working out a solution of social problems which sooner or later must be faced by nations now too busy to do more than prosper commercially. The government of this island is applying measures which convert tramps into taxpayers, provide the unemployed with employment, and conducts itself generally as an indulgent parent, anxious to inculcate habits of thrift and economy in those who are dependent. Chief among the measures thus applied is the Compulsory Arbitration Court which makes stubborn and bitter contests between capital and labor, which verge on civil war, an impossibility. This bill was conceived at a time when its need was most apparent, and its operations have been a source of great satisfaction. A judge of the Supreme Court is its head, thus assuring impartiality, and

its decisions are final. Strikes and lockouts are considered things of the past in New Zealand.

SHOULD A BILL INTRODUCED LAST week by Congressman Chandler, of New Hampshire, finally become a law, which, however, is hardly probable, baseball, football, and other athletic pastimes will be given an official standing, and become recognized governmental institutions. The Bill as introduced provides for changes in the curriculum of West Point and Annapolis, whereby studies in higher mathematics and languages will be dispensed with in favor of athletics. One section of the Bill provides for contests between the military and naval training schools in the larger cities of the country, and under another clause, railroads would be required to run free special trains for the accommodation of the contestants and their retinues. The sponsor of the Bill holds that the successful men are not those most eminent in their studies, but rather in athletics.

THE BUBONIC PLAGUE HAS AGAIN begun its ravages, and has made its appearance in the Western hemisphere. For the first time in history the United States has been visited, but owing to quarantine precautions there is little apprehension of its spread. Reports come from India that conditions seem to presage a repetition of the scenes and suffering of the past few years, although the British government has not neglected precautions. Lack of proper facilities for sanitation appears to be the chief source of contagion. In native Indian cities, whole districts will be destroyed in order that breeding places of the scourge may be wiped out. Several South American cities have developed cases of bubonic plague, and it was from Santos, Brazil, that ships brought the germs to this country. Efficient quarantine stations will prevent danger at large ports. It is the small ones that must be guarded.

IT IS A GOOD THING FOR NATIONS that newspapers of the violent type cannot declare war. While it is possible for journals of this class to stir up considerable feeling and unpleasantness, yet the steady and well-balanced element of society values frothy journalistic utterances at what they are worth—very little. The journals of France, with few exceptions, are notoriously corrupt; what influence they possess can be bought for a price, and if a selected victim fails to purchase their silence, he is mercilessly assailed. Papers of this irresponsible class are responsible to a certain extent for the anti-British feeling existing in France. Recently they published cartoons bearing on the Boer war, in which the Queen of England is shamelessly insulted. These provoked a sharp rebuke from Mr. Chamberlain, and the better journals of Paris call him to time for holding the nation responsible.

The News of the Church

American Church Building Fund

At a meeting of the trustees on Nov. 28th, the Rt. Rev. George Worthington, D. D., Bishop of Nebraska, was elected to fill the vacancy occasioned by Bishop Scarborough, resigned; the Rev. Andrew F. Underhill, of Yonkers, was elected to fill the vacancy occasioned by the death of the Rev. Dr. Cooper; and Mr. S. Nicholson Kane, of New York, was elected to fill the vacancy occasioned by the death of Mr. Cornelius Vardebilt.

The following gifts to complete new churches were granted: St. Martin's church, Jupiter, So. Fla., \$150; All Saints', Ronda, N. C., \$100; Bristol mission, S. D., \$150; St. John's, Ames, Ia., \$200; St. Stephen's, Escanaba, Mich., \$200; St. Mary's, Lampasas, Tex., \$200. Loans were reported as having been made to St. Thomas' church, Holton, Kas., \$300; Grace church, Brookfield, W. Mo., \$1,000; St. Luke's mission, Horton, Kas., \$400.

The counsel of the Commission was directed to take the necessary steps to procure from the courts an enlargement of the powers of the Commission, so that they can entertain applications for loans upon rectories and parish buildings.

The Woman's Auxiliary of the Board of Missions

Missionary Exhibit in New York

During the week beginning Dec. 4th, there was a series of services at the church of the Heavenly Rest. Addresses on missions were delivered, a Quiet Day held, and a missionary exhibition representing all the varied fields of missionary activity at home and abroad, including parish missions, work among the Mormons, and in the new possessions. A large number of the articles shown were loaned by Churchwomen of the Auxiliary.

Annual Session at Springfield, Ill.

The two sessions of the Woman's Auxiliary in connection with the synod, were largely attended, and much enthusiasm was apparent. Mrs. O. S. V. Ward, representative of the Chicago branch of the W. A., delivered addresses at the missionary meeting on Tuesday night, and also before the diocesan branch of the auxiliary, which were heard with great interest. The following officers were elected: Mrs. Geo. F. Seymour, president; Mrs. Isabella Laning Candee, of Cairo, honorary secretary; Mrs. Alex. Allen, of Springfield, secretary; Mrs. F. D. Miller, of Elkhart, secretary of Junior Auxiliary; Mrs. M. F. Gilbert, of Cairo, secretary of the Babies' Branch. The following were elected vice-presidents: Mrs. D. W. Dresser, of Champaign; Mrs. H. M. Chittenden, of Alton; Mrs. E. J. Tomlin, of Jacksonville; Mrs. L. B. Richards, of Belleville, and Mrs. Wemyss Smith, of Bloomington.

Washington Branch

The December meeting held in St. John's hall on the 5th, was of special interest, and there was a full attendance of delegates from the parish societies. Mrs. Wetmore, wife of the Rev. J. C. Wetmore, of Asheville, N. C., gave an interesting account of work in that missionary district, dwelling particularly on the good results accomplished through the schools established by the Church. One of them at Valle Crucis, in a region isolated during the winter, when it is also without a public school, is doing an excellent work, and Mrs. Wetmore made an earnest appeal for aid in its support. In response, an impromptu collection was taken up, and something added from the central fund. Another touching appeal came from a Churchwoman in Oklahoma, formerly a member of the

Auxiliary in Washington. She told of her loss of Church privileges in her new home, where there is not even a room to be had for services, of an occasional Celebration in her own house, and of her earnest desire for the building of a little church. One parish branch has already made an appropriation for this purpose, and it was decided that all would endeavor to bring an offering for it at the next monthly meeting.

The Chicago Branch

The regular monthly meeting of the diocesan officers and members was held in Church Club rooms, Dec. 7th; 17 branches were represented by 34 members. Noonday prayers were said by the Rev. John H. Hopkins. The president, Mrs. Lyman, requested all branches late in sending in United Offering funds, to attend to it this month. The offering for the day would be devoted to Sendai, Japan, for which a pledge of \$100 has been made. The president announced the resignation of Miss Alice B. Stahl, vice-president from Galena, from the diocesan committee. A resolution of thanks for long and faithful service was offered by Mrs. Street, and adopted by a rising vote of the members. The president announced the appointment of a vice-president to fill the vacancy: Mrs. Duncombe, of St. Andrew's church, who will take charge of Junior Auxiliary work, and will be assisted by Miss Grace Fuller, of Glencoe branch. The subject for this meeting was foreign missions, and Mrs. Hopkins was invited to the chair. She made a short address on China. Mrs. Street spoke on St. John's College, Shanghai; Mrs. Lyman, on Bishop Schereschewsky who has done so much for the progress of Christianity in China by his translation of the Bible into the Chinese language. Mrs. Fullerton gave an interesting description of St. Mary's Orphanage, which, from the nature of its work, appeals to women always. Mrs. Hopkins spoke on the mission work in Hankow and Wuchang, and was followed by Miss Gregg who paid a tribute to the work of the Rev. Sidney C. Partridge in the Boone School. Miss Hutchinson spoke on the difficulties and obstacles to mission work in China, all of which are slowly passing away, for these heathen people are asking for education, and the door is open for missions. The president then resumed the chair, thanking Mrs. Hopkins and the ladies who assisted, for the information given on China. The president introduced Miss Enders, of Grace branch, who spoke to the members about the ladies' auxiliary board for St. Luke's Hospital, and the needs of the linen room. The advisability of changing the monthly meeting from the noonday hour, will be discussed and acted upon at the January meeting; all branches are urged to come prepared to give an opinion.

Brotherhood of St. Andrew

Chicago Local Council

The following officers for 1900 were elected at the recent meeting in the Church Club rooms, Dec. 9th: Chairman, Heusted T. Young, of St. Peter's; vice-chairman, Courtenay Barber, of the church of the Redeemer; secretary, George W. Waterman, of St. Paul's; treasurer, Hamilton Hall, of St. James. Mr. Barber was placed in charge of the boys' department.

In St. Paul, Minnesota

There was a corporate Communion at 8 A. M., on St. Andrew's Day, at Christ church, the Rev. C. D. Andrews, celebrant. A second Celebration followed at 11 A. M., when the rector spoke upon St. Andrew, his life and work. Saturday afternoon, Dec. 2nd, the Brotherhood reassembled at St. John's church. The Rev. Harvey Officer conducted a Quiet Hour, after which a business meeting was held. At 6:30 P. M. the ladies of the parish served supper in the guild room; 8 P. M. services were held in the church. Wm.

Borland and Arthur Lambert recounted their impressions of the convention at Columbus. Geo. R. Folds, of Minneapolis, delivered an interesting address upon "Our Boys"; F. O. Osborn, of St. Paul, spoke upon "Laymen's opportunities." Bishop Gilbert delivered his annual charge; the work this past year was not up to the average. He urged the members to rouse themselves and take up the work this coming year with renewed vigor and courage. Election of officers: Vice-presidents, Bishop Gilbert, F. M. Beardsley, Mr. Williams; secretary and treasurer, Wm. Langton.

St. John's, Clinton, Iowa

The chapter, organized but recently, is doing effective work. Dec. 6th, under its auspices, a special service of music was given, with an address by the Rev. Wm. White Wilson, of St. Mark's, Chicago, who came to Clinton, for the purpose. Notwithstanding counter attractions the same evening, about 325 persons listened to Dr. Wilson's eloquent address on "The light for every man."

Rochester Local Assembly

St. Andrew's Day and Thanksgiving Day both falling this year upon the same day, were fittingly observed. At 7:30 A. M., the members, 45 in number, took part in a corporate celebration of the Holy Communion at St. Luke's church. Preceding the service, a short address, in the form of a preparatory meditation, was made by the Rev. Hugh L. Burleson. At 8 P. M., at Christ church, a public service was held, which about 1,000 people attended. The service was beautiful and impressive, the procession including the large vested choir of Christ church, the members of the local assembly, and the Bishop of the diocese, with eight of the local clergy, singing the national hymn. The anniversary sermon was preached by the Rev. Warren C. Hubbard. This was Mr. Hubbard's farewell sermon in Rochester, as he went on the following day to take up his residence in Brooklyn. Among other things, he said: "In the eagerness of your enthusiasm you may forget that you are only a messenger; that you are not to be the judge of the fitness of the occasion. Your own thought must be centred in Christ. Do not look too much for results. It is your duty to carry the message; to show its importance, by the pleading of your tongue; to persevere in the most hopeless surroundings; to do your duty. Let God do the rest."

Daughters of the King

In the Diocese of Missouri

The fall meeting was held at the church of the Ascension, in Cabanne. Mrs. George Brigham, Jr., president of the association, was chairman. One of the most interesting features of the afternoon was Mrs. Brigham's account of the national convention, her descriptions of the enthusiasm shown there being made a basis for encouraged effort on the part of the Missouri chapters. Among the examples which she cited was that of an old lady, over 75 years of age, from Washington, D. C., who in one year brought 600 children for Confirmation. Mrs. E. P. Nichols was secretary of the meeting, and reports were heard from all the chapters in St. Louis, and also those in Mexico and Jefferson City. Dean Davis, of the cathedral, gave a talk on the scope of the work of the Daughters of the King, and laid special stress on the spiritual duties of the members, particularly the visiting of the sick and distressed, and the bringing of people into the Church. The Rev. Dr. James R. Winchester made a brief talk, and a few remarks were also made by the Rev. Dr. G. D. B. Miller. Officers for the coming year were re-elected as follows: President, Mrs. George Brigham, Jr.; vice-president, Mrs. J. Funston; secretary, Mrs. E. P. Nichols; treasurer, Mrs. W. P. Nelson.

Chicago

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

Bishop Morrison visited his old parish of Epiphany last week, preached on Sunday, and spent part of Monday with the Clericus.

On Sunday morning Dean Stubbs, of Ely cathedral, preached to a large congregation in Grace church on "The social aspects of the Lord's Prayer." The evening preacher was Archdeacon W. M. Walton, of Atlanta, Ga. At the same time the Rev. E. M. Stires held the opening service of the new Swedish mission in Englewood, attended by 250 persons.

The annual parish sales were very successful at St. Peter's, Epiphany, St. Luke's mission, and St. Paul's, Wilmette. At the first named \$800 were netted.

The funeral service over the remains of the Rev. H. C. Granger's mother who died somewhat suddenly on the 8th, aged 79, was said on Sunday afternoon by the Rev. Frank du Moulin.

At the bi-monthly conference in the cathedral Clergy House on Monday last, nearly 20 were present. The subject, "Difficulties in the Scriptures," was again taken up; Prof. Hall speaking of "The Fall."

Trinity Parish

On Dec. 5th, a movement which has been going on for some time amongst the young people of the parish, took final and formal shape in the organization of a young people's society. A constitution was adopted and officers were elected, amidst great enthusiasm. The new society, which starts off with a membership of 130, and, as the rector explains, owes its inception wholly to the laity, is purely social in character and aims. The South Side directors of the Associated Charities hold their monthly meeting in Trinity House, and now the Anti-cruelty Society, of which Mrs. Theodore Thomas is president, is to hold its semi-annual meeting, Dec. 14th, in the same place; the parish being thus brought into close connection with these public works.

Memorial Window for Christ Church, Joliet

On exhibition at the establishment of Flanagan & Biedenweg, 55 Illinois st. It represents the Resurrection, the left panel contains the figure of the angel, and the right, the forms of the three Marys, the whole in rich coloring. At the top are the words, "He is risen," and below, "To the greater glory of God," and beneath that, "Minnie White Allen, 1876-1893." This fine work of art, costing \$500, will be placed in Christ church, Joliet, next week, by Mr. Robert L. Allen, in memory of his daughter.

Address of Congratulation to the Bishop

On the morning of Dec. 8th, the Bishop received the following address from the clergy of his diocese. The committee to draft the address was appointed at the annual meeting of the North-Eastern Deanery on the 5th inst, at which nearly one-half of the clergy of the diocese was present; but immediately afterwards the remaining clergy in the Northern and Southern Deaneries, through their respective deans, Drs. Fleetwood and Phillips, were associated with the originators; thus making the address represent the undivided clerical sentiment of Chicago diocese:

To the Rt. Rev. William Edward McLaren, D.D., D.C.L., Bishop of Chicago:

OUR DEAR BISHOP:—We, your clergy, cannot allow the day on which you enter the twenty-fifth year of your episcopate to pass without thanksgiving to Almighty God for the strength from on high which has guided and kept you these many years, and an expression of our affectionate loyalty to yourself.

You have been to us more than is commonly understood by the title, "Father in God." With wisdom and patience, with untiring energy and unflinching devotion, you have led and encouraged your brethren and sons in the sacred ministry; and realizing to-day more than ever the strength and beauty of your character, and the success of your efforts, we send to you this message of love.

We further desire to assure you of our sympathy in your long and severe illness. You are ever in our

hearts and prayers. We trust that soon you will be restored to health, and again be enabled to take up your great work for the Church of God in this city and diocese

Signed on behalf of the diocese, this eighth day of December, A. D., 1899.

J. S. STONE.
E. M. STIRES } Committee.
THOS. D. PHILLIPPS

The Bishop who returned to the city on Saturday, has replied to this address, expressing his "gratification and thankfulness for the same."

The North-Eastern Deanery

In accordance with long-standing usage, Grace church received the deanery in its annual assembly on Tuesday, the 5th. At the 11 A. M. service, the rector, the Rev. E. M. Stires, was assisted in the Celebration by the dean, Dr. Clinton Locke. At the business meeting following immediately, the chairman introduced the Very Rev. Charles W. Stubbs, dean of Ely, who subsequently addressed the deanery. The secretary reported an average attendance of 43 at the four quarterly meetings of the year. In the absence of the treasurer, his report was passed. The Rev. D. W. Howard and W. B. Hamilton were unanimously re-elected secretary and treasurer, respectively. The invitation of the Rev. Frank Du Moulin for the deanery to meet in St. Peter's, was accepted for the Monday preceding Lent. The chair named Dr. Rushton, the Rev. Percival McIntire, and Dean Luther Pardee, of the cathedral, a committee to arrange for the mid-day Lent services. Drs. Clinton Locke and Little, with the Rev. C. P. Anderson, were appointed a committee on subjects, papers, and speakers at the ensuing quarterly meetings; and the Rev. T. D. Phillipps, Rev. E. M. Stires, and Dr. Stone, a committee to draft and present an address to the Bishop on the 8th. Dr. Rushton, for Dean Pardee, advocated a mission service, with selected addresses, on the Sunday evenings, beginning with the New Year, to attract non-church goers. The president of the board of directors of the Church Home for Aged Persons, reported the condition of the home to be satisfactory; the generous offerings on the Tuesday preceding Thanksgiving included nearly \$100 in cash. The members of the deanery subscribed nearly \$120 for the purchase of an organ as a Christmas present to Holy Trinity mission, self denyingly ministered to by the Rev. H. C. Kinney. The Rev. Alf. Leatad reported his people of St. Thomas' to be trying to cover the expenses of this, our one mission to our colored brethren, without recourse to entertainments, and that it was hoped to build a guild room adjoining the church in the spring. The Rev. P. C. Wolcott made a gratifying report of the mission at Lake Forest, in which a quiet work had been going on for two years; during the last six months, under the Rev. Frank Brandt. This suburb, the seat of a Presbyterian university, had been ministered to by the head of that institution for 20 years, but the recent influx of summer residents who were Churchmen necessitated the opening of Church services, at present held in the Town Hall. Several thousand dollars have been subscribed, and lots obtained, on which in the early future will be erected a stone edifice, with parish house and rectory adjoining. The Rev. E. M. Stires brought up the subject of the new Swedish mission in Englewood, where \$400 had been raised for the purchase of a lot; for the support of the services at present conducted by a Swedish student at the seminary, he had guaranteed \$20 a month. It was the voice of the meeting that a Quiet Day should be arranged for prior to the election of a coadjutor on Jan. 9th. From 1 P. M. to 2 an adjournment to Grace hall was had for an enjoyable lunch furnished by the ladies of the parish. The deanery heard an admirable paper by Dr. Francis Hall, on "Current tendencies of thought in religion." Short addresses, all complimentary of the professor's lucid paper, were made by the Rev. Messrs. D. W. Howard, E. A. Larrabee, Dr. Stubbs, H. L. Cawthorne, L. Pardee, Dr. W. W. Wilson, J. H. Hopkins, and Dr. Fawcett. The meeting closed at 4 P. M.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the pro-cathedral, the Rev. Prof. Chas. A. Briggs, D. D., is delivering a series of Advent lectures on "What the Hebrew prophets said concerning the Messiah."

A service was held at St. Ann's church, Sunday, Dec. 10th, in celebration of the birthday of the rector *emeritus*, the Rev. Thomas Gallaudet, D. D., the founder of Deaf-Mute Church work in this country.

The new general secretary of the Board of Missions, the Rev. A. S. Lloyd, has issued an address asking for co operation in his work. He entered upon his duties at the Church Missions House on Dec. 5th.

The Clericus

At the December meeting, the Bishop's secretary, the Rev. Geo. F. Nelson, D. D., gave an address detailing his experiences in his recent visit to Alaska and our missions there.

New Site for Italian Church

The Italian church of San Salvatore has procured a new site for the erection of a church building, on Broome st., near Mott st., very centrally located for the Italian population of the city.

The Church Club

At the last meeting, the Rev. W. Dudley Powers, D. D., Major Gen. Francis V. Greene, and Mr. John Howe Peyton, of the Brotherhood of St. Andrew, discussed "The new fields for the Church."

New York Churchmen's Association

At the last meeting, addresses were made by the Rev. Drs. Arthur C. Kimber and Geo. F. Nelson, and the Rev. Messrs. Hutchins C. Bishop, Geo. S. Pratt, and Thomas H. Sill, on the needs and reform possibilities of "the perishing classes."

Association for Church Schools, etc.

The annual service of the Association for Promoting the Interests of Church Schools, Colleges and Seminaries, was held Dec 10th, the Rev. David H. Greer, D. D., preaching the annual sermon. The business session followed, Dec. 11th, in the parish house of All Saints' parish.

Church Temperance Society Work

During the past year over 250,000 meals were served at the restaurant wagons, scattered in different crowded localities about the city. An average of ten cents was paid for each meal. A new van, to be an improvement on the six already in use, is under construction. The profits support the coachmen's night van, now being put into winter use, and the summer ice water fountains of the city.

American Church Missionary Society

At the 40th annual meeting, just held in the Church Missions House, Gen. Wagner Swayne presided. Addresses were made by Bishop Peterkin, of West Virginia, and the Rev. H. P. Nichols. The annual report of the Executive Committee was presented by the general secretary, the Rev. Dr. Powers. The annual election took place, Bishop Gravatt being chosen as vice-president, and vacancies being filled by the election of the Rev. J. Thompson Cole, Messrs. Wm. G. Law, Wm. Waterall, and Geo. W. McCutcheon.

A Roman Priest Received into the Church

The "version" of the deposed priest, Dr. B. F. De Costa, to the Roman Communion, is offset this week by the announcement, in the same Roman diocese, of the coming into the communion of the Church, of a Romanist priest in good standing, the Rev. Theodore McDonald Stuart, D. D., LL. D., a member of the Jesuits. He was formally received at Grace church by the rector, the Rev. Dr. Wm. R. Huntington. Dr. Stuart was born in San Francisco, Cal., in 1867, his father being a general of the Russian army, and a member of the commission which came to the United States to arrange for the annexation of

Alaska. He was educated in Europe, and is a graduate of the universities of Munich and Dorpat, receiving from the latter the degrees of Doctor of Divinity and Doctor of Laws. On the death of his father, he returned to America, and entered the Jesuit Society. He proposes study under the auspices of the Church.

Columbia University

The board of trustees have received from an anonymous source a gift of \$19,000 for the guarantee fund of the college expenses of the present year, \$1,000 for the general fund, and \$1,200 for the equipment of the department of geology. The Duc de Loubat who last year gave real estate, valued at \$1,200,000, has this year presented a portrait of himself by Madrazo. President Seth Low, LL. D., has turned over to the treasurer bonds of the corporation amounting to \$600,000, the last installment of his immense gift for the construction of the library.

Pennsylvania

Ozi William Whitaker, D. D., LL. D., Bishop

A short choral service, with an address to children, is given at 4 p. m. every Sunday, in Christ church chapel, Philadelphia.

St. Philip's church, West Philadelphia, was crowded to the doors at an early hour on Tuesday, 5th inst., when the rector, the Rev. W. H. Falkner, officiated at the funeral services over the remains of J. Warner Goheen, a vestryman of that parish, and a member of Common Council of the city of Philadelphia.

Bishop Whitaker who has been appointed by the Presiding Bishop to look after the Church's interests in Cuba, will start for Havana about the first or second week in January. He will be absent one month, and will probably be accompanied by the Rev. Dr. Powers, general secretary of the American Church Missionary Society.

The Standing Committee

Of the diocese, at their meeting on Tuesday, 5th inst., elected the Rev. T. A. Tidball, D. D., to fill the vacancy caused by the death of the Rev. Benjamin Watson, D. D.

Bishop Satterlee honored

A reception was given on Monday evening, 4th inst., by the Penn Club, Philadelphia, to the Rt. Rev. Dr. Satterlee, Bishop of Washington. Among those present were Bishops Whitaker and Coleman, a large number of city rectors and prominent laymen; besides several ministers of the denominations and members of their congregations.

Church of the Messiah, Port Richmond

On the 1st Sunday in Advent, the rector, the Rev. C. L. Fulforth, preached his ninth anniversary sermon, and stated that during his incumbency there had been Baptisms, 303; confirmed, 67; marriages, 43; burials, 167; celebrations of Holy Communion, 502; sermons, 1,084. The contributions had been over \$35,000; permanent improvements, over \$12,000; but there is still a debt of \$4,350 on the parish house.

Church of the Advent, Philadelphia

On Sunday, 3rd inst., observed the 59th anniversary of its organization, and the third of the present rectorate. The rector, the Rev. J. P. Tyler, in his sermon at the morning service, stated that a balance of \$3,043.67 remaining after all current expenses of the year had been paid, had been added to the endowment fund. In the afternoon, the Rev. R. W. Forsyth addressed the children, and at the evening service, the Rev. Dr. C. S. Olmsted was the preacher.

Church of the Holy Apostles, Philadelphia

A very large congregation assembled on Sunday morning, 3d inst., to welcome the new rector, the Rev. Nathaniel S. Thomas. Those participating in the service were the Rev. Messrs. H. L. Duhring, D. D., R. N. Thomas, and W. S. Neill. The new rector made a powerful address on the Advent, and concluded by urging his parishioners to work together with him under a motto,

"More light." In the evening the annual service of the Holy Apostles chapter 318, Brotherhood of St. Andrew, was held. After Evensong, the Rev. W. S. Neill, spiritual director of the chapter, read a statement reporting progress during the past year and a large membership at present. The sermon was preached by the new rector.

The Free and Open Church Association

The 24th annual service was held at the South memorial church of the Advocate, on the first Sunday night in Advent. The Rev. G. Woolsey Hodge, of the board of council, preached the sermon, and strongly advocated the principles of the Association. After Evensong the annual meeting of the Association was held in the choir room, and in the absence of Mr. J. Vaughan Merrick, president, Mr. W. Platt Pepper took the chair. The secretary presented the annual report, which stated that 59 dioceses average 83 per cent. of free churches. In 14 missionary jurisdictions, the average is 98½ per cent., and aggregating the dioceses and missionary jurisdictions, 84½ per cent. of the churches are free. The report showed that a large number of churches had adopted the every day open church system during the year. The treasurer's report gave as receipts \$254 86, and expenditures, \$189. For the ensuing year, Mr. J. Vaughan Merrick was re-elected president; Mr. Charles W. Cushman, treasurer, and the Rev. John A. Goodfellow, general secretary. The members of the executive council were also re-elected.

Death of Rev. Daniel M. Bates

On Friday morning, 8th inst., at the Episcopal Hospital, Philadelphia, where he had been for some weeks undergoing treatment for the lungs. He was a son of the late Chancellor Bates, of Delaware, and was born in Wilmington, Del., about 50 years ago. He received the degree of M. A. from Racine College in 1882, and graduated from the Berkeley Divinity School in 1878. In the same year he was ordered deacon by Bishop Lee, and in 1879 was advanced to the priesthood by Bishop Schereschewsky, of China. Mr. Bates was a missionary at Shanghai, China, 1878-'81; and was at Saranac Lake, N. Y., 1882-'85. In the last-named year he became rector of St. Stephen's church, Clifton Heights, Pa. In June of the present year, he was incapacitated from work on account of ill health, and in October last resigned his rectorship. He was the author of "The Apostolic Church," "Translations into Wien-Li," "Christ in Modern Thought." He leaves a widow and three children. There were services at the Episcopal Hospital chapel on Monday morning, 11th inst., and the remains were afterwards taken to St. Andrew's church, Wilmington, Del., where the Burial Office was said.

The Annual Meeting of the Church Club

Was held on Monday evening, 4th inst., at the Church House, with president George C. Thomas in the chair. The election of officers resulted as follows: President, George C. Thomas; vice-presidents, Wm. H. Ingham, Francis A. Lewis; treasurer, Moses Veale; recording secretary, Wm. C. Kent; corresponding secretary, Louis B. Runk; a board of six governors, and seven members as a committee on admission. A balance on hand of nearly \$450 was reported by the treasurer. The annual report of the board of governors showed the present membership of the Club to be 218. The greater part of the evening was taken up with a discussion of the proposed club house for the boys of Kensington, a very important work which the Club has undertaken. In March last, president Thomas offered to give a certain lot of ground on which to erect a house for the boys, and \$13,000 in cash towards the building fund; the Church Club accepted this generous offer, and appointed a finance committee to raise the funds for the project, and a building committee to have plans prepared; the designs have been on display at the club rooms for some time. The erection of the building is delayed for lack of funds; the amount needed is \$20,000. The report of the board of governors states that 1,564 boys are

now enrolled. Between 80 and 100 boys are daily visitors to the rooms in winter, spring, and fall, really more than the capacity of the present house justifies. "The benefit which this club has been to the boys in that district (Kensington) is incalculable."

North Dakota

Samuel C. Edsall, D. D., Bishop

A five-days' Mission will be conducted by Bishop Edsall, at Grace church, Jamestown, the Rev. Henry J. Sheridan, rector, commencing Dec. 5th, and concluding the following Sunday. Arrangements are made for a similar Mission, to be conducted by the Bishop, at Grace church, Pembina, the Rev. William Watson, priest-in-charge.

The chapel at Forest River has been painted and repaired during the summer, the expenses having been met by the congregation. The rectory at Bathgate, the centre of the Rev. D. H. Clarkson's field, has been rendered comfortable by the addition of a furnace. This also has been done without outside assistance.

Helpful Gifts

Mrs. Mary S. Wilson, of Philadelphia, has recently given a lot to Calvary mission, Buffalo, the Rev. T. H. J. Walton, in charge, as a site for a future parish house. During the summer the tower of this pretty little boulder church has been erected. A generous gift from Chicago has helped in this work. Miss Cora Wilson, of York, has given a lot for a church at that place, where occasional services have been held for some years by the Rev. Charles Turner, of Devil's Lake. The parishioners of St. James' church, Grafton, have at last succeeded in paying off the debt which has rested for some years on their church, being generously helped by a conditional offer made by a friend of Bishop Edsall in Chicago.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Dr. Parks, of Emmanuel church, Boston, preached on Dec. 3d a special sermon upon the 21st anniversary of his rectorship.

St. Matthew's church, S. Boston, observed its 83d anniversary, Dec. 3d, with special services and sermons by the rector, the Rev. A. E. George.

The Clericus

President Eliot, of Harvard University, upon invitation, delivered an address upon the Episcopal Church, before the Monday Clericus, Dec. 4th. After the address, the subject was discussed by the clergy, and the different points of objection were well sustained by those who had the opportunity to speak. Altogether, the address created more humor than conviction.

Church of the Advent, Boston

The 55th anniversary of the first service held in the church of the Advent, was observed on Sunday, Dec. 3d. There were three celebrations of the Holy Eucharist. The rector, the Rev. Dr. Frisby, preached at the last. The choir sang as a prelude, Whitney's *Veni Emmanuel*, Gounod's Communion service No. 3, an anthem by Whitney, and Rink's postlude in F. The Rev. C. L. Hutchinson, of Caelsea, preached in the evening.

Consecration of St. Paul's, Hopkinton

By Bishop Lawrence, Dec. 7th. The Rev. A. St. John Chabre, D. D., preached the sermon. The vested choir of Holy Trinity, Marlborough, sang in the morning; that of St. Mark's, Southborough, in the evening, when the Rev. J. M. Foster preached. The offerings were for the organ fund. The altar is in memory of Josepa Walker who died in 1852, aged 92 years. He was senior warden of the parish from 1829 to 1849. It is made of old oak, stained dark, with panels of red and gold. The reredos is carved, and surmounted by a large cross.

A Rectory for St. Andrew's, Wellesley

Has just been erected adjoining the church building. It is a frame building covered with

unpainted shingles, and contains ten rooms and a bath, with furnace heat and electric lights. All the floors are finished in hard wood. Mr. F. W. Hunnewell contributed largely towards the expense, and its successful completion is due to the efficient oversight of Mr. R. K. Sawyer, the chairman of the building committee.

Archdeaconry of New Bedford

Met in St. Paul's, Dedham, Dec. 6th. At the celebration of the Holy Communion, Archdeacon Babcock officiated. The sermon was delivered by the Rev. W. F. Cheney. In the afternoon, the Rev. A. E. George made an address upon summer missionary work on Cape Cod. The Rev. Messrs. H. Page, George Walker, and F. B. White made addresses upon their respective fields. The Rev. F. B. White treated the subject of missionary work in manufacturing communities, at the evening session. The Rev. G. W. Miner spoke of missionary work in rural communities, and the Rev. Henry Bedinger followed, with an address upon the mission of the Episcopal Church in Massachusetts.

Iowa

Theodore Nevin Morrison, D.D., Bishop

The ladies of Trinity Guild, Muscatine, the Rev. W. Parry Thomas, rector, have just had a new roof placed upon the church, at a cost of \$600. This is only one of the many excellent things they have done for the parish.

Trinity Church, Ottumwa

On the morning of the first Sunday in Advent, Bishop Morrison held a special missionary service in this parish. Addresses were made by the Bishop, by the Rev. J. Everist Cathell, by Prof. Geo. E. Marshall, of Keokuk, and by the rector of the parish, the Rev. J. Hollister Lynch. The Bishop asked the people to make definite individual pledges for the missionary work of the diocese. In response to his appeal, 101 pledges were made, amounting to \$546.70, for the year. This parish always gives liberally, and supports the Bishop in every effort, but this contribution is extraordinarily large for a congregation of poor people, with less than 300 communicants. During the last two weeks of October, the debt upon the rectory of the parish was reduced \$2,000 by cash contributions of the people.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., Bishop-coadjutor

The Twenty-Second Annual Synod

Met in St. Paul's pro-cathedral, Springfield, Dec. 5th and 6th. The opening service was a choral celebration of the Holy Eucharist, the Bishop, celebrant. The preacher was the Rev. L. B. Richards. The synod organized for business by electing the Rev. Chas. J. Shutt secretary, and re-electing Mr. J. J. Cossitt treasurer. The principal business of Tuesday was the consideration of the report of the Rev. Johannes Rockstroh, treasurer of the diocesan missions board, which was most encouraging; and in making provision for the work of missions in the diocese for the ensuing year. The pledges for mission work were fully up to those of last year, and there is a prospect that more aggressive work will be done at several points, especially in the region of Southern Illinois known as Egypt, where a devoted and able general missionary, the Rev. George W. Preston, has been at work for a part of the past year. At the missionary meeting on Tuesday evening, held in Christ church, he gave a very interesting account of the work in which he is engaged, and of the needs of the field.

Deep sympathy was felt and expressed for the Bishop-coadjutor, the Rt. Rev. Dr. Hale, whose precarious state of health has necessitated a prolonged residence abroad. He is now at St. Moritz, Switzerland. A resolution of sympathy was adopted by a rising vote, and ordered to be transmitted to Bishop Hale, and a cablegram was also sent him in response to one received from him on Tuesday morning. The good Bishop's physical disability does not deter him from taking the most intense interest in his

field, the southern portion of the diocese, and earnest intercessions were offered for his speedy recovery and return.

On Wednesday the Bishop of the diocese delivered his annual address which was a strong presentment of the difficulties with which the Church is now bound to contend, in the assaults made upon the Faith and the Holy Scriptures, in the break up of Protestantism on account of the weakness of "The Bible and the Bible only" being its foundation; and he then eloquently set forth the elements of strength possessed by the Church in withstanding these assaults. The persons who served last year were re-elected to the Standing Committee, as trustees of the diocese, and as delegates to the Provincial Synod, (with only one change), and the board of missions, (with Mr. W. M. Robertson in place of Mr. J. S. Lord in the last named). The treasurer of the diocese presented an encouraging report, with all obligations met, and a small balance in hand. On Wednesday evening, after the synod had adjourned *sine die*, the Bishop and Mrs. Seymour entertained the clergy and delegates, the Churchmen of Springfield, and a large number of other friends, at a brilliant reception. The fine old mansion in which the Bishop resides was thronged with guests until a late hour, and the occasion was one of the happiest of the Bishop's long and very happy episcopate.

At the meeting of the Standing Committee held on the first day of the synod, the Rev. Wm. Donald McLean, deacon, was recommended to the Bishop to be advanced to the sacred Order of Priests, and Mr. DeWitt Lincoln Pelton, Ph.D., was recommended to be admitted a candidate for Holy Orders. As mentioned in our issue of Dec. 2d, Mr. Pelton was until recently the esteemed pastor of the Second Presbyterian congregation of Bloomington, Ill. He is a graduate of Princeton and the Union Theological Seminary in New York, and held a year's scholarship at Harvard. At the time of his applying to the Bishop to be received into the Church he was the moderator of the Bloomington presbytery, and very highly regarded by his brethren in that body. He was present during the meeting of the synod and was very heartily received by all.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
W. N. Gilbert, D.D., LL.D., Bishop-coadjutor

St. Paul's church, Lexington township, has been removed to LeSueur Centre, increased attendance at the services resulting from the change. The Rev. Mr. Jones gives them a fortnightly service.

The Rev. Homer Hood has left St. Paul, and will take up permanent residence in St. Louis, Mo. Mr. Hood's removal is a source of regret to a large number of Churchmen, more especially in Brotherhood circles, in which he was a very enthusiastic and active member.

Bishop Gilbert's Visitations

LeSueur, 1; LeSueur Centre, 4; Eudora, 3; St. James, 15; Windom, 6; Worthington, 2.

St. John's, Lake Benton

The Rev. C. E. Farrar reports his parish as having had a very prosperous year. The attendance at all services is larger than ever before. A commodious ten-roomed rectory has been built and paid for, and a small balance is on hand. A thriving Sunday school, kindergarten, and Bible class meet weekly. In addition, Mr. Farrar looks after the spiritual welfare of Pipestone.

City Missions in St. Paul

On the evening of "Stir-up Sunday," a union meeting of all the city churches was held at Christ church. The rector, the Rev. C. D. Andrews, the Rev. Mr. Holmes, and the Rev. Mr. Schuetter delivered stirring addresses on behalf of city missions. The last-named reported about \$1,100 had been subscribed towards a building for St. Philip's (colored) mission. The attendance was quite large. On the following Monday evening, the Board of City Missions held its annual meeting in Christ church guild room, Bishop Gilbert presiding. The treasurer

reported about \$700 pledged towards city missions for the ensuing year. A committee was appointed to make preparations for holding down-town noon meetings during next Lent, and to co-operate with the Church Club for a course of lectures weekly during Lent. Officers elected: Vice-president, Bishop Gilbert; *ex-officio*, the Rev. Mr. Holmes; secretary, the Rev. Mr. Ten Broeck; treasurer, Mr. Myers. All the city missions under the control of the Board were reported to be in a flourishing condition.

Arkansas

Wm. M. Brown, D.D., Bishop-coadjutor

A substantial rectory of eight rooms, two-story building, is being completed for the parish of St. Paul's, Newport. It is a very conveniently arranged house, and will cost \$1,500, of which \$1,000 has been paid.

St. Paul's, Batesville

During the vacancy in the rectorate, the vestry bought a 50-ft. lot adjoining the church property, and when the Rev. Caleb B. K. Weed became rector he strongly recommended the purchasing of the 100 feet adjoining, which could be bought for a trifle more than was paid for the small lot. He immediately put a movement on foot which would pay for it during the year by small monthly payments. When Bishop Brown visited the parish and inspected the lot, he generously offered \$25 towards the purchase, provided that the whole amount be raised before Nov. 1st. The idea was very kindly received, and almost everyone gladly gave. The purchase of the lot was made possible by the kindness of J. C. Fitzhugh, Esq., the senior warden, who bought in the lot when it was sold last spring. He not only contributed generously, but also gave the interest on his investment. The parish hopes to build a rectory during the next three years, and it has already begun to raise money for that purpose.

Louisiana

Davis Sessums, D.D., Bishop

Rev. E. W. Hunter's Tenth Anniversary

As rector of St. Anna's church, New Orleans, was celebrated Dec. 3rd. The congregation took advantage of the occasion to testify their love and esteem by the presentation of a handsome gold watch and chain, and some other gifts of worth. On the case of the watch are the words: "Presented to our beloved rector on his tenth anniversary of faithful labor, by the congregation of St. Anna's church, Dec. 3rd, 1899." Mr. Hunter, in his address, furnished these statistics: A handsome rectory on Esplanade ave., a memorial chapel to Bishop Galleher, a hall for social gatherings, and numerous other additions to church and chapel as memorials and otherwise; also 65 Baptisms, 455 Confirmations, 219 marriages, 253 burials, two induced to become candidates for Holy Orders, one educated at the Church School for the work of a deaconess, and one associated with St. Mary's Sisterhood. The dilapidated place of worship that it was when he assumed charge has been transformed into one of the most handsome churches of the Crescent City, and the spiritual work of the parish has developed even more than the temporal prosperity. St. Anna's is a missionary church, surrounded by French Roman Catholics, and there have been many difficulties and hindrances in the work of the parish.

Mississippi

Hugh Miller Thompson, D. D., LL. C., Bishop

Dr. Sansom's Anniversary

On the first Sunday in Advent the rector of Christ church, Vicksburg, the Rev. Dr. Henry Sansom, preached a sermon commemorative of the 34th anniversary of his rectorship. He has kept his parish in good condition; the affection of his congregation is shown by the increased strong membership, while his saintly gentle character and never-ending good works have gained him many friends and admirers throughout the whole city, irrespective of creed or condition or race.

Editorials and Contributions

Mr. Balfour on Ritualism--I

MR. A. J. BALFOUR, the distinguished English statesman, has an article in *The North American Review* on "Ritualism." He is in favor of a wide liberty, but considers, of course, that there must be limitations. Liberty and license are not synonymous terms. Mr. Balfour does not charge even the extreme Ritualists with Romanizing, but he does, nevertheless, make a charge which is sufficiently serious, and which is worthy of thoughtful consideration. No doubt it has a more direct bearing upon the circumstances of the Church in England than those of the Church in this country, and there may be a slight touch of insularity in it; nevertheless, translated into somewhat larger terms, it has an application in relation to the Anglican Communion in all its branches. His charge is, in brief, that, among those whom he terms "extreme" men, there is a desire "so to alter, both in its form and in its spirit, the traditional character of the Church to which they belong, as to make it practically unrecognizable by its most distinguished and most loyal sons for three centuries," "and I hold," says Mr. Balfour, "that this desire, however honorable, however disinterested—and I believe it to be both honorable and disinterested—is not consistent with loyalty to the Church of England." In other words, he regards the desire which he thus defines as revolutionary. This would put it side by side with another movement, more aggressive at present in this country than in England, which has for its object the alteration of the Prayer Book, the Creeds, and the doctrine of the Church throughout, in order to bring about assimilation with the liberalism of the day.

THE chief difficulty with Mr. Balfour's tolerance is in the meaning to be assigned to the words, "traditional character." As he is speaking of Ritualism, it must be assumed that he has reference principally to the outward presentation of the Church and her services. He seems to imply that there has been, during the last three centuries, something like a consistent tradition in these matters, and that the changes which the extreme Ritualists have introduced, or are endeavoring to introduce, are inconsistent with this tradition. But when we come to examine the troublous history of the Church of England since the Reformation, we find it exceedingly difficult to establish the fact of any uniform and consistent tradition in these matters. In Elizabeth's time, one order of things established itself, but it remained uncertain whether it was that which was intended by the Prayer Book, or such as would legitimately result from the position which the Church asserted in her authoritative documents. The management of affairs was largely in the hands of men who had no real sympathy with the English "Reformation settlement." They were formed in the school of Calvin, and their ideals were not those of the Prayer Book. When the newer generation arose, trained according to the formularies and in the learning of the Fathers to which those formularies referred them, a new era set in. The ceremonial reforms of the Caroline divines seemed to those who remem-

bered the Elizabethan period, as great a revolution as anything that has occurred more recently, and they contended as earnestly as Mr. Balfour, that the "traditional character" of the Church of England was being changed beyond recognition.

IN the present century the changes which have come about since 1830, in the wake of the Oxford movement, setting what is specifically called Ritualism entirely apart, have been so great as compared with the state of things in the Georgian period, that it is certainly true that the clergy and people of the eighteenth century, if they could rise from their graves, would find little or nothing of a familiar character—apart from the Prayer Book—even in the most moderate parish churches. The traditions of that cold time have been almost utterly extinguished. In architecture, in the interior arrangement, and in the manner and accompaniments of worship, all is wonderfully changed. In all the multitude of churches erected in London in the last fifty years, our forefathers could hardly enter one which would not suggest to them the flavor of Romanism. It is, therefore, in the light of facts, extremely difficult to establish any kind of "traditional character" as pertaining to the outward aspects of the Church. The character of the Church edifice, its appointments, the number of services, their order and relative importance, the method of their execution and their ceremonial adjuncts—all are changed. And nobody desires to go back to the walled-up chancels, the whitewashed walls, the square pews, the "three-decker" pulpits, the black gowns, the duet of parson and clerk, and the rare Communion, all of which satisfied our forefathers.

ENEMIES of the English Church have made these changes an argument against her Catholic character. But, in fact, while the phenomena of which we have spoken have presented themselves in the restricted field of the Anglican Communion within a comparatively short period, and at a stage of the world's history when all things are noted and commented upon as they transpire, similar features are stamped upon the history of the Church at large from the earliest ages. Changes equally extensive, if more gradual, are traceable all along. The services of the Roman Order are not now what they were three or four hundred years ago. Notwithstanding the rigid uniformity which is understood to prevail in that Communion, any traveler knows that there is a great difference in tone, and in many observances, between North and South America. The innovations of the eighth and ninth centuries are well known to students. At no period in history, not even the modern period in England, has there been so great a revolution in these matters as occurred in the fourth century. The process of change in England has been owing to more than one cause. Not the least was the endeavor to adapt the Church to her work in the modern world. This, though it might be dimly perceived at the time, was one of the ruling impulses of the Reformation. It was in part the meaning of the great unrest which characterized that period. The accomplishment of this task, with whatever drawbacks, was the most success-

ful achievement of the movement in England. The developments of the present century are owing in very large measure to the overmastering desire to bring the Church home to large masses of people who were drifting away, and who found nothing attractive and nothing helpful in the "traditional character" of the Church services and methods of Church work which had come down from the previous time.

OTHER causes played their part, but the greatest of all in determining the particular line of development in the services themselves, was the fascinating idea of the Catholic Church, an idea which the formularies of the Church and her greatest divines at all times had consistently upheld. It seemed to men that there was more in this ideal than had commonly been perceived or admitted, and that continuity of worship implied the retention of cardinal features of a ceremonial kind which were easily seen to have been universal in the Christian Church for many ages. They were features which were in no way connected with modern Roman tenets, and not necessarily expressed according to the rules of modern Roman ceremonial. They prevailed, and do prevail, in the East, where the papal claims have never been admitted, as universally as in the West. The meanings which they express are fundamental to Catholic Christianity, and some of them belong to traditional religion the world over.

SO far as the ritualistic movement is distinguishable from the Catholic movement in general in the Church of England, we understand it to have had its main-spring in the desire to revive and maintain these ancient and universal features of Catholic worship. Such a desire has no necessary connection with any Romanizing longings or tendencies, as Mr. Balfour frankly admits. It was believed that at the Reformation the connecting link in this sphere of things, as in that of doctrine, ecclesiastical order, and the essence of Catholic worship, was officially preserved, and that it finds expression in the "Ornaments' Rubric." It is for this reason that that rubric has been for so many years the centre about which controversy has been waged without ceasing. At the present time it appears that five of the six points of ceremonial which have been chiefly contended for, have been virtually accepted as proper to the English rite, and it is because of the adverse opinion of the Archbishops in regard to the sixth, that such intense feeling has been aroused in High Church circles.

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An Ancient Prayer Book

APPARENTLY there is no end to interesting discoveries adding to our knowledge of the Church of early days. The list would be long of documents of first-class importance which have come to light within the last thirty years, after being buried from sight for centuries. Not to mention such as bear directly or indirectly upon the Scriptures of the Old and New Testaments, such as the Tel el marna Tablets, the Harmony of Tatian, and numerous inscriptions and manuscripts, we have a number of documents emanating from the Church of the first three or four centuries, which add ma-

terially to our knowledge of early Christian literature and the religious traditions and customs of that age. The discovery of the lost chapters of the first century Epistle of St. Clement, and of the "Teaching of the Apostles," is an old story. More recently we have had two documents which shed a flood of new light upon the character of Christian worship in the fourth century. One of these is "The Pilgrimage of St. Silvia," a Gallic lady of distinction, to the Holy Land, about A. D. 380, in which much precious information is given relating to the customs of the Church at Jerusalem at that time. This work came to light in 1884.

NOW a book has turned up which has tranquilly reposed on the shelves of the library of the celebrated monastery at Mt. Athos for unknown years—a book which, to the students of the early liturgies, is of more value in some respects than anything hitherto known. It is the Prayer Book or Sacramentary of Bishop Sarapion, of Thmuis in Egypt, the friend of St. Athanasius and St. Antony. This precious document is dated not later than the middle of the fourth century, about A. D. 350. It enjoys the unique distinction of being the only liturgy to which we have access known to have been both written and in use at that early date. The Clementine, so-called, was written somewhat later, and is not known to have been used. This was written for use, and in it we have the very words which were employed by Sarapion himself in fulfilling the central act of Christian worship. It conforms much more nearly to the model of the Clementine Liturgy and those of St. James, St. Basil, and St. Chrysostom than to those hitherto known as peculiarly Egyptian, which were supposed by our older liturgical scholars to mark an original type, going back perhaps to the apostolic age. It now becomes probable that the peculiarities of the Egyptian type are later than the fourth century. No future edition of the ancient liturgies can omit this, the most ancient of them all. It is much to be wished, by the way, that some enterprising publisher would give us the text of the most important liturgies in the same convenient form with the edition of Dr. Neale many years ago, a book which was vastly useful in its day, but which is now antiquated and long out of print.

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How to Teach the Prayer Book

READ BEFORE S. S. INSTITUTE OF DIOCESE OF WASHINGTON

BY THE REV. RICHARD P. WILLIAMS

OF the various ways of studying the Book of Common Prayer, only one seems to me adapted to the work of the Sunday school. The historical and the analytic methods are suitable to divinity students and candidates for Holy Orders. But the devotional method, while it may avail itself of the aids offered by history and analysis, is the one means of inculcating a deep-seated love for the ritual and liturgy of the Church. The historical method will show the growth of the various parts, their liturgical origin, the age in which these several divisions became incorporated into the form of public worship. The analytic method will dissect each service and adjunct of service, and explain its adaptability to its special use, and its correspondence with the true idea of worship, and its appeal to the nature of the worshiper. But the devotional

method will go farther back than all this, and show how the Prayer Book has become the only true ideal of Christian worship, and why it has become so. This method will be partly historical, partly analytical, wholly Scriptural.

When we open our Prayer Books, the first thing which strikes us is the title page. There we read that it is the "Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America, Together With the Psalter, or Psalms of David." Now the first thing which strikes us about this title is the word "Church." Without that organization there will be no common prayer, no sacraments, no other rites and ceremonies. The Church then requires elucidation. What is it? When did it begin? And so, at the very outset, we are sent to Scripture. But to what part of Scripture? Is it to the New Testament only? Of course not. Every intelligent person knows that there was a Church before the Christian Church. Go farther back. Some one will stop at Sinai. There was a Church with ritual and ceremonies, a priesthood, and a congregation of believers. That was the first organized Church. That was the first body which had stated services, with solemn sacrifices, fasts, and festivals, and other adjuncts of a stately worship. But I would go back still farther. For the germ of the Church was the first family. In the Garden of Eden we have the first worshipers, and it was in the infancy of the human race that the first instruction as to manner of worship was given to men. That this is true appears from the acceptance of Abel's sacrifice, as worthy, and the rejection of Cain's, as unworthy.

It will be quite a natural course, then, in teaching the Prayer Book, for our children to begin at the Book of Genesis. We shall show how God taught His first children how to worship; how they abandoned the ideal which they had learned; how, in order to bring the world back to Him, a visible Church was established at Mt. Sinai. From that we should proceed to show that the Jewish Church was but the precursor of the Christian, keeping alive the belief in the One God, and preparing for the Advent of the Saviour, promised far back when the need of a Saviour was caused by the fall.

But there was no organized worship, no form of public service, until that Jewish Church came into existence. And, having shown that the Church dates back to the beginning of the world's history, we must next try to show why it is that the Church of to-day has the various kinds of service which the Prayer Book contains.

Passing over, for the moment, the lectionary and other preliminaries, we bring our pupils to the Order for Daily Morning Prayer, and of course together with that we should combine the study of the Order for Daily Evening Prayer. But how shall we begin? What is the starting point? Some will be reminded of the daily monastic services, as the basis of our investigations. But they were only a point on the road. We shall have to show from Scripture that the Jewish Church had its daily morning and evening service. We shall not be able to impress upon the young people the necessity for this order, unless we can make them understand clearly the fact that God Himself, at Mt. Sinai, prepared for this regular, unceasing round of prayer

and praise. You will trace briefly the history of the race down to the time when God said to Moses (Exod. xxix: 38)—"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even. . . . This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord; where I will meet you, to speak there unto thee." And, in addition, we read in the following chapter, "And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Add to this the injunction in Numbers (xxviii: 9) "And on the Sabbath day two lambs of the first year without spot. . . . This is the burnt offering of every Sabbath, beside the continual burnt offering," and we have an example, in the earliest organized Church, of the idea of daily offering of sacrifice—the burnt offering—and prayers—the incense—and on the Sabbath a greater offering, signifying what amount and frequency of worship was required of the Jews who had less to acknowledge than we Christians. If God desired and commanded them to have daily public worship twice, and the additional sacrifices on the weekly holy day, what shall we who have a greater share of divine light, the fullness of God's Presence, do to show our recognition of His love and mercy? Here, you have an opportunity of inculcating from Scripture, with the Prayer Book as our text, the meaning of the Order for Daily Morning and Evening Prayer.

Having arrived thus far, the next step will be to show how every part of Scripture has been drawn upon to make up these services. The opening sentences, taken from Gospels and Epistles, Prophets and Psalms, showing how every part of the Bible is available for worship; the exhortation, with its language borrowed from almost every book in the Bible, from Leviticus on; the General Confession, which carries us back to Genesis; the declaration of Absolution, with its marvelous wealth of Scripture illustration, bringing us from Genesis up to the Redemption, and beyond, in its application of God's pardon to man; these, commonly considered as man's production, are shown by the diligent teacher to be nothing but Scripture condensed and applied to our needs. Then, before we rise again to praise, we conclude with our Lord's own words, and burst forth, with heads erect and hearts uplifted, into the melody of the Psalms. Here, again, we have a grand opportunity for Scripture teaching. Here is the place to call attention to the use of the Psalter in the temple, and how its words are now Christianized and suited to our daily wants and hopes.

The Canticles, except the *Te Deum*, which can also easily be made the basis for Scripture illustration, are taken directly from the Bible. As to the Lessons, we have a magnificent opportunity to show how they are set forth for the purpose of leading us through the Christian Year. We can point out their application to the various seasons for which they are appointed, and then, when Trinity-tide is ushered in, we show our pupils how the Church goes back to the beginning, and tells us of the first works of

God, and follows that reference with a weekly account of the most important dealings of God with the world. And while we are doing this with special reference to the Sunday worship, we shall have excellent opportunity to show how we lose so much of the daily study of Scripture by not hearing it read in daily Morning and Evening Prayer, where it is steadily followed from Genesis to Revelation.

If I have made myself understood, it will be needless to show that we cannot possibly call attention to the Creed without showing that it is nothing but Bible reduced to the smallest possible compass. There is Genesis, "God the Father Almighty, Maker of heaven and earth"; prophecies fulfilled and Gospels exemplified, "in Jesus Christ, His only Son, our Lord"; Acts of the Apostles and other writings, "in the Holy Ghost: The Holy Catholic Church; the Communion of Saints." Of the prayers, there will be found a most complete compendium of the devotional sayings of the Bible, with innumerable references to the Atonement, and God's manifold promises of blessing to those who unfeignedly love Him. But why continue? Such a course of study would have to take the teacher, with the pupils, back to the birth of the race, and carry them through the varying phases of patriarchal and national life, till they see the light and glory of the Gospel age, with their gradual spread over the world in apostolic times. Let us pass on to another branch of the study.

(To be continued.)

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Unscientific Criticism

IN a recent sermon in Old Christ church, Philadelphia, the Rev. Dr. C. Ellis Stevens, rector, gave some wholesome instruction upon the subject of the so-called "Higher Criticism." "I cannot but disapprove," he said, "certain drift of so-called Higher Criticism. And I disapprove it distinctly, on the ground that it is at variance with the methods of scientific investigation, and of modern historical scholarship. The German scholars, many of them, have become prominent in recent years in this unscientific criticism. They have undertaken to apply it to secular history, but their efforts on secular lines have been ruled out of court by historical scholars, and are not to-day taken seriously in that department of learning. Their Higher Criticism of the New Testament has shared the same fate, and comparatively little remains that they once tried to establish as regards this, the most important part of the Bible. The New Testament portion of the Biblical controversy is practically abandoned ground, so far as they are concerned, and the Church has on all essential points been vindicated in the correctness of her position. But at the present moment a fashion seems to exist for the Higher Criticism of the Old Testament. Some of our English-speaking scholars have been influenced by it."

Dr. Stevens went on to detail what is the Higher Criticism as applied to the Old Testament. He said: "I cannot but pronounce this school of criticism to be largely based upon individual assertion and individual theory. It fails to utilize the whole of the material now available. Despite its somewhat noisy claims, it does not, as a matter of fact, base its conclusions upon scien-

tific methods and requirements. It is, at times, almost ludicrously at variance with the well-established rules of evidence, and cannot seriously be gauged by any canon known to modern historical scholarship. Possibly I shall myself be faulted for making so strong a statement. I make it with no feeling of animosity, and with no wish to be unfair. Higher critics seem fond of calling those who disagree with them 'traditionalists,' a rather misleading designation. Too much of controversial hostility has been displayed on both sides—and no great issues are ever thus settled. In so far as Higher Criticism is really unscientific, it is bound to fail in the same way as regards the Old Testament, as it has already failed as regards the New Testament, and in the field of secular history—and for the same reasons. Good will be done by it in attracting attention to various points involved. The final outcome will be to strengthen the Bible. In any case the essential inspiration of the Scripture is not affected. As one of the leading critics has said: 'Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament.'

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Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

VI

THIRTEENTH. It is a mistake to add to the Church services—to any religious services, in fact—any extras of a sensational, semi-secular, or purely popular character, pulpitical, musical, literary, or performance-like, as attractions to hold the unstable, catch the Sunday floaters, and thus fill the pews and alms basons. Simply to gain patrons by offering what pleases them, is a mere extension of the principle that churches may be found to suit men's preferences, and that the proper church is the church which pleases the individual. The Church has no place for any such doctrine or practice.

Besides this, to set about making true religion, by these worldly devices, attractive, in order to draw men within its influences, is to cast disrepute on Christianity as growingly empty and decrepit, and no longer able to make progress by virtue of its own divine purity and power. The Church cannot do this without belying her history and stultifying herself. Our Lord practiced no such arts; laid down no rules looking to their necessity and use; but frankly based the hopes and prospects of the Gospel solely on the attractive power of the Cross. The Church may not, dare not, traverse His teaching.

Furthermore, to draw men to the Church by these extraneous and unworthy attractions, is to draw the idly curious, pleasure loving crowd which is in no mood for honest listening, real conviction, or true conversion. The thing is a snare and delusion. "The game is not worth the candle." For the chance one caught, the divine character of the Church is compromised, and the unaffected multitude is, each time, sent away, more fixed in idle levity and unconcern than before. The Church has no right to trifle in this way with her saving agencies and the souls of men.

Besides this, the popular demand for these alien and worldly attractions grows by what it feeds upon. One set of these devices, in time, grows stale and common-

place, and then another must be sought out and brought into play, and each time the struggle after effective attractions becomes more difficult and debasing. The beginning of this strife after attractions "is as when one letteth out water." The service becomes a gap; the rivulet a river, and so on, until the barriers against evil are swept away. The Church as the "city set upon a hill" cannot maintain her divine prestige or build herself up in purity and power by moving down into the realm of miasmatic vapors and jack-o'-lantern lights.

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Letters to the Editor

"PRAYER BOOK RIGMAROLE"

To the Editor of *The Living Church*:

In your issue of Nov. 11, you headed my letter to the *New York Sun*, which the Rev. A. Richey sent you to be reprinted, with "Prayer Book Rigmarole." In his letter of comment, Mr. Richey speaks of it as a part of the "Arian conspiracy." I am sure that neither you nor the writer of the comments designed to wrongly represent me, but in both phrases you certainly have done so. I used the word "rigmarole" with reference only to the enforced reading over, year after year, of certain appointed portions of the Old Testament, which everybody must admit are, for these days, objectionable. Let any one of our clergymen seriously reflect upon some of these appointed lessons, and I am sure he will agree with me that they ought to be omitted, or else expurgated. To these only did I refer in the use of the word "rigmarole"—as my letter plainly shows.

My reverence for the Prayer Book, as a whole, is too profound to render it possible for me to make such a flippant reference to its devotional uses. That it needs revision as to the lectionary, first of all, and that the new version should be permitted in all Bible readings, is what I designed chiefly to state. There are also collects that should, as I think, be omitted or changed, as that appointed for Good Friday. The entire book should, in my opinion, be modernized in such a sense as to remove those archaisms of word and phrase which are no longer, and never again can be, expressive of intelligent devotion or thought. All this I deem a pressing need of to-day, and to say this with due emphasis was the only object of my letter.

The charge of an "Arian conspiracy" is entirely unjust, so far as any of my writings or teachings are concerned. I deem Arianism a shallow philosophy, inasmuch as it so widely separates God from sons of God. Sonship implies participation of the Divine nature. If Jesus the Christ was Son of God, then he was divine—"very God of very God, begotten, not made, being of one substance with the Father." This I, for one, steadfastly believe as an essential inference from the fundamental postulate of Divine Immanency. Arianism failed to comprehend this postulate, with its inference of the indwelling God—God in Christ. Hence I consider Arianism an issue long dead, and never to be intelligently revived.

In your issue of Nov. 25, I see a long letter from a brother clergyman of Elmira, N. Y., on the same subject, in which he bitterly complains of my agitations, on the ground that I am "comparatively a stranger" in the Church. Sixteen years of unceasing labors, nearly all the time as rector, and with rarely even a vacation Sunday free from duty, ought to entitle me to a voice, as well as a vote. During twelve years, I labored quietly without a word of agitation, and should have so continued had not the Bishops' Pastoral of 1895 compelled me to speak in self-defence. The opposition to the ordination of Dr. Briggs was another and stronger compulsion, and now, the conflict being awakened, I should hate myself as a coward should I remain silent.

I honor your correspondents, and all others who sincerely think as they do, for their zeal in defence of their convictions. By no means would

I be glad to have them "leave" the Protestant Episcopal Church. If they would only return my compliment, I should be satisfied and grateful.

MARTIN KELLOGG SCHERMERHORN.

New York, Dec 4, 1899.

[The headings of "Letters to the Editor" are generally written by the editor. If there was any unfairness in the title, "Prayer Book Rigmarole," the editor is responsible. Ed. L. C.]

INSTITUTE FOR BIBLE STUDY

To the Editor of The Living Church:

An impression seems to have obtained currency, probably through the secular press, that the American Church Bible Institute is of very recent origin. Such is, however, not the case. Six months ago the name was changed from the Church Bible Club to its present one; but its object has been the same from the beginning. It was founded the 17th of January of the current year, for the defence of the Faith, and to form a rallying ground for those who would stem the tide of unbelief now seeming to threaten the overthrow of faith and religion in this land. It was thought by those entering into it that the best way to counteract the mischief wrought by the so-called higher critics was to present what can be said in favor of the Church's Bible in the light of modern science, and historical and archaeological discoveries, in contradistinction from the present apparently favorite method of bringing up everything that can be said against it. This end it is proposed to reach by means of papers which will be read at the meetings and afterwards published, and by means of popular lectures to be delivered in centres of Church thought and life. A plan to carry out the latter object is now under consideration, and it is hoped to carry it into effect during the season of the Epiphany.

ROBERT WEEKS,

President of the American Church Bible Institute.

PALMAM QUI MERUIT FERAT

To the Editor of The Living Church:

In your issue of to-day, among the items of correspondence sent by "Bostonian," page 752, we are told that Dr. E. E. Hale pleased his hearers by quoting from an entry of the treasurer of an English king, "To him who found the New World, £10," but that no one knows who earned this reward, and it is still open for claimants. Is this really so? In the first place, I think the entry wrongly quoted. It runs thus: "To hyne yt founde ye neue ile £10." The English king was Henry VII, 1485-1509. The "neue ile" was Newfoundland, or, as it is often found in the early charters, "neue-founde-lande." (Mark the hyphens, ye orthoepists, and let us have no more of new fun 'l'nd, or new found 'l'nd). The person to whom this sum was paid was John Cabot, and it was given him by Henry on his return from his first voyage. The entry, too, if I mistake not, is in Henry's private diary. This ancient and loyal colony cost in cash something near \$500 of our money, a sum about equal to a very moderate "catch" by a single fisherman for one season. We Newfoundlanders think that however plentiful the wolves and Boethuck Indians may have been then, the "bears" were not absent from that piece of real estate.

H. W. CUNNINGHAM.

Wilmington, Del., Dec 9, 1899.

Personal Mention

The Rev. T. B. Angell D. D., having accepted the rectorship of St. Andrew's church, Wilmington, Del., has resigned that of St. Stephen's church, Harrisburg, to ether with several diocesan appointments, including his membership on the Standing Committee of the diocese of Central Pennsylvania.

The Rev. Henry W. Armstrong has resigned the curacy of Christ church, New Brunswick, N. J., to accept that of Grace church, Newark, N. J.

The Rev. E. J. Babcock has become vicar of Christ church, Youngstown, N. Y.

The Rev. George Buck should be addressed at 354 Whalley ave., New Haven, Conn.

The Rev. V. Hummel Berghaus has resigned the rectorship of Trinity church, Athens, Pa.

The Rev. Harry Howe Bogert, for the past two

years and a half priest-in-charge of the missions at Union City and Waterford, Pa., diocese of Pittsburgh, has accepted a call to Emmanuel church, Corry, Pa., same diocese, and will enter upon his duties there (D. V.), in two or three weeks.

The Rev. Wm. Vincent Dawson who for the last four months has been priest-in-charge of Grace church, Newark, N. J., has accepted a curacy on the staff of clergy at St. Paul's, Baltimore, Md. Address The Westminster, Baltimore, Md.

The Rev. Wm Howard Davis has accepted the chaplaincy of the Sisters of St. John the Baptist, and should be addressed at 237 East 17th st., New York, N. Y.

The Rev. Albert E. Evison has been placed in charge of Grace church, Montevideo, Minn.

The postoffice address of the Rev. H. E. Gilchrist is now Osceola Mills, Pa.

The Rev. W. H. Gibbons has accepted the curacy of Anacostia parish, Washington, D. C.

The Rev. E. L. Goodwin has resigned the rectorship of Grace church, Charleston, S. C., to take effect next Easter.

The Rev. George A. Harvey accepted a call from St. Paul's church, Angelica, N. Y., and entered upon his duties on the 1st Sunday in Advent.

The Rev. Henry Dixon Jones should be addressed at 675 Fuller St., St. Paul, Minn.

The Rev. Henry F. Kloman who has been for the past two years the assistant minister of Christ church, Baltimore, has accepted a call to the rectorship of St. Paul's church, Haymarket, Virginia.

The Rev. Arthur Lawrence, D. D., has been elected professor of Church History, in Berkeley Divinity School, Middletown, Conn.

The Rev. Sidney Catlin Partridge, Bishop-elect of Kyoto, has received the honorary degree of Doctor in Divinity from Berkeley Divinity School, Middletown, Conn., of which he is a graduate.

The Rev. Wm. C. Shaw has accepted the rectorship of the church of the Advent, East Oakland, Cal.

The Rev. George H. Thomas has been appointed rector of All Saints', Minneapolis, Minn., and Christ church mission.

The Rev. Carl R. Taylor, rector of St. James', St. Paul, has accepted the rectorship at Litchfield, Minn., and will begin work in his new cure immediately.

The Rev. George S. Vest, rector of St. George's church, North Danville, S. Virginia, has resigned, to take work at Lawrenceville and Emporia, to go into effect Jan. 1st next.

The Rev. George Wallace has accepted the appointment of professor of ecclesiastical history in Trinity Theological School, Tokyo, Japan.

To Correspondents

C. J. H. H.—(1) Father Ignatius has recently written a letter in which he announces his retirement into lay communion, and that in future he will decline all invitations to preach. He remains at his monastery in Wales. (2) Mr. Adams has the status of a layman in the Roman Catholic Church. He sometimes appears as a lecturer on theological subjects.

Official

A WARNING

Allow me to warn the clergy and others against a man, giving his name as Clacksetter, who has been soliciting advertisements and collecting money by means of a forged letter.

CHAS. H. BIXBY,

Rector of St. Paul's church, Chicago.

Dec. 9, 1899.

ACTORS' CHURCH ALLIANCE

The third regular service of the Actors' Church Alliance will be held next Sunday evening, Dec. 17th, at 8 P. M., at the church of Zion and St. Timothy, West 57th st., New York. Preacher, the Rev. Henry Lubeck, LL.D., rector. All members of the Alliance, the dramatic profession, and friends of the theatre, are cordially invited to attend. Per order of the Council. REV. WALTER E. BENTLEY, Sec'y.

Ordinations

On Sunday, Nov. 26th, the Rev. Scott Wood was ordained to the priesthood in St. Stephen's church, Petersburg, S. Va., by Bishop Randolph. The candidate was presented by the Rev. O. S. Bunting, the Rev. J. W. Johnson preaching the sermon. Mr. Wood is a young colored man who was graduated from the Payne Divinity School in 1898, and has since been in charge of St. Philip's church, Bedford City.

The same day at a later service, the Bishop ordained Mr. S. C. Beckwith to the diaconate, in Grace church, Petersburg. The Rev. John Rideout, the rector of Grace church, presented the candidate, and the ordination sermon was preached by the Rev. W. A. R. Goodwyn. Mr. Beckwith was educated at the Uni-

versity of the South, and taught in its grammar school for several years.

Died

BATES.—At the Episcopal Hospital, Philadelphia, on the 8th inst., the Rev. Daniel Moore Bates, late rector of St. Stephen's church, Clifton Heights, Pa.

CONE.—At Christ church rectory, Bridgeport, Conn., on Nov. 28, 1899, Miss Edith Cromwell Cone, only daughter of the Rev. Herbert D. and Helen K. Cone, aged 15 years, 6 months, and 13 days.

DONIHOO.—Entered into the rest of Paradise, at her home in Evanston, Ill., Nov. 24, 1899, Lydia Redfern Donihoo. The Burial Office was read at St. Mark's church.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

Appeals

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D. D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D. D., *vice-president*; REV. ARTHUR S. LLOYD, D. D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which, but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official (monthly) magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

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

AN urgent appeal is made for \$200 for the chapel fund of the church of St. Thomas and St. Denis, Wando, S. C. This amount will make possible preliminary building operations, and \$700 will erect the building. Generous Churchmen are appealed to for aid in this important work. Send contributions to the REV. R. J. WALKER, Lock Box 549, Charlestown, S. C.

Church and Parish

WANTED—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Calendar in every parish. Price 75cts. Liberal commission. Address the CHURCH CALENDAR COMPANY, 2 West 14th st., New York city.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED—Organist and choirmaster for a Chicago mission; vested mixed choir. Remuneration small, but paid monthly. Address "G," LIVING CHURCH.

WANTED—A choirmaster and organist for church in a very prosperous and rapidly growing Southern city, having eight railroads, with more building. Exceptional opportunity for good teacher of voice culture. Church can guarantee at present only \$300 per annum. Another employment, at \$250, possible. Address P. O. Box 309, Shreveport, La.

The Editor's Table

Kalendar, December, 1899

3. 1st Sunday in Advent.	Violet.
10. 2d Sunday in Advent.	Violet.
17. 3d Sunday in Advent.	Violet.
20. EMBER DAY.	Violet. (Red at Evensong.)
21. ST. THOMAS, Apostle.	Red.
22. EMBER DAY.	Violet.
23. EMBER DAY.	Violet.
24. 4th Sunday in Advent.	Violet. (White at Evensong.)
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
31. Sunday after Christmas.	White.

Ship of My Life

BY THE REV. R. W. LOWRIE, D. D.

Ship of my life, in thee, long years ago,
I set me sail, nor skies to fear I knew;
Nor if the ocean's face wore smile or frown;
Nor yet if loud or low the zephyrs blew.

Ship of my life, in these revolving years,
Nor swift the current, nor the current slow;
To time, all hours alike; the tide, no sleep;
Nor speed nor yet delay the planets know.

Ship of my life, these long and many years,
If poor the sailing and the ports but few,
No word of censure on thy name shall fall,
As mine the fault, be mine the blaming, too.

Ship of my life, thou ridest yet the wave,
How long 'tis thus, no mortal eye can see;
But long or short, I only ask and pray
Thy Builder still my watchful Pilot be.

Ship of my life, my sail shall soon be o'er.
I see the peaks approach; I soon shall land;
Thou safe shalt leave me on the other shore,
His hand my rudder is, I cannot strand.

Deanwood, D. C.



THE Rev. Wm. Bohler Walker, rector of Christ church, Joliet, has been granted the usual railroad courtesy of clergyman's half-fare certificate, which was refused him some months ago, on account of some public criticisms made by him as to railroad methods. He filed a complaint with the Inter-State Commission, and the roads concluded to recognize the right of free speech, even at half-fare!



Pen-and-Ink-lings

A LARGE Mormon temple will soon be built in Louisville, Ky. It will be used not only as a place of worship, but also as the central point from which missionaries will be sent to various points in Kentucky and contiguous States.

We're reversing old maxims of late, or
We're getting exceedingly near it.
To heroes in action we cater,
And this is the way that you hear it:
"He that taketh a city is greater
Than he who just ruleth his spirit."
—The Century.

TEMPERANCE is on the increase in the British army. Last year there were 35,983 abstainers within it. Of these, the force in India contributed 22,280, or practically every third man, and the home section, 13,703, a much smaller proportion. Besides these the army temperance association had 5,018 honorary members, of whom 3,342 were in India.

A LITTLE book entitled, "Why Men Do Not Go to Church," brings up a passage-at-arms which occurred between the Rev. Cortland Myers and Gen. Horace Porter at

a Washington's Birthday banquet given in New York. The clergyman was called upon for a speech, and getting warmed up in his subject, did not notice the flight of time until he was called to order by the presiding officer. He looked at his watch and saw that he had taken an hour, although the speakers had been limited to fifteen minutes. He apologized to the audience, and remarked: "Over in Brooklyn I am accustomed to speak for a long time to my congregation, and I often take two hours." Gen. Porter was the next speaker, and he opened his address by saying: "The explanation of our reverend friend gives a complete answer to that hitherto mysterious question why Brooklyn people refuse to patronize their churches."

SPEAKING of the modern representative magazine, says a writer in *The Independent*, as compared with the representative magazine of twenty-five years ago, the noteworthy changes are the disappearance of the travel article, the gain in short stories, but especially the gain in journalistic articles. By this term is meant an article chosen and treated because it is of immediate contemporaneous interest, rather than because it is of interest in itself; that is, the sort of article printed in a newspaper for purposes of general reading. For an example, one may instance, in *Harper's*, Richard Harding Davis' account of Mr. McKinley's inauguration, and in *The Century*, "Notes of Tennessee and its Centennial."

DOMESTIC economy is becoming a recognized branch of scientific study in the curriculum of progressive institutions of learning. The schedule of work prescribed in these courses clearly proves, says *The Outlook*, that domestic economy does not mean learning how to cook. It means the application of science to the daily needs, requirements, and routine of the home, as well as the equipment of a graduate to earn the degree of Bachelor of Science by special work in the profession of teaching. In addition, there are several technical schools maintaining courses in domestic science and art, in which lectures are open to the public. That the need for specific training for home makers is felt even by those who have had a college training, is shown by the activity of alumnae associations in affiliating with others who are endeavoring to meet the new problems, especially those of domestic service.

WHITTIER held "Gail Hamilton" (Abigail Dodge) in the highest esteem, and the letters that passed between them are really delightful. Here is one of the series now appearing in *The Ladies' Home Journal*: It was written in 1866.

I must tell thee something droll. Last week the Amoskeag veterans from New Hampshire, and a Massachusetts company, with military bands, came and paraded before our house, and Governor Smyth of New Hampshire, and one or two officers called on me. When they left and I stepped out to see them civilly off, the men in epaulettes got up a grand military salute, with music and three cheers to wind up with! Was ever a Quaker in such a predicament? I did, I fear, somewhat compromise myself by lifting, almost involuntarily, my hand to my hat—but I resisted the temptation and only pulled my hat lower down over my brows by way of testimony.

Cobwebs and Chaffinches

IT is among the keener penalties of "the splendid isolation" of humanity among the powers, greater and less, of the animated world, that we men and women should be no judges of cobwebs.

Of the variety *communis vel hortensis* we cannot always help taking note in passing, because, as a rule, it stretches across garden-paths on the parallel of the human nose. Another local kind also we sometimes observe, a cobweb that counterpanes a patch of moorland, or a whole meadow, stretching, while they sleep, silken awnings over the small fly-folk who make their dormitories among the roots or on the stems of the herbage. A dismal awakening for them and up-flying the next morning! But of the cobwebs "found-all-over-the-houseous," the cobweb *par excellence*, everybody's cobweb, we know it only as "cobweb." There are no varieties of it in our gross classifications, nor grades in quality. Here the chaffinch has the advantage of us—as the figurative American has it, "the bulge" on us.

When the chaffinch asks for cobweb she sees that she gets it. She is not to be put off with trash. And while her ladyship turns over its samples, the spinner of the stuff crouches itself out of sight, pretending it belongs to the corner, is, in fact, part of the corner, its extreme angle, and not a pot-bodied, edible spider.

Nor is the customer "soon suited to her mind." Some threads are too dusty, some have been in stock too long. What she wants, and means to have, too, "even if she turns the whole shop over for it" (and eats the spinner into the bargain), are fresh, sticky strands that will make an invisible cement and ligament for her lichens and moss. So she picks and chooses with most amusing fastidiousness—"pernickity" is, I think, the epithet applied to human beings who are so "fid-faddy"—or is it the other way about? Anyhow, that is what the spider, hiding for dear life, behind a tattered bit of its own arras, thinks she is. "A plague on the hussy; will she never make up her mind and go?" At last she does. Satisfied that she has picked out all the very best of the cobwebs that are to be got, she flits away to her nest.

By-and-by she is back again, and just as "finicky" as ever—the despair of shopmen and the horror of the shop-walker. Apparently she has forgotten she had been there before. At any rate, she begins making her selections with all the nice deliberation of her previous visit—herself, perhaps, the twentieth or the hundredth—and it is only after she has fastidiously ransacked the veranda that she is content. And with what a little. Packed up in her beak, her laborious collection really amounts to nothing—a ridiculously small parcel at best, for cobwebs crowd up very small. But, after all, it is not altogether becoming in us human beings to make objections to the shoppings of a chaffinch. If the chaffinch considers a bundle of cobwebs that would just nicely cork up a weevil-hole in a nut, to be a fit and proper load for her, and as much as she can handle properly at a time, we may depend upon it that it is. She would be a sorry housekeeper, indeed, who took home more than she could do with.

Oddly enough, the chaffinch never seems to

understand that after every visit she makes the residue of the cobweb becomes more and more inferior in quality, for she goes on for several days depleting the edges and corners of the panes, and the woodwork of their web, with precisely the same daintiness of choice as at first. At last there is none left at all, not even any of the "worst worst." She has eliminated it by grades to the veriest dregs, the dustiest and grimiest fag-ends and rubbish, and in the end has carried even these off, with just the same affectation of selection.

And now, bare indeed in their chinks and crannies, sit the poor weavers. Thinking to glean where she has already scraped, the chaffinch comes back again, and peering into the untapestried corners, and the cracks beneath the putty from which she has dragged the silken hangings, she descries the spider where he sits, with all his knees cruddled up, and, having stripped its house even to its wall-paper, she now eats the householder. "A dismal thing to do," as the little Oyster said to the Carpenter. Arachne sometimes disconcerts her visitor by making a dash for liberty, and the chaffinch, as the insect scampers over her toes, hops to one side with a chirp and gesture of long-skirted annoyance, very much as a girl might do if suddenly charged by a mouse. But, as a rule, the bird catches the spider, and thus makes a handsome clearance of the premises.

The cobwebs so conscientiously assorted and carried away, are, of course, intended for the fastening together of the materials of the chaffinch's nest—as a rule, one of the most beautiful and instructive of bird-buildings—and as a rule, too, one of the longest in the building. For in her house she is nothing if not tasteful, and the mere outside will take her as many days to construct as it will the greenfinch hours. Moreover, it is "she," as a rule, not "he," that builds the nest.

Well, indeed, has science called the chaffinch *Cœlebs*. Though it is supposed that the male collects the material and that the hen is the architect, I know, from my own observation, that the hen spends much of her day in getting together not only cobweb to bind the moss and lichen, but the moss and lichen, too. What *Cœlebs* may contribute toward the building, I am not at liberty to say, for it is extremely difficult to detect him going to the nest.

He is thereabouts all the time, for you cannot approach the spot without his at once beginning from his hiding-place to deplore, in a pained tone of voice, the miserably indifferent taste of your conduct. It is the most elegantly gentlemanly protest imaginable. His finer feelings are wounded, but he is not out of temper. He does not abuse you, as the blackcap does, nor half choke himself in voluble incoherence, scolding you as the whitethroat will. *Cœlebs* merely repines at, regrets, and complains of, your behavior. He would wish that you had had the advantages of better bringing up, and laments the negligence of your parents, and your lack of refinement.

For himself, he is the very essence of good form, and just now when he has got on his summer suit, his manners are all in harmony with the beauty and exquisite fit of his apparel. You will often see other birds looking as if they had been dressed by a country tailor. Never *Cœlebs*. A sparrow in a "reach-me-down" suit is not out of order in a hedgerow where blackbirds go about in frumpish frocks. But the chaffinch is al-

ways the pink (or "spink," should I say?) of neatness, the glass of fashion, and the mould of form; as dapper as any beau, spark, or gallant in the verses of Pope; as spruce as any fop, coxcomb, or dandy in the prose of "The Tattler." He never leaves "home" until groomed to perfection, and thereafter, like a gentleman, he betrays no consciousness of being thoroughly well-dressed, and goes through his day without any of your finical humors or fantastical Tom Noddy caprices, as comports an elegant little bird of naturally delicate tastes and dainty self-respect. Even when pressed by hunger, when there is famine for the birds in the garden, he never puts himself forward.

It is always, "After you, sir, with the crumbs," to the other birds. As I said, when writing about my small almsmen, what time the snow was on the ground, and food was put out for those in want, "the courtly chaffinches come with a gay step, chirping to each other as if to give and take confidence, but eating nothing, moving obsequiously out of the way of every gluttonous sparrow, and pecking only with apologies." Not that he is a coward in the least. "Even the polite chaffinch, always ready to give place, and never coming forward without a 'by your leave,' gets out of patience at last with the froward sparrow, and dabs it on the scone," elegantly, as if fencing in a court suit, but severely, as one who is master of his weapon.

So that the chaffinches, both *Cœlebs* and *Cœlebs's* wife, are self-respecting persons, and, as all such should be, are respected. And when they combine to build a nest, and are themselves satisfied with their work, you may depend upon it that there is but little reason for disparagement. Their "house beautiful" may be long in the building, but when built it is fit for lovers of their art to live in.—*The Contemporary Review*.



Book Reviews and Notices

Via Crucis. A Romance of the Second Crusade. By Francis Marion Crawford. Illustrated by Louis Loeb. New York: The Macmillan Company. 1899. Price, \$1.50.

There is hardly a more romantic period in all history than that covered by the different crusades for the recovery of the Holy Land from the Turks, and it is strange that this period has not been more made use of by the novelists. Scott in his "Talisman" and "Count Robert of Paris" has done something, and it may be that later novelists have hesitated to touch a subject which the greatest of all historical novelists has adorned.

But this hesitation has not been Mr. Crawford's, and in "Via Crucis" he demonstrates his ability as an historical novelist to the entire satisfaction of those readers who have followed him in his other works of pure imagination almost around the whole world. The story is complex. It is a romance of adventure; a delineation of character, worked out and developed from deep passions and strong emotions; an historical picture of great vividness, and a valuable study of the causes, progress, and results of the second crusade.

Great historical characters are brought before the reader; Eleanor, Queen of France, and afterward Queen of England, is the real heroine, though that position is nominally given to Beatrix Curboil, a creature of the author's imagination. The great Bernard of Clairvaux occupies a prominent place, and is depicted with a keen though loving hand. Kings and emperors, nobles and knights, all play their part in a story which has for its motive the fortunes of a young Englishman, who finds his simple faith and straightforward honesty opposed to the deceit and treachery of courts. That he becomes a knight, and finally wins the lady of his choice, is a mat-

ter of course, but before this is accomplished he passes through many adventures in England, France, Rome, Constantinople, and finally in Jerusalem. Treachery and worse meet him everywhere, but his true faith and simple loyalty overcome all his foes and keep him out of the traps set for him.

In "Via Crucis" Mr. Crawford has a theme of the noblest character, and he has risen to the demands of the subject. The book has a distinct charm in addition to and apart from the story. The style is as bright and sparkling as ever, but it combines these qualities with a dignity and seriousness befitting the high nature of the subject. The second crusade was badly directed, and its results were brought to naught, but its motive was noble. The noblest enterprise the Christian could engage in was defeated by envy and jealousy, and to-day the Turk rules the Holy Land, as he has done for a thousand years, because Christians cannot unite on a plan for its deliverance. The chief jealousy that frustrated the object of the Crusade was the Greek Empire. That empire paid the penalty by falling under the assaults of these very Turks, and the Sultan has since ruled in the city of Constantine. The thoughtful reader cannot peruse "Via Crucis" without thinking of this, and involuntarily the question comes to his mind, "Will the walls of San Sophia, the church of Holy Wisdom, ever again echo to the songs of Christian worshippers?" The Turk's power in Europe has been much reduced in recent years, but he is still maintained in Constantinople by the jealousies of Christian nations.

Parson Kelly. By A. E. W. Mason and Andrew Lang. New York: Longmans, Green & Co. Pp. 417. Price, \$1.50.

The historical novel is just now decidedly in the ascendant. Our best writers are devoting themselves to it assiduously, and are producing important results. The best novels of our day are more or less historical, and some of them deserve to rank very high in the list of such fiction. The book before us is a novel of this type and of the best sort. It has plot enough to sustain the interest, and its literary style is excellent. Its scenes are laid in France and England in the early days of George I. The intrigues of that stirring time are skillfully woven into the story and furnish an abundance of exciting incident. The characters are excellently drawn; that of Lady Oxford is a masterpiece, and well deserves to be classed amongst the notable women of fiction. The hero, from whom the book takes its name, is a renegade Irish parson, an ardent agent of the Pretender, and a sharer in many plots; not perhaps a model clergyman, but a very lovable fellow and good at heart. Historically, the book is accurate so far as we can judge, and presents a very life-like portrait of those times. It ought to be widely read.

Religio Pictoris. By Helen Bigelow Merriman. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Quaint old Sir Thomas Browne's *Religio Medici* evidently gave the impulse to this book. Indeed the author declares as much. Under artistic terms, and from an artist's point of view, we have an earnest, reverent, and able discussion of religion. In the chapter entitled, "The Ensemble" the author brings out in beautiful manner that a person alone, separate, could scarcely be called a person. Only as related to all others and to the whole do we begin to exist, and the fullness of life only comes when in relation to Him who holds all together, even God. For the true artist discovers that "he cannot represent anything aright so long as he disregards the law of the whole, but when he has once accepted its principles he finds that he can represent anything in the visible universe by means of them; the spirit of the whole empowers him, and he feels a sense of infinite freedom and possibility." (P. 46) In speaking of the treatment of details by an artist, where he changes, expunges, parts for the benefit of the picture as a whole, the author brings out the power and value of sacrifice. "Artistic

faith lies in the conviction that the opposition of all elements is only apparent, and exists to further the purposes of higher expression. . . . This leads him to rejoice in sacrifice, as he relinquishes a lesser perfection for the sake of a greater one." "We find this to be the law of sacrifice: never sacrifice for its own sake, but sacrifice in view of some greater thing to be attained." So in discussing personality, and our hesitation in entering fully into our relations with God, there is brought out the truth that the only thing in us which has any real value is the eternal, which cannot be taken from us. The advantages and helpfulness of going apart daily and meditating are stated in strong language. "Are we willing to take fifteen minutes out of the best part of our day, and, entering the temple of white light within us, hold at bay all our cares and fears, till they sink into quietness and leave us alone with God?" "Religio Pictoris" would be an appropriate gift to the intellectually and artistically inclined, for it is both stimulating and suggestive. The publishers have done their part also in making it a beautiful book.

Famous Violinists of To-day and Yesterday.
By Henry C. Lahee.

The National Music of America and its Sources.
By Louis C. Elson. Illustrated. Boston: L. C. Page & Co.

Among the series of books which it is so much the custom of the day to issue, a noticeably valuable and entertaining one is the "Music Lovers' Series." Two recent additions to its list of books are "Famous Violinists of To-day and Yesterday," and "The National Music of America, and its Sources." Both volumes are attractively printed and bound, and admirably illustrated with portraits. In "Famous Violinists," the author, Henry C. Lahee, has set aside his original plan of arranging the chapters according to schools, and has followed the chronological order of birth. Paganini, Ole Bull, Joachim, "Violinists of To-day," and "Women as Violinists," are among the most notable divisions. Louis C. Elson, already known as a writer on musical subjects, is the author of the second volume. The book is filled with valuable and unfamiliar knowledge, covering the history of music in America—its beginnings and its growth. The chapters relating to the history of American National Songs show painstaking research. There is a long list of illustrations and music, in photogravure and fac-simile.

The Trinity Course of Church Instruction. New York: Jas. Pott & Co. Price, 25 cts. net.

The Rev. C. M. Beckwith, of Trinity Church, Galveston, gives to the Church in the United States, under the above title, the method followed by him in teaching Christian doctrine to the young by means of the Book of Common Prayer. The course is divided into four grades, and the amount of work for each division carefully mapped out. The Prayer Book is the exclusive basis of instruction. Leaflets, text books, or any other helps, are ruled out as needless. Part of the scheme is a careful examination, oral or written, at the end of each quarter, of the ground gone over in class. This examination is conducted by the rector. Samples of the questions proposed by Mr. Beckwith are given at length, and enable one to gain a fair notion of the method followed by him in imparting to the Church's children her system of Faith and worship and morals, as contained in the Prayer Book. Clergymen and other Sunday school workers will find valuable suggestions and helps in the "Trinity Course." We commend it to their notice as being simple and practicable.

Peggy. By Laura E. Richards. Illustrated by Ethelred B. Barry. Boston: Dana Estes & Co. Price, \$1.25.

A new book by the author of "Captain January" and "Melody" is always sure, in advance, of appreciative readers. The heroine of this story is a wholesome, breezy, honest young girl, whose acquaintance is made as she stands upon the threshold of a new life. An account of her

first day at boarding school forms the first chapter. It may be thought by older readers that, for the sake of dramatic effect, the writer has heightened helights and deepened the shadows on her canvas. However that may be, few girls will fail to find the story an absorbingly interesting one, and Peggy a most lovable character.

The Poetry of American Wit and Humor. Selected by R. L. Paget. Boston: L. C. Page & Co.

Besides the highly polished, the witty and effective verse of Dr. Holmes [and John G. Saxe, there are specimens included of humorous poets who may seem to many readers more truly representative of native American humor. One can imagine a Londoner, for instance, reading with great approval certain of these bits of unconventional native verse. "How Sary 'Fixes Up' Things," by Albert Biglow Paine; one of Uncle Remus' songs, or the "Ballad of the Green Old Man," to chuse at random, could never be mistaken for the products of any but American soil. The European world no longer laughs at the American; but, thanks to the novel life and the fresh, vivid way of presenting the facts in that life, laughs with the American.

The King's Jester: and other Short Plays for Small Stages. By Caro Atherton Dugan. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The author of this book of plays for amateurs has had the purpose of filling an obvious want. It is the experience of amateurs and promoters of school entertainments that few plays are adapted to presentation on small stages, even when the words and "business" of the drama are suitable. There are twelve given here, with music, hints for costuming, and careful, minute stage directions. One of the best is "The Flight of the Sun Goddess," a Japanese idea. Others are "Undine," "The Sleeping Beauty," "Cinderella," "The Gypsy Girl of Hungary," "Pandora," "The Queen's Coffer," and "The Apple of Discord."

The Secret of Gladness. By J. R. Miller, D. D. New York: T. Y. Crowell & Co. Price, 60 cts.

Hope and cheerfulness pervade this little work. Nature is beautiful, but the loftier side of humanity—the virtues and kindnesses, the love and friendships—are still more beautiful. All these, perforce, must be carried on and developed in the next world. There are full-page and vignette illustrations, which add to the attractiveness of this little optimistic volume.

Family Prayers. By the Rt. Rev. Ashton Oxenden, D. D., and the Rev. C. H. Ramsden. New York: Thomas Whitaker. Pp. 236. Price, 75 cts.

These well-known family prayers by Bishop Oxenden have the advantage of clear simplicity of language with directness of supplication, and rather more than the usual brevity obtaining in such manuals. They are arranged daily, morning and evening, for four weeks' use, and have an addendum of special forms for "occasional" use.

The Little Fig Tree Stories. By Mary Halleck Foote. With illustrations by the author. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

These pretty stories of Western life have already appeared in the *St. Nicholas Magazine*, and are now gathered in this attractive volume, and sold for the benefit of the Children's Hospital at San Francisco. A lovely tone pervades all the nine stories, a deep spirituality moves beneath the outward forms, and any child will be the better for their perusal. The book, in its dainty white binding, is just the thing for a Christmas gift.

Mabel's Prince Wonderful, or A Trip to Storyland. By W. E. Cule. Illustrated by Will G. Mein. New York: E. P. Dutton & Co.

This is a charming little Christmas story—one that will make Christmas brighter for every child who reads it—of a little girl who believed all the familiar old tales of our childhood's folklore. In a dream she finds herself in this old world, and all the delightful people live again for her. She is in the Enchanted Castle, and visits with the king, the prince, the Lord Chamberlain, and the rest, till she is charmed. The

Fairy Godmothers, the Tin Soldier, Puss-in-Boots, the Three Bears, and many other old friends are there. The stroke of midnight breaks the spell, but The Child-who-believes had enjoyed a happy Christmas Eve, and so will many another dear child in whose hands this tale is placed.

THE publishing house of GEORGE W. JACOBS & Co., Philadelphia, has recently issued the following:

"THE STORY OF THE PRAYER BOOK." By the Rev. Allerton Murch. It is a carefully drawn history of the Book of Common Prayer, in three orderly divisions: First, concerning its Early Origins and Sources. Second, the English Prayer Book from 1549 to 1898, considered in sectional order of historic period, which affected its form. Third, the American Prayer Book, as exhibited in the Book of 1789, and as before us to-day in that of 1892. A clear and thoughtful chapter in conclusion, on the "Advantages of a Liturgy" argues gently, yet convincingly, the general value and public benefit arising from the use of a book with settled forms for worship in the congregation. [Pp 154, 60 cts. net.]

"THE TEMPLE OPENED": A Guide to the Book. By William Hugh Gill, D. D. Third edition. Dr. Gill has cast his instructions on the Word of God in this volume into a general catechetical form, thus treating the historical books of the Old Testament, the chapters on the Moral Law, the Theocracy, the Prophets, the Hebrew Captivities, and also the Books of the New Testament, in a manner which arrests the attention. Whilst the book will be found useful to many, it is not one adapted to continuous reading, but rather a resort for occasional needed study. [Price, \$1 25]

"A LIFE OF ST. PAUL FOR THE YOUNG." By George Ludington Weed. This is a sterling and altogether admirable book; it is not written down to the young, but its teachings are couched in the simple and plain language of a scholar, so that none can fail to understand every word and phrase, and it is throughout replete with interest. The book contains over fifty page illustrations, besides two good maps of the great Apostle's missionary journeys. [Price, 50 cts.]

"A GROUP OF OLD AUTHORS," by Clyde Furst, is a capital literary attraction. The several studies, in order, are: "A Gentleman of King James' Day—Dr. John Downe"; "A Mediaeval Love Story—Chaucer's Tale of Griselda"; "The Miraculous Voyage of St. Brendan"; "An Anglo-Saxon Saint—Aldhelm," and "The Oldest English Poem—the Beowulf." The contents of this tasteful little volume were originally prepared as academic studies, then adapted and used as lectures before popular audiences, and finally recast into their present form. [Price, \$1.]

"A SWEET LITTLE MAID," by Amy E. Blanchard, is a sweet little story, and it has a number of good illustrations. [Price, \$1.]

"STEPHEN THE BLACK," by Caroline H. Pemberton, has interest of a sort, yet its quality is not such as might call it especially to a place on the shelves of a Sunday school library. [Price, \$1.]

"MASTER MARTIN." By Emma Marshall. With illustrations. This is a bright story of good tone, with life and movement in it that will hold a boy's attention.

NOTWITHSTANDING the great loss which the J. B. Lippincott Company sustained in the destruction by fire of their entire plant, except perhaps the plates, the energy which they have shown is remarkable. They at once secured the building 624 Chestnut street, Philadelphia, where they have furnished handsome offices, their entire clerical force being actively at work. Arrangements are also being made for a new manufacturing building to be occupied during the reconstruction, on a thoroughly modern scale, of the premises they formerly occupied. New supplies of the latest types are being purchased, and the standard of taste and excellence for

which the Lippincott books have been famous, will be maintained and developed. Early in the coming year they hope to have ready a full stock of their important books, and they are always open for the consideration of manuscript.

Periodicals

The December issue of *The Sanitarian* reprints from *The Medical News*, a valuable paper by Dr. J. O. Cobb, of New Mexico, United States surgeon, on the arid regions of the United States for pulmonary tuberculosis. Information and advice are given which every physician who is called upon for such cases ought to know, and which invalids going to that climate ought to read. Another valuable paper is the abstract of proceedings of the American Public Health Association, recently held at Minneapolis.

The New England Magazine journeys to Old England this month and visits the original Boston, the mother city of the Massachusetts Hub. Canterbury cathedral, as the early home of Christianity, is described and illustrated. There are also some exquisite pictures of Old Brookfield and West Brookfield, Mass. "Boston Street Cries" is the title of another article, some of which the writer has reduced to musical notation. True, perhaps, to its traditions, the *New England*, except for its cover and one story and a poem, pays scant attention to the Christmas season.

"The Child Brought Up at Home" is the title of a very cleverly written manuscript which *The Cosmopolitan Magazine* prints in its December issue, as part of its series of Household Organization articles. More than four thousand mothers, scientists, and specialists, have already sent in manuscripts in competition for the prizes, amounting to nearly \$3,000, offered by this magazine for articles for this series. A thrilling war story, by Conan Doyle, is one of the features of this issue. Frank R. Stockton, Maarten Maartens, Olive Schreiner, and Edgar Saltus also have stories and sketches in it.

We are always glad to welcome *The Living Church Quarterly*, an old friend, and indeed a relative of THE LIVING CHURCH, for many years published by the Young Churchman Company, Milwaukee. The Advent issue for 1900 contains in addition to the usual contents, portraits of all the Bishops-elect of the past year, and a very carefully prepared and valuable article on "The Parochial Work of the American Church." The compilation of this has involved a large correspondence, and much expert work on the part of the editors. It is something quite new in conception, and is admirably done. Price, 25 cents a year.

No one nowadays can be quite "up" with that phase of science which is popularly interesting without being a reader of *Appleton's Science Monthly*. It always has an attractive Table of Contents, but that for December is even more so than usual. One of the best things we have seen anent so-called Christian Science, is President Starr Jordan's "Education of the Neminist." "How Standard Time is Obtained," is an article that will be generally valuable and instructive. "Education in Foreign Countries," "Oyster Culture in the West," "Value of the Study of Art," "The Development of the American Newspaper," are some of the other topics treated. [D. Appleton & Co., New York. \$5.00 per year.]

Blackwood's for November opens with a discussion of "Some Maxims of Napoleon," showing that the principles of warfare acted upon by that great military genius have not become obsolete, notwithstanding the improvements of modern days. In "The Far Islands" we have a good short story with a mystical or dream element. "Lord Jim, a Sketch," is continued, and promises well. A recent publication affords an opportunity for a defence of Lord Byron's earlier life. Africa is naturally enough the theme of two articles, one of which, "The Transvaal Twenty Years Ago," is an excellent contribution to the comprehension of the present war. "The Looker-on" deals directly

with the war, as also, with his usual superior fashion, with the crisis in the Church. Among the other articles, "Under the Beard of Buchanan" deals with recent fiction. We have found the whole number full of interest.

In the *Review of Reviews* for December, Dr. Albert Shaw writes on "The School City—A Method of Pupil Self-Government." This is a system now in operation in many public schools throughout the country, by which training is given in the practical duties of citizenship. Gustav Kobbe, the Wagnerian student and critic, gives many curious and instructive facts relative to Wagner's views of America. A supplemental article outlines "The Season's Promise of Grand Opera." Both these articles are illustrated with portraits of the operatic stars of first magnitude. Mr. Horace B. Hudson contributes an account of the movement to establish a national forest park in Minnesota, near the headwaters of the Mississippi. "Guy V. Henry—A Knightly American," is the title of an appreciative character sketch, while the work of General Henry in Puerto Rico is highly commended in an article contributed by Dr. H.

K Carroll, on "What Has Been Done for Puerto Rico Under Military Rule."

The Critical Review is very largely devoted to recent German productions, with an interesting article also on "Recent Norwegian Thought." A considerable space is devoted to a criticism of Professor Margoliouth's work on Ecclesiasticus, with the promise of a second notice. Parker's work on "Dionysius the Areopagite" comprising a translation and an attempt to defend the authorship as that of St. Paul's convert, is dealt with by Mr. McIntyre who has little patience with such views, though he fully acknowledges the importance of the writings of this unknown author. In a notice of several recent minor theological works, that of Newbolt, on "Religion," is dispatched rather scornfully. Professor Lewis Campbell's Gifford Lectures on "Religion in Greek Literature," is reviewed by the editor, Dr. Salmond, in an appreciative spirit, though not without criticism. To our mind, Professor Campbell attributes far too much ethical value to the Greek cults, but this is not Dr. Salmond's criticism. This *Review* is almost indispensable to advanced students of

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theology and philosophy. [T. & T. Clark, Edinburgh.]

The Journal of Theological Studies. October, 1899. Vol. I. No. 1. This new undertaking is likely to be of such importance to the students and clergy of the Church, that it is worthy of more than a passing notice. Under the editorship of Mr. C. H. Turner, of Magdalen College, aided by a committee consisting of some of the most eminent scholars of Oxford and Cambridge, such as Drs. Ince, Swete, Driver, Kirkpatrick, Lock, Moberly, Armitage Robinson, Sanday, Stanton, and others, it gives every promise of success. This initial number already contains articles which every scholar will hail with pleasure. Prof. Sanday treats of "Recent Research on the Origin of the Creed." He considers that the development of the independent forms of the Creed in East and West can be traced as far back as the middle of the second century. This is opposed to Harnack who holds that an Eastern and Western type of creed cannot be distinguished before the end of the third century. It remains true that the primitive Creed, before controversy compelled amplification, corresponded very closely to the Roman type; *i. e.*, what we know as the Apostles' Creed. The Master of Balliol contributes an article on "Anselm's Argument for the Being of God." It is a criticism, and also a recasting, of the ontological argument, on lines which have their beginning in Plato, and such completion as is possible in the idealistic movement in modern philosophy. Mr. Bridge's article, "Some Principles of Hymn-Singing," should be carefully read and digested by all who have to do with the musical features of the Church service. There are two articles on the Acts of the Apostles, the first of which is a collection of all the difficulties which critics are still able to raise against the veracity of the book. Some of them are perverse enough. The second is a "Plea for an Early Date." The writer agrees with Salmon and some others, that it was written at about the end of St. Paul's ten years' imprisonment. This is a view which we cannot but believe will finally gain the day. It appears to be the intention of the editors to devote a considerable space to "Documents," and "Notes." Under the former head occurs the most striking feature of the present number. This is nothing less than the full Greek text of the Sacramentary of Bishop Sarapion, with an introduction and notes by Mr. Brightman who stands first among English liturgiologists. The prayers of the Mass have here been arranged in their proper order, so that the student can at a glance compare the successive forms with those of the liturgies already known. There are many points of much interest to liturgical students, not the least of which is the fact that this liturgy conforms much more closely to the Syrian and Asiatic type, than to that of St. Mark, which has been supposed to represent the primitive Egyptian liturgy. As Sarapion's book is dated about 350, it becomes probable that the peculiar features of the Egyptian rite are a late development, and do not indicate, as Dr. Neale supposed, a primitive character distinguishing the Church in Egypt from that of the East. The "Notes," contain much valuable matter. The most interesting perhaps to the larger number of students, is that on Eusebius of Vercelli who is shown to be the possible, or even probable, author of the Athanasian Creed. This Eusebius was a friend and disciple of St. Athanasius. The title of the creed would thus be abundantly accounted for. The review department deals with the recent Oxford edition of the Vulgate. This is followed, under the head of "Chronicle," by notices of publications on the Old Testament; and an interesting account of recent editions of patriotic works. The number closes with a statement of the contents of the principal theological periodicals, both English and foreign. This review fills a place heretofore unoccupied. Professor Swete, in a graceful preface, hopes it may find readers not among the clergy alone, but also among the educated laity. [The Macmillan Company, New York.]

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Opinions of the Press

The New York Examiner (Bapt.)

HIGHER CRITICISM IN THE PULPIT.—An esteemed pastor said to us the other day: "I never introduce questions of Higher Criticism into my pulpit." That is a sound position. However interested the preacher may be, personally, in the subtleties of Biblical criticism, and whatever views he may hold regarding the so-called discoveries of modern investigation, the pulpit is not the place to air them. There may be a bereaved soul in the congregation—a sorrowing widow, perhaps—whose sole refuge from the desolation of despair is in the consolations of the Book; is it the part of a true minister of Jesus Christ to disturb her faith, to suggest distressing doubts, to rob her, in a word, of her only source of comfort? There may be a young man present who, having heard the sneers and innuendoes of the unbelieving world, is hovering between faith and skepticism; is it wise to hint at incertitudes in the Book which may be matters of harmless speculation to the trained mind, but to the immature judgment are proof positive that the Bible is not the Word of God, nor even "contains" it? It will be small satisfaction in the day of account to have displayed a little second-hand learning—which may be all wrong—in the pulpit, when none can answer, at the cost of sowing distress and doubt and infi-

delity among the weaklings of the flock. Preach the great truths of the Gospel, if you believe them. If you don't, your place is not in a Christian pulpit.

The Interior

HARPER'S.—One of the saddest surprises for many years, was the announcement that the old publishing house of Harper & Brothers was in financial difficulty. For more than eighty years they have been an honor to the country, and the chief promoters of its literary development and culture. They published nothing that was not of high merit, and absolutely nothing that was not morally elevating. Though the liabilities appear to be surprisingly large, reported at over five millions, it is to be hoped that the old company may be reorganized and reconstructed upon its old lines and traditions, and go down to the future as it has come down from the past. There has never been any reason for complaint, unless in regard to Harper's Weekly; and no just complaint against that journal except because of political antagonisms. The weekly was entirely independent under the management of George William Curtis, and rose to one of the foremost places in the world's journalism; but under Mr. Schurz it has been needlessly angular and aggressive. It is highly satisfactory to learn that there will be no hitch in the progress of the business in any department, under strong and skillful hands.

The Household

Annie Elden: A Story

BY S. B. THORNTON

THERE was a great deal of sympathy expressed for James Elden when it became known to his acquaintances that he was losing his eyesight, by cataract. But after the first surprise of it was over, they gradually ceased to miss him and his wife from their circle, and as they moved very shortly into a quieter and less well-known locality, there were few enough to remember them.

They were very poor, that was the worst of it. James had lost money speculating, and now with the misery of his darkened sight, and a generally wretched condition of health, it seemed hard to know where to turn. He said to himself, often, in the dark hours of the night, which he felt to be the symbol of his future existence, that it would be such an easy thing to put an end to it all, and feel no longer the burden and responsibility of living. But there was always an obstacle—Annie. He loved her, he could not leave her. It seemed to him now that the ten years of their married life were but a week, and the first overwhelming happiness of the honeymoon not yet ended. He had been foolish, and now she had to suffer; it was the bitterest drop in his cup.

They had moved into a small house just outside of the city. It was very plain and crude, and he had begun to hate the existence in it.

It was late October, but the air was soft with the peculiar balminess of the South. There was as yet no hint of winter. The windows were open, and the man lay stretched upon a wicker lounge. Near him was a small stand with a typewriter, before which his wife sat.

"Annie!"

"Well?" She did not pause in the rapid clicking of the machine.

"You have on a gray dress, have you not?"

"Yes."

"I can just see it's gray." Then he muttered, "But you haven't had a new dress for so long, I might have known."

She got up and came to him, letting one of her hands rest upon his forehead. It was a white, delicate hand, with long, slim fingers. "It is the one you like, a Quaker dress you called it, James." She smiled as she spoke, a strained smile, in which her eyes took no part.

"You've worn it two years, Annie."

"Well, that's nothing; hadn't I better close the window, you might take cold?"

He caught her hand and kissed it. "Dear patient, loving fingers! When I married you, sweetheart, I never dreamed of this."

"Don't worry," she said. "I've such a good plot, James, in this story, any editor would be mad to reject it; I expect them all to clamor for my services after it comes out."

She resumed her seat, and the click, click of the machine went on. The light shining on the smooth coils of her hair gave to it the look of heavy gold. The soft color of her dress brought out the delicate tints of her skin, but her eyes were tired, with a look of terribly strained intensity in them. Presently her husband got up, and reached for his cane.

"I'm going to the doctor's, Annie; no, don't you come; go on with that plot which is to keep us out of the 'Marshalsea'; it's got to be strong to do that!"

"Let me go with you, the plot can wait." She took up her hat, and slipping her arm through his, crossed the road with him. It was only a few steps to the oculist's house. James went to him there, instead of to his office in the city.

"I'll come back in half an hour," she whispered, as the door opened.

She retraced her steps, with her head somewhat bent; she stopped once to look at a mass of brilliant chrysanthemums which made a gorgeous display in the yard of one of her wealthy neighbors. She had a passion for flowers.

It was five o'clock when she entered the house, and it would soon be time to see after dinner. But what was dinner in comparison with the terrible pain at her heart, the disappointment of it all. She had tried so hard; she worked faithfully, she knew that; she had given her time, her strength, her best effort to the work, and it had been for nothing. Her successes had been so few, her failures innumerable. She got up and crossed the room, glancing at the sheets of manuscript. "I am not original, I do not create; I am merely imitative, that is all."

She stooped and wiped a fleck of dust from the typewriter almost tenderly. James had given her that long ago, when she had taken up writing as a fad, and had been the president of the Woman's Press Club. How long ago it seemed, and what pastime that had been. He had given her everything, he had indulged every whim; had any woman a better right to love a husband than she? and now in his trouble she seemed so powerless, so useless!

The light shifted a little, and there were shadows where the sun had been. In them there was no longer so much gold about her hair, and her face looked more worn, more tired. If only James could go to New York, and have his eyes treated there! But where was the money to come from? It was all they could do to pay the oculist here, and he had not done any good; he was ready to give up the case. She buried her face in her hands. It seemed to her she had lived a lifetime of this trouble already; that past existence, a dream merely.

The half hour went by very quickly, so quickly that in it both dinner and her machine were forgotten. She met her husband coming laboriously towards the house. "What does he say?" She spoke eagerly, with a ring of hope to her voice.

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"Oh, the same thing; he wants me to go to New York, or better still, Germany; there's as much chance of one as the other."

"You are not complimentary to my powers, sir." It was wonderful what gaiety she could thrust into her voice, but it was well that her face was all but hidden from him. They were on the little porch, and he put his arm about her. "I know you are a wonderful woman, Annie," he said, and then he went in and sat down heavily; it was an effort now, this little walk.

Annie did not write any more that night; the gigantic plot which was to accomplish so much was left untouched. They sat together talking, the woman trying with her strong, brave spirit to strengthen him. It was a gloomy outlook; there were debts to be paid, there were expenses to meet, and they were very much alone.

"I suppose I could borrow," he said gloomily; "there's one or two men, I know, would lend."

"Oh, don't," she cried, with a little shudder. "We owe so much already."

She lay awake a long time after her husband was asleep, thinking. The moonlight

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showed itself upon the floor, and she could see the stars plainly through the open window. The calm peace and beauty of the night seemed to bring the peace and beauty of infinity with it. The presence of a strength greater than her own, the strength of infinity, seemed to settle down upon her. There was a rest promised, and the longer the labor the more perfect the rest. She fell asleep, with the moonlight shining on her face.

The next day she went into the city; it was there that she met one of the members of the Press Club. She was a warm-hearted, affectionate little woman, and she greeted Annie effusively. "We miss you ever and ever so much," she said. "We have no one who takes your place, and, she added with a laugh, "we have to have all our typewriting done now, there is no one so accommodating as you were."

Mrs. Elden looked at her pretty, smiling face, and a bold resolve seized her. "I wish you would give it, the work, to me," she said.

The other's face expressed her astonishment.

"Do you really mean it? Why, Annie Elden." Then as the flush slowly covered the other's face, she went on quickly: "Why, of course we will, as an ex-member of the club, you would be most suited to the work, and I'll send you manuscripts, amateur affairs. I have so many friends who are suffering with aspirations, as Kipling puts it."

"The idea," she said to herself, as she turned away. "The idea of Annie Elden doing such a thing." And then she remembered that her husband had had trouble, and a feeling of compassion, mixed with a certain satisfaction that it was not she, swept over her. But she sent Annie the work, and manuscripts, too.

The woman worked steadily. She wondered if she were wrong not to tell her husband to what she had resorted. But how could she! He would never consent to it, and his pride, his faith in her, was so great. And now all the happiness of his life was centred in her.

He lay with bandaged eyes, listening to the sound of her machine. "Read me what you have written, sweetheart," he said now and then. And she took up pages of her own and read. Her strong, truthful soul recoiled from the petty deception she practiced, but a weaker element somewhere blended in her nature, made her shrink from revealing it all to him.

"I ought to be doing something," he said restlessly, but she pleaded with him, "Wait until you are a little stronger, James, until your eyes are better, then we can see to that; for the present we can get along with what we have."

But it was hard to be brave before the trouble; her heart sank, and cried out in fierce rebellion, often. The God to whom she prayed seemed so far off; was He in His heaven at all?

One day as she sat alone, finishing a bit of work, there came a timid, frightened looking girl to see her. Annie was tired, she felt the irritation of the interruption.

"Mrs. McLane sent me," the girl began, as she sat down. "I have a manuscript, a little story, I want copied; can you do it?"

"Yes," said Annie.

She took the manuscript in her hand. "Have you written before?" she asked.

"No, that is, only things for myself. If— if it is not good, will you mind telling me?" A painful blush spread over her face, as she

added: "I have not shown it to any one."

After she was gone Annie closed the machine, and throwing herself on the lounge, began to read the manuscript. Such a crude, hopeless style, such a faulty setting, and yet what originality, what ingenuity. Who would have thought that shrinking child capable of it! When she had finished, she laid the sheets down, and a sudden, uncontrollable impulse swept over and took possession of her.

As it was, this pitiful little story, who but herself would have the patience to read into it, through its weak beginning, on to the real merit of the plot. With a few skillful touches, what could she not do with it? She could transform it, it would be good, it would be more than good. It would be far better than anything she had ever done. It could command a place boldly, she knew that. She was a good critic, she had been a merciless judge of her own creations, she was not mistaken now. She sat up and looked eagerly at the pages. How had such a mixture of good and bad, strength and weakness, ever come together. But ah! what could she not do with it. With the bare idea of it, she could gain what she had prayed for, and what had been denied her, success. Her hands trembled as she held the sheets, her eyes were bright, her cheeks burnt with a spot of brilliant color in them. And she was so tired of the discouragement, the dull labor which seemed her portion. With this it might be ended! Her heart beat, her hands tightened on the sheets.

The sunlight came in through the open window, shining on the masses of golden-rod with which the room was decorated. It lay in heavy bars of light upon the floor, it rested in oblique rays upon the face of a pictured Madonna which hung above her desk. A bird's note sounded outside, and somewhere near there was a child laughing.

Her hold upon the sheets loosened. It seemed to her that from afar off the words came to her, like the fluttering of a leaf, like the subtle odor of lilies on a midsummer night, like the sound of music that is almost silenced, "This is not your rest."

The pages fluttered to her feet, she dropped her head upon her hands. She felt a stifling horror of herself upon her, a horror and shame, which made her feel cold, with a sense as of lead weights upon her heart.

Her husband came in a little later; he was



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very tired, and his voice had almost a ring of despair in it. "Annie, come here, I want you."

She came, putting her arms about him, and pulling his head down upon her shoulder.

"You are my strength," he said.

She did not reply, but she was glad he could not see the pain upon her face. Once or twice she looked at the sheets of paper scattered on the floor, and shivered.

She worked steadily with the manuscript; she did more than she had ever done before. She added to it here and there, as the thought suggested. She corrected and revised. When it was completed, she looked at it silently. She had made what reparation she could.

It was scarcely more than finished, when its owner came for it. She sat down while Annie carefully covered the sheets.

"I have made some changes," Mrs. Elden said, her voice sounding hard and odd to herself. Your story would not have done as it was; it will do now. Where will you send it, it is very good?"

"I have a friend who is an editor," said the girl, blushing. "I shall send it to him. You know the house," she mentioned the name; "do you think I am aspiring too high?"

"No," said Annie, "take it there, it will succeed."

She turned away; she did not notice the money the girl held out timidly. It seemed almost impossible to offer this woman money.

"Oh, don't pay me this time," she cried, looking at the other with terribly pathetic eyes. "Next time I copy for you you may. Wait until then."

Perhaps the girl understood her better than another might have done. She fastened her pocket book, saying very gently: "Thank you, you have been very kind," and lifting the manuscript, she went out.

The wind was blowing a little, and the air was chilly; she drew her wrap closer. Inside, Annie stood at her window and watched her. The leaves were falling from the trees; already there was a heap of them across the road. Without doubt the summer was dead.

It was two weeks later that Annie opened the door for the same visitor. "Have you something more to be copied?" she said with a smile. Her eyes were clear and full of light, her face had no longer any pain.

"No." Then she went on to tell her story, how she had told the editor just how it had been, because she had seen herself what the difference meant. "I told him it was not my story at all," she added, with a little laugh. "He needs a reviser and corrector, and he thought any one who succeeded so with that story of mine, must be fully competent. He told me to ask you. The pay is by the month." She mentioned the sum; it startled Annie.

"I hope you do not mind my asking you," went on the girl. "I somehow felt you would understand." She did not add how much her own words and influence had done to secure the office.

"I do understand, I am very grateful to you. I—I hardly know what to say; will you let me think a little?"

She felt that there would be a struggle to gain her husband's consent, but she realized, too, what it all meant to them both, and she relied upon her own strength.

"I have more appreciation than capacity," she told him, "and the training will be so good, it will help me in every way; surely you will not refuse me."

But she did not hold the position which he



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dreaded to see her occupy, long. When there was money enough from it for the operation, James Elden went to New York and was treated, and with such success that before many months had passed he could look out upon the world again, and better still, upon his wife's face.

With the return of his health and sight he began to slowly struggle back to his old footing.

Annie did not write again, neither was she the president of any woman's club. "I have done with ambition," she told her husband. "I never knew before where it could lead one—to the very brink of dishonor."

"But it was not all ambition," she added to herself, "it was love."

BACTERIOLOGISTS devote themselves to the detection, isolation, and destruction of bacteria, and, strange to say, they do not seem to have given much attention to the danger that lurks in the ordinary articles of household use. For example, the common house broom is both the habitation and breeding place for whole colonies of bacteria, and cases of disease have been traced to this apparently inoffensive article. At Konigsberg, a course in bacteriology is given by a physician, in which he maintains

that the strictest sanitary and hygienic conditions in things pertaining to the house should be inculcated, and in this country in elsewhere, there are many lectures given on the Boston Cooking School, and doubtless bacteriology. The refrigerator is one of the danger spots, for bacteriologists tell us that the minutest organisms may thrive even in melted ice and putrefactive bacteria, once gaining access to the household refrigerator, will breed and contaminate butter, milk, meat, and other food kept therein. Cupboards and closets also afford excellent breeding places for the ever-present microbe, and housekeepers will do well to look to such articles as refrigerators, brooms, dusters, etc.—*Scientific American*.

MRS. FADDE (faith curist)—How is your grandfather this morning, Bridget?

Bridget—He still has the rheumatics mighty bad, mum.

Mrs. Fadde—You mean he thinks he has the rheumatism. There is no such thing as rheumatism.

Bridget—Yes, mum.

A few days later.

Mrs. Fadde—And does your grandfather still persist in his delusion that he has the rheumatism?

Bridget—No, mum; the poor man thinks now that he is dead. We buried him yesterday.

Shooting a Grizzly

A QUARTER of a mile farther on and we stopped on a big, flat-topped granite boulder, which barely permitted us a view over the tops of a juniper thicket, an acre or two in extent. It was a warm, sunny nook, open to the south, the bushes unusually large, and loaded with berries.

"They ought to be bear here if any place," said Paystreak Johnson, in a low tone, as we looked over the thicket. "Sst!" and he clasped my arm just as I was about to speak. "See that thick clump off to the right? Watch it close. The wind aint strong enough to shake it the way it was shakin' a minit ago." As he spoke one of the branches was bent down by some invisible force, held for a moment or two, and then, released, sprang back to its place.

"Bear, mebbe; mebbe a lion; mebbe a buck; but I think bear. Now, now, son; don't git in a hurry or you'll git flustered, and that's kin to rattled. I'm goin' to give you the first shot, and the chances is that you'll have hurryin' enough to do; he's busy, so go slow and keeful. Take out your six shooter and leave it here on the rock; you won't need it, and it might handicap you; now loosen your knife. Magazine of your rifle full? Ca'tridge in the breech? All right; now listen. You slip down off of here and sneak around there to the right; when you see him, cut loose, and don't wait to see if you kill, but turn and come for this rock like fire a beatin' tan bark. When you git here, don't try to climb up; you might interfere with my shootin'. Dodge around it. I'll stand here where he can see me, and the minit I shoot you turn and commence shootin', for he'll charge me. Now, don't git rattled, and remember, run straight for the sun. Savey?"

I had gone probably seventy-five yards when I saw him, a huge "he" silvertip; he was possibly twenty-five yards ahead, under a tall juniper across a bit of open ground under the bushes. He was sitting contentedly on his haunches, reaching up his great, hairy paws, pulling the branches down and stripping the berries into his jaws. I waited until he reached for another bough, which necessitated throwing his head up and back, then I brought the base of his skull directly between the "hindsights" and fired. For an instant I disobeyed orders, as I thought I had him "dead to rights." I saw him clap one big paw to the back of his head, whirl as if on a pivot, drop on all fours, and with a horrible growl charge for the little smoke cloud. I did not wait any longer; I did the pivot act myself, and ran towards the sun, yelling: "Lookout! Lookout! We're a comin'! We're a comin'! I did not stop to consider either grammar or pronunciation. Somehow my return passage through the bushes did not seem at all difficult, and as I neared the boulder, Paystreak spoke as calmly as if directing one of the miners where to drill a hole.

"To the right, son; dodge around the boulder; he's right after you."

I obeyed. The next instant I heard a rifle shot, and turned just in time to see Paystreak leap off to the left, as the now infuriated bear sprang on the boulder. I fired at his great shaggy flank, and like an echo of my shot came the report of Paystreak's rifle. The bear must have recognized in me his original tormentor, for he jumped from the rock directly toward me; I fired quickly and—ran.

"Dodge around that bush and double back, son; dodge and double back to me," shouted Paystreak, following, for he knew that it was useless to shoot into that shaggy rump. Come to think of it, he acted as if he was a bit excited then, though I didn't notice it at the time. I started to obey, but as I doubled I stepped on a loose, round stone, and down I went, rolling completely over on the short side hill. I had a glimpse of the hairy monster, with gaping, bloody jaws, almost over me; wondered if he could kill me with one blow of that powerful forearm; then something glittered in the sunlight, I heard a "chug," a fierce snarl; then Paystreak's cheery voice:

"Up and shoot, son; up and shoot if you kin!" I revived instantly, and catching up my rifle, scrambled to my feet to see the bear staggering toward Paystreak, who was "backing off," struggling with a refractory cartridge that had become jammed in the slide. I fired, not at any particular spot, but at the bear; he turned on me, and I began backing just as my partner threw another cartridge in the breech. He raised his rifle, aimed quickly, but steadily, and fired; the grizzly straightened to his full height, towering seven or eight feet, swayed for a moment, then crashed down into a bush, quivered a moment, and was still. Paystreak sat on a rock, grinned, wiped the perspiration from his face with his old cotton bandanna, then drew out his old black pipe.

"How did you turn him when he was just on me? I did not hear your shot?" I asked. He arose, walked around to the other side of the bear, and pointed to the buckhorn hilt of a knife between the third and fourth ribs.

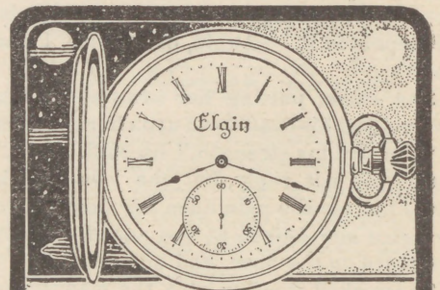
"Didn't have time to take another step, jes' had to sock it to him far as I c'd reach; twasn't quite far enough for'ard, but it did the business." I only held out my hand.

"Oh, pshaw; that's all right, pard," he said, as we "shook" heartily. "'Twasn't much to do, though I 'low 'twas sort of squeamish for a minit."

An examination of the bear showed that my first shot had struck him in the fleshy part of the neck. "An inch too far to the left and too low," said Paystreak. His first shot, while standing on the rock, owing to the lunging, lurching motion of the bear, had made only a deep flesh wound in the left foreshoulder, instead of breaking the animal's spine. His second shot, while the bear was on the rock, had broken the lower jaw; his third shot, at the butt of the ear, had settled it. My other shots were all in the paunch and flanks. I had shot to hit the bear, regardless.

"'Tain't always a safe proposition to do that, son; a bear like that'll pack away all the lead you c'n put there."—*St. Louis Globe-Democrat.*

"O, MY dear daughter" (to a little girl of six), "you should not be frightened and run from the goat. Don't you know that you are a little Christian Scientist?" "But mamma" (excitedly), "the billy goat doesn't know it!"



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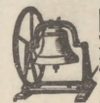
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A SEQUEL TO "THE GIRLS OF ST. DICKBY"

BY IZOLA L. FORRESTER

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CHAPTER VII.

AFTER dinner Mr. Hardy always went to the library to smoke and read, but this evening he had hardly settled himself in the large leather chair before the fire, when the heavy portieres were parted, and Virginia glanced in.

"Well, daughter," he said kindly, laying aside his paper and rising to help her to a chair, "what is it now?"

Virginia seated herself in a low rocking-chair beside him, and leaned her cheek on his hand as it rested on the back of her chair.

"It's Bonnie Castle, papa," she answered, "I want it please."

If she expected him to look startled or perplexed, she was disappointed. Instead he leaned back his head and laughed heartily.

"You, do?" he said teasingly, twisting a yellow curl around his fingers. And whatever is the latest scheme you and Brown Eyes have hatched out up in the nest? And what on earth will you do with Bonnie Castle when you get it?"

So Virginia unfolded the whole plan to him, and he listened more attentively as she went on telling of the hope of a summer home supported by the girls, and of the waifs who were to be brought way across the great lake to have a dash of sunshine and brightness thrown into their lives; and so eloquently did she plead their cause, that Mr. Hardy's face grew grave and earnest, and he looked thoughtfully down at his daughter, not thinking so much about waifs and Bonnie Castle, perhaps, as he was about the great change in his daughter. This bright-eyed, enthusiastic girl, so different from the listless, discontented Virginia of a few months ago.

"Girlie, you could have twenty Bonnie Castles if I had them to give," he said gently, "if they would make you as happy as you look to-night."

"Oh, papa, I am always happy—in a way," she answered with a quick little sigh. "I like to join in the girls' work instead of lying still all by myself day after day, and then, too, Madge helps me to be better. If it were not for one thing—that other, you know, dear—I would be perfectly happy nowadays."

She was sorry as soon as she said it; sorry

because she feared it would bring a shadow over their pleasant chat, but Mr. Hardy only rose and crossed the room to the window, where the bright winter moonlight shone in through the fretwork of the silvery frost on the glass, and he was silent for some time. At last he spoke, but without turning his head.

"It was his own choice, remember, Virginia. He made it freely, and must stand by the result, as I told him then. If he loved us as well as we do him, he never would have acted as he did. You must not worry your heart out over him."

"But where is he, papa? Doesn't he ever write to you or mamma?" and Virginia's face was white and anxious as she bent forward in her chair.

"I do not know where he is, daughter," answered her father, and his stern tones trembled ever so slightly, as though he were striving to retain control of himself. "And there has been no word of him the past year."

"It's a year last Christmas," said Virginia, dreamily, "and its harder and lonelier this winter than last without him, isn't it, papa?"

"He made his choice," replied Mr. Hardy briefly, and after a minute he added, as if to dismiss the subject, "When does your ladyship wish the Castle to be ready for its guests?"

"Just through July and August, when there is no school; but you see, it will need lots of preparation to have it a success, so we are going to begin at once and raise money."

For the second time that evening Mr. Hardy had a laugh all to himself.

"Money, money, always money," he said.

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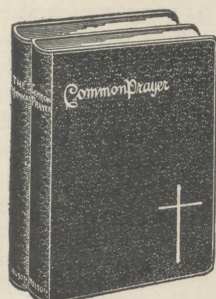
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"I never saw such a mercenary lot of little misers in all my life."

"Well, we always earn it," assured Virginia, earnestly.

"Yes, get up some fearful and wonderful entertainment, and then beguile all your poor fathers into buying ten tickets apiece. Never mind, though," as he bent to kiss her good night, "we'll patronize the cause of the waifs, and hope that some one can give them a good time, for the sake of our own waif, eh, girlie? Good night. Bonnie Castle will be ready the first of July, sharp."

It was good news to carry to Madge and Tony waiting anxiously up in the nest to hear the result of her mission to the library, and they at once started in to plan.

Every one in Ottawa knew Bonnie Castle just the same as they knew the big house on the bluffs. It was the prettiest of any of the summer cottages down on the shores of Lake Michigan, and was built right in the heart of the hills and ravines, with a view from its quaint gables of the broad, blue waters below. It had been built especially for Virginia, and at first life had been more of a novelty for her there, but one cannot be happy all alone, and Mrs. Hardy did not care to stay long at the Castle, so it happened that after the first month, it had been deserted last summer.

"The only thing is, as Evelyn says," Madge remarked, "how are we going to do the cooking and housework and everything, and look after the children?"

Virginia's smooth brow wrinkled in a perplexed way.

"We need a matron or directress, don't we? Then two of us or more ought to stay each week, taking turns, you know, and help her, and the rest of the girls ought to be there every spare moment they have."

And how would it do for the boys to have a big tent near," Tony suggested, "and they might come in handy, too."

"Splendid," said Virginia. "You and Madge must tell the whole thing tomorrow at the Rookery, and win them all over to our plan. How we will work this summer, Madge! You and I will go down there and live all the time."

Madge smiled, and shook her head.

"Maybe not all summer," she said. "Mamma said in her last letter she was ever so much better and might come home in the spring. If she does, then I must look after her."

"Unless she is well and strong," added Virginia firmly, when suddenly an idea struck her, and she cried: "Oh, Madge, and if she is she could be our matron at the home."

"And Miss Pugsley to help," put in Tony. "Wouldn't they run things elegantly, though?"

Madge did not speak, but the look in her eyes was enough to show how she felt over this new plan. It did seem as though all the world, her world, were growing brighter and sunnier every day, and more full of promise for the future. After Tony and Virginia had said good-night, she went to her room and read that last letter through again. It was from Palm Beach, Florida, and she kissed the fine, pretty handwriting as if it were the dear hand that had traced it.

"My own dear little girl," it ran, "your letter and Tony's came to me just as I was thinking of you both, and was wishing you were with me. It is very beautiful in Florida, and I am recovering my health fast and sure; but sometimes I feel as if I would give

it all up for a chance of seeing my two brownies again, and lying on the sofa in the little old green house down by the bridge. Of course you are both happy, you could not help but be in your new home, and it is best for you, but mother will be home before long, and then we will try life together again, in the spring, I hope."

The spring! Madge wondered whether that would mean March, April, or May, one month or three to wait. She knew so well what her mother meant when she spoke of the longing to be in the old home, in spite of beautiful surroundings. Looking around her pretty room to-night, with its white enameled bed and furniture, its walls with pink rosebuds climbing up airy trellises, and all its dainty pictures and ornaments, she felt that compared to the plain little old home, it didn't, as Tony would have said, amount to a row of crooked pins.

(To be continued.)

A Touching Incident

A TOUCHING little incident of a birthday celebration of Whittier occurred in connection with the visit of Mrs. Julia Houston West, the celebrated oratorio singer, to the Quaker poet.

After dinner Mrs. West was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair," singing it, as she can, with all the longing and heart-break of the words and music in her voice. She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her as if fascinated, and listened with a delight unusual in an animal. When she finished, he came and put his paw very gravely into her hand and licked her cheek.

"Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'"

It was true. That was the dog's name, and he evidently considered that he was the hero of the song. From that moment, during Mrs. West's visit, he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went out to walk. When she went away he carried her satchel in his mouth to the gate, and saw her depart with every evidence of reluctance and distress.—*Christian Register.*

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of Heart Trouble

"Three cases of heart trouble that have been relieved by stopping coffee and taking Postum Food Coffee, have come under my notice. First, my own case. I suffered greatly from palpitation and irregularity of the heart. My physician ordered me to leave off coffee, and when I took up Postum Food Coffee in its place, the heart trouble was soon entirely cured, and I find the Postum to be just as the doctor said, 'not only harmless, but very beneficial.'

"A gentleman friend had much the same trouble with his heart. I suggested that he try Postum. After the first cup at breakfast, he said: 'I don't want any more of it.' Inquiry proved that it had not been properly boiled, so I prepared a cup for him, strictly according to directions, and he pronounced it 'delicious' and 'better than coffee.' Mrs. —, of Paducah, suffered much the same way, and has had the same experience in recovering from heart trouble by the discontinuance of coffee and taking up the use of Postum. For private reasons, I request that you withhold my name from publication.' —, Princeton, Ky.

HEART DISEASE

Some Facts Regarding the Rapid Increase of Heart Trouble.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and Pneumogastric.

In another way, also, the heart is affected by the form of poor digestion which causes gas and fermentation from half-digested food. There is a feeling of oppression and heaviness in the chest, caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant, and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores, and which contain valuable, harmless, digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

Full-sized package of these tablets sold by druggists at 50 cents. Little book on stomach troubles mailed free. Address F. A. Stuart Co., Marshall, Mich.

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Finance and Commerce

THE only change in the business and financial situation is, to use a Hibernianism, "more of the same." In all departments business continues active. The weather so far is hardly seasonable, and occasions some complaint among retailers, and if it continues may affect to a slight degree the general holiday trade, but the whole cause of complaint is too slight to be justifiable for it now seems probable that holiday indulgence will be larger and more general than ever before. In the wholesale departments of manufacture and distribution, both volume and prices are being well maintained.

In cotton, for the raw material there has been some reaction in prices. The last advance reached about the same level of previous high mark, at which the force seemed to exhaust, and a steady market at a shade off the tap has prevailed since. Print cloths advanced to 3/4, and advances in other grades of cotton cloth are quite general. In wool there is a large consumptive demand, and prices are tending upward. In iron, preparation for the next year's business are on a large scale, many contracts have been made, and it is thought the entire output of ore will be needed, and will possibly be insufficient. Prices are, however, only barely steady, with possible indications of easing off at some points.

Wheat rallied two cents during the last week, but has lost half of it. There has been a better class of investment buying induced mainly by the decided falling of in receipts at primary markets. They are only about half what they were last year. The winter wheat farmers haven't the wheat to sell, and the farmers in the Northwest are better able to hold their wheat than ever before. Still the world's stocks of wheat which form the speculative load are large, and are quite a burden to the speculative organism.

As we have before called your attention, the world's wheat markets must rise and fall as one, and the two last world's wheat crops have aggregated a large surplus over the world's estimated consumption, and it is this surplus that has been accumulating, and now causes depression. The markets for corn and provisions are about steady.

The financial situation does not improve. Money in Wall street ranges from day to day at from 6 per cent. to 15 per cent. The ratio in London is still 6 per cent.; in Berlin, it is 6 per cent. with fears that it will soon go to 7 per cent. The bank statements continue unfavorable. We see no prospects for improvement until after the disbursements of the January interest and then it is not unlikely that exportations of gold may set in to plague the holders of stocks. Wall street has been quite depressed. Of course the industrials have felt it most, and have suffered in some instances severe declines, but the whole list has been affected; stocks have been pretty persistently bulled for two years, and have had about all the "prosperity" injected into them that could reasonably be expected.

AMERICAN manufactures are selling to the outside world over a hundred million dollars' worth of iron and steel in the calendar year 1899, or 20 million dollars in excess of any earlier year in their history. The October statement of exports of manufactures of iron and steel, just completed by the Treasury Bureau of Statistics, shows for the month of October an increase of over 2 million dollars as compared with October of last year, and for the 10 months an increase of almost 20 million dollars as compared with the corresponding month of last year.

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**AS AN
INFANT FOOD.**

Suggestions for Christmas

AN unusual magazine cover is made of two boards 7½ x 10 inches, covered with pink linen and embroidered on the front. The boards are fastened together by two short strips of white elastic painted with pink roses. Down the middle of each board on the inside is another strip of elastic, through which the covers of the magazine slip, and which holds the linen covers on the book.

A portable waste basket is made of fancy paper lined with a plain color, or painted if the maker is an artist. The sides are ten inches at the top, 7½ at the bottom, and 12½ inches high. They are tied into position by eight sets of ribbons—four at the top and four at the bottom. The ribbons and the lining are yellow.

A match scratcher, devised in a very clever manner, is made of an oblong card of water-color paper, to which is glued a piece of sandpaper cut in the shape of an umbrella. The edge in points and curves carries out the resemblance. The umbrella covers the head and shoulders of a country-looking lad and lassie who are standing beside a rail fence. By their position we know they are oblivious to all but each other. A sign on the fence says, "To Matchville." Between the simulated ribs of the umbrella are dabs of black paint for patches, and this couplet designates its use: "For scratching matches, use umbrella of patches."

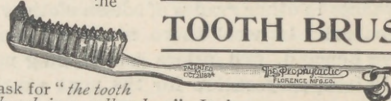
A suitable gift for an old lady is a triangle knitting-box. It requires a quarter of a yard of silk for the outside, the same for lining, a yard of chenille cord, and a yard and a half of ribbon. Cut six oval pieces of cardboard nine inches long, three for the outside, and three for the lining. When covered, each two, outside and lining, must be over-seamed together. It is prettier to have it lined with one color and covered with another.

A detachable handkerchief pocket is an admirable complement to a lady's toilet, for it is well known that for want of a pocket the fair sex scatter their dainty *mouchoirs* broadcast. Cut a piece of pasteboard three by three inches, with the lower corners cut off to take away the square look. Cover neatly inside and out with handsome black satin for the back of the pocket; form the front of rings covered with black silk in crochet, filling the centres with lace stitches; fasten these together in the same shape as the back; join front and back with satin ribbon, two and a half inches wide, set in like a puff; suspend with strings and a handsome bow of the same from the side of the waist fastening in place with a concealed black safety pin, or with a pretty gold pin in evidence.

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