

# The Living Church

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

## New Year's Eve

THE night is starry, bright, and clear,  
With moonlight glimmering on the snow;  
And midnight winds, with voices low,  
Sing dirges for the dying year.

Old Year, I pray we part as friends!  
Sincerely we can say "Adieu!"  
And as we welcome in the New  
We promise him to make amends,—

We pledge ourselves to nobler deeds,  
To loftier thought and purer life,  
To be more faithful in the strife  
For what our nobler nature pleads.

Remembering all the solemn past,  
Its lessons treasured in the heart,  
So we will live and act our part  
As if this New Year were our last.



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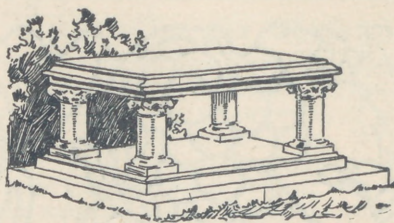
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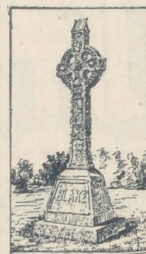
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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**N**EWSPAPERS FROM SOUTH AFRICA THE past week has not been of a nature to cause greater anxiety in England, yet preparations for a forceful campaign are still proceeding, with a vigor indicating a realization that full military strength may be necessarily called into requisition before peace is again proclaimed. Nearly all the colonies of England are tendering men and munitions, and men of every station in life are volunteering with enthusiasm. In Lord Roberts who will be given entire charge of the situation, great confidence is placed. He will call into service bodies of native Indian troops, although it will not be thought wise to reduce seriously the number of troops in that colony. News emanating from Boer sources expresses contentment with the situation, and an offer of peace on Boer terms, which England, of course, will not consider. The real strength and resisting power of the Boers has not yet been encountered, as so far the campaign has been conducted in British territory.

**I**NCREASING AFRICAN COLONIZATION is leading interested governments into investigations to determine what can be done to overcome unhealthy conditions. In India, Great Britain has partially solved the problem by improving sanitation, and building roomy and airy dwelling places; but in Africa the deadly malaria of the coast regions bars the progress of civilization. Major Donald Ross who had charge of the recent malaria mission to Sierra Leone, reports that the mosquito is largely responsible for the communication of malarial poison, and that these pests can be exterminated by draining pools in which they breed; all of which seems extremely simple and of incalculable benefit, provided the project can be successfully carried out. The German government has engaged the services of Dr. Koch, of "lymph" fame, to experiment and discover, if possible, an anti-toxine that will counteract malarial effects. Dr. Koch is now in Africa experimenting with a number of apes, and seems reasonably certain of attaining his object.

**T**HE NEED OF MORE STRINGENT immigrant laws may be met with Congressional action. Late reports of the Immigration Bureau show an influx of a class of people who do not possess the requisites of good citizenship, and are deficient in qualities which should be found in all who come to our shores to abide permanently. The time has long since passed when European cheap labor should be permitted to come into the country to congest the labor market. The majority of immigrants are below grade in their own countries, and can only reduce the American standard of population. It is true that present protective measures are doing much, but greater restrictions are needed. The question of politics should be entirely eliminated, and the matter faced from a strict standpoint of national good.

**A** QUESTION WHICH CAN HARDLY be settled by Congress without creating dissatisfaction, is that of regulating traffic between the United States and Puerto Rico. Being now an American possession, the logical conclusion is that there should be no duty on imports from the island, but this view does not meet with the approval of the League of Domestic Producers. In his message to Congress, the President recommends the abolishment of customs tariffs, and free entry of Puerto Rican products to American markets. Should this be done, the interests affected would be principally sugar and tobacco. The question is a broad one, as it may eventually involve Cuba and the Philippines. In the case of the latter, there being little need of protection by reason of industrial conditions, it is held that no tariff barriers need be placed, particularly as discrimination against other nations might result in embarrassment to our trade with China.

**C**UBA, PUERTO RICO, HAWAII, AND the Philippines afford a market to the United States, provided this country is able to supply the normal demand for foreign products, amounting to \$100,000,000 annually. This estimate is based on their actual consumption in past years, and the probabilities are that the future will greatly increase the trade. The Bureau of Statistics has prepared tables showing that \$26,000,000 worth of flour, shoes, leather, flax, woolen blankets, corn, iron, and other leading commodities were sent from Spain to Cuba, Puerto Rico, and the Philippines in 1896. During the same period, the exports to Puerto Rico from Spain amounted to \$7,268,498, while those to the Philippines were \$7,403,047.

**T**HE BATTLE IN MILWAUKEE OVER the matter of extending the franchise of the street railway company is attracting considerable outside attention. As in other cities, Milwaukee traction officials evidently considered it a legitimate proposition to secure all favors from the city in exchange for as little compensation as possible, and it is said that in an endeavor to achieve this end, money was used in an illegitimate manner. At any rate, a majority of aldermen voted to grant the franchise, and a citizen has now brought suit against city and railway officials enjoining them from entering into the proposed contract. Under a recent decision of the Wisconsin Supreme Court, a tax payer has the privilege of bringing such a suit to protect his rights, and the rights of all other tax payers, when public officials neglect to protect them. This being the first suit brought since the decision, its outcome will be awaited with a great deal of interest.

**A** PROPOS OF STREET RAILROADS, the situation in Chicago is unique. At the present time an edifying spectacle is

presented of a corporation defying the city authorities, and refusing to pay compensation for the most valuable franchise ever conferred upon a street railway company. The Union Loop Company controls the downtown structure upon which all elevated roads are dependent for reaching the centre of the city. When the Council granted the franchise, the latter contained a compensation clause, and as the city refused to permit the Loop Company to make bridge connections with department stores, the company claims the terms of the franchise are nullified, and will not pay up. But the city bids fair to win out, and may compel the companies to act honorably. The street railway companies of Chicago, with few exceptions, have considered the city legitimate prey, and have resorted to methods which would be shunned by honorable business men.

**A** PROPOSITION OF FAR-REACHING importance was presented last week to the Inter-State Commerce Commission, being the result of the proposed new classification of freight rates. Complaining shippers are represented by former Attorney-General Monnett, of Ohio, whose administration was characterized by sharp attacks on trusts. The shippers petition the Inter-State Commerce Commission to request the Attorney-General to bring action against the Official Classification Committee, for violation of the Sherman Anti-trust law. The committee is a body created by about sixty railroads, and it is held that under the decision abolishing the Joint Traffic Association, any agreement as to classification of freight is illegal. Under the proposed new classification, freights would be greatly increased—from \$10 to \$36 per car between New York and Chicago. On less than carload lots the increase is much greater.

**C**ONSIDERABLE ATTENTION IS BEING paid by Secretary of Agriculture Wilson to the development of agricultural resources of new possessions, particularly of Puerto Rico. The fact that the United States is a heavy importer of tropical products, leads to a query as to whether or not a great amount cannot be raised in our own territory, now extended over the globe from the Arctic circle to a point three degrees north of the Equator. During the fiscal year ending June 30th, our importations of rubber amounted to \$31,875,000, and it is believed this can be successfully and profitably produced in Puerto Rico and the Philippines. The matter is now in the experimental stage. It is the intention of the Secretary to have 100,000 plants started, and push the enterprise with vigor. Congress will be asked for appropriations for experimental stations in Puerto Rico, the Hawaiian and Philippine Islands, which will be under the direction of scientific agriculturists who will demonstrate what can best be produced, and instruct the natives as to the best methods of production.



# The News of the Church

## The Woman's Auxiliary

THE UNITED OFFERING

A PAPER READ AT A MEETING OF THE  
WOMAN'S AUXILIARY, LOS ANGELES,  
BY MRS. EUNICE FINCH

THE UNITED OFFERING is an offering of money every three years from all the diocesan branches of the Woman's Auxiliary, to be used for some needed object in connection with the work of the Board of Missions. Mite boxes for this United Offering are distributed throughout the Auxiliary during the three years preceding the triennial meeting, and the collection from these boxes must be over and above all other contributions and work undertaken by the Auxiliary.

As we in our parishes make one great offering each Easter, so once in every three years the Woman's Auxiliary makes one also. It has a service and meeting at the time, and in the city where the General Convention meets, and it is the earnest desire of the Woman's Auxiliary that each and every woman communicant have a part in this great Triennial Offering. Many of our women look at the little blue boxes and say: "Oh! that is such a small way to give. Too small for me. I am interested in larger things." I think the reason why so many women lack interest in this subject, is because they lack knowledge. They know very little about the United Offering, therefore they have no interest. In order to find out just how much there is in this subject, we must look backward for a little time. Let us go back ten years and see what we have done in this line of work.

In 1889, just ten years ago, our United Offering was made in New York city, and amounted to \$2,000. One half of this sum was given to build a church at Anvik, Alaska. That little seed that we planted beside the great Yukon River ten years ago has grown to a sturdy tree and is bearing fruit. At Christ church, Anvik, Alaska, they now have a branch of the Woman's Auxiliary, with president, secretary, and treasurer, just as we have here, and last year they sent down from that icy region an ermine bag holding \$136 25 in gold nuggets, to be laid on God's altar for missions. The other half was used to send a missionary to Japan.

No one can estimate the amount of good that \$2,000 has done, and is doing, in carrying the glad tidings to those who are sitting in darkness in Alaska and Japan. We rejoiced that we had been able to do so much. Yet we were not satisfied; we wished to make a greater offering, so the little boxes were sent out again to gather up the pennies for the United Offering to be made three years later. When we gathered in Baltimore, at the triennial meeting in 1892, to thank God for all that he had enabled us to do, we found that our offering amounted to \$20,000, which was given to the Enrollment Fund to be used in the cause of missions. From \$2,000 to \$20,000 in three years is rapid growth, still we were not satisfied.

It was then decided that the next United Offering, to be presented in 1895, should be used for the endowment of the episcopate in a missionary jurisdiction. This would take \$50,000. Could we do it? Could we step from \$20,000 to \$50,000 in three years? We resolved to try, and again the little boxes were started on their journey all over the country to gather up the pennies. In every diocese throughout the Church earnest Auxiliary women went to work to do what they could to raise this large sum, and as the pennies dropped into the boxes, prayers were said that our work might not fail, that God's blessing might be upon the workers and the work.

October 3, 1895, was the time when this great offering was to be made. As the time drew near, many hearts were anxious, lest we fail to reach this great sum. At 9:30 in the morning, Oct. 3, 1895, a great company of women might have been seen going into Christ church, St. Paul. From East and West, from North and South, came

these women, all bringing gifts. After a great united service of praise and thanksgiving, their gifts were carried to the altar to be offered to Almighty God; and when these women saw the great alms-bason glittering with gold and purple and scarlet, heaped up and overflowing, joyful enthusiasm rose high, and fear, discouragement, and anxiety vanished. When the great sum was counted, we found we had given \$54,000, the largest gift for missions ever laid upon God's altar. All this came from many self-denials and conscientious systematic giving to secure for all time a missionary bishop for the poorest and weakest and least remembered of all Christ's flock upon earth.

We only stopped for one moment to return joyful thanks to Him who had enabled us to accomplish this great result. Then we turned our attention to our friends, the little blue boxes, telling them that once more they must journey into every diocese of the American Church, glean the pennies for the United Offering of 1898, to be made in Washington, D. C., and to be a gift from the Woman's Auxiliary to the Board of Missions, to be used in the training and support of women in missionary fields. This object seemed to appeal to every woman interested in missionary work; so we determined that the offering of 1898 should be, with God's help, much larger than any we had yet made.

However scattered we may be, however separated by land or sea, however varied our ordinary gifts of money or service, once in three years the members of the Woman's Auxiliary feel that they are one in aim and in organization, truly united and drawn together. Each branch may feel itself feeble and isolated, as it struggles on alone through all the three slowly passing years; but when the triennial meeting comes and the United Offering is made, it realizes the strength and unity of the whole body, and goes back again to take up duty with fresh energy and courage, and renewed faith and hope.

Three years had rolled away, and the time had come for the United Offering at Washington. Some of us had the great privilege of being with that throng of women who gathered there five thousand strong with their precious gifts. I am sure all Auxiliary women were there in spirit on that day of days when the great offering was laid upon the altar. This time the golden alms bason, given by Mother England to her daughter America, was not large enough to hold the precious gifts. Many other basons were filled. As the Bishop presented the loaded basons, the choir of vested women joined the great congregation in singing the doxology. It has been said by one who was present that nothing in the history of mission work has excelled the reverent enthusiasm with which the women of the Church presented this largest of all their offerings, the fruit of devoted, consecrated, and self-sacrificing labor for the spread of the kingdom of Christ. It took the united strength of two clergymen to carry the alms out of the church, and it took the treasurer of the Board of Missions, with one man to assist him, four hours to count the great sum, and then we found that we had given \$82,000. We now see that the Woman's Auxiliary has given in ten years, \$160,000 over and above all other contributions of money and boxes.

Only our Heavenly Father can tell how much good this money has done, and is doing, flowing out into the dark places of the earth carrying the Gospel. And to us who have had the smallest part in this will come a blessing, for we know our dear Lord said: "It is more blessed to give than to receive."

But we must not linger in the past. We now have to do with the present, to make ready for the next triennial meeting, to be held in 1901, in San Francisco, where the next United Offering is to be made. This offering will be divided into equal parts, each of our missionary bishops to receive one part, and one part to be given

to the Colored Commission, to be used among the colored people in the South.

In October, 1901, if we look toward the East, we will see a great procession of Auxiliary women, filled with enthusiasm and laden with many gifts, starting from the Atlantic and the Gulf States. As they march westward across the continent, each diocesan branch from the Northwestern, the Middle, and the Rocky Mountain States will fall into line, and they will come marching across the Rocky Mountains like a great army, never halting until they reach this Golden State where they are to present their gifts on God's altar at San Francisco. Then turning our eyes toward the Pacific sea, we will see great ships entering the Golden Gate bringing representatives of the Woman's Auxiliary from Japan, China, Africa, and Alaska, all bearing gifts to lay upon the same altar.

Now the question comes, will we be ready to take our place in that great procession? If so, we must be up and doing. Nearly one year has slipped away, and I am afraid we have done very little. Unless we make good use of the little blue boxes, we will surely lag behind.

Last year our diocesan branch was only two years old, yet how glad and happy we were that we could send \$413 to that great offering in Washington. We will be three years older in 1901, and surely on our fifth birthday will give at least one thousand golden dollars. In our young diocese we all know there are few rich women who will be moved to give a large offering to this cause. Most of the women throughout the diocese are just like ourselves here in St. Paul's parish, some very poor in this world's goods, none very rich.

I tell you, my friends, only regular daily consecrated giving can do this great work that is at our door for us to do. If we will take pencil and paper and do a little arithmetic, we will find that if one woman will drop one penny into the little blue box every day for three years, she will have \$11, and if one hundred women go and do likewise, we shall have \$1,100. If one thousand women will each drop one penny every week into the little blue box, we shall have \$1,560. There is great power in the almighty cent as well as in the almighty dollar. You see we can, if we will, carry one thousand golden dollars to San Francisco in 1901, our fifth birthday.

Could every woman communicant in this diocese have a little part in the United Offering to be presented in 1901, what a blessing it would bring to the diocese. Alas! many women do not even know there is to be such an offering. Let us who do know tell them. Let an earnest woman, full of missionary zeal, take the boxes and scatter them far and wide. Let her keep her eye on them, and a prayer in her heart for them, until the time for the ingathering. And every day when the clock strikes twelve, let us all remember to say the midday prayer.

## The Sunday School

The December meeting of the Sunday School Institute of Washington was made specially interesting by a lecture on missions in China, by the Rev. J. Addison Ingle, now spending his vacation in this vicinity. It was illustrated by beautiful views, collected by Mr. Ingle in China.

## Brotherhood of St. Andrew

### Baltimore Local Council

The December meeting was held Dec. 5th, in Henshaw memorial church, Baltimore. "Methods of Brotherhood work" were discussed by Mr. H. C. Turnbull, Jr., of Towson, and Mr. R. C. Morris, of Elkridge. The following officers were elected for the ensuing year: President, Daniel M. Murray; vice-president, William E. Bonn; secretary-treasurer, Edmund D. Smart;



recorder, Harry-L. Hyde; executive committee, H. C. Turnbull, W. W. Chipchase, George M. Kimberley, R. C. Morris, Wm. B. Hurst, and Geo. B. Oliver.

#### St. Paul's Chapter, Washington

On the 28th Sunday in Advent, at the evening service in St. Paul's church, the parish chapter celebrated its 10th anniversary. After choral Evensong, the rector, the Rev. Alfred Harding, gave a brief account of this, the first chapter of the Brotherhood in Washington, and of its faithful work, especially in bringing an increasing number of men to the Church services and to the Bible class. The sermon was delivered by the Rev. R. P. Williams.

### Daughters of the King

#### The Buffalo, W. N. Y., Chapters

A special meeting was held at the See House, on Dec. 7th, to welcome Miss Elizabeth L. Ryerson, the general secretary of the order. Although the evening was a stormy one, about 60 were in attendance. The meeting was opened by singing the Daughters' Hymn, "Lord, speak to me," followed by the Creed and prayers of the order, offered by the Bishop. Miss Ryerson explained the character and aims of the order. It is carrying on the same work amongst women which the St. Andrew's Brotherhood does among men, and with a still greater prospect of success. She spoke of the establishment of the order in England, and of the favor with which it has already been received there. Chapters have also been formed in Australia and the West Indies, as well as throughout the United States and in Canada. The entire membership is now nearly 12,000. The Bishop of the diocese expressed his hearty approval of the order and its work, and his desire that it may be extended in his diocese.

### Canada

#### Diocese of Toronto

Provost Welch, of Trinity College, has been appointed rector of St. James' cathedral, Toronto. By the recent census, the membership in that city of the Church of England, is shown to be larger by about 800 than any of the denominations. The semi-annual meeting of the diocesan board of the Woman's Auxiliary was held at Uxbridge. The Rev. W. J. Garton, of Rupert's Land, gave an address. A plan of collecting has been very warmly taken up in St. James' parish, Orillia, by which it is hoped to raise \$1,000 for the Easter offering. The organ in St. James' church is being much improved. The congregation of the church at Midland have given up \$100 of their grant from the mission fund. A number of Church workers in the city of Toronto, have offered to assist the mission board by visiting country parishes and missions during the winter and pleading the cause of the mission fund. The Bishop conducted the dedicatory service in Toronto, Dec. 10th, when the bronze tablet to the memory of the officers and men of the Battleford column, who fell in the campaign of 1885, was unveiled. Lord Minto, the Governor General, and an immense crowd were present. There was profound feeling when the thousands present joined in the special prayer for protection for the troops now engaged in war.

#### Diocese of Niagara

Bishop Du Moulin held an ordination in St. Luke's church, Hamilton, Nov. 30th, and preached in the evening to the local chapter of St. Andrew's Brotherhood in Christ church cathedral. The new organ in St. James', Guelph, was used for the first time on Advent Sunday. The rural deanery of Lincoln and Welland held a meeting in St. James' church, Merritton, Dec. 6th. The Rev. Robert Ker received a kind welcome on taking his place for the first time as rural dean. The re-opening of the old historic church, St. Luke's, Burlington, after its restoration, excited much interest. The Bishop preached morning and evening. The congregations were so great many had to go away. It is

expected that nearly all the debt of \$1,000 for the restoration will be paid at once.

#### Diocese of Huron

The Bishop held an ordination on St. Thomas' Day in St. Paul's cathedral, London, when a number of deacons were advanced to the priesthood. The special services held in Christ church, London, conducted by the Rev. T. A. Wright, of Brantford, were very helpful. The Western University, London, has received a further donation of \$50 from Colonel Leys. St. John's church, Preston, has had several improvements made lately. A branch of the Woman's Auxiliary has been organized in connection with St. John's parish, London Township.

#### Diocese of Ottawa

In order to obtain the legacy of \$5,000 bequeathed to the Widows and Orphans Fund of the diocese, by the late Robert Hamilton, of Quebec, it was necessary within a given period to collect another \$5,000. Of this sum \$4,500 has already been obtained. Nearly \$1,000 was given by Christ church cathedral, and St. George's, Ottawa. Four new branches of the Woman's Auxiliary were reported to have been organized, at the monthly meeting of the diocesan board, Dec. 4th. A good deal of business was brought forward at the last meeting of the Executive Committee in Ottawa. There was a proposal after reading the Widows' and Orphans' fund committees' report, to grade pensions to widows on the basis of the private income. Several amendments to the canons regulating the superannuation fund were proposed. The new church at Vernon is nearly completed. St. Augustine's church at Canterbury was consecrated by Bishop Hamilton, Dec. 3d, as it has been entirely freed from debt.

#### Diocese of Ontario

Great satisfaction is expressed at the liberal offerings throughout the diocese to the diocesan augmentation fund. In the mission of Roslin \$1,249 was subscribed for the purpose. At the meeting of the Executive Committee in November, Archbishop Lewis read a letter in which he expressed his intention of resigning the see of Ontario either at or immediately after the next meeting of synod in May or June. A committee was appointed to consider ways and means of making a provision for the Archbishop after his retirement. He was the first Anglican Bishop consecrated in Canada. The consecration took place in St. George's cathedral, Kingston, in March, 1862.

#### Diocese of Quebec

The annual meeting of St. Francis District Association took place Dec. 5th, at Sherbrooke. The Bishop was present, and the Bishop of Algoma, formerly rector of St. Peter's church, Sherbrooke, also. The St. Francis deanery board met the following day. Bishop Dunn had a number of confirmations in the township in December. He presided at the last meeting of the Central Board of the Church society. It was then announced that the legacy of \$24,000, bequeathed by the late Hon. E. J. Price to various Church objects, had been handed over free of duty, Mr. W. Price having paid the government succession duty amounting to \$2,400. The resignation of the office of principal of Bishops' College, Lennoxville, by Dr. Adams, has been received by the authorities. Dr. Adams, who is now in England, has improved in health, but fears he will not be able to return to his work.

#### Diocese of Fredericton

There was a Confirmation at Marysville in the new church, by Bishop Kingdon, Dec. 21. On behalf of the children's mission fund a special appeal was read in all the Sunday schools in the diocese on the 1st Sunday in Advent, in which attention was drawn to the needs of the counties of Restigouche, Albert, and Gloucester. Copies of the appeal were distributed to the children.

#### Diocese of Rupert's Land

The new rector of St. Luke's church, Fort Rouge, Winnipeg, entered on his charge on the 1st Sunday in Advent. The ceremony of induc-

tion was performed by the dean of Rupert's Land, in the absence of Archbishop Machray. The new church at Pilot Mound was consecrated recently by the Archbishop. Dean O'Meara who has lately returned from a trip in the diocese, reports everything flourishing, but laments the lack of clergymen to fill needed missions.

#### Diocese of Montreal

The Bishop held an ordination in Christ church cathedral, Montreal, on the 3rd Sunday in Advent, when Mr. Day Baldwin, only son of the Bishop of Huron, was admitted to Deacons' Orders, the ceremony thus taking place in the church of which his father was so many years rector. Work on the new organ in the tower of the cathedral, is going on rapidly. The new chancel of the church of St. James the Apostle is nearing completion. The Bishop held an ordination in St. Stephen's church, Montreal, on the 2nd Sunday in Advent, when two deacons were advanced to the priesthood. The Bishop preached the sermon. A very successful meeting was held in Trinity church schoolhouse, Montreal, Dec. 5th, in connection with St. Peter's mission, Lesser Slave Lake, in the great missionary diocese of Athabasca. Trinity Woman's Auxiliary takes a special interest in this mission, and sends every year a splendid bale of groceries, clothes, drugs, etc.

### Chicago

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

In St. James', Chicago, on Sunday next, three deacons will be advanced to the priesthood by Bishop McLaren, Dr. Stone preaching the ordination sermon.

The Rev. D. W. Howard has accepted the call to St. Matthew's, Wheeling, W. Va., and will leave St. Paul's, Kenwood, at the beginning of the year, where he has been assistant to the Rev. C. H. Bixby for two years, his departure being much regretted by his rector and the parishioners generally.

#### Confirmation by the Bishop

The Bishop returned from New York a week ago, and resumed his visitations, which had been interrupted during three months' disability, by confirming, on the Sunday before Christmas, a class of 11 from Christ, Winnetka, and St. Paul's, Glencoe, presented by the Rev. H. G. Moore. He was unable to be at the cathedral on Christmas, but sent his loving greetings to the congregation.

#### Christmas Services

The reports from the churches regarding these services are uniformly good. At St. James', for instance, the increase in number of communicants over last year was 100. At St. Peter's, there were over 400 at the three Celebrations, an increase of nearly 15 per cent. At the church of the Epiphany the Christmas services were very well attended. There were three Celebrations, 7, 9, and 10:30 A. M., and about 350 communicants received. The 10:30 A. M. congregation was one of the largest in the history of the parish. The music was unusually fine, and included the opening tenor solos and chorus of the "Messiah" and selections from Gounod, Eyre, and others. Mr. E. C. Lawton is choirmaster, and Mr. Francis Hemington is organist. The annual children's festival was held in the church at Evensong on Christmas Eve. The Rev. Francis T. Hall, D. D., assisted the rector, the Rev. John Henry Hopkins, on Christmas Day. Few, if any, of the country missions were without the ministrations of the Church on this her great festival.

### New York

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

At the church of the Beloved Disciple, the benediction of a new rood screen and pulpit took place the last Sunday in Advent, Bishop Coleman, of Delaware, officiating.

#### The Church Mission to Deaf Mutes

Held its 27th anniversary at St. Matthew's, on the evening of the last Sunday in Advent. The



statement prepared by the general manager, the Rev. Thomas Gallaudet, D. D., noted that the society is now limited in its operations to the dioceses of New York, Long Island, Newark, and Connecticut. Its missionaries hold sign services as often as practicable, in 10 different places; the society owns and maintains a Home for aged and infirm deaf-mutes, in the State of New York, on a farm of 156 acres by the Hudson river. The property is free from debt. The income of its Endowment Fund pays one-half of its current expenses. The balance comes from charitable gifts. There are 26 inmates in the Home, 14 women and 12 men. All have been educated, but have broken down in the battle of life. Three are deaf and dumb and blind.

#### Bequests to St. Luke's, and Indian Missions

St. Luke's Hospital, and the Domestic and Foreign Missionary Society of the Church, have received bequests of \$5,000 each, by the will of the late Mrs. Elizabeth C. Judd, of Wilmington, Delaware, widow of Col. Henry B. Judd, U.S.A. Mrs. Judd's experiences in the West as an officer's wife, has caused her to specify that the sum for the Board of Missions shall be applied for Christian work among the Indians.

#### Home for Old Men and Aged Couples

At the annual meeting just held at the Home, the Rev. Wm. H. Vibbert, D. D., presided. The annual report was presented, and included the gratifying fact that through the payment of a legacy of Mr. Chas. H. Controit, the institution has been freed from debt. The enlargement of current income is needed to meet the increased expenses of the Home on its new site. An address was delivered by the Rev. Dr. Oimsted.

#### Archdeaconry of New York

At the annual meeting, the Ven. Archdeacon Tiffany, D. D., presided, and annual reports were considered. A movement was set on foot to increase interest in Church Extension. The trustees were re-elected as follows: The Rev. Drs. John W. Brown, Wm. H. Vibbert, David H. Greer, and J. Lewis Parks, and Messrs. G. B. Barney, A. C. Zabriskie, C. A. Clarke, and C. P. Bull. The latter was re-elected secretary, and Mr. James Pott, treasurer.

#### Church Schools, Colleges, Seminaries

At the annual meeting of the Association for Promoting the Interests of Church Schools, Colleges and Seminaries, held at All Angels' Church, the president, Mr. Hoffman, in the course of his address, disclosed a gift of \$45,000 from the Hoffman family to the University of the South. Addresses were made by the Rev. Dr. Cole, warden of St. Stephen's College, the Rev. Dr. Dobbin, Hon. J. V. V. Olcott, and Bishop Niles, of New Hampshire. After the lunch at which the members were guests of Mr. Hoffman, a meeting of the board of directors was held for organization, and the following officers were elected: President, the Rev. S. DeLancy Townsend, Ph. D.; vice presidents, Bishops Coleman and Niles, Dean E. A. Hoffman, the Rev. Drs. A. Toomer Porter and Wm. R. Huntington; secretary, Mr. C. F. Hoffman, Jr.; treasurer, Geo. Zabriskie, D. C. L.

#### Christmas Services

At the church of the Transfiguration there were four Eucharistic celebrations on Christmas Day, Martin's Communion service being used at the choral Celebration, when the offertorium was "The Birthday of a King," Gounod's "O Salutaris Hostia" being sung at the post Communion. At Grace church the music at the High Celebration was Lloyd, in E flat; the anthem being Sir Arthur Sullivan's "It came upon the midnight clear," and Robert's, "The whole earth is at rest." At Trinity, the service at High Celebration was sung to Weber in E flat. Thomas' "In the beginning," was sung as introtit, and Sir Arthur Sullivan's "Glory to God in the highest," as anthem. At Calvary church there were four Eucharistic celebrations, with use of Stainer's "Mercy and truth are met together," and Handel's Hallelujah chorus. The music at St. James' church was under the

direction of Mr. Walter Heary Hall, organist and choir master, and included Garrett's *Te Deum* in E flat, Gounod's "O sing to God," with Parker's Communion Service in E. A. St. Andrew's church, Selby's *Te Deum* and Jubilate were rendered, with Adam's Communion Service, and Hayne's anthem, "Lo, God, our God, has come." Mr. G. Edward Stubbs had charge of the Christmas music at St. Agnes' chapel, of Trinity parish, which included Handel's "O Thou that tellest," and Parker's "Calm on the listening ear of night." At St. John's chapel, Schubert's Mass in G was sung, several selections from Handel's oratorio of the "Messiah," and Gounod's "O sing to God," as offertory. At St. Bartholomew's church, the organist, Mr. R. H. Warren, conducted the musical portions of the service, which embraced compositions of his own, and of Berlioz Mendelssohn, and Gounod.

## Pennsylvania

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

Dec. 10th is observed by the deaf-mutes as the birthday of Thomas Hopkins Gallaudet, LL. D., the founder of deaf-mute education in the United States. On Monday evening, the 11th inst., a banquet was given by the members of the Cleric Literary Society, at one of the city hotels. Among the toasts was "The clergy," responded to by the Rev. A. W. Mann, and "The world's congress of the deaf," responded to by the Rev. J. M. Koehler. The Dr. Gallaudet referred to is the father of the Rev. Thomas Gallaudet, D. D., founder of Church work among deaf-mutes; and Prof. E. M. Gallaudet, Ph. D., LL. D., founder of the College for the Deaf at Washington, D. C.

#### Confirmation at Norristown

Bishop Whitaker made his annual visitation to St. John's church, on Sunday evening, 17th inst., when he administered the rite of Confirmation to a class of 34 persons, presented by the rector, the Rev. Harvey S. Fisher.

#### Rector for Twenty-Two Years

The Rev. L. F. Hotchkiss, registrar of the diocese, and rector of the memorial church of St. Luke, the Beloved Physician, Bustleton, completed 22 years of service on Sunday, 17th inst., and preached a sermon appropriate to the occasion.

#### Commemoration of Washington

Members of the First City Troop, in full dress uniform, were in attendance at Evensong, Sunday, 17th inst., at St. James' church, Philadelphia, when the rector, the Rev. Dr. J. N. Blanchard, made an address commemorative of the centenary of the death of Washington. At old Christ church, the service was in charge of the Rev. G. Woolsey Hodges, chaplain of the Sons of the Revolution. The sermon was preached by the Rev. R. H. Nelson, a member of the society.

#### A Tablet in Memory of Rev. Dr. Corbett

Was unveiled on Sunday morning, 17th inst., at the church of the Transfiguration, West Philadelphia, during the singing by the choir of the hymn, "For all the saints who from their labors rest." The rector, the Rev. W. H. Bown, made an appropriate address. The tablet bears the following inscription:

In memoriam. Rev. Sidney Corbett, D. D., rector of this church from July 1, 1884, to Feb. 1, 1896. Died December 17, 1897. We give Thee hearty thanks for this Thy servant, who having finished his course in faith, now rests from his labors. Erected by his friends.

#### The Social Purity Alliance

Of Philadelphia, met on the 18th inst., in Holy Trinity parish house, with the president, the Rev. Floyd W. Tomkins, in the chair. Reports from the delegates to the recent convention of the Social Purity League of the world, held in London, were heard, and the same members, Mrs. William J. Hall, of Swarthmore, and Mrs. Mary Trevilla, of West Chester, spoke on the "White slave traffic." A committee was appointed to discuss ways and means to prevent

minors from attending immoral performances at theatres.

#### Bi-Centennial of St. Martin's, Marcus Hook

The celebration was begun on Monday evening, 18th inst., this date being the 200th anniversary of the deeding of a lot and the purchase of a building in which the first services were held. This building was a cabin near the shore of the Delaware river, and services were conducted there in a very primitive style. From the time of the dedication of the land, Church services have been continuously held there. It was the mother of the Episcopal churches outside of Philadelphia, and the first missionaries sent out from England stopped at this station. The present church edifice was erected in 1845, and was consecrated by Bishop Alonzo Potter, in July, 1846. The present rector, the Rev. R. M. Doherty who recently succeeded the Rev. G. C. Bird, deceased, had charge of the services, assisted by the Rev. Geo. C. Moore, and the Rev. F. M. Taitt delivered the address.

#### Dr. and Mrs. Rumney's Golden Anniversary

The parish house of St. Peter's church, Germantown, was the scene of a brilliant gathering on Tuesday evening, 19th inst., when several hundred residents of that suburb assembled to celebrate the 50th wedding anniversary of the rector, the Rev. Dr. T. S. Rumney, and Mrs. Rumney. The interior of the large building was beautifully decorated, and a band played during the evening. Refreshments were served. Just before the close of the reception, surprise was given the aged rector and his wife, when the Rev. J. M. Hayman, the curate, presented them with a purse of gold, containing about \$1,000, in the name of the entire congregation, as an evidence of affectionate esteem, stating that every one of the members, rich and poor alike, was represented in the gift. With considerable feeling, Dr. Rumney accepted the purse. Dr. Rumney and Miss Annie J. Morrill were married in Christ church, Alexandria, Va., Dec. 19th, 1849, by the rector, the Rev. Charles H. Dana. Dr. Rumney was then lay reader of that parish. In 1870, he came to Germantown and became rector of Christ church; and, in 1873, accepted charge of the new parish of St. Peter's, where he still remains.

#### Chimes for Christ Church, Germantown

On Sunday afternoon, 17th inst., in the presence of a large congregation, the chime of bells to be placed in the tower was blessed by Bishop Whitaker, assisted in the service by the Rev. C. H. Arndt, rector of the church. The bells rested on a platform in front of the baptistry. On the largest, or tenor bell, is the following inscription:

In memoriam of Edwin Jeffries. Presented to Christ church, Germantown, Philadelphia, Advent, 1899, by his wife, Elizabeth H. Jeffries. Charles Henry Arndt, rector.

On the rim of the bell are the texts from the Apocalypse and St. Paul's Epistle to the Galatians: "The Spirit and the Bride say Come," "The fruit of the Spirit is." Each of the other nine bells is named after one of the "fruits:" "Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance." The bells were cast in Troy, N. Y., and together weigh about six tons; they cost some \$7,000, which does not include \$2,000 required to place them in the tower. They are said to be among the finest toned bells in the world, comparing favorably with, if not exceeding, those in the London cathedral. During the service the music was rendered by an augmented choir of 50 voices. Bishop Whitaker preached the sermon.

#### Parish Missionary Societies for Men

At the monthly meeting of the Church Club of Philadelphia, held Nov. 27th, the members were privileged to bring such subjects as they might see fit for the consideration of those present. One of the subjects thus suggested was the formation of societies of men in the various parishes to collect information respecting the missionary work of the Church, and generally to interest the male members of the parishes in the subject. After full and free discussion, a



informal resolution was passed asking the Board of Governors to consider the same; and at the monthly meeting of that body, held Dec. 15th, the following preamble and resolution were unanimously adopted:

WHEREAS; On the last "Club Night," opinions were very freely expressed that great benefits would result if the men of the various parishes could be gathered together at stated periods, in a manner similar to that which has been done for so many years by the parish branches of the Woman's Auxiliary to the Board of Missions, for the purpose of increasing the interest in the missionary work of the Church, therefore,

Resolved; That the Board of Governors of the Church Club of Philadelphia, recognizing the importance of the dissemination of proper information in regard to this most important matter, and desiring, as far as lies in their power, to increase interest in the same, respectfully suggests to the various parishes the formation of societies of men for such purposes.

## Washington

**Henry Yates Satterlee, D.D., LL.D., Bishop**

At a special service for the Guild of St. Barnabas, Dec. 11th, the following clergy were received as priests associate: the Rev. Messrs. R. P. Williams, Charles E. Buck, and C. F. Sontag.

On Dec. 14th, there was a memorial service in the church of the Epiphany, in commemoration of the 100th anniversary of the death of Washington. The service was under the auspices of the patriotic societies of the District. Appropriate music was a special feature of the occasion.

### All Saints' Mission, Bennings

Has recently been placed under the immediate care of the Bishop of Washington who has appointed as priest-in-charge, the Rev. Philip M. Rhineland. The growing suburb in which this mission is situated, has just attained to rapid transit facilities, and the prospect for Church work is bright. There is a chapel, with 80 communicants, and a Sunday school of 70 pupils.

## Maryland

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

The Rev. Wm. A. Coale and family left Baltimore Dec. 14th, for Cecil Co., Maryland, where Dr. Coale has accepted the rectorship of North Sassafra parish, in the diocese of Easton. Dr. Coale was for eight years rector of St. Luke's church, Baltimore, resigning on account of ill-health, June 1, 1898.

Mrs. Sarah Jane Barrett, wife of the Rev. John Barrett, a retired rector, died on Dec. 14th, at her home, near Baltimore, in the 57th year of her age. Mrs. Barrett was born in London, England, her family name being Edwards.

### A Gift from Chinese Christians

Some handsome embroideries recently presented to All Saints' church, Frederick, by the congregation at Hankow, China, in recognition of the generosity of All Saints' to the work in that country, have been placed in position behind the chancel. There is one large silken banner with two panels surrounded by Chinese hieroglyphics in exquisite embroidery. The centrepiece contains the Lord's Prayer, and the panels, other words in Chinese letters.

### Legacies of Mrs. E. E. Rose

By the will of Mrs. Elizabeth Emma Rose is bequeathed the sum of \$5,000 to the vestry of St. John's parish, in Baltimore and Harford Cos., for the maintenance of the family lot of the testatrix in St. John's churchyard, and the support of the rector in charge of the church, and \$2,000 to the vestry of Emmanuel church, Baltimore, for the benefit of the Sunday school.

### Confirmations in St. Paul's, Frederick Co.

Bishop Paret, in St. Luke's church, Adamstown, the Rev. G. W. Thomas, rector, preached, confirmed five, administered the Holy Communion, and made a special address to the congregation upon the need of students for the ministry, and upon the sacredness of the Lord's Day. In the evening, at St. Paul's chapel, Point of Rocks, in the same parish, he preached, con-

firmed three, and made an address on parish unity and Sunday observance.

### Gift to Christ Church, Baltimore

A copy of the decorated limited edition of the Revised Standard Prayer Book of 1892, bound in white vellum, and exquisitely and symbolically decorated in black and white by Mr. Daniel Updike, has been presented to this church. The edition was prepared under the direction of Bishop Potter, Dr. Huntington, and Mr. J. Pierpont Morgan, and made possible through the munificent generosity of the last named.

### Confirmations in Linganore Parish

On Nov. 20th and 21st, Bishop Paret preached, and administered the rite of Confirmation to a class of five in Zion church, Urbana; two in Grace church, New Market; three in St. Paul's, Poplar Spring, and five in St. James', Mt. Airy. The Rev. David May, the rector of the parish, has these four churches under his charge, requiring much riding and a great deal of visiting over a wide region; and he has proved the possibility of effectively holding congregations together, and having them grow under such circumstances.

### Archdeaconry of Towson

The fifth semi-annual session was held recently in Emmanuel church, Belair; 15 clerical and three lay delegates were present, together with four brethren of the archdeaconry of Baltimore. The meeting opened with the celebration of the Holy Communion by Bishop Paret. In lieu of a sermon, the Bishop spoke at length of the scope of archidiaconal system, the need of more clergy or lay-workers, and also for greater zeal in diocesan missions. At the business meeting, the reports of work done were for the most part encouraging, and the archdeacon's report showed that over half of the money asked for diocesan missions had been paid. The archdeacon spoke on missionary work in the archdeaconry, and the Rev. Edw. B. Niver, in a very clear way, presented the duty of conducting diocesan mission work in an intelligent, methodical manner. The Rev. Percy F. Hall read an essay, on "How to care for the newly confirmed," which led to a free and full discussion, after which the topic, "The relation of the Sunday school to the Church," was discussed. Addresses were made by the Rev. Edw. A. Colburn, on "The Church in the home"; the Rev. Edw. Wroth, on "The Church in business," and the Rev. Geo. C. Stokes, on "The Church in society." Those present were tendered a cordial and charming reception by Dr. Kelly and his two sisters, at his new and beautiful residence.

## Milwaukee

**Isaac Lea Nicholson, D.D., Bishop**

A new furnace has been placed in Trinity church, Platteville, and the walls of the church have been re-calcedimined.

Trinity church, Janesville, is erecting a commodious guild hall and Sunday school room, made from an unused cellar. The Rev. James A. M. Richey has entered upon his new work here, and the people have given him a hearty welcome.

A new mission has been opened at Palmyra, under the care of the Rev. Dr. Johnson, rector of Whitewater. At a recent episcopal visitation, four persons were confirmed.

A very successful Mission was preached at St. Andrew's church, Milwaukee, Nov. 26-30th, by the Ven. Percy C. Webber, Archdeacon of Madison. A class of four was confirmed by the Bishop.

St. Chad's church, Okauchee, being free of all debt, was formally consecrated by the Bishop in November. The Rev. Dr. Webb and the Rev. Arthur Goodger assisted.

Calvary church, Prescott, has been placed under the care of the Rev. P. H. Linley, of Hastings, Minn., on the opposite side of the Mississippi river.

On Dec. 18th, the Rev. J. Ward Gilman resigned the cure of Holy Innocents' church, Ra-

cine, in order to devote his whole attention to the growing work at Immanuel church, Racine.

### Racine College School

Seventy boys are now on its roll, and a steady increase is yet apparent. What hath God wrought, in thus showing His protecting care over this noble foundation of the saintly De Koven!

### The Cathedral Church

Is undergoing some further improvements. A new flooring in hard wood has been laid throughout the nave; the baptistry has been placed in its proper position near the front doors; the tiling of the front porchway is being proceeded with, and some other betterments. New seats, in light oak, will soon be added, to correspond with the other interior furnishings in the choir and sanctuary. The cathedral will then be about complete in its interior decorations, and will certainly be recognized by everyone as a beautiful and devotional church-building, well appointed for the daily worship of Almighty God.

## North Dakota

**Samuel C. Edsall, D.D., Bishop**

### Mission at Grace Church, Jamestown

Held by Bishop Edsall. The five days of the Mission were truly days of refreshment and encouragement to those who have been laboring for years to build up and sustain the worship of the Church in this little town. The Mission has not only instructed and encouraged the Churchpeople, but it has placed the Church in a better light to those outside its communion; for the teaching of the Church was put in a keen, forcible, and kindly manner that had its weight, and will result in great good in the future. The last three nights the church was filled, and on Sunday, at both Morning and Evening Prayer, chairs were placed in the aisles. The rector hopes that the holding of a Mission will be an annual custom of the Bishop for the parish.

## Long Island

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

The Bishop visited the church of the Annunciation, Glendale, on the evening of the 20th and confirmed a class of 13 presented by Archdeacon H. B. Bryan.

The Rev. O. W. Snyder, rector of St. Paul's church, Woodside, who has been ill for some weeks, is convalescing.

The 50th anniversary of the founding of the parish of St. Paul's, Brooklyn, fell on Christmas Day, but the celebration will be on Jan. 25th.

### Presentation to Rev. Wm. H. Barnes

The Rev. Wm. Henry Barnes who has become rector of St. Barnabas' church, Brooklyn, preached his farewell sermon at St. Paul's chapel, College Point, on Dec. 1st. After the services a solid silver communion service was presented to him, a gift from the congregation. General regret was expressed at Mr. Barnes' departure.

### Grace Church on-the-Heights, Brooklyn

The Year Book shows excellent work. During the year just closed, \$2,056.82 was added to the endowment fund, which now amounts to \$7,688.31. The church has no indebtedness; \$10,361.40 was expended on permanent improvements, including the paving of the aisles in mosaic, the money for which was provided by an offering on May 14th. From the special offering of the year, amounting to \$23,000, there was appropriated \$955.03 to the Church Charity Foundation, \$6,323.45 to domestic, foreign, diocesan, and parochial missions, \$1,042.83 to the Hospital Saturday and Sunday Association, \$1,703 to the endowment fund, lesser amounts to the fresh air fund and other beneficent works in and out of the parish. The Sunday school numbers 233 pupils, 21 officers and teachers. The kindergarten is in a flourishing condition, having 49 gratuitously instructed



children. The Baptisms numbered 40; Confirmations, 28; marriages, 10, and burials, 21. There are 700 communicants. At Thanksgiving, dinners for 90 families were sent out from the parish house for the poor of the parish. The Rev. Frederick Burgess is rector.

#### St. George's, Brooklyn

The Rev. W. A. Wasson, rector, has organized a men's Bible class which meets in the vestry room on Sunday afternoons. The class is growing each Sunday. In his former parish in New Jersey Mr. Wasson was remarkably successful in building up a large Bible class which numbered over 100. A military company has been organized for the young men and boys of St. George's, and promises to be very successful.

### Newark

Thomas Alfred Starkey, D.D., Bishop

#### Winter and Spring Visitation

##### FEBRUARY

18. Paterson: Morning, St. Paul's church; evening, St. Mark's church.
25. Morning, St. Barnabas' church, Newark; evening, Christ church, Bloomfield.
28. Evening, Christ church, Belleville.

##### MARCH

4. Morning, Grace church, Town of Union; evening, St. John's church, West Hoboken.
7. Evening, Grace church, Nutley.
11. Morning, Trinity church, Bergen Point; afternoon, Grace church, Greenville.
14. Evening, St. John's church, Bayonne.
18. Jersey City: Morning, Grace church; evening, St. Mary's church.
21. Evening, church of the Holy Cross, Jersey City.
25. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents'.
28. Evening, St. Paul's church, Newark.
30. Evening, St. Philip's church, Newark.

##### APRIL

1. Newark: Morning, Trinity church; evening, The House of Prayer.
4. Evening, Christ church, Harrison.
6. Evening, St. Agnes' chapel, Little Falls.
8. Orange: Morning, St. Mark's church; evening, Grace church.
10. Evening, church of the Holy Communion, South Orange.
11. Evening, St. John's church, Jersey City.
15. Afternoon, Christ church, East Orange.
17. Evening, church of the Holy Communion, Paterson.
18. Evening, St. John's church, Boonton.
22. Morning, Christ church, Hackensack; afternoon, St. Paul's church, Englewood.
25. Evening, Trinity mission Arlington.
29. Morristown: Morning, St. Peter's church; evening, church of the Redeemer.

##### MAY

6. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
- 15-16. Diocesan Convention.
23. Evening, St. Mark's church, Jersey City.
24. Evening, church of the Ascension, Jersey City.

##### JUNE

3. Morning, Trinity church, Hoboken; evening, St. Matthew's church, Jersey City.
10. Ordinations.
17. Morning, church of the Atonement, Tenafly; afternoon, All Saints' mission, Leonia.
24. Morning, Calvary church, Summit; afternoon, Christ church, Short Hills.
27. Evening, Christ church, Stanhope.
28. Eve of St. Peter's day, evening, St. Peter's mission, Washington.

### Maine

The Rev. Dr. J. C. Quinn, of Winn, has been elected a "Fellow" of The Incorporated Society of Science, Letters, and Art, of London, Ltd., and has also been awarded the society's silver medal for his essay on "The progressive development of truth in the Old Testament." Dr. Quinn went to Millinocket recently, held services in the Shiffer Iron Co.'s boarding house, and had large congregations at both services. There is a large opportunity in this new and rapidly growing town for Church work. Bishop Hall, of Vermont, visited St. Thomas' church, Winn, Nov. 21st, and confirmed a class presented by the Rev. Dr. Quinn. The Bishop delivered an instructive address, on "Baptismal vows—what they really mean."

### Spokane

Lemuel Henry Wells, D.D., Missionary Bishop

Grace church, Ellensburg, the Rev. Alfred Lockwood, rector, has been built, and a rectory procured at a cost of about \$2,500, and there is no debt remaining.

For St. Andrew's church, Chelan, the Rev. Willard H. Roots, rector, a new rectory has been purchased and the old one discarded.

At Waterville the church has been presented with a lectern, the gift of the St. Luke's branch of the Woman's Auxiliary. Although there is now no church building at this place, Church furniture is being provided which will help greatly in the services.

A new rectory is being built at North Yakima, the corner stone of which was laid Nov. 11th. St. Michael's church, the Rev. H. M. Bartlett, rector, now has a vested choir.

Since the coming of the present incumbent, the Rev. H. Norwood, Holy Trinity church, Palouse, has taken another step forward, and the outlook for the future is very encouraging. A junior branch of St. Andrew's Brotherhood has been started.

After an absence of six months, the Rev. J. N. Barry has returned to the jurisdiction, and taken charge of Trinity, Spokane. His reports are very encouraging.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

#### Deaf-Mute Church People

The members of St. Agnes' deaf-mute mission, Cleveland, tendered their pastor, the Rev. Mr. Mann, a reception on his 58th birthday, Dec. 16th. On the following Sunday, the 17th, two services were held in the chapel of Grace church. Holy Baptism was administered to a child of deaf-mute parents. On Monday evening, a special service was held at the church of Our Saviour, Akron, of which the Rev. Mr. Atwater is rector. At the close the silent brethren spent an hour socially in the parish rooms.

### Massachusetts

William Lawrence, D. D., Bishop

The Rev. Dr. Arthur Lawrence conducted the Quiet Hour in St. Stephen's church, Pittsfield, on Thursday, Dec. 14th. In the evening, missionary meetings were held in Dalton, as well as in Pittsfield.

The committee having in charge the Monday meetings of the clergy were frankly criticized by the Rev. Edward Osborne, S. S. J. E., on Dec. 18th, for the recent invitation which they extended to President Eliot, a Unitarian, to speak at their meetings.

A window in memory of the late Rev. Isaac Smithson Harley, D. D., rector, has been placed in St. James' church, Great Barrington.

A memorial window, in memory of the late Lorenzo Smith, has been placed in St. John's church, Jamaica Plain. Mr. Smith was sexton of the church for 50 years.

A lot for a church and parish building has been purchased at Sharon. The lot is centrally located, and measures 20 000 feet of land.

#### Episcopal Visitation

##### JANUARY

7. A. M., St. John's church, Boston (Jamaica Plain); P. M., All Saints' church, Attleborough.
12. Evening, church of the Good Shepherd, Boston.
14. Lynn: P. M., church of the Incarnation; evening, St. Stephen's church.
19. Evening, Trinity church, Canton.
21. Lowell: A. M., St. Anne's church; P. M., House of Prayer; evening, St. John's church.
24. P. M., St. Luke's Home, Boston (Roxbury).
26. Evening, Trinity church, Woburn.
28. Evening, Christ church, Fitchburg.
31. Evening, St. Paul's church, North Andover.

##### FEBRUARY

4. New Bedford: A. M., Grace church; P. M., St. Martin's church; evening, St. James' church.
6. Evening, St. Luke's church, Malden (Linden).
10. Evening, St. John's church, Millville.
11. Worcester: A. M., St. Mark's church; P. M., St. Matthew's church; evening, St. John's church.

25. A. M., St. Matthew's church, South Boston; P. M., St. Andrew's mission for deaf-mutes, Boston; evening, St. Paul's church, Newburyport.
28. Evening, All Saints' church, Worcester.

##### MARCH

2. Evening, St. Andrew's church, South Framingham.

#### Coming into the Church

The Rev. Joseph J. Spencer, formerly minister of the Congregational body at North Brookfield, has become a candidate for Holy Orders. The diocesan paper says: "Mr. Spencer has been using parts of the Prayer Book in his services, and is led into the Church by the feeling that it has a special work to do in the development of Christian unity."

#### The Phillips Brooks House

At the opening, Bishop Lawrence read a poem written by Bishop Brooks near the year 1859. This house is to be the headquarters of St. Paul's Society, a Church organization founded in 1861, the Catholic Club, the Oxford Club, which is Methodist, and the Y. M. C. A.

#### Anniversary of Rev. J. C. Tebbetts

The parishioners of St. John's, North Adams, recently observed the 25th anniversary of the ordination of the Rev. J. C. Tebbetts, their rector, and a substantial money token of their good will was presented to him.

#### St. John's, Franklin

The rector is looking forward towards the purchase of a lot of land for a group of parish buildings; money for the purpose has already been raised. At the last visitation of the Bishop, 15 were confirmed.

#### Pre-Lenten Mission at St. Paul's, Boston.

Will be held by the Rev. A. S. Crapsey, D. D., of Rochester, N. Y. The clergy of Boston and vicinity met recently in the choir room of St. Paul's and were asked to co-operate with the rector, the Rev. J. S. Lindsay, in his efforts to awaken interest in this Mission.

#### The New Church at Cohasset

The corner-stone of St. Stephen's church was laid Dec. 8th. The structure, 115 ft. by 40 ft., is to be of Weymouth granite, with Indiana limestone trimmings. The nave is to be built in the Gothic style. The chancel will be 33 ft. deep, and raised three feet above the floor of the church. The roof is to be finished in red oak, and the walls are to be of colored plaster. The altar, which is the gift of the ladies of the town, is to cost \$1,000, and is to be of colored marble. The tower, which is to be on the westerly side, will be 22 x 24 ft., and will rise to the height of 75 ft.. A set of chimes will be placed in it. A circular driveway curving around the border of the hill will lead to the east entrance. On the west side, a flight of stairs will be carved in the natural rock upon which the church is built.

### South Carolina

Ellison Capers, D.D., Bishop

The Rev. Tracy Walsh, rector of St. Jude's church, Walterboro, has just established a mission at Hendersonville, Colleton Co. The services are held in the club house, and although the number of communicants is small, the congregations are large. From the interest shown, it is expected that when the Bishop visits the mission there will be a large class for Confirmation.

### Nebraska

George Worthington, S. T. D., LL. D., Bishop  
Arthur L. Williams, Bishop-Coadjutor

#### Bishop Williams' Visitations

Dec. 8th Bishop Williams commenced his visitation of the south-western district of the diocese, accompanied by the Rev. A. E. Marsh, the district presbyter, and was given a cordial reception by the people of Silver Creek, at the residence of Mr. and Mrs. E. H. Towslee. On Sunday morning the Bishop celebrated the Holy Communion, preached there, and in the afternoon preached at Clark's, driving, after this



service, to Central City, where he preached to a congregation which included almost all the communicants of the church. On Monday afternoon, St. Mark's, Palmer, was visited, where, after service at 8 o'clock, the Bishop met the members of the Church and others interested in the work of that little mission. The roads were so rough that the people of the Glenwood schoolhouse mission could not get in, as anticipated. In the evening the members of the Church and congregation in Central City gave a reception to Bishop and Mrs. Williams at the residence of Mr. and Mrs. Joseph H. Nash, which was largely attended by the people of the community, including the ministers of the other Christian bodies. On Tuesday the Bishop visited Aurora, and later, York, where service was held. The next day was spent in Harvard, a class of eight being presented for Confirmation by the Rev. A. H. Tripp who has been there only six months, but has accomplished much. The church has had a tower, porch, and vestry added to it, and been repaired and painted, at a cost of over \$500, every cent of which was raised in the community, comprising in all about 1,200 people. In the spring they hope to raise a little more, and complete the work, adding a recess chancel. The enterprising mission at Geneva was visited next, where the women of the Church were found busy conducting a sale of articles they had made, whereby they realized over \$25 for the parish. They accorded a hearty welcome to the Bishop and clergy with him. After a Confirmation and celebration of the Holy Communion next morning, they left for Edgar, where service was held in the evening, and on Saturday morning, after the usual Celebration, went on directly to De Witt. In the evening the Bishop left De Witt and the field until lately served by the Rev. T. F. Purdue, and preached at Beatrice on Sunday morning, and at Wymore in the evening. Wymore hopes to be able to raise \$500 towards the salary of a resident minister, while De Witt offers a small rectory and \$240 for a portion of a clergyman's time. On Monday the Bishop returned to Beatrice, and was accorded a largely attended reception at the residence of Mrs. Lewis in the evening. The next day he returned to Omaha, spending several hours in Lincoln, looking for a lot on which to place St. Luke's church, and attending to other business connected with that parish.

### Kansas

**Frank Rosebrook Millsbaugh, D.D., Bishop**

St. Luke's church, Horton, worth \$1,500, was opened by the Bishop, Sunday, Dec. 10th. It is pretty and complete. The debt of \$400 will soon be met, as the people have a will to work.

The new mission church, St. Thomas', Holton, needs an altar, lectern, prayer desk, and font. Who has one?

### Kentucky

**Thomas U. Dudley, D.D., D.C.L., LL.D., Bishop**

The Rev. George Grant Smith, secretary of the diocese, is slowly recovering from a severe attack of inflammatory rheumatism.

The Rev. E. W. Hunter, rector of St. John's, Louisville, has instituted a monthly missionary meeting at the houses of various parishioners. Addresses are given by visiting clergymen and others, and papers read. These meetings have elicited good attendance, and considerable interest is manifested in them and the cause of missions. An offering is taken also.

#### Recent Confirmations

St. Luke's Mission, Anchorage, 3; St. James', Pearce Valley, 3; Advent, Louisville, 3; St. Paul's, Henderson, 3; chapel of Good Shepherd, Henderson, 1; Madisonville, 1.

#### Advent Sermons in the Cathedral

Bishop Thompson, of Mississippi, preached the third of the course of Advent sermons in the cathedral, Louisville, on Sunday, 17th inst., at Evensong. His subject was, "May not, must not Christian people fight the devil with his own weapons?" Bishop Gallor, of Tennessee,

preached the first, on "Our duties as citizens," and Bishop Francis, of Indiana, the second, on the topic, "The Christian's duty in the State." The Bishop of the diocese will preach the last, to show that many evils and corruptions come from the neglect of Christians to their duty as citizens.

#### Church of the Advent, Louisville

Three handsome memorials were blessed by Bishop Dudley on Advent Sunday: The first, a cross of brass, given by St. Agnes' Guild of girls, in loving memory of the Rev. Thomas Prother Jacob, formerly rector of the parish; second, a handsome oaken font cover, given by Mrs. Chamberlin, in memory of her husband, Wm. Lawrence Chamberlin; and third, a chalice and patten, given in memory of Mrs. Mary Goldsmith Pilcher, by her husband, John V. Pilcher, a member of the vestry. Mr. Chamberlin was also a vestryman, and Mrs. Pilcher's brother.

#### Gift of a Pastoral Staff to the Cathedral

Another noteworthy memorial is the pastoral staff given by Mrs. Chas. D. Jacob to Christ church cathedral. It is studded with 25 handsome brilliants, and will be carried by the Bishop at the 25th anniversary of his consecration to the episcopate.

#### The Bishop's 25th Anniversary

The programme for this occasion includes the usual Celebration by the Bishop; an historical sermon by Archdeacon Benton, at Evensong, at the cathedral on Sunday, Jan. 28th; a reception at the Galt House on Monday, 29th, at 3 P. M.; and a banquet at the same hotel on the evening of Tuesday, the 30th.

#### A Mission at St. Paul's, Louisville

Was held from Dec. 6th to 14th, inclusive, the Rev. Peregrine Wroth, of Baltimore, being the missionary, with gratifying results as to attendance, and otherwise. There were three services daily: Celebration at 8:30 A. M., and preaching services at 11 A. M. and 8:30 P. M.

### Michigan City

**John Hazen White, D.D., Bishop**

The daughters of the late Dr. Congdon have placed in St. John's church, Bristol, a beautiful memorial window. It contains the figure of St. Luke, "the good physician," with the inscription: "Joseph Rollin Congdon, born 1827, died 1889. Junior warden of this parish from 1859 to 1889." It is a fitting tribute to a worthy and useful man, and adds in an unusual degree to the beauty of a beautiful church.

### Virginia

**Francis M. Whittle, D. D., LL. D., Bishop**  
**Robert A. Gibson, D. D. Bishop-Coadjutor**

A new chapel for the use of the mission of St. Paul's church, Richmond, near the canal, is soon to be built. The building will be of brick with stone trimmings and slate roof. Its dimensions will be 47 by 60 ft. This will include a chapel, 30 by 45 ft., to seat about 200, and five small rooms, each 15 by 15 ft., and so arranged that the whole can be thrown into one room.

#### Commemoration of Washington

Early on the morning of Dec. 14th, the bell of old Christ church, Alexandria, began tolling, and Morning Prayer was said by the rector, the Rev. Berryman Green, assisted by the Rev. C. E. Ball. In this church Washington worshiped, and was a vestryman over 125 years ago. Its interior and exterior have been preserved just as it was in Washington's time. The lesson was read from the Bible from which the lessons were read as Washington sat in his pew, and the closing prayers were read from a Prayer Book used at Mt. Vernon. For an hour before noon, the bell was again tolled. Immediately after the service a procession which included President McKinley and his cabinet, government officials, senators, and representatives, and a large number of citizens, proceeded from the mansion at Mt. Vernon to the old vault, where after a dirge played by the band of the 3rd U. S. Cavalry, Bishop Randolph offered prayer. The proces-

sion then moved to the tomb wherein the body of Washington now lies. After tributes had been placed in the vault sent from the thirteen original States, from Canada, England, Belgium, and Nova Scotia, the Grand Master of the Masons of the District of Columbia, deposited the lamb-skin apron; the Grand Master of Missouri, the white glove; and the Grand Master of California the evergreen. After returning to the mansion, President McKinley delivered an oration.

### Rhode Island

**Thomas March Clark, D.D., LL.D., Bishop**  
**Wm. N. McVickar, D.D., Bishop Coadjutor**

#### Bishop McVickar's Appointments

##### JANUARY

7. P. M., St. Andrew's church, Phenix.
14. A. M., Emmanuel church, Manville; P. M., church of the Ascension, Auburn.
28. A. M., St. George's church, Central Falls; P. M., Trinity church, Pawtucket.

##### FEBRUARY

2. A. M., St. Philip's church, Crompton; P. M., St. Bartholomew's church, Cranston.
11. A. M., St. John's church, Ashton; P. M., St. Alban's chapel, Albion.
18. A. M., church of the Messiah, Providence; P. M., St. Mary's church, E. Providence.
28. St. Paul's church, Providence.

##### MARCH

4. A. M., church of the Transfiguration, Edgewood; P. M., Trinity chapel, Pawtucket.
11. A. M., St. James' church, Providence; P. M., St. Peter's church, Mantion; evening, St. Ansgarius' church, Providence.
18. Providence: A. M., church of the Redeemer; P. M., church of the Epiphany.
25. A. M., Grace church, Providence; P. M., church of the Good Shepherd, Pawtucket.
31. 4 P. M., St. Luke's church, Slatersville; evening, St. Andrew's church, Woonsocket.

##### APRIL

1. A. M., St. James' church, Woonsocket; P. M., St. Thomas' church, Providence.
8. A. M., St. John's church, Providence; P. M., St. Paul's church, Pawtucket.
9. P. M., All Saints' church, Pontiac.
10. P. M., St. Thomas' church, Greenville.
11. P. M., St. Paul's church, Wickford.
12. P. M., Chr. St. church, Providence.
13. A. M., St. Paul's church, Portsmouth.
15. A. M., St. John's church, Barrington; P. M., St. Mark's church, Riverside.
29. Providence: A. M., All Saints' memorial church; P. M., St. Andrew's church.

##### MAY

6. A. M., Calvary church, Providence; P. M., Christ church, Lonsdale.
13. A. M., Christ church, Westerly; P. M., church of the Ascension, Wakefield.
20. A. M., St. Luke's church, East Greenwich; P. M., St. Barnabas' church, Apponaug; evening, church of the Advent, Pawtucket.
24. P. M., St. Stephen's church, Providence; evening, chapel of the Holy Nativity, Thornton.
27. A. M., St. Michael's church, Bristol; P. M., Trinity church, Bristol; evening, St. Mark's church, Warren.

##### JUNE

3. A. M., St. Mary's church, S. Poutsmouth; P. M., St. Matthew's church, Jamestown.
5. P. M., Holy Trinity church, Tiverton.
10. A. M., Trinity church, Newport; P. M., chapel of the Holy Cross, Middletown; evening, St. George's church, Newport.
17. A. M., Emmanuel church, Newport; P. M., St. Columba's chapel, Middletown; evening, St. John's church, Newport.
24. A. M., St. Peter's church, Narragansett Pier; P. M., St. John's church, Saunderstown.

### Southern Virginia

**Alfred M. Randolph, D.D., LL.D., Bishop**

St. Luke's, Norfolk, which is shortly to have a vested choir, has ordered a new pipe organ, to cost about \$10,000.

#### St. Paul Normal and Industrial School

At Lawrenceville, under the charge of Archdeacon Russell, began this session with nearly 400 students. The institute now owns 600 acres of land, with 30 buildings. There are 14 departments, where the pupils, male and female, are taught various trades. Only the want of means prevents this Church school from being as large and as widely influential as those at Hampton and Tuskegee.



## Editorials and Contributions

A MEETING has recently taken place in Chicago, under the name of "The Mid-continent Congress of Religions," which presents some points of interest. Several denominations were represented, including, apparently, the Jews. The broadest liberalism was in the ascendant, and among the most influential factors were such well-known men as Dr. Thomas and Mr. Jenkin Lloyd Jones. Much was said about the "New Theology," and it was generally agreed that it was a great thing, but, judiciously, no doubt, it was left undefined. The practical outcome was the formation of an organization in which theology, whether old or new, is to be left out. The purpose is to open preaching places in various cities for the dissemination of this "independent" gospel. On Sunday, Dec. 17th, two persons were "ordained" to this ministry—one of them being the wife of Dr. Thomas—at a service in which six denominations took part. The Jewish Rabbi Arnold read a chapter from the Bible, a Congregational minister preached, and the Rev. Jenkin Lloyd Jones "received the candidates into fellowship." He said that they were ordained to a ministry which did not pledge them to belief in "the divine Unity or in the divine Trinity, but in the divine Multiplicity."

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### Evangelical Religion and Liberalism

IN a recent number of *The Interior* a dependent note is sounded over the falling off in the number of accessions to the membership of the "Evangelical Churches" in America during the past four or five years, and especially in 1898. Our contemporary fears that very soon the statistics will begin to show "a decline, not in increase only, but in membership." It has nothing else to urge but renewed and vigorous efforts on the part of ministers, and also of the individual members of congregations, to stem the tide and reverse this downward movement; and that, no doubt, is the good old Christian way. But is it not worth while to inquire into the causes of this ominous decline? We know of congregations in large towns which are, to all appearance, very prosperous. The attendance is large both at the principal Sunday services and on certain week-day occasions. As an "institutional church" such a society has its parlors and exhibition rooms where a round of attractions is presented which would certainly have astounded the Puritan forefathers. In fact, it is the centre of the social life of the place, so far as young people are concerned. The question is whether all this has any relation to the purposes for which a Christian organization is supposed to exist? Does it tend, directly or indirectly, to the conversion of souls? Again, the preaching too often exhibits a wide departure from what used to be considered necessary to the character of Gospel preaching. It may deliver the Gospel of to-day, whatever that may be; it certainly is not the Gospel of yesterday. It is doubtful whether it is in any way calculated to arouse the conscience, bring men to repentance, or build them up in the faith of Christ.

AT first sight it seems hard to understand why there should not be large and increasing accessions to these "Evangelical

Churches," from the ranks of the young people who are growing up from year to year. We are pointed to the immense numbers who flock into the Christian Endeavor, the Epworth League, and kindred associations, as evidences that religion has not lost its power over the rising generation. But it appears that these organizations are not to any great extent feeders of the denominations which have fostered them. Otherwise, surely, there could be no talk of a decline. Is it not the truth that these bodies of young people are really themselves religious denominations, fulfilling for their members all that is understood to belong to the sphere of a "Church?" At the same time, the obligations are much less. A definite belief is unnecessary. Baptism is not required. The quality of religion, as it is understood by the membership, is purely subjective and sentimental. Nowhere is the distinction which some people are fond of making between "theology" and "religion" more appreciated. The former, it appears, may be disregarded, the latter only is needful. When these aspects of the young people's associations are taken into account, the wonder ceases that they are not seeking membership in the older Evangelical Churches. It would be a wonder if they were. We are told, indeed, on good authority, that the influence of these associations, with their nebulous notions of the Christian religion, is bound to react upon the denominations out of which they have sprung. This is asserted by those who think it a result to be wished for and welcomed. It means that to attract young people these churches must become liberalized.

IN fact, in many quarters it is held that the real antidote to the alarming tendencies of which *The Interior* speaks, is the adoption of the "liberal" platform. That is, the "Evangelical Churches," in order to maintain themselves in existence, must repudiate everything which made them "evangelical," except, perhaps, a certain pietism or religious sentiment, destitute of any permanent foundation. The trend in such a direction is evident enough in many quarters. Undoubtedly the liberal movement is making great strides in the bosom of the old evangelical confederacy. But is it approving itself as a cure for the evils complained of? Is it arresting the decrease, or filling up the thinning ranks? Alas! what if after every conviction for which the founders of these sects and their leaders in the days of highest success would have laid down their lives, has been flung to the winds; after everything which formerly gave them character and strength has been sacrificed to the one consideration of numbers, the numbers after all, should not come? The plain truth is that liberalism does not tend to the building up of religious bodies, but to their disintegration. Its logical result is to prove them superfluous. It is worth the serious consideration of our brethren in these Churches whether the evils which confront them have not kept pace with the rise and growth of liberalism within their borders.

WHAT we mean by "liberalism" in religion, or, as some phrase it, "liberal religion," will not be misunderstood by our readers. It is not liberality, or generosity, or tolerance, or charity. What it really

means is a free dealing with religious truth; or, in other words, the Christian Faith, and a repudiation of the idea that external institutions or observances possess any binding character. All is brought down to the level of individual taste or preference. The idea of a revelation of truth from God coming to men from a realm above nature and from outside the soul which is the recipient, not the originator, must necessarily fade away. If there are no institutions possessing the same divine authority, then must soon disappear all thought of Church and sacraments. Such things are nothing more than the survivals of a superstitious age. In short, in this movement is involved, by a gradual process, it may be, but none the less certainly, the repudiation of supernatural religion, and the substitution of that which is merely natural.

THIS form of religion, if it is to be so-called, takes men back to the position of the thoughtful and wise, before the light of Christ dawned upon the world. For its "theology" we have to read Plato's Dialogues and Cicero on "The Nature of the Gods." It acknowledges the existence of divine forces, but can never be sure that they have their centre in a personal God who cares for men. It acknowledges the existence of sin, but denies its nature. Sin is confounded with ignorance. The sense of responsibility is weakened or destroyed. One thing remains, and is likely to remain, whether it be logical or not, the acknowledgment of the beauty and perfection of the moral teachings of Christ, especially where they do not involve self-discipline, but simply the regulation of conduct in the relations of man with man. If Church organizations do not disappear under the influence of this movement, it will probably be because they will transform themselves into centres of charitable, philanthropic, or social work.

SUCH seems to thoughtful people, within or without the Churches, to be the inevitable result of the liberal movement, so far as it is allowed to gain foothold in the denominations which have hitherto been termed evangelical. The time is coming, if it is not already at hand, when the ministers and other leaders will find it necessary to consider whether the kind of liberality which it is so fashionable to encourage—which began in the exchange of pulpits, and has gone on to the disparagement of "dogma" and of creeds, and finally to the rejection of all authority in religion—is consistent with any genuine form of the Christian religion or belief in a divine revelation.

NOR is this problem one for those denominations alone. It is only too clear that the Anglo-Catholic Church, "known in law" as Protestant Episcopal, has the same tendency to meet within its own fold. But at least we have the strong vantage ground of a perfectly definite creed, of an order and polity which have survived many onslaughts, of sacraments still universally venerated, and of forms of worship which furnish an unsurpassed training in the thoughts and habits of supernatural religion. All these, moreover, are believed and accepted upon the ground of a divine authority inherent in the Church. All this forms an immense con-



trast to any form of liberalism. With such an advantage, it is hard to believe that these destructive tendencies can ever gain anything more than a fleeting and ephemeral place within our boundaries. The antagonism of such views to all that we maintain, to the whole character of our constitution and formularies, is far too glaring to be glossed over, even for a time. It is a case in which "the lion and the lamb" cannot "lie down together." The conflict may be sharp, but surely it can have but one result.

### Summary of Ecclesiastical Events in 1899

THE year 1899 will long be remembered by Anglican Churchmen as one of excitement and anxiety, especially in England; but also, we may thankfully add, as a period of hard and successful work in the mission field, successful beyond most years. The Church of England has consecrated six missionary bishops, and the American Church, eight bishops, four of whom are domestic missionary bishops, while a ninth, the Rev. Sidney C. Partridge, D. D., will probably soon be consecrated for Tokyo, Japan. A new see, Michigan City, comprising Northern Indiana, has taken its place in the constantly increasing galaxy of American dioceses, and has held its primary convention; and we are now thoroughly accustomed to the titles Boise, Sacramento, Laramie. We are stretching our imagination much further, and are trying to utter Honolulu, Puerto Rico, and other names as if they were our own indeed, with American bishops in them; and the Bishop of New York has gone on pilgrimage to the distant Philippines, to discover we know not what in that land of opulent friars and turbulent Tagals. In the meantime, on the 1st of September, there was sent out from the Church Missions House in New York, a larger number of foreign missionaries than had ever before said farewell at any one time. Strange, it seems, too, to record that while in her war against the Boers in South Africa, the English have hitherto met with little else but serious reverses, in her war against heathenism in Western Equatorial Africa and in Uganda, Bishops Tugwell and Tucker, with their faithful soldiers of the Cross sent forth by the Church of England, have brought whole tribes into captivity to the faith of Christ. The American Church is girding up afresh for the mission work, and has at last secured two able men for the two missionary secretaryships, the Rev. Arthur S. Lloyd, D. D., of Norfolk, Va., and Mr. John W. Wood, some time the very efficient general secretary of the B. S. A. The very important Missionary Council held in October, at St. Louis, was a memorable gathering, on account of the deep interest and large attendance, and still more because of the favorable reports made by the Rev. Dr. Edward Abbott on our missions in China and Japan, which have done much to stimulate the efforts of Churchmen to push the work of missions. From one point of view it is gratifying, but from another, it is sad to know that last year the Sunday school children of the Church gave more than one-fifth of all the money contributed to the domestic and foreign missionary treasury. Good for the dear children—but where are the adult members of the Church, and why are they not giving more liberally?

The excitement and anxiety mentioned above has been chiefly in the Church of

England. The acrimonious ritual or ceremonial disputes of the past two years seemed likely to be extinguished when the Archbishops of Canterbury and York agreed to sit as a sort of voluntary court of arbitration to hear and determine the disputed questions of incense and processional lights as ceremonial usages, and of the reservation of the Blessed Sacrament. But since the utterance of their "opinion" on the two former matters (that on the latter is yet in abeyance), what looks like a real "crisis" has developed with the resolution of the diocesan bishops to enforce the ruling upon their clergy. The end is not yet, certainly; but it is with the deepest regret and sympathy for hard-worked priests and united congregations that we chronicle the facts of a contest which may involve the gravest and most deplorable issues for the mother Church.

We have had "troubles in our midst," also. The ordination of Prof. Briggs to the priesthood in May raised a storm in the diocese of New York, and caused grave apprehensions in the minds of loyal Churchmen everywhere. Not the man, but the spread of latitudinarian and destructive views and principles in the Church, was the real cause of anxiety. But views and principles will be well sifted, as well as men, in the Church, and sometimes both are sifted out, as was the case with one clergyman who was very prominent in the controversy, and who has sought peace in Rome, the original home of destructive Biblical criticism.

The controversy upon, or discussion of, the burning question of marriage and divorce has continued with unabated vigor, the gains being all in favor of the stricter view of marriage and against the permission to divorced persons to marry. Several bishops have come out strongly on this side of the question, notably the Bishop of Albany. There is hope that the Church will at last take a firm stand against the evil that, more than anything else, is corrupting American society. A notable Declaration on Marriage and Divorce received some 1,500 signatures, many prominent clergymen and several bishops being among the signers.

The usual meetings of the year in England and America have been held—the missionary societies, the C. B. S., the E. C. U., and the Church Congress in England, and the two latter were notable gatherings; and here, the Missionary Council, the A. C. M. S., the B. S. A., G. F. S., C. B. S., the Church Congress, and divers smaller gatherings, the Church Students' Missionary Society, the annual Conference of Theological Professors, etc., all testifying to the increased life in the Church.

The Church of Rome has kept itself well to the fore during the year. The extreme age and physical frailness of the Pope keep the world on the *qui vive* for the great event of choosing his successor, but this remarkable Pontiff bears a charmed life, impervious at any rate, to the reports and predictions of press correspondents, and he has proclaimed the Holy Year 1900 with which the century closes, granting indulgences and privileges which will make it a comfortable period to those who accept such things. But the Pope has struck the right note in calling Christendom to prayer and watchfulness at the end of the greatest century in history, ushering another age full of even greater promise. The Pope signaled the year by condemning "Americanism," though

just exactly what it was that he denounced is not agreed upon by Archbishop Ireland and Archbishop Corrigan. It would have been better to have condemned the attitude of the French and Italian clergy towards Dreyfus, but on the contrary, the Pope and Roman curia approved of it, to the scandal of Christendom. Rome has done us one or two good turns, however. For one thing, she has received the notorious Rene Vilatte into her ample bosom, after he had recanted all his heresies, and she will oblige us still more by keeping him. Then the Roman Bishop of Shrewsbury, speaking before the Catholic Truth Society in England, bluntly declared that the "Catholic Movement" in the Anglican Communion was not a Rome-ward movement—a statement which was evidently lost on Sir William Vernon Harcourt. And Rome has been having troubles, also. The remarkable exodus of French priests from her fold, under the influence of M. Bourriere; and the still more noteworthy *Los von Rome*, or secession of over ten thousand Roman Catholics in Austro-Hungary, many of whom have affiliated with the Old Catholics; and the utter collapse of Catholic Spain as a world power, are signs of the times.

There has been an exchange of courtesies more marked than usual during the past year, between some of the leading prelates of the Greek Orthodox and Russian Churches on the one hand, and those of the Church of England on the other. Though such a consummation as actual intercommunion is still very far off, yet it is now understood that individual members of the one Communion may avail themselves of the ministrations of the clergy of the other in case of necessity, as indeed such instances have already occurred. This is a little step toward a better mutual understanding.

The statistics of the Church of England for the year 1898 (statistics are apt to be a year or so late in point of publication) show 217,302 persons confirmed. The amount spent for church building and restoration was £40,883, and the amount of voluntary contributions, through the offertory and parochial organizations, £5,919,706; for home missions, £588,919; foreign missions, £929,867. The total of voluntary contributions for all work credited to the National Church, is £7,506,354.

The statistics of the American Church, according to the reports tabulated in *The Living Church Quarterly*, for the past year, shows 4,903 clergy, 422 candidates for Orders, 274 postulants, and 1,782 lay readers. There were 53,933 Baptisms, 41,791 confirmed, and the communicants number 706,167. There are 45,883 teachers, and 443,443 scholars in our Sunday schools. The total contributions for all purposes were \$14,006,897.43. A notable contribution to the study of the work of the Church has been made by the painstaking editor of *The Living Church Quarterly* in his valuable "Digest of the Parochial Work of the American Church," and we make no apology for calling attention to it here, because we consider it worthy of careful and serious investigation.

Death has reaped his harvest, a large one, during the past year. The American Church lost its Presiding Bishop, the Rt. Rev. John Williams, of Connecticut, who died Feb. 7th, in his 82d year, and thereby the Bishop of Rhode Island, the Rt. Rev. Thomas March Clark, became our Primate. Two other of our bishops have departed this life full of years and honors—the Rt. Rev. Henry Niles



Pierce, of Arkansas, and the Rt. Rev. Henry Adams Neeley, of Maine. This year has also witnessed the passing of the Senior Bishop, by consecration and in age, of all Catholic Christendom, the Venerable Most Blessed Pope and Patriarch Sophronius, of Alexandria, who died Sept. 3d, aged 105 years. He was consecrated a bishop in 1839, and had enjoyed the unique experience of celebrating the 60th anniversary of his consecration, and had probably lived more years than the Apostle St. John.

Among the reverend clergy of the Church in the United States who have entered into rest, are many well-known to the Church at large, of whom we may mention the names of Alfred Lee Brewer, D. D., of California; Thomas McKee Brown, of New York; Wm. T. Dickinson Dalzell, D. D., and Wm. Kirkland Douglas, D. D., of Louisiana. Joseph Morrison Clarke, D. D., of C. N. Y.; Robert Brinckerhoff Fairbairn, D. D., LL. D., some time warden of St. Stephen's College, Anandale, N. Y.; Benjamin Franklin, D. D., of New Jersey; John Wesley Kramer, M. D., general secretary of the Church Congress; Francis Lobdell, E. D., LL. D., of W. N. Y.; Yelverton Peyton Morgan, D. D., of Southern Ohio; Charles E. Murray, D. D., of Delaware; John Livingston Reese, D. D., of Albany, registrar of the General Convention; Bennett Smedes, D. D., of North Carolina; Wm. Scott Southgate, D. D., and Stephen C. Roberts, D. D., of Maryland, and Benjamin Watson, D. D., president of the Standing Committee, Pennsylvania. We cannot presume to mention the names of all the distinguished laity of the Church who have entered into rest, chiefly because our knowledge of them is too partial and incomplete for the purpose, but we must chronicle the passing hence of one faithful and generous woman, the fruit of whose good works we often saw in that noble church for the people, Holy Innocents, Hoboken, N. J., Mrs. Martha Bayard Stevens, who died in April, having given much alms in her lifetime, and leaving many benefactions behind her.

"For all the saints who from their labor rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesu, be forever blessed. Alleluia!"

Amid the sound of wars—a bloody contest furnishing a fit sequel to an important universal Peace Conference—and rumors of wars from the nations which are anxious for the ruin of the British Empire, the Church of Christ, the Prince of Peace, enters upon the closing year of the most wonderful century in all history. It is a time for all Christians to watch and pray, to strengthen the things which remain," to "hold fast that which they have," and to "repent and do the first works." Let the mind of Churchmen in this end of the ages be the same as that of the Apostles in the first days of Christ's kingdom upon earth: "But we will give ourselves continually to prayer, and to the ministry of the Word."

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### Some Common Mistakes

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

VIII.

FIFTEENTH. It is a mistake, in phraseology at least, to speak of the pulpit as having "lost its power." It is more to the point to say that the pulpit has changed its character. With that it has, of course, changed its *kind* of power. Whether this power is as real or effective as was its former power, is quite another thing, and is, at least, a matter of doubt.

The power of the pulpit, as it once was, was lodged in three things: its close adhesion to the Holy Scriptures, the singleness of the preacher's position and character as a religious teacher, and the existence in the hearers of some kind of positive religious convictions. Under those conditions, the preacher spoke with authority, and enforced his teaching with argument both logical and Scriptural. Such preaching had a distinct and decided religious power over the minds of thinking men.

But much, if not all this has been changed in order to "keep up with the times." The pulpit has become largely a hybrid, a cross between pulpit and platform; and, as in the case of a notable domestic animal hybrid, the marks of acquired degeneration are the strongest. It is now largely given to the exploiting of personal opinions on all sorts of popular subjects—economic, politic, philanthropic, socialistic, and, so to speak, catastrophic. A text may be taken to secure a sort of Scriptural toboggan-slide start for a subsequent smart careering over the wide, unfenced, secular field beyond. Hence, to the representative sermons spread before the public in the Monday morning papers, might well be applied the apt description given of an old-time page, "a neat, little rivulet of text trickling between unlimited meadows of margin."

Under this change, the power of the pulpit, so called, must take on itself a correspondingly "broadened," and consequently weakened, character. The utterances of such a pulpit can only have the force of the personal opinions of the preacher—opinions multiform, sometimes conflicting; often the mere voice of non-experts, and always dogmatizing rather than logically assured and convincing. Its power is backed by no original, august, collective authority. It is lodged altogether, and consists only, in the immediate sympathetic agreement of the hearers with the preacher. It is, hence, as narrow as the popularity of the preacher, and as unstable as the notions of the multitude. A pulpit with such power only can hardly be said to have lost power. It never really had any.

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### The Church in the Home

FROM ANNUAL CONVENTION ADDRESS OF THE RT. REV. F. R. MILLSPAUGH, D. D.

DEAR Brethren of the Laity: Older Christians are apt to think that people were better in generations past; making allowance for this tendency of older folk, can you and I not see certain holy customs in the past which are to-day more commonly neglected, and which certainly would tend to increase spirituality in the home life, and therefore in the community?

I refer to family prayer and the home education of children in the doctrines and teachings of the Church, and Holy Scripture as she has interpreted the same. Can we speak to-day of "The Church in his home," when referring even to a large number of our communicants, when day in and day out there is no such thing as a family altar, or even grace at the table, or a special time, even on Sunday, by father and mother given to catechism instruction? Indeed there are those who permit their children to go to the Sunday schools of different denominations, and then wonder why their children have not followed them in their preference for the Church, and are surprised at their indifference about her doctrine and

spiritual things. How can it be otherwise with no Church in the home? In many cases when the children are sent to our Sunday schools for an hour on Sunday, they are excused from divine service by the thoughtless parent, and then we wonder why the child does not imbibe Churchly and spiritual training. The simple reason, beloved, is because there is no spiritual training given, save that which comes incidentally, and who is to blame? Not the children, most certainly—but the fathers and mothers—communicants of the Church—good men and women they are to a considerable degree. They may be seen quite regularly at church and at Holy Communion; they bring their little ones to Holy Baptism—possibly later than they should—but they leave the Church outside their home life, so from Sunday night to Sunday morning, although there may be private prayer at the bedside, as a family there is no recognition of the blessed fact that the head of the family is a priest in his own home, and ought to perform the offices of his high and holy position.

Having said so much, will you permit me, my lay brethren, one word of advice? Will not all our Church families do this much, at least, towards reinstating the Church in the home? It is simply and easily performed, even by the diffident, and I know how frequently this greatly enters into the matter. Will you not at the beginning of the day, when you come to the breakfast table, stand or kneel, and say together the Lord's Prayer, the prayer of all prayers, and will you not train your children in the Church catechism, to be recited in Church or Sunday school? God will bless the families in Kansas who do this thing. Then will family devotion and family instruction, and the Church in the home be a verity. The sweet domesticities of home life will be increased; there will be instilled a deeper spirituality, a greater love for the Church and its work, and a blessed influence upon the community.

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### Strange Notions

BY THE REV. D. FRANCIS SPRIGG, D. D.

A FEW days ago, I received a letter from a lady in Florida, who said she had sent me two papers, "Leaves of Healing!" She wanted me to do what I could in the way of answering them. Then the question was, "to answer whom?" I cannot hope to convince those who are entangled in their sophistries; they are for the present at any rate, past my power, and I think past the power of man, to convince them of error. All the apostle felt about errorists in his day was, "if God *peradventure* will give them repentance to the acknowledging of the truth." Great is our dependence upon God, not only for daily bread, but for repentance and for holding the truth as revealed in the Book. If we have been kept from errors, if we hold the Faith once delivered to the saints, we have nothing to boast of as if we were more worthy than they. "What hast thou that thou didst not receive?" God be thanked if He has given us repentance. God be thanked if we are not living in error and sin.

To what extent the errors of Christian Scientists, Faith Healers, etc., are such as destroy the grace of God and leave them reprobates, is not for us to say, we must let God judge. "Who art thou that judgeth another man's servant." But that the tenden-



cies of these errors is towards evil there is no doubt. Many such tendencies, *i. e.*, towards evil. Not until God takes us from this evil world will they cease. May they cease then; may we be among those who have "washed their robes and made them white in the blood of the Lamb."

The object of these papers is to show that sickness can be healed without the use of medicine and by faith. But not more than can be cured by the imagination or by will-power. The statistics have been given by those acquainted with the facts; the power of imagination to effect cures of sickness and disease is simply wonderful. Unless these Faith Healers can show they are more successful than the "imagination healers," we have no right to believe in them or their healing powers. All their powers of healing come through the imagination and not through faith. This then is one reason why the Faith Healers are not to be trusted.

"But disease never comes from God," so these papers tell us. The Bible is a better witness: "The Lord struck the child that Uriah's wife bore unto David, and it was very sick." "Therefore also will I make thee sick in smiting thee." "The Lord smote him with an incurable disease." "The angel of the Lord smote him because he gave not God the glory." We see from God's word that sickness comes from God. This is another reason why we must disbelieve in these Faith Healers.

St. Paul knew more of God's dealings with men than we do; and if sickness could be cured by the process of these men, why did he not in this way cure Epaphroditus who was "sick unto death?" If the Apostle knew nothing of faith healing, we may be certain there is nothing in it but the work of the imagination.

The "divine healing" by these men, they tell us, is opposed to other methods of healing. "Divine healing," is diametrically opposed to these diabolical counterfeits which are utterly anti-Christian. Now, if Faith Healing and Christian Science are anti-Christian, so also is their healing; and this is another reason why we do not believe in them and their teaching.

All churches now in existence, according to these men, are in error, and the only place to find rest is to come to them and get in their ark of safety. At their first preaching of "divine healing" they let members of the Churches remain; but soon they found out this would never do, and now it is, "Come out of them, we are the Church, come and be baptized by trine immersion." So that if these men were to succeed, there would be no Church on earth, the promises of Christ would fail, and the world once more would be without a Catholic Church. With results so appalling, we must reach the conclusion to have nothing to do with them. Satan hindered St. Paul, he will hinder us, unless we strive against his temptations. The same Apostle bid us remember of certain persons, "God shall send them a strong delusion that they should believe a lie." Let us beware, lest He send us a delusion and we believe what these errorists teach.

We need not suppose that widespread error is something new in the Church. From the earliest Christian times it has abounded. It was in the Apostolic Church, in the primitive Church, and in the Churches of all the centuries. This Church of ours was forced, through the errors of the Roman Church, to protest against them, and to this day these Churches are not in communion one with an-

other. We have Christ to teach us, and His Holy Spirit to help us, and the Book to guide us. We need not fall into error. "If God be for us, who can be against us?" But "let him that thinketh he standeth, take heed lest he fall."

Washington, D. C.



### Personal Mention

The Rev. G. Sherman Barrows has accepted the rectorship of St. Mark's church, North Tonawanda, N. Y.

The Rev. J. P. Bagley has resigned the pastoral charge of the Hospital mission, Philadelphia, and accepted the rectorship of Christ church, Eddington, Pa.

The Rev. W. W. Brander has resigned the curacy of St. Peter's church, Baltimore, Md., to accept appointment of chaplain in the U. S. Army.

The Rev. Albert E. Bently has accepted the rectorship of All Saints' church, Bayside, N. Y.

The Rev. G. W. Cobb has accepted the rectorship of Christ church, Moberly, Mo.

The Rev. Henry S. Foster, of Watertown, Wis., has accepted a call to the rectorship of Christ church, Green Bay, Wis., diocese of Ford du Lac.

The Rev. Geo. C. Graves has resigned the rectorship of St. Luke's church, Sea Cliff, N. Y., to accept the vicarship of Christ chapel, Brooklyn, Greater New York.

The Rev. Dr. Oliver H. Murphy has accepted a call to the rectorship of St. Paul's parish, Prince George county, diocese of Washington, D. C., and will enter (D. V.) upon residence Jan. 1st, 1900. Address Aquasco, Prince George Co., Maryland.

The Rev. A. B. Papineau has accepted the rectorship of St. George's church, Maynard, Mass.

The Rev. C. S. M. Stewart has resigned the rectorship of Grace church, Whitestone, N. Y.

The Rev. Harry Thompson has resigned as rector of St. Matthew's, Kenosha, Wis., to take effect in about one year. At a meeting of the vestry, the resignation was accepted.

The Rev. A. H. Underhill has accepted the rectorship of St. John's church, Yonkers, N. Y.

The Rev. William Watson has been transferred to the diocese of Missouri. He is at present curate at the cathedral, St. Louis.

The Rev. Wm. D. Williams, D. D., curate of the church of the Holy Apostles, New York, has accepted appointment as archdeacon in Arkansas, with residence at Little Rock. He will serve for the western half of the State, and has already entered upon his duties.

The Rev. John Chanler White has resigned the rectorship of the church of the Holy Trinity, Hartwell, Ohio, and has accepted the assistant rectorship of St. James' church, Chicago. His address after Jan. 1st, will be 120 Rush st., Chicago, Ill.

### To Correspondents

H. S. P.—St. Nicolas was Bishop of Myra, in Asia Minor, A. D. 325-342. Many legends were related of him connecting him particularly with works of mercy to sailors and to children. His memory was cherished all over the Church, both East and West. No less than 377 churches are dedicated to him in England and Wales. His name is given in the calendar of the English Prayer Book among the Black Letter days. The date is Dec. 6th.

### Official

THE COMMISSION for Work Among Colored People will meet in Washington, D. C., at the residence of the Bishop, 1407 Massachusetts ave., Thursday, Jan. 11th, at 2 P. M.

T. U. DUDLEY, Chairman,  
BEVERLEY D. TUCKER, Secretary.

### Ordinations

Dec. 14th, in St. Columb's chapel, Battle Hill, Jackson, Miss., the Rt. Rev. Hugh Miller Thompson, D. D., LL. D., ordained to the priesthood the Rev. Edmund Arbuthnot Neville. The candidate was presented by the Rev. Irenæus Trout; the sermon was delivered by the Rev. P. G. Sears. The Rev. Mr. Neville will continue in charge of the congregations in Oxford and Water Valley, Miss.

Ordained to the priesthood, on St. Thomas' Day, Dec. 21st, at the seminary chapel of Nashotah House, by the Bishop of Milwaukee, the Rev. Messrs. Arthur Goodger, of Fox Lake, Wis.; John Conrad Jetter, of St. Thomas' church, Milwaukee, and the Rev. William Donald McLean, of Petersburg, Ill. The candidates were presented by the Rev. Prof. N. O. Smith, the Rev. Dr. Wm. Walter Webb, and the Rev. W. A. B.

Holmes. The sermon was preached by the Rev. James Ward Gilman. At the same time, 10 new students, recently entering the seminary department of Nashotah, were formally matriculated and received as members of the House.

### Died

ROBERTS.—Entered into rest, in Lansing, Mich., on the evening of Saturday, at half-past seven o'clock, Chauncey H. Roberts, at the age of 78 years. For 21 years senior warden of St. Paul's church.

### 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.

### 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 Kalendar in every parish. Price 75cts. Liberal commission. Address THE CHURCH KALENDAR 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—A choir-master 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.

RECTOR of good parish—experienced—best of references, will accept call to parish where there are good opportunities for work amongst young men. One with parish house or rooms preferred. RECTOR, care of THE LIVING CHURCH, Chicago.

WANTED.—After Jan. 1; position as teacher, by a Master of Arts. Specialties: English Literature, the Classics, and the Common Branches. Could also teach German or Spanish. Address, THE TEACHER, Box 56, Giblin, Champaign Co., Ill.

A CURATE is desired for mission work in New York city; a young man just priested, of conservative views, preferred; \$1,400 and room. Please address, with particulars and references, CYPRIAN, care W. H. H. Pinckney, 342 Sumner ave., Brooklyn, N. Y.



# 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.

## Beyond the Hills

BY E. C. D.

I cannot see beyond the hills  
Where Thou hast built my home;  
I only know that some sweet day  
To it I come.

Beyond the hills there wait for me  
The dear ones, angels fair,  
And when my pilgrimage is o'er,  
Lord, lead me there.

I cannot even see the path  
Thou hast marked out for me;  
I only know it leads through life  
To home and Thee.

There is no hand but Thine, dear Lord  
That leads me safe and sure;  
That pierced Hand to me held out,  
Strong and secure.

When sore temptation clouds my way  
I need no other light,  
A glance at Thy dear Face will clear  
My earth-dimmed sight.

I know not where my journey ends,  
Thou knowest, that is best;  
Ever with Thee, thro' endless days,  
Shall be my rest.

And so, dear Lord, I struggle o'er  
Earth's pathway, smooth or rough,  
Knowing when needed, Thou art near;  
It is enough.

Birghamton, N. Y.

## Pen-and-Ink-lings

**A**N important national industry of France, Germany, and Belgium, is the cultivation of fruit trees along the highways. The annual revenue derived from the national roads of Saxony planted with fruit trees, rose from \$9,000 in 1880, to \$42,000. In Belgium, according to the statistics of 1894, over 4,630 kilometres of roads were planted with 741,571 fruit trees, which furnished the almost incredible sum of \$2,000,000. In France, the production of fruit trees is estimated at \$60,000,000.

**I**N an article on the admission of women to the Cambridge College degrees, Miss Helen Gladstone refers to the fact that no less than six Cambridge colleges were founded by women for the benefit of men—Christ's and St. John's, by Margaret, Countess of Richmond; Sidney Sussex, by Lady Frances Sidney, Countess of Sussex; Clair, by Elizabeth de Burgh, Countess of Clare; Pembroke, by Marie de St. Paul, Countess of Pembroke, and Queen's, by Queen Margaret of Anjou.

**T**HE janitor in a neighboring school threw up his job the other day. When asked what was the trouble, he said: "I am honest, and I won't stand being slurred. If I find a pencil or handkerchief about the school when I'm sweeping, I hang or put it

up. Every little while the teacher or some one that is too cowardly to face me, will give me a slur. Why, a little while ago I seen wrote on the board: 'Find the least common multiple.' Well, I looked from cellar to garret for that multiple, and I wouldn't know the thing if I would meet it on the street. Last night, in big writin' on the blackboard, it said; 'Find the greatest common divisor.' Well, I says to myself, both of them blamed things are lost, now, and I'll be accused of swiping 'em, so I'll quit."—*Huntington (Ind.) Herald.*

**T**HE *Critic* and other magazines are repeating a story which was told in Devonshire seventy or eighty years ago. It was said that on the occasion of the Bishop's visit to an outlying village, the following gem of English provincial verse was sung in his honor:

Why skip ye so, ye little 'ills?  
Why skip! why skip? why skip?  
Why? Jez becuz we'm glad to zee  
His Grace the Lord Bishop!

Why 'op ye so, ye little lambs?  
Why 'op? why 'op? why 'op!  
Why? Jez becuz we'm glad to zee  
His Grace the Lord Bishop!

**A**T Yale College the tuition fee at first was twenty shillings a year, which was raised to forty shillings on the settlement of the Congregational faith of the college, and in 1726, twenty-three scholars graduated. During the regime of Elisha Williams (1726-1739), life at Yale was simple and severe. Board cost five shillings a week (\$1.25), and every student was required to read the Scriptures daily. Among other rules were the following:

No student shall go into any tavern, victualing-house, or inn to eat or Drink, except he shall be called by his parents, or some sufficient person, yt ye rector shall except of. . . . No student shall use ye company or familiar acquaintance of a Dissolute person, nor intermeddle with men's business, nor intrude himself into ye chambers of students, nor shall any undergraduate go att Courts, elections, keeping high days, or go a hunting, or fowling [without leave, nor shall any be out of his room after 9 at night, nor have a light in his chamber after eleven, nor before four in ye morning.

**T**HE president used to box freshmen's and sophomores' ears in chapel up to 1760, and such was the awful sense of the personal dignity of his presence, and that of the professors, that all undergraduates were forbidden to wear their hats in front of the president's house, or that of a professor, or within ten rods of the person of the president, eight rods of a professor, and five rods of a tutor. Discipline was enforced by means of fines. Thus absence from prayers cost one penny (2 cents); tardiness, a halfpenny; absence from church, fourpence (8 cents); two shillings and sixpence for playing at cards or dice, or for bringing strong liquor into college; one shilling for doing damage to the college or jumping out of the windows.

**H**ERE is an amusing description by a French writer of a visit paid to the Orphanage of the Holy Infancy, in Hong Kong: "We entered a great hall spread with matting. All the babies who had been snatched from death were crawling about there. They climbed, stumbled, rolled over

and stuck together with the perpetual motion of a heap of small humanity and the absolute silence of a bed of crabs. But what faces! You would have said that all the little porcelain monsters, nodding mandarins, hydrocephalous gods, and stone fetiches you ever beheld had come to life and were exercising their limbs."

## A CHRISTMAS HYMN

No tramp of marching armies,  
No banners flaming far;  
A lamp within a stable,  
And in the sky a Star.

Their hymns of peace and gladness  
To earth the angels brought,  
Their *Gloria in Excelsis*  
To earth the angels taught,

When in the lowly manger  
The Holy Mother Maid  
In tender adoration  
Her Babe of Heaven laid,

No rush of hostile armies then,  
But just the huddling sheep,  
The angels singing of the Christ,  
And all the world asleep.

No flame of conquering banners,  
No legion sent afar;  
A lamp within a stable,  
And in the sky a Star!

—Margaret E. Singster in *Collier's Weekly.*

—X—

## What Shall We Do?

BY CYRUS MENDENHALL

**M**INISTERS give a great deal of advice, and of course ought to be willing to take something in that line once in awhile. Sometimes, however, it becomes bewildering, and a poor mortal scarcely knows what to do. In such cases, I imagine, he may be so bold as to use his own judgment, just as common people are supposed to do. He is told not "to scold," but if he does not he is said to be a "time-server," one who only speaks of smooth things. He is cautioned to avoid the folly of "following everybody's advice," but if he dares to call his soul his own, he is supposed to be "big-headed," stubborn, anything but meek and teachable. Some one says: "Do not depend too much on the gospel of shoe leather," and another would have us on the street all the time, and would make the ministerial career a constant round of calls and visits. Here one adviser says: "Do not let the young people run away with us," and to oppose this—"Do not let the bald heads put too many brakes on."

A great English preacher and author said: "Dullness (in a sermon) is a sin against the Holy Ghost." As an offset to too much brilliancy, we see "smartness" spoken of as a crime, or at least a serious mistake, in a minister. If a poor fellow is so constituted that he tells what he knows in a bright, wide-awake manner, he must cultivate a duller strain. If by some blunder he has poetry in his soul, and puts flowers in his sermons, he must become prosaic and clothe his truths in severe and stilted forms. A witticism must not be thought of in connection with religious instruction, lest some one be kept awake or become interested. Another adviser warns against the awful sin of popularity. But tell me, "ye winged winds," is a "popular man," a "popular church," or a "popular religion" of necessity wrong? Of course the man, the church, the religion may be wrong, but must they be? There



was a Teacher or Preacher some centuries since who was very popular with the common people; who was not as dull as the accepted religious instructors of His day, and who introduced flowers, birds, and waters into His talks with men.

Then comes the vexed and vexing problem of how long a sermon should be. A great many people consider a long sermon profound; that is, they measure its depth by the time taken in delivery. The Rev. Mr. A. is a wonderful man, he preached two hours. Others advocate concentration, boiling down, and tell us "brevity is the soul of wit." "The long and short of it is," a long sermon may or may not be as deep as it is long; and on the other hand, a short sermon may have but one thing to commend it, it was brief. Measuring lengthwise on sermonic surface will not bring the result. Here, again, if the speaker has common-sense, he could use it to good advantage, where advice is not always "available."

I suppose editors get along fairly well. Anybody can run a paper, don't you know? The reason is because the editor is in a position to receive advice from so many sources. There is this to be said about it: Advice is worth having even though it seems conflicting, and like the individuals in the fable, if you carry the donkey the next man suggests that according to the usual custom the donkey must carry you; and if the old man rides, some one says, let the poor boy ride, the man is able to walk; and again, let the old man ride, the boy should be ashamed to see an old gentleman walk, and so it goes.

Advisers mean well. No one knows so much or is so experienced but that he can profit by advice. Of course if you are ill you cannot afford to buy a "drug store," in order to take all the cures your friends recommend, but you can feel grateful for the interest taken in your behalf. If one in all the departments of life sincerely desires to be right, looking for divine aid, exercising common-sense, his decisions will not be far wrong, and peace and order will come where conflict and chaos seem to be.

— x —

## The Humors of "Ter-Na-Nog"\*

I

ST. PATRICK is said to have banished toads and snakes from the Island of Saints. He did not banish wit and repartee. Yet it is as hard to classify these "gems" as it is to set uncut jewels in fragile filigree. In this paper I merely pass on a few of the humorous sayings and doings I have heard and seen in this beautiful island, during a long course of residence therein.

My dispensary district extends over a wide sweep of moorland and mountain. Hours are long; work hard; pay small. What should I do without a sense of the ludicrous—that sense which can hardly lay claim to being a virtue, but is surely a most valuable possession.

For instance, suddenly to hear this prayer breathed after a gouty old gentleman of miserly habits, "The Lord make your heart as tender as your toes!" quite makes up for a too small check pocketed by his medical attendant. Or a porter's answer, "There is no first train at all at all; they are all evenin' wans here," is almost enough to

compensate for a long detention at a way-side station.

Beggars in Ireland carry about with them a lot of change in the matter of small talk. Their pleas are so suggestive.

"Ah, docthor dear! I've nothin' left in this world but the love of God an' two ounces of thread," was one day said to me; whilst the following is not a bad instance of primary "suggestion." "When the gurrils wish to buy me a new bib—(an' I want one badly)—tell 'em to get a blue wan for the summer."

This very morning one of my coterie came up as usual with an empty canister. Biddy Maguire is a connoisseur in the matter of tea, and knows my housekeeper hoards two qualities under lock and key. Hence her request: "Here's me canister, me lady, an' the Lord direct yez to the best!"

These beggars are quite one of the humorous elements in Ireland. Many of them are noble-looking men and women, who divide the country into regular districts, and levy a toll on all its inhabitants. Woe be to any stranger who solicits alms in an unappropriated "pale." The "professionals" rule their benefactors with rods of iron, allow no poaching, and live well on the fruits of their industry. Every Biddy Maguire, as already seen, can stipulate as to the quality of her weekly gift of tea!

It must be remembered that begging is in no way considered derogatory in Ireland. Pat Kavanagh, for instance, carries herrings in his hat, yet boasts of descent from the McMurrough Kings of Leinster, and claims affinity with one of the most remarkable statesmen of our time. The late Mr. Kavanagh, of Borris, recognized this relationship in his own inimitable way: "We are nearly related, indeed," he would say, placing a shilling alongside the fish; "we are both descended from one man—Adam."

"Granny the Thimbleman" is a woman, lives in a ditch, and probably never heard of the feminine utensil signalized in her name. She knits woollies for the "quality," and professes to exist on "cold purtaties and point." Granny was once offered, by a courageous English visitor, a shilling to wash herself. "Gould" would have been refused coupled with such an "unnathural" condition.

"I've heerd ov' washin' a corpse, but never ov' washin' a live wan," was her remark as she turned indignantly away.

"Cod the Coach" is another beggar. He earned his *sobriquet* when mail coaches ran on the wide highway. In those days a long coat, blue stockings, and big buckles occasionally took the place of certain tattered, buttonless garments which bundled on the road after the coach. These latter were Cod's stock-in-trade in his youth, were held in place with a crooked pin and a piece of string, and brought much grist to the mill. Alas! With the Meteor passed away Cod's prosperity. Rags are worn on Sundays as well as week days now, and the "bhoys" borrows all he wants, from a donkey to a pin.

He has begged of me tobacco for his pipe, "trimmin's" for his shirt, manure for his potatoes. But the crown of mendicancy has at last been reached. He lately sent in for "the loan of a knife" to cut his corns with! The sight of Cod the Coach seated on an old slack bucket in my coal-hole preparing to act as a chiropodist was too much for me. I gave that ancient man the knife, bidding him never call again. He reward-

ed me with a picturesque benediction—taking off his old caubeen and holding it reverently in his shaking hands—"May all the sons of God welcome yez when yez yourself comes to the gates of gould—"

I have tried to shorten my weary professional rounds by decorating Brown Bess with a collar of bells. Whenever the sound of them is heard the people are supposed to know the doctor—God bless him!—is "leppin' an' rarein'" in their vicinity. Then bare legged gossoons are despatched to tell of patients whose symptoms they try to diagnose. How would an ordinary practitioner prepare for "tomatoes in the frote," or "Brown Katum on the stomach?" I carry off my car a tin of linseed, for, acquainted with the people's perversion of Queen's English, I know tonsillitis and bronchitis are meant.

More difficult to understand, however, was a case recently put to me. The man—a stalwart farmer—died suddenly without "help of clargy or docthor." I, as coroner, had to inquire into cause of death, etc.

"Conjecture of the lungs and combinations" was surely an abnormal disease and very hard to translate into a natural cause. Yet I gave great offence by "sittin' on the corpse for a divarshun."

Long-continued absence from Ter-na-nog does not eradicate this innate quaintness of expression. Our vicar once went West for a well-earned holiday, and came across an old Connemara parishioner acting as "hired boy" in California. This lad had been bought, along with a shaggy pony, for very few shillings. He was bright and intelligent, and was taken to Canada by an indulgent master.

"So you have left Mr. Dennis, Larry?" said the parson, shaking hands with the young man. "What is he doing nowadays?" "He's drivin' the mail coach, your reverence."

"Does he run the coach himself?"

"Oh, no, sir! He have got an antidote," was the quick response, and the vicar smiled. For the wrong word in the wrong place transported him back to his own dear native land in a flash. Soon afterwards nuptial tokens with a silver edge came to an Irish home. Larry, of Croone, had himself got an antidote, and was married to a well-to-do, educated woman.

I also was once obliged by ill-health to go abroad. My hair considerably silvered during my absence.

A "bhoys" of eighty—(everybody is a "bhoys" till he marries)—met me soon after my return.

"An' your honor never got married be-yant?" he asked, looking suspiciously at my white poll.

"Never once, Henry! I'll give my word."

Old Henry lifted his arms thankfully.

"And hadn't you great luck, doctor, dear, that you didn't get yourself implicated with a family?" was his cordial comment, as he shook congratulatory hands with me.

A certain man in our district under the Sugar Loaf had (like John Bunyan) a "nice reticence in speech." This occasionally degenerated into a stammer. I have given instances of word perversion. It is only fair to give one showing how Irishmen occasionally use the best words possible in explaining a thing. What better way could Martin's habit of slowly muttering his syllables be expressed than: "It's a quare sort of a way Martin talks. It's as if

\*Or "Land of the Young" (ancient name for Ireland).



he took the words out of his mouth and looked at them before he gives them to yez."

One day I paid a visit to "Biddy the Kid," who lives right in the middle of a rocky valley. "The Kid"—whence she got her name I know not—is reported to have a remarkable cure for the "neuralgy." In reply to a question on the subject, she said: "I believe that between myself and God Almighty we cured Ned Doolan last summer." You will perceive that Biddy modestly credited herself with being the primary agent in this action.

After this fashion is medical work made delightful in Ter-na-nog. Continual cheerfulness greatly aids in the battle of life here. "Tis the Will of God" (spelt with a big W and a capital G), whether in the matter of a mountain mist or the virulent murrain. An Irishman looks back at last week's sunshine when this week is cloudy. He terms the soaking rain "a nice, soft day, thank God," and the grievous, preventable sickness a "visitation."—*L. Orman Cooper in The Nineteenth Century.*



### Book Reviews and Notices

**Religion under the Barons of Baltimore.** By C. E. Smith, D.D. Baltimore: E. A. Lyceet.

The sub title, "A sketch of ecclesiastical affairs from the founding of the Maryland colony in 1634 to the formal establishment of the Church of England in 1692, with special reference to the claim that Maryland was founded by Roman Catholics as the seed plot of religious liberty," is an excellent summary of this book by the rector of St. Michael's and All Angels' church, Baltimore. We set down the following extracts as representing the historical theses (so to speak) that Dr. Smith undertakes to defend:

A careful and impartial inquiry into the origin of the expedition which Leonard Calvert led to Maryland, will show that neither the odium and the disabilities of political ostracism, nor even the rigors of religious persecution, had anything whatever to do with the expedition. Sufferings for conscience sake contributed nothing to the issue either immediately or remotely. Had England been as much a stronghold of the Roman Church as is Spain to-day, the Calvert expedition would have sailed to Maryland.

And again: "Sir George Calvert's appearance as a seventeenth century preacher of religious toleration can only be regarded as a pleasant fiction," as also is the claim that Maryland was "founded as a refuge for men persecuted for conscience sake, and as the seed plot of religious liberty." Dr. Smith fully realizes the difficulty of his task, and has given much time to the study of the origin of Maryland, and has consulted many historical documents and papers, among which he mentions those recently brought to light by the efforts of Maryland Historical Society. In chapter II the rise and fall at the court of James I. of Sir George Calvert is very clearly narrated, and his shifting and religious changes are pointed out. We need not follow in detail Calvert, now Lord Baltimore, in his settlements in Newfoundland and then in Virginia, and his subsequent death, but pass on to the first settling of Maryland. But first we must place before our readers Dr. Smith's estimate of George Calvert: "He was neither sage nor philosopher, pilgrim father nor public benefactor, but politician, merchant, and adventurer, whose creed and life alike were no better than the creed and life of many thousands of other Englishmen who lived in his own age."

Shortly after the death of Lord Baltimore, the charter for the new province of *Terra Mariae*, was issued, with the name of Cecilius substituted for that of the elder baron. Dr. Smith discusses at length a clause of the charter which directs that churches and chapels were "to be dedicated and consecrated according to the ecclesiastical law of England," and contends that the erection of places of public worship, except those of the Church of England, was virtually

prohibited, and cites as evidence the fact that the Jesuits who came out with the first settlers built no church at all, and that they had no substantial church edifice until 1661. "Manifestly all understood that the Church of England was to be the Church of the colony, and all public worship was to be in accordance with her standards." Dr. Smith thinks

Cecilius Calvert was the very man Maryland needed, as he was a clear-headed man of affairs, and gave his chief attention to business rather than to religion. While not an irreligious man, the second Baron Baltimore was not dominated by strong religious influences, and as far as any public record shows, never contributed anything to the building of a church or schoolhouse in his colony. He must have been a broad man politically and religiously, since he and his colony remained on good terms with Charles I., with Oliver Cromwell, and with Charles II. In fact, he had an eye to the main chance, and lost no time or opportunity of furthering that chance.

Of course all this dispels the halo of glory round the early days of Maryland that Roman Catholics have so carefully fostered, but the truth must be told, at least that is the wish of Dr. Smith. Cecilius Calvert's aim was to induce men to go out to Maryland and settle. The first fruits of his labors in this direction resulted in about three hundred persons offering themselves for transportation to the distant colony. It has been claimed that Roman Catholics flocked to Maryland, but notwithstanding the fact that eighteen months had elapsed since the granting of the charter, and all England canvassed, less than fifty Romanists were found willing to embark. We have this also on the testimony of one of the two Jesuit priests who sailed with the first emigrants. Three-fourths of the voyagers were non-Romanists, hence Lord Baltimore who remained in the mother country, gave strict charges to his deputies, and enjoined them to "cause all acts of Roman Catholic religion to be done as privately as may be, and that they instruct all Roman Catholics to be silent on all occasions of discourse on religion . . . and this to be observed at land as well as at sea."

This is extracted from the Calvert papers, and shows that in the mind of the Lord Proprietary of Maryland, the interests of his religion and his colony were not identical, and that Maryland was not founded as a place of refuge for persecuted Romanists.

It is not our purpose to follow further the history of Maryland, or the religious struggles and intrigues in which the Jesuits took a leading part, not certainly as laboring for peace and religious toleration, but rather as laboring for the contrary purpose. Dr. Smith has undertaken a bold task; viz., to show how purely legendary and baseless is the currently accepted history of the early days of Maryland. We shall await with interest the verdict of the younger school of American historians who are doing so much to write real history, on this contribution to American religious and political history. Whether or not Dr. Smith has entirely proved the whole of his case, at least this much is certain, that Roman Catholics will have to abate very considerably the lofty claims they make for their co-religionists in the early days of the colony of *Terra Mariae*. Historical documents now in the hands of the historical student render necessary a re-writing of the early history of Maryland. Dr. Smith has made a good beginning in this direction. We commend his book to the attention of the student of American history.

**Our Foes at Home.** By H. H. Lusk. New York: Doubleday & McClure Company. Price, \$1.

This is an earnest discussion of the causes of the widespread social and industrial dissatisfaction in our country, and an attempt to suggest remedies. It is a timely book, for no one can view with equanimity the growing opposition between classes. The author has had legislative experience in dealing with similar problems in another country. Mr. Lusk is an Englishman, and for eleven years was a member of the New Zealand Parliament. Very early in the history of that colony troubles began to arise from the holding of land, the tendency being to concentrate large quantities in corpora-

tions and wealthy men for speculative purposes. The reformers determined to meet these difficulties at once, and boldly. The result was the enactment of laws restricting individual ownership to not more than three hundred and twenty acres. Owners of larger quantities were to be so heavily taxed that they would be compelled to sell to the government. To the public ownership of land was added that of railways, telegraph, and telephone lines. It was predicted that these measures would bring financial loss and ruin to the colony. So far, the results have surpassed the expectations of the reformers. Population has increased, the comforts of the people have been multiplied, excellent and cheap service is secured from railways, telegraph, and telephone lines, and the deposits in the savings bank have doubled. Mr. Lusk believes that our troubles are due to the lavish disposal of the public lands, and to the growth of grasping monopolies. Public lands have gotten into the hands of powerful corporations and wealthy individuals who hold them for speculative purposes. And the question of street franchises, etc., is one most prominently before the American public to-day. All these are creating a condition of affairs which is hostile to the idea of the American Republic. The remedy proposed is State ownership, as illustrated by the experience of New Zealand. It is not unknown here, for the postal service is carried on by the general government, and we have municipal ownership of water and light plants. The New Zealand experiment sounds Utopian, but is attractive.

**The Ceremonial of the English Church.** By the Rev. Vernon Staley. London: A. R. Mowbray & Co. New York: James Pott & Co., Importers.

Like all the author's previous books, "The Catholic Religion," and others, a large amount of valuable information will be found in this little treatise, closely packed and well arranged. The book is divided into three parts, treating, 1, of the Moral Principles of Religious Ceremonial; 2, The Regulation of English Ceremonial, and 3, Ornaments and Ceremonies of the English Church. We have here, in short, a commentary in detail upon the famous Ornaments Rubric in the English Prayer Book, which prescribes the retention and use of "the ornaments of the Church and of the Ministers," which were in use in the Church of England in the second year of King Edward the Sixth, Jan. 28th, 1548, to Jan. 28, 1549. The many vexed questions which arise under this proposition are being warmly controverted in the Church of England now, as they have been at several periods since the days of the early Puritans. Mr. Staley, we need not remind our readers, writes from the standpoint of the Catholic Churchman. The instructive part of his book to many will be the foot-notes which will reveal to them the fact that his interpretation of the Church's law of ceremonial is sustained by so many and such great divines of the English Church, and by such a constant tradition. Some bishop once made the assertion that the Puritan party sadly lacked two things, learning and love. This may sound quite severe; but after all, an impartial review of the long and bitter ceremonial controversy in the Anglican Communion must lead to some such conclusion, for while the Church has always been generous in tolerating the defections and deflections of the Puritans from her standard of ceremonial and even of doctrine, they have ever strenuously opposed those Churchmen who faithfully endeavored to conform to that standard.

Mr. Staley's book has one singular mark of present controversy; viz., an absolute silence upon the subject of incense and its ceremonial use. On p. 78, however, he quotes with approval a comment of Bishop Cosin's, written in 1640, to the effect that "those ornaments of the Church (are legal) which by former laws, not then abrogated, were in use by virtue of the statute of 25 Henry VIII., and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edward VI., and being still in force by virtue of this rubric and act of Parliament." This would seem to legalize the cer-



emonial use of incense. But we confess that it takes more ingenuity than that of a Philadelphia lawyer to untangle some of the legal messes of the Reformation period.

**The Mind and Art of Poe's Poetry.** By John Phelps Fruit. New York: A. S. Barnes & Co. Price, \$1.25.

The author's two-fold aim is to explicate the mind and the art of Poe's poetry. It seems to him worth while to lay stress upon the fact that Poe was not utilitarian; that his supreme pleasure in the beautiful made him indifferent to the theme, caring only for its treatment. Though he declared that poetry was with him "a passion," it is well known that Poe was singularly cool, and even mathematical, in the development of his subject. His method was to choose the effect that he desired to produce; this, in turn, determined the choice of topics, and, finally, its treatment. Poe was a master of verbal artifices. He employed working rules for their use. Not without reason has he been declared a "mixture of poetry and mathematics." The recent revival of interest in Poe makes this volume exceptionally valuable and timely.

**The American in Holland.** Sentimental Rambles in the Eleven Provinces of the Netherlands. By William Elliott Griffis, L. H. D. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

It is to be hoped that many Americans will read this book, and be persuaded to ramble in the queer old Dutch country of which the author writes, and learn to love the Dutch country and people for their solid worth. For the average tourist, he says, "the elect route is from Rotterdam to Amsterdam"; but he finds more delightful days in far-off places, and his hope is that his fellow-countrymen will discover that in Queen Wilhelmina's realm there are nine other provinces besides the two Hollands. "Yes, even a North, a South, and an East, as well as the narrow strip between the two Dams, of cities by the sea." Dr. Griffis is a member of the Netherland Society of Letter, and has represented the American Historical Association in the International Congress of Diplomatic History.

**A Young Savage.** By Barbara Yechton. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Anything by this author hardly needs an introduction to young readers, her previous books having established for her a permanent place in their affections. A young girl born and bred in the "wild West" among mining camps comes to live in the home of a gentle and cultured family. She is herself a diamond in the rough, and proves, under the new and refining influences, a jewel of a girl, with a loving heart and a sweet, simple nature, loyal and true.

**Pike and Cutlas: Hero Tales of Our Navy.** Written and illustrated by George Gibbs. Philadelphia: J. B. Lippincott Company.

We never tire of hero tales, and those relating to the wonderful work of our navy are perhaps the most fascinating. The old stories are told here with new instances and illustrations. We have, in addition, some excellent sketches of the more recent work of our navy. The chapter on "The Passing of the Old Navy," with the description of the old ships and the new, is especially interesting, and gives information which is not easily found elsewhere.

**The Log of a Sea-Waif: Being Recollections of the First Four Years of My Sea Life.** By Frank T. Bullen. With eight illustrations. New York: D. Appleton & Co. Price, \$1.50.

From an author who has had high praise from Kipling, the great story-teller, much is expected, and one will not be disappointed in this "Log" of his first four years at sea. He writes from his own observation and experience, and with a skill which few writers have been able to command in descriptions of the sea and of sea life. Being for fifteen years a seafarer to nearly every port and on all the oceans of the world, and with exceptional literary ability and success as a writer, he has produced one of the most intensely interesting books of the year, and has done for British lovers of the

sea what our own Dana has done for us in his "Two Years Before the Mast."

**The True Estimate of Life and How to Live.** By the Rev. G. Campbell Morgan. Chicago and New York: Fleming H. Revell Company. Price, 30 cts.

This is a series of addresses delivered by Mr. Morgan at Northfield. They are of the usual order of revivalistic sermons. There are some good and suggestive thoughts. He portrays that form of Christianity which takes no account of the Sacraments. Churchmen will find greater helps for holy living in the sermons and addresses of our leading preachers and writers.

**Great Books as Life Teachers.** Studies of Character Real and Ideal. By Newell Dwight Hillis. Chicago, New York, Toronto: Fleming H. Revell Company. Price, \$1.50.

It should be noted by the reader that Dr. Hillis approaches his subject from the view-point of one interested in literature as a help in the religious life, not as a critic of literary problems. There is a finely appreciative chapter on Ruskin, and a study of the principles of character building as illustrated by the "Seven Lamps of Architecture." Other thoughtful and discriminating essays are on George Eliot's "Romola"; Hawthorne's "Scarlet Letter"; Victor Hugo's "Les Miserables"; Browning's "Saul"; and Tennyson's "Idylls of the King." Included in the volume are five separate chapters, also studies of character, the subjects being respectively Henry Drummond, Lord Shaftesbury, Frances Willard, Gladstone, and Livingstone. The volume is attractively bound in olive green, with a chaste ornamentation in gold.

**How Much is Left of the Old Doctrines? A Book for the People.** By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

There is in this courageous book an evident desire to preserve the spirit of religion, while at the same time there is also an evident willingness to throw overboard any uncomfortable orthodoxy which might be troublesome to defend. The devil gets a short shrift in one chapter, and is summarily disposed of. The great tenets of the Faith, the dogma of the Trinity, the operation of sacraments, the relation of human sinfulness and its cure, are all treated in a bright, colloquial manner, with many quotations from interesting sources, and the uniform result is to soften down all theological statements into a form or a sentiment which can offend none who would lay claim to any orthodoxy whatever. It is a useful book, as showing exactly that emasculated form of Christianity which a faithful priest of the Church should ever oppose.

**Sunbeams and Moonbeams.** By Louise R. Baker. New York and Boston: Thomas Y. Crowell & Co. Price, 50 cts.

This is a story of the good times and good deeds that resulted from the formation of two clubs among the girls and boys of Lovetsville. The girls worked during the long vacation days, and the boys on school evenings. The tale is told with much humor and vivacity, and will convince any reader that it is a very good thing indeed to be a "Sunbeam girl" or a "Moonbeam boy."

**An Unknown Patriot: a Story of the Secret Service.** By Frank Samuel Child. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

One does not doubt that such a book has a certain interest because of the revolutionary epoch in which its scenes are laid, and one would wish that the style of the narration was as animated and intense as the incidents require; but this is not the case. The story is heavy in its relation, with a verbosity supposed to be in keeping with the manners of the period, slow, formal, and stilted. It ought always to be remembered that the narrator of history or historic fiction should be as modern as possible in his descriptions of scenes and characters, using the language of the period only when giving the utterances of those who then lived and spoke. Despite the dullness of style, however, the work has certain attractions. The stirring story of

the early days of the Revolution are conscientiously depicted, and the numerous illustrations are charmingly conceived.

**My Lady Frivol.** By Rosa Nouchette Carey. Illustrated by Bertha Newcombe. Philadelphia: J. B. Lippincott Company.

"My Lady Frivol" is aptly named. It is even more justly applicable to the style and substance of the book than to the heroine. The plot is a variation of the old, familiar one, first used by Charlotte Bronte. The grim woman hater changes his nature by the simple process of falling in love with his ward's governess.

**Miss Vanity.** By Amy E. Blanchard. With illustrations by Bess Goe. Philadelphia: J. B. Lippincott Company.

That the writer has studied girls and their ways, may be known by her devotion to them as the subjects of all her stories. As in her previous books, "Two Girls," "Girls Together," and "An Independent Daughter," this new tale has chiefly to do with girls and boys under twenty. The story is pure in tone, and may be safely put into the hands of young girl readers.

## Opinions of the Press

### *The Congregationalist*

THE CRITICISM OF ADMIRAL DEWEY. — The whole episode raises serious questions: First, concerning the wisdom of public men accepting gifts from any source; second, concerning a too common disposition in this country to judge our public men without adequate presentation or study of data; and third, concerning the penalty of undue publicity which fame inevitably brings to those who serve their country well. The wonder grows that we find as many competent and honorable men as we do to serve us, so vulgar and cruel often are both our adulation and our condemnation, so intense is the lime-light of publicity which we cast upon every act and word.

### *The Churchman*

THE QUEEN'S CHRISTMAS GIFT. — It was a gracious idea of the Queen of England, and characteristic of her Christian womanhood, that she should have arranged to give a Christmas present to every soldier on active service for the Empire, a package of chocolate in a case that can be kept as a memento. An hundred thousand Christmas presents in one year is a goodly number, and the choice was a happy one, for soldiers, like all men who take much violent exercise, appreciate sweet things keenly. It is pleasantly suggestive of the season that *The London Times* should suggest that if there happen to be any "overs," they should be given to the Boer wounded and prisoners as an earnest that England has no wish to make Outlanders of them in her all-embracing empire.

### *The Outlook*

THE MEANING OF CHRISTMAS. — Is there not danger that the spiritual element will drop wholly out of our holidays, that Thanksgiving Day will become dedicated to dinner and football; Christmas to gift giving and social reunions; Easter to flowers and music? But surely this is not all. Each of these days has also its sacred significance: Thanksgiving celebrates the God of nature who giveth us all things richly to enjoy; Christmas, the God incarnate who for us men and our salvation came down to earth, to interpret the heart of the Infinite to us, by showing us the "human life of God"; Easter, the risen Christ, and so the "living God" who ever dwells on the earth, and in his indwelling brings with him the gift of life. . . . The birth of Christ was the advent of the Son of God, and the gift of a new and divine life to the children of men. "We have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us." This to the Christian believer is the sacred significance of Christmas. This is the message of the Christmas bells, this the meaning of the Christmas music, this the inspiration of the gift-giving, this the sacred source of all its innocent merrymaking. Let us not forget it.



## The Household

### Dean Howard's Christmas Sermon

BY MARY A. DENISON

IT was Christmas morning.

Two middle-aged people sat in a neatly furnished room. They were very quiet now, but they had been discussing things not often talked about in this humdrum world of ours. For instance, the woman had dreamed a dream, and the man had seen a vision, he called it, and the dream and the vision had been the topic of their conversation.

It was perhaps half-past ten of the preceding night that Eleanor Howard, the dean's wife, was awakened by the violent beating of her heart, caused by a dream in which her only daughter, departed this life six years before, appeared to her, not in angelic garments, but in a very pretty blue merino dress trimmed with brown, a dress in which she had always looked, as the familiar saying is, as sweet as a picture! She stood at the side of the bed, tying the dainty ribbons under her chin in a bow, and pulling them out and patting them into shape, as she had been wont to do in life.

"Are you going out, my dear?" her mother asked, in her dream.

"Yes, mother, presently," was the answer, "but first, I have a little message for father."

"Leave it with me, daughter" was the pleasant reply, while all the time the mother was wondering how her daughter had returned to earth, and full of joy at sight of her.

"Tell father," said the girl, still toying with her bonnet strings, "not to preach the sermon he has written for to-morrow. Say that I request him to look for the sermon he preached the Sunday before I went away. Do you remember the text? I do. 'Herein hath He shown how He loved us.'"

"I'll tell him, my dear," said her mother. "But sit down and talk with me a little while. How did you come here? You have made me so happy! Tell me—" but she was talking to empty space. The beautiful face, the pretty hands that had fingered the blue ribbons so deftly, were all gone, and the full moon shone on the place where the vision had just stood.

Suddenly the woman awakened. Her heart was beating furiously, and she felt a little uneasy about herself and her dream. How like reality it must have been, to fasten itself upon her memory, and to cause her pulses to beat with such rapidity!

Leaving the bed, she went to the window and looked out. Every object was beautifully clear in the moonlight, the long, white roads, the outlying hills, the farms, the broad stretch of the further country.

Still the mysterious vision seemed to follow her. She felt vaguely the influence of her dream. Turning to a table on which lay newspapers and two or three magazines, she lighted the lamp, and sat down by the foot of the bed to read, and so relieve her mind of the strain the dream had put upon it.

The dean still slept on, and as she busied herself with the papers, she noticed that he breathed hard, and presently began to groan. She touched him gently, but he only seemed the more distressed. Finally she shook him out of his stupor. He opened

his eyes, gasped, and cried out, "O Jenny, don't go, dear, don't go. Wife, has she gone?"

"Who do you mean, husband?" his wife asked, softly.

"Our Jenny, our little one, grown, as when she left us. She stood here right before me. Oh, I saw her so plainly! She wore that pretty dress, that blue one with the brown ribbons, and she came in tying the strings of her cottage bonnet, and don't you remember her way of patting them into shape? Well, she, was doing that, and she looked so sweet, so natural!"

"Well, what else, father?" his wife asked.

"She told me I must not preach the sermon I wrote yesterday, but the one I preached the week before she left us—'Herein doth he show how He loved us.'"

"Are you sure, dear?" his wife questioned, astonished.

"As sure as that I see you. I will get that sermon early to-morrow. It is in my sermon stand in the December niche for that year. I could lay my hand on it now, but I will wait. Dear child! I am sure it must be for some good purpose. Are they not ministering angels?" he murmured under his breath.

"Father, listen," said his wife; "as you have told me of your vision, as you call it, I will tell you my dream. Jenny came to me, dressed just as you have described, and pulling and patting her bonnet strings in the way she did when here. She told me exactly the same thing she told you, that you were not to preach the sermon you had intended to, but that same text you preached on the week before she left us. That is why I am not in bed. I was not exactly frightened when I waked up, but I felt strangely, so I sat here reading to collect my scattered senses."

"It is certainly remarkable," the dean exclaimed. "Why should she want me to use the old sermon?"

"Heaven knows," was the response, "and sometime we shall know why she came in our dreams. Let us trust in God's promises and rest."

Early in the morning the dean and his wife were talking over the subject, and waiting till breakfast should be served before looking for the sermon. Naturally, the broad glare of daylight had dissipated the shadows thrown over them by their visions, as the dean called them.

"That is a good sermon I have just written, I am conscious of it"; said the dean, touching the manuscript that laid on his desk. "It seems to me admirably fit for the occasion. I shall hate to give it up."

"But, my dear, you can preach it some other time," said his wife.

"Yes, true, but then doesn't it seem like yielding to superstition? Now if—"

"You will surely do as the child requested, John," his wife said in quick alarm. "Remember she came to us both, delivered the same message to both of us."

"Yes, yes," he said hesitatingly. "But we are so curiously constituted, we poor humans, and dreams are but dreams. If I could but know why she wished me to deliver the old sermon, when my new one is so much better. However," he added quickly, "though the idea seems born of superstition, I'll get the old sermon and preach it, so be easy on that score."

The breakfast table, set with shining silver and spotless glass and china, stood near the window, where the dean and his wife

looked out upon a beautiful blending of garden, field, and hill. Presently Mrs. Forster who served as housekeeper, and who had been with them in that capacity for over a score of years, came in with the coffee.

She was a middle-aged woman, slight of figure and neatly dressed, but her face wore a look of care, as if some unbearable sorrow had eaten into her heart. She exchanged salutations with the rector and his wife, and placed the chairs at the table, then asked to be excused and went out of the room.

"Poor soul," said the dean's wife, "she seems to feel so badly over her niece. She says the girl is sick again."

"I wish she would confess and have done with it," said the dean. I should feel differently, even towards poor Becky, who I know in her heart thinks the girl is guilty; but such resolute stubbornness for so many years repels me. She won't tell even her mother how she came by all that finery. She must have seen that people would draw their own conclusions. However, that's an old subject and a sore one. We won't think of it in this season of rejoicing. To-day is Christmas, and I am glad whenever it comes on Sunday. It is emphatically a Church day, a celebration to gladden the soul. After I am through with my other duties, I will get the old sermon and look it over. I can at least do that, though, understand, there is no superstition about it. I suppose it is but natural, being so in sympathy as we are, that we should both dream the same dream. It has occurred before, I think, has it not?"

"Once or twice," his wife responded, smiling.

Mrs. Forster and Molly—an under servant—had cleared the breakfast table and set the room to rights, when there came a telegram for the housekeeper. She put in an appearance a few moments later, her cheeks alternately paling and flushing.

"Letty seems sinking," she said, her voice faltering. "Mrs. Davies, the woman she is staying with, sends word that I had better come at once."

"Oh, I'm so sorry," said the dean's wife, "I hope she's not really worse. I think you said she always had nervous spells."

"Yes," the woman said, pinching her apron unconsciously, "but there's danger in 'em now, leastwise the doctor says so," she added in a trembling voice.

"Dear, dear," said the dean, looking up from his Church paper. "Go, of course. Mary"—alluding to the under servant—"can do very well alone for a day," and his voice, after the manner of deans and men who have seen little but prosperity all their lives, had a touch of mingled authority and patronage in it. "Don't hurry back, if there's any danger. I do hope it won't be a black Christmas to the poor woman," he further said in a lower voice, as Becky turned away, "and if the poor child doesn't confess now, well I shall be very much surprised. In my private opinion that's what she wants to see Becky for."

"Poor little Letitia, I always liked the child," the dean's wife said, musingly, moving in her own graceful way toward the window. I never could quite believe her guilty."

"And I as absolutely believe that she was," the dean responded, in the please-don't-contradict-me style which the man of decided will sometimes assumes, whether he be dean or doctor, and the dean's leaning was



toward austerity. "Where did she get her finery all at once? And then remember that her antecedents were unfortunate. Her father was a profligate—her mother seemed a good enough woman, but the man deserted her. But let us talk of pleasanter things; pray, pray, at this festival time; let us dismiss the unhappy subject. It makes me decidedly uncomfortable. Suppose Becky doesn't come back, what are you going to do?"

"Oh, I can get along," and she laughed—a musical little laugh it was, and carried the dean back a good many Christmas days, for it was on a Christmas Day he first met her, and was captivated by her sweet voice. "You don't remember," she went on, "the old happy days when I did my own work. But everything is prepared, the plum-pudding baked, and the turkey ready to go in the oven. Molly can get along without any help from me. She never grumbles over a little extra work."

"All right," was the dean's reply, "and now I'm going to get that sermon. But, my dear, you have not the least idea how much better the new one is. I felt quite proud of it when I had finished."

"Oh, dean!" said his wife with an expressive little gesture.

"It was purely spiritual pride," said the dean hastily.

"That's worse than any other," his wife responded.

"Well, perhaps it is," was his rejoinder. But I'll tell you what I will do. I'll read them both to you, there's plenty of time, and you shall judge."

"A good idea," his wife said, as she took up the paper. "I shall listen with pleasure."

A few moments after the dean was reconnoitering the square, book-like folios that lay each in its appointed place for every month's installment, and the manuscript in his hand, went up to his wife's room.

"It looks fresh, yet," he said, laying it on the table to pull out his spectacles, "but—"

His hand was arrested by an exclamation from his wife.

"What's this?" she asked, "some notes, I suppose," and she pulled at a paper, started, stepped back, held the paper before the dean's eyes with a look untranslatable, and there it was, the missing Bank of England note for fifty pounds—that had been hidden for six years; and looking as fresh and innocent as if its vanishment had had nothing to do with human happiness, or threatened even human life.

"Oh John!" his wife cried out in a muffled voice, and it sounded very much like a sob—"and perhaps that poor girl is dying—you wanted her to confess!"

The dean stood like one stupified. His face had changed to the pallor of death. "I cannot believe my eyes," he said.

"But there it is, and it was in your study while you were writing that sermon an English gentleman gave you that note for the Church hospital—don't you remember? You came in and told me. Oh John," she went on tearfully, "that poor girl was innocent! That's the reason my heart has so pleaded for her. Only think, she may be dying. She lost everything, her character, her lover, her place, her health—and here is the note Oh what shall we do? She may be dead, John."

"She may, she may," said the dean bewilderedly. "My dear wife, I don't know what to do. The services must go on; it is

impossible for me to neglect them; and what is done must be done quickly. I—I am humiliated, distressed beyond measure. How shall I ever get through the day? What steps shall I take? I shall not enjoy one moment of Christmas till I know—" he choked a little. "God grant the child may live—to—to forgive me for my hasty judgment."

There was silence for a moment, then his wife spoke up.

"I know what to do," she said, "and beyond a slight tremor of voice and manner, she was quite calm. "I will go at once to the city and see the poor child myself. It may be God will spare her—at least till—till," her voice broke, "till she knows we have found the note."

"That is best," her husband said, "you are so quick to get at things. Perhaps you'll be back in time to hear the sermon—the new one, you know. The purpose for which this one is found is served. I don't think daughter would insist upon my preaching the old one."

"Oh, John, dear," his wife said, "she distinctly told the text and wished you to preach from it—don't you remember?"

"Well, well—perhaps it will be best. I can at least get in a few thoughts from the new sermon appropriate to the occasion";

and the wife went up stairs and left him poring over the manuscript.

Suddenly his brow cleared; he had found it appropriate.

The congregation, the staid old vestrymen, and the wardens, all wondered at the dean's sermon that day, at the graciousness of his manner, the fervor of love which seemed to dominate his speech, and when at the close of his sermon he said: "I wish my people who are all acquainted with the facts of the case, to know that this morning, on this blessed Christmas Day, I found the fifty pound note that was lost six years ago, folded in the old sermon to which you have just listened, thus proving the innocence of a young, Christian girl who was brought up in the Church, and was wrongly suspected, and consigned to the not too tender charity of this congregation and the world. I herewith publicly ask pardon of my God and of this church, that, although there seemed sufficient proof of her guilt, I made no effort to shield her reputation, as I now feel I should have done as a minister of Christ; but because she would not confess, cast her off as a pariah. This blessed day of the Church and the Christ, I hope, if she be living, to atone to her for all she has gone through, and to treat her as the lamb of the Church who has innocently suffered. I do

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this as I hope to receive mercy from God," astonishment, wonder, every shade of surprise, appeared in the faces of the congregation.

Away back in a pew near the wall, a strong, rather handsome-featured young man sat and listened in pained bewilderment. Then his massive frame shook, and involuntarily he bowed his head, hiding his face in his hands. The love that he had so long kept in leash burst forth and surged over his heart with a power like the rush of many waters. He, too, felt a humiliation too deep for words. Though he had loved her as his life, in conscious superiority, feeling himself a man proud of inherent honesty, he had turned away from the girl whose life was bound up in him, and set himself to tear her image from his memory. But he had not succeeded. Now, added to his self-abasement, was the fear that she, in her new found liberty from a cruel bondage, would never forgive him, and a deep, strong sob sounded in the strained ears of the congregation. He could not bear the listening silence, he could not bear the weight of his own misery, and with flushed face and tear-stained cheeks, he sought the door nearest to his pew, and went out almost broken-hearted.

It was a strange Christmas day's experience. Men discussed the matter with the turkey and cran berry sauce; women felt their hearts glow and were glad; even the little children talked it over.

The dean went silently, almost reluctantly, home. His Christmas dinner might possibly be eaten with bitter herbs, certainly with bitter remembrances. He felt as he had never felt before the beauty of Christ's tenderness towards the erring. He had never seemed to himself so humbled, so resentful towards his own shortcomings. Had it been unyielding integrity, the pride of the flesh, or the justice of Holy Church that had animated him in the case of this poor girl?

"I fear," he murmured to himself, "it was the world, the flesh, and the devil," and then he shuddered as he thought, "how near we all are to the evil that works, not by force, but by suspicion, insinuation, and self-righteousness, to wreck the souls of men."

Arrived at the rectory, he found his wife standing at the door, smiling and important.

"Well, my dear, what of the sermon?" she asked.

"Oh—er, the sermon, why I haven't thought of it," he said, a little confusion visible in voice and manner. "Other things drove it clean out of my mind after it was delivered. The fact is, I never thought so little of sermon and self as I did this morning. And I am sure nothing serious has happened, or you would not be looking so happy."

"On the contrary, when the poor child knew that we could prove her innocence, new life seemed to come to her, and it was wonderful what a change happened. She had just been telling her mother what she believed was a dying confession, that her father gave her the finery she had, and extorted a promise from her that she would never tell. He met her in some way and overcame her scruples; besides, she loved him, poor child, and she was faithful to her word, as you and I taught her to be. In less than an hour she was able to be dressed, and I brought her home with me, weak as she was, to spend Christmas. Come in and assure her of your faith in her, for she is longing to see you. Two happier people than

she and Aunt Becky I never saw. It is indeed a wonderful Christmas day."

And so the dean acknowledged when later a few friends came in to pay their respects to him. Among them was a tall, sun-burned young fellow, who looked as if the weight of the world had bowed his shoulders, but when he saw the sudden lighting of a pair of sweet blue eyes, the quick flush of two pallid cheeks, and the outstretched hands that expressed a child's eagerness, the burden rolled off, never to make him sorry or ashamed again.

And the dean, after repeating for the twentieth time that he never should know how the note got into his sermon, as he laid his head on the pillow that night, his eyes seeking the pictured face of the woman-child he had lost six years before, confessed that he never, in all his life, had enjoyed a happier Christmas.

### The Sleep of Children

"Not so much noise, my lords. Sweet prince, speak low; the king, your father, is disposed to sleep."

LIFE must have neared its goal, the busy years must have taught their strong lessons, before we can realize what sleep means, in the estimate of the great factors which make the sum of human existence. Perhaps the young woman first learns to recognize the beneficence of its ministry when an ill child, tortured and tossing in the pain which it is so desperately hard to watch, closes its gentle lids, relaxes its round limbs, and breathing softly, sleeps at last.

There is a picture of Sasso Ferrato's in the Louvre, called "The Sleeping Jesus," in which we see the utter abandon of lovely infancy in dreamless sleep upon a mother's breast. The painting is so delightfully real that it seems as if no hand but a woman's could have painted it, no eyes but those of a mother could have been so familiar with each tender detail. Maternal solicitude seems necessary to such knowledge of childhood. Two reverent cherub faces look down with affectionate tenderness at the miracle of unconscious repose in love's safe guardianship, so freshly wonderful each time that sleep calls the spirit to lose its hold on earth. We stand in affrighted awe before that long, long sleep when life's end closes the eyes, yet count it nothing when a weary brain ceases to retain its connection with its surroundings, and aching lids shut out the world, and a man is lost to life in a deep slumber, about which science peers and babbles in vain. Yet when sorrow and long nights of anxious watchfulness have taught a loving heart to ache with desire to see a sufferer forget pain in sleep which will not come, then comes also the true un-

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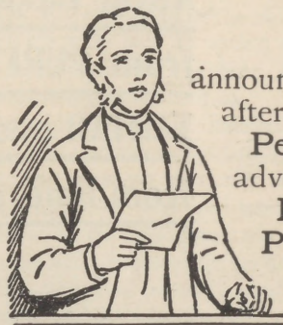
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## A Pastor

announcing, from the pulpit, a committee to look after the cleaning of the building, called it "The Pearline Committee." That is the kind of advertising that has swelled the sales of Pearline. It's from people who know Pearline, and are using it, and who think and speak of it as the one thing necessary in any matter of cleanliness. Talk with some of these people, if you

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derstanding of the value of the mystery we cannot solve.

To young children sleep seems to be as useful as food, to be in some sort a sustenance as well as a conservor of strength. They absolutely seem to grow in those long hours of motionless slumber, out of which they wake to stretch their dimpled arms and smile. Irksome as the restraint seems to the noisy and thoughtless youngsters of the household, yet it is little less than a sin to let any disturbing, startling noise awake an infant suddenly. But it is also quite possible to accustom a healthful baby to be undisturbed by the ordinary sounds of daily life so as to be entirely unconscious of them.

With a reasonable effort to choose the least noisy place for the sleeper, and the least disturbing spot for the piano, there ought to be no reason why the evening is curtailed of its usual delightful music. Baby will learn that the distant sweet sounds are part of its lullaby. All the nursery rights can be maintained without tyrannizing over the rest of the family. There is always a way possible to this, as to the other essential requirements of family life, if we manage to think of both sides of the question. The trouble lies in being able to think of but one duty at a time, and so of sacrificing the parlor to the nursery.

Much of the difficulty which is so frequent a trial in every family of young children, the insuring of a quick, sound sleep after bedtime comes, lies far away from the sleeping chamber. We have but to apply our own grown-up experiences to the study of our little ones' necessities, to find ample reason why these restless, trying hours which tax mothers and nurses, and weary the child, so frequently follow the apparently cheerful going to bed. An exciting conversation, a very thrilling story, exercise which has set every nerve tingling and roused every perception, never fails to keep us awake yet when baby has been tossed in her father's strong arms until she screams with delight, or after little Tom has heard a good-night story about lion hunting, we are puzzled why they lie awake until nine o'clock.

After the early, light supper, about which all doctors agree, nothing should excite nervous interest or rouse attention to an earnest point. The sleeping room for all human beings, old and young, should be cool, and at most, very faintly lighted; the theory of total darkness does not always prove best for highly sensitive, nervous temperaments. I have known a grown person, able to express her feelings, complain that she got "so tired trying to see." To children, the impenetrable blackness is often a fertile source of dreadful fancies. The uncertain yet generally sufficient light which comes from an uncurtained window is really the most satisfying and restful illumination, but this is often impossible for reasons of one sort and another, and then a shaded taper is the least exciting, as well as the least deleterious, source of light which we can have. I think that children or feeble old people should always be able to tell whether "the shadow on the wall really moves," or to discern what looks so large in the far corner. The early awakening caused by the entrance of outdoor light is very troublesome sometimes; nature is hard to accommodate to our artificial lives. The primeval purpose that man should sleep under night's veil, and rise with the coming of the sun, is a woefully archaic theory in our days.

And when the child goes in suitable con-

dition, digestion not overtaken, brain unexcited, into this fresh and dimly lighted room, where the outer air is quietly and steadily admitted, moral control should next take up the task of fitting him to enjoy it. Not for any reason except real illness should he be allowed to expect further attendance; no singing, no reading, no rocking, no one to sit in the same room. That he should realize that help is near in case of need, is only a tender concession which we would be slow to deny; to lie awake afraid and imagining things is torture. In the case of specially nervous children, where the system is not in a normal state, it is even wise to go into the room apparently for other purposes, that he may feel that he is remembered, but to have any process which is called "putting a child to sleep," or that permits the sacrifice of a grown person's time and pleasure, by sitting in the darkness unable to sew or read, or to give up hours to some contrivance which takes the place of the firm conviction, on the child's part, that bed is a place in which to go to sleep, and that he is to consider it his duty to close his eyes and be done with amusement, is to injure the health and to weaken character.

Being afraid to be alone, in natural surroundings with which there exist no evil memories, is the result of some error in training. It surely is possible to teach a child really to love his little bed, to be happy in going to rest, and to have sweet thoughts of repose allied to laying his head upon his pillow.—*N. Y. Evening Post.*

### Slips of the Tongue

TO few of us is it given never to make a slip of the tongue. On the contrary, most people have some unpleasant memory or other of some dreadful mistake they have fallen into, and even although years may have been passed since the fatal moment when their lips betrayed them, they are still unable to recall the circumstances without again experiencing the agony and their cheeks displaying the blush which followed upon the first discovery of the slip. Take a few examples to illustrate what we have advanced. It was but a very small and even insignificant change of a letter which rather spoiled the impressive eloquence of a preacher who, warning his audience against idolatry, in place of "Bow not thy knee to an idol," made a false step, and said, "Bow not thine eye to a needle." In the same way the young clergyman, with the correct Oxford pronunciation, in giving the hymn, "Conquering Kings," merely stumbled over the

first vowel, but being unable to save himself, was hurried over the precipice, and startled his congregation with the announcement, "The hymn to-night will be 'Kinquering Congs, Kinquering Congs.'" Much the same was the pitfall into which a reverend gentleman walked when, in place of saying, "Behold the fig tree, how it withereth away," by a simple transposition of two letters, he asked his audience to "Behold the wig tree, how it fithereth away."

The best of all the many instances of slips of this kind is perhaps the classical instance of the preacher who, describing conscience, and desiring to get his listeners to recognize the promptings of its inward voice in the half-formed wishes of the mind, appealed to them whether there was one there who at one time or other "had not felt within him the effect of a half-warmed fish." After this the instance of the parson who, devoutly reading the lesson in solemn tones, announced, "He spake the word and cattle-hoppers came and grasspillars innumerable," seems almost commonplace. So, too, does the mistake of the priest who assured his congregation the other day that "it was easier for a rich man to pass through the eye of a needle than for a camel to enter the kingdom of God."—*London Tablet.*

## Double Your Income

If your present employment does not take up all of your time, it is quite possible that you can double your income by taking the agency for your town for

The Ladies' Home Journal  
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The Saturday Evening Post

You can surely make every minute of your time profitable.

We want energetic workers to secure new subscribers and renewals.

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And, in addition, we are going to reward 764 of our most successful agents with \$18,000 at the end of the season.

You may make five hundred or a thousand dollars during the Winter in addition to commissions that would ordinarily be deemed ample compensation for the work.

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## Children's Hour

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

### Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER IX.

FOR a few days Bonnie Castle was forgotten entirely under the new excitement. Mrs. Ferrall said in the letter that she would be home the first week in May, and although Virginia pleaded hard to have her own way in the matter and keep Madge and Tony with her, their hearts were with the little green house, and finally it was decided to make it as pretty as possible for the arrival of the little mother.

Mollie insisted upon joining in the work of cleaning up, and she and Madge donned old dresses and big aprons, and went to work with a will, while Virginia moved to and fro on her crutches through the rooms, putting a picture here, or a bow of ribbon there, until the place was quite transformed.

Such a scrubbing and cleaning of floors and paint, and such fussing over how she would like this, that, or the other, and finally, the very day she came, they all, Excelsiors and the S. D. S. girls, tramped off for a May-day picnic in the woods along the bay shore, and came home laden with wonderful spoils of forest treasures.

There were great loose clusters of violets tucked in every possible nook about the house, and narcissus nodding its starry blossoms on the dining-table. The boys brought whole branches of wild cherry blossoms to stand in odd corners, or cross over the tops of pictures on the wall. And besides these, there were all manner of dainty little spring flowers, and saucy Jack-in-the-pulpits, or Johnny Jump-ups, as Bobbie called them. It was a veritable triumphal progress home that afternoon over the bridge and on to the little house, and when all had gone save Virginia and Mrs. Hardy, the table was set with a delicious supper, and Tony and Madge drove alone to the depot to meet their mother.

It was just sunset. They walked up and down the platform, waiting for the bit of smoke to curl up over the trees beyond the bend of the track, which should announce the coming of the train.

Madge was happy, gloriously happy. She felt as if she could have taken Tony's hand and raced down the track on a full run to meet the train half way, so slow it was in coming. Tony whistled gaily. His hands were deep in his pockets, and his face full of gladness. But they did not say much to each other; only walked back and forth with one eye on the track's far-off narrow perspective, and the other on the clock in the telegraph office, until the red glow faded from the distant pine-crested hills, and at last, far, far off, like a strange, new bird call, came the whistle of the engine.

"Stand where she'll see us the first thing," Madge said excitedly, as the long, slim, dark line of cars home in view, and glided towards the station. "And—and Tony, dear, don't squeeze her too tight, because she may be tired."

Two pair of eager, anxious brown eyes watched the cars when the train drew up at

the platform, and all at once Madge gave a quick, glad cry, and was off like a flash to where the conductor was helping a little slender lady in black off the car.

"Can—can we squeeze you, mumsie?" Tony asked anxiously, when his turn came, and Mrs. Ferrall laughed as she laid her hand lovingly on the curly, boyish head.

"Indeed you can, my brownies, just as much as you want to. I've come back well and strong after all."

There was so much to tell when they drove back home behind the cream colored ponies, that it did not seem any time at all before the old familiar turn of the road came in view, and there was the long railroad bridge, and the little green house nestled down by the river bank.

"You left a light burning, Madge," said Mrs. Ferrall, at sight of the cheery gleam from the windows, and Madge only laughed, and reached up for the ninety-ninth time to kiss the dear face so near her own.

Then came the surprise when the door was flung wide open, and Virginia and Mrs. Hardy stood on the threshold waiting to welcome her home.

"But we're not going to stay," Virginia said, when the greetings were over. "I only thought it would be nice to have the house all lit up, and the supper ready, when you came. Good-night. Don't love her to death, Madge."

Madge laughed happily as she ran out to the gate with them, and watched the ponies start for home; then back again to the old kitchen, and there on the sofa was her mother, lying in the same old way, with Tony beside her on the floor, his head leaning on her arm.

"Just a little tired, dear," Mrs. Ferrall said, when Madge bent over her with anxious solicitude. And so the little green house became home once more, and this time there was no shadow to darken its happiness.

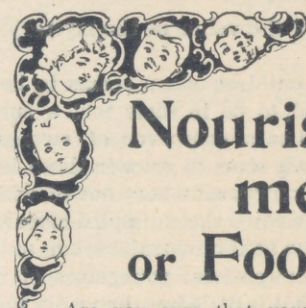
Virginia missed her friend and comrade more than she could tell. The nest was lonely and desolate nowadays. She missed the long talks and daily companionship. The books seemed like keys of a piano which had no player, and it was queer to go to sleep at night without that last glimpse of a white-robed form at the bedside, the good-night kiss, and two brown eyes smiling back at one as the door closed.

The ponies, Lad and Lassie, had not received such active and constant exercise for many a day as now fell to their lot.

"Off again, daughter?" Mr. Hardy would say when he saw her come down stairs ready for a drive. "Don't tire yourself."

"It's so lonesome up-stairs, papa," Virginia would reply, wistfully. "I miss Madge and Tony more every day, and I can't stay all alone. I get the blues and cry, and everything."

"Dear, dear, what about," he asked teasingly, taking her face in his hands, as he



## Nourishment or Food

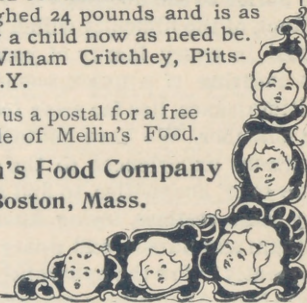
Are you sure that your baby is getting enough *nourishment*? We do not say food because a baby may get lots of food but get little nourishment. Mellin's Food is nourishment. It contains the elements of nutrition that a baby needs in order to satisfy his hunger and make him grow and attain that complete development, which is so much desired by every mother. Mellin's Food babies are healthy babies, and well developed babies.

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Our little boy, George Frederick Wilham Critchley, was such a frail and sickly baby that we despaired of his life. Nothing seemed to nourish him and he did not grow or thrive at all. We commenced feeding him with Mellin's Food and his improvement was immediate and continuous. At 6 months he weighed 24 pounds and is as healthy a child now as need be. Mrs. Wilham Critchley, Pittsford, N.Y.

Send us a postal for a free sample of Mellin's Food.

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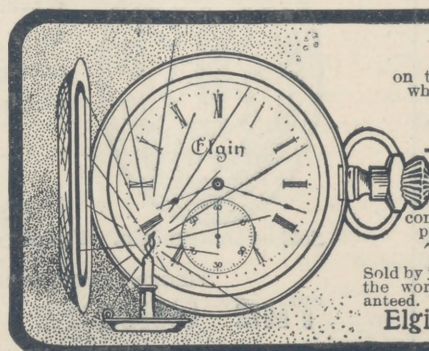
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### CALIFORNIA

Should you desire information regarding California as a Winter Resort, and regarding long limit low-rate tickets returning via any route, and how best to reach California at this season of the year, call upon or address the undersigned. The Southern Pacific Company's famous SUNSET LIMITED trains leave New Orleans semi weekly, Mondays and Thursdays, and traverse the country where the rigors of our Winter and Spring are unknown.

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### A Little Light

on the watch subject is found in our new booklet, which all are invited to send for—free of cost.

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loved to do, and raising it up to look into her eyes.

"Just the same—Dick," she said, almost in a whisper, and the smile would fade from his face, leaving it stern and sad, and she would slip away with an ache in her heart, and her blue eyes full of tears, and the ponies would take their own time on the way to the green house.

But as the days passed, and June came in all her sweetness of bud and blossom, preparations at Bonnie Castle were started in good earnest, and the editorial staff of *The Comet* were kept busy reporting the important daily occurrences and sessions of the clubs. Even the closing of school, with all its attendant excitement, could not compare with the grand opening of the summer home. Mrs. Hardy and Mrs. Ferrall had a long talk together, and the result was a visit to the bay shore road. After that it was officially announced in *The Comet* that the directress of Bonnie Castle would be, "The beloved mother of our esteemed fellow-clubbers, Madge and Tony Ferrall, assisted by our valued friend, Miss Eunice Pugsley, whose knowledge of the delicate mysteries of the culinary art has been tried most satisfactorily by the editorial staff of THE COMET (especially doughnuts). It is also understood that Miss Pugsley's famous and sagacious bird, Benjamin Franklin, will keep her company in her summer home."

Dr. Atwood had been written to again, and July 1st set as the day for the opening of Bonnie Castle. School closed the 26th of June, and the night of the 28th, Mrs. Ferrall, with Eleanor and Dave, as the two eldest members, took the steamer "Majestic" for Chicago, and crossed the lake to bring home the first ten waifs, while the Excelsiors and S. D. S. girls gathered in full force at the Castle to meet them.

(To be continued.)

### Master of Himself

A MERCHANT needed a boy and put the following sign in his window: "Boy Wanted.—Wages, \$4 a week; \$6 to the right one. The boy must be master of himself."

Many parents had sons who were interested, but the latter part of the notice puzzled them. They had never thought of teaching their boys to be masters of themselves. However, many sent their sons to the merchant to apply for the situation. As each boy applied, the merchant asked him, "Can you read?"

"Yes," was the frank reply.

"Can you read this?" asked the merchant, pointing out a certain passage in the paper.

"Yes, sir."

"Will you read it to me steadily and without a break?"

"Yes, sir."

The merchant then took the boy into a back room, where all was quiet, and shut the door. Giving the boy the paper, he reminded him of his promise to read the passage through steadily without a break, and commanded him to read. The boy took the paper and bravely started. While he was reading the merchant opened a basket, in which were a number of lively little puppies, and tumbled them around the boy's feet. The temptation to turn and see the puppies and note what they were doing was too strong, the boy looked away from his reading, blundered, and was at once dismissed.

Boy after boy underwent the same treatment, till seventy-six were thus tried and proved failures to master themselves. At last one was found who, in spite of the puppies playing around his feet, read the passage through as he had promised. When he had finished the merchant was delighted and asked him, "did you see the puppies that were playing around your feet while you were reading?"

"No Sir."

"Did you know that they were there?"

"Yes, Sir."

"Why did you not look to see what they were doing?"

"I couldn't, sir, while I was reading what I said I would."

"Do you always do what you say you will?"

"Yes sir, I try to."

"You are the boy I want," said the merchant enthusiastically. "Come tomorrow. Your wages will start at six dollars, with good prospects of increase." — *Reformed Church Messenger.*

### The Lion Hunting With Other Beasts

A LION, a heifer, a goat, and a sheep once agreed to share whatever each might catch in hunting. A fine fat stag fell into a snare set by the goat who thereupon called the rest together. The lion divided the stag into four parts. Taking the best piece himself, he said: "This is mine, of course, as I am the lion"; taking another portion, he added: "This is mine by right—the right, if you must know, of the strongest." Further, putting aside the third piece, "That's for the most valiant," said he; "and as for the remaining part, touch it if you dare."

### ROSY COLOR

Produced by Postum Food Coffee.

"When a person rises from each meal with a ringing in the ears and a general sense of nervousness, it is a common habit to charge it to a deranged stomach.

"I found it was caused from drinking coffee, which I never suspected for a long time, but found by leaving off coffee that the disagreeable feelings went away.

"I was brought to think of the subject by getting some Postum Food Coffee, and this brought me out of the trouble.

"It is a most appetizing and invigorating beverage, and has been of such great benefit to me that I naturally speak of it from time to time as opportunity offers.

"A lady friend complained to me that she had tried Postum, but it did not taste good. In reply to my question, she said she guessed she boiled it about ten minutes. I advised her to follow directions and know that she boiled it fifteen or twenty minutes, and she would have something worth talking about: A short time ago I heard one of the children say that they were drinking Postum now-a-days, so I judge she succeeded in making it good, which is by no means a difficult task.

"Tom O'Brien, the son of a friend who lives on Bridge St., was formerly a pale lad, but since he has been drinking Postum has a fine color. There is plenty of evidence that Postum actually does 'make red blood,' as the famous trade-mark says." Jno. Chambers, 9 Franklin St., Dayton, Ohio.

## 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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**Helpful Suggestions**

Stairs may prove a blessing instead of a detriment, if women will learn how to go up and down them without fatigue. The majority of persons, especially women, climb the stairs. To avoid the difficulty and reap the benefits, do this: Incline the body forward, but do not bend at the waist-line. Do not stoop. Keep the chest raised and fixed. Ascend as it were from the chest, and no matter what may be your weight, your touch of the foot on the step will be as light as that of a child. Touch only the ball of the foot on the step. Close the mouth and keep it closed when ascending the stairs and until the breathing is quite normal. Every inhalation should be felt at the waste line. In going down stairs, keep the body perfectly erect; touch only the ball of the foot to the step, yielding at the knee.—*Ladies' Home Journal.*

A WORD of caution is in order regarding the use of Canton flannel and outing cloth. Both make warm and serviceable sleeping garments and wrappers for persons of all ages, yet they need to be handled with care. Whether the danger comes altogether from the light, downy surface, or whether, in addition, some chemical is used in finishing them, it is a lamentable fact that these goods are exceedingly inflammable. Touch a match to a small piece of either, and you will see the fire run over the surface with inconceivable rapidity. On a small bit it is easily extinguished, but when once the flame has gained headway, there would be little help for the victim. Within a few weeks three cases have come to my knowledge, where as many women, by presence of mind alone, have saved themselves from terrible catastrophes. Once, the head of a match flew off and caused the fire. A second time, and the person, wearing a wrapper of outing flannel, reached her arm over a lamp chimney, while a third approached too closely to a stove. Each time the burning garment was torn from the person in time to save life. Children and adults, too, if venturing near a fire when clad in cotton of any kind, stand in great hazard.—*Good Housekeeping.*

VELVETEEN is a boon and blessing to mothers. It has always been known as a serviceable, long-wearing fabric, and now we learn (from *The Weekly Scotsman*) how to wash it. Make a lather of soap and water (as hot as for colored flannels), dip the velveteen up and down in the lather a short time, repeat the process two or three times with fresh lathers, and then rinse through warm water without soap. Hang out on the line (without wringing) to dry, and while still damp, iron in the following way: Let some one hold one end of the material, while with the left hand you hold the other end, right side uppermost. Take a hot iron in your right hand, and run it quickly along the wrong side of the velveteen. The steam sets up the pile beautifully, and makes the material quite like new.

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