

H A de France 1300N
906 Reed st

The Living Church

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



LINDEN HUSTED MOREHOUSE,
General Manager of The Young Churchman Co.



CHAS. G. BLAKE & CO.
720 Woman's Temple, Chicago.

Monuments

Celtic Crosses a Specialty.

Send for our "Help in the Selection of a Monument." Sent Free.

Also High-Grade STAINED GLASS

Educational

ILLINOIS

St Mary's School, Knoxville, Ill.

Now in Its Thirty-second Year.

Prominent families in many States, during a quarter of a century, have been patrons of this institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address, REV. C. W. LEFFINGWELL, Rector.

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address the Rev. B. F. FLETCHER, S.T.D., Rector, Sycamore, Ill.

MASSACHUSETTS

The Cambridge School FOR GIRLS
 Mr. ARTHUR GILMAN, Director,
 aims to develop the best type of womanhood that refinement and intellectual training can produce. The ideal is the highest, and no detail is too small for the personal attention of the Director, Mr. Arthur Gilman. Each course is suited to the pupil, and not the pupil to the course, and the pupils are provided with such careful and kindly attention as a mother desires for a daughter when away from home. The Manual describes the school.
 No 36 Concord Avenue, Cambridge, Massachusetts.

New England CONSERVATORY OF MUSIC
 The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. *George W. Chadwick, Musical Director.* Pupils received at any time. For prospectus address **FRANK W. HALE, General Manager, Boston, Mass.**

NEW YORK—STATE

Riverview Academy 64th year.
 Overlooks the Hudson. Magnificent and healthful in location, with exceptionally efficient instructors. Military discipline. **J. B. BISBEE, A.M., Prin., Poughkeepsie, N. Y.**

Miss C. E. Mason's School for Girls
 The Castle, Tarrytown-on-Hudson, N. Y. Advantages of N. Y. City. Graduates students. Prepares for College. **Miss C. E. Mason, LL.M., Prin.** Send for Cat. I.

VIRGINIA

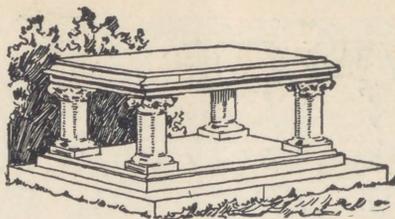
Episcopal High School of Virginia,
 Near Alexandria.
 For Boys. Sixty-first year. Illustrated catalogue sent on application. **L. M. BLACKFORD, M.A., Principal.**

WISCONSIN

Racine College Grammar School.
 "The school that makes many boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address **REV. H. D. ROBINSON, Warden, Racine, Wis.**

Kemper Hall, Kenosha, Wis.
 A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1889. references: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, **THE SISTER SUPERIOR.**

THE DARLINGTON HYMNAL.
 "Destined to be the most popular Hymnal ever placed before the public."—*Bishop's Letter*, Louisville, Ky.
 With Complete Communion Service, only 75 cents. **THOMAS WHITTAKER, Bible House, New York**



MONUMENTS

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

J. & R. LAMB, 59 CARMINE ST., NEW YORK.

CARYL COLEMAN, President.

RUSSELL STURGIS FOOT, Vice-Pres.

CHURCH GLASS & DECORATING COMPANY OF NEW YORK

English Stained Glass Windows Made by John Hardman & Co. London and Birmingham.
 American Mosaic Glass Windows.

Numbers 3, 5 and 7 WEST TWENTY-NINTH STREET, NEW YORK.

BOOK AGENTS WANTED FOR the grandest and fastest-selling book ever published,

Pulpit Echoes

OR LIVING TRUTHS FOR HEAD AND HEART. Containing Mr. MOODY's best Sermons, with 500 Thrilling Stories, Incidents, Personal Experiences etc., as told

By **D. L. Moody**

himself. With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr. Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ABBOTT, D.D. Brand new, 600 pp., beautifully illustrated. 67¢ 1,000 more AGENTS WANTED—Men and Women. Sales immense—a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

LIFE AND WORK OF DWIGHT L. MOODY

Official and only authentic edition. Written by his son, WM. R. MOODY, and IRA D. SANKEY, his life-long associate and friend. 100,000 AGENTS WANTED AT ONCE. Liberal terms. Freight paid. Credit given. A golden opportunity for you. **Outfit free.** Write to-day. **P. W. ZIEGLER & CO., 324 Dearborn St., Chicago.**

CHURCH ARCHITECT,
JOHN SUTCLIFFE,
 218 La Salle Street, - Chicago

The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn Street, Chicago.
 \$2.00 a Year, if Paid in Advance;
 After, 60 Days, \$2.50.

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as Second-Class Mail Matter.

Single Copies, Five Cents, on sale at the New York Church Book Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 233 Washington st. In Baltimore, at E. Allen Lyceet's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, 15 Flatbush ave. In Washington, D. C., at W. H. Morrison's Son, 1326 F. st., N. W.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar; Obituary Notices, Resolutions, Appeals and similar matter, three cents a word, prepaid. Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper, must remit the amount due for the time it has been sent.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings; to the clergy, 10 shillings.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

REMITTANCES.—Should be by check, postal or express order. Currency is sent at sender's risk.

RECEIPTS.—No written receipt is needed; if desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

Early Church Classics:

The Doctrine of the Twelve Apostles.

Translated into English, with Introduction and Notes. By CHARLES BIGG, D. D. 16mo, cloth, 40c.

St. Polycarp, Bishop of Smyrna. By the Rev. B. JACKSON. 16mo, cloth, 40c.

The Epistle of St. Clement. By the Rev. JOHN A. F. GREGG. 40c.

Bishop Sarapion's Prayer Book. An Egyptian Pontifical about A. D. 350. Translated from the edition of Dr. G. Wobbermin, with Introduction and Notes. By JOHN WORDSWORTH, D. D., Bishop of Salisbury. 16mo, cloth, 60c.

May be obtained from any Bookseller, or will be sent free by mail, on receipt of price, by

E. & J. B. Young & Co., 7 and 9 W. 15th New York.

COX SONS & VINING
 70 Fifth Avenue, New York.
 Cassocks, Surplices, Stoles,
 Choir Vestments,
 Embroideries and Materials,
 Custom Made Clerical Clothing

CHURCH LUTKE
 ART WORKER
 FURNITURE, Etc. 270 W. 27 St. NEW YORK.

Church Cushions.

We have cushioned 25,000 churches. Send for our free book. **Ostermooer & Co., 116 Elizabeth St., N. Y.**

CHURCH WINDOWS, FURNITURE.

R. G. GEISSLER, X Marble and Metal Work.
 56 West 8th St. (near 6th Ave.), New York.

EVERYTHING FOR THE CHURCH.
 Memorials. Supplies.

THE COX SONS & BUCKLEY CO.
 Church Furnishers and Decorators.
 70 Fifth Avenue New York City.

Agents Wanted

for our **Memorial Life of Moody.** Tens of thousands will be sold. A splendid opportunity to make money fast. Don't lose time, but order outfit now. Big profits; credit; freight paid. **Outfit free.** Each subscriber gets a fine phototype portrait of Mr. Moody, for framing, free. Send ten cents to help pay postage. Write quick, before territory is gone.

AMERICAN BOOK AND BIBLE HOUSE,
 132 N. 12th St., Philadelphia, Pa.

AGENTS WANTED FOR the grandest and fastest-selling book ever published, MEMOIRS OF D. L. MOODY

by HIS SON, W. R. Moody, assisted by Ira D. Sankey. A splendid life-story of the great evangelist's high and unselfish service in the cause of fellow-man. Published with the authorization of Mrs. Moody and the family. Only authorized, authentic biography. Beautifully illustrated. Large, handsome volume, 67¢ 1,000 more agents wanted, men and women. Sales immense; a harvest time for agents. Freight paid, credit given. Address at once **THE DOMINION COMPANY, Dept. 13, Chicago.**

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

AFTER the present issue, this journal will be conducted by The Young Churchman Company, Milwaukee, Wis. There will be no change of name or of policy. The principles for which THE LIVING CHURCH has stood will be maintained, and under the new management it will have vastly greater opportunities for growth and improvement than heretofore. The Young Churchman Company is the largest Church publishing house in the country, and has a record which gives assurance that the paper will be in good hands. All communications relating to it should be addressed to THE LIVING CHURCH, Milwaukee, Wis. The new management deserves the entire confidence of the present readers and advertisers of THE LIVING CHURCH, and their hearty support is solicited.

The Young Churchman Company will discharge all my obligations to subscribers and advertisers. Subscriptions past due, as well as those in advance, should be paid to them, money orders being made payable in Milwaukee, Wis. All letters addressed to Chicago, now in transit, will be attended to at the Chicago Office, and remittances forwarded to Milwaukee.

C. W. LEFFINGWELL,
Editor and Proprietor.

IN assuming the publication and editing of THE LIVING CHURCH, The Young Churchman Company have pleasure in announcing that the Rev. Dr. Leffingwell will continue on the editorial staff, and will render such editorial services as his other duties may permit. The change of publishers involves no change in general policy or theological convictions. The publishers beg to point to the fact that for thirty years they have edited and published *The Young Churchman*; for fifteen years *The Living Church Quarterly*; and for five years *The Church Eclectic*. These publications speak for themselves. Their character is the guarantee to the Church of how THE LIVING CHURCH will be conducted. The circulation of the periodicals of The Young Churchman Company probably exceeds that of all other weekly papers of the American Church combined. This is an indication of how their editorial work is received by the Church at large. Of the present subscribers to THE LIVING CHURCH, the publishers ask that they may receive the cordial support which has been given to their predecessors until they have had the opportunity to show whether or not they merit a continuance. Various plans projected, in the way of improvement, will be announced later.

THE YOUNG CHURCHMAN COMPANY.

From the Bishop of Chicago

GREATLY do I rejoice that THE LIVING CHURCH is to remain a Western paper. Eastern eyes have looked longingly towards it, but a Western paper is a necessity to the Church in the West; and had any ill-advised transplantation been made, another paper would have been started here at once. I am gratified that in passing out of Dr. Leffingwell's hands it remains in the West, and I want to say as strong a word as I can in commending it to the loyal support of Western Churchmen. There is great need in the East of more accurate knowledge of the West and its conditions, and of less prejudice against it. Only a Western paper can effectively dispel these senseless impressions and give the Church an intelligent view of the work that is being done and the loyal energy of the workers, in all these regions. More accurate impressions and more definite knowledge of the work, the workers, and the spirit in which they work, will certainly give as one result more material aid from the East, and that more wisely distributed—and assuredly aid should be given to build ecclesiastical foundations in a territory where all classes and conditions of men are toiling with ceaseless industry to keep up the financial streams which "flow on forever" to the East, in the shape of interest, dividends, insurance-premiums, etc.

THE LIVING CHURCH had its genesis in our diocesan paper. Dr. Leffingwell took it up on my urgent counsel, and it has proved one of the best works of a life that has been as useful as busy. I think it gave him, the first ten years, needed variety and relaxation, the better helping him to bear the strain involved in a great educational institution. It required much courage and great outlay on his part, but he has been handsomely sustained, and now that at the end of another ten years the shoulders demand rest from work rather than variety in it, he turns over to his successors a paper which has been uniformly loyal to the truth of the Creeds and the Scriptures, always fair to those who differ, and full of charity towards that which is good in every system. THE LIVING CHURCH has never been partisan in its advocacy of its views, and the steadfast dignity with which it has maintained its tone has impressed its readers very strongly. May these characteristics continue under the incoming management!

To Dr. Leffingwell I wish to pay a debt of personal gratitude by thanking him in these columns for the help he has been to me during all the long years since 1875. His paper has been to this diocese an educator and a defender, and there has never been a time when I could not perceive its influence working for good among our people.

W. E. McLAREN,
Bishop of Chicago.

[These words from the Bishop are very gratifying. He has been a tower of strength to me. In my other field of work, as well as in THE LIVING CHURCH, I owe very much to him.—C. W. L.]

THE following, from an editorial in the first issue of THE LIVING CHURCH, May 17, 1879, is strikingly in accordance with the views expressed above by Bishop McLaren, after more than twenty years:

THE WESTWARD POSITION

Our Mother Church overmuch vexeth her righteous soul anent the "eastward position." Some of her simple children see horrid popery in a priest turning his face reverently towards "God's board," and some see only the requirement of the rubric. We have settled that question in America. It matters little to us which way a priest turns, provided he does the work of a priest, and moreover a great many of our clergy have found by experience that even after observing her eastward position for years they continue to be as fixedly and uncompromisingly against the Pope as before.

We are decidedly more interested in the question of the Westward Position. What is the condition of the Church in this western region?

The centre of population on this continent moves rapidly westward. Five hundred thousand people are living in Chicago today [nearly two millions now], and our oldest parish is not fifty years old. With the march of population, the relations of things change. Former centres of influence must necessarily suffer some restriction, and the voice of the ardent and hopeful young West will make itself more distinctly heard in the councils of the Church, as in those of the State. For this reason we must have a weekly paper. We have often heard the remark that it was a shame to the West that it had no paper adequately representing it. It is the intention of THE LIVING CHURCH that this shall no longer be the case. We purpose to supply the Church with a paper which it will not willingly let die, as it has other enterprises—a paper which is not to attempt preposterous revolutions, nor conspire against the movement of the earth around the sun (*e pur se muove*), but which will represent the living Church, turning neither to the right to become the organ of any party, nor to the left to become the antagonist of any party. It shall know but one party, and that is the party which believes in the Church and wants to see it grow. Loyal to the Prayer Book and to the Catholic Faith, and ready to defend them against all enemies from without and (if there be any) from within, we propose to view and discuss all issues in a spirit of fairness and independence that does not need to advertise itself beforehand. No question of policy can be decided by a section. All points of the compass must be heard from. The Church is one, and the action of every member is necessary to unity.

On the whole, therefore, we take the Westward Position, and do so the more confidently because we think we understand the feelings and views of the bishops and other clergy, and the intelligent laity of the West; and we confidently expect that their support of this paper will enable us to say of the paper as we do now say of the Church, that it is a LIVING CHURCH.

The News of the Church

Church Work in Puerto Rico

SAN JUAN, PUERTO RICO, Dec. 22, 1899.

Mrs. Pratt and I have just made a tour half round the isle, going to Ponce in two days by coach, returning via Mayaguez by steamer. I stopped at Cayay, Caomo, Albonito, Aquadilla, Ponce, and Mayaguez. I found school teachers at ——— and ———, Episcopalians, one desirous of Confirmation. The school teacher at ——— has started in a lady's house a service which is destined, I think, to grow and make a centre for that section. She is a sterling Christian character, speaks English and Spanish, and is of a well-known family who have been here for years. I have already sent her two boxes of books, clothing, etc.; a guild in Washington sending her one Christmas box. At Ponce I held four good services, 35 receiving at the Holy Communion. The field is ripe and splendid there, and ready for the return of Mr. Caunt, priest in charge, who is now in New York. The Baptists are trying to get the lead there. The church building was in a better condition than I had imagined; it looks fairly strong, but they say the beams are honeycombed by the worms. Oh! for some rich man to buy for the Church, for \$5,000, the splendid corner lot next to the church. It is a gem, and should never slip out of our hands. I can see a magnificent plant for all future Church purposes, if we can only own that lot at Ponce. If it goes from us, tears will flow.

At Mayaguez, I was gratified at the prospective opening. If I could be divided into two parts, one part would appeal to my Bishop to be allowed to go to Mayaguez. From good sources I learn that the Prayer Book would be very welcome. The British vice-consul and two or three other good men would lead the move. The city is in a promising condition for our Church. It is the paradise of Puerto Rico—relatively, one could cry, as of the Bay of Naples, a bit let down from heaven.

Things are in *statu quo* as to lot and church building at San Juan. The congregations are gradually increasing. We have 50 new chairs on the "Ponce" (steamer) in the harbor this morning. I shall have a class for Confirmation. A good lay reader is at Ponce.

Affectionately yours,
GEORGE B. PRATT.

The Sunday School

In Philadelphia

In accordance with the recommendation of the last General Convention, there was a very general observance in the various churches in the afternoon and evening of the 2d Sunday after Epiphany. At the church of the Holy Apostles, this observance was preceded by a special celebration of the Holy Communion for the officers, teachers, and scholars of the church, and its chapel of the Holy Communion, the rector, the Rev. N. S. Thomas, officiating; and the offerings at all the many services held during that day in both church and chapel, were devoted to the Domestic and Foreign Missionary Society. At St. Mary's church, West Philadelphia, the Rt. Rev. Dr. Brown, Bishop of Arkansas, addressed the schools in the afternoon. On Monday evening, 15th inst., a united missionary meeting for Sunday school teachers, under the auspices of the Sunday School Association of the diocese, was held at St. Matthew's church, the Rev. R. W. Forsyth, rector. Addresses were made by the Rev. Joshua Kimber, associate secretary of the Board of Missions; the Rev. N. S. Thomas, and the Rt. Rev. Dr. Wells, Missionary Bishop of Spokane.

Pennsylvania Joint Diocesan Committee

The semi-annual meeting, to arrange a scheme of Church Sunday school lessons for Trinity-tide, 1901, was held on the 18th inst. in the Church House, Philadelphia. The Rev. Dr. George W. Shinn, of Massachusetts, presided.

There were 16 members present—14 clerical and two lay—from eight dioceses. The general subject of the Old Testament lessons agreed on was: "From the birth of Moses to the death of Saul," and of the New Testament lessons: "The history of the Christian Church to the conversion of St. Paul." A message of sympathy was sent to Mrs. Angell, of Wilmington, Del., on the death of her husband, the Rev. Thomas B. Angell, D. D. The following resolution, offered by the Rev. Dr. Cornelius B. Smith, of New York, was adopted:

Resolved: That this committee is deeply impressed with the need of special missionary papers carefully adapted for use in Sunday schools during the seasons of Epiphany and Lent. These papers should contain vivid descriptions of the missionary work of the Church in domestic and foreign fields, giving interesting particulars and local color. It is believed that in this way the improved education of the children in the extension of the Church, and the increase of their annual offerings, will be secured. This committee, therefore, respectfully requests the Board of Managers of the Domestic and Foreign Missionary Society to take into consideration the annual preparation, publication, and distribution to Sunday schools, of such papers.

A resolution was adopted, congratulating the Rev. George W. Shinn, D. D., on the approaching 25th anniversary of his rectorship of Grace church, Newton, Mass. George C. Thomas presided at the afternoon session. He offered the following, which was adopted:

Resolved: That a special committee of this Joint Committee, consisting of three clergymen and three laymen, be appointed, whose duty it shall be to take into careful consideration the whole subject of the preparation of schemes of lessons; to ascertain as fully as possible, by correspondence and through personal interviews, the judgment of the Sunday school workers of the Church respecting that which the Joint Diocesan Committee has already accomplished, and as to its future helpfulness.

Resolved: That to further the objects of the committee's appointment, they are hereby authorized to add to their number in such manner, as they may deem best, by calling to their aid the bishops, clergy, and sufficient Sunday school superintendents and teachers, both male and female and also others who may be interested in such Christian education.

Resolved: That when this committee is ready to report, they shall call a special meeting of the Joint Diocesan Lesson Committee, for the purpose of considering such recommendations as may be made.

It was agreed that it was the sense of the committee that certain important alterations should be made in the five years' course of study already adopted. The following constitute the special committee: George C. Thomas, the Rev. Messrs. Cornelius B. Smith, D. D., George W. Shinn, D. D., R. N. Thomas; Messrs. John E. Baird, and W. R. Butler. After the adjournment of the Joint Committee, the above special committee organized by electing as secretary the Rev. Dr. H. L. Duhring. The following members were added to the committee: George W. Jacobs, Thomas Whitaker, Miss Mabel A. Wilson, of St. Louis; Miss Clara L. Potts, of Media, Pa.; Bishops Gailor, Gilbert, Brewster, Whitaker, and Vincent; the Rev. Messrs. S. H. Green, L. N. Caley, F. M. Kirkus, and E. H. Eckel; the Rev. Drs. James. S. Stone, and Rufus W. Clark.

Convention in Brooklyn, L. I.

Under the auspices of the Sunday School Commission of the diocese, the second in a series of Sunday school conventions was held in Christ church, Jan. 16th. The opening session was held at three in the afternoon, the Rev. Dr. Lindsay Parker, officiating. The first address was by the Rev. Dr. Reese F. Alsop whose subject was: "The rector: his relations to the Sunday school." Other addresses were on the following topics: "The superintendent: his qualifications and duties," by Mr. Silas Giddings, superintendent of St. Peter's Sunday school and president of the Brooklyn Sunday School Union; "The teacher: his qualifications and provision for growth," by the Rev. A. B. Kinsolving; "The course of study: what should it include?" by the Rev. Spencer S.

Roche. Five-minute discussions followed each paper. Supper was served during the intermission. At the evening service, the Rev. Arthur B. Kinsolving officiated. Addresses were made by Mr. H. H. Pike, superintendent of St. George's Sunday school, Manhattan; the Rev. William Wiley, on "The First Step," and the Rev. Dr. Henry C. Swentzel, on "Religious instruction of the young."

The Woman's Auxiliary

The Minnesota Branch

The midwinter meeting was held in Gettysburg church, Minneapolis, on the afternoon of Jan. 10th, and was of unusual interest. In the unavoidable absence of Bishop Gilbert, the Rev. J. J. Faude opened the meeting. The Auxiliary were fortunate in having with them Bishop Francis, of Indiana, for many years missionary to Japan, who made the opening address. Both from experience and observation, he declared the work of the Auxiliary to be second to none in the Church. The new president of the Minnesota branch, Mrs. Hector Baxtor, took the chair. The roll call showed representatives from 14 of the St. Paul and Minneapolis parishes, in sufficient numbers to fill the guild room. Two appeals were made to the Auxiliary for their mid-winter service, one from Miss Carter for pound boxes of dry groceries for her three Indian (lace) schools in Minnesota, and one from the Breck School at Wilder (Minn.) for table and house furnishings and for reference books for their library. A letter was read from Miss Emery, expressing sympathy in the loss to the Auxiliary, by death, of Mrs. Mayo, of St. Paul, and Mrs. Hudson, of New Painesville. A committee was appointed by the president to prepare resolutions of sympathy and appreciation of these friends. Two interesting and inspiring addresses were made, one by Mrs. L. P. Williams, of the Presbyterian Church, Minneapolis, on Hawaii and the work of the Church there; the other by Miss Blackmore, a returned missionary from Singapore. Miss Blackmore went out under the auspices of the Methodist Church, and is in every sense a live missionary. The words were earnest and glowing. The offering was for the contingent fund of the Auxiliary. A delightful feature of the meeting was a solo by Miss Maud Ulmer Jones, of Minneapolis. Prayers of thanksgiving were offered for the recovery from serious illness of Mrs. Gilbert, wife of the Coadjutor, and for the partial recovery of Mr. Edwin Haupt, general missionary, who has been ill.

Brotherhood of St. Andrew

Long Island Assembly

The regular monthly meeting was held on the afternoon and evening of the 18th, with the chapter at St. Stephen's church, Brooklyn. At the business meeting a committee of 25 was named by William Braddon, president of the assembly, to consider plans for the holding of special services during Passion Week. Dudley Upjohn, of St. Paul's chapter, was appointed to have supervision over the junior chapters. In the evening there was a conference upon the topic, "Why I am a Brotherhood man," led by the Rev. Robert Rogers and Edward W. Kieran, president of the New York local assembly.

Chicago

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

On Friday afternoon, 19th inst., in the Church Club rooms, the Bishop presided at a large meeting of the Missionary Board, when reports of progress in the several missions were given and a few appropriations made.

On Monday, 15th inst., at the cathedral, the Bishop administered the rite of Confirmation to a candidate from Trinity, presented by the rector, the Rev. W. C. Richardson.

On the 18th there was a large parish reception at the Epiphany. The Rev. J. H. Hopkins preached at St. Peter's in the evening of last Sunday.

A meeting of the Associates of St. Mary, an informal organization in the interest of the Sisters' noble work at the cathedral, was held in the Church Club rooms, on Saturday morning last.

On the evening of the 17th, Mrs. G. R. Hurd, choirmother, entertained the choir boys of Christ church, Woodlawn.

On the evening of the 17th, Major Taylor E. Browne delivered an instructive and well attended lecture in the parish house of St. Paul's, Kenwood, on Puerto Rico; showing how his company of engineers had earned their commendation of General Miles for their fine work in building piers, placing pontoons, and laying out roads, when the American army landed on the island. Views were given of the camps at Springfield, Chickamauga, Tampa, and in Cuba and Puerto Rico.

Mission Services at the Cathedral

The experiment of mission services on Sunday evenings, arranged by the dean, with the approval of the Bishop, with a view to attracting those who are ordinarily not church-goers, has been commenced with fair promise of success. The preacher last Sunday evening was the Rev. J. M. Chattin; on the first two Sundays, the Rev. Dr. Rushton. The music by the choir, under the leadership of Mr. Chase, the organist and choirmaster, has had much to do with making these services acceptable to the classes for whom they are intended, and who are attending in increased numbers.

The Round Table

The Rev. J. H. Hopkins was chairman at the last regular meeting in the library of the clergy house, on Monday morning last. Some 25 clergymen were present, and the Bishop of Fond du Lac who was visiting on that day. The subject for discussion was, "Episcopal visitations," in which several participated after Dr. Gold had introduced the question with a recondite, though brief, history of the purposes for which bishops had, in past times, been in the habit of visiting parishes. On the second Monday in February, the topic for discussion will be, "Sunday school methods."

Death of Mr. Cassidy, of Grace Parish

There recently passed away, at far from advanced age, one who will be much missed from the parish of Grace church. For nearly 20 years a vestryman, Mr. J. A. Cassidy devoted much time to the interest of the parish as its treasurer for a dozen years or so. The thorough appreciation of their late colleague's co-operation was clearly shown by the strongly-worded resolution passed a few days ago by the vestry.

Western Theological Seminary

On Tuesday of last week, the Bishop of Chicago presided at a meeting of the trustees in the Church Club rooms. There were present, also, the Bishop of Springfield, the Rev. Drs. Clinton Locke, Richard F. Sweet, C. W. Leffingwell, and Frederick W. Taylor; the Rev. Frederick W. Keator; Dr. D. R. Brower, and D. B. Lyman. For the first time in the 14 years of its existence, the honorary degree of S. T. D. was, on motion of the president, conferred upon two of the earliest alumni of the seminary: the Rt. Rev. Samuel C. Edsall, Bishop of North Dakota, and the Rt. Rev. Arthur L. Williams, Bishop-Coadjutor of Nebraska.

Reception to Bishop-Coadjutor-elect

Parish receptions abound just now. At that given in the guild rooms of the church of Our Saviour, on the evening of the 18th, Mr. J. LeMoyné presided in the absence of the rector who, however, returned from Nebraska during the evening. After some excellent music by the choir, the choirmistress, Miss Watt, who sang compositions by Mr. Charles Morey, of the choir, and Mr. E. A. Shanklin, the chairman introduced felicitously as the guest of the evening, the Bishop Coadjutor-elect. Mr. Anderson

made an address in which he brought out in pleasing language the relation of parish, diocese, and Church at large, as analogous to that of family, community, and country, in civic life. He was preacher to a crowded congregation at the church of the Transfiguration on Sunday evening last, after which he was presented with an address by the laymen of the parish, to which he gave a fitting reply.

Resignation of Rev. C. H. Bixby

On Tuesday evening, the 17th, the Rev. C. H. Bixby, feeling the pressure of years, sent in his resignation as rector of St. Paul's, Kenwood, to take effect May 1st. He was thereupon elected by the vestry rector *emeritus*, with a retiring annuity of \$1,500 from the parish. Mr. Bixby came to St. Paul's from St. Peter's, Narragansett, R. I., in March, 1880; succeeding his brother-in-law, the Rev. C. S. Lester, now of St. Paul's, Milwaukee. As an external monument of his untiring zeal during 20 years, he leaves on a new lot, 200 x 200 ft., at the northeast corner of Madison ave. and 50th st., to replace the old plant on Lake ave., a fine parish house, finished free of debt three years ago, at a cost of \$12,500, and the walls, to their full height, and paid for, of a fine new church. The work on this will be continued in the spring; and, as the old site is valued at \$50,000, its sale will enable the completion without incumbrance. But Mr. Bixby will leave St. Paul's with another memorial in the unstinted affection of the parishioners among whom he has labored so patiently and so lovingly for 20 years; indeed, it may be questioned whether any resident of the Hyde Park district enjoys a larger measure of the community's Christian love, esteem, and confidence.

Church Home for Aged Persons

The canonical offering for the Home is appointed for next Sunday, and the needs of this deserving institution are being made known through the interest in it taken by a few parishes, such as Grace, Trinity, St. Mark's, St. Peter's, Transfiguration, Rogers Park, etc. The family consists of three men, 21 ladies, a matron, a nurse, and three servants. Although the expense amounts to nearly \$300 a month, an average of \$10 for each inmate, the home has no available means beyond what comes from the parishes and some help from outsiders. But more is needed; for the treasurer, Mrs. Ainsworth, is obliged to report a deficiency of some \$500 at the close of 1899.

New York

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

At the church of the Heavenly Rest, Miss Smyth has presented a brass cross for use in the mortuary chapel.

The Church Club held a ladies' tea on Jan. 20th, at which the families and friends of members were entertained.

The Bishop of the diocese is on his way home, and is understood to have reached India on his journey around the world.

Among the largest sums given to the use of hospitals this month have been \$1,006.98 by the church of the Incarnation, and \$2,259.14 by Grace church.

The Churchmen's Association at its annual meeting elected the Rev. John P. Peters, D.D., Ph.D., president; the Rev. Chas. L. Biggs, secretary, and the Rev. Jas. E. Freeman, treasurer.

At the chapel of the Angels, St. Michael's parish, a special course of lectures is being delivered by the Rev. Messrs. E. V. Stevenson and C. L. Biggs, on "The Period of Reconstruction in the Church of England."

Daughters of the King

The local assembly held their quarterly meeting at St. Matthew's church, Jan. 20th. Addresses were made at the night session by the Rev. Drs. Riley and Olmsted.

University of the South Alumni

The sixth annual dinner of the New York Alumni Association was held Jan. 19th. Bishop

Dudley, of Kentucky, chancellor of the university, presided. Among the special guests was Governor Roosevelt.

The Order of the Holy Cross

Has decided to place a large religious house at West Park, on the Hudson river, and has purchased 70 acres of land there, and arranged for buildings, the first section of which will cost about \$30,000. The establishment will be called the "Monastery of the Holy Cross."

The Prayer Book in German

The Rev. Messrs. Grueber and Rockstroh have been appointed a committee on completing the translation of the Book of Common Prayer into the German language. The work is under the supervision of the Commission of the General Convention on a German Version.

Barnard College

The charter has been amended so there shall be one alumna trustee, and Miss Florence Colgate has been elected to the office. The Association of Collegiate Alumnae is to offer a Barnard graduate of not more than five years' standing, an opportunity of study for one year at Berlin, free of expense.

Bequest of Dorman B. Eaton

By the will filed in the Surrogate's Court, Jan. 13th, Columbia and Harvard Universities each receive upward of \$100,000. To Columbia University the will also gives the income of the estate in excess of \$10,000, as advance payment toward the principal legacy, in order that it may the sooner reap benefit.

Meetings of the C. A. I. L.

St. Michael's chapter of the Church Association for the Advancement of the Interests of Labor, held an open meeting at the parish house of St. Michael's church, Jan. 23d, the Rev. Dr. John P. Peters presiding. "The citizenship of labor" was discussed by Mr. M. A. Fitzgerald, president of the Letter Carriers' Association, and others. At the January meeting of the Association, Dr. Anna S. Daniel, of the New York Infirmary for Women and Children, gave an address on "Tenement house side of the sweating system—can legislation prevent?"

Pennsylvania

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

An addition to Christ church, Germantown, will shortly be commenced, to be used as a robing-room; it will cost about \$1,500. Pews are to be placed in St. Alban's church, Olney, at a cost of \$600.

Reversionary Bequests

By Mrs. Abigail Horner, to be available upon the death of her sister: To the corporation of Gloria Dei church, Philadelphia, \$500 in trust, to be applied towards the endowment fund, on condition that certain family tombstones and graves in the burial ground shall be kept in order; Female Bible Association of Southwark, \$1,000.

The Sheltering Arms

The 18th annual report gives a most encouraging account of the good work done during the past year. The women are trained in all kinds of house-work and nursing, and are taught plain sewing, enabling them when discharged to take good care of themselves and their babes. During the year, 111 children and 82 women have been cared for. Since the foundation of this noble charity, thousands of women and children have been helped on the way to better living and a hopeful future.

Home for the Homeless

The annual meeting of the contributors to this institution was held on the 15th inst., at the Home, 708 Lombard st., Philadelphia; Mrs. A. F. Lex presided. The treasurer reported a balance at the beginning of the current year of \$374.42. A board of trustees, consisting of the Rev. Henry L. Phillips and ten prominent laymen, was elected; and also 21 lady managers, including president, Mrs. A. F. Lex; vice-president, Miss Mary Blakiston; secretary, Mrs. R. E. Atmore; treasurer, Mrs. John Trenwith.

The Germantown Convocation

Met on the 16th inst. at St. Luke's church, the rector, the Rev. Dr. Samuel Upjohn, officiating at the morning service; the sermon was delivered by the Rev. William McGarvey. At the business session, the Rev. Dr. J. DeW. Perry, president, in the chair, an agreement was reached that a clergyman shall be assigned to Emmanuel church, Quakertown, Trinity church, Centreville, and Trinity chapel, Centre Hill, all in Bucks County, and missions of convocation; and to refer to the Bishop of the diocese, with favorable mention, the request of members of St. Paul's mission, Bristol, that it be made a church, and that a rector be appointed. A missionary service was held in the evening, largely attended by parishioners of the several Germantown churches and vicinity. The sermon was preached by the Rev. Dr. J. N. Blanchard.

The Southeast Convocation

Met on the 18th inst., in St. Luke's Epiphany church, Philadelphia, the dean, the Rev. Leverett Bradley, presiding. The Rev. G. S. Gassner gave an interesting and encouraging report of the Seamen's mission, and said that 3,000 sailors had signed the temperance pledge. There are reading rooms at Point Breeze and Port Richmond, and it was desired to establish one at Greenwich Point. He made an appeal for funds to carry on the work. The Rev. A. J. P. McClure spoke in behalf of the general clergy relief fund. The Rev. S. H. Boyer said that the work is prospering at the church of the Holy Spirit, and that there are 700 scholars in the Sunday school. The Rev. Horace F. Fuller reported on the work carried on at the Jewish mission, 9th and Fitzwater sts. Reports from the Italian mission, and work among the colored population, showed that both were prospering, and in good financial condition.

The West Philadelphia Convocation

Assembled on the 18th inst. in the church of the Saviour, West Philadelphia, the dean, the Rev. Dr. Charles A. Maison, presiding. The Rev. Wm. H. Falkner, chairman of the Church Extension Committee, announced that the consent of the Bishop had been given for the establishment of a mission at the north-east corner of 56th and Market sts. The purchase price of the lot on this corner is \$15,000, of which amount \$5,500 has been raised. The lot has a frontage on Market st of 230 ft., and 180 ft. on 56th st. This projected mission is under the direction of the Woman's Auxiliary of the diocese, and is endorsed by the convocation. Bishop Brown, of Arkansas, addressed the convocation, stating the needs of his diocese, in which he hopes to erect five churches every year. The Rev. W. W. Steele read an essay, on "The unity and interpretation of the Bible." At the evening meeting, the Rev. F. W. Tomkins spoke on the topic, "How to make religion attractive to men." A general discussion followed; those taking part were the rector of the church, the Rev. Dr. W. B. Bodine, Bishop Brown, the Rev. Messrs. W. W. Steel, S. Lord Gilbertson, and W. H. Falkner, and Major Moses Veale. There were 46 delegates, clerical and lay, in attendance.

Lincoln Institution

The contributors to the girls' department of the Indian school held their annual meeting Jan. 18th, the Rev. Dr. T. A. Tidball presiding. Addresses were made by the Rev. Dr. Tidball and the Rev. W. H. Falkner. Bishop Whitaker was elected president of the Board of Council; G. Theodore Roberts, vice-president; U. S. Commissioner Bell, secretary; H. Laussat Geyelin, treasurer and solicitor; the Rev. Dr. Tidball, rector in charge; Wm. M. Hugg, superintendent; Mrs. W. M. Hugg, matron; Mrs. E. E. Knapp, house-mother. The report of treasurer Geyelin shows a balance on hand of \$1,295 65. Of the board of managers, Mesdames J. Bellangee Cox, Chas. F. Lennig, and Thos. K. Conrad were elected directresses; Mrs. R. C. H. Brock, secretary; and Mrs. Charles Wheeler, treasurer. The board of managers have decided they will discontinue the institution as a government school for Indian children after June 30th, prox.

The institution, however, it is said, has been promised the financial support of several citizens, and will be continued as an independent corporation. Since the founding of the institution, in 1866, it has cared for and educated 481 orphaned children of soldiers of the Civil War. Since 1883, when it became a school for Indian children, 1,010 Indians of both sexes, representing 24 tribes, have been educated and taught to be self-supporting.

Nebraska

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

Church of the Holy Trinity, Lincoln

The offerings on Christmas Day aggregated \$112. Every department of Church work shows signs of renewed life and activity. The Woman's Auxiliary, under the efficient leadership of its president, Mrs. Thomas, is doing excellent work. Relief has been sent, both in money and articles of clothing, to the mission work of Laramie, S. Dak., and also to the negroes of the South. At a recent meeting of the Auxiliary, the rector, the Rev. Francis W. Eason, delivered an address on the subject, "Missions, and how to get interested in them." As a result, a mission study class was formed, which promises to accomplish a much-needed work along the line of dispersing the ignorance of, and apathy towards, missions. The Daughters of the King, lately organized, is doing splendid work. Four circles have been formed. The Ladies' Aid Society, in conjunction with the vestry, is making a vigorous effort to reduce the debt, which consists of a mortgage of \$10,000 on the church building—a beautiful stone structure costing \$50,000. The people are responding generously, and it is confidently expected that at least \$1,000 of the indebtedness will be lifted each year. Since Eastertide, 1899, \$1,400 has been raised outside of current expenses, which are provided for and promptly met. Bishop Williams made his initial visitation to the parish on the 1st Sunday after Epiphany, and confirmed a class of 14 persons. This is the first class to be presented by the rector who has been in charge of the parish less than a year. The music rendered by the vested choir of 36 voices made the service most impressive. The sermon, preached by the Bishop, was delivered with earnest eloquence.

South Carolina

Ellison Capers, D.D., Bishop

Owing to lack of funds, the Good Physician Hospital for Colored People in Columbia has at last closed its doors. By the generosity of an ever-faithful friend, the means have been secured to equip a medical dispensary which will in a measure take the place of the hospital. It will occupy the basement of the mission house building, and be in charge of Dr. W. D. Tardiff.

Michigan

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

The Rev. J. H. Eichbaum, rector of All Saints', Brooklyn, has recently suffered a severe bereavement by the loss of a son who was drowned while skating.

Resignation of Rev. Dr. Prall

The Rev. Dr. William Prall, for nine years past rector of St. John's church, Detroit, has unexpectedly resigned, and accepted the rectorship of St. Paul's parish, Albany, N. Y. Dr. Prall was, in his early ministry, an assistant in this parish, and will renew many old friendships. There is no known reason for Dr. Prall's resignation of St. John's, except his expressed belief that a change would be an advantage both to him and the parish. His near ten years' ministry has been a marked success, and he has held a prominent place as a useful and public-spirited citizen. He will begin his work in the Albany parish on Ash-Monday. The Rev. F. B. Hodgins, recently in charge of St. Thomas' mission in this city, has become assistant in St. John's parish, and the full work will for the present devolve on him.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

At the session of the Archdeaconry of Reading, recorded in our last issue, the subjects of the addresses on Tuesday night were as follows: The Rev. Frank Marshall spoke on "The praise of the missionary cause"; Mr. Wm. R. Butler, secretary of the diocesan board of missions, on "Diocesan mission work and its needs"; the Rev. Wm. P. Orrick, D. D., gave "A brief historic sketch of missions in the diocese," and the Rev. James F. Powers, D. D., presented a practical view of "The best method of raising money for the work."

Duluth

Jas. Dow Morrison D.D., LL.D., Missionary Bishop
Swedish Mission at Lake Park

On the 23rd Sunday after Trinity the Bishop consecrated the new church and administered the rite of Confirmation. The instrument of donation was read by Mr. Thomas Hawley, warden of the mission, and the letter of consecration by the Rev. L. G. Moultrie. Morning prayer was read in English by Mr. Moultrie and the lessons in Swedish by the Rev. Alfred Kalin who has charge of the mission. After the sermon Mr. Kalin presented thirteen persons for Confirmation.

The church, a wooden frame building, 24x40 feet, with 10-foot walls and Gothic windows, stands upon lots donated by Caroline A. Canfield, widow of the late Thomas H. Canfield and daughter of the late Rt. Rev. John Henry Hopkins, first Bishop of Vermont. The interior is finished in pine, natural color, the sides being sealed and the beams crossing in the high roof; a recess chancel is formed between the robing room and the organ room, and 17 pews furnish seating capacity for about 100 persons. The rich three-lancet chancel window is a gift of Mrs. Marion Canfield Hawley, in memory of her husband, the Rev. Fletcher J. Hawley, D. D.; her brother, the Hon. Thomas Hawley Canfield; her granddaughter, Marion Hart Swan. All the furniture has been given, much of it as memorials. The cost of the building was \$1,100.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Progress at Christ Church, La Crosse

This parish, under the rectorship of the Rev. J. J. Wilkins, D.D., has done wonders during the past four years. One of the handsomest church buildings in the Northwest has been erected, and the property valuation has increased from about \$5,000 to \$70,000. The outlook for the future is of the best. Through the untiring efforts of Prof. George Blakeley, the organist and choir-master, the music of the parish has risen to a high standard of merit. The vested mixed chorus choir of 36 voices, ladies and gentlemen, is considered one of the best in the diocese. Special musical services are given every six weeks, and such works as Gaul's "Holy City," Gounod's "Gallia," and Handel's "Messiah," have been sung to large congregations.

Southern Virginia

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

A serious loss has befallen the Chatham Institute in the death, on Jan. 1st, of Dr. R. H. Willis who was recently called to the charge of this institution. It had been felt that the success and prosperity of this convocation school were assured when he came to it. Dr. Willis died of pneumonia, having been ill but one week.

Confirmation at Farmville

Bishop Randolph recently visited the Bishop Johns memorial church. The Rev. Walter B. Capers, son of the Bishop of South Carolina, rector, preached and confirmed a class of nine persons. Plans for improvements which have been accepted by the vestry, will add a new tower and fresco the walls of the church interior.

Memorial Pulpit for St. Paul's, Norfolk

It is of unusual beauty. Upon the octagonal base of heavy walnut stand six columns, which

support the floor of the pulpit. The upper part is of brass, consisting of six columns and five panels, the front panel ornamented with a simple cross, the rest with *fleur de lis*. The top rail is of walnut, with sermon rest of heavy brass. A plate bears the inscription, "To the glory of God, and in memory of Richard Kidder and Julia E. Meade." A legacy left by the late Mrs. Platt secured this memorial of her father and mother.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop
Bishop's Appointments

FEBRUARY

- 14. Halifax.
- 15. Tillery; P. M., Scotland Neck.
- 18. Tarboro: Calvary Church; P. M., St. Mary's; Evening, St. Luke's.
- 20. Lawrence.
- 23. Battleboro.
- 24. Rocky Mount.
- 25. Wilson: St. Timothy's Church; P. M., St. Mark s.

Ohio

Wm. Andrew Leonard, D.D., Bishop
A Quiet Day for Men

On Friday, Jan. 12th, a Quiet Day for men was held at Grace church, directed by the Rev. Mr. Osborne, beginning with a celebration of the Holy Communion at 7 A. M.; at 9:30, Morning Prayer, with address; at 10:30, Meditation; at 12 M., Meditation. At this hour many business men came in to the service. At 3 P. M. was held a Quiet Hour for women.

Church Home for Aged Women, Cleveland

The annual reception was held on the afternoon and evening of Jan. 9th. The Bishop and Mrs. Leonard received, assisted by the board of managers, and Miss Seymour, in charge of the home. About 200 of the friends of the Home were in attendance, including nearly all of the rectors of the different parishes of the city with their wives, and a goodly offering in money was placed in the alms-box. At the close of the evening a short service was held in the little chapel, conducted by the Bishop, assisted by Canon Hall, chaplain of the Home. The beautiful altar in this chapel is a memorial of the Rev. Dr. Bolles. The alms bason containing the offering was placed upon the altar by the Bishop, while all joined in singing the Doxology, and thus closed the fourth anniversary of the occupancy of the new and commodious building.

The Toledo Convocation

Successor to the late North-western, was duly organized by the Bishop in Trinity church, Toledo, Jan. 15th; 14 clergy of the district were present, besides visitors. A Quiet Hour was conducted by the Bishop. On Monday evening the Rev. J. L. P. Clarke read "A review of ten years' work in the territory of the Toledo convocation," showing that in 1890 there was a population of 508,802. During the 10 years, four missions have become parishes, and five new missions have been started; there are now 4,400 baptized members, a gain of 1,587; 1,808 in all have been baptized; 1,685 persons have been confirmed during the decennium. There are now 2,237 communicants, an increase of 981; five church buildings, one parish building, two rectories, and two parishes that have added parish rooms. Mr. Charles Fox read "A forecast of work in the Toledo convocation." He deprecated the starting of new missions without a strong probability of permanence and success. On Tuesday the Rev. Alsop Leffingwell was elected dean, and the Rev. C. W. Clapp, secretary-treasurer. The next convocation is to be in Christ church, Lima, April 23d and 24th. There was a full discussion of the free-pledge plan for raising funds for diocesan missions, as contrasted with the present apportionment plan. It was unanimously voted that it be recommended to the missionary committee for adoption. Three papers were read after the usual noon prayers for missions: 1st, by the Rev. W. C. Hopkins, D.D., on "The best plan for arousing an interest and in raising money for general missions."

2d, by the Rev. F. S. Hoyt, on "The duty of the Church to our new territorial possessions and responsibilities." 3d, on "The need of intercessory prayer," by the Rev. W. E. Clapp. On Tuesday evening the new dean read the report of a committee on a proposed diocesan Sunday school institute. It was seconded and explained with great earnestness by the Rev. Henry E. Cooke. After further discussion a unanimous vote recommended the adoption of the plan. The convocation is to have but two meetings, one in the spring and one in the fall, and the first evening of each session is to be that of the Sunday School Institute. The Toledo convocation comprises the 16 counties west of Sandusky, and is of equal territory with each of the other two convocations, Sandusky and Cleveland, but is the weakest and smallest in Church strength. Ten years ago, 40 cents per communicant each year was given for missions. Last year this was 50 cents.

Georgia

Cleland Kinlock Nelson, D.D., Bishop
Archdeaconry of Savannah

Held its winter session Dec. 31st and Jan. 1st and 2d. On Sunday Bishop Nelson delivered an address at Christ church to the Woman's Auxiliary, and in the afternoon the Rev. Chas. H. Strong preached to colored Church workers, at St. Stephen's. At night all the Church workers in the city gathered at St. John's church and listened to addresses to the Daughters of the King, by the Rev. J. L. Scully; to the Junior Auxiliary, by the Rev. Harry Cassil; and to the Junior Brotherhood of St. Andrew, by the Rev. C. H. Strong. On the following day there was a celebration of the Holy Communion at St. John's church, by the Bishop, who also made an address on "Unity and cooperation." At night a meeting was held to discuss the possibility of organizing a Sunday school institute for the archdeaconry. A committee was appointed to take the matter in hand and report later. A general meeting of all Church organizations was held Tuesday night in St. Paul's church, when addresses were made by Bishop Nelson, Archdeacon Cassil, and the rector of St. Paul's, J. L. Scully.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop
Episcopal Visitations

FEBRUARY

- 1. Annual meeting Daughters of the King.
- 2. Church Home, Pittsburgh.
- 4. Pittsburgh.
- 6-7. St. John's, Sharon. Consecration.
- 11. Christ church, Brownsville; St. John's, West Brownsville; St. Mary s, Charleroi.
- 18. Holy Innocents, Leechburg; Trinity, Freeport; Our Saviour, New Kensington.
- 24. Annual meeting Laymen's Missionary League; conference of Christian workers.
- 25. Anniversary Laymen's Missionary League, St. Timothy's, Esplen; Christ Church, Allegheny.
- 26. Quiet Day for clergy, St. Mary's Memorial, Pittsburgh.
- 27. Quiet Day for women, Trinity, Pittsburgh.
- 28. Christ Church, Greensburg.

MARCH

- 4. St. Mark's, Jamestown; St. Peter's, Blairsville.

Massachusetts

William Lawrence, D. D., Bishop
Mr. Robert Atwoods delivered an address on "The young man in politics" before the Monday clericus, Jan. 15th.

Two handsome brass vases have been given by an anonymous donor to St. James' church, New Bedford.

It is now intended to continue the open-air services on Boston Common, on Sundays at 5 P. M. A license has been secured from the mayor, and the superintendent of grounds has already assigned a portion to the Free Church Association who have the matter in their charge.

St. Peter's, Cambridge

By a sale has raised the sum of \$550. The constitution and by-laws of this parish have been so

changed that hereafter only two vestrymen can be elected at the annual meeting to hold office for three years. When a vestryman's term expires, he is ineligible for election until after one year has passed.

St. Ann's Church, Dorchester

The 20th anniversary of the choir was recently observed, and a handsome Morris chair was presented to Mr. John W. Farrar who has been choirmaster for that number of years. In the church, preceding this presentation, a service was held by the rector, the Rev. R. N. Turner, assisted by the Rev. W. R. Trotter, of Rhode Island, and the Rev. C. Hutchinson.

Massachusetts Church Union

The Rev. George A. Christian, D. D., of New York city, delivered an able and instructive sermon at a special service of the Union, Jan. 15th, in the church of the Advent, Boston. He defined the position of the Church and her teachings. A large congregation was present. After the service, the members and invited guests were entertained at luncheon in the parish rooms. The Rev. Dr. Chambre, in a few well-chosen words, spoke of the work of the Union, and the valued assistance rendered it by the Rev. Dr. Frisby, the rector of the church of the Advent. The reply of Dr. Frisby expressed his thanks and interest in the Union, and gave in detail what it had accomplished, and why there was need for its existence. The other speakers were, Dr. Christian, Dr. Storrs, Messrs. Robert Codman, and A. J. C. Sowdon. Great regret was expressed at the absence of the Bishop-elect of Maine, the Rev. Robert Codman, Jr.

Vermont

Arthur C. A. Hall, D. D., Bishop
St. Ann's Mission, Richford

On the 4th of September ground was broken for a rectory. Just at the close of the year, the work being all finished and well and thoroughly done, the Rev. James Simonds who has been in charge of the mission for the past four years, took possession. The house has a fine location in the ample lot beside the church, commanding a fine view. It is finished in natural woods, and very convenient in all its arrangements. Early in January a large number of friends (many not members of the mission) surprised the priest and his wife one evening. "Pleasant reminders of the visit," says a local paper, "were two fine rugs and an elegant couch, testimonials of the regard and esteem of many friends."

Delaware

Leighton Coleman, D.D., LL.D., Bishop

A very successful series of services have been held at Immanuel church, Highlands, under the direction of the Rev. Edwin Hinks, of Leesburg, Va.

Death of the Rev. Dr. Angell

The Rev. T. B. Angell, D. D., the new rector of St. Andrew's, Wilmington, died of pneumonia, on the early morning of the 18th. He had only preached one sermon as rector (an ordination sermon) before called to his rest. He went there from St. Stephen's church, Harrisburg, Pa. The first part of the burial service was said in St. Andrew's church, Bishop Talbot presiding, in place of Bishop Coleman who is absent in North Carolina. The remains were taken to Harrisburg on Saturday, the 20th, there to be interred. St. Andrew's has thus lost two rectors during the past year.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Bishop writes to a member of the Standing Committee that he hopes, with health and strength from the Lord, to attend to all Confirmations, and will make by letter an appointment for visitations to each of the congregations. There is no change in the state of his health. His weakness continues, but with no suffering or further symptoms of discouraging character.

Editorials and Contributions

A STORY comes to us through the English papers, which affords matter for reflection in more than one point. The Rt. Rev. Dr. Bonsfield has been the Anglican Bishop of Pretoria, the capital of the Transvaal Republic, for the last twenty years. When the order came for the departure of all foreigners, he naturally desired to obtain a permit to remain and continue his ministrations to his flock who are described as almost all burghers, and subjects of the Republic. He was told by President Kruger that he was at liberty to remain, but when the official permits were issued, none came to him, and his application to the bureau or committee having this matter in charge, met with no response. It appears that the penalty for remaining in the Republic without a permit was twenty-five lashes and three months' imprisonment. The possibility of such an infliction was undoubtedly a horrible thing to contemplate. The Bishop found himself unable to face such a penalty, and accordingly departed with the other exiles. This story is related by way of commentary upon the harsh and cruel methods of the Boer government. But the question suggests itself, whether the Bishop was justified in withdrawing under the stress of such threats, even if they were likely to be carried into effect, which we think hardly credible. We think of the experience of the first great missionary who five times received "forty stripes save one," who was beaten with rods and stoned, and we cannot but ask how far is a Christian bishop justified in forsaking his flock in time of stress and danger, out of the fear of what man can do unto him?

THE *Interior* has an editorial, in a recent issue, on "Misplacement of Benevolent Money." The large generosity of the rich men and women of America is noted—eighty millions, this last year, in large sums, not over half of which, it is estimated, is well applied. As an instance of unhelpful generosity in Chicago, not long since, the three-million gift of Mr. Crerar for another library, is cited. It was really a problem to find a way to make it useful. What is being done with the eighty millions given last year? It has mostly gone, says *The Interior*, into spectacular, pretentious enterprises which will support a few *savants* in dignified leisure, pile up great buildings, or swell endowments which really benefit very few of those who need help and cannot get it.

APPEALS from rich universities for more millions are constantly appearing in the papers. What are they doing with the millions they have? Something, it is true, but that something is mostly above the heads of the common people. Are they making college education cheaper? It costs more now to educate a young man in a reputable college than it did twenty years ago; it cost more than it did a score of years before. Millions are absorbed, only to make everything more expensive. The aim of generous rich people seems to be to do something big, to attract attention, to make a show; and the institutions which administer their benefactions seem to do it in the same spirit. They lavish their wealth upon magnificence that is of no appreciable benefit to the community. And their appetite grows by what

it feeds on. They cry, "Give, give!" and the faster it runs through their sieve the better does it seem to suit the shrewd, business millionaires!

THERE have been Churchmen among the great givers of this generation, but who ever heard of their giving ten millions or one million to a Church school or college? We have not a single institution that is fairly equipped or decently endowed. Is it because money given to our institutions is used in a quiet, helpful way, where it will do the most good, that our millionaires invest for glory elsewhere? It may not be so; we do not think it is so; we cannot understand the motive which leads them, for the most part, to pass by on the other side and bestow their gifts and legacies upon institutions whose vast endowments seem only to increase the expense of education. Let them look into the matter closely, and they will find that from a business point of view, to say nothing of their duty to the Church, there are better opportunities in the Church for making friends of Mammon than in some secular institutions which promise much splendor, *et præterea nil*.

A Calm View of Higher Criticism

A CORRESPONDENT writes that he has seen a great deal of denunciation of the Higher Criticism, but has failed to discover that anyone entitled to the name of a scholar, at least according to the standards of present-day scholarship, is prepared to refute the positions of the Higher Critics. No doubt there has been much shallow and inadequate writing on this subject, and the phrase "Higher Criticism" has acquired in popular use a bad sense which does not belong to its proper technical signification. But it is a mistake to assume that all the hard words have come from the mouths of the conservatives. A very little knowledge of the literature of the subject reveals a tone of arrogance and self-conceit on the part of some of the representative critics which is calculated to arouse antagonism at once, and which is certainly far removed from the calmness and balance which we have been accustomed to associate with true scholarship. It is equally foreign to the spirit of true scientific investigation, which is ever modest and self-questioning, and does not announce as a certainty what is in reality only an hypothesis. If any proof of the existence of this unscientific and un-scholarly tendency to call hard names were needed, it is at hand in the work of Dr. Briggs on the study of the Bible, in the first part of which such epithets as "bigots," "dogs," and "evilworkers" are applied to those who do not agree with his views. In another quarter we find the conservative elegantly described as "a bat blinking in a cavern." If, as our correspondent seems to think, the vehement denunciation of Higher Criticism inclines the ordinary man to go over to that side, on the principle, apparently, of espousing the cause of the injured party, it is equally true that the occurrence of such epithets as those cited, by way of describing their opponents, arouses some suspicion of the soundness of the position of those who use them.

WE have mentioned these points in the interests of fairness. It is evidently not fair to assume that all roughness of speech has come from one side. Unfortunately, human nature is so constituted that it is inevitable in a controversy which touches very deep-seated convictions, and in which a large number of people are concerned, there should be now and then outbursts of feeling assuming personal forms and indulging in reprehensible language. And it is seldom that this is confined to one party or interest in the controversy. It remains true that there are scholars, both among the critics and among the critics of the critics, who have not been guilty of such improprieties. All this, however, has no bearing upon the merits of the subject itself.

IN the first place, it should be understood that there is no conflict among scholars over the legitimacy of Higher Criticism in the proper sense of the term. There has always been such criticism, and there always will be. This criticism is concerned with the study of origins, authorship, dates, and the composition and literary features of the various Books. In another division it includes the historical relations of the several elements of the Old and New Testament. All these are proper subjects of study and investigation. They have always been dealt with in works on Biblical introduction, and to a greater or less extent, in commentaries. As in every other branch of learning, there has been a tendency in this century to give to this investigation a scientific precision unknown in earlier times. The principles to be employed have been carefully worked out and expressed in the form of rules, called "Canons of Criticism," and it is by the application of these canons at each point that the "results of criticism" are obtained. The method has some resemblance to a mathematical process, but necessarily lacks the absoluteness of mathematics. The canons have not the certainty of axioms. There is always a doubtful element, and great caution has to be observed in the application of these general principles to particular cases. The necessity of such caution brings out in strong relief the spirit of modesty and restraint which such studies demand. It remains true that when the principles employed are actually those upon which all competent scholars are agreed, the results may be accepted with a large measure of confidence.

WE have hinted that all critical scholars may not agree upon the principles which are to be brought to bear upon the investigation of Holy Scripture. There are certain pre-assumptions which determine each one's point of view, and which cannot fail to enter into his processes of thought at every point. They are, therefore, of the utmost importance. If we do not accept the writer's pre-assumptions, which are his ruling ideas, we cannot accept his so-called results, so far as they are traceable to those pre-conceived ideas. The scholars with whom we are concerned are actually divided in this way into at least four classes. There are, first, those who deny the supernatural element. These are usually classed as pantheists, though they may not in all cases ac-

cept that name. A second body seems almost equally to deny the supernatural in any proper sense, though they acknowledge a personal God. In their view, the development of religion in the forms of Judaism and Christianity was purely a natural process resulting from the germs of truth and morality implanted in man at the beginning. Then we are able to distinguish two classes, and perhaps more, who accept the Christian doctrine of the Supernatural and see in the Scriptures the history and development of a divine religion directly revealed from God, though by a gradual method as men were able to receive it. The canons of criticism explicitly employed may be to a great extent the same in all cases, but these pre-conceptions are a more powerful influence than all canons. If, then, in any case, a critic tells us that what is apparently a historic narrative is in reality a myth or a legend, we are at liberty to ask whether that assertion is based upon an anti-supernatural assumption, a theory of purely natural development, or whether it has some other ground. In the one case we are justified in dismissing it without further consideration; in the other, we shall examine the question upon its merits.

IT is, then, impossible to put the subject in the simple form in which our correspondent presents it, and in which it often appears in the public press, so that the higher critics shall be on the one side, as a single class, and their antagonists, as a class, on the other. The simple truth is that the critical study of the Scriptures is a legitimate and necessary field of research, and, moreover, that the most Christian and orthodox scholar may, by the application of well-ascertained principles, arrive at some conclusions relative to origin, date, authorship, and the like, more or less at variance with common impressions. But it is a mistake to suppose that such conclusions necessarily affect in any degree the Catholic doctrine of inspiration or belief in the supernatural. Everything from the pen of such cautious scholars as Kirkpatrick and Sanday is sure to be read without prejudice, even though they may arrive at conclusions on certain points quite different from those which have been hitherto accepted. It is a mistake, however, to assume that those who still hold to the traditional views of the origin, composition, and authorship of the Scriptural Books have nothing to say for themselves, or that they have relied upon simple denunciation. A great deal of important work has been done by scholars upon that side. Among British scholars may be mentioned, Professor James Robertson, Stanley Leathes, Canon Girdlestone, and in the New Testament, Professor Ramsay. Dr. Baxter has ably controverted the positions of Graf and Wellhausen. In America, it is sufficient to mention Professor Green, of Princeton, whose profound scholarship is acknowledged even by those who are most opposed to his position.

A Castle of Sand

PRESIDENT HYDE, in the January *Atlantic*, follows up the attack on theological seminaries which he initiated at the recent Congregational Council. There are many points of interest in his paper. It should certainly be read by those who wish to see whither Protestantism is really tending. Upon the details we need not dwell at this

time, further than to say that we do not recognize in the idea of God here attributed to the "old theology," the God revealed to us in the Christian religion. On the other hand, we are unable to accept as fully adequate, the God of the "new theology." Nor do we imagine that any such hard and fast line as that here laid down between the old and the new types of ministers can be insisted upon with absolute fidelity to the facts of the case. In the former, according to this writer, love, and a capacity for sympathy with all sorts and conditions of men, are only accidents if they are found at all. They are not derived from the theology which is taught. In the latter, they are of the very essence of the theology. Nothing is easier than to draw out distinctions of this kind, and we imagine it would be quite as easy to convict the disciples of the new school of worldliness and to deduce this from the doctrines taught, as Dr. Hyde has found it to convict the other school of lack of human sympathy and kindness.

WHAT is really seen here is the extreme reaction from the rigid Calvinism of the Puritan forefathers. In the one, as in the other, Churchmen are concerned, at least, as outside observers interested in all the significant movements of the day. Indeed, it is only too evident that our concern is even more vital than this, for this much vaunted new theology, which we are told that "the world" has come to believe, is not without its votaries among ourselves. But we have referred to the article in *The Atlantic* chiefly on account of the following sentence: "Give the world a theology as detailed and definite as modern medicine, and ministers as skillful to trace the workings of the spirit of man in holiness and sin as is the modern physician to trace physiological processes in health and disease, and both the minister and the salvation he preaches and applies will be as much in demand as ever." The writer is talking of Protestant movements and methods; but this utterance is a fair, though apparently quite unintentional, description of Catholic theology. It is, however, more and more evident that the theology of Protestantism is, as it were, a bird of passage, which can never be caught and caged after this fashion. The attempt to give it permanent shape is like building fortresses and palaces of shifting sand, which the changing wind shall sweep away. "The world" which receives this theology to-day will demand another to-morrow. What it can make, it can and will unmake. It is as true now as in the days of St. Paul, that the followers of new gospels "are ever learning, and never able to come to the knowledge of the truth."

Missions for the Jews

BY THE REV. D. F. SPRIGG, D. D.

A number of years ago, the Church of England formed a society for the conversion of the Jewish people to Christ. It has had some success; quite a number of Jews, both in England and in Europe and elsewhere, have been baptized. The success of this society has not been great; figures that we can count do not reckon up such results as are startling to the mind or encouraging to the Christian heart. Yet no one could wish it were disbanded. It is doing something, and that something is far better than nothing.

Our Church, following this good example, has also established a society for the good of the Jews. Maybe by word, maybe by preaching, maybe by distributing Christian literature, a few Jews can be brought to thoughtfulness; can be brought to Christ and receive pardon. Its success is very little; but that little, worth all the time and money devoted to it.

Not long ago, Mark Twain wrote "Concerning the Jews." They are well-behaved citizens, he said, and some of them rank high as statesmen and lawyers and physicians and artists and bankers and merchants. Here they are, and are likely to continue. They came in contact with Egyptians and Chaldeans and Persians and Greeks and Romans. These people have either perished or are of no account, while the Jews are here, and of much account, and growing in account. "What is the secret of their immortality?" When George III asked a bishop, "What, in few words, was the great argument for Christianity?" the reply was: "The Jews." Possibly the bishop was mistaken in saying it was the great argument for the truth of Christianity, but it is one argument. What is the secret of their immortality? The Christian would say, the secret is in the promise of God. God having spoken and asserted that as a people they will not come to an end in this age, the secret is explained. They are here, after a life of four thousand years; the laws in Europe that exiled them and degraded them have been repealed, and to-day they live and grow, and will continue to grow. They may return to Judea and Jerusalem. Prophecies look that way; things look that way. Jerusalem to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled! So Christ said; and then we will see what we shall see.

I have been reading and re-reading the Book of Isaiah, and was never before so much struck with the exceeding great and precious promises made them. Possibly, I may not understand them as the Divine Spirit meant. But I do not think I misunderstand St. Paul as he told what was to be the future of the Jews: "God has not cast away His people whom He foreknew." "Have they stumbled, that they should fall? God forbid; but by their fall salvation is come to the Gentiles for to provoke them to jealousy. Now, if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?" "For if the casting away of them is the reconciling of the world, what shall the recovering of them be, but life from the dead?"

While the Old Testament prophecies may not in all respects be understood, and though there may be some difficulties in what St. Paul teaches, one matter seems plain, that in some way the future prosperity of the Church is connected with the conversion of the Jews to Christ. So much success given the Church up to the close of this nineteenth century! So much, but there are more than one thousand millions of our brother-men who have not so much as heard of Christ, and of the hundreds of millions in Christendom, how few are living a life of repentance and of faith? To the thoughtful Christian, the condition of the world is deplorable. Bishop Butler in his day, spoke of it as a "scene of distraction." Though it is a more Christian world now than in his day, it is bad enough. But are matters to go on as they are now? Is Christendom forever to be a scene of distraction? Is the world to continue with the large part

of it without the knowledge of Christ, and without faith in Him and obedience to Him?

No! says St. Paul in the verses we have quoted. Their "fall" has wrought untold benefit to us Gentiles; their loss our riches; but "how much more their fullness?" The casting away of them has been the reconciling of the world; the receiving of them unto the Church "life from the dead." This much is plain—that in some way, the conversion of the Jews will give new life to Christianity and the Church. The Church will be stirred up as never before. The heathen will stretch forth their hands to Christ, and the whole world (it may be) will be converted to Christ.

What is the duty of the Church? Once a year our Church prays for the Jews. But if any clergyman's heart is stirred for the conversion of the Jews, he could easily get his bishop to allow prayers to be said for them every Sunday. But he need not wait for this. There is a "throne of grace" to which he, and all like-minded, can resort, and for the sake of the Church can pray as he never did before, "May all Israel be saved."

— x —

Studies in the Prayer Book

BY THE REV. HENRY H. OBERLY, D. D.

III.—THE FIRST ENGLISH PRAYER BOOK

ON the Vigil of Whitsunday, June 8, 1549, every priest in England celebrated Mass according to the Latin rite. When he had finished the service, the vestments were put away, and the church was prepared for the next day's festival. The next morning the new Book of Common Prayer went into use.

When the people went to church on Whitsunday at the appointed hour, they found every article of furniture and every ornament in its usual place. They saw the crucifix and candles upon the altar, and the pictures and statues where they had been accustomed to see them. Some changes had been made in the last few years, and had become somewhat familiar. No lights burned before shrines or pictures, and the new litany desk stood in its place.*

Two candles burned upon the high altar to indicate the Presence of the Holy Sacrament.†

*Before the Reformation, it was the custom to sing the Litany in procession, a custom that had the authority of the use of a thousand years. In 1544 a Royal Injunction ordered the Litany to be sung at a desk, placed either in the choir or in the nave. The litany desk was an invention of the reformers.

†In 1538, an injunction had been issued by Henry VIII, directing the removal of all lights from the church except the "light about the cross on the rood screen, and the two lights before the Sacrament of the altar, etc." This order is commonly supposed to mean that two candles, and only two, are to be burned during the celebration of the Holy Eucharist. Such, however, is not the case, for the order was not dealing with ritual, but with the ornaments of the church building, having for its object the removal of all causes of superstition.

In the Latin version, "coram" is the word which is the translation of "before," and coram means "in the presence of." The two lights were to be burned in the presence of the Sacrament. But in the Celebration there is no "Presence" until the prayer of consecration is said, and, therefore, had the injunction meant that the two lights were to be used at the Celebration, it would have been necessary to light them after the consecration. This would have been an extraordinary novelty and ritual innovation, without precedent. It is not uncommon in Italy at the present day to see two candles burning on the altar to indicate the Presence of the Sacrament, instead of the hanging lamp that is usual in this country.

In 1547, Edward VI. issued an injunction directing the removal of all lights from the church, "but only two lights upon the altar before the Sacrament."

The people crossed themselves with holy water at the church door, genuflected to the Sacrament, and then knelt to say their prayers as was their habit. Presently the priest entered, wearing the familiar vestments, and accompanied as usual by acolytes. After he had said his private devotions at the foot of the altar steps, he began the Mass in an audible voice, and in the English language, censing the altar while the Introit was sung. There was nothing new to the people except the language, and even this was not entirely unfamiliar.* For some time they had heard the Epistle and Gospel in the vernacular, as well as that part of the Mass called the Communion.†

The processional cross, the lights, the incense, the vestments, the ritual acts, the positions before the altar, were the same; even the music was unchanged. The people were amply satisfied that there was no intention to break with the historical past of the Church, nor to change time-honored customs. They were in hearty sympathy with such changes as had been made; and it is this popular sympathy that explains the universal and joyful acceptance of the new book.‡

A few features of the service attracted the attention of the people, especially the position of the sermon. In the Latin rite, the sermon follows the Gospel, and after the sermon the Creed is sung. According to the new book, the sermon was made to follow the creed. It is this change that explains the rubric, "after the creed ended, shall follow the sermon, etc." In our present book the rubric reads: "Here shall follow the sermon," an order which is sometimes interpreted as meaning that at every Celebration a sermon is to be preached. The meaning of the rubric is, if a sermon is to be preached, it is to come in at this point of the service.

Another novelty was the incorporation of the "Order of Communion" into the body of the Mass, being inserted after the canon. Since 1547 the people had been accustomed to have this as a special service for communicants only after the conclusion of the Mass, and its introduction here was a startling feature.

The reformers made this change with deliberate intention to counteract the prevailing laxity in regard to Communion. The

*As early as 1536, Archbishop Lee had ordered the clergy in the Province of Canterbury to read the Epistle and Gospel in English. This order was repeated in accordance with the King's (Henry VIII) in 1542. There is evidence to show that the custom antedated 1530.

†"The Order of Communion," in the form of a canon or convocation, was promulgated by the crown on March 8, 1543. It had been set forth in 1547, by the committee appointed by the king.

‡Dr. John Hooper, afterwards Bishop of Gloucester and Worcester, was a bitter protestant. Writing to Bullenger on Dec. 27th (seven months after the Prayer Book went into use), he says: "The public celebration of the Lord's Supper is very far from the order and institution of our Lord. Although it is administered in both kinds, yet in some places the Supper is celebrated three times a day. * * * They still retain their vestments, and the candles burn before the altars; in the churches they always chant the hours and other hymns relating to the Lord's Supper, but in our language. And that Popery may not be lost, the Mass priests, although they are compelled to discontinue the use of the Latin language, yet most carefully observe the same tone and manner of chanting to which they were heretofore acquainted in the Papacy."

On February 16, 1550, John Butler wrote to Thomas Blaurer that some blemishes in the Church of England, "such, for instance, as the splendor of the vestments, have not been done away with."

mediæval Church exaggerated the sacrificial aspect of the Holy Eucharist to such an extent that sacramental Communion was practically neglected. Every adult in the land was confirmed, and everyone made his first Communion, yet but few persons communicated except at Easter. The new order, requiring three Communion in the year, at the least, trebled the standard of religious life.

Another rubric in the new book bent its force in this direction. It was to the effect that, during the offertory, those who intended to communicate were to draw near to the choir, and "all other (that mind not to receive the said Holy Communion) were to withdraw out of the choir." It is quite likely that this order was given to shame those who habitually excommunicated themselves, for it made them publicly proclaim their neglect of the Sacrament. It was this custom, begun with a purpose, which doubtless suggested to the puritan Dr. Edmund Grindall, Archbishop of York (1570-1575) to order non-communicants to leave the church after the prayer for the Church.* The present widespread custom has not, and never had, any authority in the Prayer Book. The rubric of 1549 does not appear in any later book, from which it is safe to infer that people soon became ashamed of neglecting to make their Communion, a fact which they were obliged to advertise by withdrawing to the rear of the church. They could not leave the church, because a royal injunction forbade them to do so. The rubric was a temporary measure, and, having accomplished its purpose, was allowed to drop out.†

(To be continued.)

— x —

The Increased Responsibilities of the Church

DEAR BRETHREN OF THE CLERGY AND LAITY: In the providence of God the people of the United States have been brought into peculiar relations with the people of Puerto Rico, Cuba, and the Philippine Islands. We have become to a large extent responsible for their future condition and destiny. Whether we might have avoided this responsibility, or whether it was wise to assume it, is not now the question we have to face. The responsibility is upon us, and we must give an account to God for the manner in which we fulfill it. We may do it to His glory, or neglect it to our shame. We may do it to the everlasting welfare of these people, or neglect it to their everlasting injury. Nothing is more certain than that the pure religion of Jesus Christ is the only power through which these peoples can be regenerated and advanced to a type of civilization which recognizes the binding force of moral obligations and the laws of God. It is also equally certain that our own Church is specially adapted to meet the condition of these peoples and to minister to their moral and spiritual needs. In each of these countries our Church is represented, and is doing all that can be done with the men and means at hand. But to seize the opportunities

*Grindall was so bitter a partisan that he showed his hostility to the Church in very small ways. He objected to Fox's "Book of Martyrs" as being "too Catholic" (!) and suggested that a "file should be applied to it to reduce it."

†"If omission is prohibition," the case is rather bad for those who oppose what is called "non-communicating attendance at the Holy Eucharist," for the withdrawal of the rubric from the Prayer Book of 1552, and its absence from all subsequent editions, leaves in force the 24th injunction of Edward VI. in 1547, which says: "In the time of the Litany, of the Mass, of the Sermon, and when the priest reads the Scriptures to the parishioners, no manner of persons, without a just and urgent cause, shall depart out of the church."

that are pressing, far larger resources are indispensable.

Puerto Rico should surely be cared for, because it belongs to the United States. Two clergymen are at work there, one in San Juan, and the other in Ponce. In the latter place there is a small iron church, erected years ago by the diocese of Antigua. But the building was wrecked by the hurricane in October, and is in such condition that it would cost more to repair it than to build a new church. In San Juan there is no suitable place for services, and they are held with great inconvenience. But in both these places there is much to encourage the missionaries. The most urgent need in Puerto Rico is money for building churches, especially in San Juan and Ponce. The work there cannot make much progress until this is done.

Cuba is an inviting field, because of the good fruits which our missions there have already borne, and the welcome accorded to our missionaries by the Cubans. In Mantanzas, under the Rev. P. Duarte, we have a chapel, a school, and an orphanage, all in flourishing condition, but in great need of a considerable sum for enlargement of the chapel and school. In Bolondron, under the Rev. M. P. Moreno, we have an encouraging mission and a small orphanage. The special need there is a church, which, with the material at hand, can be built for about \$2,000.

In Havana we have two congregations, in one of which the service is rendered in English, and in the other in Spanish. Each of these worships in a hall, in different parts of the city. The imperative need for establishing the work in Havana is a substantial, well-located church. With it, those who are on the ground, and best qualified to judge, believe that a self-supporting congregation would be gathered in less than two years. But such a congregation cannot be collected there in a hall. Such services are regarded as temporary, and many whom we ought to reach will not become identified with any Church movement until they are satisfied that it will be permanent. Land in Havana is dear. The Methodists have just taken an option on a lot at \$30,000. The Southern Baptists several years ago bought a theatre in Havana, at a cost of over \$60,000, and fitted it up as a church, and have gathered a large congregation. There is no less room for us there than for either of these Christian bodies, if we will only rise to the opportunity, and meet it with liberality equal to theirs.

There is much physical suffering and destitution to be relieved in Cuba; there are hundreds of thousands of helpless orphans to be cared for; but the great famine is of the Word of God. The most terrible destitution is moral and spiritual, and it is for the relief of this that we appeal, both for the erection of churches, and for the maintenance of the missionaries in the field. The ministrations of our Church would be welcomed by many in every large town and village in the island, but we ask especially for help where work has begun, that each of these places may become a centre of spiritual influence to the regions around.

The Philippine Islands are more remote, but their people, whom centuries of misrule and oppression have wronged, should not be beyond the reach of our sympathy. Christian work has been already begun in Manila, partly by chaplains of our Church stationed there in connection with the army, partly by clergymen sent out to assist them in their care of the soldiers, and partly by men and funds supplied by the Brotherhood of St. Andrew. There is now there a house fairly equipped for work, and a certain amount of money already pledged for its support. The Board is also prepared, through the gift of a clergyman, to pay the salary of one missionary whose work shall be the ministering to the English-speaking people there with a further view to assist in what has been already begun; namely, the demonstration to the Filipinos themselves of the truly Catholic character of the services of our Book of Common Prayer. There is undoubtedly an opening of very considerable promise which this Church ought no

to lose. Not a little interest has been roused by the services held in Spanish by the Rev. Chaplain Pierce; and the Bishop of Shanghai, in whose charge the work in Manila has been put by the Presiding Bishop, at the request of the Board, has inspected the work, and reports very favorably in regard to it. The committee pleads very earnestly with the people of this Church to recognize their responsibility and take advantage of this opportunity.

The things to be aimed at are, in the first place, the provision of a suitable building in which the services can be held; in the next place, the establishment of a school for girls; and in the third place, the sufficient means to support and carry on the religious and educational work. There is, moreover, an urgent need of an increased force of clergy, and consecrated Christian women as teachers and missionaries. The Bishop of Shanghai writes: "We have been placed at the start in a very advantageous position in Manila, and we ought to do all in our power to pursue this advantage."

Dear brethren, we commend all these people to your interest, and we ask your earnest prayers that our efforts to establish among them a pure branch of the Church of Christ may not be in vain.

We plead for your immediate generous gifts for the furtherance of this work.

O. W. WHITAKER, H. Y. SATTERLEE, WM. N. McVICKAR, DAVID H. GREER, JOAN W. BROWN, HENRY ANSTICE, JOHN NICHOLAS BROWN, JAMES J. GOODWIN, BURTON MANSFIELD	}	Committee.
---	---	------------

— x —
Sympathy

BY AGNES MARY SMITH

There is no rest so safe for weary feet,
There is no balm so healing or so sweet
For sorrow's wound,
As sympathy.

The flowers wither 'neath the sun's hot rays,
The leaves do not outlast the flowers' days,
They wither, too,
In sympathy.

The robin feels the joy of spring, and sings,
Another hears him and outspreads his wings;
And he sings, too,
In sympathy.

The child finds pleasure in some game or toy;
The grown-up child, his father, shares his joy,
And he laughs, too,
In sympathy.

The mother's heart need never feel alone,
For every mother-heart beats with her own
In joy and pain
And sympathy.

"He hath no heart," the world oft says of one;
And that one shows his heart to Him alone
Who found that heart
Through sympathy.

When sorrow's cloud o'erwhelms these hearts
of ours,
The gleam of light we look for 'twixt the
showers,—
The softening gleam,
Is sympathy.

He suffered once, He knows the pain, He grieves;
He made the heart, He sends the pain, He gives
That heavenly gift,
His sympathy.

To live another's life; his joy and pain
To make one's own; to share with him his rain
And sunshine,—that
Is sympathy.

Letters to the Editor

"NEVER HEARD OF 'P. E.'"

To the Editor of The Living Church:

A missionary bishop reports having found a locality the inhabitants of which had not even so much as heard that there be any "Protestant Episcopal Church." Happy ignorance! Would that we all shared it, we who profess to believe in the Holy Catholic Church. Y. Y. K.

OLD ST. PHILIP'S CHURCH

To the Editor of The Living Church:

My attention has been called to a very interesting article on "Old St. Philip's Church," by Ellen Frizell Wycoff, published in THE LIVING CHURCH for Dec. 23d, 1899. This article is especially interesting to us as natives of the soil, and, also, because our Society of the Colonial Dames of North Carolina has within the past year been made trustees of this property, and has already accomplished something in the work of arresting the ravages of decay in the old church, and we propose during the present year to repair the tombstones and clear and inclose the grounds. It is also in contemplation to mark the sites of the many historic scenes which took place in this vicinity with appropriate commemorative tablets. The most notable of these historic events was the following, which I copy from the graphic pen of Col. Alfred Moore Waddell, a lineal descendant of the principal actor in it:

"The Stamp Act was passed by the Parliament of Great Britain in 1765. Late in November of that year the sloop-of-war "Diligence" arrived in the Cape Fear river, bringing the stamps. The welcome which awaited her captain must have astonished him. His name was Phipps and his vessel was a twenty gun sloop-of-war, and he doubtless anticipated no trouble whatever in delivering them to the collector of the port of Brunswick. A suggestion of armed resistance on the part of the people on shore would have seemed the wildest absurdity to a commander of one of His Majesty's war-ships. Scarcely had the stamp ship crossed the bar when Col. Waddell was watching her from the land. He sent a messenger to Wilmington to his friend, Col. Ashe, and as she rounded to her anchorage, opposite the Custom House at Brunswick, they stood upon the shore with two companies of friends (the armed militia of both the counties of New Hanover and Brunswick) at their backs." In the words of another eloquent North Carolinian: "Beware, John Ashe! Hugh Waddell, take heed! Consider well, brave gentlemen, the perilous issue that you dare! Remember that armed resistance to the King's authority is treason! In his palace, but a few miles off, the 'Wolf of Carolina' is already chafing against you! And know you not that yonder across the sea, England keeps the Tower, the Traitor's Gate, the Scaffold, and the Axe? Fall well they know. But—

"They have set their lives upon the cast
And now must stand the hazard of the die."

"They confronted the captain of the 'Diligence' and informed him that they would resist the landing of the stamps and would fire on anyone attempting it. There was treason, open, flagrant, and in the broad light of day—treason armed and led by the most distinguished soldier of the province and Speaker of the Assembly!

"The captain of the 'Diligence' prudently concluded that it would be folly to attempt to land the stamps in the face of such a threat, backed by such force, and promised a compliance with the demands of the people. The 'Sons of Liberty,' as they were afterwards called, then seized one of the boats of the 'Diligence' and, leaving a guard at Brunswick, marched it, mounted on a cart, to Wilmington, where there was a triumphal procession and at night a general illumination of the town."

"And this," said the Hon. George Davis, "was more than ten years before the Declaration of Independence, and more than nine before the battle of Lexington, and nearly eight years before the Boston Tea Party. Yet history blazons

the last, and New England boasts of it, but this other act, more gallant and daring, done in open day by well known men, with arms in their hands and under the King's flag, who remembers, or who tells of it?"

St. Thomas' church, in the town of Bath, North Carolina, antedates St. Philip's by a few years, and thus claims to be the oldest in the State.

EMMA MARTIN MAFFITT,
Historian of the North Carolina Society
of Colonial Dames of America.

Wilmington, N. C., Jan. 15, 1900.

THAT UNITARIAN ADDRESS AT COHASSET, MASS.

To the Editor of *The Living Church*:

Is not such a thing as this (see first column, page 867 of *THE LIVING CHURCH* for Jan. 13th) enough to disgust most any good Churchman?

How Bishop Lawrence, or other clergymen of his diocese, for there must have been, at least, a "master of ceremonies," and, perhaps, other clerical helpers, can pray, or expect response to the litany's petition, to be delivered "from all false doctrine, heresy and schism," and then sanction this heretic's participation in the church corner-stone laying, is beyond my comprehension.

WM. STANTON MACOMB,

Philadelphia, Pa., Jan. 17, 1900.

RUSSIAN CHURCHES IN AMERICA

To the Editor of *The Living Church*:

I noted in your paper shortly before Christmas in news from New York, a mention of the building of a fine church by the Russian Orthodox Greek Catholic Church, and the writer said that when it was finished it would be the first of their churches in the United States. There is some mistake here, for we have two church buildings of the Greek Church within five miles of us in the diocese of Pittsburgh; one is in a little village called Chester Hill, and the other in Osceola; one priest serves both these churches, and the Bishop comes about once a year. There is also, I am told, a church near Wilkesbarre, one in Allegheny, one in Chicago, one in San Francisco, and of course many in Alaska. It is mistake in any one to imagine there is no Orthodox Greek Catholic church building in the United States at this time. There are a great number of Slav miners in the various coal fields, and hence the need of the priests and churches. The church in Chester Hill bears date 1895. I have known one of these priests, and have attended service there.

L. H. MULL.

"EPISCOPALIANS" (even if they think they are nothing more) might learn a lesson from their brethren of other names. In the first place, they might learn to become more familiar with the Book of Common Prayer, inasmuch as they have voluntarily accepted it as their guide in the religious life. In the next place, they might learn to be thoroughly loyal to our own institutions, our own beliefs, customs and worship. A great point is gained when we can get a man to say "our," and to say it with that *esprit de corps* that will lead him not to swerve either to the right hand or to the left.—*Diocese of Tennessee.*

Personal Mention

The Rev. Geo. D. Ashley has resigned the rectorship of Grace church, Carthage, C. N. Y.

The Rev. W. Fred Allen, late of Boardman, Ohio, has received and accepted a unanimous call to the rectorate of Grace parish, Cleveland, and enters upon his duties immediately.

The Rev. W. R. Blachford's address is 106 South Chilton st., West Bay City, Mich.

The Rev. Lewis Brown, of St. Thomas' church, diocese of Western Michigan, has accepted a unanimous call to St. Paul's church, Indianapolis, and will enter upon the new rectorship Sexagesima Sunday. Address accordingly after that date.

The Rev. Frank H. Church has been appointed rector's assistant of St. George's parish, Flushing, N. Y., in charge of St. Paul's chapel, College Point. Post-office address, College Point, N. Y.

The Rev. G. A. M. Dyess has accepted election as general secretary of the Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions.

The Rev. E. T. Evans has accepted the rectorship of St. John's church, Cape Vincent, C. N. Y., removing thence from Bath, Ontario, Can.

The Rev. J. O. Ferris has accepted the rectorship of Christ church, Newark, N. J. Address after Jan. 23d, 81 Congress st.

The Rev. Geo. Valerie Gilreath is to be addressed at Greenport, N. Y.

The Rev. Mr. Hewitt, recently ordered deacon at Toronto, has taken charge of All Saints' and Epiphany missions, Detroit, Mich.

The Rev. Walter B. Lowry has entered upon the rectorship of Calvary Monumental church, Philadelphia, Pa.

The Rev. David H. Lovejoy, M. D., has been appointed chaplain of the Episcopal Hospital, Philadelphia.

The Rev. Chas. A. Maison, D. D., is to be addressed at 3403 Hamilton st., Philadelphia, Pa.

The Rev. Charles J. Mason who has been for some years assistant minister in St. Mark's church, East Orange, has accepted a call to St. Ann's church Brooklyn, and will begin his work as curate in that church on Feb. 1st.

The Rev. E. F. H. I. Masse, of the church of Our Saviour, Rosendale, Mass., has accepted a call to the rectorship of St. Luke's church, Utica, C. N. Y., and expects to enter upon the same on Quinquagesima Sunday.

The address of the Rev. C. W. Mc. Cully until Easter, 1900, will be Holyoke, Mass., U. S. A.

At a recent meeting of the rural deanery of Chester, in the diocese of Springfield, the Rev. G. W. Preston, general missionary, was unanimously elected rural dean.

The Rev. Dr. J. H. Rylance has returned to this country, and is making his permanent home at Pelham, N. Y.

The Rev. G. P. Sommerville has accepted a call to the rectorship of St. Stephen's church, Goldsboro, E. C., and has entered upon his duties there.

The Very Rev. C. W. Stubbs, D. D., dean of Ely cathedral, sailed, on his return to England, in the Cunard steamship "Lucania," Jan. 15th.

The Rev. F. P. Winne has resigned as assistant minister at Trinity church, Watertown, C. N. Y., and at present resides in that city.

The Rev. R. R. Windley, assistant minister of St. James' church, Wilmington, E. C., has resigned to accept work in St. Simon's church, Philadelphia, Pa.

To Correspondents

W. D. H.—Doubtless you can obtain such a list by writing to the office of *The Episcopal Recorder*, Box 1002, Philadelphia.

S. A. C.—The most evident difference between the "Low Church" and "High Church" is that the former attach less importance to episcopacy than the latter. It may be expressed in this way: The High Churchman holds that episcopacy in the line of Apostolic Succession is necessary to the being of the Catholic Church. The Low Churchman thinks it sufficient to admit that it is necessary to its well-being. Both parties admit that all baptized persons are members of the visible Church, but the Low Church are inclined to think, in addition to this, that all religious societies which claim the title of Christian Churches are also parts of the Catholic Church. Formerly the Low Church held a good deal of Calvinistic teaching, but that phase seems to have passed away.

Died

CORNELL.—Suddenly, Jan. 4, 1900, Charles Rodman Cornell, vestryman and treasurer of the church of the Intercession, Washington Heights, New York, son of the late Rev. Thomas F. Cornell, of Brooklyn, aged 31 years.

DOUGLAS.—On Jan. 10, 1900, in Morgan City, La., Eva Carlin, wife of G. Herbert Douglas, M. D., and daughter-in-law of the late Rev. W. K. Douglas, S. T. D. Seven little children miss a tender mother's care.

GODDARD.—At Pittsburgh, Pa., Jan. 10, 1900, Frederick MacDonald Goddard, youngest son of the Rev. Edward N. Goddard, of Windsor, Vt.

"Grant him, O Lord, eternal rest; and light perpetual shine upon him."

GILLIAT.—Suddenly, in St. James' rectory, city of Washington, Jan. 13th, 1900, Susan Gilliat, eldest daughter of the late Rev. John Henry and Susan Harriet (Schroeder) Gilliat, aged 65 years and 7 months. Burial from St. James' church, Monday,

15th; interment in St. Mary's churchyard, Portsmouth, R. I.

May she rest in peace!

MCGRATH.—Died in the rectory of St. Peter's church, Fernandina, Florida, Dec. 31st, 1899, in the 19th year of her age, Mary Wendell, only daughter of the Rev. J. M. McGrath.

"Peace perfect peace."

MILLER.—Entered into rest, on Jan. 3, 1900, at her sister's, Mrs. F. S. Earle's, in San Diego, Cal. Louise A. Miller, daughter of the late Rev. F. Miller, of Branford, Conn.

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*; REV. ROBERT B. KIMBER, *local 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 seven general 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.

THE missionary at Star Prairie, New Richmond, Downing, and Amary, in Wisconsin (diocese of Milwaukee), is in great need of funds wherewith to purchase a rig (and cutter for winter use) for his many journeys over his wide field of work, covering the above points, and others soon to be added; each one from six to twelve miles apart. He needs one hundred dollars to do this. His entire stipend does not reach \$500 a year, and there is no rectory. Hence he is unable himself to make this outlay.

The Bishop of Milwaukee very earnestly commends this appeal, and will receive contributions, or they may be sent direct to the REV. WM. A. HOWARD, JR., Star Prairie, Wis.

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.

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.

BASS singer wants position; has deep, strong voice, with powerful double C; knows service; fine for solo or chorus. For information, address THE REV. WM. GARDAM, Ypsilanti, Mich. Ref: Prof. Pease and John Whittaker, Normal Conservatory Music.

WANTED.—By experienced Churchwoman, position as matron in Church home for children. Address C W., LIVING CHURCH office.

The Editor's Table

A NNOUNCEMENT is made on the first page of this issue, of the sale of THE LIVING CHURCH to The Young Churchman Company, and of my retirement from the work, which I have conducted for nearly twenty-one years. With the four years which I gave to *The Diocese*, I have had a quarter of a century of Church journalism, and I feel that I am fairly entitled to the release which the present opportunity offers. This, I believe, will cordially be conceded by those who know that during my term of service on THE LIVING CHURCH, I have been actively engaged as rector and superintendent of St. Mary's School, and have been living at Knoxville, one hundred and sixty-eight miles from the office of publication. While release will be most welcome, I beg to assure my constituents that I would not accept it without the most positive conviction that the change will be good for the paper and promote the interests of the Church.

THE YOUNG CHURCHMAN COMPANY, to whom the paper is transferred, is too well known to need any introduction from me. Mr. L. H. Morehouse, the senior member of the firm, I have known for thirty years. He began *The Young Churchman* as a labor of love for the children of the Church, and it has come to be the most popular and most widely circulated Sunday school paper that we ever had. With this publication as a basis, the Company was formed, and their business (the publication and sale of Church books, periodicals, and pamphlets) has grown to large proportions. I have a feeling of great satisfaction and confidence in placing THE LIVING CHURCH in the hands of such loyal and enterprising Churchmen who will maintain the principles for which it has stood, and will give to it the expert, energetic business management which it needs. I bespeak for them the hearty support of which I am sure they will show themselves deserving.

A CHURCH PAPER cannot be conducted merely as a business enterprise, depending altogether upon popularity. If it stands at all for principle, it should be sustained on principle by all who are working for the same ends; it should have the co-operation of clergy and laity who desire to see the Church adequately represented in the religious press of the country, and to have the people informed as to the work and thought of the Church. In my last words as editor of this journal, I make grateful acknowledgment of much kind assistance from the clergy in extending the circulation of the paper. It has not been subsidized, nor has its course been affected by fear or favor. Financial considerations have had no influence in shaping its policy, from first to last. The most that I have hoped to do, in a business way, has been to make the paper strong enough financially to survive me. There is now good reason to believe that it is established upon a sound and permanent basis, and that under the new management it will have a long and prosperous career.

IN these "last words" may I also be allowed a reference to my brethren of the Church press? *The Southern Churchman* (until recent date conducted by Dr. Sprigg) is the oldest and, in some respects, has been the liveliest of my weekly visitors. Age seemed

not to dull the sprightliness of the venerable editor, nor did his eye grow dim in his microscopic search for "Romanizing germs." Did he get discouraged in his efforts to reform THE LIVING CHURCH, that he abandoned the field? Yet we were always good friends, and it has recently been very gratifying to me to number this veteran of the Church press among my valued contributors. Hail and farewell, good Doctor Sprigg! May I be able to follow you worthily, in genial and graceful retirement.

THE *Church Standard* has a distinguished ancestry, and was always "ably printed." It is more than ably printed now; it is ably edited by Dr. Fulton. Our acquaintance began long before we entered the editorial field, and our relations have always been pleasant. To Dr. Fulton, with Dr. Harris, THE LIVING CHURCH owes its name and beginning, and I hope he has not felt that his confidence was misplaced in passing it over to me. Since he lifted up *The Standard*, he has shown cordial good-will towards me and my work.

THERE are many pleasant memories associated with the Church press, and among them I cherish those relating to the late Dr. Mallory, editor of *The Churchman*. My respect and regard for him were not in the least diminished by some business troubles in which we shared some years ago, in an effort to consolidate our papers, or rather to publish both under one management. The failure of the plan was not due to any lack of good faith on the part of the Messrs. Mallory. Mr. M. H. Mallory is conducting *The Churchman* with ability and success. I gratefully acknowledge his many courtesies.

THOSE who have been working for me and with me on THE LIVING CHURCH (ten, fifteen, eighteen years, in some cases) have my thanks for kind attentions and faithful services. People seldom realize how much they are to each other until they have to part. I cannot see without a pang these dear friends and sharers of my toil, after so many years, taking divergent paths. I shall not lose sight of them nor interest in them. I take this opportunity to express my appreciation of the editorial work which for many years has been done on THE LIVING CHURCH by the Rev. Dr. Gold, warden of the Western Theological Seminary, Chicago. In the discussion of Prayer Book revision and other important questions, his services have been, I think, of especial value to the Church.

I PART from you last, dear reader, though you are always first in the editor's mind and heart. It is for you that the work has been done, or rather, for the Church, through you. I am well paid if I have done you some good, and I heartily thank you for your many kind words, suggestions, and encouragement, as well as for your little checks and money orders which have helped to pay the printer. With confidence I count upon you to stand by THE LIVING CHURCH as long as it stands by the truth "as this Church hath received the same." Few of us have met to know each other in this world; may we all meet where we shall know "even as also we are known."

C. W. LEFFNGWELL.

LECTURE-SERMONS seem to be growing in popularity, and perhaps it will not be long before the old-fashioned Gospel-sermon will exist only in the memory of the aged, or between the lids of dust-covered books. To be honest in the use of language, however, the essays on literary, social, and political topics which are delivered from so many pulpits, should not be called "sermons." Let them be called by their right names—lectures, monologues, critiques, essays, stump-speeches, and such like, but let us keep the old word "sermon" for the serious discourse which relates to the old Gospel.

"FLOWERY FUSTIAN" would be a good name for the most of the high-flying declamation by which so many preachers seek to fill their churches while they exhibit their own emptiness. The announcements in the Sunday papers read more like college programmes than like notices of Christian services. And why should there be any announcement, except of place and hour? We are glad to note that "attractions" are seldom advertised by our clergy, and that literary discourses are seldom announced. There was a time when it was the custom, especially among the younger clergy, to regard the sermon as an unimportant accompaniment of the service, and sermonettes or little "talks" were thought to be sufficient, but that time is past.

ONE of the most noted and most interesting of the preachers on literature, is the Rev. Dr. Hillis who has recently been taken away from his admirers in Chicago to "occupy" a pulpit once filled by one of America's greatest orators, Henry Ward Beecher. Dr. Hillis has a book full of fine speeches delivered in his Chicago pulpit and published under the title of "Great Books as Life Teachers." The N. Y. *Evening Post* points out some errors of statements, and questions the policy of substituting this sort of thing for religious teaching, in Sunday discourses. "Such blunders," says *The Post*, "it must be confessed, would go far towards undermining the authority of the pulpit. It is not a question of opinion. That may be uttered as dogmatically from the sacred desk in a matter of literature as in a matter of religion. Homiletic rhetoric may be allowed to pass unquestioned, as in that bold figure employed by Mr. Hillis of a 'weary traveler' on the Rigi, whom he imagines to 'stretch out his hand and break off a chunk of damp cloud.' But the most devout cannot sit and be edified under the droppings of the sanctuary, when they are palpable droppings into error as respects well-known matters of fact. The historic immunity of the cloth is based on the supposition that it confines itself to sacred themes. 'I never prejudicate or censure any preacher,' wrote James Howell, 'taking him as I find him.' But that was only a corollary to his previous assertion. 'I love a holy, devout sermon, that first checks and then cheers the conscience, that begins with the Law and ends with the Gospel.' Yet we doubt if even the much-enduring Howell would have suffered and given no sign if he had listened to a sermon on a poem, suddenly ending, with such a sudden and inexplicable jump as the 'Bridgewater Treatises' used to make, 'Therefore, hope thou in Christ!'"

Pen-and-Ink-lings

IT IS interesting to learn, from the report of the superintendent of the New York Institution for the Blind, that there is a steady decrease in the number of children who become blind after birth. This he attributes to the rapidly increasing knowledge of sanitary science, careful medical inspection of the public schools, better food and homes, some conception of the value of cleanliness and its relation to health, recognition of the danger of diseases of the eye, and the demand for properly ventilated and lighted school rooms.

MRS. Brown: "Our language is full of misnomers. For instance, I met a man once who was a perfect bear, and they call him a civil engineer." Mrs. Smith: "Yes, but, that's not so ridiculous as the man they call a 'teller' in a bank. He won't tell you anything. I asked one the other day how much money my husband had on deposit, and he just laughed at me."

"LORNA DOONE" is doubtless more widely known than the name even of the man who wrote the book. Richard D. Blackmore who has just died, the son of an English clergyman. He had a very discouraging experience in launching his famous novel. It was written in 1869, and was rejected by eighteen publishers before it was finally published. It received scant attention until the marriage of the Princess Louise to the Marquis of Lorne, in 1871. Then the public fancying some connection between the novel and the Marquis, bought up the entire edition and found out the charm of the book. Its literary success was made through the coincidence.

JUST at the present time, when preparations are being made to celebrate in Mayence, on a grand scale and with international co-operation, the five hundredth birthday of Gutenberg, the question as to which was the first book printed has aroused a lively interest, because of the appearance of a new claimant for this honor. A *Missale speciale*, in the possession of the Antiquarian Book Concern of Rosenthal, in Munich, leading literary specialists declare, for typographical reasons, to be the oldest printed book extant, and to antedate even the famous Gutenberg Psalter of 1457. Recently, the leading French authority on liturgics, Misset, examined this work and reached the conclusion that, for liturgical and historical reasons, it must have been older even than the forty-two-line Bible of Gutenberg; *i. e.*, the oldest edition, credited to 1450. He thinks that it is an extract from the famous Constance Missale.

IN Praise of the Common-place Man, is the title of a paragraph in *Harper's Bazar*, which is worth quoting:

The common-place man who has no talents is the saving grace of an evening nowadays. He never even seems to be bored by the things he hears and by the people about him. He just listens with a pleasant expression, denoting how thoroughly—I might almost say how easily—he is entertained. He advocates no reforms, makes no after-dinner speeches, indulges in no puns, is not witty, and knows it—rare endowment!—and he doesn't mind taking homely and unattractive women down to supper. The men never run after him to be a feature at stag parties; he belongs to no club, has no views, never poses, never stays out nights, and no one ever calls him brilliant. But when it comes to the home life,

this commonplace man is one of God's noblemen. Have you never seen the children dashing up the street to meet him when he comes home at night? Does he ever forget to buy the baby's shoes, and doesn't he always have nickles in his pocket to be converted into juvenile prizes at a moment's notice? Make no mistake about this kind of a commonplace man. Probably he will never go to Congress, but he will go to heaven. And some say that's even better.

REFERRING to the fact that all the most popular books of the past year are by American writers, and, with one exception, deal with American themes, *The Bookman* remarks:

Americans have at last, we think, really learned to stand upon their own feet, and to accept their own standards as the best for them. The movement away from foreign influence has been a steady but a continuous one for many years. Nor do we think that it is in the reading public, any more than in our authors, that the change is now discernible. American writers until now have nearly always kept an eye on England and on English models in producing what they wrote, and the result was a self-consciousness and a lack of independence, which were fatal to originality. Now they have turned their backs resolutely upon everything extraneous, and at last they are able to see our own life as a whole, and in its real significance and true properties. And to our mind, we have made in this as yet only a mere beginning. The potentialities that exist in this gradually maturing intellectual independence are so momentous as to appeal with exceeding power to the imagination of all good Americans.

JOHN RUSKIN, whose death has just been announced, has been, to quote one of the Chicago dailies, "a remarkable world force." For a time, "his influence in art and literature was so masterful as to be unique." His originality, his command of his subject, and his forceful and copious use of words, gave him power as a writer. Sociological ideas he advocated with earnestness and nobility of purpose. In art and literature, as in sociology, he always upheld a high standard, and spoke strongly against everything insincere or false in any degree. Truth, he demanded, as an essential element in the value of everything.

QUESTION is raised, in the February *Atlantic*, as to the length of the college course and the adjustment of its boundaries to the new conditions. From the professional faculties comes an earnest protest against the maintenance of the old four years' course. They point out that this course was established at a time when there was not only no graduate school, but no professional school; when the boy went to college at fourteen, and, coming home at eighteen, could easily accomplish his reading for a profession by the time he was twenty-one. Now the youth enters college at the age at which he formerly graduated, and completes his professional training at twenty-six or twenty-seven. "Life is not long enough to justify such an expenditure of time; the world is not rich enough to pay what it costs. We may even say that the world is too wise not to know that, after a certain point has been attained, its own rough lessons are worth more than anything it can get from books and lectures."

THE cyclist corps attached to the Durban Light Infantry recently covered a route of ninety miles in one day, for the purpose of obtaining information of the Boer forces, doing some skirmishing on the way.

What a Prayer Book Has Done

BY ABBY STUART MARSH.

SARATOGA, the "healing springs" of the native Indian, has a world-wide reputation. Historical associations cluster about the name; wealth, aided by culture and refinement, has made here many beautiful homes; sufferers from all parts of the world come for healing; fashion and gaiety in the summer season, reign supreme, and even politicians are not insensible to the attractions of the place, nor to the comfort and luxuries afforded by the fine hotels which are a prominent feature in the centre of the town.

At Ballston Spa, about six miles distant, is the first spring known for its medicinal qualities, and there, too, is the mother parish of the vicinity; but those subtle influences which govern the growth and importance of places, passed Ballston by and made Saratoga all that it now is.

Just off from Broadway is a grey-stone church, whose name and history are very attractive. Bethesda, the healing pool, seems singularly well applied to this church near the "healing springs"; the name alone must have attractions for the sick; the thought, the hope, must often come that, as of old, the spiritual healing may precede and include the bodily.

Built in the twelfth century Norman style of architecture, the front of the church is said to copy a section of the walls of Jerusalem built by the Crusaders.

In 1830, at Union Hall, the family hotel of Saratoga, a trunk was left by a traveler. Nothing being heard of its owner for a number of months, the proprietors of the house, two of whom were members of the historic Putnam family, decided to open the trunk, hoping, thereby, to obtain some clue that might restore the property. Nothing was found, however, and nothing was again heard of the owner; but among the contents of the trunk was a Prayer Book, a book then unfamiliar to these worthy men. A careful reading of the same brought the thought that for themselves and their children, it would be well to worship according to the teachings of the devout book. Accordingly, the necessary steps were taken, and Bethesda parish was organized.

The circumstances of the place and the rare opportunities then afforded, have made the work a power reaching far beyond human sight. Strangers in Saratoga, members of other religious bodies away from home ties and associations, wander in, are attracted by the services, and a seed is sown which in many instances bears fruit in the inception of a work in a hitherto unoccupied locality. Thousands from other places worship at Bethesda's altar each year—bishops, priests, and lay folk from all parts of the world. In the summer season, after the usual Evening Prayer has been said, is a later service for hotel waiters, with often an attendance of over 500.

Among the rectors of the parish have been the Rev. Dr. Babcock, the Rev. Dr. Coxe, brother of the late Rt. Rev. A. C. Coxe, the Rev. Dr. Milledoler, the Rev. F. Wainwright, the Rev. G. B. Gibson, the Rev. Dr. Camp, and the Rev. Dr. Roland. The present incumbent, Dr. Joseph Carey, last year celebrated the twenty-fifth anniversary of his rectorship. Greatly beloved in the parish, he has many honors in the Church and the diocese. Chaplain of the militia for many years, archdeacon of the northern di-

vision, which comprises a third part of the diocese of Albany, guiding without an assistant the many works of the parish, Dr. Carey is a ripe and appreciated scholar.

In its organization and working, Bethesda is a model parish. Built originally on another site, and when first in its present location, in the form of a Latin cross, the church has been enlarged by addition of side aisles, and now stands a beautiful pile of gray stone, entirely free from debt, and filled with monuments, the loving memorials of friends to their departed.

From the tower, the addition of the aisles, the Westminster peal of bells, and the font at the door, to the mosaic flooring of the chancel, and a chapel at the east thereof,

opportunities, and great indeed is the work and influence for good that, under the blessing of God, has come from the intelligent reading of the traveler's Prayer Book.

— x —

Richmond's Oldest Church

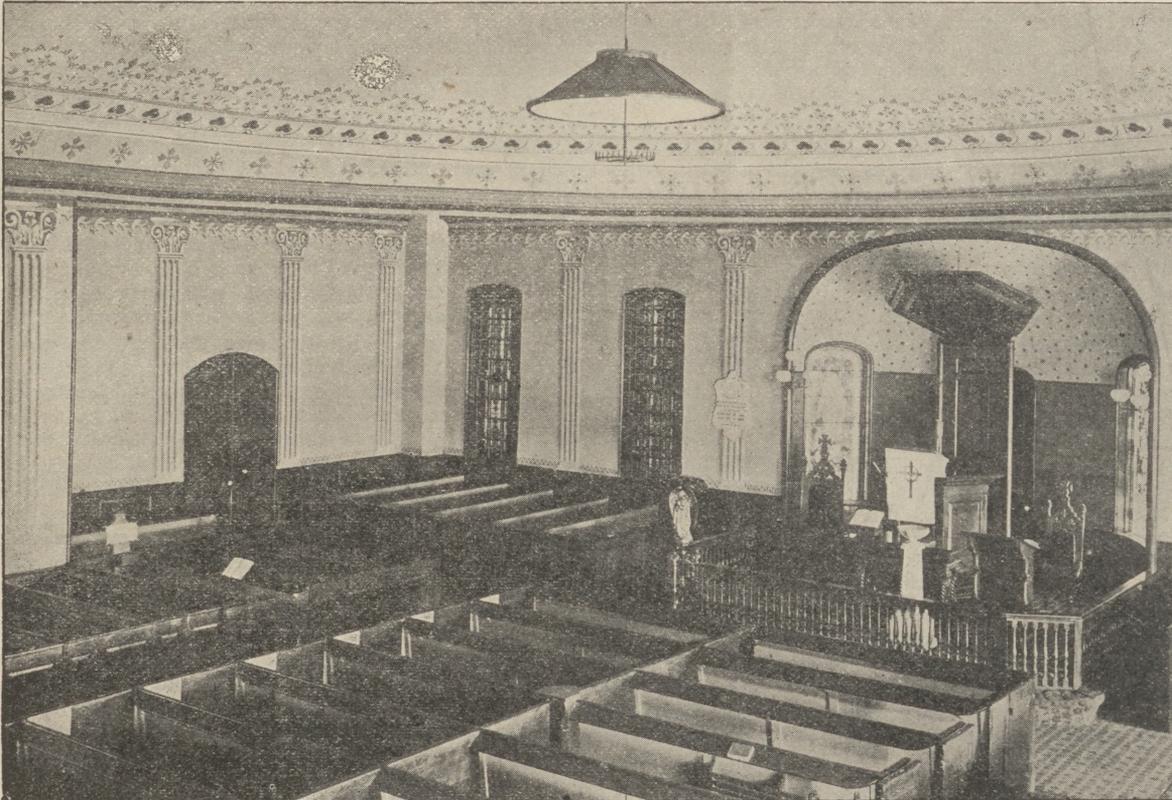
IN 1741, when Richmond was but a group of homes upon what was then called Richmond Hill, St. John's Episcopal church was erected to crown its brow, and this beautiful locality has been known as Church Hill ever since. St. John's, standing in the midst of a wide, shady graveyard, is a soul-stirring, liberty-loving, doubly consecrated, grand old building. Tradition has it that George Washington often worshiped within its walls,

to make ourselves realize that we were in the season of that joyous festival, for when the mind wandered and we saw a display of white garments on both sexes and a flourish of fans, with a gorgeous display of flowers, we Northerners began to question of our whereabouts. However, when we came down to the humanity of our existence later in the day by dining with congenial *Americanos* on a fine fat turkey of this island, with canned cranberries from home, we did decide it seemed as if it were Christmas.

Pumpkin is sold at our doors in two inch square pieces for a *centavo*, less than our cent; we buy eight or ten pieces to cook for a pie; Puerto Ricans make dulce fritters with it by adding sugar, eggs, and flour; they do not suit our taste at first, but in time we enjoy them.

We quite agree with the natives that they have a winter season, now that we are acclimated and our blood thinner. We feel the cold nights; evenings and mornings at sixty-five degrees, we use wraps and blankets

We are just home from a two weeks' visit to Ponce. Thirty *pesos*, or eighteen American dollars, pays for a coach or two-seated carriage, for a one or two days' trip, just as you care. If you take one day, you take the consequences with it; the little ponies are walloped into one continuous gallop, hardly allowing the little things breathing spells for a change of ponies, then you are off again at a John Gilpin speed over and around the marvelous winds of this beautiful military road, with a feeling that at the next curve you may be whirled off into some interesting valley below. The drivers here, as in all these Southern countries, are regular jehus of the first class,



ST. JOHN'S CHURCH, RICHMOND, VA.

the interior furnishings of the church thus speak of the blessed dead. A fine organ is the last gift to this fortunate parish. The musical part of the service is rendered by a well-trained, surpliced choir, and the weekly Eucharist and daily services mark the state of Church life.

Mission services are held in another part of the town, and much of the work of the parish is carried on in a substantial block of two houses just opposite the church. Here the various societies and guilds have their appropriate rooms; and rooms without charge are here provided for the visiting clergy.

The women's work of the parish is under a board of directors, of which the rector's wife is president; then there is the Woman's Auxiliary, the Girls' Friendly Society, and the Bethesda Guild, all well officered and flourishing. In another part of town is the House of the Good Shepherd, a home for elderly women. A fine new building of sixty rooms, with an oratory, is in process of erection. No debt rests upon any of the Church property.

Two diocesan institutions of a philanthropic character are located in Saratoga, the one, St. Christina's Home, where young girls are trained for active work; the other, St. Faith's School, where domestic training and educational advantages are combined.

Bethesda parish is one of the most influential in the diocese of Albany. As has been said, the conditions of the place give it rare

and attended the colonial conventions held there. In it, both before and during the Revolutionary War, the voices of our Henrys, Lees, Masons, and Randolphs roused the citizens to arms. Here, too, met the convention which ratified the Constitution in 1788.

Some of the pews are still adorned with the antique hinges, extending nearly across their doors, upon which they swung open to receive the scarred hero of the Revolution and his "ladye fayre." The aims bason (two hundred years old), the cup, and paten were brought over from England. When the shell-shaped white marble font was rescued from the ruins of Curl's church, the Indians were pounding their parched maize in it; while the self-same sounding-board, which prolonged the applauding shouts of the patriots of 1775, lends volume to the voice of the preacher of 1899.

Every heart must feel a tender interest, and chords of deep pathos vibrate in tracing the beloved record of this sanctuary of religion and patriotism, the mother Church of Richmond!

— x —

Letter from Mrs. Pratt

SAN JUAN, PUERTO RICO, Jan., 1900.

MY DEAR LIVING CHURCH:—Enclosed is our New Year greeting. Christmas was made joyful by a celebration of the Holy Eucharist; a large number partaking. We had to keep close in mind the teaching of the Church

nothing more. We arranged to take the trip moderately. We hunted up the Spanish terms for "stop" and "go on," so that we might be masters if we wished to get out and pluck flowers.

Words of mine cannot describe the beauty of this trip. The military road is a marvel of engineering, built by Chinaman convicts who were coaxed here only to be thrown into prison, and then used for this work; hundreds, they tell me, fell over the precipices, never to be picked up or looked after. Chinamen are not seen here now, they were taught a lesson. The Spanish engineer of this famous road died soon after its completion, from exposure. We could not but think of the great roads of the Roman Empire that carried the Apostles to and fro with the Gospel seed to all parts of the Empire. You are never alone on this trip; human beings, singly and in groups, file by, adding at times by their gay colors to the beautiful scenery—women walking, men riding, ox carts by the score, cattle grazing, tobacco planters in squads, ranging as high as a hundred, to the top of the peaks, busy setting out the plants. As you travel along this belt of tobacco culture, you see women smoking as well as men, even children with long cigars, till you wonder if animals are not chewing the stuff.

The road winds over two ranges of mountains, so that you have two ascents and two descents. The letter S and figure eight hardly illustrate the intricate turns you make. The road is very wide, smooth, and protected on the outer edge by trees and shrubs. One feels as if riding in a park. Bridges and culverts abound, the masonry is massive and well done. One group came riding along on their ponies; they stopped,

our jehu jumped out, one senorita leaned over from her pony and embraced him most affectionately, not a word was spoken, he jumped in, and we rode on. Then he turned after a few moments and said: "Mi hermana" (my sister). It was a touching sight to see such devotion. She was dressed in white, and when we say white, we mean it, for the sun bleaches all stains and blotches out to the whiteness of snow. Any colored garment that goes to the wash is soon reduced to white, for these washers will not hang anything in the shade to protect it from fading. I have studied it up, and have concluded they give little strength to the washing, expecting the sun to do the rest. Uncle Sam's government teams file by in numbers, the drivers giving us a real American salute.

We arrived at Cayey early in the afternoon, where we remained over night. The hotel was passably clean, with Spanish cooking. We traveled the town over, visited the markets and stores. The principal trade is fine cigars; merchants from all over the island buy here. Lovers of this weed at home, I am told, would be surprised at the low price and quality. We left Cayey about nine A. M. next day, taking in the most picturesque part of the drive in the cool of the day. "Aibonita pass" is a dream; the *At* is an exclamation, as we would say, "Oh"; "bonita, pretty," or beautiful. This expresses your thought as you turn suddenly a sharp curve up an ascent when this exquisite scene opens up. A Spaniard used the expression that gave the name to the pass and the town. We were not told, nor had an idea, we had reached the climax till it opened before us, so we could appreciate "Aibonita" in the fullest acceptance of the name. All towns as you first view them are pretty, and show the Roman cathedral in great prominence at the head of the plaza or public square. As we enter, the enchantment dies, and we are glad that our jehu whirled us through without any ceremony. All Americans try to plan to lodge elsewhere.

As you near Ponce the effects of the hurricane are plainly marked; nature has covered much with a mantle of green, and so a stranger fails to see the real havoc. We rode through the deep dry river beds that are now resting from the fearful torrent that rushed along so furiously a few months ago. When you talk with friends who lost all but their lives, and hear how they waded to places of safety in this seething, boiling torrent, you know that only God's power saved them.

Ponce is not San Juan. Not so Spanish, more Puerto Rican. Our invasion is more thrilling when told over the dinner table of the acting English Vice-Consul (who is a native Puerto Rican educated abroad) who surrendered the city to our generals when the officer arrived and demanded the surrender, with a very few hours to consider. It was exciting because of the helpless women and children. An all night parley before the surrender was complete, then the troops landed, camping round the city. Our hostess who is Scotch, has lived there since '59. She had waited and hoped for the Americans all these years, said she knew in God's own time they would come. She reminded me of "Anna the prophetess" who departed not from the Temple. She gave us much-needed information about the Puerto Rican home life of all classes. The women of the educated class stand high as wives, mothers, and housekeepers, so that home life is what it should be on their part; but now we drop the veil, and say little about the husbands and elder sons. The next class have had to take life without the sanction of the Church's sacrament, hence whole families are born out of wedlock, and from that the grade descends. A lower class have become abandoned to sin; they are the coffee-pickers. At evening you see squads file along, looking good-natured and talkative. Ignorance and sin surround you, the former the hardest, as every where, to penetrate.

Ponce does not appear to be the city that the capital is, it is more of a village in style. Traffic is large on account of the coffee estates and sugar plantations, lying more on the south of the

island. Opposite to where we were visiting was a large building with this sign, "*Tahona para púitary y lústar cafe*," "A gin for cleaning and polishing coffee." We made a visit to it and found the coffee in all stages; the *lústar* is rubbing it very smooth. Our government has refused the latter, but why? European countries clamor for this *lústar* and will have no other, so we are put down as green as the berry in its crude state, and in need of polish to make us judges.

We enjoyed our services within the consecrated walls of Holy Trinity. It is Churchly in its appointments, was brought from England and set up at Ponce. We trust Church people of the North will help them to buy a vacant lot next door, "to enlarge the borders of their tent."

We returned by water on the little government steamer "Longfellow"; she sails quite near to shore, so that you can enjoy the island and sea view together. Our first day was ideal. We arrived at Mayaguez early in the evening, so we went ashore in one of the little boats that came out to meet us. We took a ride on the tiny street cars; the rails are twenty-six inches apart. The cars have two sets of double seats, a driver, and two conductors, one probably to watch the other. We rode the full length of this longest avenue on the island. Residences on each side, much larger, wider balconies, giving an air of prosperity that other towns do not have. We dined at the Hotel de Paris, very tropical in its construction and bill of fare. The moonlight row back to the steamer was ideal. We were anchored for the night, so our sleep was peaceful. At five A. M. we started, going instantly into rough, rolling, tumbling billows. We were truly glad to round in under "Morro Castle," and thankful to collect ourselves together once more. My first experience of sea sickness. This island is not a paradise yet, but we trust in time the Americans will fully understand the work before them, and do it well.

We missionaries form quite a band now. All denominations are here, and we trust all are in earnest to make themselves examples to these people of what is right. The Lord knows the heaven is needed. God bless the work, is the fervent prayer of

Your friend,

MARY T. PRATT.



Book Reviews and Notices

The Quest of Faith. By Thomas Bailey Saunders. New York: The Macmillan Company. Price, \$2.50.

Mr. Saunders, whom some of our readers will recall as the translator of the prophet of pessimism, Schopenhauer, offers for our perusal some critical and thoughtful chapters on certain phases of current philosophy of religion. The area of Mr. Saunders' discussion is limited to what is basal in all religious argument; *viz.*, the general faith in the being and existence of God. He expresses his aim thus: "The fundamental question is whether and how far any such faith may be justified; and it is this question in the shape which it now assumes, and in the language in which it is now discussed, that I venture to approach." Each chapter of this book is grouped around one of a number of books which may be regarded as somewhat typical. Their contents are scrutinized with the object of ascertaining how far their several discussions of the problems of belief are likely to aid or retard the quest of faith. Our attention is first directed to agnosticism as proclaimed and defended by its chief apostle, Mr. Huxley, and Mr. Saunders points out how "that Huxley's doubts as to the possibility of knowledge in the province of religion have raised doubts as to the nature of all knowledge in whatever province.

He has supplied the religious apologist with the argument from skepticism, and has thus put into his hands a weapon that has done good service in the past, and is now pointed afresh. The skeptical argument is set forth at length in the chapter having Mr. Arthur Balfour's "Foundations of Belief" as the basis of discussion. The next position of the book is concerned with a critical discussion of Dr. Fraser's Gifford Lectures, "Philosophy of The-

ism." Mr. Saunders thinks that among the Gifford Lectures none "has presented the case for theism in a fairer or more impartial manner" than Dr. Fraser. Teleology, as presented in the Duke of Argyll's "The Philosophy of Belief, or Law in Christian Theology," is next discussed. "Butler once more" is an article with reference to the splendid edition of Bishop Butler, brought out by Mr. Gladstone, and his "Studies Subsidiary." The work of Mr. W. S. Lilly and Mr. Wilfred Ward in the department of religion and theism are passed in review in the chapter entitled, "Roman Catholic Writers." The volume closes with some observations of a speculative nature on "The Witness of History" to the existence of God, suggested by a perusal of Crozier's "Unity of Intellectual Development." Those of our readers interested in the study of philosophical and theistic problems, will find much both of interest and profit in Mr. Saunders' "Quest of Faith," and some things from which to dissent.

The Doctrine of St. John. An Essay in Biblical Theology. By Walter Lowrie, Mission Priest in the City Mission, Philadelphia. New York: Longmans, Green & Co. Pp. 216. Price, \$1.50.

This essay was originally presented as an academic thesis, but has been enlarged by after years of study and experience. It aims at interpreting the theology of St. John as a whole. This idea of attempting to study out a separate and distinct view of Christian doctrine, a theology for each of the Scripture writers, is one with which we have not much sympathy. It is very likely to mar the unity of the Faith, and is often a waste of time. We could hardly accord to the science of Biblical theology any such place or importance as the author claims for it. Of course the peculiarities of each Scripture writer should be carefully noted and allowed for, but we could hardly dignify these with the title of a theology. The writer presents us with much information about the writings of St. John which is interesting, and which it is convenient to have placed in order and in small compass. But his style is hardly clear and untechnical enough for the general reader, and his treatment is hardly profound enough to satisfy the scholar. His doctrinal position is generally orthodox, but we regret to find him falling into the kenotic error of holding that at His incarnation our Lord "was deprived of His divine power and glory." We believe that further study and longer life in our Communion will lead the author to modify some of his modes of thought and expression so as to bring them into closer harmony with Catholic theology.

The Ministers of Jesus Christ. A Biblical Study. By J. Foster Lippine, Curate of St. Paul's, Maidstone. New York: Longmans, Green & Co. Pp. 260. Price, \$1.75.

This is an attempt to trace the rise and growth of the idea, functions, and exercise of the Christian ministry. This is a large undertaking, and could hardly be completed in one volume. Accordingly, the volume which we have before us is occupied with an examination of the subject in the light of Holy Scripture, and is to be followed by another, in which it will be pursued by means of the Ante-Nicene literature. The writer's method is to let the Scriptures speak for themselves, by full and fair quotations, and he keeps well within the scope of the Bible itself. Of course this limits the inquiry at some points, but probably this will be set right when his whole case has been stated. The spirit of the inquiry is not controversial, but devotional and practical. We have found his treatment helpful and suggestive, and shall await its completion with interest.

Prayers, Public and Private. By Archbishop Benson. New York: E. P. Dutton & Co.

This book, carefully edited by the Rev. Hugh Benson, son of the late Archbishop, reveals not only the presence of a profound devotional spirit, which ought to be a matter of course in a chief shepherd of the flock of Christ, but also a liturgical sense which is not so common as might be wished in our Anglican prelates. The first division of the book contains various orders and forms of services for public occasions.

Some of these were for use at Wellington College, of which Dr. Benson was the first head. Then follow certain forms which originated in the requirements of his residence at Lincoln; one, for instance, for the admission of a chorister, and another for the admission of students to the theological school. A considerable number are connected with his life as first Bishop of Truro, especially those for laying the cornerstone of the cathedral and for the consecration of the cathedral, which have a certain historical interest. Dr. Benson's accession to the Primacy brought many occasions for the provision of special forms of prayer, and it will not be denied that his compositions for such purposes are a great improvement upon most of those which have emanated from Canterbury in times past. They show a true liturgical sense, even if they sometimes lack the note of expert knowledge. The second part of the volume, comprising private devotions, will be of chief interest to most readers. Most significant of all, as furnishing the key to the Archbishop's theological position, is the set of devotions to be used in celebrating the Holy Communion. They are drawn partly from Latin and partly from Greek sources. The Gradual is to be said (privately, of course,) after the Epistle. The ancient ejaculations at the reading of the Gospel are given. There are prayers at the offering of the bread and of the chalice. The *secreta* from the Latin Mass are to be used after the Prayer for the Church. The *Benedictus qui venit* is directed "in English, at its proper place." An intercessory prayer is inserted before the Consecration, and after it, a prayer of oblation, with the Invocation of the Holy Spirit, followed by prayer for the departed, including the names of individuals. There are also prayers at the ablutions, and the whole is concluded by the reading of the "second Gospel." Among the various prayers and meditations at the end of the book, the prayers for the departed are most striking. The work is valuable both for the light which it throws upon the devotional life of the Archbishop, and also for its inherent worth as supplying many admirable devotional forms.

Sir Patrick; the Puddock. By L. B. Wolford. New York: Longmans, Green & Co. Pp 312. Price, \$1.50.

This is a story of British high life, in which a radiant beauty and heiress, after rejecting scores of titled lovers, manages with some help from outside to marry a little Scotch laird of very unprepossessing appearance. She is very much given to slang, and is altogether a decidedly dashing young woman, while his perfections are but briefly hinted at. The conversations are very good reproductions of the small talk of society, and the characters are no doubt such as are to be met with in such circles. For the jaded society man or woman the book may be entertaining reading, but it can hardly prove so to any thoughtful reader, except perhaps as a curious study of feminine weakness.

A Memorial of a True Life. A Biography of Hugh McAlister Beaver. By Robert E. Speer. New York and Chicago: Fleming H. Revell Company. Price, \$1.

The subject of this memoir was an active worker during his college life and afterwards in the Y. M. C. A. He seemed to have possessed great energy, and was doubtless sincere in his enthusiasm. He won many friends, and did much to advance the interests of the association. A great part of the book consists of extracts from his own letters and the testimonies of his friends and relatives, to his nobility of character. There is need of such enthusiasm among Christian men always and everywhere.

Advent Meditations on Isaiah I-XII. By V. S. S. Coles, Principal of Pusey House, Oxford. New York: Longmans, Green & Co. Pp. 113. Price, 75 cts.

We regret that this book did not reach us at an earlier date. We should have liked to recommend it for use during the Advent season. It is an excellent supplement to Mr. Coles' "Lenten Meditations," published last year, and is marked by the same good qualities which we

noted in that book. The meditations are of a sound and sensible character, and are well worked out. They cannot but prove helpful to any who will conscientiously make them. The Advent meditations are followed by outlines of twelve on the Gospel for Christmas Day. We recommend all who maintain the practice of devout meditation to put these books upon their list for next year. They contain just the sort of things which Dr. Pusey would wish the head of his house to produce, and are a distinct addition to our devotional literature.

Queen Elizabeth. By Mandell Creighton, D.D., Lord Bishop of London. New York: Longmans, Green & Co. Pp. 307. Price, \$1.50.

The high ability of Bishop Creighton as an historian is well known and unquestioned. The subject with which he undertakes to deal in this volume is by no means an easy one. Elizabeth's personality was very complex, and the perplexities of her reign were great. His purpose is to picture a single character rather than write a history of the times. This he has done with great success. Her career is followed step by step, its motives are examined, and its methods and results clearly exhibited. The demand for a new edition, to which this handsome volume is a response, is an ample proof of the success of the author's undertaking.

Their Shadows Before. A story of the Southampton Insurrection. By Pauline Carrington Bouve. Boston: Small, Maynard & Co. Price, \$1.25.

The author of this story writes as though it were part of her autobiography. By this method she gives a vivid reality to that notable attempt of the slaves of Southampton County to obtain their freedom. Perfect familiarity with the negro character enables her to carry her readers with her in the descriptions she gives of the life of the planter and the slave. The interest is well sustained, and the story one that should have a wide reading, because it clothes the facts of history with the flesh and blood of living characters.

The Closing Century's Heritage. By the Rev. J. D. Dingwell. New York and Chicago: Fleming H. Revell Co. Price, 50 cts.

The writer states in the preface that this book "is simply a setting forth in outline of a truth common to all who will stop and consider." He says that he has written and published it in obedience to a keen sense of duty. We are obliged to confess that there is little in the book that prompts us to commend it to our readers for perusal. Except the list of inventions and discoveries of the century, there is nothing of a striking character in the book.

Behind the Veil. Boston: Little, Brown & Co. Price, 75c.

This is a curious attempt to penetrate into the mysteries of the future life. The author, an artist, represents himself as dying and emerging into the intermediate state, where the fuller development of character is supposed to proceed before admission to the final home. It is to an extent an attempt to put into concrete form the ancient Catholic doctrine of purgatory, without the assistance of Christianity in the progress of the soul to the state of Perfection. The reader may find some food for speculative thought, but he will finish the perusal of the book with the feeling that it is an unsatisfactory attempt to materialize the great spiritual truth of the union of the soul with Christ, leaving Christ outside. We prefer the simplicity of the New Testament.

Lay Sermons. By Howard W. Tilton. New York: Doubleday & McClure Company. Price, \$1.

Some of these sermons contain suggestions that might be of use to preachers and congregations. Some of the texts have a striking originality, and many might profit by giving them more consideration than usual. A perusal of the book stirs up a little resentment, but its after effects are good, because many of our prejudices, habits, and follies are shown up in their true colors. The publishers offer to send it to any address for approval.

The Bible History of Answered Prayer. By William Campbell Scofield. Chicago and New York: Fleming H. Revell Company. Price, \$1.

This is a collection that many will find useful. It brings together a large number of instances that all students of the Bible are familiar with. The advantage of possessing the book is that it is a handy compendium for ready reference. It will be a specially useful book for the younger clergy.

If Any Man Will, and Other Sermons. By Evangelist M. B. Williams. Chicago: Fleming H. Revell Company. Price, 75 cts.

It requires little exercise of the imagination to form an estimate of the character of this book and its contents. Revivalistic sermons may have a present power over the audiences that listen to them, but for sound doctrine for the searcher after truth, and substantial food for the soul hungering for God, there is little to be found here, and that little so hidden beneath the revivalist's methods that it is scarcely worth the search.

One of the Two. By Charles M. Sheldon. Chicago and New York: Fleming H. Revell Company. Price, 30 cts.

A symbolic representation of the work of love and hate in trying to win the soul, the one for the kingdom of heaven the other for hell. It will suggest some useful work for all interested in trying to save others.

Life Indeed. By Edward B. Coe, D.D., LL.D. Chicago and New York: Fleming H. Revell Company. Price, \$1.25.

These addresses are somewhat heavy in character, but we doubt not they will be useful to many who seek to know how to live. A little less verbiage, and simpler sentences, would have made the book more valuable. Sermons and addresses are printed in such abundance that there is little room for any except the best and most carefully written.

Books Received

THE CENTURY COMPANY

'In Excelsis' for School and Chapel. 35c.

E. P. DUTTON & CO.

Saintly Lives. By Anna M. Stoddard. \$2.

The Story Books of Little Gidding. By Nicholas Ferrar. \$2.

Letters of Benjamin Jowett, M. A. Arranged and edited by Evelyn Abbott, M. A., LL. D., and Lewis Campbell, M. A., LL. D. \$5.

The Story of Lewis Carroll. By Isa Bowman. \$1.

Prisoners of the Tower of London. By Violet Brooke Hunt. \$2.50.

CHURCH AND COUNTRY.—The volunteers have responded magnificently to the call made by the government upon their services. There will be no difficulty to provide the number asked for, nor, if the city of London's example is followed, to find the means. The hardest part of the task will be to make the best choice among the overwhelming numbers of applications for service in the field. The city of London has, naturally and appropriately, taken the lead in this patriotic movement, and has made munificent provision for those who shall be chosen to represent it in South Africa. This wonderful response to the call for men and money provides Churchmen with a great object-lesson. From every part of the mission field come stories of battles for the Faith against overwhelming odds, and sacrifices of valuable lives in the Master's cause. Piteous appeals for men and for money to carry on the warfare meet with but a poor response. One answers to the call where twenty volunteers are needed, and one pound is sent where a hundred are required. Why is it that the Church fails so lamentably in kindling that spirit of zeal and enthusiasm for her cause, which is now stirring up thousands of men throughout the country to sacrifice home comforts for the hardships of a heavy campaign? Let us hope that this spirit will so react upon the Church that many offers of service may be forthcoming to re-inforce those who are bearing the burden and heat of the Church's battle at the front — *Church Bells* (London).

The Household

Dr. Smith's Pills

"NOT at all, Dr. Smith. I have not a bad cold. These symptoms are merely the externalizing on the physical plane of improper thought."

This was in reply to Dr. Smith's commiseration on the lamentable appearance of the patient. Mrs. Hollis was a member of the local Ethical Society who had lately absorbed some leading features of the mind-cure doctrine, but who had not advanced so far as to discard all medical advice. In minor ailments she adhered to the school, but her courage failed when disorders were more ominous. Hence her presence in the consulting-room.

"The resemblance was so extraordinary as to mislead me," replied the doctor. "I have never seen a more perfect simulation. I now perceive the power of thought to produce phenomena in matter. Your thought must be very bad," he added reflectively, gazing again at the reddened face and streaming eyes of the sufferer.

Mrs. Hollis winced a little at this. "Not as bad as if I had pneumonia," she returned with a touch of asperity. "But how are you going to treat me?"

"With thought pills," said the doctor.

"Thought pills!" exclaimed Mrs. Hollis.

"Yes," said he, "with thought pills. I should not feel justified in stopping at anything short of them."

"I never heard of them. Are they to be taken internally?"

"Of course," replied the doctor. "Your thoughts are inside of you, and so must be the pills. We have got to go to the root of the matter. And now," he went on, "I will ask you to excuse me a few moments while I prepare them in the pharmacy. I will not be long. Do not give a thought to the pills while I am gone. That will come later on."

It was all very well to decree that the pills were to be excluded from Mrs. Hollis' mind, but this was soon found an impossibility. Struggle as she might, no other topic could be maintained. She tried to think of the children's dinner and of the trimming of her new gown, but in vain. The pills swept everything before them, so to speak. What they were like, how they were compounded, what was the rationale of their operation, these were questions which succeeded each other in Mrs. Hollis' brain and excited thrills of speculation. Whatever may have been the doctor's motive in prohibition, the pills had certainly effected a lodgment, and were by no means to be expelled. A slight misgiving did for a moment rise as she remembered that Dr. Smith had some reputation as a wag, but he was too evidently serious at the time for the misgiving to enlarge into suspicion. It was at this moment that he returned.

"I will explain to you exactly what you must do," said the doctor, as he seated himself by the patient and opened a little box. It contained four pills, three of quite ordinary size and color, but the fourth, much larger and very dark. "The three smaller pills are not to be taken until bedtime, but their action begins at once. The great point is that you are to follow unhesitatingly any course to which they prompt. They are thought pills, remember. At dinner, for instance, you will find no repugnance to a plate of soup or to any quantity of fruit,

but the instant any other dish is before you, and you think of the pills, you will have no wish to eat it. Before going to bed, take the three pills and put your mind upon them. The fourth is to be taken before breakfast. Probably you will be unable to go beyond coffee and fruit. Come and see me late in the afternoon."

"But what is the philosophy of the pills, doctor?" asked Mrs. Hollis.

"They have a twofold aspect," he replied. "I should not like to use the word duplicity"—this with a hardly perceptible twinkle of the eye—"we will call it duplexness. They project into concrete objectivity the essences and powers of the supra-physical plane, and thus show matter as a pole of the immaterial. But it is the reflex action on which I lay most stress. They, as it were, restore the concrete to the abstract. Thought is everything, matter is mere nothing. If the universe can be mirrored in an atom, much more so in a pill."

This certainly had the orthodox sound. The ring of the true mind-cure doctrine was there. Even unintelligibility was fairly well preserved. Mrs. Hollis was to some extent reassured. She hardly liked to ask the doctor whether he also was a disciple, but it was clear that he was a student.

"But how about the rest of the time?" she inquired. "Am I to think of the pills all the while?"

"I should not consider that essential," said the doctor, after a moment's reflection. "But thought at meals and at night is vital."

"I am not quite sure whether I ought to be taking medicine of any kind," Mrs. Hollis remarked, as she held the box irresolutely in her hand.

"But these are thought pills," said the doctor.

"Oh!" said she.

Dinner turned out precisely as Dr. Smith had foretold. The soup was certainly palatable, but thought of the pills was a bar to fish. "Are you not well, my dear?" asked Mr. Hollis, as she declined it. "Yes," she said, "I am quite well, but I have a dreadful cough—that is I mean, no, not any fish." Mr. Hollis observed that every dish went untasted save the berries, of which his wife consumed three plates. But he was wise with years of matrimony, and knew that the mystery would be unveiled if patience was allowed her perfect work.

Mrs. Hollis was faithful in all respects to the directions. The three pills were duly taken at bedtime and her mind concentrated thereon till sleep overcame her. Her slumbers were not continuous, and she awoke far earlier than was customary, but certainly improvement had begun. The fourth pill was more difficult to swallow, and she had to bite it. It had a very slight taste, not unlike that of Boston brown bread, by no means unpleasant. Nor was the doctor's provision less accurate respecting breakfast. The thought pills did seem to efface all wish for everything beyond coffee and fruit. As the day went on, the symptoms steadily bettered. The head was less choked, the cheeks were not so red and swollen, eyes and nose were palpably on the mind. It was in far more pleasing condition that she repaired to the consulting-room late in the afternoon. Little of moment, however, occurred. Dr. Smith expressed great satisfaction at her rapid recovery, and she was cordial in attestation of the merit in thought pills. "But tell me,

doctor," she asked, "is it you who put the potency of thought into the pills, or I?"

"The powers of nature often interpenetrate," said the doctor, "and we accept the outcome of causative action while unable to assign proportionate value to each."

Mr. Hollis was no less gratified at the quick improvement in his wife, and in the library after dinner led the way to an account of the treatment. As the narration proceeded, he became more and more interested and intent, though at times a faint twinkle of the eye was perceptible. But hardly had Mrs. Hollis concluded her exposition of the therapeutic process, when he dropped his newspaper, threw back his head, clasped his hands behind it, and emitted a loud and long guffaw.

"Henry, what is the matter with you?" cried his wife in astonishment.

"My dear," said he, when calmness returned, "I could have prescribed diet and jalap as well as Dr. Smith."

"But what about the thought pills?" she asked with open eyes.

"Pills work irrespective of thought," Mr. Hollis replied sententiously.

Mrs. Hollis was quiet for a moment. "I don't think I will ever go to Dr. Smith again," she at last exclaimed in a voice of some feeling.

"Oh, yes, you will," he said. "The doctor has great common-sense, and as much command of phrases as a mind-cure. You get the advantage of both systems."

Mrs. Hollis looked grave. Then she raised her eyes to her husband's, a smile broke over the face of each, and Mr. Hollis picked up his newspaper.—*The N. Y. Evening Post.*

Sanjogata, the last Ranees of Delhi

BY FRED MYRON COLBY

DID you ever read of Delhi? Stretching down like a wedge from Southern Asia right into the Indian Ocean, is the large, beautiful country of Hindustan. It is watered by many stately rivers. The Jumna is one of these. On its banks, bathing its feet in the water like a Hindu girl, is Delhi, the grandest of Hindu cities. The Hindus call it the "Delight of the World."

Sanjogata was not born in Delhi, but at Cananaj, a city scarcely less beautiful. Cananaj is on the Ganges, about midway between Cawnpore and Futtehghur. In Sanjogata's time it contained half a million of inhabitants. Her father, the bronzed, bearded ra-

ROYAL

Baking Powder

Made from pure
cream of tartar.

**Safeguards the food
against alum.**

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

jah Jaichand, was the king of Cananj. His kindom included Nepaul in the Himalayas, and extended as far west as the river Indus.

Jaichand's kingdom was one of the four large and prosperous principalities into which Hindustan was at this time divided. The three other kingdoms were Delhi, Ajmere, and Guzerat. The rajah of Delhi was an old man and had no children. So he adopted his young grandson, Prithroi, the rajah of Ajmere. When the old rajah died, Prithroi became the rajah of both Ajmere and Delhi. He was about twenty-three years old when he succeeded to this great dominion, a brave, handsome, dark-eyed prince whose subjects gave him the high sounding title of the "King of the Earth."

Now Jaichand was also the old rajah's grandson, and he had been expecting to one day reign in Delhi. Of course he was greatly disappointed in not even having a portion of the kingdom, and he was indignant, too. So he made war on his cousin, and there were battles between them, though neither one conquered.

At this time Sanjogata was growing up in her father's palace, a beautiful and stately young Hindu princess. She was also intelligent and amiable. Jaichand prized the dark young beauty above all his treasures, and the sound of her tinkling ornaments as she danced to meet him on his return from war, was dearer to him than the news of a victory. She grew to be twenty years old, and was not yet married, a fact which shows that the objectionably early marriages among the Hindus must have become customary only within the last five or six centuries.

About this time Prithroi celebrated his reign by a series of brilliant entertainments. The rajah of Cananj, wishing to outshine his young rival, made preparations to celebrate a most ancient and sacred Hindu festival, called the Rajshai, which, in order to be perfect, must be participated in by all the princes of Hindu blood living at the time.

Of course Prithroi was not invited, and another young rajah, a friend of his, was also slighted. To fill their places, Jaichand had two effigies made of gold, which he placed in the hall of sacrifice, that of Prithroi being assigned to the post of porter, and that of his friend as scullion. The occasion was made one of greater interest by the fact that the beautiful Sanjogata was to choose her husband from among the assembled princes.

The noble, chivalrous Hindu princes attended the festival all dressed in their bravest, and each one probably secretly hoping to win the young princess' hand. It must have been a gay and gallant spectacle, for those Rajput princes of the thirteenth century were the chivalry of India, and in wealth, refinement, and gallantry did not compare unfavorably with the Christian knights of Europe; nor were the cavaliers of Christendom in that romantic age more devoted and respectful in their attentions to the softer sex than were the noble Hindus of the warrior caste.

At the close of the religious ceremonies, the princess Sanjogata, clothed like a royal Rajput maiden, with flowing silken robes, a crimson veil, gold and silver ornaments on her fair throat and round white arms, and fair as a lotus, walked through the hall. She was to show her preference by throwing a garland around the neck of the prince whose appearance most pleased her. Her marriage, with all the pomp and splendor possible, was to conclude the great festival,

after which the rajah could rest satisfied that he had outdone his rival, even though that rival was the ruler of two kingdoms.

But it happened that the young ranee had sentiments which hardly co-incided with the old rajah's. She had never seen her cousin, the rajah Prithroi, but she had heard a great deal of his beauty and chivalric qualities, and the romantic girl had quite made up her mind that, if she was to marry, the gallant young rajah must be her husband. So she walked quietly along through the long lines of anxious and expectant princes, till she reached the door where stood the golden effigy of Prithroi, when she threw the barmala, or marriage garland, around its neck. Then she very quietly walked back to the dais.

The poor, disappointed princes hung their heads with shame, but the old rajah felt the worst of all. Indeed, his chagrin was so great, that he did not show himself again at the festival, and the ceremonies were hastily and sadly concluded. But Sanjogata was a princess, a Rajput princess, and had a right to choose for herself, so rajah Jaichand could not help himself. Ladies had as many privileges in Hindostan in the thirteenth century as they had in Europe; the ideas of seclusion and of dependence came in later with the Mohammedan conquests.

Rajah Prithroi heard, in time, of the preference so openly expressed for him, and very gallantly came to Cananj to have a look at the willful child of his old enemy. He was so pleased with her that he asked her of her father in marriage. The old rajah very graciously consented (he must have been influenced by the pleading looks and eloquent words of Sanjogata), and the two former foes made peace.

So Sanjogata became ranee of Delhi. The wedding ceremony was a very splendid affair, and for one short year they were very happy. Then there was war again, and Prithroi had to leave his young ranee to defend his kingdom. Shabab-oo-Deen, better known perhaps as Mohammed of Ghore, an Afghan conqueror, was spreading his conquests in the direction of Hindustan, and the dominions of the rajah of Delhi were the first he came in contact with. Prithroi met him in battle and defeated him, and the Mohammedan foes were driven back. But the

The Fear of Humbug

Prevents Many People From Trying A Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure, that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far; so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now, Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines, for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common-sense plan of digesting the food eaten thoroughly before it has time to ferment, sour, and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles, because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it. Food not digested, or half digested, is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.



The Palm

is awarded by all judges of mechanical excellence to

ELGIN Ruby Jeweled Watches.

They are made to endure and tell time accurately. All jewelers sell them in cases to suit. Ask your jeweler why the Elgin is the best watch.

An Elgin watch always has the word "Elgin" engraved on the works—fully guaranteed.

"The Ways of a Watch"—our new booklet—sent anyone on request.

ELGIN NATIONAL WATCH CO., Elgin, Ill.

Personally Conducted California Excursions

Via the Sante Fe Route.

Three times a week from Chicago and Kansas City.

Twice a week from St. Paul and Minneapolis.

Once a week from St. Louis and Boston.

In improved wide-vestibuled Pullman tourist sleeping cars.

Better than ever before, at lowest possible rates.

Experienced excursion conductors. Also daily service between Chicago and California.

Correspondence solicited.

T. A. GRADY,

Manager California Tourist Service.

The Atchison, Topcka & Sante Fe Railway,
109 Adams Street, CHICAGO.

next year, greatly reinforced, Mohammed again appeared before Delhi.

Sanjogata, like a true heroine, encouraged her husband to defend his capital bravely. She begged him not to think of his own life, nor of her, but to do his duty, and remember that "to die well is to live forever." "Let your sword divide your foe, and I will be your partner in the future life," meaning probably that she would not long survive him, should he fall.

With fortitude and enthusiasm she armed him for the battle, putting on his helmet and corselet and hanging his shield to his arm. As she fastened the helmet that hid the face of her beloved husband, a sudden presentiment seized her that she would never see that countenance again. So agitated did she become that she could not arrange the clasps, and the rajah himself had to do this. As Prithroi walked away, Sanjogata gazed sadly after him and exclaimed: "I shall never see him more in Toginipoor (Delhi); but in the region of Swarga (heaven) I shall again behold him."

Her presentiment proved true. The Afghans were victorious, and Prithroi, the last rajah of Delhi, fell, with a host of his followers, upon the field of battle. The afflicted ranee, in her grief, when she learned of her husband's death, ordered a pyre to be erected, and burned herself upon it—in her ignorance deeming this the surest and readiest means of rejoining her husband.

This is the first authentic instance of "suttee" mentioned in Hindu history; but probably the custom was practiced previously. It would seem, however, that it was only to be followed voluntarily.

Poor unfortunate princess! Ignorant of the God of love and all comfort, her yearning love for her slaughtered husband led her to forestall the day when by a natural death she might rejoin him, by giving herself in the bloom of life to the flames. In Hindu history there is no more romantic, nor a sadder, story than that of the last ranee of Delhi.

Wonderful Sheep Dogs

"THE most celebrated breed of shepherd dogs ever known in the West," said Jud Bristol, the old-time sheepman of Fort Collins, Col., "were those bred from a pair of New Zealand dogs brought to Colorado in 1875. I had several of their pups on my ranges, and could fill a volume with instances of their rare intelligence and faithfulness.

"I remember one pup in particular. He was only six months old when he was sent out one day to work on the range. At night when the herd was brought up to the corrals we saw at once that a part of the herd was missing. There were 1,600 head in the bunch when they went out in the morning, but when we put them through the chute we found that 200 were missing. The pup was also missing. Well, all hands turned out for the search. We hunted all that night and all of the next day, and did not find the lost sheep until long towards night. But they were all herded in a little draw, about five miles from home, and there was the faithful dog standing guard. The wolves were very plentiful in those days, and the dog had actually hidden the sheep from the animals in the draw. The poor fellow was nearly famished, as he had been for thirty-six hours without food or water. From that day he became a hero, but was so badly affected by hunger, exposure, and thirst

and subsequent overfeeding and petting that he died not long afterwards.

"This same pup's mother was an especially fine animal. One night the herder brought in his flocks and hurried to his cabin to cook himself some supper, for he was more than usually hungry. But he missed the dog, which usually followed him to the cabin of an evening to have her supper. The herder thought it rather strange, but made no search for the dog that night. But when he went down to the corrals the next morning he found the gate open and the faithful dog standing guard over the flocks. This herder in his haste the night before had forgotten to close the gate, and the dog, more faithful than her master, had remained at her post all night, though suffering from hunger and thirst.

"On another occasion this same dog was left to watch a flock of sheep near the herder's cabin while the herder got his supper. After he had eaten his supper he went out to where the sheep were and told the dog to put the sheep in the corral. This she refused to do, and although she had had no supper, she started off over the prairie as fast as she could go. The herder put the sheep in the corral and went to bed. About midnight he was awakened by the loud barking of a dog down by the corrals. He got up, dressed himself, and went down to the corrals, and there found the dog, with a band of about fifty sheep, which had strayed off during the previous day without the herder's knowledge, but the poor dog knew it, and also knew that they ought to be corralled, and she did it.—*Denver Post.*

TO furnish an exceedingly light rope to be used with the balloons of the French military aeronautic division, the webs of spiders are made use of, and spun into a rope which possesses considerable strength, while at the same time it is quite light. The spiders used in this operation are arranged in groups of twelve, each one located above a reel, on which the insect is expected to spin from thirty to forty yards of thread. The web is then washed and eight of the threads are woven together in a cord which is both lighter and stronger than silk and is very valuable in balloon construction.

HELPS ELECTRICITY.

Grape-Nuts Build the Brain that Does the Planning.

A famous electrical engineer, Foote, who constructed the 3,000 horse-power electric plant which supplies Battle Creek, Kalamazoo, and other Michigan cities, says there is no food known that will supply him with the vitality and mental vigor from breakfast to noon that Grape-Nuts will.

Mr. Foote, in conversation, said: "There is no doubt left in my mind of these facts. I have tried all sorts of food, and kept track of the results. I gain steadily in reserve force when I use Grape-Nuts, notwithstanding my occupation requires long-continued and concentrated brain-work." There is no artificial stimulant in Grape-Nuts. Nothing but the stimulus of good food that is scientifically prepared for immediate assimilation into blood and tissue, especially brain tissue.

Brain workers can get sure and understandable results by using Grape-Nuts.

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

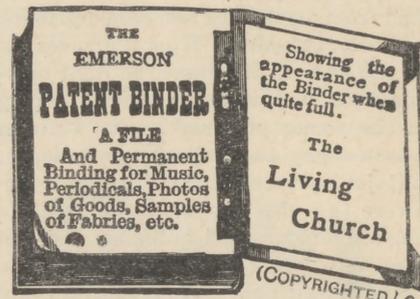
Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



**Bind Your Copies of
The Living Church**

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

**The Living Church,
53 Dearborn Street, Chicago.**

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

(All rights reserved)

CHAPTER XIII.

SUNDAY passed quietly. In the morning the children gathered in the cool, pretty sitting room, where a short service was held, Evelyn presiding at the organ and Mrs. Ferrall conducting. Blossom was there, his face shining from soap and water as if he had used stove polish, but though he watched and watched for the girl in white to come, she was absent, and Mollie announced that Virginia had a severe headache. She did not say that her ladyship's eyes were red and swollen from crying, or that Madge had told how all night she had tossed and turned on the pillow, unable to sleep or rest.

"It's got to end right here," Mollie said energetically, when the girls were alone after service. "She's worrying herself sick over it, and we've got to find out who this Dick is, and all about him, and fix things up."

"But Mr. Hardy—" Madge began.

"Mr. Hardy doesn't own all Ottawa, does he? Guess people can come here and visit, even if Mr. Hardy doesn't like them. And, anyway, he was as rattled as Virginia—"

"Rattled?"

"Yes, that's what Dave and Art say. Bothered, you know," Mollie rejoined, calmly. "And he looked as anxious as she did, until he remembered something, and froze up. Now, I'm going to fix things right. You go talk to Virginia, and find out the whole thing from her, and I'll find Blossom, and find out all he knows. Hurry, Madge, and meet me here after dinner, and we'll arrange everything."

Madge caught her enthusiasm, and went up-stairs to Virginia, while Mollie strolled leisurely over to Camp Excelsior. Everything was very quiet there to-day. It was cool and shady under the pines, and the boys lay stretched out at full length beneath them, reading or chatting. Bobbie and Blossom were sitting at some distance from the others, attentively watching the antics of a couple of squirrels up in an oak at the entrance of the glen.

"I wouldn't kill one, no, sir," Blossom was saying. "Not even for potpie. Jus' look at that tail on that big one. Looks like a red fox tail."

"Did you ever see one?" asked Bobbie interestedly, but with doubt in his voice.

Blossom shook his head.

"Nope, but Mars Dick did once, and he tole me all about it. He's been all down South, and everywhere."

"Hello," Mollie said, cheerily, seating herself on a log near them. "Fine weather we're having, if it don't snow. Bobbie, can you keep a secret?"

Bobbie cast a reproachful glance in her direction, and winked solemnly.

"Then don't ask questions, and don't look

surprised, and don't go and tell the boys, and don't bother while I'm talking."

"Fire ahead," said Bobbie, but she had one final injunction.

"And don't you dare to get a brilliant idea and put the whole thing into your old *Comet*."

"Perhaps you would feel more comfortable if I dug a little hole and crawled into it for awhile?" the editor asked aggrievedly. "Mary Gray, I will keep the peace, honest Irjun."

"All right, then," Mollie said contentedly, and turning to Blossom, "Who is Dick?"

The little darky grinned broadly, as he chewed pine needles between his snowy teeth.

"What you all want to know so much about him for?" he asked lazily.

"See here," Mollie said firmly. You must answer all my questions promptly, or we will have to take you down there on the sand and plant you up to your neck, and set the turtles loose. Won't we, Bobbie?"

Bobbie nodded gravely, and Blossom's eyes opened wider.

"He's jus' Mars Dick, I say," he said anxiously. "And he used to cum and talk to me when I had the corner stand, side the Court House fountain, and he was awful good."

"What did he look like?"

"Jus' like Miss 'Ginger dressed in boys' clo'es, and her hair cut short, and he's thin, too, and he hasn't got any money."

"How do you know?"

"Case he asked me one day what I was cryin' for, and I said I was hungry," Blossom replied woefully. "And then he said as how he was hungry, too, but he didn't cry, and that I musn't; and byemby he cum along and lafed, and said he'd got some money for a picture he drew of me, and for me to cum along and have breakfast with him, and I went."

Mollie drew a long sigh of satisfaction, and Bobbie murmured something to the effect that Dick was a Jim Dandy, and he'd like to shake hands with him.

"Blossom, do you—do you really think that if you were in Chicago you could find him again?" Mollie asked earnestly, after a pause.

"Sure, I could," returned Bobbie's waif confidently.

"Then, see here," and Mollie's tone was lowered almost to a whisper. "Art and I are to take the children back to-morrow and you must come, too. Bobbie, you see Mr. Gifford and fix it so he can come over, won't you? And then we'll find Dick and bring him back."

She rose with a happy, triumphant smile on her face, for there was the flutter of a white handkerchief on the upper veranda,



Some-thing to Eat

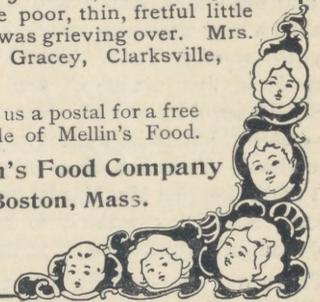
It often happens that a baby is thought to be sick when he only needs something to eat; by something to eat we mean food that he can digest and assimilate; food that satisfies his hunger and makes him grow. Many babies take large quantities of food but get little to nourish them. Mellin's Food is digestible, entirely soluble and when mixed with fresh milk it is like mother's milk. Mellin's Food is really "something to eat."

Mellin's Food

Nothing in the way of artificial food agreed with my poor little baby and I was very much troubled about her, when at the suggestion of a friend whose babies had been raised on it, I put her on Mellin's Food. The change was magical. In 24 hours she was free from all indigestion and perfectly well in every way. In 3 days she had fattened visibly, and now, at the end of 5 weeks, she hardly looks like the poor, thin, fretful little baby I was grieving over. Mrs. Julien Gracey, Clarksville, Tenn.

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

Mellin's Food Company
Boston, Mass.



NEW EYES We treat the cause of impaired vision and diseased eyes, and restore eye-sight without knife or risk. Pamphlet explaining the eye and home treatment free. **BEMIS EYE SAN'GM CO.** (Est. 1890). Glens Falls, N. Y.

Pettijohn's BREAKFAST FOOD

CARRIAGE BUYERS CAN SAVE MONEY. We are the largest Makers of Vehicles and Harness in the world selling direct to the consumer. **ELKHART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.**

Lea & Perrins' Sauce

The Original and Genuine Worcestershire.
Known the world over. Take no substitute.

TARRANT'S SELTZER APERIENT
Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1.



The dictionary says

success means prosperity; good fortune; a wished-for result. The success of **Pearline** means more. It means that **Pearline** has proved itself the easiest, quickest, safest, most economical thing to use in washing and cleaning. It means that women

have found this true, and haven't been slow to tell others the truth about it. There's nothing odd about the success of **Pearline**. It does so much and saves so much.

Cleanliness is next akin to Godliness.

and she knew it for Madge's signal. "I'll see you again to-morrow."

"But say, Mollie," Bobbie exclaimed. "What's up, anyhow? Who is he?"

"Never you mind," replied Mollie airily. "You'll know soon enough. It's a secret, and what Mr. Cheritt don't know he can't tell."

She hurried away toward the Castle, and Bobbie stood with his hands in his pockets, his feet wide apart, gazing steadfastly after her. At last he spoke.

"Girls think they know enough to set the world afire, do you know it, Blossom? And that girl, that Mollie Gray, thinks she knows enough to put the fire out. But we'll steal a march on her this time. We will see Mr. Gifford and do a little fixing of things our own selves, Mary," and he nodded at the form in the distance, and then the two comrades strolled off into the deep, quiet woods, and there was conspiracy in the air.

But up at the Castle Mollie and Madge held their consultation in blissful ignorance of Bobbie and his plans.

"She's asleep now," Madge was saying softly. "But she told me quite a little. He's her brother."

"You told me that," interrupted Mollie.

"Yes; well, a year ago his father wished him to enter the bank, and he refused to do it, and after Mrs. Hardy and Virginia had coaxed a long time, he went, just as office boy, the same as Tony. They even had the same desk, Virginia says. And then something dreadful happened. She wouldn't tell me exactly, but Dick went away and never came back. That was when they lived down in Pembroke, and Mr. Hardy had the bank there. And Dick wanted to be an artist, and wouldn't work steadily in the bank."

There was silence for a few minutes, and Mollie's face was very serious.

"I suppose we ought to have a talk with Mr. Hardy about it first," she said thoughtfully. "But I'd rather be dropped in the lion's den any day."

"But Virginia says if Dick would once come back and say he was sorry, it would be all right," returned Madge.

"Then we'll do it," exclaimed Mollie fervently. "I'll bring him back with me Tuesday, or go off and be a pollywog in Black River."

(To be continued.)

HERE is a true dog story: A family having a false grate in one of the rooms of the house placed some red paper behind it to give it the effect of fire. One of the coldest days the dog belonging to the household came in from out of doors, and, seeing the paper in the grate, deliberately walked up to it and laid down before it, curled up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a few moments; feeling no warmth, he raised his head and looked over his shoulder at the grate; still feeling no heat, he went across and carefully applied his nose to the grate and smelt of it. It was cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, every hair on his body saying, "I'm sold," the dog trotted out of the room, not even deigning to cast a look at the party in the room who had watched his actions and laughed so heartily at his misfortunes.

--Troy Times.

A Little Burmese Heroine

WHILE hunting for Dacoits in Burmah, some English soldiers tracked the enemy to a large native village, which they found perfectly deserted, except for one very small Dacoit girl. They took her before their colonel, who, with the aid of an interpreter, told her that she must tell where the others had gone. She was a slight, poorly-clad girl, but she stood there before all the regiment and refused to answer, looking very frightened, but very resolute. The interpreter told her at last that she must tell them what they wanted to know, and then she raised her little head proudly, and answered in a clear voice, so that everyone could hear: "You want to kill my father and mother; but they have run away. You may kill me, but I will never say where my people have gone."

On hearing this brave speech, the Colonel called her a good girl, patted her on the head, and filled her hand with sweets, and all the soldiers cheered her as she stood there. After this she became a great favorite with the soldiers, they were devoted to her; but as long as she was with the regiment she never would betray her people.

MORE COFFEE FACTS.

Study the Question Yourself.

"When the doctor said 'no more coffee,' I was dismayed, for as an ardent lover of coffee, and a crank in the matter of its preparation, I had grown to believe that life was not worth living without it; but the dull stupidity and the almost daily headache so interfered with my profession (literature) that I was compelled to seek the doctor's advice.

"I saw an improvement from the start, but missed my morning beverage and, felt a great lack. It was at the home of a friend and Postum apostle, Mrs. ———, of Lonsdale, that I tasted my first Postum. Her family had sworn by it a year or more, and declared themselves, from the least to the greatest, benefited by its use.

"I was surprised to find it really palatable, and determined that I could improve on it myself. I purchased a box, and as we all do, on the first trial, made a lamentable failure of it, through insufficient boiling, and the Postum was poked away on an upper shelf, until the oft-reiterated newspaper statements made me determine to try it again with long boiling.

"I took twenty-five minutes to prepare it, about ten minutes to bring it up to a boil, and then allowed it to boil steadily for fifteen minutes, and from the first sip, I was enthusiastic over the new beverage, and even wanted a second cup. It has never palled upon me, morning or night. Nothing could induce me to go back to the berry coffee.

"The change Postum has wrought in me seems little short of miraculous. For the first time in many years, I am really well, my color has freshened, headache has not visited me for many weeks, and my ability for work has returned with all its old zest. I shall never cease to be grateful for what I feel is a remarkable cure, due to nothing more than Postum Food Coffee, in place of the Oriental berry.

"Sincerely yours, Mrs. R. B. Tallman, Centredale, R. I."

Time Tells The Story.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one which is made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Singer Sewing-Machines do good work during a lifetime.

Sold on instalments.

Old machines taken in exchange.

The Singer Manufacturing Co.,

"Sewing-Machine Makers for the World."

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.

W. G. NEIMYER, Gen'l Western Agent So. Pac. Co., 238 Clark Street, Chicago.

HOME-SEEKERS' EXCURSIONS

On January 16th, February 6th and 20th, March 6th and 20th, and April 3d and 17th, 1900, the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets (good for 21 days) to a great many points in South and North Dakota and other Western and South-Western States, at practically one fare for the round-trip. Take a trip West and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained by addressing GEO. H. HEAFFORD, Gen'l Pass. Agent, Old Colony Bldg., Chicago, Ill.



Send 25 cents to C. A. HIGGINS, A. G. P. A., Atchison, Topeka & Santa Fe R'y, Great Northern Bldg., Chicago, for copy of Aztec Calendar, January to June, 1900. Contains six separate reproductions in colors (8 x 11 inches) of Burbank's noted Pueblo Indian portraits. Series comprises Wick-ah-te-wah, Ko-pe-ley, Si-we-ka, Si-you-wee-teh-ze-sah, Quen-chow-a, and Zy-you-wah, of the Moki and Zuni tribes. Also engraved cover representing ancient Aztec calendar stone. A handsome and unique souvenir; edition limited; order early.

Finance and Commerce

MATERIAL changes in the business situation would be hard to find. The bank clearances show a falling off as compared with last year at New York and Boston, due probably to lessened speculative operations, but satisfactory gains in other Eastern centres and Chicago where speculative trade cuts less figure. There is no material change in the price of commodities generally. The iron companies report new business satisfactory both on foreign and domestic orders. Prices are unchanged. In copper prices are steady, and in tin the tendency is lower. In cotton and wool the market is quiet, and in fact rather dull, a natural change from the recent activity. Wheat has reacted a couple of cents from the extreme low prices of last week. The incentive has been the fears of damage to the French and Russian crops from frost. Paris has had a pretty sharp advance of 8 to 10 cents per bushel, but with their import duty of about 36 cents per bushel, they are still 20 cents per bushel below an importing basis. The English and other continental markets have only partially followed this advance, and we are, on the whole, scarcely nearer an export basis than before. Receipts at primary markets are still much below last year, and demand is poor, so that change in weekly stocks do not vary much from the changes of a year ago. Something more radical is needed to lift the price of the very heavy surplus we are now carrying and maintain the improvement.

The report of the Government Agricultural Department on their final estimate of the corn crop of 1899, places the yield at slightly over two billion bushels. This is a very slight change from former estimates. It is the general consensus of opinion among the latter dealers that placing the crop at two billions is equivalent to saying the total amount of corn in this country now is less by two hundred to three hundred millions than it was a year ago. That is, that reserves in cribs and in farmer's hands are enough smaller to make the difference.

The tendency in financial affairs is toward lower interest rates in London, Berlin, and New York, although there is no noticeable change in interior rates, except at Chicago where some loans have been made at 5 1/2 per cent. The New York bank statement Saturday last was extremely favorable. The policy of the Treasury Department of depositing receipts for duties in the national banks, has undergone no change. The usual January settlements are bringing currency back to the centres, and some relief is being experienced from this source. The panic in stocks in Wall street last month, and the refusal of the banks to loan on many of the stocks also brought to the centre a great deal of money to pay for the bargains then offered, and this has no doubt been the cause of considerable relief to the New York banks.

The official statement of exports and imports for December is hardly favorable as compared with last year:

For December 97' imports were	71 million
" 98' "	55 million
For the year 1899	799 million
1898	634 "
For December 99' exports were	123 million
98' "	137 million
Jan. 1, 1899	1,275 "
1898	1,255 "
For 1899 exports exceeded imports	476 "
1898	621 "

The deficiency of exports as compared with imports increased the latter part of the year 1899, and so far indicates further unfavorable comparisons to come. By comparison with December of last year there was a heavy falling off in export of breadstuffs and cotton.

Foreign Commerce

THE foreign commerce of the United States in 1899 amounted to over two billion dollars, and of this enormous sum more than three-fifths was exports, and less than two-fifths imports. The exact figures, just issued by the Treasury

Bureau of Statistics, are: Imports, \$799,834,620; exports, \$1,275,486,641; excess of exports over imports, \$475,652,021. The excess of exports is larger than in any preceding year, except 1898. Of the exports, manufactures form a larger proportion than ever before, while of the imports, raw materials, for use of our manufacturers, form a larger proportion than ever before. Of the exports, more than 30 per cent. are manufactures, against 26 per cent. in the fiscal year 1897, 23 per cent. in 1895, 20 per cent. in 1885, 16 per cent. in 1879, and 12 per cent. in 1860. Of the imports, 33 per cent. are articles in a crude condition which enter into the various processes of domestic industry, against 26 per cent. in 1895, 24 per cent. in 1892, 23 per cent. in 1889, and 20 per cent. in 1885. Products of agriculture form 63 per cent. of the exports, against 70 per cent. in 1898, 72 per cent. in 1894, 74 per cent. in 1884, and 83 per cent. in 1880, while agricultural products classified as "articles of food and live animals" form 29 per cent. of the imports, against 30 per cent. in 1896, 31 per cent. in 1886, and 34 per cent. in 1884.

A study of the imports and exports of 1899 compared with those of earlier years presents some interesting facts. From 1869 to 1899 imports doubled while exports quadrupled. The imports in 1869 were \$438,455,894, and the exports \$337,375,988, making an excess of imports over exports amounting to \$101,079,906, while, as above indicated, the excess of exports in 1899 is \$475,652,051. Relatively the proportion of free and dutiable goods in the list of imports differs very greatly in the figures of 1899 from those of 1869, only \$21,775,643 of the total of \$438,455,894 imported in 1869 being admitted free of duty, while in 1899 \$351,814,004 of the \$799,834,620 imported came in free of duty. Exports of foreign merchandise form a smaller percentage year by year of our total exports, though this is due to the very rapid increase in exportation of domestic merchandise, the value of foreign merchandise exported in 1899 being about double that of 1869, while the exports of domestic merchandise in 1899 were four times as much as in 1869.

Philippine Currency

THE money of the Philippine Islands is discussed in a report by the British Vice consul at Manila, a copy of which has been received by the Treasury Bureau of Statistics. It contains the following statements: The currency of the Philippine Islands was originally gold, Spanish onzas of Charles III. and Ferdinand VII. predominating. Small gold coins, with "Filipinos" inscribed on them, of one dollar, two dollars, and four dollars, were locally minted at Manila, and were current in Spain. The Manila was open to the public until 1868 for the coining of the above three pieces at a small charge. Coined gold (principally American double eagles) was recoined. Very few ingots, if any, were used for this purpose, the operation leaving a clear profit of 18 to 20 per cent. This practice ceased when exchange declined heavily and left no profit. Mexican and old Spanish dollars, with fractions of the latter, constituted the silver currency.

Those Spanish coins, which comprise the now rare "Dos Mundos" set and specimens of Ysabel II, together with the imported Mexicans, were frequently at a premium over the gold dollar, similar conditions also existing in the Island of Cuba. When, however, silver began to depreciate, the gold coin was rapidly exported and replaced by Mexican dollars. In 1877, the gold currency was considered a failure, owing to the above reasons.

Branch Investment and Banking Office,
115 Monroe-st., near Dearborn.

F. G. LOGAN

MEMBER
New York and Chicago
Stock Exchanges and
Chicago Bd. of Trade.

4 B'd Trade, Chicago.

Bonds, Stocks,
Provisions,
Grain.

**"Good Beginnings
Make Good Endings."**

You are making a good beginning when you commence to take Hood's Sarsaparilla for any trouble of your blood, stomach, kidneys or liver. Persistently taken, this great medicine will bring you the good ending of perfect health, strength and vigor.

Hood's Sarsaparilla
Never Disappoints

CALIFORNIA
GREAT
ROCK ISLAND
ROUTE

LOW RATES ON OUR PERSONALLY CONDUCTED EXCURSIONS IN PULLMAN TOURIST SLEEPERS.

CHOICE OF TWO ROUTES.

SCENIC ROUTE Leaves	}	BOSTON EVERY WEDNESDAY
		CHICAGO " THURSDAY
		SAINT PAUL " THURSDAY
		KANSAS CITY " FRIDAY
		OMAHA " FRIDAY

via Colorado Springs and Salt Lake to California and Pacific Coast Points.

SOUTHERN ROUTE Leaves	}	CHICAGO EVERY TUESDAY
		SAINT PAUL " TUESDAY
		KANSAS CITY " WEDNESDAY
		DES MOINES " WEDNESDAY
		OMAHA " WEDNESDAY

via Ft. Worth and El Paso to Los Angeles and San Francisco.

These Excursion Cars are attached to Fast Passenger Trains, and their popularity is evidence that we offer the best.

We solicit correspondence and think that the inducements we can offer will convince you of the superiority of this line.

For full information and free literature address
JOHN SEBASTIAN, G. P. A., Chicago.

FAVORABLY KNOWN SINCE 1826 BELLS
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST, BEST
WEST-TROY, N. Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

CHURCH BELLS CHIMES and PEALS
Best quality on earth. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

ST. AGNES' GUILD.

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Coats, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, Rev. Wm. B. HAMILTON, Rector,
938 Park Ave., Chicago.

The stomach and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

PROGRESSIVE, PUSHING PEOPLE

demand up-to-date railroad train service. Two fast trains leave Minneapolis and St. Paul daily, via Wisconsin Central Lines, for Milwaukee, Chicago, and Eastern and Southern points, elegantly equipped with Sleeping, Dining, Cafe, and Parlor Cars. Ask your nearest ticket agent for further information. **JAS. C. POND,** Gen'l Passenger Agent, Milwaukee, Wis.

TAKE NO SUBSTITUTE FOR



GAIL BORDEN EAGLE BRAND CONDENSED MILK

SEND "BABIES" A BOOK FOR MOTHERS. Borden's Condensed Milk Co., N.Y.

Hints to Housekeepers

IT is not popularly known that fruit acids are germicidal. The juice of lemon and lime is deadly to cholera germs as corrosive sublimate, or sulphur fumes, or formaldehyde, or any other disinfectant. It is so powerful a germicide that if the juice of one lemon or lime be squeezed into a glass of water, that is then left standing ten or fifteen minutes, the water will be disinfected; it makes little difference where the water has been obtained, or whether it has been boiled or filtered. This is a fact worth knowing, for anyone in the vacation season may find himself under circumstances in which it is impossible to get either water of known wholesomeness or boiled or filtered water. In such a case, the juice of a lemon or lime will purify the water perfectly.

A MEDICINE CLOSET—A well equipped medicine emergency closet is one way of being ready, and below is a list that may help young mothers and housekeepers. A roll of old linen handkerchiefs, perfectly clean and sweet, and smoothly ironed. A roll of old linen of any sort—old fine damask napkins being always the most precious and the most desirable, all clean, and all well ironed and smoothly folded. Wrinkled old linen is seldom as useful as if put away properly. Some old flannel, and at least a yard or two of new flannel, of medium quality and all wool. Flannel made of half wool and half cotton is not always so soft as that woven entirely of wool. Some soft old towels; a cake of surgeon's soap; a small soft sponge, to be bought of any good chemist; several rolls of cotton bandages, five yards long and from two to four inches wide. They can be bought, but are easily rolled with a little practice, and are much cheaper when bought in that way. The end should be fastened down with a bit of adhesive plaster. A roll of surgeon's adhesive plaster; some large, small, and medium nursery safety pins; a paper of pins of medium size—English are much better than American, as they have sharper points; a bottle of arnica, and one of witch hazel; a small bottle of the very best brandy; and one of aromatic spirits of ammonia; a bottle of lime water, and one of sweet oil; a jar of vaseline; a pair of sharp scissors of medium size; a good spool of coarse cotton, and needles to carry it. These things will equip the emergency-shelf, and a strict rule should be made that, unless needed for illness or accident, not one of the articles should ever be touched, or if used, should be replaced as soon as possible.

CURE FOR TOOTHACHE.—At a recent meeting of the London Medical Society, Dr. Blake stated that extraction or excision of teeth was unnecessary. He was enabled, he said, to cure the most desperate case of toothache, unless the disease was connected with rheumatism, by the application of the following remedy to the diseased tooth: Alum, reduced to an impalpable powder, two drachms; nitrous spirit of ether, seven drachms; mix, and apply to the tooth.

ONE of the simplest and most efficient means of driving away rats is to set saucers of chloride of lime around the places which they frequent. They do not eat the lime, but its fumes are very disagreeable to them, and will result in their leaving the neighborhood.

INDIGESTION.
Horsford's Acid Phosphate

Relieves the sense of fullness, distress and pain in the stomach after meals. Makes digestion natural and easy. Genuine bears name HORSFORD'S on wrapper.

"WHERE DIRT GATHERS, WASTE RULES,"

Great saving results from the use of



Vapo-Cresolene

...FOR...
Whooping Cough, Croup, Asthma, Colds, Bronchitis.

For twenty one years the most successful GERMICIDE in contagious disease. Send for descriptive booklet, containing physicians' testimonials and price list.

Sold by Druggists Generally.

Vapo-Cresolene Co.,
69 Wall St., New York,
SCHIEFFELIN & CO.,
N. Y., U. S. Agts.



Special Trial Offer New and GRAND PANSIES

Did you ever see 7 straight or circular rows of Pansies, side by side, each a different color? If so, you know that the effect is charming beyond conception. Did you ever see Childs' Giant Pansies, marvels in beauty and true to color? If not, you have not seen the beauty and perfection now attained.

- As a trial offer, we will mail for 25 cents:
- 50 seeds Pansy Giant, Pure Snow White,
 - 50 " " " Coal Black,
 - 50 " " " Cardinal Red,
 - 50 " " " Bright Yellow,
 - 50 " " " Azure Blue,
 - 50 " " " Bright Violet,
 - 50 " " " Striped, Variegated.

A little book on Pansies, telling all about culture, etc. A Booklet of 95 pages on House Plants; tells just how to care for every kind of window plant.

THE MAYFLOWER magazine 3 months; finest publication on Flowers and Gardening. And our Catalogue of 156 pages and 9 Colored Plates.

The 7 Pansies, 2 Books, Mayflower and Cat's, 25c. Our Catalogue for 1900—25th Anniversary Edition—greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 156 pages, 500 illustrations, 9 colored plates, will be mailed free to any who anticipate purchasing. Great Novelties in Sweet Scented and Tuberosus Rex Begonias, Geraniums, Fragrant Calla, Treasure Vine, Gooseflower, Caladiums, Everblooming Tritoma, Cannas, Gladiolus, Roses, Phloxes, Giant Peony, Lilies, Palms, Carnations, Primroses, Asters, Pansies, Sweet Peas, Verbenas, Tomatoes, Strawberries, etc.

John Lewis Childs, Floral Park, N. Y.

IF YOU HAVE
Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 1173 Summerfield Church Building, MILWAUKEE, WIS.

GILLOTT'S For Fine and Medium Writing—303, 404, 603, 604 E. F., 601 E. F.

THE STANDARD PENS OF THE WORLD.

Stub Points—1008, 1071, 1083.
For Vertical Writing—1045 (Vertical), 1046 (Vertigraph), 1047 (Multiscript), 1065, 1066, 1067.

Court-House Series—1064, 1065, 1066, and others.

SAPOLIO

Best Line to Puget Sound

Burlington Route

Three good ways of going are via St. Paul, Denver or Billings. Either way by "The Burlington" from Chicago or St. Louis.

The European plan Dining Car service is a special feature of excellence on this line.

Winter Fancies } **SUNSHINE, FRUIT and FLOWERS**

Are to be Found in

CALIFORNIA

an Ideal All-the-Year Climate.

TRAVEL VIA ONE OF THE

Southern Pacific Co's THREE ROUTES

ROUND-TRIP TICKETS to principal Pacific Coast points that read going via any of the Southern Pacific Company's THREE ROUTES,

Sunset, Ogden or Shasta,

and returning via the same or either of the others, are on sale at all important railway stations.

Personally Conducted Tourist Excursions via all three routes from principal railway centres.

Through Pullman Standard and Ordinary Sleeping Cars and Solid Vestibule Trains.

Write for information to

E. HAWLEY, A. G. T. M., S. P. Co., 349 Broadway, NEW YORK, N. Y.

W. G. NEIMYER, Gen. Western Agt., S. P. Co., 238 Clark Street, CHICAGO.