

The Living Church.

A Weekly Record of its News its Words and its Thought

Vol. XVI. No. 31

Chicago, Saturday, October 18, 1893

Whole No. 782

New Publications

Scribner's Magazine

for November, now ready, is an unusually interesting number.

"MADAME ROLAND," is a most important and interesting article on one of the chief heroines of the French Revolution, full of new material and illustrations furnished by the present representatives of her family, and appearing on the 100th anniversary of her execution. AUGUSTINE BIRRELL, M. P. ("Obiter Dicta") writes of "The House of Commons," its traditional customs, personalities of distinguished members, etc. THE NOMINATION OF LINCOLN, an account of the nominating convention, by Isaac H. Bromley, who enjoyed exceptional advantages for close observation, is a notable article in the Historic Moments series. The concluding article on FRENCH ILLUSTRATORS gives another delightful insight into their studios and notable examples of their work. F. HOPKINSON SMITH gives with pen and crayon, an artist's impressions of the Fair, particularly the Midway Plaisance. The hitherto unexplored country of THE KATCHINS, which is likely to be of great strategic importance in the future, in upper Burma, is graphically described by Col. Colville of The Grenadier Guards. "Mr. FREEMAN AT HOME" describes the historian of "The Norman Conquest" as he appeared to a member of his household. "EDUCATION FOR GIRLS IN FRANCE" written by Miss de Forest, long resident there, will be eagerly read by those interested in the education of women. THE FICTION includes a story by Octave Thanet and the conclusion of HAROLD FREDERIC'S serial "The Copperhead."

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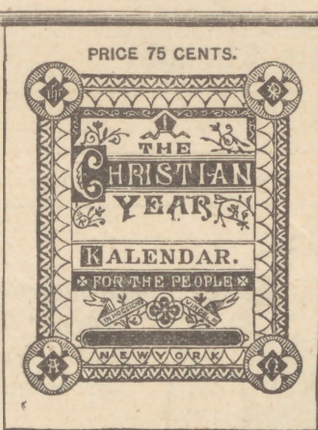
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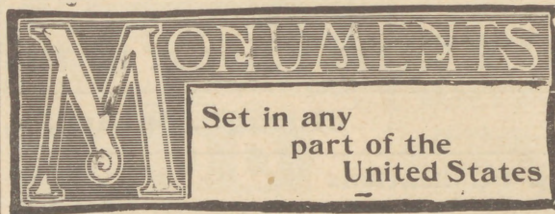
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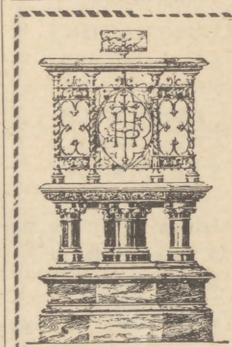
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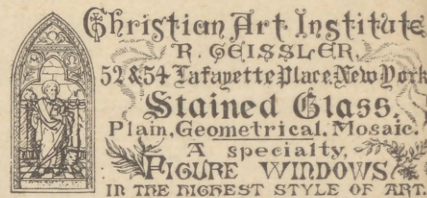


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The Living Church.

Saturday, October 28, 1893

News and Notes

EMMA GOLDMAN, the anarchist, now on trial in New York for inciting to riot, declares that "a first principle of anarchy is that each individual should not harm another." "I do not believe in murder or any act of violence except in self-defence." This is to "roar as gently as a sucking dove." About the same time a bomb thrower was executed in Spain, and died with the words, "Long live anarchy" upon his lips. It is a pity the followers of this creed cannot be brought to live up to their "first principles."

THE REV. DR. WIRGMAN, Provost of St. Mary's Collegiate church, Grahamstown, Africa, who for some years was a contributor to THE LIVING CHURCH, is taking a well-deserved vacation. He lately preached in St. Paul's, London. He is now engaged by the S. P. C. K. to write a history of the Church in South Africa. No one could be found more capable, both as to scholarship and experience. Our readers would do well to read again his papers on "The Gifts of the Spirit," which appeared some years ago in these columns, and were published in book form by Skeffington & Sons, London.

A REPORT, apparently well founded, comes from England to the effect that Mr. Tom Mann, the well-known labor agitator, will soon be admitted to Holy Orders in the Church of England. Mr. Mann was, we believe, originally a Methodist, but his familiarity with the East End of London has brought home to him the fact that it is priests of the Church of England, in this case without the help of endowments, "State pay," or other external aids, who are doing the principal Christian work. Walter Besant, a disinterested witness, has said that, but for these devoted men, that part of London would be left in total religious darkness.

DURING THE WEEK ending Oct. 21st, the public schools of Chicago were closed and children were admitted to the World's Fair for the fee of ten cents. Thousands of the juvenile population, by families, groups, and regiments, or rather mobs, chattering, singing, shouting, romping, have crowded the conveyances and filled the ways leading to the White City, like nothing so much as the eager throng that, once on a time, followed the Pied Piper of Hamelin. It was a happy thought to give this opportunity to our young people. The wonderful exhibition, with its Aladdin palaces, will have the testimony of eye-witnesses much longer than could have otherwise been the case. Doubtless in 1975 there will be many yet living, who looked upon this spectacle during the week just passed, able to describe it to their children's children. It is a pleasure to know of many citizens who distributed thousands of free tickets to the very poor, down to the newsboys and bootblacks and waifs and thugs of the city streets.

THE PRESBYTERIAN SYNOD of the State of New York met at Rochester Oct. 17th. It was announced by the friends of Dr. Briggs that his case would undoubtedly be revived. The point is made that the appeal from the Presbytery of New York City should have been taken to the Synod of New York State and not directly to the General Assembly of the Presbyterian Church. The method actually pursued is declared to have been without precedent. To an outside observer, it must appear impossible that a technicality of this character can make any difference in the result. The question concerned written and printed documents and the defendant surely ought to prefer that they should be submitted as early as possible to the highest body of appeal, where are to be found the most learned and judicious men of the Presbyterian Church. But Dr. Briggs dies hard. The latest advices indicate that the present attempt to reopen the case will not be successful. The Synod refuses to entertain the question.

A CHICAGO PAPER states that the present Governor of Illinois, already notorious throughout the country for

his release of the Anarchists, and his labored attack upon the judge and court who tried and sentenced them, has by no means stopped there. He seems to be possessed with a mania for pardoning criminals. Since the first of March he has released no less than ninety-five, some of them unquestionably guilty of crimes so heinous that if prisons do not exist for them, there seems no reason why they should exist at all. Probably such a use of executive clemency was never before known as that which the citizens of Illinois are now witnessing. It is a direct incentive to that dangerous tendency among the people of certain localities to take the law into their own hands, which has resulted in the increased number of lynchings during the past few months. At the present rate seven hundred criminals will have been set free by the end of four years. This would go far to depopulate the prisons. Meanwhile, it is gratifying to know that one of the great parties has placed Judge Gary at the head of its ticket as his own successor in the Superior Court. His election would be the answer of the law-abiding people to the action of the Governor in the case of the Anarchists.

Brief Mention

The Southern Churchman is old enough to know that Dr. Riley did not resign his episcopal appointment in Mexico seventeen years ago. It was in '86, not '76. "Whether or not the Parliament of Religions was wisely judged," says *The Standard*, (Baptist), "cannot yet be fully decided. It is due, however, to the gentleman named and those associated with him to say that no men are more emphatic in denying that 'it makes no difference whether the being men should worship is called Zeus, Jupiter, the Highest, Sabaoth, Ammon, Papæus, or anything else.'" "Toleration," "Liberality," are the shibboleths of the new Parliament Religion. It is "broad" enough to lead to destruction, if that is all, while straight is the gate and narrow the way that lead to life.—Bishop Julius, of New Zealand, once asked a Maori why the fire of religious life burns so low in the Maori Church. "I will tell you why," said one. "Once the logs were piled up together, and there was great heat, and men wondered at the light and warmth. Now the logs are scattered. An Anglican log is here, very cold; a Roman log is there, just alive; a Methodist log is yonder; but the glow is gone from it. Therefore the fire burns low. Oh, for some one to gather the logs together!"—The official count of the cash in the United States Treasury, begun last May, has been completed, and the new treasurer has just given to the old treasurer a receipt for \$740,817,419. To count this required 60 expert counters, who worked from May 1st to August 29th. Not a cent was missing. The total weight of the coin was about 5,000 tons.—The September *Cosmopolitan* has proved to be one of the most interesting of the publications relating to the great Fair. With its second edition, it reached 211,000. It is one of the best souvenirs of the Exposition, and was supplied for 12½ cents!—"We are sorry," says *Southern Churchman*, "that Southern Presbyterians cannot be one with Northern Presbyterians, for the beginning of Church Unity will be when the different denominations of Presbyterians, Methodists, and Baptists form one Church."—The General Synod of the Church of England in Canada, has adopted resolutions declaring religious teaching in public schools absolutely necessary in order to fulfill the true purpose of education, and to conserve the highest interest of the nation at large.—To *The Watchman* (Baptist) should be credited the best prediction of the outcome of the Parliament of Religions. It said: "We believe that the outcome of the Parliament will be that instead of deepening 'true brotherhood among the religions of the world'—to use the gushing phrase of the Committee's prospectus—it will show that Christianity is in the world for conquest of false faiths, and not for communion with them, and that it can have no fellowship with the superstitions and idolatries of the ethnic religions."

The Missionary Council

Next to the meeting of the General Convention, the meeting of the Missionary Council is the event of greatest interest in our Church life and work. The former meets but once in three years; the latter, twice, once each year in which there is no General Convention, which body not only legislates but also meets as a Board of Missions. The Missionary Council is composed of all the bishops, and one clergyman and one layman from each diocese, appointed by the General Convention, and one clergyman and one layman elected by each diocesan convention. The object of the Council is to discuss missionary work and methods, to give information and arouse enthusiasm.

It is interesting to note that it was in Chicago, in 1886, that this body was organized and added to the missionary agencies of the Church, by the General Convention. It was to have met this year in San Francisco but for the depression of business which would greatly lessen the attendance from the eastern dioceses. Next year, if all is well, the Council will be held in the city with the "Golden Gate."

The first meeting of the present session was held on Sunday evening last, in St. James' church, Chicago, the Bishop of Springfield preaching the sermon to an immense congregation. In other large churches of the city, missionary addresses were made at the same hour by bishops and other distinguished clergy. At St. James' the large surpliced choir led the congregational singing in a magnificent way, Mr. P. C. Lutkin, organist. The rector, the Rev. Floyd W. Tomkins, Jr., read the short service, Dr. Langford reading the lesson. Besides the Bishop of the diocese, there were, in the chancel, the Bishops of North Carolina, Springfield, and Fond du Lac.

ADDRESS OF WELCOME BY THE BISHOP OF CHICAGO

During the past year we have welcomed between fifteen and twenty millions of people, and we have endeavored to take good care of them, and to show them something worth seeing; but we take special pleasure to-night as Churchmen in welcoming this Missionary Council to Chicago, because we see in it more than mere curiosity, or the love of art, architecture, and mechanics, or what pertains to mere civilization. We see in you, our brethren, forces that are grander by far than anything human wealth or genius could produce.

We welcome you because you represent ideas, moral forces; eternal principles—not on trial and experimental—but sacred with an ever-living antiquity; principles, rules, acts, and forces that lead us back to the solemn night when God was manifest in the flesh. We rejoice that when it seemed impracticable to the Council to assemble on the shores of the Pacific, you were brought by the plain indications of Divine Providence to our city as your meeting place.

We welcome you personally, and we have a certain quiet conviction that the clergy and laity among you, laity of both sexes, represent some of the very best life of Christian America. I speak thus, because I think we have a fair right to express our judgment concerning men and masses of men, concerning individuals and men in various communities banded together. I might discover possibly in the works of this Church, so loved because it is so divine, human infirmity and weakness; yet, we truly believe that for breadth of view, for righteousness of purpose, for profound accomplishments, and for a large-hearted survey of the future of this continent, there is no mass of men that will compare favorably with the kind of men whom we are so happy to welcome to Chicago this evening.

But I think we may say still further, that we welcome you all the more that we recognize in the reverend and right-reverend brethren present, who will be with us during the week, the custodians of divinely gracious gifts, and as containing within themselves potentially the very grace of heaven whereby this earth is to be saved, and by which the people are to be built into the image of Christ.

The Churchmen of Chicago render a joyful welcome to those who are here to attend this Missionary Council, because they are Americans. I love the flag; I think there is but one thing in the universe that has a right to be lifted above it, that is the Cross.

We believe God has a vast purpose beyond our present capacity of conception, to be wrought out upon this continent; that from its people, composed as it is of a mighty aggregation of types and powers, will be evolved a type of man, to be called the American, who will be prepared by

the grace and providence of God for the accomplishment of His purpose on this continent, and from this continent bring it out into the wide world. We shall yet see Christian conferences upon the shores of China and Africa; and we shall be sending bishops and priests to those conventions to tell of the early days of the mission, and we shall rejoice in the spectacle of nations born in a day.

But the spirit of unity is the spirit that must prevail, in order to the accomplishment of the wonders of God's eternal purpose. And so I rejoice to welcome here men who have one thought, one love, who are bound in love and unity by their common faith, their one Lord and one Baptism, and who must therefore see that nothing of partisan spirit is intruded where brethren should dwell together in unity.

I rejoice in the manifold evidence we have of knowing that the spirit of partisanship is disappearing, and that men are making less of their differences, and more of those broad common grounds of unity which bind them. We welcome you with all our hearts and pray God will abundantly bless you.

REPLY TO ADDRESS OF WELCOME BY THE BISHOP OF NORTH CAROLINA

It gives me great pleasure on behalf of the Missionary Council to respond in a few words to what has been said. I am confident we have that welcome, and realizing the mission that brings us here among you, our hearts are filled with gladness. Our object is to endeavor to strengthen as far as may be, the work of the Church at home and abroad. Christ said: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost!"

Where is there a State in which there is not a large missionary work? Since I have been connected with the diocese of North Carolina, nearly twenty years, we have been endeavoring to extend the Gospel to districts where a church was utterly unknown, and I am glad to tell you more than fifty churches have been built in that time. I have been in 22 counties where the Book of Common Prayer has never been heard. There are vast sections of country where the voice of a preacher has never been heard, and from some I have learned how rejoiced they are at hearing the Gospel from one of the bishops of the Church. There is a mighty work to be done.

But because of this we must not think there is nothing to be done abroad. We must not heed those who thus argue. Christ said: "Go ye into all the world." The disciples did not remain to persuade the Jews as they went abroad; they scattered, and so must we. I trust the missionary gathering here at this time may have the effect of arousing hearts to a sense of the importance of the missionary work.

SERMON BY THE RT. REV. GEO. F. SEYMOUR, D.D., LL. D., BISHOP OF SPRINGFIELD

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."—St. John 1:14.

I am embarrassed for the reason that on your printed programmes you see the name of another bishop, and I am called upon, at very short notice, to take his place in consequence of his disability to be present; and I am embarrassed with a very large subject and a very brief space of time in which to deal with it.

I rejoiced to listen to the words of welcome and the hearty response; and I congratulate you that the extempore sermon is capable of compression. Let us address ourselves to the consideration of the Missionary Idea in the Church.

All ideas that abide, that are the result of waking thought, and not of dreams of the night, must have some substantial basis; the more substantial the basis, the more permanent the idea, the more extensive its grasp, and the more certain its success. Contemplate with me the basis of the Missionary Idea in the Church; observe the felicity of the expression, it is not mine, but was suggested to me by the energetic and active secretary.

Whenever a man hears of the Saviour and his heart is generous, he must in the necessity of the case be a missionary; love cannot keep itself pent up. Love is expansive, it must go out. The Missionary Idea, unless based upon a personal Christ, so divine we can know Him and learn to love Him as we do father, mother, wife, and children, will dissolve itself into thin air. It is not, therefore, simply the Missionary Idea, but the Missionary Idea *in the Church*, that is to say, the Missionary Idea that rests upon a personal Christ; and the description of that personal Christ is given you in the words of the text. Aye, more! These words resolve themselves into a magnificent portraiture which is lifted up before your eyes by the seraphic St. John.

There never was a human being who enjoyed St. John's wonderful privileges; not to speak of his early years, but beginning with the wondrous marriage feast in Cana, when the turning of water into wine symbolized a greater change he was there; he was at the Transfiguration, and again with Christ on Calvary. Think again of the Resurrection, think of that empty tomb and of St. John looking in and seeing the angels! Think again, when the heavens were opened and that risen Lord, in our nature, went up and passed from sight so that none saw Him as He disappeared from human

vision; of that little company none saw him save one, and that was St. John. Think of his vision of heaven on the Isle of Patmos, when as through a telescope he saw the Lamb of God in the midst of the throne, and the great multitude that no man could number—the realization, the fruits of the Missionary Idea in the Church.

Think of St. John! It is he who lifts up before us that marvelous portrait: "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Let us look for a moment on the portrait, and think of it as the basis of the Missionary Idea; not the Missionary Idea that rests upon the sentimental Christ, a Christ that men make to themselves in theory, and talk about as the best results of humanity; not a divine Christ having a divine personality and a human personality that was full of errors, no such Christ as that. Look at that portrait: "The Word was made flesh." He selects the term under the guidance of the Holy Spirit. It is indeed a marvellous term, for it brings into view the foundation of the Missionary Idea, the eternal Trinity. There are absolute and relative terms. An absolute term expresses an idea, one that can exist by itself. The relative term is one that must necessarily bring into mind other ideas with it; that is the term employed to describe our Saviour. In Him, conceived and born as He was the Word was uttered, clothed with human flesh instinct with human life, endowed with a human soul; it was perfect man. It was the expression of the Father's will sent among us, clothed with human flesh. This is the basis of the Missionary Idea, a personal Christ.

We must pass to His human nature. It is this expression that brings Him within the cognizance of our sense. We see, hear, and feel—shall I say—the Eternal God. And observe the expression of St. John. He selects the lowest element of our composite nature, an element that would protect the Incarnation is selected. If he had chosen soul or intellect, instead of flesh, some would have denied that he took this lower nature, this body; and so they would have had an imperfect Christ. But he says: "He was made flesh," and so brings into view the whole man, body, intellect, and soul.

And He "dwelt among us" between birth and death, that He might do His wondrous works and say His marvelous works; dwelt among us between resurrection and ascension, that He might gather and accumulate those infallible proofs that would place the resurrection of the body upon a basis of substantial evidence such as cannot be claimed for any other fact in human history.

And "we beheld His glory," says St. John, "the glory as of the only begotten of the Father." See how he separates Him from all other men. We are told in these latter days that Jesus is divine; that sounds very well. Then we are told that every other man is divine. And then we are told, in order to reconcile us to this doctrine: "In Christ the divinity of all human kind was gathered." But St. John says: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." There is the basis of the Missionary Idea, the Jesus Christ whom St. John saw and knew as no other knew Him, and who was doubtless commanded to live on to the extreme verge of human life that he might add the final note of the Gospel into which all other notes might be resolved—that Jesus was the apostle of love.

It is charming to think of the other apostles as having their part in the grand symphony, that each has a note and sends it up to God; but God resolved that he who had lain on Jesus' breast should send forth the higher note. God is love and he that loveth dwelleth in God and God in him.

One final point: The world sometimes tells us we should carry on our work and missions without agencies; that we ought to do it, as it were, without the Board of Missions, without the treasury. The apostles had their means, their secondary instrumentalities. It is enough to answer all such objections that the Incarnation of Jesus Christ is the employment of the means offered for an end. The eternal God could communicate with man without the intervention of any agency, but that was not the way God arranged to save us. Heralds, in every generation, were proclaiming the coming of the Saviour, and gathering strength with the ages, until finally prophecy culminated in St. John the Baptist, the last divine agent of prophecy, who, pointing his finger at Jesus Christ, said: "Behold the Lamb of God that taketh away the sins of the world." Christ never exercised the divine power without the employment of some agency. The spoken word is as much an instrument as the clay, and so it goes through the Incarnation, and through the scheme of Christ's ministry, and through the Church He established. He employs instruments by which He reaches us and through which we reach Him, and the Missionary Idea of the Church is one of these agencies.

Brethren, I make no comparisons, yet I will venture to say I can suggest no changes in the management of the Board of Missions, and that, so far as I know, in industry, in application to duty, in untiring ingenuity in devising plans and methods to interest different classes in the Church, old and young, grown and children, and in the discharge of their varied duties with untiring activity, I scarcely know of any body-corporate that can equal our Board of Missions. They are the agent of our great Church for gathering and dispensing funds for the carrying forward of the work of Christ, aiding in making the Missionary Idea of the Church a practical reality.

I have tried to present the basis of the Missionary Idea—Jesus Christ, divine in one of his natures, human in the other; Jesus Christ, complete and perfect God and perfect man, not divisible into two persons and not to be confused into one nature.

Refuse to allow any one to come to you with a sentimental Christ, with a Christ full of errors. The salvation of the human race is a work to which only the mighty love of God is equal, and no one else than He whom St. John presents before you in that golden poem, can save.

Strengthen the hands of the Board of Missions, give them power, fill them with love, encourage, sustain them, and pray God to fill their minds with wisdom that the work may advance. God grant us grace that we may follow in the footsteps of our fathers, and that as they did, so may we do more energetically, for we ought always to improve so that our missionary work at the close of the century may send a throbbing into the next that will find its echo at the close, in the wonderful victories of the Cross. We can then truly be the United States of America.

Monday, Oct. 23

The first business session of the Council, which took place this morning, after the administration of the Holy Communion, was largely attended and full of enthusiasm. It was called to order by Bishop Whipple of Minnesota. The Rev. Dr. Henry Anstice was elected secretary. The fact that twenty-six bishops were present at the first business session of the Council is significant.

A committee on credentials was appointed, consisting of Bishop Scarborough, of New Jersey; Dean Hoffman, of New York, and Mr. F. B. Tuttle, of Chicago.

The Archbishop of Zante, who was present, was invited to a seat in the chancel. The chairman stated that the Archbishop would to-morrow say a few words of Christian greeting to the Council.

At the request of the chairman, who had not entirely recovered from recent illness, the Bishop of Chicago was called to the chair.

PRAYER AND MISSIONS

On this topic, the first on the programme, a paper by the Rev. Dr. A. C. Bunn, M. D., was read by the Rev. Dr. Breed. The paper was an earnest appeal for the introduction of the custom of noon-day prayer into the business sessions of the Missionary Council and kindred bodies, in the hope that in time the custom might become universal with corporations and individuals. Reference was made to the council in Philadelphia, where action was first taken in this direction by this body. The noon-day hour, said Dr. Bunn, is a time of general cessation from care and toil. As to the habit of noonday prayer, it is already practiced by a vast proportion of the human race. There is probably no single hour in the twenty-four in which so many prayers are ascending, and have been from ancient times. With the Jews the sixth hour (noon) was a prayer hour of obligation. Among Christians in many branches of the Church it has been one of the canonical hours of prayer. All Mohammedans are supposed to pray at noon-day. So do many, if not all, sects of Buddhists. This fact is immensely stimulating to friends of missions, that at a definite moment, millions of men of all faiths are praying—the burden of their petition being, "Thy kingdom come," much though they may misconstrue the meaning of that advent, and gives hope that they may yet all pray as disciples of the same Incarnate Lord. This hope seems nearer fulfillment in that it has been shown that devout men of all faiths would in all probability agree to make use of the very words of prayer that our dear Lord taught. When, two years ago, in a paper on this subject, I ventured to express that belief, it did not seem likely that there would soon be a chance to test it. But President Bonney tells me that at the late Congress of Religions the Lord's Prayer was offered at the beginning of every day's session, and that all in attendance, even Buddhists, Shintoists, and Hindoos, joined heartily in saying it. That was, surely, the most sublime and the most hopeful feature of the whole Congress.

In a room in Fulton street, New York, there has been a gathering of business men for prayer every day since 1857. In our mission rooms in New York the custom was begun some twenty-five years ago, with the intention of making it only temporary; but it has been continued ever since. The Brotherhood of St. Andrew has recommended to its members the practice of prayer at noon. That practice obtains with the Woman's Christian Temperance Union. These instances, selected from many of the same kind, show that the practice of noon-day prayer is being taken up by many organizations of busy persons. Their spirit seems to be that of Luther, who said: "I am pressed with work, therefore I must take time to pray."

Dr. Bunn closed by recommending that the Council resolve to pause for prayer at noon during its sessions, and that it recommend this practice to its mission stations. A new girdle would thus be placed around the earth, pulsing with an unceasing current of prayer. More and more would the thoughts of men, at the hour when the Saviour hung upon the cross, lifted up that He might draw men unto Him, be focused in the one prayer of missions, "The kingdom come, Thy will be done on earth."

The Rev. Dr. Edward Abbott said that he counted it a happy augury for the sessions of this Council, that the subject of prayer and missions had been placed at the head. Every human work has four aspects, the material, the methods, the power, the results. Prayer is the connection with the power, without which nothing is to be done. There are three ways in which the members of the Church of God can contribute to the work of missions; by their labors, by their gifts, and by their prayers. In a little room in the city where

I live and labor, a former Bishop of China, partially paralyzed, is sitting at his typewriter eight hours a day, translating the Holy Scriptures of the Old and New Testaments from their original text into the classic language of China. Not every one of us can do such work for missions, the highest type of contribution to missionary service. Some years ago a young man of Massachusetts consecrated himself to missionary labor, but the providence of God defeated his purpose. He said: "If I cannot go and work for missions, I will make of myself the best and the most successful merchant within my power, and the money which God enables me to make I will give for missions." That was Alpheus Hardy; and the story of Joseph Neesima, of Japan, is only one illustration of how God helped a man who could not labor himself, to advance the cause of missions by the things that he could give. Not all of us can give, but we can all pray. We want that spirit of concert in prayer. "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father, which is in heaven." Where did the idea of a missionary concert of prayer come from? It came from the original word that stands behind this word "agree." "If any of you shall sympathize on earth." It is the idea of harmony, the symphony of kindred hearts blending together in one uplifting outpouring of the heart to God that His kingdom may come.

The Rev. Dr. H. Y. Satterlee, of New York, was the next speaker. Dr. Satterlee contrasted the condition of the missionary cause at the beginning of this century with its condition to-day. The nineteenth century is a counterpart of the first, and there has probably been no intervening century when the cause of missions has been pushed with the same vigor. But has it been pushed in the same spirit? Our Lord's last words to his disciples were: "Ye shall be witnesses unto me unto the end of the world." Let us thus witness for the facts of the Gospel, as they are contained in the Apostles' Creed.

But we need aid in carrying on the work of missions. What kind of aid is it that we need? The aid of prayer. Do you find a single word in Christ's commission, or throughout the Gospels, where He tells us to depend upon human aid? In the prayer that our Lord has given us, first comes the petition, "Hallowed be Thy name." We are to bear witness in hallowing God's holy name and the name of His Son, Jesus Christ. After that comes this great prayer for missions, and the first of all prayers; "Thy kingdom come."

When Christ saw the multitude scattered, as sheep having no shepherd, He said to His apostles; "Pray ye, the lord of the harvest," as though the laborers could only come in answer to prayer. And then the Lord set them the example of praying all that livelong night, that the laborers might be sent, and early the next morning He singled out of the multitude the twelve Apostles. That was answer to prayer. And then in His first charge to these missionaries of the Church, He told them to take neither gold nor silver nor brass in their purses, neither two staves, but to go depending wholly upon Him; that was the first mission of the Christian Church. Contrast Christ's appeal with our appeal. Have we not fallen far below the standard? The first appeal is to the pocket, and the second is to the conscience! The congregation goes home and says, as a rich man said to me, "After all, the great power is money. You have got to come to that, and prayer is of secondary importance." Suppose that Jesus Christ had reiterated with the same emphasis, the need of money, with which He here reiterates the need of constant prayer. Would the Gospel be the same Gospel to us? Would Christ be the same Christ? If we are going to carry on Christ's work in Christ's own way, it must be prayer first, and business second.

BISHOP McLAREN: As the hour of noon is almost here, will the members of this Council unite in prayer to God Almighty, Father, Son, and Holy Ghost, our reverend father, the Bishop of Minnesota, leading us.

After prayer, the Rev. Dr. Hoffman, Dean of the General Seminary, remarked that a great theologian had said that he learned more theology on his knees than he had from his books. After calling attention to the fact that the number of candidates for Orders had more than doubled during the seven years since the introduction into the Litany of the petition that the Lord would send forth laborers into His harvest, Dean Hoffman offered the following resolution:

Resolved, That during the continuance of this Missionary Council a pause be made in the proceedings each day at twelve o'clock, for a brief prayer for the coming of Christ's kingdom in all the world, and that the custom of noonday prayer for missions be recommended to all gatherings of Churchmen and women, and to the clergy and mission stations of the Church at home and abroad.

The Bishop of New Jersey asked that the Council might hear from the Bishop of Western Michigan, who was the proposer of this subject.

The Bishop of Western Michigan said that he was devoutly thankful for what he had heard this morning, but that he would simply second most warmly the resolution offered.

The resolution was unanimously adopted.

THE EPISCOPATE AND MISSIONS

The Right Rev. Dr. Tuttle, Bishop of Missouri, read a paper on this subject. Bishop Tuttle said that missions are in truth the *raison d'être* of the Church. How could they, recognizing that love for missions and work for missions are the very life blood of the Church, be other than active overseers and earnest leaders of missionary work? The history of the American Church, is a pertinent commentary upon the truth that Bishops and Missions are so joined together that they cannot be put asunder without grievous hurt to both. We were a mission of the Church of England, almost her only one, in the 17th and 18th centuries. For 177 years the American Church had no bishop. The unlawful divorce in putting asunder the Episcopate from missions wrought destructive results in the disparagement of religion, bitterness of variance, and barrenness of fruit. The sundered and separated life of American Church missions pined. It is a wonder that it did not die.

Bishop Tuttle then described the beneficial results that followed the advent of Bishop Seabury, notwithstanding the slowness of the Church to send her bishops to the West:

In 1835, under the energetic and eloquent leadership of the elder Doane and McIlvaine and Dr. Milnor, three wise and far-reaching principles were enunciated and approved: that the Church itself is the one great missionary society; that baptized men, women, and children are all members of that society, and when out of the years of prattling infancy, should be active members; that the bishops, as the perpetual trustees of the charter and gifts of the Church, are the commissioned leaders in missionary work, the chief officers and necessary for the right conduct thereof. It was the jubilee year, continuing from Seabury's time—a golden wedding day again between the Episcopate and Missions. Then look at the long line of missionary bishops, 42 in all, following Kemper. I may be permitted to mention that I stand number 84 on that list, and number 172 was consecrated the other day—more bishops after than before so modern an incomer as myself.

The Episcopate is the successor of the Apostolate. "The apostolate and missions" are not so much two ideas linked together as they are two thoughts merging into one, and that thought is missionary. Our blessed Lord himself was the great Apostle. In scores of passages in Holy Scripture He is denominated the one "sent." His first apostles, filled with His spirit, followed in the line of His limitless love and help. Missionaries are they all in fullest and widest sense. Surely then, bishops, their successors, must be the apostles, *i. e.*, missionaries, of the present. All are missionary bishops. In fact, when analyzed, the term missionary bishop is found to be a queer one to use. It is "missionary missionary." It would seem that bishops are sent specially to be the representatives of the Divine Master in His love and tenderness and outreaching after human hearts and wills. There comes up to me as I write, the promise made, which has influenced me to forbearance more than once, even with that unlovable brother of the human family, the tramp. "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people and all strangers destitute of help? I will so show myself, by God's help." There are no strangers with Him. His brethren and His children all men are.

Most fit it was for the American Episcopate, bound and married to missions by its very nature, in 1886 to avouch and enunciate principles of outreaching love and yearning: "that we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church," "that in all things of human ordering or human choice, relating to modes of worship and discipline or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of its own" in order "to heal the wounds in the body of Christ and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ in the world."

And if the Episcopate must in its trust avouch the city of God's Church on earth to be unchangeably, immovably built four square, with walls of Holy Scripture, and the Creed, and the Sacraments, and the Historic Episcopate, yet like unto the city of the heavenly Jerusalem, gates are set in the walls, and under the sweet and tender urging of missionary love, who cannot see in imagination that there is more gate than wall, that all souls may be widely and earnestly invited in to partake of the covenanted grace of our Saviour and our God.

The Rt. Rev. Dr. Talbot, Bishop of Wyoming and Idaho, was the next speaker.

It has been well said this morning that it is not so much method as spiritual power that is needed. But we need to remember, in that connection, that our divine Lord, whose great object was to infuse spiritual power in the hearts and lives of men, did not ignore the vast importance of organization. When He sowed the Gospel seed in the world, He was not content to sow it hither and thither, and to let it fall on whatsoever soil it might be brought in contact with, but He was most careful to see that these divine seeds fell in particular soil. He selected twelve men, He sojourned with them for about three years, He educated them, He prayed with them, He examined them; He sifted them through and through, and at last, most solemnly, after prayer, He ordained them, and when He was ready to leave the earth, He said: "Go ye into all the world and preach the Gospel to every creature." Yes, brethren, it is spiritual power that we need, whether bishops, priests, deacons, or laity; but the spiritual power in the catholic and apostolic body of our Lord is vouchsafed and pledged to the proper use of special means. Thank God that this spiritual power is not exclusively confined to these divine means. It would be a sad confession for humanity if it were so. But while this is true, it is also true that in the constitution of the Catholic Church and in the economy of the Church, along with spiritual power, there are these ordained means for its proper conveyance, as channels for its impartation.

Let us, then, be sure that we realize that the episcopate is not simply an organization. We are very apt to look upon it as a superb piece of organization. It is that. Our Lord Himself was very careful to exercise His power, which was in itself divine, to bring about this great organization. And this being so, we must believe, as Churchmen, that the spiritual power is pledged, as it were, to these divine means, to this organization.

This divine power being thus pledged, what are we, as an American Church, doing with it? I have sometimes thought that perhaps we were too chary in the bestowal of the episcopate, when you consider how very reluctantly we have given the episcopate to certain large districts of our country, when we compare our own great Church here in America with the Church in its primitive days. When you think of the Council of Nice, where, in that scattered population, there were 318 bishops present, when you read in the history of the early Church that in every large metropolis there were bishops, and sometimes a number of bishops, I sometimes wonder whether, after all, we are not standing too much upon our episcopal dignity, whether we are not afraid that our bishops may lose something of their dignity and exclusive rights by simply multiplying. I do not believe anything of the kind, brethren. I believe there is no danger of the real dignity of the apostolic office being lost if there is behind the office a man, and if that man, in all profound humility and deep love for the souls of men, realizes his responsibility, you cannot have too many of these divinely appointed agents of our Lord. Let us see to it that the episcopate becomes more and more a spiritual power. There are other gifts that ought to go with it, of course—learning

and culture and executive ability, with all the mastery of human science and of human hearts. But far beyond all mere accomplishments there is needed spiritual humility, spiritual confidence, spiritual trust in our dear Lord. We all need to remember that it is in prayer and devotion, in lives wholly devoted to our Saviour, Jesus Christ, that the real glory and real power of the episcopate must forever reside.

So, brethren, pray for us, that we may live near to that great Exemplar. Pray that we may be willing to endure hardness for the Lord's sake, willing to endure poverty, willing to be alone, if necessary; that we may carry always in our hearts the spirit of that Redeemer who did not deem it beyond His condescension to appoint poor sinful men to be the recipients of divine grace, and to pledge forevermore His divine presence to them to the end of the world.

Capt. James Parker was the last speaker upon this subject. He spoke substantially as follows:

Since the day when St. Ignatius uttered the warning to the Philadelphians, "Do nothing without a bishop," it has seemed to me that the episcopate and missions have become almost synonymous words. Have we laymen, have ye of the priesthood, been accustomed to take that view of your bishop? Remember that these are the words of Him who was the disciple and personal friend of the beloved St. John. Think of it, and beware how any of us, clergy and laymen, set ourselves contrary to this principle. These words are not without their lesson for us in these later days. I fear that we have all failed properly to regard them. It has been the fashion not to esteem the episcopate too highly. I have heard priests and laymen speak in disparagement of their spiritual father, and I could not help thinking what happened to the sons of Noah.

How can there be any missions without the episcopate? We have heard from Bishop Tuttle, and those familiar with the history of the Church know, that it is only within the last sixty years that the Church has waked up to the proper position in relation to this subject. Sixty years ago! I was then a boy two years of age. This magnificent city was a trading post, with painted Indians coming to and fro to barter their furs for what the white men brought them. What hath God wrought! Now, thank God, the light of civilization and Christianity coming from the east, is from the western borders of this great land shedding its glorious rays upon the lands beyond the Pacific ocean. It is since we came to recognize the idea of these words of St. Ignatius that all this great work has come. We have heard of Christian unity. There is one field of missions to which I beg here and now to call the attention of your body, particularly. One of the sorrowful things connected with the past history of the Church was the separation from us of the Methodists. Today two millions and a quarter of them, Episcopal in order, but without the Episcopal unction, with books of devotion that I have here with me, couched in the language of the Book of Common Prayer of the Church of England, stand waiting. They have their chosen men, their ordination almost the same as ours. They lack the one thing. Their bishops are not bishops in truth. And I suggest to you today, in all seriousness, the propriety of talking no longer in general terms about Christian unity, but the propriety of making the offer to those bishops, if they will receive it, to give them the Apostolic Succession and all the graces that flow from it. They may not receive it, but if you offer it let the responsibility rest upon them, and no longer upon you.

The chairman announced the committee on the four reports as follows: The Bishop of Missouri, the Rev. Dr. Battershall, the Rev. Dr. McKnight, Mr. Arthur Ryerson, and Mr. McBee. Also the committee on the Woman's Auxiliary report, as follows: The Bishop of South Dakota, the Rev. Dr. Gibson, the Rev. Dr. Lobdell, Mr. A. J. C. Sowdon, and Mr. W. R. Stirling.

The Rev. Mr. Tomkins, rector of St. James' church, extended a welcome on behalf of the church to the members of the Council, and requested them to freely make use of the parish house and of the services of the members of the parish.

THE WOMAN'S AUXILIARY

After the morning service in St. James' church, the meeting of the Woman's Auxiliary was called to order in the Sunday school room of the parish house. Miss Emory, the general secretary, introduced as chairman, Mrs. Ward, the president of the Chicago branch, who read a paper of interest, touching briefly on the Church history of Chicago and the development of that great power for good, the Woman's Auxiliary. The age of this organization—ten years—makes its history and its untold force more than ever remarkable. Dr. Langford followed with an address full of strong courage and encouragement, closing with the benediction after the collect for the day.

Mrs. Twing, the well-known missionary and traveler, spoke in a most interesting manner, first delivering her message of regret from the people of California and the Pacific Coast. They had anticipated with greatest pleasure the entertainment of the Board, and the change of plan placing the annual meeting in Chicago was a bitter disappointment to them. Mrs. Twing spoke later on her wide travels around the world, of the breadth of the work of missions, and told how she found in many parts most gratifying traces of the Woman's Auxiliary, how everywhere was the great need for it. She called attention to the rare and beautiful cross she wore, the missionary cross which had traveled around the world and had served as a text to all nations.

Following this was the roll-call of the Woman's Auxiliary of the United States, showing a representation of 41 officers and visitors from 35 dioceses.

Four interesting papers were read embodying reports from different committees, namely, "Systematic Giving," by Mrs. Sioussat of Maryland, the keynote of which was, "The tithe belongs to God; after we have paid that, we may begin to give." The text of the whole matter is the third chapter of Malachi. The second report on missionary publications was read by Mrs. Bolt of Ohio, and was rich in criticism and suggestion. Missionary workers was the subject

of the paper written by Miss Loring of Boston, read by Mrs. Bolt of Ohio. "Junior Auxiliaries" were ably presented by Miss Jarvis of Connecticut, who closed with an appeal to all youthful workers.

The meeting took a recess for luncheon, and resumed shortly after two o'clock, when Mrs. Briarly, missionary from Africa, was expected to be present to present her cause, but was prevented by illness, and her place was filled by Mrs. Tilton, of Ottawa, Ont. She told of the work in Canada, which had received its impetus from the United States' organization. It has 10,000 members, and is doing a most substantial and encouraging work. Short discussions and reports filled up the meeting, which was one of the largest ever held.

MONDAY AFTERNOON

During the intermission a bounteous lunch was served in the parish house adjoining the church, succeeded by a sort of "open-air concert" of friendly greetings on the spacious sidewalk and grass plots. If there is anything more perfect than "a day in June", it is a day in October near our inland sea when the World's Fair and the Missionary Council are in session.

The Council re-assembled at two o'clock, the Bishop of Chicago in the chair. A letter from the Bishop of San Francisco was presented by the Rev. R. C. Foute, deputy from San Francisco, conveying to the Council the hearty congratulations of the Bishop upon a happy and wise selection that had been made in changing the place of meeting from San Francisco to Chicago. Mr. Foute supplemented the letter by a very graceful speech, and the letter was received and ordered to be entered in the minutes.

The Rev. Dr. Edward Abbott offered a resolution of thanks on behalf of the Missionary Council to the former Bishop of China, the Rt. Rev. Dr. Schereschewsky, with a loving remembrance of him in his forced retirement, and congratulating him upon the important work accomplished under his administration in China; the motion was carried unanimously. In putting this motion, the Chair expressed his pleasure in doing so and referred to the past days and earlier associations that have existed between the late Bishop of China and himself, and to the fact that it had fallen to the lot of himself to convey to Dr. Schereschewsky the news of his election to the bishopric.

DIOCESAN MISSIONS

The Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, then read a paper upon "Diocesan Missions", in which he gave a vivid portrayal of some of the difficulties encountered in this field of work and also valuable suggestions gleaned from his experience therein. We regret that it is impossible to make extended quotations from this valuable paper, the contents of which were summarized in the following four points: First, the hindrance of the vestry system, not universally, but in small rural communities that should remain missions; second, the inertness and utter lack of true missionary spirit, or love of missionary work, among laymen; third, the gain that it would be to the spirit of diocesan work in general, and to each and every missionary jurisdiction in particular, if it could be educated to keep its hands out of that "General Missionary Pot in New York"; fourth, rely less on merely formal methods of prosecuting missionary work, and infuse into it more of the true spirit of Christ by bringing to the front, and using as the greatest missionary service, the Holy Eucharist, by far the more attractive and more useful as a missionary service than is that more involved and more monastic service of Morning and Evening Prayer.

The Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh, was the speaker following Bishop Nicholson's paper, and he began by quoting the words, "Ye shall bear witness unto Me in Jerusalem and Judea, and in Samaria, and unto the uttermost parts of the earth." He said: "Jerusalem is the parish work, 'Judea' the diocesan work, each in its degree, the one more comprehensive and more important, the diocesan work following closely after the parish." He concurred in all that had been said by Bishop Nicholson, and added that he thought there were one or two considerations which do not occur to those who have not had experience in diocesan missionary work as bishops have, the first of these being that we are making up for lost time and trying to redeem lost opportunities, especially between the Alleghemes and the far West. There was practically nothing done in the field until 1823. He thought that few could understand how dreadfully discouraging is the work of overcoming the prejudices of two or three generations. He contrasted the greater willingness of those in new countries and in newly settled places to receive missionary work than those in older communities.

Archdeacon G. Mott Williams said the great thing in mission work is to try and get along as far as possible with what you have, and to develop the feeling that it is necessary to do this work by the support of the men on the ground upon which the work is being done. He also discouraged the vestry system for small places, and in support thereof cited the familiar instances already so well known to his hearers. He would have the work done by missionaries directly responsible to the Bishop. Referring to the missionary work to be done in the mining and lumber camps of Northern Michigan, he said that in order to be thoroughly an ideal missionary, a man should be able to speak about

eighteen languages, travel on snow-shoes or by canoe, and reach all classes; and yet with the true missionary love in his heart, any man could find a way to get near his fellow man, and especially among the class of men in these camps where Christian words and kindly acts were recognized, appreciated, and remembered.

Following Archdeacon Williams, Bishop Lyman, of North Carolina, spoke of the missionary work in his diocese, where there were no large and wealthy cities, and in which the largest city has but fifteen thousand, and therefore, he was compelled to look to the great centres of the North for a share in the help that had been so largely and generously granted by them, especially in the West. He spoke of the complete reversal in social conditions through which his State had passed, describing somewhat of the circumstances whereby the Baptists and others of the denominations had come to the front, through the prosperity of the artizan classes.

MISSIONS IN RURAL DISTRICTS.

The Rt. Rev. Dr. Grafton, Bishop of Fond du Lac, spoke of the means that his experience in this line of work had shown to be most effective, in accomplishing results among a population seventy-five per cent foreign, and who have inherited the religious animosities, as well as the attachments of their respective creeds. The Church must be a mission, he said, not merely for the "Episcopalians" who have emigrated from the East or from the West, but must be regarded as a mission to the whole population no matter what may be their nationality or faith; and in the selection of a place, no bishop has much difficulty in discovering them, his only embarrassment being in the multitude of places presented. In organizing a mission, he would use just as little machinery as possible. He also advised against any undue haste in organizing parishes, and the election of vestries with members too often chosen without previous knowledge of their fitness, and of those even who had not been baptized. In mission work, he said, we want men who will give themselves to the Church in the spirit of the Master Christ demands much, and will in his own way give much in return. Above all, the Church needs converted men, men who have had practical experience of the guiding and comforting power of the Holy Ghost, men who, like Heber, can say: "W whenever I preach, I preach as if I ne'er shall preach again; a dying sinner unto dying men." The rural missions he said, are the strength of the Church, just as the country supplies the town. In support of this proposition there followed a vivid picture of the quiet, steady, and healthful development of spiritual life to be achieved in the peaceful quiet of the country, in contrast to the so-called social duties of city life. "Greater work for God and the Church can in most instances be done in the country and in small congregations, and in little hidden places, than in large cities, where there are larger congregations. Larger statistical results may be obtained, but the Church there labors under a disadvantage in the production of the higher forms of saintliness. Help us in our rural missions and we, in pay for it, will uphold you by our love and by our prayers. We are all of one state or country, diocesan or rural. The mountain must shelter the valley, the valley must hold up its dew of blessing for the mountain to drink."

Bishop Scarborough, on behalf of the committee on credentials, submitted report recommending that certain delegates from Montana, Oklahoma, Maine, Quincy, Iowa, Kansas, New Jersey, Wyoming, Idaho, West Missouri, Nebraska, Western Michigan, Michigan, Connecticut, Minnesota, and North Carolina, be not approved, owing to informalities, and failure to comply with the requirements of the canon. The report occasioned lively discussion, and the offering of various resolutions. The matter was finally sent back to committee for a new report, upon motion of Dr. Langford, seconded by Bishop Scarborough.

Upon motion of Dr. Beattie, Father J. V. Himes was granted an honorary seat in the council; and upon motion of Bishop Lyman, the Hon. S. Corning Judd, chancellor of the diocese of Chicago, was granted the same honor.

Further discussion upon the subject so ably opened by the Bishop of Fond du Lac, was deferred until the morning. Upon motion, the council adjourned until eight o'clock, p.m., after benediction by Bishop Whipple.

Among the Bishops in attendance were Bishops McLaren, Whipple, Leonard, Vincent, Nelson, Neely, Scarborough, Lyman, Tuttle, Perry, Worthington, Nicholson, Grafton, Gillespie, Burgess, Whitehead, Thomas, Kinsolving, Talbot, Hare, Brewer, Atwill, Dudley, Seymour, and the Bishops of Oklahoma, East Carolina, and Cairo, Ill.

Dioceses whose Bishops were not present to-day: New York, Central New York, Western New York, Albany, Long Island, Alabama, Connecticut, Massachusetts, New Hampshire, Delaware, Pennsylvania, Central Pennsylvania, Easton, Maryland, Virginia, Southern Virginia, West Virginia, South Carolina, Indiana, Florida, Southern Florida, Tennessee, Northern Texas, Western Texas, Arkansas, Mississippi.

MONDAY EVENING

The subject before the Council was that of "MISSIONS TO INDIANS." The Rt. Rev. Dr. Hare, Bishop of South Dakota, read the paper.

I have prepared this paper, he said, on short notice. From want of time to prosecute researches in other fields, my facts must be largely taken from my own. But I pray God my theme may call up the names and work of all who have taken the wants of the Indians upon their hearts. How noble is their record! They have penetrated the wilds, have made their homes with men whose natures were often fitly described in their names, "The Wolf," "The Bear," "The Fox." They have prosecuted their work with a perseverance which difficulties could not baffle and with a courage which perils could not daunt.

The Roman historian Tacitus records the fact that Caracac, the Briton who was carried prisoner to Rome, exclaimed: "How is it that the possessors of so much magnificence could envy me my cottage in Britain?" To an Indian coming from his paltry lodge to a city like this, it would be inconceivable that his possessions could be the object of any feeling but sympathy and pity. And yet, I cannot hide it from myself that the Indians are by most people looked upon either with cupidity or aversion.

It was a fable with the ancients, says Bacon, that after the giants were destroyed, Fame sprang up; and wise men attribute it to mean, that after suppressing insurrection Fame is busy—rumors fly abroad, disturbing the peace.

Their numbers are decreasing, Fame says, with a strange rapidity. As a matter of fact decrease of some tribes has been counterbalanced by the increase of others, and the number at present is not materially different from what it was on the first settlement of this country. From this supposed rapid disappearance of the race, depreciation of the Indian Mission draws rich nutriment.

It is true that the Indians are, compared with our vast population, but remnants. Our onrushing people beat upon them like the waves of the ocean, and the strand is strewn with the wreck of many Indian hopes and lives. But can the Church find nothing to do amidst all the wreck and ruin? Can she find nothing worth saving?

After the maddening wrecking and the roar,
The wild high dash, the moaning and retreat,
Some cold slow wave creeps slowly to the shore
And leaves a white shell at the gazer's feet.

The worthy Christian Indians, their catechists and ministers, are to your missionaries, like these shells, and we pray you

—hold them dear as gathered from the sand
Where no such wreck of youth and hope lies strewn.

Fame, again, has made the Indian appear as a strange people, uninspired by ordinary motives, whose conduct can in no wise be foreseen or counted on. All human nature makes strange breaks in crises. One of the bravest and most capable officers of the English army strongly urged the passing of a law to authorize the flaying alive, impalement, or burning of the murderers of the women and children in Delhi. He urged his view again and again, and deliberately argued it on grounds alike of policy and principle. All this is thoroughly Indian—but only thoroughly Indian because completely human.

A strange people! Stolid, like the sphinx, impenetrable! you say. Suppose you that the mimic is not greeted with laughter? Or the story teller is not till early morning the centre of a circle of eager listeners? Think you the little ones do not squirm and wriggle like our own to escape too effusive strangers? Do you believe there is not interchange of smiles between the Indian mother and her babe? No frantic maternal grasping after its little ebbing life as it sickens unto death. No desolation and anguish when its little soul has flown?

Fame has been busy with the Indian in the reports of unsuccessful missionaries, persons generally who went out to Indian work not to do it, but to see how they would like it. Success is won only by those who home with the people and make them hear, in their own tongue, the wonderful works of God. Doubtless much work has ended in disaster, after being begun with the greatest heroism and self denial. A collision has occurred between the Indians and the whites, and the storm has stirred up the worst passions. And then the storm has cleared up cold, and the frost has nipped the mission in the bud. But is the cause of these catastrophes chiefly Indian savagery, or the white's greed of money and passion for empire?

Fame has been busy again with the relapse of civilized Indians into barbarism, and of this there has been not a little. I do not doubt that if a few Indian pupils be sent back to a reservation where there are no schools and churches, but where wild heathen life prevails, the Indian will revert to his old nature. Alas! the tendency is strong in all to revert from the better to the worse, and the practical lesson we should draw is to build up vigorous missions and provide a Christian society for those to live in who wish to do their duty.

Practical people will be asking: what has been actually done? I regret that I can just now answer only with facts from my own experience. My acquaintance with the Sioux began in 1873, and I have travelled their reservation over in every direction and shared not a little in their camp life. Though a war-like people, and capable, when exasperated, of deeds of great violence, I have found them under fair treatment very kindly, cordial, and reasonable, and ready, when shown to be in the wrong, to make all honorable amends. There need never be any trouble with them, unless the Government by its neglect of its obligations, or white men by their invasion of the Indian's rights, provoke it. When first I met them they were living in tents and pursuing a roving life; now, the great majority are settled in log or frame houses. Farming there was none; now their country is dotted over with essays in farm life. In 1872 the children were all running wild; there didn't exist among them a boarding school of any kind; now there are over twenty, with about 2,500 pupils.

The work began in South Dakota about 25 years ago, with a single congregation, and has gradually won its way. The mission counts 38 church buildings, 4 boarding schools, 24 little mission residences, and over 50 congregations. The clergy have presented for Confirmation a little over 3,000. The native ministry have been recruited slowly. Men have been tested in Church work for years before being admitted to the diaconate, and the priesthood has been reached only after long years of service in this inferior office. Under this system 16 Indian ministers have been raised up, of whom five have held priest's, and 11 deacon's orders. The contributions from the Indians themselves have climbed up from \$585 in 1881, to \$4,100 in 1893. We have now 48 branches of the Woman's Auxiliary, with native presidents, treasurers, and secretaries, and they reported last year contributions to the amount of \$2,210.

The Indians are helpless. They will soon become hopeless. Then they will become, I fear, reckless and do desperate deeds, or they will become broken-hearted, and sink into pauperism, disease, and death. But in their midst the Church and civilization have appeared, proffering a new mode of life here and a hope of a better life to come. Every sentiment of honor and of Christian duty demands that we shall fulfil the expectations which our presence and past work have excited. In the presence of a juncture like this, the feeling, which I fear is growing, that the Indian work is receiving an undue share of attention, seems to me to be preposterous.

Bishop Hare was followed by Mr. Herbert Welsh, whose name is in all the Church as the champion and defender of the rights of the Indians. Mr. Welsh is a graceful and unassuming speaker, who carries conviction with his words because he is evidently sincere and in earnest. His remarks will be reported in our next issue.

On the subject of "DOMESTIC MISSIONS", the Rev. Dr. Battershall read a paper, and Bishop Brewer made an address. Both of these we shall give next week, as well as the pleasing address of the Hon. Seth Low, late mayor of Brooklyn, and now the popular president of Columbia College.

Tuesday Morning

After the celebration of the Holy Communion, Bishop Whipple called the Council to order. The Archbishop of Zante was escorted to the chancel by the Bishop of Chicago, and introduced by the chairman. A full report of his interesting address will be given next week. The Archbishop read his manuscript in English, apologizing for errors he might make in the strange language he was obliged to use. He wore a red cassock with black robe reaching to the floor, and a high cap. A gold cross and medallion were suspended by gold chains from his neck. The Archbishop is a short, strongly built man, with heavy beard, somewhat gray. He read very deliberately and with great emphasis, and was frequently greeted with "Hear, hear!" The address was concluded by the blessing of the venerated prelate, pronounced in the beautiful Greek tongue.

The Rt. Rev. Dr. Hale, Bishop of Cairo, offered a resolution of thanks, and made a graceful speech.

The discussion of yesterday, on Missions in Rural Districts, was continued. Archdeacons W. M. Brown, of Ohio, and J. H. George, of Connecticut, were the speakers, Bishop Neely in the chair.

The report of the Committee on Credentials called out a discussion as to the character and powers of the Council; some members holding that the body had no legislative power and favoring the admission of delegates whose credentials were not canonical. Others held that the Council was a legal representation of the Church, as a Board of Missions, when the General Convention was not in session. This side issue (a very important one) was not decided; the motion to admit the delegates in question prevailed.

At the hour of twelve the Council and congregation, led by the Bishop of Quincy, engaged in prayer, followed by the singing of the Doxology.

[The stenographic report of the Council will be concluded next week.—Ed. L. C.]

Consecration of Dr. Cheshire

AS ASSISTANT-BISHOP OF NORTH CAROLINA

On Sunday, Oct. 15th, the Rev. Joseph Blount Cheshire, D. D., formerly rector of St. Peter's church, Charlotte, was consecrated Bishop in Calvary church, Tarborough. A lovely October sun, soft skies, and a bracing temperature added an indescribable charm to the important occasion. Long before the service began, the beautiful church was densely crowded, and among the congregation were many persons of religious, social, and political prominence from North Carolina and other States, among them Governor Carr. At 11 o'clock the service began, and the procession of seven bishops and about 40 other clergymen entered the church. Morning Prayer was read by the Rev. Messrs. N. Harding and I. McK. Pittinger. The consecration sermon, a masterly one, was preached by Bishop Dudley of Kentucky, from Acts i: 22-23, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection." The Bishop-elect, vested with his rochet, was presented by Bishop Weed of Florida, and Bishop Sessums of Louisiana. He was attended by the Rev. Wm. Pettigrew, and the Rev. C. J. Wingate. The certificate of election was read by the Rev. Julian Ingle, of Henderson; the consent of the Standing Committees of the various dioceses, by the Rev. James A. Weston, of Hickory, and the consent of the House of Bishops, by the Rev. M. M. Marshall, D. D., of Raleigh, and president of the Standing Committee of the diocese. The Bishop-elect then made the promise of conformity. After responding to the questions of the Presiding Bishop, he was vested with the rest of the episcopal habit and kneeling, the *Veni, Creator Spiritus* was sung, and after prayer, Bishop Lyman, the consecrator, together with Bishop Watson of East Carolina and Bishop Capers of South Carolina, laid their hands upon the head of Dr. Cheshire and created him "a Bishop in the Church of God." The Bishops present

were, Lyman of North Carolina, Watson of East Carolina, Capers of South Carolina, Quintard of Tennessee, Weed of Florida, Dudley of Kentucky, and Sessums of Louisiana.

The Tarborough people entertained all visitors to the consecration services, and the citizens generally were lavish in their hospitality. This is the first instance when one born within the borders of North Carolina has been consecrated to this highest and most important office in the gift of the Church. Bishop Cheshire will be the fifth Bishop of the diocese of North Carolina, the first having been Ravenscroft; the second, Ives; the third, Atkinson; and the fourth, the present Bishop Lyman.

Bishop Cheshire was born at Tarborough in 1850. He was graduated from Trinity College, and for a time was a teacher at Ellicott City, Md. He studied law and practiced at Baltimore, and later at Tarborough. In 1878, he was ordained to the diaconate by the late Bishop Atkinson at Tarborough, and took charge of the chapel of the Cross, at Chapel Hill, N. C., and in 1880, was ordained priest by Bishop Lyman. A year later he became rector of St. Peter's church, Charlotte, where he remained until his consecration. He has always been an earnest Church worker, and has established five missions. In 1890 the University of North Carolina gave him the degree of Doctor of Divinity. He was prominently mentioned a year or two ago in connection with the bishoprics of both Georgia and Alabama. It was a source of regret that the Rev. Dr. Cheshire, Sen., was too infirm to attend his son's consecration which took place on the 50th anniversary of his own assumption of the rectorship of the parish at Tarborough, a post from which he has only recently retired.

Canada

The services for the annual harvest thanksgiving have been very generally held in the various parishes, and the music and decorations in many cases were very beautiful. Appropriate services were rendered at St. Paul's church, Kirkton, and St. Patrick's, Biddulph, diocese of Huron, on the 17th. The Rev. Canon Richardson, of London, preached thoughtful sermons on the occasion, both morning and evening. The singing of the choir of St. James' church, St. Mary's, is much improved, and the day of the harvest festival was one of real thanksgiving and praise. Work on the cathedral building, London, is going on rapidly, and when finished the structure will be of good dimensions and largely increased seating capacity. Some idea of the size of the windows in the transepts may be gained from the fact that the frames weigh over five tons. A meeting was held in Woodstock, on the 25th, to arrange for the reception of the delegates to the convention of lay workers and of Sunday school teachers, to be held in Woodstock in the beginning of November. The Bishop is to issue a pastoral expressing his hearty approval of the convention. The attendance at the harvest services at Trinity church, St. Thomas, on the 24th, was very large. The church was prettily decorated with grain, vines, and flowers. The musical part of the services was exceedingly well rendered by the choir. The thank offering was much larger than last year's. A gloom has been cast over the parish of Port Burwell, by the sudden death of the rector, the Rev. C. W. Ball, who was found unconscious in his carriage upon his return from making some pastoral visits. The new church of St. George's, at New Hamburg, was consecrated by the Bishop of Huron on the morning of the 10th. The Bishop was Celebrant at the Holy Communion. The chancel furniture was already provided, and the large offertories of the day will assist in procuring other necessities yet lacking. The presence and assistance of the Rev. W. B. Rally, who 25 years ago was the first to begin regular services in the parish, and who is now in his 81st year, greatly added to the interest of the occasion.

The close of the first General Synod, at Toronto, on Sept. 21st, marked an epoch of deep interest to the Church in Canada. The Synod was prorogued after seven days' continuous arduous, and important work. That the results are on the whole eminently satisfactory, and that the Church in the Dominion has now a unity and recognized central authority, is a gain which will not be disputed. The powers of the General Synod are similar to the English Houses of convocation. Two new offices have been created, in that of the Archbishop of Ontario and of Rupert's Land. There is to be a Primate of all Canada, as the Archbishop of Canterbury is Primate of all England. No change is involved by the constitution of the General Synod, in the existing system of provincial synods, "but the retention or abolition of provincial synods is left to be dealt with according to the requirements of the various provinces, as to such provinces and the dioceses therein may seem proper." Provision is made for the designation of each Metropolitan as Archbishop of his see. A resolution was passed affirming the Lambeth conditions of re-union. A joint committee was named to attend the convention of the Church in the United States, to be held at Minneapolis, in 1895. The delegation will consist of the Primate, the Bishop of Algoma, and the Bishop of Qu'Appelle, for the Upper House; Dean Carmichael and Dean Grisdale, with the Hon. G. W. Allan and Mr. E. Myers Grey for the Lower House, with Archdeacon Lauder, Archdeacon Horten, Mr. Matthew Wilson, and Mr.

T. H. Brock as substitutes. Several congratulatory resolutions were passed, and one endorsing the St. Andrew's Brotherhood. The Primate read the schedule of prorogation, the doxology was sung and the benediction pronounced. As the bishops, led by the Primate, retired from the chamber, the *Nunc Dimittis* was sung by the 83 delegates, clerical and lay, who form the Lower House, making a fitting and solemn conclusion to the greatest event which the history of the Church in Canada has yet had to record. As already announced in our columns, Archbishop Mackray of Rupert's Land, was unanimously elected by the House of Bishops to be Primate of Canada.

The Alumni Association of Wycliffe College met in Toronto on the 3rd, 4th, 5th, and 6th. A very varied programme of papers and addresses was prepared for the occasion. A Quiet Day, conducted by the rector of St. John's church, Port Hope, was begun by the celebration of the Holy Communion, and an address by the Bishop of Athabasca.

A joint meeting of the Toronto chapters of the Brotherhood of St. Andrew was held during the session of the General Synod, in order that they might have the presence of the bishops. Reports of the recent convention of the Brotherhood in the United States were received. Bishop Courtney gave one of his wise and practical addresses, and the Bishop of Huron gave the closing address, eloquent and beautiful as his words are wont to be. Several other bishops were on the platform, showing their interest in the Brotherhood.

The first official act of Archbishop Mackray as Primate of Canada, outside of the Synod, was to preside at a missionary meeting in St. James' schoolhouse, Toronto, on the 10th. One of the best known missionaries to the Indians, the Ven. Archdeacon McKay, gave a very interesting account of his work in the diocese of Saskatchewan. More than half of the Indians there are baptized members of the Church of England.

There was a good attendance at the harvest thanksgiving services at Grace church, Milton, on the 19th. The church was tastefully dressed with flowers and fruit, and the singing of the choir was very good. More than half of the congregation remained to partake of the Holy Communion. The yearly statement of St. Thomas church, St. Catherine's, shows that parish work is carried on with vigor and earnestness. The church stands third in the diocese (Niagara) in the amount of contributions for Church purposes from all sources, though it is only fourth or fifth in number of Church population. A Sunday-school Teachers' Association has been formed in connection with St. James' church, Guelph. The congregation of St. George's chapel, Hamilton, has grown so rapidly that they are petitioning for the erection of the mission into a separate parish. It is only four years since the chapel was founded, but the congregation now feel strong enough to become independent, and have extended a call to the Rev. L. G. A. Roberts, who is in the diocese of Montreal at present. The offer has been accepted.

The rector of St. George's, Ottawa, purposes beginning an organization among the boys of the congregation this year, to be conducted on the same lines as the Brotherhood of St. Andrew. The Anglican Teachers' Association, Ottawa, begins its winter meetings in October. The Bishop of Ontario has appointed the Rev. Mr. Mucklestone, for some years curate of Christ church, Ottawa, to be rector of Perth. The Girls' Friendly Society of the parish of Ganoque, though only organized last July, is doing well in point of members.

The thanksgiving services at Christ church, Brompton, and St. George's, Windsor Mills, diocese of Quebec, were heartily rendered on the 26th and 28th. The Rev. Dr. Adams, principal of Bishop's college, Lennoxville, preached the sermon at Christ church. The Bishop of Quebec held an ordination service in the cathedral, Quebec, on the 24th. Three candidates were ordained, and were presented by the Ven. Archdeacon Roe.

The quarterly meeting of the Deanery of St. John was held at St. Paul's church, St. John, diocese of Fredericton, on the 19th. Regret was expressed at the resignation of Canon De Veber.

The Halifax Church Lads' Brigade had their first church parade on the 27th of August, and held their first camp the beginning of September. Gen. Montgomery Moore takes great interest in the Boys' Brigade, and is one of their vice-presidents. Through his kindness the boys were supplied with tents, and a squad of the "King's" men were furnished to pitch them. All the military authorities in Halifax have shown great kindness to the Brigade. The day before the camp broke up, General Moore came down to inspect it, accompanied by his aides in full uniform, and several other officers. The Bishop of Nova Scotia, with some of the clergy and several ladies, was also present. The movement in favor of enlisting boys in this manner for Church work has proved very useful in England, and seems likely to do so on this side of the ocean also.

The clergy of the diocese of Columbia have forwarded a letter to the Archbishop of Canterbury expressing their thankfulness that his choice of a bishop for them should have fallen upon Dr. Perrin, who appears to them "eminently qualified to strike deep and wide the roots of Christian religion in the soil of a new country."

A large number of the Alumni were present from all parts of the diocese, at the Alumni Association meeting of the Montreal Diocesan Theological college, Montreal, on the 19th and 20th. Several interesting papers were read, and discussion held upon them. The health of the Bishop is so much improved that he is now able to take up his work in the city. He presided for the first time since his illness at the meeting of the Executive Committee on the 26th. A resolution was passed, expressing their joy and gratitude at having their Bishop again among them, by the members. Much regret is expressed by the friends of the Rev. L. N. Tucker, for some years assistant at St. George's church, at his approaching departure from Montreal. He has been appointed by the Bishop of New Westminster to the rectorship of Christ church, Vancouver. There was a large attendance of clergy and laity at the meeting of the Sunday-school Institute of the Archdeaconry of Bedford on the 27th, when a long and interesting programme was gone into. The opening service in St. James' church, Bedford, diocese of Montreal, was choral, and particularly impressive.

New York City

The rector of St. George's church, the Rev. Dr. Wm. S. Rainsford, has returned from his vacation, and resumed his active duties, Sunday morning, Oct. 15th.

St. Bartholomew's church, the Rev. Dr. Greer, rector, was formally opened for public worship after the recent renovation, on Sunday morning, Oct. 22d.

An extension is needed to the building of St. Agnes Day Nursery, where a large number of little ones are cared for daily, under the auspices of the church of the Ascension, the Rev. Percy S. Grant, rector.

Bishop Potter will spend about two months abroad, for rest and recreation. He sailed for Italy on Saturday, Oct. 21st, on the steamship "Kaiser Wilhelm II.," accompanied by Mrs. Potter, and the Rev. Dr. Nevin, of St. Paul's church, Rome.

The trustees have decided to make further investigations on the present site of the cathedral of St. John the Divine, by sinking a shaft to a depth below the surface, not to exceed 75 feet. It is hoped that before the full depth is reached solid rock may be found. If the boring should indicate that no such basis can be gotten at that depth, no alternative will remain but to shift the axis of the building to a different part of the site.

On Friday night, Oct. 13th, the local council of the Brotherhood of St. Andrew held a meeting at the parish building of the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector. The recent conference of the Brotherhood at Detroit was discussed and reported upon by several members present. A proposition was considered to extend the work of the Brotherhood to the prisons and jails. Definite action on the matter was deferred.

The library of Columbia College has just received a shipment of about 1,100 volumes of important works in European history, including many scarce and valuable sets of books, which have been purchased abroad from the fund given by Mr. Chas. H. Seuff. A recent gift was a collection of books of the famous Dr. David Hosack, the first professor of botany in the college. Prof. Geo. R. Carpenter, who has succeeded Dr. John D. Quackenbos, has entered on his duties as professor of rhetoric. He comes from the Massachusetts Institute of Technology, and was formerly connected with Harvard University.

The institution on St. Luke's Day, of the Rev. John Punnett Peters, Ph. D., as rector of St. Michael's church, was attended by many of the city clergy. Bishop Potter officiated. The Rev. Dr. Henry Mottet read the letter of trust. The sermon, by the Rev. Dr. Arthur Brooks, paid a glowing tribute to the new rector's father, the late Archdeacon Peters, who so long held priestly oversight of this parish. The Rev. Dr. Peters is a graduate of Yale University, and for some time was professor in the Philadelphia Divinity School, and the University of Pennsylvania, and was leader of the last exploring expedition to Babylonia. He was assistant to his father at St. Michael's, in the closing year of the latter's life.

Mr. Francis R. Bateman, who until Monday, Oct. 16th, was pastor of Trinity Baptist church in this city, has been received into the Communion of the Church, and will become a candidate for Holy Orders. Mr. Bateman is an Englishman, and was educated at the Metropolitan Theological College in London, founded by Spurgeon. On St. Luke's Day, he was confirmed by Bishop Potter at the church of the Beloved Disciple. During the period of his probation as a candidate for Orders he will work with the Rev. T. De Witt Bridgman, at the church of the Holy Trinity, Harlem. It will be remembered that Dr. Bridgman, who came into the Church not long ago, was formerly a leading Baptist preacher, and pastor of Madison Ave. church in this city.

On Thursday, Oct. 19th, the corner-stone was laid of the new building of Trinity School, adjoining St. Agnes' chapel, of Trinity parish. The Rev. Dr. E. A. Hoffman, dean of the General Theological Seminary, officiated, assisted by the Rev. August Ulmann, rector of the school; the Rev. E. A. Bradley, D. D., of St. Agnes' chapel; the Rev. Archdeacons

Van Kleeck and Johnson, and a large gathering of clergy. The completion of the service was conducted in St. Agnes' chapel. In an address, Dean Hoffman stated that Trinity School was the oldest institution of its kind in the State, and ranked with Harvard, Yale, and William and Mary College, as one of the oldest educational foundations in the land. It was founded in 1709 to teach English to the children of the Dutch inhabitants of New York. In 1806, the school was incorporated under the name of the "First Protestant Episcopal School in the City of New York," and in 1827 its title was changed to the "New York Protestant Episcopal Public School." Addresses were also made by the Rev. Dr. Bradley and the Rev. Mr. Ulmann. The new building has been already described in the columns of THE LIVING CHURCH. The architect, Mr. Chas. C. Haight, anticipates that it will be ready for occupation for school purposes in the early spring. The cost is estimated at \$200,000.

At St. Luke's chapel, the Rev. Canon Knowles, priest in charge, the services under the new arrangements made by Trinity parish, show very encouraging signs of success. The changes in the character of the neighboring population, which necessitated the removal of old St. Luke's parish to a new edifice "up-town," have left no lack of souls about the old site. The poor are densely crowded in the vicinity, and the labors of Trinity parish, which purchased the old church, will be of a thoroughly missionary character. St. Luke's chapel, which is now an annex of St. John's chapel, will have a congregation of its own, but the schools and other activities are, to a certain extent, being conducted jointly. The services are to be made attractive, of which fact the presence of Canon Knowles is a sufficient guarantee.

The will of the late Charles Bathgate Beck, was filed in the surrogate's office on Friday, Oct. 20th. It gives \$163,000 outright to charitable and educational institutions, and also bequeaths nearly all of the remainder of his estate for the same purposes. Columbia College gets a specific bequest of \$10,000. Of this, \$2,000 is to be for the founding of one free scholarship forever. The remainder is to be invested, and the income paid annually for a prize scholarship to be known as the Chas. B. Beck Prize, to be awarded to the student in the law department who passes the best examination in real estate law. A bequest of \$10,000 each is given to the Home for Incurables, the Society for the Prevention of Cruelty to Animals, the Society for Prevention of Cruelty to Children, and \$5,000 to the Peabody Home for Aged and Indigent Women in the City of New York. The entire residue is to be divided between Columbia College, the Society for the Prevention of Crime, of which Dr. Parkhurst is head, the New York Hospital, and two institutions connected with the Presbyterian body. The will was executed Nov. 6, 1891. After the legacies for relatives, it is believed that nearly \$3,500,000 will remain to be divided among the residuary legatees. As there are five such legacies, they will receive each about \$700,000, besides the sums which some of them get under the special provisions of the will.

Philadelphia

Mr. Stanley Addicks, formerly organist at St. Luke's church, has been engaged by Prof. Barnes for the choir of old St. Andrew's.

At old Christ church, the rector, the Rev. Dr. C. Ellis Stevens is delivering, on Sunday mornings, a special course of sermons on "Life Themes from the Lord's Prayer."

At Germantown on the 19th inst., a meeting was held in response to a call of the Rev. Dr. J. B. Falkner, rector of Christ church, for the purpose of relieving the distress among the unemployed textile workers, which was largely attended; committees were appointed, and the work of relief among these unfortunates will speedily commence.

The silver anniversary of the Sunday schools of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, was duly observed on the 15th inst. There was an early celebration of the Holy Eucharist especially for the teachers; and at the morning service the rector preached on Sunday school work. In the afternoon, the scholars of the Sunday school were addressed by the Rev. Professor R. W. Micou and the Rev. George A. Latimer.

The City Mission is making special preparations to relieve the distress in the Kensington district. Special depots for the reception and distribution of clothing, coal, groceries, money, and other supplies have been established at St. Barnabas' church, 3rd and Dauphin sts.; the Episcopal Hospital mission; church of the Good Shepherd, and at the Northeast Sick Diet Kitchen. The City Mission is well adapted to this work, and only needs special funds.

A number of young men connected with St. Stephen's church, Wissahickon, who are out of employment, are occupying their leisure time by re-frescoing the interior of the church, which is expected to be ready for re-opening early in November. On the evening of the 19th inst., the rector the Rev. Eliston J. Perot, called a special meeting for the purpose of forming an organization in the interest of young men.

There has recently been placed in the chancel of Trinity church, Oxford, the Rev. H. A. F. Hoyt, rector, a handsome

corona, made by Mr. George W. Shaw. It is of bronze, with silver lettering, and bears the following inscription:

In memoriam, S. E. I. Feast of the Transfiguration, 1893.

There is also on one of the walls a bronze memorial tablet, placed there by his children, to the memory of Mr. William Overington, for 73 years a vestryman in the parish, and who would have completed his 100th year one month after his decease.

St. Luke's Day was observed as donation and reception day at the House of St. Michael and All Angels for colored crippled children. Generous contributions of provisions and money were received. There are 37 children in the house, ranging in age from 2 to 15 years, who are in charge of two Sisters of the Holy Rood, an English order, and who are duly licensed from year to year by the Bishop of the diocese. The Rev. Alden Welling is the chaplain; by whom daily services are conducted in the memorial chapel of St. Michael and All Angels, erected by Mrs. Bernard Henry, adjoining the house; there is also a small chapel in the house itself. There are now two endowed beds in the institution, and arrangements are being made to add another by means of small subscriptions. The Rev. Dr. A. G. Mortimer, of St. Mark's church, is the president of the institution.

The convocation of West Philadelphia met on the 19th inst. in the parish building of St. Barnabas' church, 65th and Hamilton sts., the dean, the Rev. Dr. Charles A. Maison, in the chair. There were 18 clergymen and 15 lay delegates in attendance. Among the resolutions adopted was one to the effect

"That during a vacancy in the rectorship of any parish, receiving aid from this convocation, the amount to be paid by convocation to said parish, shall bear the same proportion to the yearly appropriation to such parish as the amount paid the minister or ministers temporarily in charge bears to the full salary paid the last rector."

Reports of various committees were heard, and it was decided to hold the next meeting of convocation at St. Mary's church on Jan. 18th, 1894. Bishop Whitaker offered the closing prayer. In the evening services were held in the church, and a sermon preached by the Rev. Dr. S. D. McConnell.

St. Luke's Day was celebrated in St. Luke's church, Germantown, by special services. After Evening Prayer, the rector, the Rev. Dr. Samuel Upjohn, read a report of the guild, which is comprised of several organizations, and combines under one head the various branches of active labor and organized work in the parish. The amount contributed through the guild was stated as \$3,248.68. The sermon was preached by the Rev. W. W. Steel. The choir of the church had the assistance of members of the choir of St. Martin-in-the-fields in rendering the grand chorus, "The heavens are telling," from the "Creation," which served as the offertory. The contributions were devoted to the organ fund, the cost of the new instrument being stated at \$11,500. It is nearly completed, and will shortly be placed in the church. The specifications have received the approval of Sir John Stainer, and it will compare favorably, it is said, so far as completeness and artistic merit are concerned, with any organ of its size in the country.

At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, a missionary meeting, in the interest of the Southwest Convocation, was held on Sunday evening, 15th inst., when addresses were made by the Rev. Dr. J. DeW. Perry and others. The business meeting was held on the 16th inst., in the parish house of Holy Trinity church, the Rev. Dr. W. N. McVickar, presiding. The Rev. W. F. Ayer, in charge of the memorial chapel of the Holy Communion, reported that services had been maintained there during the summer season, and that for the past few months the attendance at the evening services was larger than in the morning. A class is being prepared for Confirmation. The Rev. Maurice L. Cowl presented an application from St. Elizabeth's church for aid to the amount of \$300, and stated that, in consequence of the impoverishment of his parishioners, they were unable to meet the current expenses. After some discussion, the matter was referred to the committee on appropriations.

The special day of intercession in behalf of Sunday schools was observed on the 20th Sunday after Trinity at the church of the Holy Apostles, where the officers and teachers of the Sunday schools of that parish, together with those of the memorial chapel of the Holy Communion, were present at the early celebration of the Holy Eucharist, the Celebrant being the rector, the Rev. Dr. C. D. Cooper, assisted by the Rev. Henry S. Getz, rector's assistant, and the Rev. Wm. F. Ayer, priest in charge of the chapel. At the subsequent Morning Prayer the subject of the rector's sermon was "The scope and work of Sunday schools in the Church." A Sunday school session was held in the afternoon at which 23 classes, comprising 1,500 members, were present. At Zion church there was also an early Celebration, with an address and special intercessory prayers. The rector, the Rev. C. Campbell Walker, preached a sermon on "Sunday school work," at the regular morning service. In the afternoon the combined schools of the church of the Incarnation, St. Jude's, and Zion, were present and addresses were made by the Rev. Messrs. J. R. Moses and H. L. Duhring. An early Celebration marked the beginning of the services at the church of

the Nativity, and the rector, the Rev. Llewellyn Caley, addressed the Sunday school teachers at Matins. On the evening of the next day, 16th inst., a special meeting, under the auspices of the Sunday School Association of the diocese, was held in the same church, where Bishop Whitaker made an address on the "Efficacy of Prayer," and was followed by the Rev. Dr. James S. Stone and the Rev. H. L. Duhring in stirring addresses.

Diocesan News

Chicago

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

The Old Guards of New York, were entertained at the Grand Pacific, on their late visit to the Fair. The Rev. John W. Brown, rector of St. Thomas' church, New York, and chaplain of the regiment, conducted a service for the Guards in the parlors of the hotel, on Sunday morning. His text was, "Brethren, be strong in the Lord and the power of His might." The Rt. Rev. William Stevens Perry, Bishop of Iowa, was presented by Mr. Brown. He delivered a stirring address on "The character of Washington as a soldier and as a man."

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

FARIBAULT.—The armory connected with Shattuck Hall with all its contents was destroyed by fire Wednesday, Oct. 11th; only the walls remain standing. The loss, estimated at \$50,000, is covered by insurance. It will be rebuilt immediately.

The Rev. Chas. L. Wells, Ph.D., of Seabury Divinity School, sailed for Europe Oct. 10th, to continue his historical studies. The Divinity School, with the usual attendance, began its course with a celebration of the Holy Eucharist in the oratory.

At St. Mary's School the prospects are very favorable for a successful year.

GLENWOOD.—The Rev. Edwin Warren has accepted the chaplaincy of St. Luke's Hospital, Chicago, in order that he may be near his aged mother. During his brief charge here he made many friends and built up the church through earnest, hard work in a wonderful manner. The Rev. R. H. Cotton succeeds Mr. Warren. He will look after the spiritual wants of the faithful at Reno also.

STILLWATER.—The Ascension church has just received a memorial Prayer Book bound in Persian morocco, presented by Miss C. I. Rankin in memory of Hermoine Pratt. It is placed in a brass rest over the font, to be used only at Baptismal service.

MINNEAPOLIS.—At St. Mark's church Bishop Whipple confirmed two candidates, presented by the Rev. O. A. Toffteen; one of these was Schuerer Verner, who will assist Mr. Toffteen as lay-reader.

At the opening of St. Ansgarius' church recently for Swedish Churchmen, hundreds had to stand outside on account of the large attendance. Addresses were delivered by the Rev. W. C. Pope, of St. Paul; the Rev. H. Lindskog, of Chicago and the Rev. G. Hammarskold, of New York. The church is built after the pattern of churches in Sweden, and has a seating capacity of about 1,500.

ST. PAUL.—H. P. Hoppin, who has faithfully served this diocese as treasurer for a number of years, has resigned, owing to a change of residence; the resignation was received by Bishop Whipple with very great regret. J. H. Ames was unanimously elected by the clergy as Mr. Hoppin's successor.

Bishop Gilbert is expected to reach this country about the 26th, and hopes to begin his work early in November.

Thursday evening St. Paul's church celebrated its Harvest Festival with a full choral Evensong. The decoration was exceedingly beautiful. The choir numbered some 50 voices, and marched up the centre aisle headed by cross-bearer and an acolyte on each side carrying a small basket, one filled with fruit, the other grain. The cross was entwined with wheat and sheaves. The rector, Dr. Wright, Rev. Messrs. W. C. Pope, J. M. V. King, and C. E. Haupt assisted in the service, and the Rev. Y. P. Morgan was the preacher. The music was well rendered and greatly appreciated.

A branch of the Woman's Auxiliary has been started at St. Peter's church.

Sunday was observed in all the churches as a day of intercession on behalf of Sunday schools. The Holy Eucharist was celebrated at an early hour with intention.

At Christ church there was a special early celebration at which there was a good attendance. At the 11 o'clock service the Rev. J. M. V. King, associate priest, delivered a very practical and lucid discourse on the "Priesthood of the Laity in the Body of Christ" in which he specially emphasized the importance of religious instruction. At Evensong, the Rev. Ivan C. Fortin, rector of St. Mary's,

Merriam Park, preached a very thoughtful sermon on "Foundation Principles." A united service was held on Monday evening in Christ church, being the mother parish of the city in which all the city churches joined with united choirs. Stirring addresses were made by the Rev. Messrs. S. B. Purvis, Ivan C. Fortin, and G. Peyton Morgan. Miss Sybil Carter, deaconess, whose name is a household word in the mission field, and who has recently established a school for Indian girls in St. Paul, made a brief address and told some very touching incidents of her work in Utah. The presence of the Rev. Messrs. H. L. Duhring and R. N. Thomas, of Philadelphia, at the annual meeting of the Sunday School Institute of the diocese, held recently in the church of the Messiah, gave an impetus to Sunday school work. It has been suggested to hold weekly a central teachers' meeting on the plan adopted in Philadelphia.

Vermont

BARRE.—The mission of the Good Shepherd was organized by the Rev. Jas. C. Flanders, rector of Christ church, Montpelier, Sept. 21, 1891, and continued by him till the following summer, when ill-health caused him to give up the work and afterward forced him to take absolute rest from all parochial duties. During this time the services had been held on Sunday afternoons at an inconvenient hour and in a hall kindly loaned by the Presbyterian body, and only a few of the most faithful took an interest in the work. Late in September the Rev. A. N. Lewis, present rector of Montpelier, took up the mission and carried on the work with more or less regularity till Mr. Simon Blinn Blunt was sent to take up the work as a lay-reader till such time as the ecclesiastical authority could recommend him for Holy Orders. Since that time the prospects of the mission have steadily grown brighter. In 1891 there were 13 families, comprising 42 individuals, as well as 14 that were not included in families, making 56 people who could be counted as Churchmen, and a total of 26 communicants. In the Journal of 1892 the number of families was found to be 56, representing 156 individuals, and the number of communicants was 47. The last Journal of the convention shows still greater increase. The number of individuals identifying themselves with the mission June 1st was 237, and the number of communicants, 70. The present number, Oct. 1st, is 96 families, giving a total of nearly 350 persons who identify themselves with the Church, and 116 communicants in good standing. The minister-in-charge, the Rev. S. B. Blunt, was made deacon, Feb. 5, 1893, and is still serving as deacon. During the past two years the following offices have been performed: Baptisms, 39; Confirmations, 32; marriages, 4; burials, 5. This flourishing mission is without any parish church; the faithful are obliged to climb two flights of stairs to reach the mission hall, which, when reached, is entirely inadequate, although very neat and churchly. The congregation is made up almost entirely of stone cutters, as Barre is a granite town, and they are by no means able to build a church. One of the greatest difficulties the Church has to contend with in this place is the very high price of real estate; it is estimated that a suitable lot for a church would cost from 3-\$5,000. But the work is still going on and it is the prayerful hope of the congregation that God will soon raise up some one to establish this great and good cause on a better foundation.

Bishop Burgess, of the diocese of Quincy, visited Barre, Oct. 10th, in the interests of the church of the Good Shepherd, and held a very interesting and impressive service in the evening. The service was held in Christ church, Montpelier, on account of the inadequate accommodations at Barre. The special trains from the quarries arrived just in time to connect with the 6:10 suburban for the capital, and from the two congregations there was a very large representation. After the processional march the choir rendered the anthem, "My faith looks up to Thee," and the Rev. A. N. Lewis, M. A., rector of the parish, read the Evening Prayer to the end of the Psalter. The Bishop read the lessons, the Rev. S. B. Blunt taking the remainder of the service proper. The Bishop preached an eloquent sermon from Gal. iii: 1. During the rendering of the anthem, "Just as I am," the candidates for Confirmation, 15 in number, came forward to the chancel rail, and were presented to the Bishop by the Rev. S. B. Blunt, rector of the church of the Good Shepherd. The Bishop addressed the newly-made communicants in a few well-chosen remarks, after which all joined in singing the doxology, and the apostolic blessing was given.

The annual Choir Guild Festival of Franklin county, was held at Union church, Montgomery, on Wednesday, Sept. 27th, the following choirs being present: St. Luke's, St. Alban's; St. Matthew's, Ennosburgh Falls; St. Ann's, Richford; Calvary, East Berkshire; Christ, Ennosburgh; Holy Trinity, Swanton; and Union church, Montgomery. Of the clergy there were present: The Rev. A. B. Flanders, D. D., of St. Alban's; the Rev. E. S. Stone, of Ennosburgh Falls; the Rev. S. B. Blunt, of the Good Shepherd, Barre; and the rector of St. Ann's, Richford, the Rev. F. H. Blunt. The day was divided in the following manner: Rehearsal at 9 A. M., High choral Celebration at 11, lunch at 1 P. M., business meeting at 2:30, rehearsal at 3, Evensong at 7 P. M. The 11 o'clock Celebration was especially solemn and impressive, the Rev. E. S. Stone acting as Celebrant. The

sermon, which was preached by the Rev. Dr. Flanders, was brilliant and practical, setting forth the rise and progress of music in the Church, and the great power of music in stirring the hearts of the faithful; he also gave to the choirs present some sound advice, setting forth rules by which all choirs ought to be guided. All of the music at this service was very striking and beautiful, especially the anthem and Nicene Creed. Evensong at 7 o'clock was not less impressive; the service was full choral. The sermon was delivered by the Rev. S. B. Blunt, who took for his text John iv: 24. This is the third meeting of this guild, and it is hoped that the good work which has been so ably carried on by Mr. H. Meers, the choir director, of Ennosburgh, will be continued with renewed vigor.

Springfield

Geo. Frankin Seymour, S.T.D., LL.D., Bishop
Chas. Keaben Hale, D.D., LL.D., Bishop of Cairo

The 20th Sunday after Trinity Bishop Seymour visited in the morning at Mattoon, in the evening at Charleston. At Trinity church, Mattoon, the services began with a Celebration at 7:30. There was a private Confirmation and an adult Baptism before morning service. At Matins, the Bishop preached from the epistle for the day, on the "Value of Time," after which one was confirmed. In the afternoon, at Charleston, where the Rev. J. G. Miller held mission services during the summer, one child and one adult were baptized, making a total of six Baptisms here in two months, with many more to follow. The Presbyterian place of worship had been kindly tendered for evening service, and was crowded with an attentive and reverent congregation. The Bishop preached another powerful sermon from Acts ii: 42. Seven were presented for Confirmation, mostly heads of families. The number was auspicious, and gave the Bishop a text for a grand address on the sevenfold gift of the Holy Ghost, illustrated by other lights and lessons on the number of perfection. The offerings were applied to the church building fund, for it is hoped by the providence of God to have a church building at Charleston in the near future.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

A year ago the rector of St. Philip's church, Crompton, began to hold services in Riverpoint and Anthony. In Riverpoint a vacant store was rented and fitted up for services; since that time regular services have been held every Sunday afternoon, large congregations attending. The Bishop visited this mission and confirmed a class of nine persons, all being people of prominence in the place. Money was contributed for a carpet, seats, and furniture for a chancel. Prayer Books and hymnals were donated, and an alms basin. A celebration of the Holy Eucharist is held every month at an early hour, and the church is steadily growing.

At Anthony, services were held in a hall kindly offered for use by the manufacturing company, free of charge. Regular services have been held during the year and the prospects for the establishing of a church are very promising. The communicants attend the Celebrations at St. Philip's church, Crompton, two miles away. The Rev. S. C. M. Orpen has charge now of four missions: St. Philip's, Crompton, St. Andrew's, Phoenix, St. Matthias, Riverpoint. In addition he is principal of the Crompton school.

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

Three lovelier October days never shed their Indian summer glory over the Otsego hills than those which greeted the members of the Susquehanna Archdeaconry and Choir Guild on Oct. 10, 11, 12. It was a notable occasion, for not only had Christ church, Cooperstown, opened its doors and famous hospitality to the clergy of the archdeaconry, but had also received large delegations from most of the parishes, who came to take part in the first annual festival of the archdeaconry choirs. The training of the choirs was happily undertaken by Mr. Geo. B. Snyder, the efficient choirmaster of Christ church. He was assisted in his preparations for a festival which proved an eminent success, by the archdeacon, Dr. Parke and the Rev. R. H. Gesner. The order of music consisted of hymns, chants, and anthems, with choral Evensong. Prior to the chief service on Tuesday evening, there had been three rehearsals. At 7:30 the choir of Christ church, preceding the clergy, marched into the church. Most of the singers from other parishes were massed in front of the chancel. The processional, Barnby's "We march to victory," was an earnest of the glorious service which was to follow. Goss' "O Saviour of the World," was especially well rendered. Bishop Doane delivered an address on I Cor. i: 5. "In everything ye are enriched by him."

On the following day services began with Morning Prayer, said by the Rev. Messrs. John E. Bold and Grenville Rathbun. At 11 o'clock the Bishop administered the rite of Confirmation to a most interesting class of 14, presented by the rector of Christ church. The class was noteworthy for the large proportion of young men. The Bishop also confirmed another young man who was too ill to come to the service. Following the Bishop's very admirable and exhaustive sermon on "The Healing of the Paralytic," the Holy Eucharist

crowned the worship of the morning. At 1:30 the clergy and their wives were most delightfully entertained by the Rev. and Mrs. Olmsted at the rectory. At 3 o'clock the business meeting of the archdeaconry was held in the rector's study. Only four of the clergy were absent. An essay was read by the Rev. R. H. Gesner on the "Evil of Sunday Desecration." It was voted that the essay be published in THE LIVING CHURCH, and a number of copies be sent to the rectors of the various parishes. Dr. Parke of Unadilla, and Mr. R. M. Townsend, of Cooperstown, were elected for nomination to the diocesan convention as members of the Board of Missions from the archdeaconry. The treasurer's report showed a balance in the treasury. Reports were received from the various parishes and missionary stations, showing that work was progressing favorably in most places. An excursion around the lake planned by the archdeacon was at this stage very thoroughly enjoyed.

Evening Prayer was said at 7:30, at which addresses were made by the Rev. Geo. B. Richards on "How to enlarge and strengthen our missionary work"; by the Rev. R. H. Gesner, on "The best way to promote a knowledge of the character and claims of the Church;" and by Canon Stewart, on "Mission work in the diocese of Albany." It was unanimously voted that the committee on Choir Festival be continued for another year with power to arrange for another festival next October. Richfield Springs was selected as the place of the spring meeting. The archdeacon made the following appointments for that occasion: Preacher, Rev. R. C. Searing; alternate, Rev. J. E. Bold; essayist, Rev. Geo. H. Fenwick; alternate, Rev. Thomas Burrows.

The Archdeaconry of Albany met in annual and 46th regular session in the parish of St. Mark, Philmont, the Rev. Arthur Lowndes, rector, on Monday and Tuesday, Oct. 16th and 17th. Centrally located and ordered with thoughtful care, stands the Church's property, in large measure the result under God's blessing, of the earnest work of the rector during the past few years. The architectural arrangements of the buildings is such that one can pass through all, church, guild-hall, and rectory, without exposure to the weather. On Monday evening a bright and vigorous missionary service was held, which in its earnestness contained not merely the promise but the manifestation of energy and enthusiasm. Addresses on "Church Extension" were made (I) by Rev. George C. Betts "on its principle;" (II) by Rev. W. C. Stewart on "its progress in the diocese;" and (III), by John P. Faure, Esq., treasurer St. Andrew's Brotherhood, "from a layman's point of view."

Seldom does one see in a country village at the early service such a number of worshippers as those assembled at the offering of the Blessed Eucharist at 7:30 on Tuesday morning. At 9:30 the annual elections took place, the retiring officers being all re-elected. The Ven. Frederick S. Sill, D. D., archdeacon; the Rev. Richmond Shreve, D. D., and the Rev. E. B. Smith, respectively, secretary and treasurer; the Rev. H. W. Battershall, D. D., and Mr. J. H. Van Antwerp were also re-elected as the clerical and lay representatives of the archdeaconry in the Board of Missions.

By patience, courage, and tactful management the debt on the church has been removed, and the Bishop was present to consecrate it.

At 10:30 an imposing procession of white-robed choristers and priests preceded by the cross bearer and followed by the Bishop, walked from the guild hall through the churchyard to the west door where the lines parted for the Bishop to enter, and the simple yet stately ceremonial was carried on with devout reverence, the Bishop being preacher and celebrant; the instrument of donation being read by the rector, and the sentence of consecration by the archdeacon, who did not fail to notice with distinct emphasis the notable fact that the function was performed "in the twenty-fifth year" of a laborious episcopate.

After a bounteous luncheon served with especial taste and a welcoming hospitality, there remained yet another interesting scene in the formal opening of the guild hall. This is a gift of a public spirited citizen of Philmont, Mr. James Aikin, who has by deed placed the trusteeship of the building in the corporation of St. Mark's church. A short speech of presentation was made by the rector in the absence of the donor. The Bishop in his address of acceptance spoke in eulogy of unostentatious generosity, and pointed to the possible cheer and brightness which might come into the lives of toilers through the proper use of such a building. Rev. Canon Stewart read an essay on "some means of increasing the efficiency of mission work in the diocese." His direct criticism and practical suggestions were in the nature of a seed whose full harvest it may take years to garner. There were present the Bishop, 20 priests, three of them being visitors, and five lay delegates.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop

Nelson S. Rulison, D. D., Asst. Bishop

SOUTH BETHLEHEM.—On Oct. 12th, Founders' Day was observed by the faculty, students, trustees, alumni, and friends of Lehigh University, in the Packer Memorial chapel. The address was given by the Rev. Dr. Houston. Bishop Rulison presided.

Connecticut

John Williams, D. D., LL. D., Bishop

HARTFORD.—By the death of Judge Dwight Whitfield Pardee, of the class of '40, Trinity College loses one of its most valued trustees and firmest friends. He had been a trustee since 1872. He had been long a Judge of the Supreme Court.

NEW MILFORD.—Ingleside, a girls' school connected with All Saints' parish, the Rev. F. B. Draper, rector, opened recently with an excellent attendance. During the vacation extensive repairs have been made in the school buildings, and one new building erected, which greatly facilitates the work of the school, giving more dormitory room, and a hall for public exercises, besides several recitation rooms. The pupils attend the parish church on Sundays, chapel exercises are held every morning by the rector of the parish in the school, who also acts as one of the regular instructors.

CHESHIRE.—Cheshire Academy opened the new year with a substantial increase in the number of its pupils. During the summer vacation the proposed repairs have been carried forward, and now the school is well fitted to give the very best of training to the sons of both clergy and laity at a moderate cost. It is earnestly hoped that some generous layman will endow it with a number of scholarships for the sons of the clergy and deserving boys who have small means at their command.

MARBLEDALE.—During the past season the rectory and its surroundings have been greatly improved. Services are held by the rector in the parish church in the morning, and in some of the many outlying school districts in the afternoon. Among the school houses thus visited are those in Upper Merryall and Kent Hollow, and the union chapel in Lower Merryall.

New York

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

PEEKSKILL.—The Bishop made a visitation at St. Gabriel's church on Thursday, Oct. 12th.

BARRYTOWN.—Bishop Potter made a visitation on the 20th Sunday after Trinity at St. John's church, and administered the rite of confirmation to a class presented by the rector, the Rev. J. P. Cushing.

IRVINGTON.—At the 26th anniversary of the Rev. Dr. Benjamin in the rectorship of St. Barnabas' church, Saturday, Oct. 7th, already referred to in these columns, the Eucharist was celebrated in the morning. At the reception in the afternoon, there were present Bishop Potter, Bishop Niles, of New Hampshire, and others of the clergy, besides a host of parishioners and friends.

POUGHKEEPSIE.—New memorial gifts have just been given to St. Paul's church, the Rev. Geo. C. Cox, rector. They consist of three chancel windows presented by Dr. G. A. Bayley, in memory of a former rector, the Rev. Dr. Traver. The chancel has been enlarged, a fine new transept added, and a new organ put in place. The church has been re-decorated, recarpeted, and recushioned. The Bishop has formally blessed the new parts of the sacred edifice.

RYE.—The Ven. Archdeacon Kirkby, D. D., the beloved rector of Christ church, has just returned from his visit to England. The new Sunday-school building was formally opened by him as his first act.

Maryland

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

BALTIMORE.—On Tuesday, Oct. 10th, a special meeting of the Corporation for the Relief of the Widows and Orphans of the clergy of this diocese, was held in Grace church chapel, Bishop Paret presiding. Mr. Arthur T. Boehm was elected treasurer, to fill the vacancy caused by the death of his father, Mr. Chas. T. Boehm. The Rev. Theodore C. Gambrall, D. D., was elected vice president and agent in place of the late Dr. Arthur J. Rich, and a fixed salary was voted him instead of the percentage which has heretofore been paid.

At Grace church, the improvements in the organ have been completed. It has been moved from the lower part of the church, near the entrance, to the alcove, on the right of the chancel.

BALTIMORE.—The Guild House, under the auspices of old St. Paul's church, which was formerly located at 620 N. Calvert st., has been removed to 655 W. Lombard st. The object of the house is to provide a comfortable home under good influences at low rates, for boys who are working for small wages. Mr. and Mrs. G. G. Tew are in charge of the new house, which is a large, three-story building. A billiard table is provided for the amusement for the boys, and there is a reading room with books and leading magazines, most of which were given by members of St. Paul's congregation. On the first floor is a large parlor. This will be used in the mornings for a kindergarten, and in the evenings and on Sundays for meetings of the Boys' Brigade and for other purposes. This kindergarten and Boys' Brigade are under the direction of the women's guild of the parish.

OAKLAND.—At a special meeting of the vestry of St. Matthew's church, held Oct. 1st, resolutions upon the death of the late Bowie Johnson, one of its most useful members and

junior warden, were adopted. Bishop Paret visited this church and confirmed 11 persons.

WESTMINSTER.—Miss Harriet Allen, of New York, sister of the Rev. Sturgess Allen, superior of the Order of the Holy Cross, whose house is in Westminster, died of consumption in the rectory of Ascension church, on Oct. 6th.

FREDERICK.—The China Mission chapter of All Saints' church, held its monthly meeting on Friday, Oct. 6th. After a brief service, conducted by the rector, the Rev. Osborne Ingle, the report of the secretary was read, which showed satisfactory statistics. An interesting letter was read from the Rev. Addison Ingle, missionary in China. Since the formation of this chapter it has sent to China for the support of Mr. Ingle over \$1,000.

Massachusetts

Mr. F. E. Webster, formerly pastor of the Universalist body at Everett, has come into the Church and is studying at Cambridge.

Mr. John Tunis, in charge of the Unitarian body at Washington Village, South Boston, has returned to the ministry of the Church, and will begin a course of theological study in New York.

BOSTON.—Trinity rectory has been enlarged with five chambers, and other necessary improvements have been made at an expense of about \$16,000. The Rev. Dr. Donald will not remove to the rectory till late in November.

The Bishop Brook's House Fund at Harvard now amounts to \$80,000; contributions toward this have come from China, Japan, India, South America, and Europe.

A meeting in the interests of the Church Temperance Society, whose coffee rooms are located in different sections of this city, was held Oct. 18th, in Horticultural Hall. Bishop Lawrence made the opening address and gave an outline of the plan of the work for the coming winter. The Rev. Messrs. D. D. Addison, C. H. Brent, and Mr. Horace E. Scudder, editor of *The Atlantic Monthly*, presented the claims of the coffee rooms and urged their support. The last mentioned gentleman gave a description of the English method.

EVERETT.—The Rev. Francis E. Webster, the Universalist minister here, is about to enter the Church.

SOUTH PEABODY.—An effort is being made to erect a church building for this part of the town. Lynn st. near the driveway to Bartholomew's Pond is the possible location.

OTIS.—The Rev. Mr. Bennett, of Lee, has accepted the charge of St. Paul's church in addition to the rectorship of St. George's, Lee, where he is very successful, and has recently received gifts from friends in Lenox, who are paying the expenses of repairing the church edifice.

NORTH ATTLEBOROUGH.—The King's Daughters in Grace church during the pressure of the hard times have been carrying on an excellent charitable work. The Harvest Supper on Sept. 28th was a great success and yielded good financial results. Bishop Lawrence will visit the parish Nov. 7th.

DORCHESTER.—Many improvements have been made in St. Ann's church during the summer. A Gothic porch of an attractive pattern made of cypress wood, with stained-glass side windows and a large cross surmounting the exterior, is a great addition to the beauty of the front of the edifice. Brass gas fixtures have been put in the chancel, a hood gas burner has been placed near the pulpit, and the organ, besides being repaired, has new pipes, which are a memorial gift from Mr. John W. Farrar. The choir stalls and chancel have been renovated and the interior freshened with paint. This church has the interest and support of an aunt of the late Bishop. She lived for a long time in this neighborhood and was one of the original founders of the parish. The Rev. Dr. Albert Danker is the rector.

CAMBRIDGE.—Special services were held at Christ church, Harvard Square, on the 20th Sunday after Trinity, in commemoration of the 132nd anniversary of the founding of the church. At 7:30 A. M. there was a Low Celebration, followed by Matins at 10:30, and the High Celebration at 11:30, when the preacher was the Rev. Edward Abbott, D. D. The sermon in part depicted the condition of affairs in Cambridge in the year 1761. Evensong at 7:30 P. M., conducted by the Rev. Wm. B. King, the present rector, ended the memorial exercises for the day. Christ church is one of the historical landmarks of the University City. Its chime of bells was presented by graduates of Harvard, citizens of Cambridge, and from different organizations of the city, and its historical plate and service is of interest to all. Washington, during his stay at Cambridge, was a regular attendant at this church. Among its former rectors it numbers the Rev. Thomas W. Coit, the Rev. Thomas Vail, the Rev. Horatio Southgate, and the Rev. John Williams. A very long rectorship was that of the Rev. Nicholas Hoppen, who spent more than 30 years in the service of the parish.

The Cambridge School for young ladies, of which Mr. Arthur Gilman is director, opened Sept. 28th, with full desks, the numbers in Margaret Winthrop Hall and Howells House being greater than ever before in their history. The new building of the school is much admired for its beauty and convenience. Pupils are already registering for September, 1894.

NEWBURYPORT.—The 93rd anniversary of the consecration of the present St. Paul's church building was observed by the congregation on the 20th Sunday after Trinity. Dating back to the year 1711, St. Paul's is an historical parish and one of the very oldest in the diocese. The present church building was built and consecrated by Bishop Bass, who was the first Bishop of Massachusetts, and rector of this parish for 51 years, six of which he was bishop. The churchyard is full of old names which recall the great families of the old place. Besides Bishop Bass, there lies buried here, Dudley Atkins Tyng, a prominent man of the parish, once an official under Washington, and the father of the Rev. Stephen H. Tyng, of New York; also Hon. Tristram Dolton, once warden of the church and the first senator from the State of Massachusetts, whose grave lies near the chancel. The handsome granite chapel was given the parish by the Rev. William Horton, one of the former rectors. The church edifice is a quaint wooden structure of the old colonial type, the tower of which bears still the bishop's mitre of the time of its first bishop. The interior is furnished and decorated in more modern style, save the pews, which are of the old high-backed pattern. The altar is modern and very beautifully appointed; behind the altar is a large and old painting said to have been done by a relative of the Bishop's. The present rector is the Rev. Wm. C. Richardson, who has been most successful in his work and to whom, in great measure, is due the present high standing of the parish. The celebration was a service of great interest to the congregation. In the morning the rector used the ancient Bible and service books presented by the English Society for the Propagation of the Gospel. At the same service he read a sermon from the original manuscript of Bishop Bass.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The Rev. Mr. Bancroft this year resumes his work as general missionary of the Kalamazoo Convocation.

The Rev. Dr. Rippey, who has so faithfully labored in the past as missionary of the Grand Rapids Convocation, has taken charge of St. Paul's parish, Elk Rapids, and is succeeded by the Rev. C. W. Ivie.

During the summer, services have been held at Three Rivers by Mr. Joseph H. Ivie, lay-reader, and it is hoped that the church building may be put in repair so that it can be used in cold weather. Mr. Ivie writes that the work at this point has been very encouraging and sees pleasant prospects in the future for the Church.

Bishop Tuttle has as usual been of great assistance during the summer in keeping up the interest in services at Wewatonson and parts adjacent. He has not only held services and preached, but has made a generous gift from what he calls "my tenth of the Lord's purse", to be used as Bishop Gillespie may elect.

Long Island

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

BROOKLYN.—A service of Benediction of the altar and ornaments was observed in St. Michael's church, on North Fifth street, in the eastern district, on the evening of the Feast of St. Michael's and All Angels, Sept. 29th.

Twenty years have elapsed since the beginning of the rectorship of the Rev. Charles R. Baker at the church of the Messiah. This long and successful service is commemorated by the construction of a magnificent chancel costing \$50,000, and the rounding out and completing the material development of the parish. On Sunday, Oct. 8th, this splendidly appointed chancel was set apart for holy use with services of benediction, the Bishop officiating, and the rector preaching the sermon. A congregation that filled every inch of the spacious building participated. The proportions of the new chancel are: 42 feet in length by 31 in width, and 65 in height. On the shut side of the chancel are a sacristy and an office for the assistant minister, and on the other side is the organ. The floor and the wainscoting, five feet in height, are of marble. A handsome oaken pulpit stands six feet in front of the arch, and has a sedilium of oak on either side. There are richly ornamented hanging lamps of bronze suspended from the smaller arches on either side of the main arch. These lamps are reproductions of the well-known ones in St. Mark's, Venice. A third beautiful lamp overhangs the altar. This altar is of Carrara marble, ornamented with mosaic work separated by columns of onyx. Wrought iron grill work partially conceals the stalls for the vested choir at either side of the sanctuary. Brass columns on either side of the entrance support figures of angels. A further description of this beautiful chancel will be found in the department of "Choir and Study." The furnishings are all memorial gifts. A bronze tablet bears the name of the Rev. Wm. H. Newman, who started the work with parlor services in 1848, and was the first rector. The early history was one of struggle. When Mr. Baker came, in 1873, there were but 23 communicants.

COLLEGE POINT.—The Rev. William Du Hamel, who has been for several years a very successful assistant minister in the parish of St. George's, Flushing, having charge of St. Paul's chapel, at College Point, has resigned to accept an

appointment in Trinity parish, New York, to have especial connection with St. Augustine's chapel. Mr. Du Hamel has shown great zeal and energy in his past work, and will be regretted by all connected with St. Paul's. A beautiful purple stole was presented to him by members of the congregation.

FLUSHING.—Over \$7,000 has been contributed towards the proposed extension and adornment of the chancel of St. George's church. The cost will be about \$12,000. It is believed that the full sum will soon be raised and the work begun. The Rev. H. D. Waller, assistant to the venerable rector, Dr. J. Carpenter Smith, expects to give a series of illustrated lectures on English Church history during the coming winter. Lay readers render excellent service in St. George's. Mr. Livingston Schuyler reads at Willet's Point, and Mr. Louis Drake at a mission lately begun at Town Farm.

LONG ISLAND CITY.—St. James' church is now in charge of the Rev. George A. Bartow, who is succeeded at All Saints', Bayside, by the Rev. P. S. Mesny.

LITTLE NECK.—The Rev. C. N. F. Jeffreys, rector of Zion church, is making very earnest efforts to secure funds with which to erect a parish building, for which there is great need in the prosecution of his work.

Easton

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

The Northern Convocation met recently in Christ church, Kennedyville, I. U. parish. After Morning Prayer and a sermon by the Rev. Giles B. Cooke, the Holy Communion was celebrated. At the business meeting the Rev. George C. Sutton, dean, announced his decision to remove from Galena to Trinity cathedral, Easton, of which he was to take charge, and presented his resignation as dean of the Northern Convocation. Resolutions of regret were passed by a rising vote at the necessity of severing this bond of union, and the Rev. Giles B. Cooke, of North East, was unanimously elected to succeed Mr. Sutton as dean. Resolutions in commemoration of the Rev. John Martin were adopted by a rising vote, with the request that they be published in the Cecil and Kent county papers, and a copy be sent to the family. After Evening Prayer, at 3:30 P. M., a sermon was preached by the Rev. William Schouler, followed by addresses suggested by the subject of the sermon, from the Rev. Messrs. Giles B. Cooke and S. C. Roberts. On Thursday morning, after Morning Prayer, a sermon was preached by the Rev. George C. Sutton, followed by an address by Mr. Cooke. There was Evening Prayer at 3:30 P. M., during which an infant was baptized by the rector, and a sermon was preached by the Rev. S. C. Roberts, followed by an address from the Rev. Messrs. Geo. C. Sutton and C. T. Denroche. The services were remarkably well attended.

EASTON.—The Rev. A. R. Walker, of Trinity cathedral, has removed to Wilmington, as rector of Calvary church, and the Rev. George C. Sutton, of Galena, is to become assistant in charge of Trinity cathedral, leaving Shrewsbury vacant. Bishop Adams preached on Oct. 3rd, and administered the rite of confirmation to a class of six persons.

CHESTERTOWN.—Bishop Adams visited Emmanuel church Oct. 10th, and administered the rite of confirmation. He visited I. U. church at 10:30 A. M., and St. Paul's 3:30 P. M., on Wednesday, Oct. 11th, and confirmed classes.

New Jersey

John Scarborough, D.D., Bishop

LAMBERTVILLE.—A parochial Mission will be conducted by the Rev. Father Sargent, of Maryland, assisted by another priest, in St. Andrew's parish, the Rev. E. K. Smith, rector, commencing Jan. 20th, 1894, and extending over the two following Sundays.

PRINCETON.—Ground has been broken for the new parish house of Trinity church, the Rev. A. B. Baker, D.D., rector, to be presented by Mrs. J. Dundas Lippincott. The building will be large enough for a reading room and gymnasium, as well as for meetings of the students and others for social purposes. The corner-stone will be laid in the near future, and before the approach of winter.

Parish houses seem to be multiplying very fast in this diocese. The church of the Heavenly Rest, Evona, has just had the dedication of a most beautiful and convenient parish house for the guilds of men and women, with rooms set apart for the Sunday school, and for social gatherings.

The Bishop blessed the parish house of St. Luke's, Metuchen, the Rev. H. H. P. Roche, rector, on Thursday, Oct. 12th. The corner-stone was laid in July. With the church and rectory on the same site, this makes one of the most complete parishes in the diocese.

The Advent offerings of the Sunday schools of the diocese have, for several years, been devoted to the building of churches in small towns and weak places. This year they are to help in building a church for the colored people of Asbury Park. There are over 30 communicants among the the resident population of colored folk, and they want their own place of worship. The Rev. Alex. J. Miller, rector of Trinity church, Asbury Park, has the work in hand. Land has been secured, and plans have been adopted, and ere long the work of building the chapel will be well under way.

Hunterdon County has proved a hard soil for the Church. Before the war of 1776, it was the stronghold of English Churchmen. Many of them were loyal to the crown, and migrated to the colonies, or returned to the mother country; congregations were scattered and church buildings deserted. It has been a difficult task to win back the lost ground. There are churches at Lambertville, Flemington, and Alexandria, with services held at Frenchtown and other points on the river. Four clergymen have charge of the work.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

MORTON.—The erection of a rectory for the church of the Atonement, the Rev. G. B. Hewetson, missionary in charge, was begun about the close of September, after drawings designed by Messrs. Day and Coates, of Philadelphia. The edifice will cost some \$4,000, and will be complete in every respect.

RADNOR.—The stated autumnal meeting of the convocation of Chester was held in the historic old St. David's church on the 10th inst, the Rev. John Bolton, dean, presiding, who was the celebrant of the Holy Eucharist, assisted by the Rev. George A. Keller, rector of the parish. There were present 20 of the clergy and 21 laymen, representing 15 parishes and missions. A number of reports were presented and read. It was announced that arrangements had been made to resume services in St. John's church, New London, and the Advent, Kennett square. An appropriation of \$25 was made to St. John's church, Concord, and resolutions of sympathy were adopted for its rector, the Rev. Robert L. Stevens, who has been recently very ill. An invitation was received from the Rev. John C. Fair, rector of St. James' church, Downingtown, to attend the 50th anniversary of that church, which will occur shortly. "The best methods of prosecuting the missionary work of the convocation," was discussed by the Rev. Messrs. George A. Keller, Winfield S. Baer, Messrs. W. W. Montgomery and R. Evans. It was decided that the next meeting of convocation should be held in West Chester on April 17th, 1894.

WEST CHESTER.—The boys of the vested choir of Holy Trinity church under the care of Mrs. G. Heathcote Hills, the rector's wife, made an excursion to Philadelphia on the 12th inst, where they passed several hours in visiting the Home of the Merciful Saviour, the Home for Incurables, and other similar institutions, and where they sang for the benefit and edification of the patients. The party numbered 20, and an enjoyable day was spent.

MEDIA.—A meeting of the Woman's Auxiliary attached to the Convocation of Chester, held a meeting on the 12th inst, in Christ church, the Rev. Henry Dixon Jones, rector, 26 parishes being represented. There were several interesting addresses made by the clergymen of the convocation, followed by an election of officers.

Louisiana

Davis Sessums, D.D., Bishop

The Rev. C. D. Mack has entered upon general mission work in the archdeaconry of Bayou Sara, taking charge of the missions on the east side of the river, the Rev. E. D. Moreno still retaining those on the west.

A kindergarten has been organized by the Bishop and the clergy of the Archdeaconry of New Orleans as part of the missionary work of the diocese in that city. It is located in one of the poorest parts of the city, is entirely free, and is under the charge of Miss May Gyles, a trained teacher and graduate of the Chicago Free Kindergarten Association.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

A meeting of the Board of Trustees appointed for establishing a retreat for the clergy at Saluda was recently held; Dr. F. L. Frost, of Charleston, was elected president; the Rev. Wm. S. Barrows, of Asheville, treasurer, and Dr. E. B. Goelet, of Saluda, secretary. Committees were appointed to select a site and inquire about plans for a building. It is proposed to first build a good-sized house at a central point and afterwards erect small cottages near by. It is intended to make the main building suitable for summer guests from the South and winter guests from the North.

Michigan

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

A remarkable service was held on the 20th Sunday after Trinity, in St. Mark's church, Marine City. This is one of the smaller churches of the diocese, built in 1867, in a river town where there is not much growth or prospect of change. By the report made to the convention of a year ago, there were then but 18 families connected with the church, and 35 communicants. For the last few months the parish has been in charge of the Rev. William F. Jerome, deacon, and on the occasion above noted, a well-instructed class of 23 were confirmed by Bishop Davies.

The Living Church

Chicago, October 28, 1893

Rev. C. W. Leffingwell, Editor

WE are reminded, in connection with the new phase of ecclesiastical affairs in Mexico, that it was with evident reluctance the Board of Managers submitted to the fresh burden imposed upon them by the "mass meeting" (we owe this phrase to Dr. Hall Harrison) at Baltimore. More than one eminent member of the Board revealed to the public on that occasion the fact that Mexico from first to last had been an unceasing source of vexation, anxiety, and embarrassment. They would fain have washed their hands of the whole business. But this they were not allowed to do. It is very easy to imagine the feelings with which they contemplate the present complications. It is "a condition, not a theory" which confronts them. For our part we see but one course: wind up our end of the melancholy business and fetch home our unfortunate emissary; lop off the "branch" which has borne no fruit but apples of Sodom, and leave Bishop Riley and his companions to work out their own destiny.

The Primitive Saints and the See of Rome*

The Society of St. John the Evangelist has been brought to public notice again through the election of one of its best known members to the bishopric of Vermont. Whatever throws light upon the objects and work of this society is matter of general interest. It is certainly no "secret" society, as we observe that it has recently been called in the secular newspapers. Neither is it properly "monastic," as we understand that term. Its members are all priests and a primary object of their association is to promote a deeper spirit of devotion in the members of the sacred ministry. The society also endeavors to train its members as preachers and render them competent to conduct Retreats and hold Missions. Representative men of the order have done excellent work as missionaries in India and Africa and in some of our American cities.

It is interesting to notice also that some valuable theological literature has proceeded from clergymen connected with this society. The works of Father Benson are well known to the clergy. Father Hall, while in Boston, published several books of meditation, of rare merit, and a few sermons and addresses.

The book before us is an able contribution to the Roman controversy, adapted to the situation at the present day. The appearance of such a book, clear, strong, and sufficiently popular in style, is timely at a moment when the Roman Church is addressing herself with more than her traditional sagacity to the modern mind and especially to the Anglo-Saxon race. It is a time, also, when, in some quarters, a certain degree of despondency exists with regard to the future of the Christian religion, which may lead some to throw in their lot with a system which has an outward aspect of strength, with too little regard to other considerations.

Newman's theory of the Development of Catholic Doctrine was doubtless the most enticing and insidious line of thought ever presented to the minds of men at once learned and religious, but it was too much opposed to the previous methods of theology, too directly in the teeth of the standpoint of the Ecumenical Councils, to be readily accepted, even within the Roman Communion. We do not know whether the volume in which this theory was ventilated was ever placed upon the index of for-

bidden books. Written while Newman was still ostensibly an Anglican, his Roman friends might disclaim responsibility while they left it to do its work. It was, however, a method by which it was made possible to ignore the witness of the Primitive Church and stigmatize the appeal to history as heresy.

On such a platform the Roman Church might have occupied a certain vantage ground, in the contention with England at least. The argument would have been restricted largely to *a priori* considerations, and would have been philosophical rather than historical.

But it was simply impossible to shift the ground of contention in this way. The Council of Trent had made its appeal to the Fathers and to the Primitive Church, and in the battle of the giants, the great controversy between the champions of Rome and of England, it was ever upon this ground that both parties took their stand. The greater number of Roman controversialists down to the present moment continue to claim that the New Testament and the Church of the early ages are on their side.

Most important of all, the Vatican decrees of 1870 are rested with unshrinking frankness upon this same appeal to antiquity. These decrees assert that the Pope has an immediate episcopal power over the whole Church, that all its members, both priests and people, are bound to the authority of the Pope, "not only in things which pertain to faith and morals, but also in things pertaining to the discipline and government of the Church throughout the world." It is declared that this is the teaching of the Catholic truth and that "no one can deviate from it without the loss of his faith and salvation." It makes the Roman Pontiff the supreme judge of the faithful. Recourse may always be had to him, without regard to other tribunals. His judgment cannot be revised and it is an error to affirm, as so many have done, that "it is allowable to appeal to the Ecumenical Council as to an authority higher than the Pope." This full and supreme power is declared to rest on the appointment of our Lord. It is *jure divino*; anathema rests upon those who dispute it.

And it is not left to be imagined that this supreme jurisdiction and infallibility of judgment in faith and morals are the results of some late development. On the contrary, the Pope, in promulgating these decrees, expressly appeals to history and the Primitive Church, when he states, in the name of the Council, that he rested his teaching on the plain teaching of Holy Scripture, and that in this definition he was adhering to the clear and perspicuous decrees of his predecessors and of the General Councils.

Now let us note, that leading Roman theologians agree that when we are dealing with the papal primacy, "we are dealing with the principal matter of Christianity," "the principal point of the matter on which the existence and safety of the Church herself depends." Does it not follow irresistibly that such an institution, resting on the appointment of the Lord Himself, and so essential to the very existence of the Church, must have appeared in the very fore front of her early history, and must have been especially prominent when dissensions arose and heresy began to assert itself? What shall we say then if the early Church for a very long time shows no consciousness of the existence of such an institution, much less of its primary importance.

This is the crucial point of the argument. The Pope himself refers us to Scripture and ecclesiastical history, and hither, therefore, Father Puller conducts us. If we fail to find in the New Testament, in the writings of the saints and the Acts of Councils any consciousness of, or submission to, such a supremacy as the Vatican decrees set forth, if, on the contrary, we find all the main facts of the case to be in the teeth of those decrees, whose word

are we to take as proving that that history and the utterances of the Primitive Fathers mean something directly contrary to what they seem to mean?

It would be impossible, of course, in a brief article to give a full review of this book. Five lectures deal with the claim to a supremacy or primacy of jurisdiction, as of divine right; the two remaining lectures deal with the theory that communion with the see of Rome is the necessary condition of communion with the Catholic Church. Father Puller is careful to restrict himself mainly to the writings of those who have been recognized as "saints," and not the least interesting and significant portion of his book is that which contains a list of saints, most of them commemorated at the present moment in the Roman calendar, who were at variance during a longer or shorter period with the popes of their time, who lived out of communion with the see of Rome, and many of whom were never reconciled, but died in that separation. Yet the Vatican council declares that those who do not acknowledge the authority of the Pope, lose their "faith and salvation."

The Anglican Communion, of which our own Church is a part, stands before the world in the attitude of a portion of the Catholic Church, by inheritance, faith, worship, and essential character, in union with the general Catholic body through union with her divine-human Head in the sacraments of salvation; yet, like a large part of eastern Christendom and various portions of the ancient Church at different periods, she is out of communion with the see of Rome. It is because she cannot renew that communion without assenting to claims which were utterly unknown to the saints and martyrs of the early ages, and which involve a complete revolution in the constitution of the Church of Christ. Her true position is thus marked out for her. While rejecting these untenable claims on the one hand, she cannot on the other, abdicate her own claims by throwing herself into a Protestant alliance. Rather, it is her mission to vindicate a true Catholicity, and wait in quietness and confidence for the times and seasons which the Father put in His own power.

English Female Missionaries

BY CHARLOTTE MARY YONGE

Written for the World's Congress of Missions

PART II

The Ladies' Association, in connection with the Society for the Propagation of the Gospel, has been formed with perhaps a wider scope than *The Net* had covered. It reaches into all the dioceses in connection with the Society for the Propagation of the Gospel, and the Church Missionary Society attends to the needs of the missions connected with them. Almost every place in England has a working party, generally in Lent, for sending out clothes to the converts, and a great many persons and schools or villages collectively subscribe for the maintenance of a native scholar at one or other of the orphanages or schools. Requests for special needs are circulated in the magazines and often answered. Funds for the maintenance of native female teachers are also supplied by this agency and are much needed.

The cause of Sisterhoods has triumphed, and it began to be felt that a more certain supply of female assistants could through them be obtained than through missionaries' families or volunteers. Some of the Sisters from Lydia Sellon's primary home at Plymouth were the first to go out with Bishop Stanley to Honolulu, but that island being already Christian, they hardly come under the head of missionaries, though they found it important to teach little girls to nurse dolls in order to persuade them when they grew to woman's estate that it was more desirable to fondle a baby than a puppy or a little pig. Two little maidens whom they sent to England were the great delight and amusement of Dr. Pusey in his old age.

Dean Douglas of Cape Town, with the sanction of his Bishop, decided to endeavor to form a sisterhood at the Home of St. George, for the many needs of Cape

*The Primitive Saints and the See of Rome. By F. W. Puller, of the Society of St. John the Evangelist, Cowley. London and New York: Longmans, Green & Co.

Town, a terrible place with all the evils of a harbor and garrison town, aggravated by those of an extraordinarily mixed population, Kaffir, Hottentot, Dutch, English and Malay. Orphans left by unsuccessful colonists were numerous and had only been provided for by being sent to prison, till a good lady, Mary Arthur, took up their cause, and actually maintained those whom she adopted by going out to give lessons as a music-mistress.

Dean Douglas was appointed to the bishopric of Bombay, and had left Africa before the arrival of the Sisters, but they worked under Bishop Gray, at the many kinds of missions needed, until his death, when it was found difficult to keep up the numbers of Sisters, and it was therefore affiliated to the All Saints' Sisterhood in London, by whom the supply of workers has been filled up for the multifarious labors of Cape Town, schools for the gentry, and for the poorer English, also for Kaffirs, and orphanages, hospital work, and homes for penitents. There is a Sisterhood of the Resurrection, numbering 15, at Grahamstown.

Africa also finds work for Sisters of Charity from St. Raphael's, Bristol, and for deaconesses in Kaffraria. Miss Lawrence and, later, Miss Allen have kept a missionary school and managed a hospital in Madagascar, with much effect and success, though with infinite difficulty and suffering in that fatal climate.

India needed all this, and more than this variety of work, for its many kinds of needs, including not merely the thousands of natives, and their English masters, but Eurasians, namely, persons of British parentage, but acclimatized for one or more generations to India. Schools had been set on foot with vigorous, hard-working Englishwomen attending to them ever since the days of Bishop Daniel Wilson, and they bred up many orphan girls who generally became the wives of Hindoo catechists or schoolmasters or of the boys bred in similar institutions; but the girls of outside families were almost unattainable if of high caste, as they could not go to school, and were generally married as absolute infants to some boy of the same age or a little older. If he died, though the horrible custom of burning the widow was put a stop to by authority, the poor woman remained for all her life in a wretched state, not allowed to eat with the family, wear ornaments, or enjoy any of the few pleasures of the Zenana, but treated like a slave, guilty of having brought ill luck to him. The Zenana, unapproachable to the missionary, was the stronghold of heathenism, for the women were wrapped in superstition, and the men and boys, who could learn better things, shrank from encountering the storm of reproaches and wailings which any infraction of caste brought on them from their mothers and wives.

Sisterhoods did much, the Clewer and All Saints Sisterhoods at Calcutta, the East Grinstead at Columbo in Ceylon, where the women are chiefly Buddhist and less secluded; the Wantage Sisterhood of St. Mary have a large contingent at Paona, in the Bombay diocese, occupied in education, and other forms of work, hospital and mission. They have come in contact with some of the class, now growing up in India, of Hindoo ladies, highly educated, and quite on a level in intellect and attainments with their European sisters so as to be able to do their part for evil or for good. One young widow with her little daughter came to the Home at Wantage to study, and returned to India to become a lecturer.

No means have been more effectual than the Zenana mission for carrying light and cultivation into the homes and families. When it was commenced, so little was known on the subject that I remember a meeting in a provincial town, where the clergyman who distributed leaflets was asked what tribe was called Zenanas. Something like this was a lady who insisted on sending illuminated texts to Miss Mackenzie for the Zulus in New Zealand.

The ladies of the Zenana mission, of whom the author A. L. O. E. has been one, do not necessarily begin with Christianity, but do what they can to open the minds and enliven the melancholy lives of the high caste women, whom they generally find secluded in the most dreary part of the abode, with no outlook except into a narrow naked yard, and nothing to do, for needlework is beneath their dignity; but the English ladies have prevailed gradually to introduce employments, such as fancy work, to teach reading, and to bring in some idea of religion. Most of the ladies of the Zenana mission have medical training, which is an excellent introduction and has been of infinite value, though their treat-

ment has to contend with the whole force of the household, and all the female relations whose ideas run counter to all science and too often undo all that has been attempted by the Mem Sahib.

Things are, however, rapidly advancing. The men generally receive enough European education to make them not unwilling that their wives should have some culture, and in the five years during which the Earl of Dufferin (now Marquis of Dufferin and Ava) was Governor-General, his wife did wonders in the cause of female education, not only establishing schools, but winning the girls to attend them. These are not as a rule definitely Christian, but they do much to prepare the way.

The Church Missionary Society has a great number of emissaries, both the wives of missionaries, ladies who have devoted themselves, deaconesses and native women, mostly brought up in orphanages, where many babes were received after the Indian famine. The population at Tinnevely founded by the great Dane, Frederick Schwartz, is chiefly Christian and possesses two bishops.

Rangoon, in the lately-acquired Burmah, has sundry efficient workers both among the intelligent Burmese and the Karen mountaineers. The Corea is a new field of work, and the Bishop has obtained the help of five Sisters from St. Peter's, Killburn.

China has been chiefly the province of the Church Missionary Society. Roman Catholic Sisters, chiefly of French and Irish birth, have, however, done much good there and have several houses. They have undergone special dangers and even martyrdoms from the fanatical Chinese, little restrained by the mandarins. Girl babies, being thought quite valueless, are often "put away," that is exposed or buried alive by their cruel parents as soon as born, and the good Sisters have endeavored to prevent this by offering a price for any that are brought to them, and if they survive, they are bred up as Christians. The Chinese populace, hating the "foreign devils" and enduring their intrusion with bitter dislike, have periodical frenzies of supposing that the children are slaughtered and used in some horrid ritual. The mob rises on the defenceless ladies and several of them have died in these cruel hands. Indeed, only recently several of them had to escape amid a storm of mud and stones to find shelter in the American consulate.

There is an English bishop at Hong Kong and for the North-west provinces, where the mission ladies have been able to accomplish much. When once Chinese indifference is overcome, and they cease to say: "What is your sublime religion?" they become excellent converts, and it is said that one Chinese proselyte is worth a dozen Coolies. The ladies find one great difficulty in preventing the compression of feet among the women, and I have read a piteous account of the suffering of a little girl whose Christian father died and whose heathen relations chose to bind her feet when she was past infancy, producing such fever and exhaustion as at last to cause her death.

The brilliant intelligence of the Japanese has in many cases accepted the faith so heartily as to recall the memory of the martyrs of their Church in the sixteenth century. The mission there is shared by the American Church, as, I believe, is that of China.

I have not here attempted to tell the work of the Scottish Presbyterians, the London mission, or that of other denominations; simply that of the Church through her Churchwomen, and I pass over many isolated efforts of theirs, such as the brave and noble life of Mrs. MacDougal, wife of the Bishop of Labuan, lived for many years among the Dyaks of Borneo, and Miss Whately, the daughter of the noted Archbishop of Dublin, devoted herself to the education of Egyptian girls, and trained many out of the gross ignorance of Mohammedan women though she durst not attempt to convert them.

The accounts I have been able to collect show the Church of England at work in 80 dioceses, where she employs 179 Sisters and deaconesses, 263 English laywomen trained as teachers. It is a record showing at least that something has been attempted, though far more might be done. Altogether 1623 British female subjects from the Church and all denominations can be counted as engaged in mission work, nor does this represent the whole number, as many are nowhere enrolled.

There is an institution at Warminster where ladies may obtain practical training for mission work, and at Islington the Church Missionary Society has a home

where the children of missionaries are received for education.

The Society for the Propagation of the Gospel also does something for the education of these children, but prefers to take the cases individually.

I regret that there is really no history of the work, and the means for forming one are wanting, but perhaps you will kindly accept this as the best essay I have been able to put together.

Thoughts For All Saints' Day

BY CAROLINE F. LITTLE

When the soft summer tints merge into the full, golden hues of autumn, and when the foliage, rich in its scarlet colorings, brilliant because the seal of death is already upon it, reminds us that change and decay are stamped upon all our surroundings, then are we forced to say with the saintly Keble: "Dreary were this earth, if earth were all." Yet in this season, sweet to us, because of the heavenly thoughts and aspirations it suggests, comes that precious day, so dear to all Catholics, the Feast of All Saints'; fit companion in its teachings to the subdued joy of Easter Even. As Easter Even tells us that since the Lord of all deigned to sleep within the gloomy portal of the tomb, we need not fear to lay us down to rest, so All Saints' Day shows us that those whom, in earthly language we call dead, are not dead, but "alive unto God through Jesus Christ our Lord."

"For death

Now we know, is that first breath
Which our souls draw when we enter
Life, which is of all life centre.

Near as the dear, departed saints are at all times to those "whose lives are hid with Christ in God," yet on this blessed annual Feast the Church emphasizes the teaching of that precious clause of the Apostles' Creed: "I believe in the communion of saints." For the Collect says: "O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ our Lord." We do not ask that we may be knit with them when we are also called to the rest of Paradise, but the Collect declares that all the elect, that is the living and the departed, are knit now in communion and fellowship. How and why are the living and departed one, even now, notwithstanding the fact that they have laid aside the cumbrous weight of flesh, while we toil on, trying to follow them as they did our Lord, in "all virtuous and godly living?"

The Collect contains the obvious answer. They are one in Christ's mystical body. Do we not say in the thanksgiving after the celebration of the Holy Eucharist, "and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people?"

Hence we see that it is not at the grave that we find our dear ones, but at the altar rail. As has been said:

Here would we worship Thee,
With saints, who round Thee wait;
Who at the golden altar stand,
High in the heavenly, holy land.

Truly we shall find that

Earth hath no sorrow that heaven cannot heal.

A devout writer of our day whose thoughts reveal him to be in close communion with the unseen, has said: "It is comforting above all else that in immediate answer to our altar prayer for God's grace, we may verily and indeed receive unto ourselves the Blessed Jesus, and that they who sleep in Him may know some electric thrill of our joy, that a dear vanished hand we so longed for we may really touch."

We notice in one of our hymns on the Real Presence these words:

Therefore I, my heart uprising,
Kneel the Sacrament before,
Contemplate his love amazing,
And with saints and angels praising,
On the altar Christ adore.

Then in truth when we join with "angels and archangels, and all the company of heaven," our departed saints unite their voices with ours, nay, at our desire they may even kneel by our very side. Space and time are no barriers in the spirit life. If we are one with Him we are one with them.

Choir and Study

In Christ church, Williamsport, Pa., a long remove from the great music centres, although a highly cultivated and populous city, but necessarily deprived of the multiplied art advantages abounding in the great cities, is a vested choir of about twenty-five members. There are no salaries or stipends whatever provided for men or boys. The men are, in part, graduates of Yale, Harvard, and other colleges, accomplished amateurs, delighting in the practice of Church music, especially when the best services, anthems, and cantatas of the best composers are systematically produced. The "boys" of this choir are a noteworthy feature, teachable, enthusiastic in their chorister duties, always hungry for rehearsals, and getting five or six weekly out of their equally devoted choir-master, whose undivided time and thought are given to his choir and the perfection of its work. The discipline seems almost automatic and the behavior, at rehearsals as well as in church, is above criticism. The training is exacting, systematic, and based practically upon Dr. Martin's admirable manual for the training of vested choirs. Tone, respiration, phrasing, and elocution are thoroughly studied, with the most satisfying results, and there is a steady supply of soloists. Owing to the unserviceable condition of the large organ, which was "drowned out" in the inundations of the Susquehanna some years ago, the choir is trained to sing in absolute independence of any accompaniment, thus producing the most exquisite effects of a *capella* singing, and remaining quite undisturbed although the organ "gives out," as it not unfrequently does in the most trying passages of an important work. The Canticles and Psalms are usually sung to Gregorians, unison, with a most impressive reading of the text. The tunes are often congregational and draw out a good response. In short, here is a choir habitually realizing the standards of the costliest metropolitan choirs, which practically costs the parish authorities nothing beyond the salary of the organist and choir-master and the occasional supplies of new music. What is now being accomplished here may, under similar conditions, be accomplished in most populous towns and cities. In other words, a vested choir is not necessarily, according to Mr. Krehbiel's statement, "the most expensive of choirs." This choir is virtually new, having been re-organized in November, one year ago, when the present organist and choir-master, Mr. Henry deKoven, Rider, assumed charge. Within the year, among the important cantatas and anthems, that have been produced for the first time by the choir, are Gallia, "Here by Babylon's Wave", *Ave Verum*, and selections from the "Redemption," by Gounod, selections from the Hymn of Praise, and "Elijah," the motet (complete), "Hear my Prayer," by Mendelssohn; from "the Holy City," by Dr. Gaul; the Crucifixion and Mary Magdalen, cantatas by Dr. Stainer; most of *Hora Novissima*, by H. W. Parker; with anthems by Goss, Woodward, Garrett, Stainer, Branders, Barnby, Messiter, and others. In addition, in their recreation studies, the choir has produced a goodly number of sterling English glees and madrigals, and the work has all been of an exceptionally fine quality.

The study of our *parochialia*, especially where the annual of a parish extend over several decades, furnishes inexhaustible food for thought, to a careful reader. For history makes rapidly in our rapidly developing villages and cities, and parish life necessarily takes on each passing phase of experience, that shapes the times. We note a striking illustration in a brief study of the church of the Messiah, Brooklyn, N. Y., which commemorated the twentieth anniversary of the present rectorship on Sunday, Oct. 8th, by the opening and episcopal dedication of a new and magnificent chancel addition, involving an outlay of some \$55,000. This is in completion of elaborate and very carefully matured plans, in the execution of which the rector, the Rev. C. R. Baker, has been favored by the architectural support of Mr. R. H. Robertson, whose brilliant and original eclecticism has been amply exemplified in several important New York churches. As is usually the case, interesting phases of parochial development are associated with the completion of what has at length become one of the most admirable ecclesiastical structures in Brooklyn. In 1848, the rector of the parish of St. Mary, in liturgic sympathy with the rapidly advancing Oxford movement, discarded the "black gown" altogether

from chancel ministrations. But the surplice sorely scandalized a part of the flock who, in a paroxysmal terror of "Romanism" which they apprehended as lurking somewhere in the innocent Anglican vestment, hied their way in the spirit of heroic protest and forthwith organized an independent parish, which for some years was sorely tossed and perplexed by radical fermentations, which once even took shape in a schismatical Prayer Book.

But it is an ill wind that fails to blow up a driftwood of good for somebody. St. Mary's survived the partition, and in due time developed into a very vigorous, unified parish, rich in good works, and the appliances for their nurture, unto this day. The newly segregated colony meanwhile pre-empted an outlying, deserted Presbyterian house of worship which had failed as an ill time missionary venture, an edifice in which the little parish of the Messiah was pretty much swallowed up in the amplitude of superfluous space. To-day the site is at the centre of the most prosperous and elegant residential region, and the parish numbers more than 1200 communicants, with a complete and vivacious parochial organization for the promotion of multiplied activities, while the bleak, rectangular and half-dilapidated "meeting house" has grown into an architectural *ensemble* of exceeding grace and symmetry without and within. This has been a very gradual, but fundamentally, a very thorough process, that has left reason for no regrets of omissions or wasted possibilities.

Mr. Robertson has adopted Byzantine with Florentine ideals, and fused them into an independent but sympathetic and creative art, which is distinctly religious and even ecclesiastical. One says, involuntarily, while surveying the structure, without and within, "verily, this is none other than the house of God!" First, there has been a felicitous modification of the former bareness and angularity, by a singularly happy embellishment in the way of an impressive exterior porch or narthex, and by flanking the left front with a square tower rising well above the roof apex, and the right angle of the front, with a much more commanding structure, rising to the attitude of 180 feet, rectangular until the final stage which is a slenderly circular temple with an elongated dome-apex, the sides pierced with a multitude of long narrow, heavily-mullioned openings. There is a generous employment of ornamentation, mullions, entablatures, window dressings, and bandings, all in a warm red terra-cotta, very close to the color of the body brick, but the result is a perfect *ensemble* of glowing, richly homogeneous color, subdued below the least suggestion of the garish or barbaric, and one which owing to the elevation of the site, commands a very wide outlook.

Let us attempt the almost impossible task of suggesting an interior perspective picture, with a few leading details. The width and length of the interior, which is now 147 feet long from extreme west to east, and 66 ft. wide, readily allowed the two side aisles, with spacious galleries across the west end and along both sides, leaving a roomy nave 65 feet high to the ridge, and continued through the new, deep chancel; aisles and nave are barrel-vaulted, with the chancel. The altitude is favorable to the impression of great spaciousness. But the chancel is the object of our immediate interests. It was created by cutting a wide section directly through the old parish structure that runs along the east end of the church transversely, converting the right and left section respectively into organ chamber and clergy rooms, and choir rooms, while a new and modern parish house, with chapel and Sunday school rooms, has been erected along the north side of the church. The chancel, therefore, is at once very spacious, and brought into perfect symmetry with the nave. The chancel area extends six feet into the nave, within a low barrier in Caen stone, approached by three broad central steps. At the extreme left and right are two quaintly canopied sedilia, one near the brass lectern and the other near the octagon pulpit of beautifully carved oak, resting on a stage of cut stone. The exact line of the chancel front six feet farther back, is indicated by two great gilt, circular columns, reaching to the springing of the arched vaulting, each standing some five or six feet from the actual corner, and the space between for some 12 or 15 feet high on both sides filled with a gracefully patterned "grille" in hammered iron, which delicately encloses, without obscuring, the ends of the choir stalls. These

do not encroach beyond the space marked off by the huge columns, thus leaving a very broad, deep chancel and an unobstructed view of the sanctuary and the splendidly adorned wall rising above it, which is pierced by a great window in the upper section, 25 feet high and 15 feet wide and arched. The composition of this window illustrates the exquisite spirit of design which unifies and perfects, perhaps, the most suggestive and inspiring chancel we can recall among our many beautiful churches. The central oblong section has the figure of the crowned Messiah, holding the cross-crowned globe in his hand, and on stairs at His feet, the human and winged symbols of the apocalyptic Evangelists. Across the bottom in four squares, are, at the right, SS. Gregory and Ambrose of the West, and SS. Chrysostom and Basil of the East; the next squares above contain the figures of the four Evangelists with their emblems, and the squares above these, the four greater Prophets, and in the circular field at the top, the worshipping angels of heaven.

But in attempting to convey even an approximate impression of the sanctuary, a place so vitalized and eloquent with the Eucharistic evangel and angelic adoration, the pen falters. There is nothing like it elsewhere. The sacarium, while actually very shallow and shut in by a gilt and carved wood rail—the opening marked by gilt newels surmounted by angels with uplifted wings, beautifully modeled, in all some seven feet high—has, in effect, an indefinable and very mysterious depth of back-ground, owing to a corridor crossing the rear behind the altar, some five or six feet wide. The wall of this is in polished buff marbles, as a wide frieze, breast high, while above, in exquisite fresco, a group of angels, aureoled, with harmoniously tinted vestments, playing all manner of ancient instruments, quite in the feeling and manner of Burne Jones, and considerably above the life-size, are approaching the central space from both sides immediately behind the altar, and so wonderfully vitalized is the composition that the impression of movement and animation is almost irresistible. This impression is doubtless emphasized by smothered window lights in pearly glass set above in the low ceiling of this corridor opposite both groups. The altar is narrow but beautiful in polished buff marbles, wrought in Venice, the front paneled, with figures of our Blessed Lord with Eucharistic emblems. Immediately on the wall space behind the retabled altar is a bas relief copy of Ruben's Descent from the Cross, in gold bronze, flanked on both sides with groups of Annunciation lilies with text scrolls in the same material. This open chancel wall is crossed above by a finely-molded beam supported by slender columns at each end of the altar, with another pair so placed as to mark entrances from the corridor into the sanctuary at each corner—all wrought in delicate rose-tinted terra-cotta. At the centre of the transverse beam, immediately above the altar, is suspended a large sanctuary lamp in antique design, with seven small globed lights, like so many luminous pomegranates. This is lighted at every service, centering the chancel and converging its multiplied suggestions upon the altar and its opened Office-Book, while throwing a tender radiance upon that procession of thronging angels who seemingly press toward the altar from either side. These altar pillars bear up a circular-headed baldachino on the chancel wall immediately above, centred by an iridescent cross, visible all over the church and supported by adoring angels. The south chancel wall is mainly given up to the great organ facade, with an architectural treatment of transverse beams and supporting pillars in terra-cotta, in harmony with the sanctuary design. The walls are covered with golden interlaced crosses of Byzantine pattern on a rich maroon ground. The great wall space above the sacarium is boldly laid out in gold traceries, panel-wise, focused on the left by a large medallion head of St. John, and on the right by St. Paul, both opposite the lower stage of the great window. These decorations are executed under designs by J. Neville Stent, and the painter of the "angels" group is Lamprecht, an acknowledged master in ecclesiastical fresco.

The music of that opening service was in keeping with the chancel and its Holy of Holies, and the best choir must sing better in such a place than elsewhere. This choir, vested, men and boys, numbers about 40 voices, Mr. Chas. W. Walker, organist and choir-master, and it affords a surprise nearly as great as did the chan-

cel. We cannot recall any service in an American church more closely approaching the work of the best English choirs in beauty of reverent declamation, in loveliness and purity of tone, in unimpeachable phrasings, in remarkable balance and euphony of the voice parts, and above all in spirited, earnest, whole-hearted singing throughout. The service kalendar ran thus: Processional, "Rise crowned with light," Russian air; both Canticles, Gregorian, unison; Psalter, *Quam Dilecta*; Anglican *Te Deum*, Oliver King (admirable); Creed, V. Stanford; hymn, "I love Thy Kingdom, Lord;" the long *Kyrie*, Schubert's fifth mass; offertory, Mozart's first *Gloria*; recessional, "Sing Alleluia forth." There were surplices (no black gowns!), white stoles (the rector's, beautifully embroidered), and altogether such a coming together of the old and new in the enchanting service, the eloquent sermon by the rector, the Bishop's exceedingly impressive address, the vested choir and its masterly singing, with the wonderful chancel, would have astonished the "come-outers" of 1848.

"As in a Vision"

On the 22nd of September, Miss Marion Couthouy Smith, of East Orange, N. J., read the following poem at the Woman's Building, World's Fair. We have seen no more beautiful tribute to Chicago and the great Exposition. The writer is a well-known and valued contributor to THE LIVING CHURCH. Before reading the poem she said:

The poem which I shall have the honor of reading to-day was published in *The Century* magazine for March, 1893. It represents Chicago before the Exposition, during the time of preparation, and may now be regarded as a prophecy fulfilled.

Among the newspaper comments upon this poem was one which amused me greatly, and pleased me also, because of its unintentional praise. The critic said of me: "She evidently lives in Chicago!" I am a native of Philadelphia, and now live just across the river from New York. I never saw Chicago until last week, but I felt her; and I was glad to be so identified with her, even in the mind of a would-be satirical critic, at a time when every sympathetic spirit in the land was touched with the thrill of her heroic endeavor and her magnificent achievement. Philadelphia did her best in '76, but the wave of artistic impulse which has since swept over the world was, at that time, only beginning to gather. It remained for Chicago to ride the crest of that wave, and to show to the world in this magical "White City," the very utmost that art can achieve—art, which is man's vision of God's reality. Here it is manifested that imagination—the noblest of human faculties—has survived the intense realism of our century. For there is nothing sordid about this work—that is the joy of it; it is "all for glory and for beauty."

So, last year, I saw Chicago as in a vision; and now that I have beheld the complete result of her labor and her munificence, I rejoice that my little song can be added to the great chorus of praise.

CHICAGO

The blue lake ripples to her feet
The wind is in her hair;
She stands, a maiden wild and sweet,
With sinewy form and fair.

No stress of age her hope restrains,
Nor checks its high emprise;
The blood of youth is in her veins,
Youth's challenge in her eyes.

She seized, with movement swift as light,
The hour's most precious spoil;
Now, glowing with her promise bright,
Her strength makes joy of toil.

With dextrous hand, with dauntless will,
Her pearl-white towers she rears,
The memory of whose grace shall thrill
The illimitable years.

O'er leagues of waste, in sun and storm,
Their proud pure domes shall gleam;
The substance, wrought in noblest form,
Of art's imperial dream.

Here shall she stand, the Old World's bride,
Crowned with the age's dower;
Toward her shall set the abounding tide
Of life's full pomp and power.

She hears the nation's coming tread,
The rushing of the ships;
And waits, with queenly hands outspread,
And welcome on her lips.

The races, 'neath her generous sway,
Shall spread their splendid mart;
And here, for one brief, perfect day,
Shall beat the world's great heart.

Magazines and Reviews

OCTOBER

The Cosmopolitan, with its unprecedented low price of 12½ cents a copy, its unlimited abundance of taking "process" illustrations, and its shrewdly-assorted table of contents appealing to a very wide range of literary tastes, seems in a fair way to realize its purpose of a circulation of 500,000 copies monthly. This, of course, is an exceptional "boom" of its advertising interests, to which all publishers of magazines must look, now-a-days, for the returns of the capital invested. Apart from this "business" aspect, it must be admitted that such papers as *Old Newport*, by Osmond Tiffany; *The Papyrus Plant*, by George Ebers; *How to Avoid Taking Cold*, by Charles A. Hough; *Notes of Ancient Rome*, by Rodolfo Lanciani, the greatest of Roman archaeologists; and *Rome, the Capital of a New Republic*, by F. Marion Crawford, would command attention and often admiration, in the costliest and most pretentious monthlies, at home or abroad. The editorial enterprise and sagacity seem equal to all competitive pressures and exactions.

The Architectural Record, Quarterly, September, New York. This important publication represents the higher advances of both criticism and construction. The papers are often examples of admirable scholarship and erudition, as e. g. the papers of Prof. Goodyear, late curator of the Metropolitan Art Museum archaeological treasures, on the symmetrical relations between the Lotus and the Egypto-Grecian architectures, and especially Mr. Barr Ferree's admirable and very instructive studies on *The French Cathedrals*, the third and concluding number appearing in this current issue. This number treats of the subject chronologically. Treated with masterly clearness of method and statement, Mr. Ferree clothes a topic, intrinsically arid and uninspiring, with both historic warmth and artistic fascination. At once earnest and truth-loving, he succeeds in vitalizing these half-perished, cruelly-outraged, and neglected structures so that their times, makers, and the perplexing struggles of dynasties, and invasions, and civic evolutions are conjured up about them as a veritable environment. We know nothing in the way of architectural comment and criticism so strongly constructive, and therefore, so instructive and edifying. The opening article will furnish delightful reading to intelligent readers, giving a detailed and richly-illustrated study-sketch or history of the new monumental church now approaching completion, on Montmartre, Paris, a commanding eminence—the church of the Sacred Heart—the grandest construction of Romanesque seen in modern times, nearly 26 millions of francs having already been expended, and several millions more required for its completion and its magnificent dome-tower rising above the centre.

Book Notices

Ingleside. By Barbara Yechton, author of "Christine's Inspiration," "Wee Billy Button," etc., with Illustrations by Jesse McDermott. New York and Boston: T. Y. Crowell & Co. Pp. 219; cloth; price, \$1.15.

This charming little story is a variation of an old theme which never loses its freshness or beauty: reconciliation brought about by the innocence of childhood. The story first appeared in the columns of *The Churchman* and attracted favorable attention.

Margaret Davis, Tutor. By Anna Chapin Ray. Illustrated. 12mo. New York and Boston: T. Y. Crowell & Co. Price, \$1.25.

Just the book for boys and girls for leisure moments, and especially for a fireside companion on a rainy day. The delineation of character is natural, clear, helpful, and suggestive. We are not sure that some teachers would not be benefited by the pure, bright winsomeness of Margaret Davis and her zealous eagerness to gain an insight into the natures of her pupils.

Glimpses Through Life's Windows. By the Rev. J. R. Miller, D. D. Selections from his writings, arranged by Evalena I. Fryer. 8mo, ornamental binding, with portrait. Price, 75 cents.

Imitation of Christ. By Thomas a Kempis. One vol., 18mo, pp. 201. Illustrated with fifteen drawings depicting scenes in the life of Christ, by H. Hofman, Director of the Royal Academy of Art at Dresden. White and colors, gilt top, price, 75 cents; full cloth, vellum, gilt top, 75 cents; silk, full gilt, \$1.50; leather, flexible, round corners, \$2.00. New York and Boston: T. Y. Crowell & Co.

Two dainty little books that will be found very helpful and inspiring. "The Imitation" will be specially welcomed in this convenient size, and so appropriately illustrated. It is a strong testimony of the wide acceptance the work has met, that even in the middle of the last century the King's library at London had sixty-three editions, including translations into eight languages. "Glimpses through Life's Windows" contains many beautiful legends and stories illustrative of Christian themes.

Virginibus Puerisque and Other Papers. By Robert Louis Stevenson, with Etched Portrait by G. Mercer. New York: Charles Scribner's Sons. Cameo edition, pp. 224. Price, \$1.25.

Here is a collection of some sixteen essays, mostly on topics suffused with the warmest and noblest heart-life of the generation. A pathetic, forceful earnestness throbs in every paragraph, and there is the supreme nobility and the white

purity of woman. Altogether, a strange, rare book, with not a spare or waste word in it. Mr. Stevenson strikes for the centre of his subject every time with an energy of concentration and penetrative purpose that sends the arrow up to the shaft. It is the ultimate condensation of thought and experience without crystalline hardness, but only the luminous brilliancy. There is an inexhaustible wealth of apothega and memorable, fully-ripened sayings, proverb-like in their completeness and currency. Without presumption he takes place with Thomas Fuller, and the sententious worthies of that time when the wells of English undefiled were clearest and purest, and the water-springs sweet and sparkling. A profound seriousness ennobles the writer's purpose, as may be gathered from a study of the portrait which fortunately enriches the volume. This is one of the very few young books which we can, without hesitation or misgiving, recommend to have within reach, on the choice shelf at home, or in the satchel of the wayfaring, likely to hold its sweetness and exhilaration for more than one generation of readers.

A Roadside Harp. A Book of Verses. By Louise Imogene Guiney. Boston and New York: Houghton, Mifflin & Co. Pp. 62. Price, \$1.00.

The motto chosen for the title page forecasts something of the spirit of these verses:

Highway, since you my chief Parnassus be,
And that my Muse, to some ears not unsweet,
Tempers her words to trampling horses' feet,
More oft than to a chamber melody.

It is painfully probable that this delicate "posy" of verses may suffer clumsy handling and miss the recognition it so modestly invites. Miss Guiney's poetic culture is rooted in foreign and old-time soils, and is chiefly retrospective and meditative. We are reminded, although faintly, of Jean Ingelow and the Rosettis in the fashioning of her verses, her word-coloring, and her methods of expression. The art seems esoteric and spontaneous, and so swathed in mysticism that there are few definite, sharply drawn outlines. So, much is left to the culture and sympathy of the reader, and the writer will find her public among the fit though few, who are in touch with the "nobler art." The unmistakable classic spirit is in places strong and musically attuned. Besides, in her many English studies and sketches, we notice a deep under-current sympathy with the ancient ways and faith of the pre-Reformation Church.

Two large editions of James Whitcomb Riley's new book, "Poems here at Home," were sold by the publishers before issue, and orders were being taken for the third edition.

"THE BOOK OF PRAISE," arranged for church, school, and home, will be issued immediately by Thomas Whittaker. It is based on the revised Prayer Book and new Hymnal, and is meant to fill a pronounced want, in giving high class singable music for general use at extremely low cost.

THE REV. GEO. H. ROSS-LEWIN, vicar of Bonfieldside, Durham, England, has written an interesting account of Father Bernard Gilpin, who lived in the reigns of Edward, Mary, and Elizabeth. His outspoken and vigorous sermons aroused men's minds to the general decay of learning, and the growth of corruption in the Church during Edward's reign. He strongly opposed the attempts of Mary to place the Church under Papal jurisdiction, and in the most trying times never believed that she would be forsaken. The book appears to have been written to defend Gilpin from the charges that he accepted the doctrines of Trent. The actions of this courageous priest should inspire Churchmen never to lose hope, even under the most trying circumstances. The publishers are A. D. Innes & Co., London, England.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

HARPER & BROTHERS

The Boy Travelers in Southern Europe. By Thomas W. Knox. \$3.00.
A History of the Roman Empire. By J. B. Bury, M. A. 50cts.
My Year in a Log Cabin. By W. D. Howells.
In Far Lochaber. By William Black.

CHAS. SCRIBNER'S SONS

Ivar the Viking. By Paul DuChailu. \$1.50.
Meh Lady; a Story of the War. By Thomas Nelson Page. \$1.50.
An Old Master. By Woodrow Wilson. \$1.00.
The Sunny Days of Youth. \$1.25.
The White Conquerors. By Kirk Monroe. \$1.25.
Memoirs of Mme. Junot. 4 vols. \$10.00.
Books of the S. P. C. K.

CROTHERS & KORTH

St Luke. Thoughts for St. Luke's Day. In Three Chapters, with Hymns and Poems. Selected by a daughter of the Church. Illustrated.

E. P. DUTTON & CO.

Little Folks' Spice, for All Who Are Nice. Illustrated by Harriett M. Bennett, Walter Langley, Helena Maguire, and others. Written by Fred E. Weatherly, Mrs. Maquoid, and S. Emily Bennett. \$2.00.
Children of the Year Calendar for 1894. \$1.50.
The Screen Calendar for 1894. \$1.00.
Golden Harvest. A Daily Companion containing Scripture Texts and Hymns for a Month. \$1.50.

The Household

My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER V

It happened that in the spring of the following year things political pointed to Parliamentary dissolution, and I was invited to contest the northern division of the county.

The knowledge that it had been Allan's constant wish that I should go in for this sort of thing, influenced my decision powerfully, but no definite conclusion could be arrived at, of course, until I had refreshed the matter out with Waldo. Therefore, one morning at breakfast, I opened up the subject by saying:

"Well, my friend! how do you think old Nell would look in Parliament—if he ever got there?"

"What is parnament? A glass?"

"Sometimes, yes. A glass in which men see themselves as others see them."

"That is very funny! What does it mean, Nell?"

Then I unfolded to his childish yet wonderful perception, as best I could, the meaning and the mechanism of our system of government, and tried to show him how there were other ways of fighting for one's country than with sword and bayonet. Finally I said:

"Father always thought old Nell should give some of his life to this sort of fighting."

After that, no choice was left me. My darling entered into the heart and spirit of the thing with an enthusiastic zeal that positively inspired me, and sustained me far and away beyond even the strength of my own convictions. This I say without speaking extravagantly in the least. It simply was so.

The summer was fairly well on before the general election took place. Through all the canvassing, speechifying, and terrible self-advertisement necessary to insure a decent return, or perhaps any return at all, my little boy was my right hand. Some lucky men have devoted wives and beautiful daughters, who, with tandem and four-in-hand, drive straight ahead into the susceptible hearts of the peasantry, thereby scoring enormously for their man-kind; while, whenever possible, at my side, there was just my little Waldo, with his tiny white face and sweet shining eyes, and his dear spontaneous:

"Oh, John Richardson, I do hope you're going to vote for my Nell! Because I do want him to win. Because he's going to try and get you *annotments*—I mean, gardens and things. So I do want him to win, you see."

Or his serious talks with the barber and the blacksmith—unknown to me till long afterwards—to this effect—

"I say, Thomas dear, you will vote for my Nell, won't you? Because he's so very kind and beautiful, isn't he! And," gravely shaking his curls, "he always keeps his pwomises—always. He went thousands of miles to find my father, because he pwomised to always be his fwiend, and then he came back thousands of miles to find me—and he is always my gweatest fwiend!"

I have heard rough voices tremble when they said, 'God bless him,' and I have seen positive tears come into eyes where, I am sure, they had long been strangers, when he put out his tiny hand for theirs to grasp; and very well I know that many an honest farmer and tiller of the ground swore and held to allegiance

with me primarily and principally on account of my little boy.

Often there were whole days when we were quite apart, since I had to be touring round the country side, and could not take him with me because of the fatigue it would have been to him. On these occasions he would drive out with Barbara and the old coachman, do his share of canvassing, and get up the most delightful and cheering of reports for me on my return. When I came back I used at once to repair to his cot, and, however late the hour, the chances were always in favor of my finding him wide awake, and bursting with news after this manner:

"Oh, Nell, only think! We went to pay the miller's bill this afternoon, and when we drove away the workmen were coming out of the yard, and when they saw our horses, some one called for three cheets for you. Then I waved my cap to them, and they called for cheers for me—just fancy, Nell, for me! If only father could have heard!"

Clear in outline, brave and strong in principle, was the plan of campaign set forth by the heads of the party in whose interests we labored, Waldo and I. Our opponent's programme was of a nature calculated certainly to catch the thoughtless in its wondrous meshes, but to make the thinking ones sit up and do a quiet smile. Nevertheless, though party-feeling ran high, I am thankful to say that of personal feeling there was not once, on either side, the least unpleasant display.

As the polling-day drew nigh, I began to fear the after-consequences of re-action for Waldo, so great was his excitement. The rose-color shone constantly and triumphantly in his little face; his eyes were as two jewels: his voice and manner took on a glad eagerness which never lost the charm of childishness; his whole soul and being seemed wrapped, lost, merged in the one idea that Nell—his Nell—must win!

His greatest private conquest was over a stubborn old cobbler, with quite ultranihilistic views concerning the State, the court, the Government, and all pertaining thereto. Him would Waldo tackle boldly and unaided, storming his communistic stronghold with the sweetest and simplest of patrician arguments.

"You see, Josiah, Nell's motto is, *Noblesse oblige*. Say it after me, Josiah, will you please? Thank you. It's French, I think. But it means that a gentleman must never do a mean trick, and Nell is a gentleman. So, you see, you can vote for him, can't you, and you know it will be all right, don't you?"

When he was telling me of this, as he sat on my knee in the hour before bedtime, the hour we always called father's hour, in remembrance of those dear far-off days before they snatched his father from him—he said to me, with solemn, wondering eyes:

"Do you know, Nell, that when I first asked him to say *Noblesse oblige* after me, I thought he said: '*Noblesse—be—jiggered*.' But the next moment he said it quite properly. What is '*jiggered*,' Nell?"

"Why did you ask him to say our motto, old man?" I inquired, by way of answer, and to gain time.

"I don't *esactly* know. When I want to believe something very much, I keep on saying it over and over. When father went away and said: 'Nell will come,' I was always saying it to myself. So I'm going to make Josiah keep on saying '*Noblesse oblige*,' because he doesn't believe in gentlemen at all. He's going to believe in you, though. But what is '*jiggered*,' Nell?"

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Sold by First-Class Dealers Everywhere.

Now, I happened to remember that a certain earnest member of our party had caused posters to be fixed up here and there, on which, in large letters, was inscribed: "The flowing tide is with us," and that some wag of the opposite side had gone round, presumably while the enemy slept, and printed underneath: "The flowing tide be jiggered, then!" So I referred my little boy to this, and by its means succeeded in arriving with him at a favorable conclusion of the matter.

At last the decisive day dawned and declined. The fight had practically been fought out to the bitter end, but there still remained much for the supporters on both sides to do in organizing ways and means by which the outlying and most distant voters could be brought to the poll. The utmost excitement, coupled with good humor, prevailed. Immense processions were formed, the people keeping step to the particular catchwords of their party, which they sang out as they went along. Flags, colors, mottoes, banners were flying everywhere. As the time drew on towards midnight, when the result of the polling was to be declared, the excitement waxed to a furious intensity, yet happily never got quite out of bounds.

Now, Waldo had pleaded passionately, desperately, to be allowed to be with me at the critical moment of declaration.

"If you win, I must be there to say 'Well played!' and if you lose I must be there—more than ever, Nell."

"To say . . . ?"

"To say 'Tried indeed! tried indeed!' my dear old Nell!"

After that one can scarcely think of the stoniest heart that ever beat refusing him. But it was Barbara whose word was law supreme in things of this sort, and for a long, long time, Barbara, gently but firmly, turned her deaf ear to our united and most persuasive arguments on the subject.

"It were just a-flyin' in the face of Providence," she persisted; "and even Providence has limits to its patience, and wouldn't never abide such out-and-out audacious recklessness, as the sayin' is."

After a struggle almost as keen as that of the election itself, we got her round at last to our way of thinking; but she positively insisted that Waldo should stay quietly at home all day, instead of driving about in search of such doubtful quarry as Josiah, as he had planned to do. Afterwards she told me how, lying on his sofa, which she drew up under the limes for him, he spoke but very little during that long, warm summer day, and when once she asked him what he was thinking of, he answered her:

"I am not thinking, Barbara. I am only saying: 'Please, God, may Nell win!'"

So, late in the soft, dark evening, when the stars were shining, and the dew lay on the meadows, we drove alone together by the park, the village, and the old brown road that led to the little town where the results were to be told off. They cheered vociferously as we passed through the village, and when we reached the town a perfect storm of greeting burst upon us, and if there were any counter-groans from the other side we never heard them. Suddenly a voice from the crowd shouted:

"Three cheers for the little 'un! Three cheers for the little 'un!"

The response was so spontaneous and pronounced, so loud and long, that to listen to it thrilled me through with a passionate pride. I looked down at my little boy. He caught my hand and clung to it hard; it seemed to me that he was feeling rather nervous, but his tiny face was one dear happy smile; and while he waved his cap to the people, he said to me:

"Isn't it beautiful, Nell dear?"

To be continued

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum. Used in Millions of Homes—40 Years the Standard.

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.

Hallow E'en Whys

BY HAL OWEN

"Ring-ma-rol-ma-rancy, ring-ma-rol-ma-reen;"
Every sprite is out to-night, for this is Hallow
E'en,

Sprites and brownies, fairies, elves,
Tell me all about yourselves,
Tell me all I want to know,
Then I'll be sure 'tis really so,
Ring-ma-rol-ma-rancy, ring-ma-rol-ma-reen;
Every sprite will talk to-night, for this is Hallow
E'en.

"That's a funny old rhyme, I wonder if it is really so, really true. Nancy said it was when she sang it to me, she said she learned it when she was a little girl in England. That must have been a long time ago, because Nancy got all her second teeth before I was born, and that was a very long time ago. So I suppose it is true, it must be for she said she knew some people who know some people who talked with the wood-elves one 'Hallow E'en.' She never really talked with them herself, because she always grew so sleepy. Now I am not sleepy one bit, and it must be as much as six o'clock. It was five o'clock when I had my bread and butter. I just mean to watch awhile out here for a chance to talk with some kind of a fairy, for there are some things I want very much to know."

Little Tommy Tucker crossed his chubby legs, and leaned his curly head against a pillar as he was sitting on the top step of the side piazza. He propped his grey starry eyes open as far as possible, hoping they would stay so as long as they were wanted.

He was a real little man, growing more manly every day. He was trying very hard about these times not to cry. Papa was so anxious he should grow to be a brave boy. He was learning to shut his mouth up tight, and swallow hard so the "cry" could not get out, but sometimes it would come out anyway, he could not help it; he felt he must open his mouth and let it burst out or it might burst him out somewhere else; on the whole, however, he was getting along very well, and hoped soon to forget all baby ways.

He had no brothers, and only a little baby sister, so he had dropped into the habit of talking to himself. In this way no one disputed him, and he had his own "say" about things; the great trouble was he could not answer questions, and he did have so many. He saved them up to ask different members of the family, but it was surprising how often they answered him with a "don't know." He wondered if they truly didn't know or if they just didn't want to answer. Anyway he couldn't stop asking.

Now as he sat talking to himself in the twilight he did so wish he could have a chance to do some asking with the "fairie folk". He was pretty sure they wouldn't say:

"I don't know, run away now, Tommy."

A gust of wind came along just then, and flying before it was a whole drift of dried brown leaves, hurrying, scurrying along as though they wanted to get away as fast as ever they could. With a whirl and a swirl they rushed into the corner by the steps, and stopped out of breath or rather out of wind, waiting for another breeze to stir them and help them farther.

Tommy looked at them closely and noticed they were all in a flutter; naturally enough out popped a question:

"What's the matter? Why do you get so 'cited?"

Instantly every leaf turned toward him disclosing in its mantle-like folds a tiny figure. Every one stood upright with the leaf stem pointing upward. Every one made a funny bobbing bow and then seemed to be waiting to see or hear "what next?"

Tommy's grey eyes twinkled with wondering delight.

"You are a funny company," he said, "are you the 'Hallow E'en sprites' I have heard of?"

Every one bowed, such a low sudden bow that it turned into a complete somersault, but it came out all right, and every one seemed again all attention.

"Well, I am glad to see you," continued Tommy in a business-like fashion. "There are so many things I want to know why. Will you tell me?"

Another somersault bow which made Tommy laugh out loud it was so comical. Directly he remembered his manners, and said:

"Excuse me, I hope I didn't hurt your feelings. You talk too. It isn't fair to leave all the talking to me."

This remark made the sprites laugh in their turn. A voice sounded from somewhere, it did not seem to come from any one, but possibly from all of them. It was a sweet, low, sighing sound, and it said:

"Little Tommy Tucker, do you think answers to all your whys would make you wise?"

Thereupon the whole company appeared to shout with laughter. Tommy couldn't help laughing a little too, though he did not enjoy the joke. He soon put on a sober air, saying:

"I suppose you 'Hallow E'en' fellows are so wise you can make any one else so."

Then a shiver ran through the leaves, and they all shook from side to side sighing almost sadly:

"Not so, no; not so, not so, not so."

"I didn't mean to hurt your feelings again, but do tell me why little boys can't eat everything they want to, and why they have to go to bed so early, and why they can't play out in the rain, why?"

The little creatures raised their fingers warningly, exclaiming:

"Take care, Tommy Tucker, don't string your whys so fast. The whys of all these questions, you know, are for your good. Your papa and mamma understand them, they want their boy to grow to be a good strong man; to do this he must have proper rest, he must not be exposed to any danger of any kind."

"I don't want any preaching answers; tell me why don't I get to be a big boy right off, and have my own way all the time? You have your own way, and you are ever n ever so much smaller than I am, and you don't have to do one single thing but play 'tag' the whole time."

"Ah, Tommy," said the low sighing voice, "you must fill your place, and then you will grow bigger and better every day. But do not think we have our own way. We must do the bidding of the wind; he is our master, he warms us and calls us from our little cribs when we are baby leaves in the spring; he whispers to us and soothes us, and sings to us and cools us all through the blessed summer days and peaceful summer nights. We in turn are the life of the great Mother Tree who bears us. We are her glory. We shade with our cool green all who come within range of our playful shadows. We gather moisture and sweeten and cool the atmosphere. We cherish many a dear little bird home in cozy nestling places. Then when our summer work is over, Master Wind

blows us and pinches us and dries us all up, then drives us along in troops, scurrying about to cover the violet bed with a warm comforter till the spring sun wakes the sleepy blue eyes with his warm kisses. We are banked up to protect the roots of the rose bushes and the vines, we are left in heaps in the forest to form the rich leaf mold, oh, we"—

Just then the wind came tearing around the corner, and whipped up all the leaves into line. Away they rushed helter-skelter, head over heels, plunging and sliding. Tommy was sure they waved him a farewell in their flight, and he waved his hand to them, saying:

"Good-bye; come again, funny fellows; well, I have seen them, anyhow, and that is a great deal, but after all, I don't believe anybody knows any more answers to 'whys' than my own father and mother, and I will just keep on asking them. It is time to go to bed now, I know by the feeling in my eyes."

Financial News

REPORTED FOR THE LIVING CHURCH

As time passes, business throughout the United States grows duller. The bank clearings of the principal cities show a falling off of 25 per cent. this week. Railroad earnings are worse than ever, with the exception of roads carrying heavy passenger lists to the World's Fair; but the Fair is in its last days and in November these roads too will feel the dearth of general business.

Bradstreet reports this week's failures to be 346, against 210 for the corresponding week of last year. Even the Federal Government cannot escape the depression, and in the last report of the treasury receipts and disbursements the estimated deficit for the year is placed at \$50,000,000. This shrinkage in Government revenue cannot altogether be laid to the silver act, as nearly everything else is, but is undoubtedly due largely to the anticipated revision of our tariff schedule. It is difficult

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A NOVELTY

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25c. for a box of BEECHAM'S PILLS. Taste less.

to see, nevertheless, just how the present tariff can be reduced to any great extent and still permit the Government to meet expenses unless an income tax is imposed on the people or a heavy increase on our internal duties, which are principally derived from a tax on tobacco and whiskey.

At the annual meeting of the Northern Pacific stockholders this week, the Belmont-Ives committee were successful in electing their board of directors and thus ousting the Villard following. The new control is confident, by careful and honest management, of putting the company in secure financial condition.

Money in the East is still accumulating and is nominally easy at from 2 to 3 per cent, but very little of it is allowed to go into mercantile or manufacturing circles, and is chiefly available for stock speculation only.

The Senate action is practically unchanged as regards the Repeal Bill, with the exception of a more active display of vituperation between the members on the floor. Rumors of compromise are thick but it is believed that the administration will adhere to unconditional repeal or take defeat.

New York, Oct. 21.

Proprietary

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will frequently prove
as effective as a doctor's prescription.

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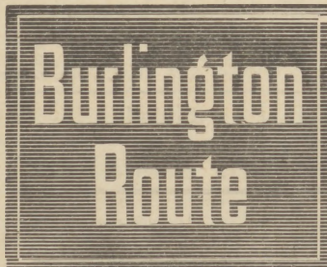
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House Greenery

A convenient and pretty arrangement for a sitting room is described in Harper's Bazar: The frame, which is only a skeleton, is made of two stout uprights with three cross-piece—one just below the top, another a few inches above the bottom, and the middle one about half-way between. Rather long-shaped blocks of wood, which make it firm and hold the casters, keep the structure upright; and a long narrow box securely nailed at the back to the lowest cross-piece holds the climbers and trailers that industriously proceed to cover the screen with beauty. The humblest home garden and the woods and road-side will furnish them all.

Arrangements must be made for their wandering habits by netting stout twine and fastening it firmly with tacks across the open spaces. The entire screen, netting and all, is then to be painted, and terra-cotta will be found a very good color. A very dark green will not interfere with the foliage; a sealing-wax red is very bright and pretty when leaves only are to be contrasted with it. Lining the box with zinc will make it stronger and cleaner, while in the centre of the bottom there should be holes punched. A layer of gravel for drainage, with a few small stones in it, then wood loam that stops at about two inches from the top, and the receptacle is ready for its occupants.

One of the prettiest of these is the well-known Japanese ivy, or Ampelopsis vetchii, which seems to put out cunning little hands in climbing, and has exquisite tiny sprays and leaves of light waxy green. When once started it grows faithfully, and flourishes with very little care.

The Cypress vine, with its dainty thread-like foliage and scarlet stars of flowers, may be trained both to climb and to trail; and although backward about sprouting, immersion in hot water with twelve hours' soaking will bring the seeds to a realizing sense of what is expected of them. The Mexican ivy, or Madeira vine, is an ambitious climber; but, like the Cypress-vine, it is greedy of sunshine, and will do well only under the most joyous conditions. Stanch and loyal English ivy makes of itself a beautiful screen, and faithfully pursues its slow but sure growth alike in sunshine and in shade.

This mass of living green is a charming decoration for almost any room; and besides the climbing vines, the box can be beautified with various kinds of ferns from the woods and lanes. When the screen is not practicable, a pretty little greenery can be constructed of a large wooden bowl and an ordinary soup-plate. Paint the bowl vermilion or sealing-wax red, and cover the plate thickly, with fern moss from a damp wood lot, over which the dainty little Michella, or partridge-vine, trails its sprays of twin leaves and scarlet berries. It will flourish as well as the moss if kept always wet.

The bowl should be not quite filled with wood earth, and planted with small ferns on the edges; while taller ones rise stately in the centre. Their tender green is of the very prettiest in the way of foliage, and it is a delight to watch the funny little green balls into which the young ferns are curled as they gradually unfold and expand. Polypodium, though somewhat coarse and stiff, is perennial and cheery; while dainty maidenhair, with its slender ebony stems, is quite the lady of the woods.

While ferns do not object to sunshine, they will accommodate themselves to any "exposure," and smile and thrive in the face of the most untoward surroundings. Heat or cold, furnace or open fire, seem equally welcome so long as moisture is supplied; but if that be withheld, no respectable fern will undertake to fulfil the conditions of its existence. For brightening a dull corner, the red bowl of ferns on its moss or partridge-vine mat will be found invaluable; and the small table or stand that accommodates it can be easily moved for a daily bath of sunshine.

Sometimes the unpretending but attractive room is decorated with a single vine in place of woven draperies, and that vine may have sprung from so humble an origin as a sweet-potato, but all the same it has a graceful way of climbing and clinging and throwing a veil of vivid green over much bald space. It demands so little in the way of maintenance, a jar of water filled up at intervals with bits of charcoal in it, and a reasonable amount of heat. On this simple diet it will give a constant reminder of the summer that is gone and of the one that is to come.

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