

# The Living Church

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# The Living Church

Saturday, October 7, 1893

## Autumn Leaves

BY GEORGE L. CROCKET

The withered leaflets fade and fall  
Before the autumn breeze;  
Freely they give their life and all  
Unto the parent trees.  
Their perfect work performed, they lie  
Contented at its close, to die.

They sought not in rash pride to stand,  
Each separate leaf alone,  
But grew together, proud their band  
Of brotherhood to own,  
While every tiny self was lost—  
All by one greater self engrossed.

And so, when all was finished, God  
The autumn glory gave,  
And shook them down upon the sod  
Unto a quiet grave;  
Contented when their course was run  
Unto its close, with His "Well done."

And are not we as autumn leaves  
Upon the parent Vine,  
Where each from one dear heart receives  
His store of life's rich wine,  
Abiding fast with one dear Friend  
And resting with Him in the end.

'Tis ours to live in closest ties  
Of holy brotherhood,  
Still walking on where duty lies,  
Loving and doing good;  
Kneeling before one altar throne  
And owning one dear Name alone.

Oh, thus to live life's summer through  
Until the autumn come;  
To don death's glories, hue on hue,  
Then silently float home;  
Like autumn leaves one life to share,  
And autumn's brightest robes to wear!

## News and Notes

THE LATE BISHOP CROWTHER, the first colored Bishop of the Church of England, is to be commemorated in Sierra Leone by the erection of a "Crowther Memorial Church." It is particularly appropriate that the church should be built in Sierra Leone, for it was in that settlement that Crowther sought refuge on his release from captivity, when he was a lad of ten; it was there that he was educated and trained for the great work of his life, and it was there that he subsequently began his mission to his own people.

MR. GLADSTONE is accused of offering, in his Edinburgh speech, a covert bribe to the ministers of the established kirk of Scotland. The sum of it is that if they will aid or, at least, not oppose disestablishment, the government will be inclined to make favorable arrangements for the individual ministers in the way of a stipend for life; but if they take a stand against the measure, the government will feel under no obligation to regard their interests. No consideration in this of right and justice, but simply a demand that men shall sacrifice their convictions or lose their means of livelihood.

THE PRACTICAL CONCLUSION left in many peoples' minds by the Parliament of Religions seems to be this, that foreign missions ought to be given up (except perhaps those in Roman Catholic countries), that it is an impertinence for the humble and perhaps not very highly learned Christian missionary to intrude into the sphere of the "vastly vague" religious systems of Asia, represented by the suave and plausible leaders, who with fine courtesy and condescension have permitted themselves to appear among us and expound the merits of their ancient institutions.

THE INTEREST shown by the working classes in the free loan exhibition of pictures given by the University Settlement Society in New York, is most encouraging. At the second exhibition, recently closed, there was a total attendance of 56,266 visitors, which was a larger number than last year by about 20,000. Of these visitors 29,209 were adults, and 27,057 were children. Only about one-seventh of the multitude had seen the exhibition of the year before. A singular comparison of an

average week's attendance at the loan exhibition showed 12,907 against 8,851 for the same week at the Metropolitan Museum of Art. It is evident that the loan system has come to stay, and to do a permanent good among the working classes, for whom it is intended.

PROFESSOR JOWETT, master of Balliol, died Oct. 1st, at Oxford, where he had spent so large a part of his life. He was appointed Regius Professor of Greek at the University in 1855. The world of scholarship is indebted to him for his magnificent translation and discussions of Plato's Dialogues, as well as his translations of Thucydides and the Politics of Aristotle. It is not so well known, that, being an exceedingly broad Churchman, accused indeed of unitarianizing at one period of his life, his appointments at Oxford were attended with stormy events. In fact, he illustrated in his own person the transition from the old Oxford, a stronghold of orthodox Churchmanship, to the later Oxford, in which the control of the Church has been largely lost, so far as the legal relations are concerned.

THE INDIGNATION expressed by the English liberal press against the House of Lords for their rejection by an immense majority of the Home Rule bill, does not seem to be shared by the country generally. Mr. Gladstone's majority in the Lower House was not large enough to warrant the conclusion that it indicates the settled will of the English people to be in favor of the Home Rule bill in its present shape. Leaving out the Irish members, the majority would almost disappear. As to the Constitution of the House of Lords being "antiquated," "mediæval," "out of touch with the times," it is to be remembered that a large element is composed of new men elevated to the peerage for eminent services to the State, many of them by Mr. Gladstone himself. It will probably be a long time before the English nation will seriously entertain the idea of giving up the House of Lords.

THE INDIAN RIGHTS Association, who labor gratuitously and indefatigably for the redemption of the red men, are using the World's Fair as one means of accomplishing their purpose. Eight Navajo Indians are to visit the Fair with Lieut. Plumer about Oct. 9th, the sum of \$624.50 having been raised by the association to defray expenses. It is believed that the trouble which threatens among this tribe, will be averted if the ignorance of the Indians and their opposition to the education of their people can be removed. That a visit to the Fair will impress them powerfully with the advantages of civilization is evident from the fact that a Navajo Indian woman already at the Fair, wrote a few days ago to her little daughter in the Agency School, urging her to study hard; that she could see so much more of that wonderful Fair if she only could understand English.

WORTHY OF FURTHER MENTION as a notable event in the history of the Church of England in British North America, was the formation, on Sept. 13th, of a General Synod, for the consolidation of the Church in that country, as reported in our columns last week. The Synod is composed of the bishops, clergy, and laity of the Province of Canada, the Province of Rupert's Land, and the independent dioceses of New Westminster, Columbia, Caledonia, and Newfoundland. The two metropolitan synods of Montreal and Rupert's Land still retain their autonomy, as do also the various diocesan synods. Fourteen bishops were present, the only absentees being the Bishop of Montreal, whose ill-health forbade his presence, and the bishops of the distant sees of Newfoundland, Selkirk, Moosonee, Mackenzie River, and Caledonia. A special service of thanksgiving was held for this further step in the direction of Church unity. We congratulate our sister Church on the step being in the right direction.

HENRY CHAUNCEY RILEY, D. D., sometime Bishop in the Valley of Mexico, by the appointment of a body of American bishops, known as the Mexican Commission,

resigned his jurisdiction in 1884 into the hands from which he received it. The resignation was about as absolute as words could make it. Nevertheless, as THE LIVING CHURCH was the first to announce some time ago, this gentleman has lately repudiated his pledges and resumed episcopal work in his old field. After ordaining a number of deacons, he has proceeded to address a notification of his movements to the Bishops of the United States, justifying himself in the violation of his solemn pledges. For cool insolence and disregard of truth, these documents have rarely been equaled. The Presiding Bishop, whose letter we publish on another page, effectually answers the points attempted to be made by Dr. Riley. But the beginning of evil was the setting up of a fictitious Church. Frankenstein continually returns to plague his creators.

THE CUNNING that over-reaches itself and injures the astute individual who perpetrates it even while he is admiring his own shrewdness, is aptly illustrated in the following good story told by our neighbor, *The Interior*:

An Irishman, evidently not long in America, came to the postoffice building and inquired for the postmaster himself. Being ushered into the private office of that dignitary, the following sparkling interview occurred: "Ish the postmaster in?" "Yes, sir. What can I do for you?" "I want me letther. A frind of mine in Tipperary sint me a letther mor'n fifteen days ago. These plaguy sthame-ships the're more slower nor the auld sailin' vessels." "Did you inquire at the window?" "Shure, and phat for would I be askin' at the windy when I could come in at the dour?" "Well, what's your name?" "Faith an' me name's on the back of the letther." "But how can we tell which letther is yours unless you give us your name?" "Bedad, an' ye'll not be comin' it over me in that way an' gettin' me name. A purty poshtmaster ye are, that can't be a readin' the names on the back of the letthers." And he turned and went out in great indignation.

THE LABOR PROBLEM has had fresh light thrown upon its solution at the Congress in Chicago relating to Social and Economic Science. A paper was read showing the practical result of profit sharing and co-operation, and its bearing upon hard times. The N. O. Nelson M'fg. Co. of St. Louis has for eight years paid dividends on wages, of eight per cent. per annum, six per cent. dividends being declared on the capital invested. For the last two months employees in these factories have been working full time on three-quarters pay "for the double purpose of husbanding resources and joining in the loss of this unfavorable year should there be any." The amount deducted from wages is to be made up out of future profits, and the capital invested shares in the same ratio of reduction as wages. Mr. Nicholas P. Gilman, the author, well known by his his writings on this subject, makes this comment: "To put a workman into the same class with his employer is the philosophy of the whole labor question, and an example like this is worth more than all the rhetoric in the world."

IT IS COMMONLY taken for granted that we are a Christian and a civilized nation, and that we live in a highly civilized period of history, but how shall this claim be substantiated in the face of the records in the newspapers during the past weeks, of lynchings and murders, brutal in the extreme. As *The Independent* well says:

Such cases as these are becoming disgracefully and dangerously numerous. Popular bloodthirstiness is a disease which grows by what it feeds on. A mob in Louisiana encourages a mob in Virginia, and a mob in Virginia encourages one in Indiana, and one in Michigan may incite one in New Jersey or Massachusetts. It is not safe for the country to have such horrible scenes enacted anywhere in it. It will not do to say that such cases of violence as this are due to any fear that justice will not be done. There was no question that these two murderers, if caught, would be tried speedily and punished justly. But that was not what the mob wanted. They wanted the sight of blood. It was the instinct of cruelty which actuated them. They were not civilized, much less were they Christian people. They were savages, barbarians. We talk of Kurdish atrocities, of African cannibalism, of Indian tortures, but nothing more atrocious or horrible is enacted anywhere by any savage on the face of the earth. Are we a nation of barbarians?



### New York City

Columbia College began its new year, Wednesday, Sept. 28th, with matriculation of students. The serious work of the session commenced Monday, Oct. 2nd.

The corporation for the Relief of Widows and Children of Clergymen in the State of New York, held its annual meeting on Wednesday, Sept. 27th.

St. Peter's church, the Rev. O. S. Roche, rector, has begun a fund for the building of an edifice for the use of the choir and the Sunday school.

On Sunday morning, Oct. 1st, the Bishop instituted the Rev. Gibson W. Harris into the rectorship of St. Ann's church, Morrisania, in the upper part of the city.

At St. Ann's church, the Rev. Dr. Krans, rector, the 41st anniversary services were conducted Sunday, Oct. 1st, with special reference to deaf-mutes. Many friends and old parishioners were present.

St. Stephen's church, the Rev. Chas. R. Treat, rector, resumed regular services on Sunday, Oct. 1st, on the completion of the repairs and alterations that have been making for some time past, as described in these columns.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the very successful men's Bible class has resumed its sessions under the teaching of President Seth Low, LL. D., of Columbia College.

At the church of the Holy Trinity, Harlem, the rector, the Rev. C. DeWitt Bridgman, D.D., has returned from his trip to Europe and resumed his duties, officiating Sunday, Oct. 1st.

The New York School for training deaconesses, will open its annual sessions Oct. 4th, with a very encouraging number of new students. Among the proposed deaconesses will be a daughter of the celebrated Presbyterian professor, Dr. Briggs.

At the church of the Ascension the new rector, the Rev. Percy S. Grant, has formally entered upon his duties, officiating Sunday, Oct. 1st. Aggressive advance is looked for under his rectorship, in connection with the new arrangement by which this important parish joins the growing ranks of the free churches.

By the will of the late Hon. Hamilton Fish, which was filed last week for probate, bequests are made of \$50,000 to Columbia College and \$5,000 for St. Luke's Hospital for the endowment of a bed, the holder of which is to be nominated from time to time by the rector of St. Mark's church, New York. The will also provided a legacy of \$2,000 for the Bellevue Training School for Nurses.

St. Bartholomew's church, the Rev. David H. Greer, D.D., rector, is expected to be ready for services by Sunday, Oct. 15th, by which time it is hoped the greater part of the reconstruction of the interior will have been completed; one of the most noteworthy interior improvements will be a large chancel painting filling the wall above the reredos, representing "the Son of man coming in the clouds with power and great glory."

The Rev. Dr. Houghton has issued a public letter to the parishioners of the church of the Transfiguration, asking their remembrance of four notable anniversaries in the history of the parish; the 45th anniversary of the first service, the 38th of the introduction of the exclusive use of the offertory, the 13th of the introduction of the vested choir, and the 12th of the establishment of the daily Eucharistic Celebration.

The old building of St. Luke's church, in Hudson st., which was sold to Trinity parish when the congregation of St. Luke's removed to its new edifice "up town," is to be used as St. Luke's chapel, in connection with the work of old St. John's chapel near by, and will be cared for by the clergy staff of Trinity parish. The services will be, at an early date, brought up to the Churchly grade which characterizes Trinity church and all its chapels, and earnest work will be done among the poor residents in the neighborhood.

A meeting of the trustees of the cathedral of St. John the Divine was held at the see house, Thursday, Sept. 21st, with the Bishop presiding. A report was presented on the result of the borings for foundations of one of the piers of the structure, and the questions involved were referred to the committee on location. A further meeting was to have been held Tuesday, Sep. 26th, but did not take place. It is expected that in the course of a week the committee on location will have a report ready. The question to be considered is, whether it will be advisable to move the axis of the building to bed-rock, or expend the large amount necessary to make a sound foundation on the defective spot which has been discovered.

The church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, is soon to have two important additions. One is a memorial pulpit, presented by Mrs. H. Browning, in memory of a sister. It is to be constructed of oak carved in rich designs, and will be ornamented with bronze panels. The panels will bear ecclesiastical symbols and conventional floral decoration. It is expected to be ready for use by November. The other gift is from Mrs. G. Lewis, in memory of her mother, and will consist of a magnificent window at the east end of the church. It is being

manufactured by a London firm, and will be a design of great intricacy and splendor. The central point is filled with a cross, and ranged about it in the traceries are figures of the vision of St. John, of the heavenly places, with figures of the Lamb of God, and archangels, apostles, prophets, martyrs, saints, and adoring hosts. This church, which has long ranked as one of the most artistic in this country, will be, when these additions are in place, richer than ever.

### Philadelphia

Mr. A. W. Borst, who concluded his engagement on the 24th ult., as organist and choir-master at the church of the Saviour, W. P., has accepted a similar appointment at Holy Trinity Memorial chapel.

The Rev. John M. Davenport has resigned the rectorship of St. Clement's church, a position he has held about two years. It is stated that the parish is in an excellent condition and that the vestry will part with regret with Mr. Davenport who returns to St. John's church, St. John's, N. B., and will take charge of St. John's School in that city, to which he is much attached.

Subscriptions amounting to \$10,000 have been received towards the Endowment Fund for the support of the church of the Crucifixion, the Rev. H. L. Phillips, rector. The vestry are using every exertion to raise the full amount determined upon (\$20,000) as some of the subscriptions already made are contingent upon securing that sum.

Special services were held on the Feast of St. Michael and All Angels, at St. Michael's church, Germantown, the Rev. Dr. J. K. Murphy, rector, it being the 34th anniversary of its opening and the 17th of its consecration. At the morning service the sermon was delivered by the Rev. Elliston J. Perot, and at the night service the Rev. Dr. Thos. A. Tidball, rector of the Epiphany, was the preacher.

Special services in commemoration of the 48th anniversary of the consecration of the church of the Nativity were held on Sunday, 24th ult. In the morning the sermon was preached by the Rev. Dr. Robert C. Matlack, a former rector, and at the night service the present rector, the Rev. Llewellyn Caley, addressed the congregation. During the past year there have been: Baptisms, 37; marriages, 8; burials, 28; present number of communicants, 450. In the Sunday school there are 315 scholars; officers and teachers, 37; Bible classes, 3 teachers and 52 members.

For several weeks past preparations have been in progress looking to important and extensive changes in the chancel arrangements of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector. These changes are now completed, and the new vested choir rendered the service for the first time on the 1st inst., the choir-master being Mr. Julius G. Bierck, recently of Columbus, O., and formerly of St. George's church, New York City. It is particularly desired that the night services shall be full of life and power, and special efforts are being made to this end. The rector is to preach during this month and November a series of sermons on the great Christian hymn writers.

Sunday, Sept. 24th, was the seventh anniversary of the starting, by the Northeast Convocation, of a mission over a stable, which speedily developed into a parish, and is now one of the strongest in that section of the city,—the church of St. Simeon. The rector, the Rev. Edgar Cope, preached an appropriate sermon from the text, Psalm cxxi: 1, and gave a summary of statistics: The communicant list now numbers 867 persons; while in the Sunday-school there are over 800 names of scholars on the roll, with 60 officers and teachers. The music at the services is beautifully rendered by a choir of 50 men and boys, and 24 women. The parish work is divided into 21 chapters, including the Brotherhood of St. Andrew, Knights of Temperance, etc. Since the parish was organized, there have been, Baptisms, 592; confirmed, 546; marriages solemnized, 118; and 204 burials; while the sum of \$148,000 has been raised for erecting the church and parish house, and for contributions to missions. It is hoped soon to complete the group of buildings by the erection of a rectory, which is much needed, and to place a chime of bells in the tower.

### Chicago

The Monday afternoon Congress of Missions was opened with a hymn by Grace church choir, after which Bishop Whipple of Minnesota, who for nearly half a century has been the friend and trusted ally of the Indians of the Northwest, spoke. He told of his work among these people, of their trustworthiness, of their high sense of honor, and their lofty conception of justice and right. He gave many touching incidents of his personal relations with some of the noted men at the head of various tribes. Miss Mary C. Collins, known among the Indians of the Sioux nation as "Winnona," succeeded Bishop Whipple, and said that all he had said concerning the character of the Indians she could heartily indorse, and went on to describe some of her own experiences among the wild men of Western Dakota. Among the papers read at this meeting was one by Miss Sybil Carter, on "Woman's Work in Mission Fields."

A special meeting of the Board of Missions of the diocese of Chicago was held at the Church Club on Monday of this

week, Bishop McLaren presiding. The meeting was called by the Bishop to consider what steps should be taken to aid the people of St. George's mission in the reconstructing of their beautiful church which was entirely destroyed, with its contents, by fire on Monday of last week. As a result of the meeting, Col. Wm. V. Jacobs, a prominent business man of Chicago, who has been interested in St. George's for some time, has been asked to address the churches of the city and suburbs, laying the extraordinary needs of the mission church before the several congregations. Trinity, Grace, and St. Andrew's churches have offered their churches for such appeals. It is expected that through these means, it will not be very long before the many laboring people of St. George's will have another building as beautiful as the one they erected through their own efforts. The loss was about \$10,000, and the insurance of \$2,800 scarcely covered the indebtedness.

The Rev. Geo. D. Wright, priest in charge at the cathedral, writes as follows: That there is much suffering among the poor of the city must be known to all readers of THE LIVING CHURCH. How best to relieve the present necessity is perhaps as perplexing a question as that of securing the means. The plan in successful operation in the cathedral work of helping the poor to help themselves, has of late been thoroughly tested. Well satisfied with the working of our system, believing that it is best suited to the purposes, of any which might be adopted, with the more confidence we ask the privilege of dispensing a portion of the Church's charities. Gifts of money can be used to good advantage at all times, of course, groceries and fuel for distribution, or orders for same, flannels, cast-off clothing, boots and shoes for either men, women, or children, will be thankfully received at the Mission House, 215 Washington Boulevard, or at the clergy house, 18 South Peoria st. Bedding, articles of furniture, pictures, suitable reading matter, in fact anything which may be used to add to the comfort or attractiveness of a humble home will be very acceptable. Whatever is put at our disposal will be dispensed as wisely and expeditiously as our experience and ability make possible.

## Diocesan News

### Connecticut

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

St. John's church, Bridgeport, was consecrated on Friday, Sept. 29th, by the Bishop. It is not a new church but a very fine one built several years ago. Until recently it was burdened with debt, hence the late day of its consecration. The parish is one of the oldest in the diocese. The first church was built in 1748 at Stratfield. It stood on the corner of Church Lane, now known as Wood Avenue in Bridgeport. Its first rector was the Rev. Joseph Lamson. The old church was succeeded by a new church built in 1801, and this in turn was succeeded by another in 1836, at the corner of Broad and Cannon sts. The present edifice was built while Dr. Eaton W. Maxey was rector, and occupied for the first time at Easter, 1875. Its consecration so long postponed is a most auspicious event and speaks well for the earnestness and zeal of the present rector, the Rev. W. H. Lewis. The services began at 11 o'clock. The Bishop leading a procession of clergy, read the opening Psalm, while the clergy, officers of the church, and the congregation read the responsive verses. After prayers the rector read the request for consecration, and announced that the edifice was entirely free from debt. The Bishop read the prayers and consecrated the church, being assisted in the service by Archdeacon Tatlock. Morning Prayer then followed, Dr. Rowland, Dr. Mallory, Rev. Mr. Backus, and Rev. Mr. Townsend taking part in the service. The Bishop read the special prayers in the consecration office. In the ante-Communion service, Rev. Mr. French read the Epistle, and the rector the Gospel. The sermon was by the Rev. Dr. Lindsay, rector of St. Paul's church, Boston, a former rector of this parish. The Holy Communion was celebrated by the Bishop. After the services a bountiful lunch was served in the church parlors by the ladies of the parish.

HARTFORD.—The Rev. Cornelius G. Bristol was to have officiated for the first time in his new field, the church of the Good Shepherd, on Sept. 17th, but owing to a severe throat trouble, was obliged to postpone his duties in that direction until Sept. 24th. On that Sunday he officiated before a large congregation and preached a strong sermon from I Cor. ix: 16, "Woe is unto me, if I preach not the Gospel." He has the reputation of being a hard worker, and from the manner in which his work here has begun, it is expected that the parish will grow in its spiritual life as well as in attendance at the services.

The Rev. Flavel S. Luther, of Trinity College, has been prominently mentioned to succeed Mr. Joseph Hall as principal of the Hartford high school.

During the vacation the campus has been supplied with electric light, and a new post-office and telegraph office for the College has been provided in Jarvis Hall. The gymnasium has recently been supplied with several new pieces of apparatus.

ANSONIA.—The corner-stone of the new church was laid on Wednesday, Sept. 13th. The service began at 3 p. m. The



procession was formed at the house of Capt. D. T. Johnson and was headed by the vested choir of the parish, after which followed Bishop Williams and many of the clergy. The clergy and choir joined in singing the hymn: "The Church's One Foundation." The Rev. John F. Ballantyne read the prayers; the Rev. Charles E. Woodcock, rector of the church, read a list of the articles to be placed in the stone as follows: The Bible, Prayer Book, journal of the diocese, *The Churchman*, *The Living Church*, *The Parish Record*, *The Ansonia Sentinel*, *The Waterbury American*, and *The New York Tribune*. Bishop Williams then laid the stone according to the usual formula, striking it with a hammer as the words were uttered. A silver trowel was provided for the occasion, and this was presented to Edward Martin, the superintendent of construction, as a token of appreciation of his faithful service. The Rev. R. H. Nelson, of Norwich, delivered an address. The Bishop said that his duty of the day was exceedingly pleasant, and his first feeling was to congratulate the parish upon the energy and the love of God which had brought them to the present condition in church building. He grew reminiscent as he told of his promise at the consecration of the "church in the valley," which will soon cease to be the home of this parish. It was not supposed, at that time, that it would ever be necessary to erect another and larger church, but only a comparatively short time had passed before it became necessary to enlarge the building, and later it was again enlarged and beautified. The church had been dedicated, and this service had been renewed again and then again, and nothing more could be done, and then came this step, and we look upon this greater contribution toward the work of God. It is a day of joy and of thanksgiving to the Lord. It marks a new era in the progress of the parish. The choir sang the anthem, "Send out Thy light," and the offering was taken. The Rev. Mr. Woodcock offered prayer, the Bishop pronounced a benediction, and the choir sang the recessional as the procession retraced their steps to the house thrown open for their temporary use. This stone is one foot by two in dimensions, is of Belleville, N. J., granite, and bears the simple inscription: "A. D. 1893"

### Pittsburgh

Cortlandt Whitehead, D. D., Bishop.

On the festival of St. Matthew, Sept. 21st, entered into rest the Rev. Thomas Crumpton, D. D., the senior presbyter of this diocese, and probably of the American Church. He was born in Burlington, N. J., Dec. 18, 1798, hence had nearly completed his 95th year. Educated at Burlington Academy, at the age of 20 years he came to Western Pennsylvania, and settled at Uniontown, where he remained until 1830, when he returned to Philadelphia as agent for the American Sunday School Union. In 1838, Mr. Crumpton was made deacon by Bishop Onderdonk, and became the first minister of St. John's parish, Lawrenceville, now forming the 17th ward of the city of Pittsburgh. Six months later, in 1834, he was ordained priest in St. John's church, and soon after went to Christ church, Meadville, as rector. After a faithful and successful term of service there, he came to Allegheny City as rector of Christ church, and also at a later period, and while still rector of Christ church, he accepted the chaplaincy of the western penitentiary, which office he held for 18 years. In 1866 he became rector of St. Paul's church, Laceyville, now Roberts st., Pittsburgh. This rectorship lasted the remainder of Dr. Crumpton's active life, as three years ago he resigned and was made rector *emeritus*. A little earlier than this he also resigned his membership in the Standing Committee of which he had been a faithful member and president since the organization of the diocese in 1865. He was buried from Calvary church, Pittsburgh, the Rev. Geo. Hodge, D. D., rector, who had with him in the chancel and taking part in the service, Bishop Whitehead, the Rev. R. J. Carter, president of the Standing Committee, the Rev. R. W. Grange, rector of the church of the Ascension, and the Rev. E. A. Angell, of Crafton. There were no addresses, but there will be a fitting service of memorial later on. Dr. Crumpton was a man of singularly gentle disposition, a man heartily loyal to the Church, a man wise in his generation, but simple as a child in his Christian character. "Let me die the death of the righteous, and let my last end be like his."

UNION CITY.—St. Matthew's mission, the Rev. Jeremiah Cooper, priest in charge, was made glad on St. Matthew's Day, Sept. 21st, by the consecration of a very pretty chapel to the worship of Almighty God. Morning Prayer was begun at the usual hour by the Rev. Dr. Ryan, assisted by the Rev. Messrs. Geo. Rogers, Jno. E. Curzon, and E. E. Matchenes. The Bishop was Celebrant, assisted by the Rev. Mr. Jefferson, of Western New York. The Rev. Dr. Purdon preached the sermon from the text, "But will God indeed dwell on the earth?" It was a strong and helpful presentation of God's dealings with his people. At the Communion which followed 40 people received. The request to consecrate was read by the warden, Mr. Shepherd, and the sentence of consecration by the Rev. Mr. Cooper, priest in charge. The services of the day were much enlivened by the presence of 40 members of the vested choir of St. Paul's church, Erie, led by their efficient choirmaster, Mr. Benson. At Evensong, after prayers by the Bishop and the Rev. Mr.

Cooper, a most excellent sermon was preached by the Rev. Mr. Matthews from Ps. xxiii: 6. This consecration is the result of much labor and many prayers. Many years ago, during the episcopate of Bishop Kerfoot, a mission was started at Union City, and the foundation of a chapel was begun, but the work languished and finally died out altogether. Some years after Bishop Whitehead came to the diocese a new effort was made, and the Rev. F. W. Raikes, then rector of Emmanuel church, Corry, began services here and kept them up during his stay at Corry. His efforts were well seconded by his successor, the Rev. Mr. Hawkes, and later on by the Rev. W. B. Thorn; but these latter days have seen the fruition of all their hopes. The congregation, with their faithful priest, rejoice in a pretty, well appointed chapel, and all paid for.

### Massachusetts

The autumnal meeting of the Eastern Convocation was held in St. Stephen's church, Lynn, Sept. 26th. The Rev. Charles H. Perry preached the sermon at the celebration of Holy Communion. The business session was held in the Sunday school. The standing committee of the convocation reported through its chairman, the Rev. A. E. George, recommending the next place of meeting to be St. Peter's, Cambridge, and the appointed speaker on "The Effect of the Parliament of Religions at Chicago," to be the Rev. Frederick Palmer. In the absence of the dean, the Rev. C. H. Brent was elected chairman. An exegesis on St. Matthew xxvii: 46, was read by the same clergyman, which maintained strongly the limitations of Christ's knowledge. It was generally discussed. Suitable resolutions were drawn up with reference to the death of the Rev. J. J. Cressy. After luncheon, at the rectory, missionary reports were heard from various fields. The Rev. Charles H. Perry gave in detail the prospect of a new missionary work at Cambridge, and described some difficulties of a peculiar kind, which must first be overcome, before it could be placed upon a canonical basis. A committee was appointed to investigate it. The Rev. J. W. Hyde read an essay on "The Parish." At the missionary service in the evening, the topic of the addresses was "The Mission of the Church to bear witness to her Divine Lord." (1) By the preaching and ministrations of the Gospel, the Rev. W. B. Frisby; (2) By the consecrated individual life of her members, the Rev. E. Winchester Donald.

BOYLESTON STATION.—The corner-stone of the new St. Peter's church was laid on Wednesday, Sept. 27th. Bishop-elect Lawrence officiated. The service began by the singing of the hymn, "The Church's One Foundation," etc., with the Creed and appropriate collects. The Rev. L. W. Lott, the rector, then made known the contents of the box. After the stone had been placed in its position, addresses were made by the Rev. Dr. Lawrence, and the Rev. F. B. Allen, the city missionary. The material of the new church will be rubble work granite. The chancel will be apsidal in form. The exterior will measure 100 ft. long, 60 wide, and 30 ft. to the base of the steeple. Its seating capacity is 300, and the cost is about \$8,000.

SWAMPSCOTT.—The church of the Holy Name was consecrated on Michaelmas, by Bishop Huntington, assisted by the Rev. W. B. Frisby. The Rev. Dr. William Lawrence, the Bishop-elect, preached the sermon. This church is a stone edifice, the gift of Mrs. Charles Joy, and will seat about 300. Mr. Vaughn, of Boston, is the architect, and the rector is the Rev. Arthur B. Papineau.

### North Dakota

Wm. D. Walker, S. T. D., LL. D., Bishop

VALLEY CITY.—Bishop Walker on a recent Sunday visited this parish for the purpose of confirming a class of 11 candidates. The parish church had been beautifully decorated with lovely flowering plants. At both Morning and Evening Prayer large congregations greeted the Bishop and were treated to the grand and helpful sermons which have made Bishop Walker's name a household word in North Dakota. At Evensong large numbers of people were unable to find seats or standing room and reluctantly turned away. In the afternoon of the same day the Bishop, accompanied by the rector, the Rev. B. M. Spurr, and a large number of parishioners, drove 24 miles to and from Sanborn, and held services in the mission church at that place, which was also crowded.

### Nebraska

George Worthington, S. T. D., LL. D., Bishop

The beautiful church at Beatrice was thronged by a crowd of reverent worshippers on the morning of the 17th Sunday after Trinity, to witness the ordination to the priesthood of the Rev. George Bernard Clark, recorded elsewhere in our columns. Mr. Clarke comes to us from the Congregationalist ministry. He has shown himself a man of earnestness and devotion. His diaconate was spent in charge of two missions where the work seemed overwhelmed with difficulties. At one of the stations, DeWitt, there is a large English settlement. Here seemed to be an excellent field, but without a church permanent work was impossible, and a church was entirely out of the question in the minds of the people. Mr. Clarke was not to be daunted by discouragements,

and proceeded at once to raise the necessary funds. Success has crowned his efforts; the congregation at DeWitt are worshipping in one of the prettiest and most churchly country churches in the diocese. The building cost \$2200, and is paid for, with the exception of less than \$100, which is provided for. The plan was furnished by Mr. J. Halsey Wood, of Newark, without charge. The building is about 80 feet long by 20 feet wide, and will accommodate about 150 worshippers. The altar stands high, being raised seven steps above the floor of the nave. The windows are of excellent glass, furnished by Geissler, and are, with one or two exceptions, thank-offerings or "memorials" from members of the congregation. The interior is finished throughout in natural pine, hard oil finish. The congregation are very proud of their church. The zeal of the missionary is proving contagious, and great things are looked for from DeWitt in the future. Already it with its sister mission at Wilber, is self-supporting, the missionary, with characteristic self-denial, having renounced the stipend which has usually been paid by the Diocesan Board of Missions, for these two stations.

### South Carolina

Wm. B. W. Howe, S. T. D., Bishop  
Ellison Capers, Ass't Bishop

BISHOP CAPER'S APPOINTMENTS

OCTOBER

1. Wellington.	3. Greenwood.
4. Newberry.	6. Laurens.
8. Abbeville.	13. Glen Springs.
15. Spartanburg.	17. Union.
19. Chester.	20. Rock Hill.
22. Yorkville.	24. Lancaster.
26. Winnsboro.	27. Ridgeway.
29. Orangeburg.	

### New York

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

The 110th annual convention began its sessions with a celebration of the Holy Eucharist, in the church of the Holy Trinity, 42nd st., Wednesday morning, Sept. 27th. The occasion was rendered noteworthy by the presence, in his official robes, of the Most Rev. Dyonisius Latas, Archbishop of Zante, of the Church of Greece. Bishop Potter was Celebrant. The music was conducted by the vested choir of men and boys, under the direction of their new trainer, W. H. Woodcock, Mus. D., organist of the cathedral of the Incarnation, Garden City. In the absence of the expected preacher, Bishop Potter read from his annual address. The address began with a reference to the service in which they were engaged, as "the celebration of that Sacrament which, not alone making mention of the living, is also our Eucharistic commemoration of the departed," and recounted the names of the distinguished dead. These included Governor Henry P. Baldwin, of Mich.; Mr. Floyd Smith, Jr., of the New York parish of the Beloved Disciple; Mr. Geo. Weller, a member of convention for nearly half a century; Mr. Chas. G. Landon; the earnest St. Andrew's Brotherhood man, Mr. Chas. James Wills; Mr. Henry F. Spaulding; Col. Richard Tilden Auchmuty, and the late Secretary of State, Hon. Hamilton Fish. He paid tribute to the late Bishops of California, Texas, Vermont, and Massachusetts, and to the Rev. Richard M. Hayden, long connected with the Leake and Watts' Orphan Asylum; the Rev. John P. Lundy, D. D.; the Rev. John Blake; the Rev. Prof. Samuel Buel, D. D., of the General Theological Seminary; the Rev. Wm. H. Mills, D. D.; the Rev. Theodore A. Eaton, D. D., and the Ven. Thomas M. Peters, D. D., Archdeacon of New York. To the latter's noble life-work of philanthropy he made lengthened and glowing reference.

The Bishop passed on to review the practical benefits that had come to the diocese by the establishment of archdeacons and gave voice to the sense of clergy and laity that the institution had amply commended itself for the fruits it had been judged by. He urged that financial provision of at least \$250 should be made to each archdeacon to cover expenses of travel. He warmly thanked the archdeacons for their successful labors, one of them having charge of a district as large as a diocese. The Bishop took the occasion to urge the important step of a further increase of dioceses in the State. He pointed out, that effort of individual dioceses to divide had encountered practical difficulties from the fact that the dioceses as at present constituted did not furnish proper material for division of any one of them, although each bishop was overworked. The appointment of assistant bishops was reasonably objected to. He considered, therefore that the true policy was a re-arrangement of the boundary lines of the present dioceses in such a manner as to create from parts of each, a new diocese, making six in the State instead of five. To accomplish this, joint action would be needed through the Federate Council, and by the several dioceses. He had already ascertained the assent of the Bishops of Long Island and Albany, and hoped for that of the Bishops and dioceses of Western and Central New York, and he asked that the convention of New York take suitable action to bring the subject to the consideration of the Federate Council.

The Bishop closed his address with an eloquent plea for aggressive work among the poor, through all the agencies at



present open or being created to reach them, and spoke of the East Side House, and the movement for a cathedral branch of the Brotherhood of St. Andrew, and of the efforts making in various ways to bridge the chasm between the rich and the poor. "If I, and my brethren of the clergy," he said, "would go in turn, for a month or two at a time, with a few faithful laity, and live sparsely, and work faithfully, and pray earnestly, with and among our brethren who are now so far, alas, how far, from us, I do not say that we should revolutionize New York; I do not say that we should repeat the scenes of Pentecostal days; but I do say that we should better imitate Him of whom the Apostle said, as if in recognition of this supreme distinction: 'The Son of God who loved me and gave Himself for me;' and I believe that we should learn how to understand and to get near to those whom we desired to serve, as we can never do in any other way."

At the close of the service a brief recess was taken, and the convention organized for business, with 145 of the clergy and 150 lay delegates present, and Bishop Potter presiding. The Rev. Thomas R. Harris, D.D., was re-elected secretary, with the Rev. Geo. F. Nelson, and the Rev. R. S. Mansfield as assistant secretaries. Mr. James Pott was re-elected treasurer of the diocese. The Bishop presented the Archbishop of Zante to the convention, and the latter made an address of fraternal greeting, and gave his episcopal benediction. The afternoon was mainly occupied with the presentation of reports. The report of the trustees of the Episcopal Fund recommended a fixed assessment on the parishes for the payment of the salary of the Bishop. The work of St. Stephen's College was urged upon the support of the diocese in a report presented by Col. S. V. R. Cruger. All Saints' church, Rosendale, was admitted to union with the convention. In the evening Bishop Potter gave a reception at the See House.

At the second day's session of the convention, a noteworthy address was made in behalf of colored mission work throughout the United States, by Bishop Penick, former Missionary Bishop of Cape Palmas, and the agent of the Colored Commission.

A spirited discussion arose over an effort to amend Canon IX, in such a manner as to change the mode of electing members to diocesan standing committees and boards, and deputies to the General Convention. The Rev. Dr. Rainsford reported from a committee which has had the subject under consideration for a year. The effort failed for the want of a requisite two-thirds majority, and Dr. Rainsford gave legal notice of intention to bring the matter up again next year. An effort to change the time of the meeting of convention from September to May, also failed of success, after long but harmonious debate. Action was taken repealing a canon of 1842 affecting the P. E. Society for Promoting Religion and Learning in the State of New York. On motion of the Ven. Archdeacon of Orange, the convention sat as a board of missions, and discussed diocesan mission work. Various reports were discussed and routine business transacted.

The following were elected the Standing Committee: The Rev. Drs. Morgan Dix, Wm. J. Seabury, Henry Y. Satterlee, the Ven. Archdeacon Van Kleeck, D.D.; Messrs. Stephen P. Nash, Geo. Macculloch Miller, David Clarkson, and Geo. Zabriskie. The archdeacon and Mr. Zabriskie are new members, and were elected after contest with former candidates.

The following were elected deputies to the Federal Council: The Ven. Archdeacon Van Kleeck, D. D., the Rev. Drs. Thos. Gallaudet, James Mulchahey, Arthur Brooks, Wm. J. Seabury, and Brady C. Backus; the Rev. Messrs. Chas. F. Canedy and P. A. H. Brown; Messrs. Delano C. Calvin, Geo. Macculloch Miller, Thos. Egleston, Henry Lewis Morris, Irving Grinnell, Winthrop Sargent, John A. Beal, and Douglas Merritt, F. R. G. S. The Bishop announced the re-appointment of the Rev. George F. Nelson, as registrar and bishop's secretary. After the usual complimentary resolutions, the convention adjourned, the final religious exercises being conducted by the Rev. Dr. Satterlee, with benediction by the Bishop.

### Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop  
Nelson S. Rulison, D.D., Asst. Bishop

The Rev. J. M. Koehler, a deaf-mute missionary, held a service for deaf-mutes at St. Stephen's church, Wilkesbarre, Sunday, 17th ult. Mr. Koehler has charge of the work embraced in the dioceses of Pennsylvania, New Jersey, Delaware, and Maryland. In the whole field there are about 5,000 deaf-mutes.

Sunday, Sept. 17th, at Grace church, Honesdale, Bishop Rulison preached and confirmed a class of 27. Among this class was the Rev. A. L. Urban, a former member of the Philadelphia Conference of the Methodist Church, lately located at Stroudsburg. He is to become rector of the Episcopal church at Tunkhannock, Pa.

SCRANTON.—The kindergarten connected with St. Luke's church opened Sept. 18th, with the full number of pupils, 20, that can at present be received. The rooms have been very prettily fitted up. The teacher is Miss Florence Hull, who is a graduate of the Normal Kindergarten course in Miss Van Kirk's Institute in Philadelphia, and also has made a

successful record as a kindergarten teacher, having taught in a mission kindergarten in that city. She will be assisted by Miss Rhoda Samuels. A simple, wholesome lunch will be furnished each day about the middle of the morning, provided by the members of the committee of St. Luke's Women's Guild, which has been appointed by the rector to supervise the work.

CARBONDALE.—The Rev. E. J. Balsley of Trinity church, has received nearly \$900, left to him by the will of the late Miss M. A. Davis, with whom he had his home for many years. This money was intended by the testator as a personal gift to Mr. Balsley to aid him in his church work, and to be used by him at his discretion, "for the building of a church or for the improvement of a church and grounds of the same if already erected." Mr. Balsley said he would give \$500 toward the building fund for a new church, and hold the rest in trust and apply it to the use of the parish as he shall think proper. Trinity church already has a building fund of \$1,000, and this gift from the rector will be a great impetus towards the building of a handsome church.

SOUTH BETHLEHEM.—Lehigh University re-opened Wednesday, Sept. 13th, with a Freshman class of 110, which is the smallest for several years. Two members of the faculty, Messrs. Lambert and Semple, have returned to their places after leave of absence. Mr. Cramer, of the University of New York, is the new instructor in the languages. Other additions have been made to the staff of instructors. Mr. Seeley, director of the gymnasium, has gone to Williams College to accept a similar position, and no one has yet been appointed in his place.

A memorial service for the late Dr. Robert Alexander Lamberton, president of the Lehigh University, was held Sept. 24th, in the Packer Memorial chapel, according to the order of the faculty of the University. The service was substantially a repetition of the funeral service. The music was well rendered by Organist Fred J. Wolle and his choir. An interesting history attaches to one of the hymns sung during the services. Some years ago when Dr. and Mrs. Lamberton were in Egypt they were much pleased with a hymn which they heard sung in an Episcopal church in Cairo. They made inquiries regarding it and learned that the air, which is very ancient, had been found by an antiquarian written on a roll of papyrus. An English clergyman in Egypt wrote a hymn for the music, and it was sung in churches there. Dr. Lamberton secured a copy of the tune and words and brought them home to this country with him. The hymn was sung at the last commencement and again on this occasion it very appropriately formed part of the choral service. The choir of the Packer Memorial church is the only choir in this country that sings this hymn. The sermon was by Bishop Rulison, and was a masterly argument for the value of character as built up by moral habit. He took for his text the words, "Thy heart shall live forever." The Bishop applied these words to the career of Dr. Lamberton, which he considered in all its parts, showing what a good and faithful servant of the Lord he had been. The chapel was crowded by an attentive congregation of students and citizens, all of whom were greatly impressed by the words of the Bishop and the noble portrait he drew of the lamented president.

### New Jersey

John Scarborough, D.D., Bishop

The regular quarterly meeting of the convocation of New Brunswick was held in Trinity church, Red Bank, on Tuesday, Sept. 5th. In the absence of the Bishop, the Rev. A. B. Baker, D. D., rural dean, presided at the meeting. There was a fair attendance of clergy and laity, and much interest was manifested in the convocation work. The report of the treasurer showed a good balance on hand. The subject discussed at the afternoon session, was the question of associate missions; and a committee was appointed to consider the practicability of establishing such a mission within the bounds of the convocation. A missionary service was held in the evening, addresses being made by the Rev. Messrs. L. H. Lighthipe, E. K. Smith, and the rural dean.

MERCHANTVILLE.—The corner-stone of the new Grace church, the Rev. R. G. Moses, rector, was laid by the Bishop on the eve of the Feast of St. Michael and All Angels. An address was made by the Rev. S. D. McConnell, D.D., of Philadelphia. A goodly number of the clergy representing the dioceses of New Jersey and Pennsylvania were present. The church when completed will be cruciform, the length of nave and chancel being 83 ft., and width of nave 36 ft., with two transepts and a semi-octagonal apse at the end of the chancel. The style of architecture is English Gothic of the Elizabethan period, the building being faced with gray Yardleyville stone to a height of four feet above the main floor, and from the top of the stone work to the eaves' line with heavy timber work filled in between with cement and pebble-dashing, the roof to be shingled. The interior will be finished in hard pine and the walls wainscoted to a certain height, the ceiling to be laid off in panels between the heavy arched trusses which carry the roof. The plastering will be sand-finished to a rich terra-cotta tone, the windows of leaded cathedral glass, and the floors in the chancel and aisles will be laid with tiles of ecclesiastical design. The building

is to be heated by steam and lighted by gas and electricity. The old church, when the new one is ready for occupancy, will be used for a chapel, in order to accommodate the constantly increasing number of scholars in the Sunday school.

### Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

Preliminary to the 56th annual council of the diocese reported in our last issue, there was a large and enthusiastic gathering of laymen under the auspices of the Church Club of Rochester, in the Sunday school room of St. Paul's church, on the Monday evening previous. There were present, besides the Bishop, prominent speakers from beyond Rochester and representative laymen of the diocese. Mr. Elbridge Adams, president of the Church Club, called the meeting to order, and on behalf of the club extended a cordial welcome to the visiting speakers and guests. He briefly outlined the work which is being planned by the club, and spoke of its progress since its recent formation. He then introduced Bishop Coxe as the first speaker of the evening.

Dr. M. D. Mann, president of the Laymen's League of Buffalo, next addressed the meeting, taking as his subject, "The general principles of laymen's work." Among much else worthy of record Dr. Mann said: "There is a great awakening among the laymen of the Church to the need for work on their part, and the time is ripe. The Laymen's League of Buffalo is now two years old. It was begun by a meeting similar to this. The supervision of the work was entrusted chiefly to an executive committee. Our league at present consists of 42 lay readers and a large number of helpers. When our organization had been perfected we began to look about for a *raison d'être*. It was understood that our work was to be on a higher plane than parish work. It radiated in three directions: first, services in public institutions; second, services in churches where the rectorship was temporarily vacant; third, the establishment of missions. We find that by such classification we can adapt men to the work and work to the men."

Dr. H. R. Hopkins, the superintendent of the Laymen's League spoke next. He said: "I will speak to you of what the Laymen's League of Buffalo attempts to accomplish. It undertakes to be hands, feet, and eyes to the bishop, and to assist in the propagation of the Catholic Faith. The reason of this is, that there is a demand for that Faith throughout the deanery of Buffalo. I feel that there is also a demand for it in this county, (Monroe). There are 47 post-offices in Monroe County, and the Church is represented in only six towns. There is no need for further demonstration to show that there is a field for loyal Churchmen to do what they are able. How is the work to be carried out? Hard work is demanded but it must be done. Little by little, men find that they have the ability and means of doing in ways of which they had never dreamed. Our plan of sending out men is this: The rector recommends men to the bishop and the bishop considers their adaptability for becoming lay-readers. They are then qualified for membership in the league. Then they come under the direction of the superintendent, by whom they are classified. The idea of the army, the idea of organization, pervades every part of the league. Orders of the bishop, the rector, or the superintendent are issued to certain ones to go to a certain place and conduct services. These orders are to be obeyed. Each lay reader may consider himself an officer in the army for he is placed in the highest position which any laymen, as such, can fill in the Church."

Mr. Lewis Stockton, of Buffalo, vice-president of the Brotherhood of St. Andrew spoke briefly of the work of the brotherhood, and of the recent convention held in Detroit. He alluded to the distinction to which this diocese was entitled by reason of the newly formed organizations of laymen, not to be found elsewhere.

The Rev. Wm. F. Faber, of Geneva, who also had been present at the Detroit Convention, told of the work of the sessions and of the enthusiasm everywhere manifest. Mr. Faber was until recently a minister of the Presbyterians. Until he entered the Church, he said, he had thought that there was a want of spirituality in the Church's beliefs and practices, but that anyone who had attended the Convention of the Brotherhood of St. Andrew could not well help being convinced to the contrary. He concluded with some stirring remarks on the worth of the work in which the Church Club was enlisted.

The Bishop concluded the proceedings with a few closing remarks, and after a vote of thanks to the speakers the meeting adjourned.

### Albany

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

The 52nd session of the Archdeaconry of Troy was held in Bethesda church, Saratoga Springs, on Monday and Tuesday, 18th and 19th ult. The Rev. Dr. Carey, the rector of the parish and Archdeacon of Troy, presided. There were 25 to 30 clergy present at one or another of the meetings, and the interest awakened at the first service was well sustained to the end of the session. Evening Prayer was said by the Rev. Dr. Nickerson, assisted by the Rev. Mr. Caird, on Monday, at 7:45 P. M. The Rev. Mr. Wright gave an interesting account of the organization and work of the venerable



Society for the Propagation of the Gospel in Foreign Parts. The Rev. Robt. H. Paine, of Mt. Calvary, Baltimore, spoke on missionary work in the diocese of Maryland, which he said was in several respects like that of Albany: It was divided into four archdeacons, had only two large cities, and, although self-supporting, was nevertheless largely a mission field; as both the whites and the blacks preferred to worship separately, it required more clergy to do the same work than if they worshipped together. The Rev. Mr. Cookson spoke on missionary work in the diocese of Albany. He paid a warm tribute to the many faithful workers in that field, there being more missionaries in the diocese of Albany alone than in the 12 missionary jurisdictions of the domestic field of the Church in our southern and western States and Territories.

On Tuesday there was a celebration of the Holy Communion by the Rev. Dr. Silliman, at 7:30 A. M., and a business meeting at 9:30 A. M., also a second Celebration at 10:30 A. M., by the Rev. Dr. Carey. The following officers of the archdeaconry were unanimously elected for the coming year: For archdeacon, the Rev. Joseph Carey, S.T.D., of Saratoga; secretary, the Rev. Clement T. Blanchet, of Bolton-on-Lake-George; treasurer, the Rev. Geo. A. Holbrook, of Troy. Clerical members of the Board of Missions: The Rev. Fenwick M. Cookson, and Mr. Geo. A. Wells as lay member of the same. A recess of an hour was taken for an excellent lunch in the parish rooms, after which verbal reports were made by the missionaries on the work in their respective charges. While the late business depression has proved a serious drawback to some, others had made a decided advance, and the two mission stations of Mechanicsville and Schuylerville had become self-supporting since the last session of the archdeaconry. The Rev. Mr. Wright recommended that some form of intercessory prayer be drawn up with special reference to the needs of the work within the archdeaconry. After some discussion, Mr. Wright was requested to draw up such a form, and report the same to the archdeaconry at its next meeting. In the absence of the essayist for the day, on special invitation by the archdeacon, the Rev. John Anketell, M.A., of Fair Haven, Vt., read an able and interesting paper on "Higher Criticism," which was well received, and elicited a spirited discussion. The next session of the archdeaconry will be held in St. Paul's, Troy, in January, 1894; preacher, the Rev. T. H. Geare; substitute, the Rev. S. T. Street; essayist, the Rev. Chas. C. Edmunds, Jr.; substitute, the Rev. T. H. Molineaux.

**Minnesota**

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

Bishop Whipple has returned from the East, fully restored to health.

Bishop Gilbert writes from Oban, Scotland, that he is getting quite well and strong. The entire cessation from care and work is effecting complete restoration to health, and he expects to return home ready for work in the autumn.

Bishop Graves, of the Platte, has kindly consented to take five visitations for Bishop Gilbert during October, and has made his appointments as follows: Sunday, Oct. 15th, Windom and Wilder; Monday, Oct. 16th, St. James'; Tuesday, Oct. 17th, Luverne; Wednesday, Oct. 18th, Worthington.

ST. PAUL.—The Rev. Stuart B. Purves, rector of St. Peter's church, St. Paul, was married to Miss Mary Wilson, daughter of the Rev. Dr. Wilson, of Seabury Divinity School, Thursday, Sept. 7th. The Rev. J. B. Halsey, of Philadelphia, performed the ceremony. The service took place in the oratory of Seabury Hall at 8:00 A. M. A nuptial Eucharist was celebrated immediately afterwards. Thursday, Sept. 14th, a parish reception was tendered to Mr. and Mrs. Purves. The guild room was converted into a reception parlor, handsomely furnished for the occasion, and beautifully decorated. All of the city clergy were present, with the exception of the rector of Christ church, who was detained at home through sickness. A harvest festival was held in the church Sept. 19th, commencing with full choral Evensong, and a thanksgiving Eucharist on the following morning (St. Matthew's Day). The church was prettily decorated with the products of the bountiful harvest. The Rev. Dr. Wilson, of Faribault, was the preacher. The church was filled to its utmost capacity. On the following Thursday evening the annual parish supper was held in the guild room, and was the most enjoyable and successful event of the kind ever held in this church.

A harvest festival was held at the church of the Ascension on Wednesday evening. The combined girl choirs of Ascension and the Messiah chapel rendered the service.

MINNEAPOLIS.—The Rev. J. J. Faude, rector of Gethsemane church, has been nominated as one of the speakers at the next Church congress.

The Rev. M. J. Bywater, rector of St. Luke's church, was married to Mrs. M. Thompson Sept. 4th. The Ven. Archdeacon Appleby performed the ceremony.

EXCELSIOR.—Through the efforts of three young ladies, summer residents much interested in the Church, Trinity chapel has recently been decorated at an expense of \$170. The chancel walls are covered with pomegranates in rich colors on a solid gold background, with suitable texts and

emblems over the arch and chancel window. The deep embrasures of the windows in the nave are treated in the same manner, while the walls are handsomely painted in two colors with simple borders. The high roof of oak timbers darkened with age, is left without paint or varnish, and the whole effect is very striking. On Sunday, August 27th, was held the annual harvest home festival, the chapel being tastefully decorated with the fruits of the season artistically arranged. The service was the full Thanksgiving Office, with appropriate sermon by the Rev. J. E. Dallam, deacon in charge, followed by celebration of Holy Communion, the Rev. W. B. Hamilton, of Chicago, formerly of St. Luke's parish, Minneapolis, celebrant. The music was exceptionally fine, Mr. Harvey Officer of St. Paul, at the organ, and Mr. Walter Grafton, member of St. Paul's church choir, New York City, and Mrs. T. F. Clarke, of Utica, N. Y., taking the solos in the anthem, "Ye shall dwell in the land," supported by a chorus.

**Maryland**

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

BALTIMORE.—Services were held in St. Luke's church on Sunday, Sept. 17th, for the first time since July 1st. During that time several improvements have been made in the church, including painting and handsome decorative frescoing. Early service was held at 7 o'clock in the morning. At 10 o'clock the rector, the Rev. Wm. A. Coale, read the Morning Prayer and Litany. The principal service, with full choral Celebration and processional was at 11 o'clock. Special music was rendered, under direction of Mr. C. Cawthorne Carter.

The vestry of St. Barnabas' church, which was destroyed by fire, has sued the Firemen's Insurance Company, of Baltimore, in the Court of Common Pleas, to recover on an insurance policy for \$6,000.

Mr. Chas. H. Thompson has been engaged as director and leading tenor of the choir of St. Michael and All Angels'.

Bishop Paret has been presented with three stoles, richly embroidered, by the ladies of 13 churches of Washington and Georgetown, D.C.

The mission at West Arlington, under the care of the Rev. W. R. Webb, has purchased three lots for the erection of a chapel.

SYKESVILLE.—Bishop Paret visited St. Barnabas' church, Sunday morning, Sept. 17th, and confirmed a class of four persons. In the afternoon he preached at Holy Trinity church.

HAGERSTOWN.—A beautiful new mission house, with chapel, has been opened by St. John's church.

CATONSVILLE.—The Rev. Mr. Fisher, assistant rector of St. Timothy's church, has returned to his home in Akron, Ohio, and will accept a professorship in Kenyon College.

EMMORTON.—The Rev. Wm. F. Brand, S. T. D., rector of St. Mary's church, has returned from the seashore much improved in health.

CHURCHVILLE.—The Rev. E. A. Colburn has returned from Asbury Park, and services were held in Trinity church on Sunday, Sept. 17th. The church has been freshly painted and decorated.

**Iowa**

**Wm. Stevens Perry, D.D., D. C. L., Bishop**

MUSCATINE.—During the six weeks' vacation of the rector, the Rev. E. C. Paget, the parish was in charge of the Rev. Theodore Riley, S.T.D., of Nashotah. His visit was felt by all, both within and without the church, to be a real social pleasure and spiritual benefit. The fine course of sermons delivered by him on Sunday mornings on the historical aspects of religion was largely attended, and has done much good.

**Western Michigan**

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

The convocation of Grand Rapids met at St. Paul's church, Greenville, on Tuesday evening, Sept. 19th, the clergy present being the Rev. Drs. Fair and Rippey, the Rev. Messrs. Wright, Graf, Mosher, Ivie, and Wells. The sermon, which was an eloquent and impressive one, was delivered by the Rev. W. E. Wright, and was listened to throughout with the utmost attention. On Wednesday morning a visit was paid to the high school, when a short, pointed, and practical address was delivered by the Bishop. Morning Prayer was said at 9:30, followed by the ordination service, the candidate for deacon's orders being Thomas H. Henley, who for the last 14 months has acted as lay reader. The address *ad clerum* was delivered by the Rev. P. W. Mosher. The Communion service ended, the Bishop called upon all present to come forward and wish God speed to their new pastor. At two o'clock a business meeting was held, at which report of the different missions was made, showing them all to be in a healthy condition. Belding, a rising manufacturing town, came in for special attention as a new and promising field for Church work. The seven o'clock service concluded the convocation, an able and fervent address being delivered by the Bishop. The congregations were large, especially at the last service, and much interest was manifested. The

meeting will, without doubt, be productive of good results. The services throughout were choral, rendered by the vested choir, under the able direction of Mr. John Lewis, assisted at the organ by Miss Pella Albertson.

**Southern Florida**

**Wm. Crane Gray, D.D., Bishop**

**BISHOP'S APPOINTMENTS**

**OCTOBER**

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|---------------------------------------|-----------------------------|
| 8. A. M., Clearwater; P. M., Dunedin. | 12. P. M., Lakeland.        |
| 10. Tarpon Springs.                   | 15. Ft. Meade.              |
| 13. Bartow.                           | 18. Punta Gorda.            |
| 17. Arcadia.                          | 22. Ft. Myers.              |
| 20. Punta Rassa.                      | 25. Kissimmee.              |
| 24. Haines City.                      | 29. Zellwood and Lane Park. |
| 26. Warcoosee.                        |                             |

**NOVEMBER**

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|------------------------|----------------------|
| 1. Orange Lake.        | 2. Brooksville.      |
| 5. Ormond and Daytona. | 7. Port Orange.      |
| 9. New Smyrna.         | 10. Titusville.      |
| 12. Cocoa and Merritt. | 14. Courtney.        |
| 16. Georgiana.         | 17. Eau Gallie.      |
| 19. Melbourne.         | 20. Micco.           |
| 21. Ft. Pierce.        | 23. Eden and Jensen. |
| 24. Jupiter.           | 26. Lake Worth.      |
| 30. Coconut Grove.     |                      |

**DECEMBER**

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|-------------------------------------|
| 2. P. M., Lemon City.               |
| 3. A. M., Lemon City; P. M., Miami. |

**Ohio**

**Wm. Andrew Leonard, D. D., Bishop**

FINDLAY.—The young parish of Trinity has had a very peculiar experience. It is a city of about 20,000 people, has 15 glass factories, three opera houses, and its full quota of saloons and gamblers. Of course all the denominations have been here for years and have put on strength. About five years ago the Rev. A. B. Nicholas, then the able general missionary, organized the mission and built a church. The Rev. A. C. McCabe, Ph.D., became rector, and the church burning down, he built another and better one. When he went to Geneva, Ohio, where he is doing still more of the same energetic work he did at Findlay, the Rev. J. G. Lewis from Toronto, became rector. Not long after, the second church also fell a victim to the flames last January. In March Mr. Lewis commenced to raise means to rebuild and within six months he had a beautiful stone Gothic, fire-proof church on a more central lot and a quiet street. It is about 72 by 38 feet on the ground, has a very effective tower 59 feet high and 15 feet square, an open porch, large stained-glass windows, open roof, and a solid, Church-like appearance. Mr. W. Lewis Cramer is the architect, and Messrs. McGill and Powers were contractors, all of Findlay. The chancel window is from Messrs. G. E. Androvette & Co., of Chicago, and represents the disciples gazing on their ascended Lord. Jerusalem is seen in the background, and the Lord with a halo around his head is the centre of light. This window is memorial of the Rt. Rev. G. T. Bedell, D.D., the late venerated and beloved Bishop of Ohio, and his much esteemed widow, Mrs. Julia Bedell, in recognition of their liberal contributions to this parish. One other prominent window commemorates Mr. John P. Murray, and is the offering of his wife. It has a fine representation of the Good Shepherd and is from the Gention Glass Works, Anderson, Indiana. The chancel furniture, from the Findlay Church Furniture Co., is of polished oak and in the very best style of workmanship. The oak altar is of excellent design and its carvings include I. H. S., Alpha and Omega, and "Do this in remembrance of Me." Its cost is nearly all provided for by Mrs. Mary Trevor Winthrop of New York. The pipe organ is a bargain from a neighbor and well worth much more than it cost the church. It was a surprise, being secretly purchased and placed in the church on the day before the opening services. The property cost about \$7,000. Of this, \$1,300 was from insurance, \$1,000 from people in Findlay, and \$500 from the Ohio Church Building Fund, \$2,000 a loan from the General Church Building Fund, and the balance from Toledo, Cleveland, New York, etc., collected by the rector. In addition to peculiar zeal, good judgment, and Churchly taste, the rector's contribution included a personal sacrifice, the declination of a call to another field offering him \$500 more per year than his present salary. It is not often that a young, small parish can build three consecutive churches in four years and command the services of such a rector.

A series of services, conducted by clergymen from outside of the parish, is now under way, beginning on Sept. 10th, the Rev. W. C. Hopkins, of Toledo, being the preacher. There was Communion in the morning and a choral service in the evening. At both services the church was crowded and the offerings were liberal. The Rev. Dr. McCabe preached on Sept. 17th to equally full houses, and as former rector was most warmly greeted by his quondam parishioners and many friends. On this day there appeared for the first time a beautiful new font of Italian marble. On the faces of the octagonal bowl are the words "One Lord, one Faith, one Baptism," and on the front of the sandstone base, "From the Sunday school and church of St. James', Batavia, N. Y." The series of special services is to continue for several Sundays and end with a visitation from the Bishop.



## The Living Church

Chicago, October 7, 1893

Rev. C. W. Leffingwell, Editor

A WRITER IN *The Interior* very pertinently enquires: "Were there none but mere apologists for Christ in that vast assembly?" There were, but they were few and far between. There were some who spoke strong words concerning the power of the Gospel, its great influence in the world, and its relation to the dominant civilization of every age; but the heart power, the transforming, uplifting, soul-saving power of the Gospel was not fairly presented. There seemed to be small space for this singular, unique, unprecedented, commanding characteristic of Christ's religion, on a platform where religious philosophies were marshalled to give account of themselves. So Christianity, which is not a philosophy (though consistent with the highest reason), but is the power of God unto salvation, was wheeled into line to compete with human inventions, abstractions, and assumptions. This is not to say that it appeared to disadvantage, even there; but the floods of plausible, theistic, and agnostic talk (all the more popular because the talkers were "our guests") overflowed the small fountains of Gospel truth that scarcely were allowed to appear above the surface. If the "old, old story" was not effectively told, perhaps it was because the audience was determined to hear "some new thing." The new thing will be forgotten before Jackson Park is cleared, but the old Gospel will remain, the power of God and the wisdom of God.

ANOTHER MISTAKE, as we regard it, of this "Parliament," has been the timid apologetic course which evangelical speakers have taken in reference to the charges of imperfection and failure made by the prophets of false religions against Christianity. Indeed, representative men of Christian denominations seemed to vie with each other in pointing out faults and errors in the propagation of the Gospel at home and abroad. Needless, impolitic, untruthful, treacherous to our Lord, was the acquiescence of an audience presumably "Christian," in the assumption that Christianity is chargeable with all the inhumanity of the civil governments under which Christians live. It was high treason to their King, on the part of representatives of the Faith, who made or failed to refute such charges as that Christianity is responsible for opium in India, for slavery, for the Geary law, for the treatment of the Indians, for killing people at grade crossings in Chicago.

IN THE eagerness of the representatives of Oriental religions at the recent "Parliament," to make a good presentment of the best features of their faith and worship, they not only failed to note the fatal defects of the systems of which they were the champions, but they also grossly misrepresented the work of Christian missionaries in that part of the world where these false religions have had full sway for several thousand years without producing any results to justify their existence. "You Christians send out missionaries to save the souls of the heathens," says a Hindoo monk, "why do you not try to save their bodies from starvation?" He then goes on to expatiate upon "re-incarnations," while he reproaches American Christians for not feeding the millions of people in India and China whom these Buddhists and Shintooists have failed to elevate into any condition of self-respect and self-support. He tells us that "it is an insult to a starving man to preach to him the doctrine of the metaphysics." Yet that is what he and his caste have been doing for thousands of years; a more abstract, senseless, and selfish metaphysics

cannot be found in all the history of so-called religious literature than that of Buddhism, the climax of which is Nirvana or absolute obliteration. It is a slander upon Christian missions to say that they ignore the sufferings of the poor and give them tracts when they are starving. Schools and hospitals and charities go hand in hand with the missions of the Anglican Church, at least, and perhaps more is spent for education and "bread" than for the work of making the gospel known and bringing converts into the Church.

### The Right Use of the Prayer Book

It was to be expected that our remarks on the use of the Prayer Book a few weeks since, would not be received by all our readers without dissent. We gave a few illustrations of what we esteemed to be errors more or less commonly met with in the rendering of certain portions of the services of the Church. It is to these that the letters of some of our correspondents refer, and not to the principles which we indicated as governing the matter.

The reasons given for differing from our conclusions are for the most part of a somewhat sentimental character. Persons have, not unnaturally, become attached to usages with which they are familiar, a fact which has no bearing upon the question of correctness or incorrectness, though it may fairly be considered in connection with any measures of reform. Even a custom which has no proper warrant may sometimes be retained where no harm is involved. But such a case would generally be of the nature of a temporary concession.

Some of our friends have favored us with their own interpretations of rubrics. One, for instance, thinks it would be strictly correct for the people to repeat with the officiating minister, everything from the Creed to the end of the service in Morning and Evening Prayer, drawing attention to the wording of the rubrics before and after the Creed. In the same way it might be claimed that the people must remain standing from the first "Glory be to the Father," after the Lord's Prayer, till the minister says "Let us pray," after the Creed, inasmuch as there is no direction for any change of attitude up to that point. Our attention is called to what is thought to be a violation of the last rubric in the Communion Office, ordering that if any of the sacred elements remain after the Communion, "the minister and other communicants shall immediately after the blessing reverently eat and drink the same." Apparently it is thought that this means that pains must be taken to see that a portion does remain, and that it must always be more than the priest can reverently receive by himself. Thus what is plainly intended to provide for a certain case, is erected to the place of a constant and obligatory ceremony.

After the same method of mechanical interpretation we have known it to be insisted that there must be no celebration of the Holy Eucharist without a sermon, because the rubric says: "*Then shall follow the sermon;*" that all the clergy present must receive, even though they have already received on the same day, because the rubric directs the Celebrant, after his own communion, to communicate "the bishops, priests, and deacons, in like manner, (if any be present); and that no one shall remain kneeling in his place after the benediction, because the direction is: "*Then shall the priest, . . . let them depart with this blessing.*"

All of this simply adds new point to our observations of August 12th, indicating the method by which a correct usage is to be ascertained. We there said that the right use of the Prayer Book could be understood only in the light of its history. "Resting originally upon certain primary principles of Christian worship, the changes and modifications it has undergone through translation and revision

have never essentially altered those principles. Historical and technical study are, therefore, necessary to the accurate comprehension of the meaning of the book."

The services of the Church, in their substance, their relation to each other in one great scheme, and their significance, come down to us with a certain atmosphere about them of Catholic tradition, of devotional types, of religious habits and practices. When these are all ignored, as may be seen among some of those who have undertaken to use portions of the Book, engrafting them into an incongruous modern system, the spirit and power is largely evaporated; and, among ourselves, in so far as the Prayer Book is separated from this its proper atmosphere, its force is greatly weakened and sometimes the very ideals of true worship are obscured or lost. Hence the necessity of historical study—the study of the formation and growth of this "collection of devotions, of prayers, praises, thanksgivings, of wailing supplications, and of triumphant rejoicings which have echoed and re-echoed, sung in all tongues, cried in all voices," through the centuries.

Hence the necessity of understanding that view of divine worship which brought together these Catholic forms, which entered into and moulded them at every point, determining the character, defining the purpose of each and the place of each in reference to the others for days and years. Every direction we find in them has a history, sometimes very ancient, again very recent. In such a system there must needs have been formed a more or less technical language which must be taken carefully into account.

Besides all this, there will be a sphere of some importance not covered by rubrical directions, as for instance, at the beginning of Morning and Evening Prayer, where no place is designated which the minister is to occupy and no mention is made of the attitude of priest or people; or in the Communion, no place is mentioned where the Epistle and Gospel are to be read. In these and similar instances, usage prior to rubrics comes in to determine the correct practice. Where there is no question, on account of long habit, as to what ought to be done, the necessity of explicit directions is not felt, but when, here and there, divergent practices have come in, it is necessary to investigate the principles involved or discover what was the immemorial usage.

Out of such elements as these is built up the science of divine worship, the study of which can alone put the offices of the Prayer Book in their true light, afford the means of resolving vexed questions, and bring about, in process of time, approximate uniformity.

### The South Carolina Experiment

OR, STATE MONOPOLY OF THE LIQUOR TRAFFIC; IS IT THE BEST THING OBTAINABLE?

PRIZE ESSAY BY CHARLES FISKE,  
ST. STEPHEN'S COLLEGE

I

The past quarter of a century has been fruitful in temperance reforms. It has witnessed, in the first place, a decided growth of public sentiment against the drink evil; and with that has come a change of opinion with regard to the means of regulating the liquor traffic, and mitigating the misery and ruin it causes.

America, perhaps, has been the principal battle field in the struggle between the temperance army and the saloon. In the first place, the close of the war found the evil, apparently, greatly on the increase; again, the settlement of the anti-slavery struggle left this the great moral question of the hour; and men have entered upon the warfare against the saloon with as earnest a zeal, as fixed a faith in the cause, and as uncompromising a spirit, as ever animated the abolitionists of ante-war times. Here in America, too, there has been added to the other evils which accompany the liquor traffic the



course of its political influence. Nowhere else is "the saloon in politics" so threatening an element in the life of the nation as it is here; and men feel that wise government, social progress, and religious principle are alike involved in the advance of the temperance cause. To us especially, then, the question of restrictive or prohibitive temperance legislation is a living question.

There has been, to be sure, a strong movement of temperance reform elsewhere. The local option principle, for instance, originated in England, and was introduced upon our statute books only after thorough agitation abroad. The introduction of the latest local option measure in the British Parliament by a representative of the Gladstonian ministry is significant evidence of the growth of temperance sentiment in Great Britain. But while the need of restricting the use of liquors as a beverage, and of regulating their sale, is felt in England, the progress of temperance ideas is slower there than in this country, and it is to America that we look for experiment in the practical operation of restrictive laws.

So, too, the idea of the latest proposition in temperance reform, the South Carolina plan, is copied from abroad, but it will have its first thorough trial here in this country, and will be carried for the first time to its logical completeness. The Evans law, by which South Carolina seeks to solve the temperance question, proposes to cut the Gordian knot by making the entire liquor business a government monopoly; the State itself going into the business of liquor selling, and keeping all others out. The plan is a modification of the Gothenburg system, which has already been in operation for some time at Gothenburg, in Sweden, and has been tried to a certain extent in parts of Switzerland.

The Gothenburg system rests upon the assumption that a large number of the people—a sufficiently large number in many cases to make the slightest effort at prohibition null and void—will have spirituous liquors, let the legislation thereon be what it may, for the time being. Logically, therefore, the South Carolina plan does not necessarily embrace prohibition, but aims at a regulated liquor trade of a novel character; practically it means prohibition to a limited extent, and really imposes it unless there is demand for the sale of liquor. It will be noted hereafter that the merit of the system lies in its practical effects rather than its logical theory.

The South Carolina method of selling, it will be observed, is the socialistic, in the sense of not allowing any private person to make profit for himself out of the sale of liquor. The profits are all to go, under the law, into the treasury of the State, for public uses and for the benefit of the community; the county receiving half the net proceeds, the municipality the other half. In Norway the profits, after deducting six per cent interest on capital, go to charitable institutions and organizations, even the Good Templars having a share in them. Provision is made by the Evans law for county dispensaries, to take the place of saloons, hotels, and wholesale liquor establishments. There will be a State officer, appointed on a salary, who will put up liquors in packages varying in size from a half-pint to five gallons, to be sealed and sent to the dispenser; the seal not to be broken, save by the purchaser, and no liquors to be drunk in the rooms or building occupied by the county dispenser; while the latter officer has certain discretionary powers in selling, and is forbidden also to sell to minors, habitual drunkards, or persons already intoxicated. The State Commissioners can sell to the county board of control only such liquors as the State chemist shall declare to be free from adulteration. Manufacturers must sell to the State, and must put up pure goods, the penalty for the crime of adulteration being six months in the county jail and a fine of \$200. Drug stores are not allowed to sell liquor at all unless it be compounded with medicine.

This then, is the substance of the new law; whether its adoption would cure the disease, and whether in extending the power of the State we would be drifting into State socialism, are questions which are being fiercely debated on both sides, by friends and foes of the new plan. In the discussion of the matter we can afford to put aside the objection that the State has no business with restrictive laws. Every civilized nation has claimed control of the liquor traffic, if on no higher grounds, for two simple reasons, (1), because it is an easy source of revenue, and (2), because liquor is responsible for most of the expenses of government in maintaining police, prisons, hospitals, poor-houses. Intoxicating drink and crime are synonymous terms.

The government therefore must control and restrict the liquor traffic as surely as it must control and restrict the sale of poisons or any other injurious articles. The question is, how shall it exercise its controlling authority? All attempts, heretofore, have been in three or four directions; toward prohibition, local option, and high license, or sale by certificate. Local option, originating in England, gives a majority of the residents of each ward, district, or city the right to vote whether liquors shall be sold in that locality, and if so, how many places shall be licensed. In so far as it protects certain districts this law has done good. The difficulty in the way of its complete success lies in the fact that districts which seek protection are often at the mercy of neighboring counties or townships. The remedy is but partial.

High license, the usual accompaniment of local option, has reduced the number of saloons and increased the public revenues, but has rarely been supported with sufficient thoroughness to prevent illegal selling, and has subsequently been subject to serious objections, and has not met with advanced temperance support.

The Southern law, restricting the sale of liquors to those bringing medical certificates, early became a burlesque. The saloons and drug stores hired doctors to attend, and any customer was presented with his favorite beverage without extra charge.

With regard to the remaining method, that of prohibition, opinions differ to such an extent, and testimony as to its operations is so much at variance, that it is difficult to tell just what its merits are. It is enough to say that in most parts of the United States prohibition is utterly impracticable in the present state of public opinion. With opposing statements about its operation in such thoroughly temperance states as Maine, Vermont, and Kansas, it will be many years before it can be tried in other places where the law would not receive a sufficient public support to ensure its enforcement, even if the necessary majority could be secured for its adoption. Prohibition then, however effective it might be if secured and enforced, is in most cases not obtainable, for the present at least, and is therefore out of the question.

But even if that is so, other restrictive systems, it will be found, are effective just in so far as they embody prohibition principles in a modified form; they are real reforms the nearer they approach to the prohibition ideal.

To be continued

## Letters to the Editor

THE CHURCH AND THE SECULAR PRESS

To the Editor of *The Living Church*

I am in full sympathy with the suggestion made in Sept. 23rd issue of *THE LIVING CHURCH* by Rev. Henry R. Sargent. I hope this matter will be taken up and carried out in the interest of Holy Church.

Day after day at the "Parliament of Religions" lately in session in this city, the facts of history have been misrepresented, and no opportunity is available to set these right. We must as a Church take hold of this matter and furnish the American people with facts as they are, without any gloss.

I will be very glad to join the suggested league and further its work.

J. C. QUINN.

Mason City, Iowa.

DR. MESSITER'S HYMNAL

To the Editor of *The Living Church*

A great deal has been said about the omission of the "Amen" in Dr. Messiter's musical edition of the new Hymnal. Is not Dr. Messiter right?

In preparing his Hymnal he was setting to music the hymns set forth by the General Convention; there being no "Amen" printed in the report, nor in the adopted Hymnal, what authority had Dr. Messiter for introducing it into the musical Hymnal? How can "The Commission" certify that any Hymnal is in agreement with the Standard, if after every hymn an "Amen" is printed? The "Amen" at the end of hymn 261, as also the double Amen at end of hymn 455, is part of the hymn and not an appendage.

In the new Hymnal, the "Amen" is printed after the doxologies, excepting one, thus indicating its proper use.

To me the singing of an "Amen" at the end of a tune seems a musical monstrosity. The absurdity of singing it to many of the hymns is manifest; it is hardly necessary to cite instances. The use, in this country at least, is a new one, not more than 25 years old; and I should very much like to know the origin of it. Perhaps I may be told "It is English." The rubric after the absolution surely is no authority for it.

It is objected that not giving a musical setting to the "Amen" will embarrass a great many organists, etc., etc., who are not able to harmonize an "Amen." True! but any organist (?) who cannot harmonize an "Amen," had better—learn it, to say the least.

On the other hand, embarrassment may occur where the "Amen" is given. I heard of a curious mistake made by a musician, not a Churchman. He was playing the organ for a volunteer choir at a summer watering place. He played and sang the "Amen" after each verse of the hymn! Why not? Just as well that way as the present way.

I advocate most strenuously, perhaps ignorantly, the dropping of the custom. I should like to hear the opinion of the clergy. I think Dr. Messiter has omitted the "Amen" from his Hymnal with good reason. The word is not in the Hymnal except after doxologies. There is no reason for it poetically, and musically it is an abomination. And I sincerely trust that those who are now at work writing musical Hymnals will follow the example of Dr. Messiter, and conform to the Hymnal revised and enlarged, as adopted.

J. NEVETT STEELE.

New York City, Sept. 22, 1893.

## More Trouble in Mexico

A PROTEST FROM THE PRESIDING BISHOP

TO THE BISHOPS, CLERGY, AND LAITY OF THE HOLY CATHOLIC CHURCH WHO ARE IN COMMUNION WITH THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA:—

I, John Williams, D.D., LL. D., by divine permission Bishop of Connecticut, and also, in the Providence of God, Presiding Bishop of the House of Bishops in the Church aforesaid, do earnestly request your careful consideration of the statements following:

*First.*—In the year of our Lord 1875, the bishops of the aforesaid Church, in council assembled, agreed to the ratification of Articles of Agreement with the "Mexican branch of the Catholic Church of our Lord Jesus Christ in Mexico," of which Articles of Agreement the third article is as follows:

"The Bishops of the Protestant Episcopal Church in the United States furthermore agree to name from among themselves a commission of seven bishops with whom the aforesaid bishop, or bishops, to be consecrated for the said Mexican Church, shall be associated as a temporary Board of Administration for the episcopal government of the said Mexican Church.

"The said temporary Board of Administration shall be governed in the exercise of their episcopal administration, judgments, and acts, by the provisions contained in the Constitution and Canons of the Protestant Episcopal Church in the United States of America, so far as the same can be applied to the divergent circumstances of the said Mexican Church, and are consistent with its rights and privileges as a distinct National Church."

*Secondly.*—At a meeting of the temporary Board of Administration, provided for in Article III, as above cited, held in New York, on the 14th day of April, 1884, the Rt. Rev. Henry Chauncey Riley, D. D., Bishop of the Valley of Mexico, presented to the Board his resignation of that diocese in the following terms:

"Although the diocese and synod of the Valley of Mexico has, through its Standing Committee, asked me not to withdraw from my work, nor to resign my jurisdiction of that diocese; and has made this request, to use the committee's own words, 'unanimously, heartily, and resolutely,'

"Nevertheless, I, Henry Chauncey Riley, consecrated to the office of Bishop of the diocese of the Valley of Mexico, by bishops of the said Protestant Episcopal Church in the city of Pittsburg, on the 24th day of June, A. D. 1879, influenced by your fraternal counsel and request, do hereby present to you my resignation of my jurisdiction as Bishop of the Valley of Mexico, and do hereby pledge myself to exercise no episcopal authority, or to perform episcopal acts in said diocese, or in the Republic of Mexico; and I further promise to forbear all exercise of the functions of my said office, except with the advice and consent of the Mexican Commission, or on the invitation of the ecclesiastical authority of diocese concerned, or in a vacant missionary jurisdiction by appointment of the Presiding Bishop of the said Protestant Episcopal Church.

"In witness whereof I have hereunto set my hand in the city of New York, on the 24th day of April, A. D. 1884.

[Signed] H. CHAUNCEY RILEY.

Which resignation was unanimously accepted by the Board of Administration, by which resignation Bishop Riley's relation to the said Church in Mexico ceased and determined.

*Thirdly.*—At the session of the General Convention, in the year of our Lord 1886, the Mexican Commission reported to the House of Bishops, that Bishop Riley had presented to the Board of Administration his resignation as Bishop of the Valley of Mexico, and distinctly promised to exercise no episcopal authority nor to perform episcopal acts in that diocese or in the Republic of Mexico, and that the said Board of Administration had accepted the same. This report and action were approved and adopted by the House of Bishops at the session aforesaid.

*Fourthly.*—The temporary Board of Administration, in the action just cited, was governed in the exercise of the episcopal administration by the provisions contained in the Constitution and Canons of the Protestant Episcopal Church in the United States of America, so far as the same could be applied to the divergent circumstances of the said Mexican Church.



*Fifthly.*—No suggestion that the said action of the temporary Board of Administration was not in accordance with the provisions contained in the Constitution and Canons of the Church aforesaid, was made by Bishop Riley at the time when his resignation was accepted, he himself being present as a member of the said temporary Board, nor by him or the *Cuerpo Ecclesiastico* of the Jurisdiction of the Valley of Mexico, before or at the General Convention of 1886, at which convention the action above rehearsed was made final by its adoption by the House of Bishops, and by action of the same House the Mexican Commission was dissolved.

*Sixthly.*—At the General Convention of 1886, the action of the temporary Board of Administration in accepting the resignation of Bishop Riley having been approved, the aforesaid *Cuerpo Ecclesiastico* was recognized by the House of Bishops as the "true representative and governing body of the Church in the Valley of Mexico."

*Seventhly.*—The said *Cuerpo Ecclesiastico*, at a meeting held in December, 1885, thirty-eight out of the forty-three congregations being represented, unanimously requested that, during the abeyance of the said autonomous Church and in the absence of any episcopal authority, they should be received as a mission under the fostering care of the Protestant Episcopal Church in the United States of America.

*Eighthly.*—At the same General Convention of 1886, the then Presiding Bishop of the House of Bishops was requested to communicate to the Board of Missions of the said Protestant Episcopal Church and also to the authorities of the Churches in communion with the Church aforesaid, the facts recited and the action of the House of Bishops thereupon.

*Ninthly.*—Pursuant to this action, the Presiding Bishop aforesaid, acting with the consent of the House of Bishops and at the request of the said *Cuerpo Ecclesiastico*, assumed temporary episcopal charge during the abeyance of the autonomous Church and the absence of regular episcopal authority, in and over the congregations in the Valley of Mexico.

And now, therefore, I, John Williams, D.D., LL.D., Presiding Bishop as aforesaid, being credibly informed that the said Henry Chauncey Riley, D.D., late Bishop of the diocese of the Valley of Mexico, has undertaken, in the face of the above well-known facts and in defiance of his own solemn promises and pledges, to create an ecclesiastical organization within the limits of the said diocese, and to discharge certain episcopal functions therein, do hereby pronounce and declare all such action to be schismatical and contrary to the Order and Discipline of the Church of God; and I do further, acting under the authority entrusted to me by the *Cuerpo Ecclesiastico* of the diocese of the Valley of Mexico and by the House of Bishops aforesaid, protest against this intrusion into the said jurisdiction, and do forbid the exercise by the said Henry Chauncey Riley within the limits of the said jurisdiction or elsewhere in the Republic of Mexico, of any of those functions from which, without due consent given, he has solemnly promised to refrain.

In testimony of all which, I have hereunto set my hand, in the city of Middletown, and in the State and diocese of Connecticut, on the thirty-first day of August in the year of our Lord 1893.

[Signed] J. WILLIAMS.

### Personal Mention

The Rev. Edward McCrady has taken charge of Trinity church, Asheville, N. C.

The Rev. C. E. Butler has resigned the charge of St. John's church, Cambridge, diocese of Southern Ohio.

The Rev. R. P. Eubanks has accepted the charge of Grace church, Anderson, and the mission, Seneca City, S. C., and entered on his duties Sept. 3rd.

The Rev. Quincy Ewing has resigned the rectorship of Christ church, New Orleans, La., to take effect Oct. 1st.

The Rev. Wm. Sharp, assistant minister of the church of St. Mary the Virgin, New York, is expected to return from Europe in October.

The Rev. Harry Cassil has resigned St. John's, Brownwood, in the missionary jurisdiction of Western Texas, and has accepted a call to St. Andrew's, Fort Worth, in the missionary jurisdiction of Northern Texas. He will enter on his new duties Oct. 1.

The present address of the Rev. G. A. M. Dyess is 221 E. 17th st., New York City.

The Rev. Charles H. Bohn, M.A., has accepted a call to St. James' church, Oskaloosa, Iowa, and entered upon his duties Oct. 1st.

The Rev. F. Wainwright has resigned as rector of St. James' church, Jermy, Pa.

The Rev. Edward Wallace Neil, rector of the church of St. Edward the Martyr, New York City, will be in charge of All Saints' church, Ravenswood, Chicago, from Oct. 2nd to 21st inclusive, while its rector, the Rev. Charles R. D. Crittenton, takes charge of the church of St. Edward the Martyr, New York City.

The Rev. W. E. Evans, D.D., rector of St. Michael and All Angels' church, Anniston, Ala., has accepted the rectorship of Trinity church, Columbia, S. C., to succeed Bishop Capers.

The address of the Rev. Benjamin J. Douglass is changed to 2213 Locust st., Philadelphia, Pa.

The Rev. William H. Cavanagh has resigned his position as assistant at St. Peter's church, Germantown, Pa. He sails for England during the present month, to study at Oxford.

The Rev. Elvin K. Taylor, of Sewanee, Tenn., has accepted a call to Christ church, Bordentown, N. J.

The Rev. James G. Cameron has become priest-in-charge of the mission church of the Holy Cross, New York City, and resigned as priest assistant, church of the Evangelists, Philadelphia. After Nov. 1st address Holy Cross Clergy House, 300 E. 4th st., near Ave. C., New York.

The Rev. Joseph Hooper has taken charge of the church of the Epiphany, Durham, and St. Paul's church, Middlefield, Conn.

The Rev. John T. Matthews has taken charge of the mission church, Freeport, N. Y.

The Rev. A. G. L. Trew, D.D., has resigned the rectorship of St. John's church, Oakland, Cal.

The Rev. Edmund T. Perkins, D.D., has been made rector *emeritus* of St. Paul's church, Louisville, Ky.

The Rev. John Gray has resigned the rectorship of the church of the Advent, San Francisco, Cal., and taken temporary charge of St. Paul's, Los Angeles.

The Rev. G. H. Sterling is spending a year in travel in Europe.

The Rev. G. S. Somerville has taken charge of St. Paul's church and Grace chapel, Haymarket, diocese of Virginia.

The Rev. Willis H. Stone has resigned the rectorship of Grace church, Parkville, Conn., and has accepted an appointment to be first assistant minister of St. James' church, Chicago.

The Rev. C. F. Sweet has resigned the rectorship of St. Thomas' church, Methuen, diocese of Massachusetts.

The Rev. Cornelius G. Bristol has resigned the rectorship of St. Alban's church, Danielsonville, to accept the rectorship of the church of the Good Shepherd, Hartford, diocese of Conn., and has entered upon his duties.

The Rev. W. H. Hutchinson has resigned the charge of Zion church, North Branford, Conn., and has entered upon his duties at St. Peter's church, New Bedford, Mass.

The Rev. D. F. Sprigg, D.D., retired from the rectorship of Moore Memorial church, Richmond, Va., on Sept. 24th.

The Rev. C. H. Thompson has entered on the charge of St. Mary's church, Augusta, Ga., Sept. 1st.

The Rev. R. C. Jett has entered upon his duties as rector of Emmanuel church, Staunton, Va.

The Rev. M. F. Duty has entered upon the charge of St. Augustine's church, Savannah, Ga.

The Rev. John M. Davenport has resigned the rectorship of St. Clement's church, Philadelphia.

### Ordinations

In St. Paul's church, Greenville, Mich., Sept. 20th, Mr. Thos. H. Henley was ordained deacon by Bishop Gillespie.

Mr. Wilmot Holmes was ordained deacon by Bishop Capers on Sunday, Sept. 24th, in the church of the Incarnation, Gaffney, South Carolina. This was Bishop Capers' first ordination.

On Wednesday, Sept. 20th, in St. Paul's church, Fort Fairfield, Me., the Rev. Geo. Bruce Nicholson was advanced to the priesthood by Bishop Neely. The candidate was presented by the Rev. Charles T. Ogden, and the sermon preached by the Rev. H. A. Remick.

On Sept. 21st, at St. James' church, West Hartford, Conn., Bishop Williams ordained to the diaconate, Greenough White, a graduate of Harvard College and of the Episcopal Theological School, of Cambridge, Mass. The candidate was presented by the Rev. Dr. Hart. Mr. White will be instructor in history and political economy at Trinity College during the ensuing year, officiating on Sunday for the present in the church in which he was ordained.

In Christ church, Beatrice, Neb., on the 17th Sunday after Trinity, the Rev. Geo. Bernard Clarke was ordained to the priesthood by Bishop Worthington. The sermon was delivered by the Rev. Canon Whitmarsh; especially impressive was his address to the candidate, who was presented by the rector of the parish, the Rev. Jas. Oswald Davis. The Eucharistic vessels were presented to the newly ordained priest as well as the Bible.

On Friday of the Ember Days, Sept. 22nd, at St. John's cathedral, Denver, Colo., the Bishop advanced to the priesthood the Rev. Chas. Y. Grimes, missionary at Cripple Creek, and made deacon Mr. Fred'k. W. Oakes, who has charge of All Saints' church, Denver. The sermon was preached by the Rev. B. F. Matrau of St. Bartholomew's church, Chicago, from Acts 1:8. St. Matthew's Day was spent in retreat, under the guidance of Bishop Spalding, by those to be ordained and others of the clergy.

On Sunday morning, Sept. 24th, the Bishop of Maryland ordained at Emmanuel church, Baltimore, the Rev. S. A. Whitcomb of Belair, Md., to the priesthood, and Mr. Wm. A. Henderson, of Baltimore, to the diaconate. The Rev. S. A. Whitcomb was graduated at Princeton and Auburn Presbyterian Colleges and subsequently joined the Universalist church of which he became a minister. He began his work in the Church at Belair, continuing his theological studies under Bishop Paret's guidance. Mr. Wm. A. Henderson has been a member of the Bishop's theological class, and will take temporary charge of the parish in Cumberland. The candidates were presented by the Rev. Thos. E. Pattison. The sermon was delivered by the Rev. F. W. Clampett.

### To Correspondents

NOTE.—Contributors who wish manuscript returned if not accepted, and all who desire a reply from the editor, should enclose a stamped envelope, properly addressed. This is required, not to save the postage, but to save time.

NOTE.—A subscriber enquires if the special General Convention edition of the revised Prayer Book is offered for sale, and at what price.

H. B.—Only those in Holy Orders are entitled to wear the biretta when officiating. It is worn in processions out of doors, but in

processions inside the church the Roman rule prescribes that the clergy be uncovered, except the Celebrant and his ministers who wear Eucharistic vestments, *i. e.*: deacon and subdeacon, but these, with the Celebrant, will uncover as they enter the choir. The minor assistants, acolytes, etc., are never to wear a biretta or zucchetto during the Celebration or while ceremonially carrying a cross or crucifix. Generally speaking, no head covering is worn by any minister in the sanctuary, except by the Celebrant, deacon, and subdeacon during the sermon, while they sit in their sedilia. This rule does not apply to the Bishop's mitre. At funerals the biretta or the zucchetto may be worn by the officiating minister (in Holy Orders) when he meets the corpse at the church door and until he enters the choir; also during the service at the grave. But the head should always be reverently uncovered at the mention of the Holy Name. We should think that whenever a clergyman is wearing his cassock and needs to use a head covering it would be much more seemly to wear a biretta, a zucchetto, or some head covering of a distinctly ecclesiastical pattern. Tall hats, straw hats, or a derby are not in good taste then, certainly. The zucchetto may not be quite as much in the ecclesiastical fashion as the biretta, but it is recognized by authorities on ritual as practically the same thing, and in many places where a biretta is objectionable and causes ill-natured criticism, a zucchetto might be worn without offense. Both the biretta and the zucchetto are modern articles of clerical dress and have succeeded the almuce or amess (not the amice), which was at once both a cap and tippet. See Walcott, *Sacred Archeology*.

### Official

MISSIONARY COUNCIL, OCTOBER 22nd-25th  
SPECIAL TRAIN.

Providing one hundred tickets can be sold before Oct. 15th, a special train of Pullman vestibule sleeping cars, with dining car, will leave New York on Friday, Oct. 20th, at 10 A. M., running through to Chicago before noon the next day. Tickets for the round trip (good to return by any train of the Erie system before Nov. 15th), will be sold *only* at the Mission Rooms, 22 Bible House, at the following rates: For clergymen and members of their families, \$22.25; for others, \$28.80. Sleeping car berth \$5.00 each way.

JOSHUA KIMBER,  
Associate Secretary.

### Notices

*Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.*

### Died

SHAVER.—Entered into the rest of Paradise, at her late home, Port Dover, Ont., Mary Jane, beloved wife of Mr. A. Shaver, in the 30th year of her age, "in sure and certain hope of the resurrection to eternal life."

WINSLOW.—Entered into the rest of Paradise from his home in Racine, Wis., Sept. 18th, Hon. Horatio Gates Winslow, M. A., aged 73, for many years junior warden of St. Luke's church and trustee of Racine College, ex-superintendent of the city schools, and ex-regent of the State University, a loyal son of the Church and a conscientious public servant. "Be thou faithful unto death and I will give thee a crown of life."

GROESBECK.—Entered into rest Thursday, Sept. 28th, at his residence in New York City, David Groesbeck, aged 76, the last surviving brother of the late Abraham Groesbeck, M. D., of Chicago. His memory will long live in the hearts of the many whose wants have been relieved and cares lightened by his noble and unostentatious generosity.

Softly rest,  
Ye dear departed, in your tranquil home!  
Sleep on in peace, till your own Lord shall come  
And bear you in His breast,  
Far from the sounds of earthly care and weeping.

### Appeals

THE GENERAL BOARD OF MISSIONS

*Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

### Church and Parish

A YOUNG clergyman in priest's orders, with a small family, desires an immediate engagement in parish work. Address B. W., LIVING CHURCH, Chicago, Ill.

WANTED—A parish, by a middle-aged, experienced clergyman. Address CANTAB, care LIVING CHURCH.

GRACE PARISH, Menomonee, Wis., has the following second-hand books to give away if any new and poor mission desires to have them, or any of them, and will pay the postage. Some of the books are not in very good condition; they are only offered to such missions as desire them, and for the present could not otherwise procure them: 12 copies of "S. S. Chant and Tune Book with Service" (Dutton); 4 "Service and Tune Book for S. S.," Goodrich; 12 "S. S. Hymnal and Service Book," 1880, Hutchins; 3 Young Churchman's Hymnal, words only; 4 Hutchin's Hymnal, 1872; 5 Tucker's Hymnal; 3 Goodrich and Gilbert's Hymnal. Apply at once to THE RECTOR.



## Choir and Study

A CHAPTER FROM THE ANNALS OF AN ANCIENT PARISH

The parish of St. Peter's, West Chester, Westchester Co., N. Y., celebrated the two-hundredth anniversary of its organization, on Sept. 21st, St. Matthew's Day. In 1609, Hendrik Hudson first sailed up the great river which has since borne his name. In 1626, Peter Minuit became the first Dutch Governor of Manhattan Island, which he purchased from the Indians for something like £5 sterling, a shrewd bargain even for a Dutchman. Peter Stuyvesant, the last Dutch Governor, succeeded in 1647, and in 1664 the colony passed into the hands of the English, and Sir Edmund Andros became the first representative of the new authority. So the act of Incorporation in 1693 brings the records of St. Peter's parish—the oldest in the State of New York, not excepting "mother Trinity"—down almost to the earliest beginnings of our colonial history. St. Peter's as therefore held its charter under William and Mary, Anne, George I., George II., and George III., sovereigns of Great Britain. It received nourishment from the two great Church of England societies, "The Venerable Propagation," and "The Christian Knowledge." Good Queen Anne gave it a silver Communion service, Bible, its first Book of Homilies, its first cloth for the altar, and the first "Communion table." The first rector was the Rev. John Bartow, a graduate of Christ College, Cambridge, and the corner-stone of the first edifice was laid by Dr. Provost, the first Bishop of New York. Twelve rectors have served the parish, the Rev. Messrs. John Bartow, A. M., 1702-1725; Thos. Standard, M. D., 1727-1760; John Milner, A. M., 1761-1765; Samuel Seabury, A. M., 1776-1784; Theophilus Bartow, 1792-1793; John Ireland, A. M., 1794-1797; Isaac Wilkins, D. D., 1799-1830; William Powell, B. A., 1830-1849; Chas. D. Jackson, D. D., 1849-1871; Christopher S. Wyatt, D. D., 1871-1879; Joseph H. Johnson, A. M., 1881-1886; and the present incumbent, the Rev. Frank L. Clendenin, D. D.

Our ecclesiastical as well as our political history has but a shallow background at best; and in our oldest dioceses we find ourselves, after pushing back our inquiries or only a few generations, confronted by the earliest colonial settlements, and the aborigines. We may therefore well make the most of this West Chester bi-entennial, for it carries us back to a day when New Amsterdam, just developing into "New York," was yet tumbled mostly within or under the defences of its stockade fort below Wall st., while a few thrifty burghers, more adventurous than the rest, were "farming it" in a small way, in the regions of St. Paul's churchyard, over the lands sloping down to "the North River." A handful of Church people had become landed proprietors in the outlying wilds of Westchester county, and the much scattered population throughout the region lying between the Sound and the Hudson, were for the most part, exceptionally vicious and degraded. The much-needed pinch of "leaven" came in the shape of St. Peter's church; and its survival and continuance through the turbulence and persecutions that imperiled its earlier existence, may be accepted not only as a special interposition of Divine Providence, but as a token of that spiritual vitality and persistence which are notes of the one Catholic and Apostolic Church of our Blessed Lord.

A survey of the churchyard and its environment, on that most brilliant and exhilarating of autumnal days, summoned a world, and that quite another world of thought and reflection, that would not down. There was the ancient parish, rooted and grounded in the 17th century, alone survivor of the men, handiwork, and institutions of its prime. Not a house nor even a crumbling ruin within reach of the eye had survived. All was new, and of recent years. Only there remained a few stalwart trees, a great elm at the east of the parish house, and a lordly acacia standing within the churchyard gate, whose ample girth and wide-spreading branches warrant the impression, and without violating probabilities, that more than two hundred years are registered within their massive trunks. Saplings or pliant twigs when St. Peter's was founded, these venerable "first settlers" alone remain custodians of the sacred precincts, from the beginning. The Lord has indeed given His beloved "a long life," longer, even, than "the hills, rock-ribbed and ancient as the sun."

In the swift and bewildering march of its northerly development, the metropolis, long ago crossing Harlem

River, has now come to include the larger part of Westchester county, having crept up to the very municipal boundaries of the city of Yonkers, on the Hudson—and the parish of St. John's, Yonkers, is only two or three years younger than St. Peter's, West Chester!—while West Chester has come to lie either within or hard by its newly acquired territory at the east, lying along Long Island Sound, and pausing a little below New Rochelle. Middle-aged men are now living who shall look upon broad avenues and graded streets and a well-nigh interminable sequence of the most attractive urban parks in the world, in place of that wide-stretching, half-subdued region in which St. Peter's now lies embowered. And the day is not very far distant when, like St. Mark's in the Bowery, and St. Peter's, Chelsea, and many other of the "down town" churches, St. Peter's, West Chester, shall live its appointed life and do its work, multiplied an hundred fold, merged and buried in the mazes and environments of a vast city.

That eleven o'clock commemoration gathering was noteworthy. There was the costly Gothic stone church, enriched in the spirit of an almost oriental splendor, with its perspective of polished granite monolithic columns, its well-studied mural decorations, its new memorial chancel windows glowing with the loveliest creations of our modern designers, and above all, that commanding procession, headed by a vested choir, swelled by scores of surpliced priests and doctors, brightened here and there with diverse college hoods and embroidered stoles in white, and last, the Bishop of the diocese, seventh in succession, preceded by the rector, who was twelfth in the pastoral succession. There was an exquisite altar fashioned in marble, with its retable, gilded cross, and vases, a dossel of costly stuffs draped behind, and under the central window of the apse; a new and costly organ opened into the south side of the choir—out from the newly-built and spacious choir and clergy rooms; unstinted wealth of rare flowers and plants in every proper and possible place; a great reverent congregation, overflowing even aisles and vestibule, and gathered about the outer porch; and this was the picture of to-day!

What a service of choral worship and uplifted anthem and full-voiced hymns was that, upborne by the great choir, the harpist, the choir organ, and the great organ in the western gallery, with the supplemental brass instruments and drums! Here we were, at the flood-tide of Christian art-service painfully matured, gathered up through the ages of faith, and transmitted to us from the ancient mother Church of England, in its plenitude and perfection! And only such a little while ago, the black gown, the bands, the perpetual black stole, the surplice only at sacramental offices, no chanting, no Psalter sung, no anthems, no altar, no true chancel, few or none of the ancient tokens of sacramental and Eucharistic reverence, the untidy, ill-kept, bare interior, and all the fullness of ancient Catholic worship starved down to a few doggerel versions of the Psalms, set to doleful and tedious tunes. For the privileged worship of this commemoration day there is a sumptuously printed service calendar for the services at eleven and three, the celebration of the Holy Communion having taken place at eight o'clock. We rapidly summarize them: Prelude, gallery organ; processional, Haydn, "Glorious things of Thee are spoken," The Lord's Prayer, Merbecke-Stainer's harmonies, unaccompanied; versicles and responses, choral, Tallis; *Gloria in Excelsis*, Eyre in E flat; after the lesson, festival *Te Deum*, Jordan in C major—the musical climacteric of the day; the Apostles' Creed, unison; choral versicles and responses; hymns (between the several addresses), "O God, our help in ages past", St. Ann's, and "Jerusalem the golden", Ewing; offertory anthem, "Behold, there shall be a day", Buck (soprano solo); recessional, "Now thank we all our God", to its own inimitable chorale; and postlude, gallery organ. Afternoon: Prelude, chancel organ and harp; processional, "O 'twas a joyful sound to hear", H. W. Parker; service, choral, Tallis; Psalter, Anglican chant; *Magnificat*, West in A; anthem (from the Holy City), Dr. Gaul, *a*, Introduction, *b*, baritone solo and chorus; offertory anthem, soprano solo, "Awake lute and harp", Dr. Hiles; recessional, "Sweet Saviour, bless us ere we go", by S. G. Potts, the director and choir-master, to whose fine intelligence and training we were indebted for a delightful quality and completeness of delivery and interpretation. All this choral work, too, was done by men and boys gathered up in West Chester! But this was not an occasion for criticism, and no one is to be envied who could have given place

to personal predilections, since it was a triumphant response to the cold and almost forbidding liturgics of St. Matthew's Day two hundred years ago.

And this was doubly a feast, and the seemingly endless rounds of guests found dainty and generous refreshment at the great parish house just across the way, in the interim, overrunning refectories and verandas, and gathering up in picturesque groups on the grass beneath the patriarchal shelter of the aforesaid elm, who alone of all the living comprehended both past and present of this long stretch of years. Even were it within our province—for this is anything but a newsletter—we could make but the briefest mention of the addresses, discreetly confined to the morning gathering, with its devout peroration by the rector (with his handfuls of epistolary greetings from absent friends), which gave unmistakably the true key-note to the day's observances, at once priestly, dutiful, and crowned with supplications for the present and future; of the Rev. W. S. Coffey's incisive and well-managed paper on the earliest days of organization and parish life, himself a long time rector of St. Paul's parish, East Chester, neighbor and younger sister of St. Peter's; of the eloquent, too brief, forecasts of the Rev. A. B. Carver, rector of St. John's, Yonkers, at once scholarly, hopeful, and masterly; and lastly, of Bishop Potter's gracious and very forceful summing up of the whole occasion. Should the records ever be preserved in print, as manifestly they ought to be, all these and much that the most painstaking scribe must miss, will find lodgment in a thousand loving hearts, sharing the commemoration.

So, St. Peter's sets out afresh, abreast of its third century with its spacious and very beautiful church edifice—the fourth—and its teeming God's acre where it stands; the great glebe of ten acres and its spacious rectory; its stone chapel and Sunday school building; a new chapel enterprise recently inaugurated; its old-time hospitable parish house, just opposite, with its ample outlying grounds; a generously appointed library building and library for the villagers, the gift of one of its many munificent parishioners; its clergy staff of rector with three assistants, a home-life at the rectory that both gladdens and invigorates the community; and more than all, a patient, prayerful ministry of loving care and helpful solicitude for all sorts and conditions, young and old, rich and poor, the friendless, the outcast, every member of the Lord's flock that lies within sound of its voice, or reach of its sympathies; this is, at least, a part of the outlook, and such a chapter of parish history should reach the hearts of all the faithful throughout the land.

Another commemoration, but of an altogether different kind, has just been held in Washington, being the one hundredth anniversary of laying the corner-stone of the Capitol, with addresses by the President and vice-President, with other dignitaries, and a ceremonial which should have been august and commensurate with the high requirements of a distinctly national event. But the blundering rudeness of officialism confronts us as on most civic occasions of importance, not only in Washington, but in much more populous cities. For there was the conventional garnish of music, but the "selections" bore the touch of a hopeless common place and professionalism. Think of the overture to the "Tannhauser" with its salacious "Venusberg" motif served up as a prelude, and to be followed by a prayer by the Bishop of Maryland, within whose jurisdiction lies the District of Columbia! Dudley Buck's *Te Deum*, sung by a chorus, was the next number, strangely wanting in dignity and liturgic severity for such a place and function. Next followed selections from "Lakme," a lackadaisical opera of the flimsiest character. Of course "The Star Spangled Banner" had a hearing, as also a "potpourri" of national airs. "The Heavens are Telling", from the Creation by Haydn, not especially relevant, with "America", which is but another name for "God save the Queen," were the rest. Cardinal Gibbons gave the benediction.

George William Warren, the well-known organist and composer, says that the writing of Church music is largely a labor of love. He began composing over forty years ago, and has published over one hundred works, but the royalties he receives from them form a comparatively small part of his income. Dr. Warren was born in Albany, and his father tried to make a hardware dealer of him till the musical instinct in the lad asserted itself.—*Harpers Weekly*.



## Some Art Publications

*The Portfolio* (September) edited by Philip Gilbert Hamerton, London; Macmillan & Co., New York. This is an exceptionally interesting number in the way of its illustrations, the three customary page-plates reaching high artistic excellence. The first, frontispiece, is that delightful bit of genre, "Rustic Children," by Gainsborough, which is yet studied and admired by multitudes in the Gainsborough group in the National Gallery, and is confessedly one of his most poetic compositions. It is etched by Masse, who has succeeded in catching and reproducing the feeling and tonal qualities of the original. The second plate is a well known etching by Berghem—almost the master among the Flemish painters of animals—reproduced by Amand Durand, subject, "The Shepherd sitting on the Well," piping to his spinning spouse, cows and sheep beautifully grouped at his feet—a composition that at once ennoble the leading motive, since it brings keeper and herd into really picturesque relations. The third is the reproduction of a "Covered Portal to a Church," presumably somewhere in Normandy, in sepia, by S. Cotman; the original being in the South Kensington Museum. The leading article is the fifth paper of the series—"Aspects of Modern Oxford," by A. Godley, Fellow of Magdalen, in which the old and the new are discussed with discriminating intelligence. A second paper on Stendahl as an art critic, by Garnet Smith, is worth a careful reading.

*The American Architect*, Ticknor & Co., Boston; Sept. 16, has an opening paper on apses, from Planat's *Encyclopedie de l'Architecture*, with instructive figured examples from Roman and Gallic churches. The double apse of St. John Lateran explains the frequent occurrence of the same treatment, as in St. John's chapel and St. James' church, New York, and in the stage of the Chicago Auditorium. Verily, it is difficult to find any new thing under the sun. Among its plates there is an effective drawing of the church of the Holy Sepulchre, Jerusalem, in which the round Byzantine arch will be found visibly developed into the earliest type of the broad, low-crowned Gothic arch. The details throughout are admirably delineated. The number for Sept. 23rd has a very creditable, richly toned drawing of a Venetian doorway, after a water-color by W. M. Maccafferty, American Travelling Scholar for 1892, from which it is clear that he is an industrious and clever student artist. But it is not quite so clear that the study and reproduction of these cinquecento creations, once brimming with a life long-ago defunct, is the soundest way for developing wise architecture for current requirements. While we would neither ignore nor break with mediæval architecture, it is become quite clear that it can serve the present only in absolute subordination to its practical uses.

*Music*, a monthly magazine, Chicago; the August number, which has just reached us, is thoroughly interesting and readable, outside its musical limitations. The opening article is a generous, just, and thoroughly considered study of the professional career of that sterling Boston musician, B. J. Lang, by William M. Apthorpe, whose signature guarantees the value of any paper. Mr. G. E. Armstrong writes of "The Musical Journalist" and his evolution from the blundering, gushing pretender—a species not altogether obsolete, by the way—and the carefully-trained conscientious critic who dignifies current journalism. There are bright stories, one by the representative, or director, of the Russian chorus, A. Lineff, which opens with good promise.

*The Music Review*, monthly, C. F. Summy, Chicago; September, is much given up to papers read before the Musical Congress, beginning with Mr. Krehbiel's instructive and carefully studied paper on "Folk Music in America," in which he sounds the depth of a subject but poorly understood, for the most part. Mr. Krehbiel is easily recognized as an authority whenever he chooses to appear in print, and is one of our few musical writers whose enthusiasm never blinds his intelligence. We note a brief address by Charlotte Mulligan, which might be reproduced complete, and with public advantage, were there room. In 1865, becoming interested in mission work in the lower parts of this city (Chicago?) among the bootblacks and workingmen's children, her work finally came to include not only singing classes, in which more than 1,200 workmen have been members, first and last, but a well-organized, well-trained brass band, which produces artistic results, and has long been a welcome and recognized adjunct not only in the education and advancement of its members, but in the unselfish and gratuitous promotion of charitable and religious enterprises. There is a religious power and culture underlying her work, which establishes the great importance of Charlotte Mulligan's enterprise. Let us add that it ought to find followers in every considerable town where numbers of artisans are congregated, as may be seen in Germany and England; and that hundreds, even thousands, of public religious services might be enriched and beautified by the co-operation of even small, but carefully appointed and trained, bands of players supplementing the organ, as well as supplying its place in accompaniment, altogether, where none has been provided. We observe great value in Octavia Hensel's most sensible and seasonable paper on "The English Language in Song", the most sorrowfully neglected branch of musical education, in ce most of our accredited voice teachers are French, Ital-

ian, or German, and are unable to impart a true English declamation. The London conservatories and academies perfectly succeed in accomplishing this, the most indispensable of all arts for the vocalist. But the fact remains that while all English soloists who visit us on occasion refresh and delight with their consummate musical elocution, our own soloists are mainly inarticulate and incomprehensible, *vox præterea nihil!* The number is rich and admirable in its material throughout, and we are forced to conclude that our most valuable musical periodicals are now published in the "windy city." It appears from this number that Mr. George H. Wilson, secretary of the Music Bureau of the Columbian Exhibition and editor of *The Musical Herald*—also published in Chicago—has transferred the proprietorship of his Musical Year Book to Mr. Summy, who will hereafter be its publisher.

*The Musical Times*, Novello, Ewer & Co., London and New York, provides our best accounts of musical activities in Great Britain. In September after a finely managed critical comment on the musical novelties of the recent Norwich festival, we find a delightful account of the great Welsh Eistefod, recently held at Pontypridd, in the Cardiff region, a yearly national event which concentrates the finest artistic energies of this most artistic people, and which sends a thrill of expectant and co-operative enthusiasm to every town and hamlet of the principality. This year was signalized by the presence and artistic adoption of Dr. Mackenzie, the great Scotch composer. Such consummate and perfectly finished chorus and part singing is hardly to be heard elsewhere. The entire people are hereditary participants in this exquisite artistic, poetic, and musical organization. Compositions are presented, produced, and prizes are carefully adjudicated. We shall perhaps catch the attention, more completely, of our readers, if we add a few illustrative sentences from Dr. Mackenzie's address, in which he justly premised that it was more easy for him, a Scotch Highlander, than for any "Sassenach," to enter into the feelings of their national gathering which had been a great delight, and also a very instructive experience. He felt as though all the week, he had been swimming in a perfect sea of song. He had heard some marvelous singing, and they had a right to be proud of the fervor, enthusiasm, feeling, and evident natural understanding which they had displayed. He touches upon the want of breadth and larger scientific culture that threatened to enfeeble their art. It appeared to him that the consistent and persistent working at certain sets of given pieces many months before these contests, was apt to provoke, after the music itself had been mastered, a tendency to polish away, to elaborate, to gild refined gold and paint the lily, until art might be lost sight of and artificiality take its place. Certainly no American chorus or choir, so far as our experience extends, is in danger of such criticisms. Evidently the Eistefod chorus-singing is something immaculate and undreamed of in American art circles.

**Royal Helps for Loyal Living.** Compiled by Martha Wallace Richardson. New York: Thomas Whittaker. Pp. 383. Price, \$1.

With all the multitude of "year books," it will yet remain for this one to find a foremost place, and perusing it we are reminded of the saying, "there is always room at the top." A clear discernment of the best spiritual helps to loyal living for our King marks all the selections throughout its daily course, and they are drawn from a vast and varied number of great thinkers and teachers, living and dead. The book has a valuable index of subjects, and is strongly bound in blue cloth, with red edges.

**Diccon the Bold.** A Story of the Days of Columbus. By John Russell Coryell. Illustrated. New York: G. P. Putnam's Sons. 1893. Pp. 279. Price, \$1.25.

This story will interest the boys and help them to become acquainted in a pleasant way with the great discoverer, his difficulties, his voyage, and the success of his expedition. A jolly fellow is Diccon, and as good as he is bold. He is shipwrecked, has a fight with a pirate, falls into the clutches of the Inquisition, is mixed up with the expulsion of the Jews from Spain, and meets with adventures enough to satisfy any boy reader, who will probably be unwilling to lay the book down till he reaches the end.

FRANK R. STOCKTON has written the history of "How I Wrote 'The Lady, or the Tiger,'" for the next issue of *The Ladies' Home Journal*, and tells what came of the writing of the famous story and the condition of his own mind, at the present time, of the correct solution of the problem whether the lady or the tiger came out of the opened door.

ARCHDEACON FARRAR will follow up his work on the Ten Commandments with another on "The Lord's Prayer," being a series of sermons delivered at Westminster Abbey last winter. Thomas Whittaker will issue it early in October. The same publisher announces a volume of "Christmas Carols" by the same famous cleric, to be illustrated with photogravures of some recent pictures of the Madonna and Child.

THE FLEMING H. REVELL COMPANY will issue during the fall the following works on the study of the Bible and allied subjects: "The Higher Criticism," by Prof. Godet, Dean Howson,

and others; and two volumes of *Students' Handbooks*, entitled "The Gospel according to St. John," by the Rev. J. H. Whitehead, and "The Acts of the Apostles," by the Rev. A. J. C. Allen. There will also be published three additions to the well-known *By-Paths of Bible Knowledge*, namely: "Social Life Among the Assyrians and Babylonians," by Prof. A. H. Sayce; "The Early Spread of Religious Ideas, especially in the Far East," by Dr. Ekins; and "The Growth and Development of the English Printed Bible," by Richard Lovett, M. A.; also "Fresh Light on Biblical Races," which will be set of six volumes bound uniformly, comprising Prof. Sayce's contributions to the *By-Paths Series*.

## Books Received

THOMAS WHITTAKER

The Social Law of God. Sermons on the Ten Commandments. By E. A. Washburn, D.D. With a sketch of the author's life and work. Paper covers, price 50 cents.

"The Treasures in the Marshes." By Charlotte M. Yonge. Pp. 191. Price, \$1.00.

"The Church's Teaching." Order and Connection of Collects, Epistles, and Gospels. By Andrew Jukes. Pp. 224. Price, \$1.00.

## Opinions of the Press

*The Christian Inquirer*

THE PARLIAMENT OF RELIGIONS.—Here is one specimen of the grand unity achieved by the Parliament of Religions:

Chicago, Sept. 20th.—The attendance upon the Parliament of Religions this morning showed something of a falling off, many of the delegates having gone to Jackson Park in advance of the religious demonstration this afternoon, when a representative of each faith of the world, beginning with the most ancient, sounded the Liberty Bell in the name of peace, unity, and liberty of all religions, and at the same time repeated a silent prayer of their respective divinities, asking blessings on the bell.

Just think of Christian and pagan prayers being mingled in this fashion. If Elijah had only possessed the wisdom of some Christian teachers in this age he would have joined all ears with the priests of Baal. Naaman certainly lacked enlightenment or he would never have thought he needed pardon for such a broad-minded act as going into the house of Rimmon and making obeisance to the idol.

*The Episcopal Recorder.*

"TRULY RELIGIOUS."—*The Outlook*, formerly *The Christian Union*, puts upon the front page of a late issue, a portrait of Professor Tyndale, and editorially and apologetically remarks that some of its readers will think it strange, that a Mr. Tyndale is sometimes ranked as an infidel, it should as sign him so conspicuous a place, but it adds, *we consider him to be, as a man and as a teacher, truly religious*, and further says, that if modern theologians would cultivate Mr. Tyndale's openness of mind, there would be an end of heresy trials! All this sounds very funny, and funny it would be, if it were not more truly sad. That a so-called religious journal, posing as a teacher of teachers, should describe one of the champion infidels of the times as "truly religious," is not a little remarkable, and that this journal should find welcome in some churches and the homes of some professed servants of Christ, is perhaps more remarkable still. As for the statement that if General Assemblies and religious conventions had Mr. Tyndale's "openness," as *The Outlook* is pleased to call it, there would be no heresy trials, our contemporary only wastes paper and ink in printing it.

*The Outlook.*

HIGH HONORS FOR WOMEN.—All friends of the higher education of women must be particularly gratified at the advance made in this year alone. In addition to forward steps already chronicled by us, we notice that two of the Southern State universities—those of Alabama and Tennessee—have lately voted to admit women to the regular courses. Both institutions, in the resolutions passed, show especial solicitude that suitable homes should be found for the young women who propose to attend the colleges. The Tennessee University has also founded a liberal system of State scholarships to encourage secondary education for girls in the State. The new law of Mississippi permits women to enter the State University, and it is rumored that even the University of Virginia, which is noted for its conservatism in the past, may soon take similar action. Crossing the ocean, we find that the record of actual accomplishment in Great Britain the past year has been remarkably good. At Cambridge ten women passed the very difficult examination known as the "Mathematical Tripos;" of these, one stood between five and six on the full list, and two are classed as wranglers. In other courses at Cambridge women have won many honors. The same is true of Oxford, where one young woman obtained a first-class in chemistry, another a third-class in chemistry, and still another an excellent second-class in the School of Physics. This last girl, Miss Berkley, is the first woman to try this examination. The fact is that the taking of high honors at Oxford and Cambridge by the women students has now become so common as hardly to attract attention. It may well be asserted that the claims and hopes of those who have advocated the admission of women to competition in all the higher educational branches have been more than fulfilled.



# The Household

## Signs of Autumn

BY D. C. JORDAN

The gentian peers with bright blue eye,  
On the seer moorlands and the wood,  
All glorious in their changing hues,  
Hides in her pale cerulean hood  
In sorrow for the year.

Old summer groans and turns his face  
Against the lichened autumn wall,  
As one whose struggling life laments  
The accents of Death's solemn call,  
And sighs to linger here.

Thorn-apples, scarlet as the blood  
Of sacrificial lambs, foretell  
The angel of the year will pass  
Again this way, to sound the knell  
Of Nature's yearly sleep.

The sumac bends her blazing torch,  
To see the violet's humble graves;  
The needled pine-trees wierdly sing  
A requiem to the wandering waves  
That rock the sounding deep.

Hold still, my heart! and let Christ lift  
Upon the tossing tempest there,  
The Resurrection's peaceful hand,  
And whisper His impassioned prayer,  
"Peace be to thee."

Lie low within the gorgeous tomb,  
Among the bright, eternal hills,  
Whose inter-blended colors lift  
Their glories on the shining rills  
That find the crystal sea.

List! for a language you have lost  
Breaks on your fainting sense, so clear  
That childhood days return to you;  
As violets, with the risen year  
Return to bloom again.

And from the buried depths of leaves  
That, turned from green to gold and brown,  
Whirling through naked aisles of trees,  
Sweep with their dying moans, to drown  
The dirge of Death and Pain;

Breaks through the gates of endless day  
Your joyous soul, to press its face  
Against the mountain mansions, where,  
The firelight welcome of the race  
Burns through undying years.

Pittsburgh, Pa., Sept. 1893.

## My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER II

In two minutes I was at his bedside—  
at the goal of the journey that had seemed  
s though it would never end at all. I  
rasped his hands, but could not look at  
im at once, or speak.

"Dear old Nell! I knew you would  
ome. I knew you would," he smiled and  
aid again.

Just the same old voice, with the same  
ld ring in it; the voice that had more  
power and influence over me than any  
ther voice on earth. In eyes, and words,  
nd ways, just the same dear earnestness,  
he same dear carelessness; the same  
ld charm of manliness, and now of per-  
ect heroism; the same simplicity and  
he same quaint humor—nothing of good  
vas lost in him; the waves of sorrow that  
ad passed over his soul had swept no  
weetness from him; torture had not par-  
lyzed him; cruelty had not crushed him;  
or the deprivation of the dearest things  
n life driven him to despair.

His face and forehead were scored and  
urrowed with lines so many and so deep  
hat it seemed as though a red-hot tool  
ad traced and burnt them in. His thick  
lark hair had turned to iron-grey. Be-  
ind the smiles there was a sorrow in the  
eyes—a sorrow that must have struck the  
oldest of those who saw. The face of a  
man who has gone down to the things of  
aily life with pluck and denial undreamt  
of, smiling bravely with the best of them,  
iding deep at his heart the deadliest  
urt of all.

Very far back into the past we went, I  
hink. When he said, "Dear old Nell!" I

was no longer in that distant prison sick-  
ward, I was back in the old school-room  
at Rugby. It was the afternoon when the  
sunbeams came dancing and quivering  
through the high elms right on to my  
desk, to the distraction and destruction of  
Euclid and myself; when my head was  
hot and heavy with effort and rebellious  
thoughts; when some one came to me and  
set me right and helped me afterwards  
to keep my boyhood straight and clean—  
some one whose love had ever since been  
more to me than any other loves on earth.  
"And I can do nothing for you, nothing?"  
I asked him, frantic with the hopelessness  
of the thought of what might have been.  
"Now, is it likely, Nell," he smiled,  
"that I should have so implored you to  
come across this awful distance, solely for  
the bliss of seeing at the end of it an old  
crock like myself?"

His eyes were strangely bright, he  
caught his breath at intervals when he  
spoke, and then a distressing cough seized  
and shook his wasted frame. His face,  
though thin, was not in any way distorted  
by illness; and, whether it was the in-  
fluence of the old gay charm of manner or  
not, I could not bring myself to see in it  
the dread approach of death, or to believe  
that he was in the last ravages of con-  
sumption.

A great clock near struck ten, and we  
both knew that our interview for that  
night at least would very shortly cease.

Then our hearts beat quickly, and we  
laughed no longer merely to relieve each  
other.

"I believe," he said, "I really believe  
that I have kept myself alive by sheer  
force of will until you came; for I have to  
ask of you a thing, or even two things,  
which I never could have trusted to a let-  
ter, and to the mere chance of your get-  
ting it or not. For the last six months I  
have lived for this day. My continual  
prayer has been, God speed you here; and  
somehow I have always known that you  
would come, Nell."

Great beads of perspiration rose on his  
forehead; the veins on his temple swel-  
led and started; he spoke eagerly and in  
agony, like one who realizes suddenly  
that he has so much to say, and so little  
time to say it in. He told me all the story  
of his arrest, the cause of it, and just how  
and when it happened. He was sitting in  
his study window, with his little boy on  
his knees, telling him one of the stories  
which, at the leisure hour of sunset, it  
was his wont to do, when the pitiless offi-  
cials of the Czar came in and tore them  
asunder.

Slowly, in gasps, it might have been in  
sobs, as in one whose soul remembrance  
rends in twain, and whose grief is too  
great for utterance, he told me of that  
parting.

"He clung to me and I to him. We un-  
derstood nothing but that we were to be  
parted from each other. Oh, Nell! I al-  
ways see that small, white, agonized face  
as I saw it last—his dear blue eyes wide  
with terror, his arms outstretched to mine,  
which they had bound. Night and day  
there rings in my ears his last anguished  
cry, 'Father, father, take me too!'—'Listen,  
darling,' I said: 'you must be very brave.  
Father has to go away, perhaps for a long  
time. He cannot take you with him. It  
is too far and too cold. But he will write  
to Nell. And when Nell comes back from  
across the seas, he will fetch you and love  
you always. But you must be so very,  
very brave, that Nell, when he comes,  
shall find that father's darling has been  
the best and bravest boy in all the world.  
Tell nurse not to leave you. I will think  
what can be done.' But he only cried,

'Father, father, take me too,' till I thought  
I should go mad—mad—mad in my pow-  
erlessness and pain. Then for the last  
time I kissed him. 'Listen, listen, dar-  
ling!' If you are not brave, you will *kill*  
father,' I said, throwing out in my despair  
the sheet-anchor which I knew would  
never fail me. The gendarmes bade me  
imperiously come at once. I did not want  
my darling to see me dragged from him.  
We did not speak again. I left him in his  
seat in the deep recess of the window.  
Ah, to see his little face! When we got  
down to the street, I looked up. He was  
there. He had unlatched the window,  
and had pushed his head through the bars  
which I had put up for his sake, because  
he used to sit in his corner there and  
watch for me when I returned from the  
colleges. It was snowing, and the white  
flakes settled on his curls. Hours after-  
wards I remember wondering if he had  
caught cold, and how long he had stayed  
there. My sheet-anchor had not failed  
me. I saw his lips move as though they  
tried to say something; he waved a tiny  
pocket-handkerchief through the bars;  
and, Nell, he smiled—he positively smiled!  
Oh! that smile—that smile! To think that  
my darling should have gone through his  
Gethsemane when he was but five years  
old."

After that he could speak no more for  
the torture of recollection, and I sat silent-  
ly, with bowed head, by his side, trying  
to comprehend something of the awful  
strain that it had been his lot to bear  
through all those lonely months, compar-  
ing it with the even flow of my own care-  
less, untroubled years; and in that dis-  
tant, dismal sick-ward, strange thoughts  
struck me concerning the changes and  
chances of this mortal life. Then they  
came and told us that our interview for  
that night must cease. I was lodged, not  
badly, in the governor's house. To pave  
the way for as unrestricted an intercourse  
as possible with Allan, I gave Romstroff  
a considerable sum to be expended in  
every possible comfort for Allan, feeling  
that if the dear boy got the benefit of half  
of it, it would be something.

The next morning before noon I was  
with him again. The March sun was  
shining bravely on the white land around;  
it streamed through a window at one end  
of the ward right on to his bed. He had

passed a sleepless night of pain; and by  
the hard light of day, I saw clearly what  
in the hope and excitement of the night  
before I had not chosen to see—I saw that  
the prison walls of Yakoutsk would very  
soon hold him captive no more for ever.

Then I learnt why he had kept the  
promise made to me in the shadowy twi-  
light way of Athens, why he had called  
me to him across the breadth of the deso-  
late Siberian land:—

That he might leave in my keeping the  
most sacred charge on earth, so sacred  
that he could trust the message to no pa-  
per, post, or servant, so sacred that into  
my ears alone it needed to be told.

"I knew that you had time, health,  
money, and a changeless feeling for me,  
Nell, and I have had the shamelessness to  
trade on my knowledge after this fash-  
ion," he said to me, with the smile of old,  
as he gave into my keeping his little boy  
—the little boy who had had the pluck and  
strength to strangle his tears, wave his  
father a last good-bye, and smile as the  
sword tore his childish soul in twain.

Then I learnt, too, that the only com-  
fort in his last dying days that I could  
give to the friend I loved was the peace  
of the knowledge that I was hastening  
with all speed to where his darling was,  
to take him from loneliness and possible  
neglect, to load his little life with that joy  
and kindness which should color the life  
of every child on earth.

In a measure the thought of such a de-  
parture was a shock to me, for I had de-  
cided that in case I should find Allan dy-  
ing, I would overcome every obstacle and  
stay with him until the end. After years  
of separation, to have found him again  
for a day only, and then to leave him,  
knowing well that on earth I should see  
his face no more, this seemed to me not  
the least tangled part of that dark myster-  
ious web which had woven itself around  
his brave, denying life. Then we talked  
of the past in detail. He told me of one  
of the former librarians of Kiev Univer-  
sity, a spare, cold, studious man of more  
than middle age. Of how this man had  
been accorded permission to visit him in  
his prison before his trial; of how he had  
offered to take care of the child on condi-  
tion that he might step into possession of  
Allan's splendid library and priceless col-  
lection of old editions; of how he, Allan,

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while promising him his demand, had explained to him that all he would require of him would be to take care of his boy, sparing no considerations, until I could be found; of how the bargain, so to speak, was effected; of how Dr. Vorstrovna had moved to Wilna, and to the best of Allan's belief was there still with his darling; of how the authorities had peremptorily and barbarously refused to let him send me word of any sort or to let him see his child again; of his trial and sentence; of the agony of mind which at one time made him think he should take leave of his senses altogether—and so on.

"Oh, go to him at once, Nell. What manner of man this Dr. Vorstrovna is I cannot say. But I know that my darling's heart is asking for something that he has not. I see him always in loneliness, and, Nell, I fear, in pain. There was something wrong, I used to fancy, latterly—something wrong about his back. Perhaps it was only weakness, but he used to complain about its aching so."

I wiped the great damp beads from his brow over and again as he spoke. Now that he had found me and that the necessity for life was over, he seemed to be going down into death with rapid strides. I had no fear, but tried through all my bitterness to feel glad, knowing that for him no pain of dying could ever touch what the pain of life had been. And at the sight and thought of the anguish that was his I said, on the impulse of the moment:

"Did it never occur to you, dear old man, to think that at St. Petersburg there must have been an influence which could have prevented all this—that for the sake of—" I hesitated, it was a little difficult.

He looked puzzled for a minute, then my meaning dawned on him. A flush, not the hectic flush of his disease, overspread his face, and I can never forget the dauntless simplicity with which he made answer:—

"Oh, Nell! I must always love her. But no favor could come to me through her. You understand?"

I understood, and understood beyond, that in all the hardness he had endured, one deathless devotion had possessed him ever. So rarely it is we meet them as we wander up and down the land of life, these who shine out like guiding lights amidst the hostile gloom, that when we do, what wonder if we cannot comprehend them? We who flit from one love to another, wearing each one more gracefully than the last, as to the manor born; we whose lives are so loaded with small frivolous cares and plans, that the old-world flowers of faith and constancy are crowded out—can we, indeed, understand the motive which inspires them to be loyal through treachery, never doubting in dishonour, unflinching, unwavering, unmoved, in a lifelong love for one? Must we ever call them by strange names, and ever entertain them as angels unawares?

But I must hasten on and leave such questions for wiser heads than mine, or even yours, perhaps, to answer! It suffices now to say, passing over details, that for three whole days I did not move from his side, that we talked as those talk who bid each other everlasting farewell, that on the morning of the fourth day, sore against my will, but so that he might have peace at the end, I left him. Left him to search for the little boy, solitary and sick, perhaps, somewhere on the other side of that great snowbound continent.

Just before I went he caught my hands in his, and whispered in a choking voice—  
"Dying men have strange fancies, Nell,

dear old man, you know! And I have one. If ever—in the world—you meet her—tell her—let little Waldo tell her—that I loved her—always—always."

To be continued

### Mr. Gladstone and the Queen

An absurd story has long been current among stupid people with rampant prejudices that Mr. Gladstone is habitually uncivil to the Queen. Now, it happens that Mr. Gladstone is the most courteous of mankind. His courtesy is one of his most engaging gifts, and accounts in no small degree for his power of attracting the regard of young men and undistinguished people generally. To all such he is polite to the point of deference, yet never condescending. His manners to all alike, young and old, rich and poor, are the ceremonious manners of the old school, and his demeanor towards ladies is a model of chivalrous propriety. It would therefore have been to the last degree improbable that he should make an exception to his usual habits in the case of a lady who was also his sovereign. And as a matter of fact, the story is so ridiculously wide of the mark that it deserves mention only because, in itself false, it is founded on a truth which illustrates the subject of our present inquiry.

"I," said the Duke of Wellington, on a memorable occasion, "have no small talk, and Peel has no manners." Mr. Gladstone has manners, but no small talk. He is so consumed by zeal for the subjects which interest him that he leaves out of account the possibility that they may not interest other people. He pays to every one, not least to ladies, the compliment of assuming that they are on his own intellectual level; engrossed in the subjects which engross him; and furnished with at least as much information as will enable them to follow and to understand him. Hence, we believe, the genesis of the absurd story just quoted about his demeanor to the Queen. The astute Lord Beaconsfield used to engage her Majesty in conversation about water-color drawing and the third cousins of German Princes. Mr. Gladstone harangues her about the polity of the Hittites, or the relations between the Athanasian Creed and Homer. The Queen, perplexed and uncomfortable, seeks to make a digression, addresses a remark to a daughter, or offers biscuit to a begging terrier. Mr. Gladstone restrains himself with an effort, waits till the Princess has answered, or the dog has sat down, and then promptly resumes—"As I was saying —" Meanwhile the flood has gathered force by delay, and when it bursts forth again it carries all before it.

No image except that of a torrent can convey the notion of Mr. Gladstone's conversation—its rapidity, its volume, its splash and dash, its frequent beauty, its striking effects, the amount of varied matter which it brings with it, the hopelessness of trying to resist it, the unexpectedness of its onrush, the subdued but fertilized condition of the subjected area which it leaves behind. The bare mention of a topic in which Mr. Gladstone is interested opens the flood-gates, and submerges a province. But the torrent does not wait for invitation. If not invited, it comes of itself, headlong, overwhelming,

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sweeping all before it in a seething flood of reasoned and impassioned eloquence, and gathering fresh strength and fury from ever obstacle which it encounters in its course.

But for conversation, strictly so-called, Mr. Gladstone has no taste. He asks questions when he wants information, and answers them copiously when asked by others. But of give-and-take, of meeting you half-way, and of paying you back in your own conversational coin, he has no notion. He discourses, he lectures, he harangues. But if a subject is started which does not interest him it falls flat. He makes no attempt to return the ball.—From "Talks and Talkers of To-day", in *The New Review*.

### The Church and the Army

A chaplain in the English army thus describes, in *The Sentry*, some of the difficulties he has to contend with, principally arising from the indifference or inconsistency of army officers:

"The fact is, my dear friend, I cannot go to parade service, except on duty, because—well, don't you know, I like to go quietly to a nice civilian church, in plain clothes, with my wife and my people, don't you know," as an officer, an excellent Churchman, said to us long ago. "And then, you know, it is so nice to go to early Celebration, where everything is so beautiful and quiet, and nothing suggests the barracks." So this man's example is lost to his comrades.

"Now, look here, you must not be unreasonable," as another officer once said to us, when out for a stroll, "my mind is bent in the direction of a plain Gospel worship. At voluntary service in the garrison church you have surpliced choir, processional hymns, anthems now and then, etc., etc. I don't complain; they may suit many people, they don't suit me. Personally, I find I derive spiritual benefit from a very simple service indeed; that is why I always attend St. Timothy's. We do have such delightful after meetings, too; and, I assure you, I enjoy the prayers of the dear people who gather there with us." [N. B.—After-meetings are not unknown in garrison churches.]

"Don't you think, apart from regulations and all that sort of thing," an influential staff officer once said to a chaplain, "it would be a capital thing if all so-called religious work in the army could be consolidated? For instance, I would not have all these distinctions and differences. I would have services in which all clergymen and ministers could take part. Why not invite excellent men of other Churches? Have the best Wesleyans, Congregationalists, Baptists; in fact, the best men; we can get quite irrespective of creed for after all, I suppose the one end of doing good is before you all, is it not? Don't you think such a united effort would result in a gratifying effect on the soldier?"

"I must have vestments; in fact, all the 'Six Points.' Anything but correct Catholic ritual is simply unbearable to me. St. Ignatius is the only church where I can really worship at all properly, and that is why we always attend it. My wife and I would gladly come to early Celebration at the garrison church now and then (of course, we could not desert dear St. Ignatius' altogether!) if only you would have the vestments. We would not mind doing without incense for once in a way, but we must have vestments! Then about Evensong. You know colored stoles are a *sine qua non* with us, especially with my wife, and you don't have them, except white on festivals. And you don't sing *Magnificat* with proper ritual at all! At St. Ignatius', for instance," etc., and so on.

### CRYING BABIES.

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For Hood's Sarsaparilla. During the war I contracted typhoid fever, and fever and ague, leaving me with malarial and mercurial poisoning, from which I have suffered ever since, in neuralgia, rheumatism, nervous prostration and general debility. Much of the time I have been unable to work, and the doctors' treatment failed to do me any good. Since I began taking Hood's Sarsaparilla I have not lost a day's work in three months, and am in better health than any time since the war." J. H. STILLMAN, Cheltenham, Pa. Get only HOOD'S.

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### CHICAGO TO ST. PAUL AND MINNEAPOLIS.

What they say about it.

Hon. Chas. A. Pillsbury Speaks of His Mission to Washington, and the Burlington Route between Chicago and Minneapolis.

Hon. Chas. A. Pillsbury, after a trip East is again in his Minneapolis office. Speaking of his mission, the merchant miller said:

"I went to Washington in company with other gentlemen to represent the National Milling Association, with reference to the foreign bill of lading. The bills of lading which the steamship companies have been giving have been absolutely worthless, and have relieved the steamship companies from all reliability on account of their own negligence and carelessness.

"A bill to remedy this evil had already passed the House of Representatives, through the efforts of Harter, of Ohio, and Lind, of Minnesota, and other business included a hearing before the senate committee, of which Senator Frye is chairman. The steamship companies were represented in force, but the committee unanimously recommended the passage of the house bill, with some amendments which do not detract from the efficiency of the measure and which satisfy the committee.

"Another thing which gratified me on returning home was the magnificent train service on the Burlington road. I found on the Eastern roads a class of cars which the North-west had discarded years ago, and I found some new compartment cars on the Burlington Route which surpass in elegance anything I have seen in the world.

"Certainly the people in the Northwest have nothing to complain of as to the passenger service this railroad is giving between here and Chicago."—*Minn. Eve. Tribune Jan. 31, 1893.*

### THE OLD BATTLEFIELDS

of the South are now attracting and will continue to attract much attention. Once moistened by patriotic blood, and made historic by the heroic deeds of America's manhood and chivalry, they will always remain as sacred ground. When you go South it would be well to bear in mind that more than fifty famous battles occurred on and near the line of the Nashville, Chattanooga & St. Louis railway forming almost a continuous battleground from Nashville, Tenn., to Atlanta, Ga. The "Dixie Flyer" train leaving Nashville at 7:14 A. M., daily, carrying through Pullman sleeping car to Jacksonville, Fla., gives daylight ride through the picturesque mountains and battlefields of Tennessee and Georgia. Through sleeping car berths can be engaged from St. Louis and Chicago. Address W. L. Danley, G. P. & T. A., Nashville, Tenn.

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We heard an officer thus explain his "non-effectiveness" in a Church sense. He was no young enthusiast either, but a middle-aged officer of distinction.

"Ah, dear Mr. —," sighed yet another; "I fear you are all on the road to Rome. Awful to me, is the ruin which awaits our beloved Reformed Church unless she speedily casts out those who are undermining her precious Protestant bulwarks. I admire the earnestness and zeal which the High Church clergy so devotedly show. Yes, dear friend, I love them in Christ, and I yearn for their conversion. I long to welcome them—some, at least—at our weekly gathering for prayer and perusing of the Word. But I am sorry to say that even with you chaplains (who are not all of you extreme) I can boast of but little success. I have invited many dear brethren to our simple Gospel gatherings. Our testimony meeting is often glorious, and many a soul has given evidence of instantaneous change of heart. Yet, I must say, my success with even the men of my own regiment cannot be called great. There is dear Sergt. — and dear Private —. I can count them as 'beloved fellow laborers,' as Paul says, etc., etc. What you chaplains ought to do is to wean yourselves from everything and preach Christ. You will never influence the army (alas! how many wicked men wear the Queen's uniform and have not yet 'put on Christ') until you all preach conversion and discard 'Church.' Give me Christ; I don't want the Church. I will have none of the sacerdotalism of the present day. No priest but Jesus; no rubrics for me! No ritual! I want Christ, yet I am deeply attached to our beloved Church of England, which the blessed Reformers purged of all error, and from which they, once and for all, put away Catholic darkness and brought in our glorious Protestant light," etc., and so on! Yet this officer lived a life which was an example to many.

To get away from every-day and all-day surroundings, is no doubt a great boon. We all long for a change of scene, and very naturally. Hence a good singer will join a civilian choir, a sergeant (or his wife) will teach in a civilian Sunday school, others will join in civilian Bands of Hope, etc., while, for all they seem to care, Church work among their own comrades, and under direction of their own chaplains, may prosper or not, as it happens.

### 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.

#### Lost

BY SIDNEY DAYRE

What! lost your temper, did you say?  
Well, dear, I wouldn't mind it.  
It isn't such a dreadful loss—  
Pray do not try to find it.  
'Twas not the gentlest, sweetest one,  
As all can well remember  
Who have endured its every whim  
From New Year's till December.

It drove the dimples all away,  
And wrinkled up your forehead,  
And changed a pretty, smiling face  
To one—well, simply horrid.

It put to flight the cheery words,  
The laughter and the singing,  
And clouds upon a shining sky  
It would persist in bringing.

And it is gone! Then do, my dear,  
Make it your best endeavor  
To quickly find a better one,  
And lose it—never, never!

—Exchange.

"Can't I get these two-cent stamps cheaper if I take a quantity?" asked Mrs. Chestnut of the stamp clerk at the Philadelphia post-office.

"I can let you have a dozen for a quarter," replied the clerk.

"Very well, I'll take them."—*Jury.*

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### An Idle Day

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them passing by. No hard, long lesson for her. When they were gone, she ran into the garden, picked some gooseberries for pudding, and took them into the kitchen.

"No, Rosie! that is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, mother?"

"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner, and longed to help. After dinner Rosie took her little patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a good-night kiss, "I understand now what the teacher meant when she said, 'He has hard work who has nothing to do.'"—*Presbyterian.*

SAVING THE HEATHEN.—Stranger (in Brooklyn): "Where are all these gentlemen going?" Resident: "They are going to bid farewell to a popular missionary to China who has been very successful in teaching the heathen the gospel of love and peace." "I see. And where is this gang of boys going?" "They are going to stone a Chinese funeral."—*New York Weekly.*

### Financial News

REPORTED FOR THE LIVING CHURCH

The stock market has had a series of ups and downs this week, ignoring every potent factor, good or bad, that should ordinarily affect values, and keeping time to the repeal pulse of the Senate. In fact, nearly all the stock houses of any magnitude have special representatives in Washington constantly on

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the alert for any new symptom as to which way the final result is tending. The information thus gleaned is telegraphed to these houses and influences the market at once. If the news is favorable to repeal, up go stocks regardless of what the real condition of the properties which the shares represent may be. If the word is unfavorable, it is just the reverse. That the same feeling extends to the banks is clearly indicated by the loaning rate for call money, which is plentiful at 2 per cent. per annum. Since the Wilson Repeal Bill passed the House, deposits have steadily increased, and although the banks could use all their loanable funds on time at 6 per cent. and commercial paper at from 8 to 12 per cent., they have resisted these tempting rates of interest, preferring to have their money out where it could be recalled within twenty-four hours' time should the battle at Washington be lost.

The week has been passed without a gold shipment to London, but the apprehension on this score is not allayed. The actual business rate for demand Sterling exchange has touched 4.87½ and remains close at that figure. At 4.88 gold coin can be exported to London without loss, and beyond that at a profit, and the increase to a profitable shipping rate is so slight as to cause alarm. Not that there is a scarcity of gold at this time, for the banks are well supplied, but it is the moral force it might assert that is most dreaded.

The suspension of the Jarvis-Conklin Mortgage Trust Co. is announced. Samuel M. Jarvis and Roland R. Conklin have been appointed receivers. The company has outstanding \$7,000,000 Debenture bonds, mostly secured by western farm mortgages. C.

New York, Sept. 30, 1893.

### Proprietary

#### A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—fat. The greatest fact in connection with

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If the baby should be scratched by pussy, don't be contented with kissing away his tears, but in connection with affection apply ammonia, and in a mild way cauterize with it the excoriation. Pussy's claws are not always clean, and dirt particles, however small, may give rise to trouble.

If Bridget scalds or burns herself severely, make immediately a paste of baking soda, flour, and water, and cover the burn with it completely. In a few days, perhaps a week, as burns heal slower than any other wound, the result of proper treatment will be seen, and, perhaps, a doctor's bill will be saved. Don't use linseed oil and lime water, as it becomes hard and encrusted over the tender surface, causing pain when it has to be removed; whereas the soda paste is delightfully cooling.

Should Tommy stub his little nose severely enough to cause bleeding, have him snuff a pinch of powdered alum, and often it works like magic.—*Good Housekeeping.*

If a person has been burned by the clothing catching fire, remove the clothing as soon as possible, taking care to keep the burned surface drenched in tepid water, and be sure not to drag upon the injured skin in such a way as to pull it off, as it is the best possible protection for the tender flesh beneath. When the clothing has been removed, keep the burned surface covered with cloths wrung out of soda water made by dissolving a teaspoonful of soda in a pint of water. This is an effectual method of treating burns, and is far superior to the old dressing of carron oil, a mixture of linseed oil and lime water.—*Hall's Journal of Health.*

A bruise may be prevented from discoloring by immediately applying hot water, or a little dry starch, moistened with cold water, and place on the bruise.

A MOTE.—A mote may be removed from the eye, or the pain at least, alleviated, by putting a grain of flaxseed under the lid.

An excellent way to alleviate the miseries of earache is to lay over a stove-plate which is very warm a thick cotton cloth which has just been wrung out of water. A steam immediately rises, over which the person's aching ear should be held. The steam permeates all the crevices as no other remedy will, and instantaneous relief is experienced.

ANOTHER remedy: Get five cents worth of dried arnica flowers, and put them into small bags; take a pint of whisky and keep it heated on the stove; dip the bags of arnica flowers into the hot whisky and lay them over the ear. As soon as the steam stops coming from one bag, change it for another hot one.

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