

SANITARY

... possible for ...
and more ...

... County of ...
Superintendent

... 1900 ...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...

The Living Church

A Weekly Record of its News its Work and its Thought

□ Vol. XVI. No. 35

Chicago, Saturday, November 25, 1893

Whole No. 786

GORHAM M'F'G COMPANY

SILVERSMITHS

ECCLESIASTICAL ART METAL WORKERS



Made for Trinity Church, Chicago, Illinois.

Christmas Memorials

Eagle, Pelican, Angel, and Desk Lecterns.

Altar Crosses, Candlesticks, Vases, and Alms
Basons.

Communion Services in Gold, Silver, and Electro-
plate.

Pulpits in Brass and Bronze.

Every Description of Church Metal Work.

Broadway and 19th Street,
New York.

(PHOTOGRAPHS, DESIGNS, AND ESTIMATES, ON APPLICATION.)



A Constant Christmas.

A Christmas Carol. By the Rt. Rev. PHILLIPS BROOKS, D.D. Illustrated in colors. 4to, \$1.00.

Phillips Brooks' Poems.

Christmas and Easter Carols, beautifully illustrated in color and monotint. 4to (7 1/4 x 9 1/2), 48 pages, cloth, gilt, \$3.00.

The Phillips Brooks Calendar.

Card (9x12), giving portrait and Trinity Church, with a helpful selection from his writings for every day. 75c.

Letters of Travel.

By PHILLIPS BROOKS. 8vo, 392 pages, cloth, gilt top, \$2.00.

These letters have been selected from his correspondence with members of his family, and are a record of his travel and experiences, and will be found full of interest.

Ninth Thousand.

Phillips Brooks Year Book

Selections from the writings of the Rt. Rev. PHILLIPS BROOKS, D.D. By H. L. S., and L. H. S. 16mo, 372 pages, gilt top, \$1.25.

"I am so much impressed with its wonderful insight and the spiritual fitness of the quotations that I desire to express my personal gratitude to the editors for the spiritual help which they have given to me, and to thousands of others, by the rare discrimination and excellent taste which they have shown in their happy work."

A New Volume of Sermons

Sixth series. By Bishop PHILLIPS BROOKS 12mo. 20 sermons. 368 pages, cloth, \$1.75.

Our Catalogue of Gift Books, Booklets, Calendars, Toy Books, etc., sent free on application.

For sale at all book-stores; or sent by mail, post-paid, on receipt of prices.

E. P. DUTTON & CO., PUBLISHERS, 31 West Twenty-third St., New York.

The Best Christmas Gift

or the best addition to one's own library is WEBSTER'S INTERNATIONAL DICTIONARY



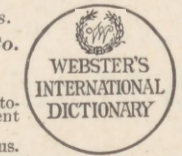
The New "Unabridged." Ten years spent revising, 100 editors employed, and over \$300,000 expended.

A Grand Educator Abreast of the Times A Library in Itself

Invaluable in the household, and to the teacher, professional man, or self-educator.

Sold by All Booksellers. G. & C. Merriam Co. Publishers, Springfield, Mass.

Do not buy cheap photographic reprints of ancient editions. Send for free prospectus.



Macmillan & Company's Publications.

A NEW BOOK BY

The Rev. PREBENDARY SADLER.

Completing his new Testament Commentary.

THE REVELATION OF ST. JOHN, the Divine.

By the Rev. M. F. SADLER.

Rector of Honiton and Prebendary of Wells. 12mo, \$1.75.

Uniform edition of works by the same author:

THE GOSPEL OF ST. MATTHEW. 5th edition. Crown 8vo. Price, \$2.00

THE GOSPEL OF ST. MARK. 4th edition. Crown 8vo. Price, \$2.00

THE GOSPEL OF ST. LUKE. 4th edition. Crown 8vo. Price, \$2.50

THE GOSPEL OF ST. JOHN. 5th edition. Crown 8vo. Price, \$2.00

THE ACTS OF THE HOLY APOSTLES. 3rd edition. Crown 8vo. Price, \$2.00

THE EPISTLE OF ST. PAUL TO THE ROMANS. 2nd edition. Crown 8vo. Price, \$1.75

THE EPISTLE OF ST. PAUL TO THE CORINTHIANS. 2nd edition. Crown 8vo. Price, \$2.00

THE EPISTLES OF ST. PAUL TO THE GALATIANS, EPHESIANS, AND PHILIPPIANS. 2nd edition. Crown 8vo. Price, \$1.75

THE EPISTLES OF ST. PAUL TO THE COLOSSIANS, THESSALONIANS, AND TIMOTHY. Crown 8vo. Price, \$1.75

THE EPISTLES OF ST. PAUL TO TITUS, PHILEMON, AND THE HEBREWS. Crown 8vo. Price, \$1.75

THE EPISTLES OF SS. JAMES, PETER, JOHN, AND JUDE. Crown 8vo. Price, \$1.75

Second Edition.

HORTON'S YALE LECTURES, VERBUM DEI - THE YALE LECTURES ON PREACHING. 1893.

By ROBT. F. HORTON, M.A.

12mo, \$1.50.

"Mr. Horton has expounded his theme with freshness and pungency." - N. Y. Observer.

"Laymen as well as the cloth, will find much that is helpful and stimulating in this book." - Review of Reviews.

"Mr. Horton's style will charm the most critical reader. It is clear, strong, compact, and elegant, and his words are pregnant with fact and suggestion." - Evening Bulletin

MACMILLAN & CO., 66 Fifth Avenue - New York.

A PLAIN TE DEUM

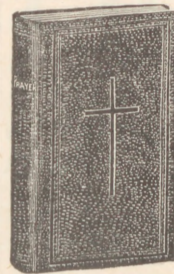
Arranged from Spofforth, Oliver, and others, for Choirs or Congregations. Full harmony; no solo, duet, trio, or repetition. "Just the thing for amateur choirs." "It fills a long felt want, harmonious, melodious, and without undue elaboration." "I congratulate you on having successfully crystallized so many beautiful gems." Price, 10 cents; 5 copies, 25 cents. CHAS. D. KELLOGG, No. 105 E. 22nd St. New York City.

New Prayer Books and Hymnals

E. & J. B. YOUNG & CO. offer the LARGEST, BEST ASSORTED, and MOST COMPLETE Line in the market.

They are printed at the Queen's Printers' Press, London, and are Bound by the Best London Book-Binders.

Upwards of Two Hundred Different Styles

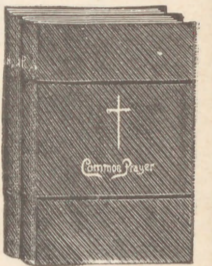


A variety of low priced

Substantial Cloth Books

For

Pew, Mission, and Sunday School use, From Twenty Cents upwards.

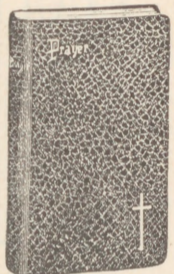


A Large Variety of moderate priced and handsome

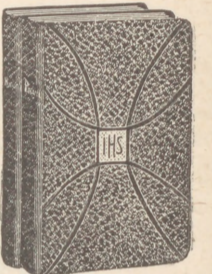
Leather Bound Books

to suit

All Demands, and all Tastes.



Single Prayers from 50c to \$2.25. Combination Sets from \$1.15 to \$4.00.



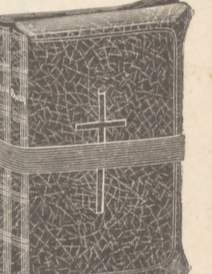
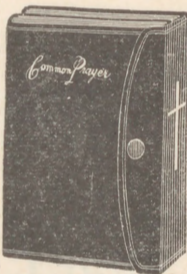
An attractive variety of ornamental Fancy Bindings, consisting of

Limp and Padded Combination Sets

Combination Sets with Flap and Lock

Divinity Circuit Combination Sets

In Sheepskin, Persian, smooth and grained Leather from \$1.50 to \$5.00.



The Largest Variety of Fine Bindings in the Market, comprising

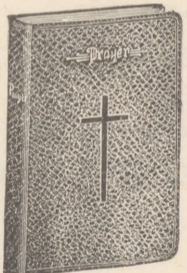
Best Turkey Morocco Books

Dainty Calf Books

Russia and Sealskin Books

Genuine Levant Books

Real Ivory Books



Single Prayer Books or Hymnals from \$1.25 to \$17.00. Combination Sets of Prayer and Hymnal from \$2.60 to \$12.00.

Eleven Distinct Editions printed on Superior White Paper.

Eight Different Editions printed on the Queen's Printers' new India Paper, which for Opacity, Thinness, Substance, and Color leave nothing to be desired.

Complete Illustrated Catalogue free, on application to

E. & J. B. YOUNG & CO., Cooper Union, 4th Ave., New York.

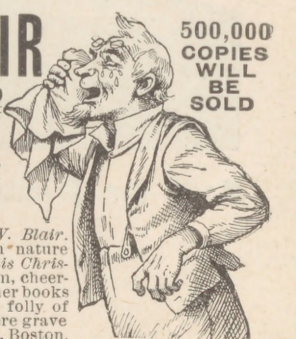
JAMES POTT & CO. AGENTS FOR THE BAGSTER BIBLES CAMBRIDGE BIBLES PRAYER BOOKS & HYMNALS PUBLISHERS BOOKSELLERS & IMPORTERS 114 LITERARY BUILDING FIFTH AVENUE NEW YORK

EVERY "HOME-BODY" as well as every other body should read the LADIES' HOME JOURNAL

SAMANTHA AT THE WORLD'S FAIR

Agents WANTED BY JOSIAH ALLEN'S WIFE. Agents WANTED

Over One Hundred Illustrations, by C. De Grimm. "Josiah Allen's Wife is a privileged character. In fact there are few writers that are so sure of a generous and enthusiastic reception." - Northern Christian Advocate. "One does not tire of her writing." - Christian at Work, N. Y. "She is now witty, now pathetic, yet ever strikingly original." - New York Herald. "Her works are full of wit and humor, and yet are among the most logical, eloquent, pathetic, and instructive productions of our time." - Sen. Henry W. Blair. "The author displays a vivid imagination and a full acquaintance with human nature in its various aspects." - St. Louis Christian Advocate. "The keen sarcasm, cheerful wit, and cogent arguments of her books have convinced thousands of the folly of their ways, for wit can pierce where grave counsel fails." - Woman's Journal, Boston. NEARLY 600 pages, Large 8vo. Price, by Mail or Agent, Cloth, \$2.50; Half Russia, \$4.00. AGENTS CAN COIN MONEY WITH IT. Apply to FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.



PRAYER BOOK DISTRIBUTION AND THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY

THE CALL OF THE CHURCH

For twelve years the American Church has been engaged in enriching the Book of Common Prayer and adapting it to the spiritual needs of all the people.

THE OPPORTUNITY

The New York Bible and Common Prayer Book Society offers to all who desire to obey the call of the Church an opportunity to fulfil the duty thus laid upon them.

REQUIREMENTS

The use of the new Standard Prayer Book is now required at all services. Many parishes are unable to buy, and are obliged to call upon the Society for gratuitous supplies.

REQUIREMENTS

It is to supply the books that are needed it must have generous assistance. Additional funds to the amount of \$5,000 are wanted to enable it to do its work this year.

DIOCESAN AND PAROCHIAL SOCIETIES especially devoted to the work of extending the circulation of the Book of Common Prayer will always find this society prepared to assist by making special terms for the books they may need and in every way ready to co-operate with them.

During the past year we have made grants of over sixty thousand volumes of Bibles, Prayer Books, and Hymnals; showing that this society has not been negligent in its work, which covers all sections of this country.

In addition to our ordinary operations, it gives us pleasure to report that our translation of the German Prayer Book is now complete, and has already met with commendation.

We report also progress being made in the translation of the Japanese Prayer Book, now being issued under the auspices of this society in Japan.

We therefore appeal to all who love the Church and her Prayer Book to assist us at once, and would also urge the importance of the faithful making provision by legacy in order that future benefactions in the distribution of Prayer Books may be secured to the Church.

All contributions duly acknowledged in the annual report, which will be mailed to applicants.

Subscriptions and contributions should be sent to

JAMES POTT, Treasurer and Agent, 114 Fifth Avenue, N. Y.

RT. REV. HENRY C. POTTER, D. D., LL. D., President.

REV. MORGAN DIX, S. T. D., first Vice-president.

THOMAS EGLESTON, first lay Vice-president.

Life Membership..... \$25.00
Life Managers..... 50.00
Patrons..... 100.00

THE AUTHORITY OF APPROVAL

BY THE MAJORITY OF THE BISHOPS, OF THE

JOINT DIOCESAN SERIES OF CHURCH SUNDAY-SCHOOL LESSONS

Is the Reason of their Popularity. It is Estimated that

5,000 Sunday-Schools, 30,000 Teachers, 300,000 Scholars Study these Lessons every Sunday.

THE AMERICAN Church Sunday-School Magazine,

Published Monthly at \$1.00 per annum.

112 North Twelfth St., Philadelphia.

Under the auspices of the Sunday-school Association of the Diocese of Pennsylvania.

Editors: REV. RICHARD N. THOMAS, REV. JAMES S. STONE, D.D., REV. WM. WILBERFORCE NEWTON, D.D.

Provides the BEST of HELPS for every grade of instruction, so that Teachers may be as thoroughly taught and prepared for their classes as by any other schemes or systems.

The Title of the Lessons from Advent, 1893, to Trinity Tide, 1894,

"EYE WITNESSES OF THE LORD JESUS."

THE JOINT DIOCESAN SERIES.

17th Year of Issue.

ADVENT, 1893, TO TRINITY-TIDE, 1894.

Schedule 33.

Table with 6 columns: DATE, SUNDAY OF THE ECCLESIASTICAL YEAR, SUBJECT OF LESSONS, THE SCRIPTURE LESSON, TEXT TO BE LEARNED, CATECHISM TO BE LEARNED. So arranged as to be reviewed on the first Sunday of the month.

Sample copies of THE MAGAZINE always forwarded on application. Address,

THE CHURCH MAGAZINE PUBLISHING COMPANY.

Rev. HERMAN L. DUHRING, Treasurer.

112 North 12th Street, Philadelphia, Pa.

An Important List of Books Suitable for Holiday Presents

Published by HARPER & BROTHERS, New York

The Cloister and the Hearth:

Or, Maid, Wife, and Widow. A Matter-of-fact Romance. By CHARLES READE. With Photogravure Portrait, and 550 Illustrations from Drawings by WILLIAM MARTIN JOHNSON. Two volumes, 8vo, Illuminated Silk, Uncut Edges and Gilt Top, \$8.00. (*In a Box.*)

The Christ-Child in Art.

A Study of Interpretation. By HENRY VAN DYKE. Illustrated. 8vo, Cloth, Ornamental, Uncut Edges and Gilt Top, \$4.00.

Italian Gardens.

By CHARLES A. PLATT. With Many Illustrations, including a Colored Frontispiece printed in Paris. 4to, Cloth, Ornamental, Uncut Edges and Gilt Top, \$5.00. (*In a Box.*)

The Boy Travellers in Southern Europe.

Adventures of Two Youths in a Journey through Italy, Southern France, and Spain, with visits to Gibraltar and the Islands of Sicily and Malta. By THOMAS W. KNOX. Profusely Illustrated. Sq. 8vo, Cloth, Ornamental, \$3.00.

The "Boy Travellers" Series.

IN CHINA AND JAPAN.—IN SIAM AND JAVA.—IN CEYLON AND INDIA.—IN EGYPT AND THE HOLY LAND.—IN CENTRAL AFRICA.—IN SOUTH AMERICA.—IN THE RUSSIAN EMPIRE.—ON THE CONGO.—IN AUSTRALIA.—IN MEXICO.—IN GREAT BRITAIN AND IRELAND.—IN NORTHERN EUROPE.—IN CENTRAL EUROPE. Illustrated. Square 8vo, Cloth, Ornamental, \$3.00 per volume.

Other Books by Colonel Knox:

THE YOUNG NIMRODS IN NORTH AMERICA.—THE YOUNG NIMRODS IN EUROPE, ASIA, AND AFRICA. Illustrated. Square 8vo, Cloth, Ornamental, \$2.50 per volume.

Von Moltke's Works. New Volumes:

ESSAYS, SPEECHES, AND MEMOIRS of Field-Marshal Count Helmuth von Moltke. With Two Portraits. 2 vols., 8vo, Cloth, \$5.00. (*In a Box.*)
FIELD-MARSHAL COUNT HELMUTH VON MOLTKE AS A CORRESPONDENT. 8vo, Cloth, \$2.50.

To Right the Wrong.

A Novel. By EDNA LYALL. With 36 Illustrations. Post 8vo, Cloth, Ornamental, \$1.50.

The Distaff Series.

16mo, Cloth, Ornamental, \$1.00 per volume.

Short Stories.

Edited by CONSTANCE CARY HARRISON.

The Kindergarten.

Edited by KATE DOUGLAS WIGGIN.

Household Art.

Edited by CANDACE WHEELER.

Early Prose and Verse.

Edited by ALICE MORSE EARLE and EMILY ELLSWORTH FORD.

The Literature of Philanthropy.

Edited by FRANCES A. GOODALE.

Woman and the Higher Education.

Edited by ANNA C. BRACKETT.

God in His World.

An Interpretation. By HENRY MILLS ALDEN. Post 8vo, Cloth, \$1.25. Holiday Edition, in White and Gold, \$2.50.

Masters and Masterpieces of Engraving.

By WILLIS O. CHAPIN. Illustrated with Sixty Engravings and Heliogravures. 8vo, Ornamental Leather, Uncut Edges and Gilt Top. \$10.00. (*In a Box.*)

Riders of Many Lands.

By THEODORE AYRAULT DODGE, Brevet Lieutenant-Colonel, U. S. Army. Illustrated with Numerous Drawings by FREDERIC REMINGTON, and from Photographs of Oriental Subjects. 8vo, Cloth, Ornamental, Uncut Edges and Gilt Top, \$4.00.

On the Road Home.

Poems. By MARGARET E. SANGSTER. Illustrated, 16mo, Cloth, Ornamental, Uncut Edges and Gilt Top, \$1.25.

A Short History of the English People.

By J. R. GREEN. Illustrated Edition. Edited by Mrs. J. R. GREEN and MISS KATE NORSGATE. In Four Volumes. Vols. I, II, and III, now ready. With Colored Plates, Maps, and Numerous Illustrations. Royal 8vo, Illuminated Cloth, Uncut Edges and Gilt Tops, \$5.00 per volume.

"Harper's Young People" for 1893.

Vol. XIV. With about 800 Illustrations and 904 Pages. 4to, Cloth, Ornamental, \$3.50.

The Land and the Book.

By WILLIAM M. THOMSON, D.D. Three Volumes. Copiously Illustrated. Square 8vo, Ornamental Cloth, per volume, \$6.00; Sheep, \$7.00; Half Morocco, \$8.50; Full Morocco, Gilt Edges, \$10.00 (*The volumes sold separately.*) Vol. I. SOUTHERN PALESTINE AND JERUSALEM.—Vol. II. CENTRAL PALESTINE AND PHENICIA.—Vol. III.—LEBANON, DAMASCUS, AND BEYOND JORDAN.

Also, Handsome *Popular Edition* in Three Volumes. Cloth, \$9.00 per Set; Half Leather, \$12.00. (*Sold only in Sets.*)

Prue and I.

By GEORGE WILLIAM CURTIS. Illustrated from Drawings by ALBERT EDWARD STERNER. 8vo, Illuminated Silk, Uncut Edges and Gilt Tops, \$3.50. (*In a Box.*)

Daisy Miller, and an International Episode.

By HENRY JAMES. Illustrated from Drawings by HARRY MCVICKAR. 8vo, Illuminated Covers, Uncut Edges and Gilt Tops, \$3.50. *Edition de Luxe.* (250 numbered copies). Full Vellum, \$15.00. (*In a Box.*)

The Coast of Bohemia.

A Novel. By W. D. HOWELLS. Illustrated. Post 8vo, Cloth, \$1.50.

The Handsome Humes.

A Novel. By WILLIAM BLACK. Illustrated. 12mo, Cloth, \$1.50.

Letters of James Russell Lowell.

Edited by CHARLES ELIOT NORTON. With Three Photogravure Portraits. Two volumes. 8vo, cloth, Uncut Edges and Gilt Tops, \$8.00. (*In a Box.*)

Orations and Addresses of George William Curtis.

Vol. I. On the Principles and Character of American Institutions and the Duties of American Citizens. 8vo, Cloth, Uncut Edges, and Gilt Tops, \$3.50. *Vol. II. in Press.*

The Prince of India;

Or, Why Constantinople Fell. By LEW WALLACE, Author of "Ben Hur," etc. Two volumes. 16mo, Cloth, Ornamental, \$2.50; Half Leather, \$4.00; Three-Quarter Leather, \$5.00; Three-Quarter Calf, \$6.00; Three-Quarter Crushed Levant, \$8.00. (*In a Box.*)

Illustrated Bible Dictionary,

And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature. With Numerous Illustrations and Important Chronological Tables and Maps. By M. G. EASTON, M.A., D.D. 8vo, Cloth, \$1.50.

Ben-Hur:

A Tale of the Christ. By LEW WALLACE. Garfield Edition. Two volumes. With Twenty Full page Photogravures. Over One Thousand Illustrations as Marginal Drawings by WILLIAM MARTIN JOHNSON. 8vo, Silk and Gold, Uncut Edges and Gilt Tops, \$7.00; Three-Quarter Calf, \$12.00; Three-Quarter Levant, \$14.00. (*In a Box.*)

The Boyhood of Christ.

By LEW WALLACE. 14 Full-page Engravings. 4to, Ornamental Leather Cover, Gilt Edges, \$3.50. (*In a Box.*)

The Mate of the "Mary Ann."

By SOPHIE SWETT. Illustrated. Post 8vo, Cloth, Ornamental, \$1.25. ("Harper's Young People Series.")

Harper's American Essayists:

AS WE GO. By CHARLES DUDLEY WARNER. Illustrated. AS WE WERE SAYING. By CHARLES DUDLEY WARNER. With Portrait and Illustrations.

THE WORK OF JOHN RUSKIN. By CHARLES WALDSTEIN. With Portrait.

PICTURE AND TEXT. By HENRY JAMES. With Portrait. FROM THE EASY CHAIR. By GEORGE WILLIAM CURTIS. With Portrait.

OTHER ESSAYS FROM THE EASY CHAIR. By GEORGE WILLIAM CURTIS. With Portrait.

AMERICANISMS AND BRITICISMS, With Other Essays on Other Isms. By BRANDER MATTHEWS. With Portrait.

FROM THE BOOKS OF LAURENCE HUTTON. With Portrait. CONCERNING ALL OF US. By THOMAS WENTWORTH HIGGINSON. With Portrait.

CRITICISM AND FICTION. By WILLIAM DEAN HOWELLS. With Portrait. 16mo, Cloth, Ornamental, \$1.00 per volume.

Also ten volumes, White and Gold (*In a Box*), \$12.50.

PUBLISHED BY HARPER & BROTHERS, NEW YORK.

The above works are for sale by all booksellers, or will be sent by the publishers, postage prepaid, to any part of the United States, Canada, or Mexico, on receipt of the price.

The Living Church

Saturday, November 25, 1893

The Fifteenth Church Congress

The Church Congress held its opening service in St. Bartholomew's church New York, on Tuesday, Nov. 14th. The beautiful church, fresh from the decorators, was an attractive place, and a large congregation assembled. It was especially noteworthy that a large proportion were men. Many clergymen from the metropolis and vicinity, and from distant cities, were present. The Bishop of Massachusetts delivered the opening address, and took occasion to pay a tribute to his predecessor, the late Bishop Brooks. His theme was, "Speak to the children of Israel that they go forward."

Tuesday evening, the first session for discussion was held in Chickering Hall. Scarcely a vacant seat was to be found. The audience was again notable for the large number of men, both priests and laymen. But it was observable that very few of the bishops of the Church were present. On the platform sat, representing Bishop Potter, the Bishop of Kentucky, and around him were grouped the Rev. Drs. Greer, Warren, Brooks, Satterlee, Smith, Fulton, Huntington, Tiffany, Rainsford, McKim, McVickar, Gallaudet Wildes, and Kramer, the Ven. Archdeacon Morrison, the Rev. Messrs. Kinsolving, Kirkus, Pycott, and others.

The acting secretary, the Rev. John W. Kramer, M.D., read a communication from the Church Club extending the hospitalities of its new building to members of the Congress. Bishop Dudley conducted a brief devotional service and the audience sang the well-known hymn, "Onward, Christian soldiers." No choir was present to lead, and the cornetist who attempted to do so, found his own labors and those of the organist needless, for such a vast volume of music rose as filled the great hall with majestic melody. The effect was thrilling. All present were evidently moved by the splendid demonstration, and when the words were reached:

We are not divided,
All one body we,
One in faith and doctrine,
One in charity.

there was an involuntary emphasis given that had a touch of pathos in its evident earnestness.

Bishop Dudley's inaugural address took up the inspiration and carried it forward. In his eloquent way he insisted that the proceedings of the Congress ought to be marked by the spirit of loyalty, liberty, and love. He gave the history of the Congress, and referred to that held in his own diocese some years ago—at Louisville. Notwithstanding the sharp divergencies of opinion expressed at that session, there had been at least a display to the public of the roominess of the Church. After the session had ended, persons in Louisville had expressed to him surprise that such diversities were tolerated in a single Communion. The Bishop emphasized that the Church Congress was not an official body, and that it represented no body. It was simply a rostrum on which any man could stand and talk. For one, he recognized that imprudent things were sometimes said and utterances of at least doubtful propriety made. But he thought there was utility even in that. It was the voicing of the living thought of living men, and as a result light would spread. But under all, there was ever to be remembered that there must be loyalty to the ancient and historic Church, and that its meaning and mission should be made clear to all men in this age. Years ago—long before the Chicago-Lambeth platform on unity was set forth—he had heard the Church described as four-square. At one corner stood the Bible as God's revealed Word to man. At another corner stood the Creed, as the authoritative and final statement of the Catholic Faith; at another, the Sacraments, touching spiritual needs; and at the last, completing the square, the Historic Episcopate. We can do aggressive work on this basis and in loyalty to it. But there is no need to curb liberty. Loyalty and liberty and light go together, and the Historic Church proceeded fearlessly along this line in the all embracing love of Christ and of men for whom He died. The object of the Congress was a serious one. It reached to all that concerned all men. Some time ago he was called

to account by a friend, in a case where clerical opinion had been expressed on the morals of the tariff question. It was supposed by many that clergy should not deal with secular questions. He felt moved to say that the Church could and should express itself on any and all questions that had real concern—certainly such as had moral concern—for mankind. The Church in America, whatever might have been said of it in the past, was no longer sleepy or narrow, but was ready for all things in which it could benefit men, and it was in earnest. The Bishop then introduced the topic for the evening;

WHAT SHALL BE DONE WITH THE SALOON ?

On this question, the first writer was the Rev. Wm. S. Rainsford, D. D., of St. George's church, New York. He proceeded to read in a quiet, but forceful manner what he had to say, and was listened to with almost breathless interest to the close, save when interrupted with applause, which was frequent. The impression made was most favorable, notwithstanding many had apparently looked forward with some anxiety, if not excitement, to this paper. The paper was in reality much more moderate and reasonable than it was expected to be. He began by saying that temperance reform necessarily encountered opposition from many sources, the liquor men, and disagreeing temperance advocates as well. The average temperance man failed by undertaking too much. Alcohol was here to stay. It had been an institution of humanity for thousands of years, and in all nations. It could not be banished, in his opinion. The true question was therefore what to do with it. The prohibitionist made no distinction in the use of alcohol; he ignored history; he manifested a spirit of fanatical hatred towards whoever disagreed with him; he taught an impossible result. As an agency of good, the coffee house and the tea-to-tum movement was to be encouraged, but it did not very largely reach men who were accustomed to use alcohol, or craved such use. High license might also do good, but it left the sting in the tail, because it recognized private traffic in liquor, and would not prevent the use of business methods to increase trade, and so promote drunkenness. It failed to remove many of the worst evils of the saloon. Religious reform was often unsuccessful because it ignored the fact of heredity associated with drunkenness, and the existing facts of present excess, and a pledge or moral suasion were often and necessarily failures under such conditions. It was simply true that by all the present known processes in this country, the evil was insufficiently grappled with. Some of the methods already referred to were utter failures and mistakes, and some of them were but indifferent and partial successes. If real reform was to be accomplished something different was needed. What should it be?

The great thing to aim at was to establish a concrete example. This could not be done all at once. An educational process was first essential. But the way to begin was for a few like-minded persons to go to work in a given locality. If good, their method would be copied in another locality. Little by little the thing would spread. For one, he would not condemn the use of liquor, nor the existence of places where liquor could be got. The working man had as much right to this as the gentleman who insisted on such right at his club. As a matter of fact the saloon with all the evils, was now almost the only place of recreation ordinarily open to the working man. There was a need for places of recreation. But it was not right or just to insist that liquor should not be sold in such places, if it was sold in the rich man's club. The saloon was often the only real club that the poor man knew. Social clubs for his benefit, and means to make his home bright and happy, were all of them good. But recognizing the fact of the use of alcohol, temperance needed more than these. It needed not to abolish, but to reform the saloon. It could not stop drinking, but it could stop the evil of the present saloon. How?

Here, he wanted to remove a misconception. He did not advocate that the Church as such should go into liquor traffic. He did not recommend that a parish should run a saloon. The term "church saloon" which had been applied to his plan, did not describe it. But he did think that if any reform was to be worked out, it had got to be accomplished as all reforms were, by the co-operation of Christian men. Christian men owed a duty in this direction and should not shrink from it. If they neglected it, reform was impossible. He did mean that Christian men should undertake seriously to handle this question. In Sweden and Norway good men had so combined, and the result had been wonderful. Formerly these countries were noted as among the worst in Europe in point of drunkenness. To-day a vast change had taken place. In 20 years the sale of spirituous liquors had decreased 50 per cent. The government licensed local corporations composed of respectable men. These corporations alone sold liquor. They were allowed 6 per cent on their invested capital over all expenses. Whatever profit was made beyond that amount was applied by the state to public institutions of education or philanthropy. Thus the critical point was met. For there was no pecuniary inducement to roll up large profits, as is now the case with our small saloon keepers. Good liquors were required to be sold, and in every shop where they were sold, it was required that food be supplied also, the profit upon that being unrestricted. This removed the great evil of adulterated drinks, and of absence of food, both of which tend to promote the disease of drunkenness. The Swedish saloons are not mixed with politics. The system has worked well. And there is no sufficient reason why good men in America

cannot be brought, at least in time, to co-operate in some such sensible movement, fitting the conditions as we find them.

Dr. Rainsford closed his paper by summarizing; all ages have used alcohol; its use is not in itself sinful; it is always dangerous; good citizens rather than bad ones, should control the sale; private sale for profit is an evil; the legislature will have to touch the evil; a saloon removed as much as possible from dangers is the thing to promote, as a practical temperance method; if Sweden can act successfully in this direction, we can.

Following this paper, the Rev. Randolph H. McKim, D.D., of Washington, read a paper. By a singular coincidence he gave principal attention in it to the Swedish temperance movement, which he described in detail, and commended strongly. He said the evils surrounding the saloon in America were largely social. He regarded prohibition as a false policy, and showed how utterly it had proved a failure where tried. Local option he thought wise, and claimed it had been pretty successful, but could not work except under peculiar conditions. In Sweden, local option was allowed, but the choice lay between prohibition and the moderate and regulated sale. He considered that those in America who favored local option could easily unite in an American adaptation of the Swedish method. If all classes of moderate temperance men unite, a practical solution of our difficulties could be reached, he thought, in this direction. Even Mr. Chamberlain and Mr. Gladstone had united in commending the Swedish law. If two men so far apart as these two, could unite in it, he had hope that differing minds could combine here.

The Rev. Percy S. Grant, the new rector of the church of the Ascension, New York, was the first of the speakers. He spoke earnestly, and made many good points drawn from his recent personal experience at Fall River, Mass. He was in favor of prohibition, and enlarged on the evils of the drink habit, among the poor.

Mr. Robert Graham, secretary of the Church Temperance Society, came next, and spoke somewhat excitedly. He made several personal reflections upon the Rev. Dr. Rainsford. This so stirred the sense of fair play in the audience, that they finally responded with a storm of hisses, that formed a notable occurrence of the session, and interrupted the speech. It was a most unexpected testimony to the strength of the impression left by Dr. Rainsford's calm and fearless paper. Mr. Graham at once struck out into an eloquent discussion of the evils of intemperance, and won generous applause. He earnestly advocated high license, which he has for several years endeavored to promote, and described a bill about to be presented to the legislature of New York, on the subject. Statistics were quoted for the working of high license in three cities of the country, Philadelphia, Omaha, and Minneapolis. He did not oppose the idea of the Swedish law, but recommended certain specific changes in American laws now existing.

The last speaker of the evening was the Rev. Floyd W. Tompkins, D. D., of Chicago, who held the audience in rapt attention while he condemned the sale of liquor in any form. He asked three questions. 1. What is the saloon? 2. What shall we do with it? 3. How shall we do it? He answered the first by saying it was a place where liquor was sold to be consumed on the premises, and he thought this a prime cause of drunkenness. To the second question, he said it was simply one, not of compromise, but of right and wrong. Is the saloon right? No. Then abolish it. Did the saloon do any good? Who build churches and hospitals, who help the poor, who lift the life of humanity, the saloon-keepers, or saloon frequenters! No. Do the saloons do harm. They must go. How. By our relation in causing them to go, and we all have relation to this duty. We can first educate ourselves to understand the question. We can pray. We can stir our dioceses and parishes. We can make personal effort for men. We can seek to do what we can.

Mr. Tompkins in resuming his seat, was applauded. His final word was a recommendation to work with any man in any way to promote temperance in any form, and that he could agree in principle with all the speakers of the evening.

This initial discussion of the Congress was characterized by remarkable earnestness, and the evident desire to reach a workable basis for a new temperance advance more vigorous and effective than any heretofore.

MORAL AND RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS

On the morning of Wednesday, Bishop Lawrence, of Massachusetts, presided, and the topic for discussion was "Moral and Religious Education in the Public Schools." The first paper was read by the Rev. Robert S. Barrett, D.D., of Atlanta, Ga. He referred in terms of high praise to the perfection which modern education has reached in preparing men for commercial life, and in fitting them with general knowledge of men and affairs. But he claimed that a relative neglect existed in imparting that religious training that was quite as essential. Our boys are to-day disciplined and expanded in their mental faculties as the Spartan boys of old were developed physically. But unless sound religious

teaching is imparted to them, they are liable to grow up with weak moral natures and to deviate from moral rectitude. High intellectual attainments without moral attainments are dangerous. Yet in America, State religion is a thing forever past. It was wise and well that it was a thing of the past. The State could not properly teach a given creed. For one, he would protest against the State teaching, even if it could do so, a given creed to any child of another creed, though the State's creed were his own. He objected to any introduction of sectarianism into the schools. The minds of children should not be confused by the spectacle of warring creeds and of contention between sects. He felt that the broad principles inculcated by Christ should be taught. If that could be done, a desired end would be reached. Dr. Barrett closed with the words of Archbishop Ireland: "The free school—withered be the hand that seeks to work its destruction?"

The next essayist was the Rev. John G. Bacchus, D. D., of Brooklyn, who said in part: The State cannot teach denominational religion. She can provide that her children be instructed in Christianity. But if the school be secularized there would be put a stigma on the Bible. At present it is true in too many instances that Socrates, Seneca, Shakespeare, and Darwin may be taught to our young, while Moses, Paul, and Christ are forbidden access to their minds. And this is because of the over-sensitive sensibilities of Romanists, Jews, agnostics, indifferentists, and a crowd of religious nondescripts, along with a few well-meaning but mistaken Christians. Equal attention should be paid to the training of the intellect and the conscience. Intelligence without conscience is the head of a man joined to the body of a beast. Conscience without intelligence is the soul of a man speaking through the head of an ass. Education that does not keep the two ends in view is inadequate. It is often claimed that our government does not recognize religion. But the truth is that in the provision for observance of the Lord's day, in the appointment of chaplains for Congress and all legislative bodies, and for the army and navy, in the setting apart of days of fasting and thanksgiving to God, also in oaths in court, and in manifold other ways, God and the Christian religion are recognized by the State. If chaplains are appointed and religious teaching allowed in prisons, asylums, and other public institutions of the State, why not in public schools? So far as the principle of State recognition of Christianity is concerned, such can be the case, and so far as special need of true training of future citizens is concerned, such should be the case. Dr. Bacchus recommended definite religious teaching, including the use of the Lord's Prayer and the Bible.

TEN COMMANDMENTS, AND FUNDAMENTAL RELIGION

The first speaker was Prof. Hjalmar Hjorth Boyesen, of Columbia College, and he held the audience in closely interested attention throughout. He approved of the so-called "Faribault Plan," and suggested that it would be better, instead of criticising, to emulate the example of the Roman Communion in providing religious teaching in the schools. "I believe," he said, "there is no iniquity concealed under Archbishop Ireland's plan, which the Pope has approved, but merely a serious purpose which, if he were a Protestant, you would approve. Now instead of folding our hands in our laps and helplessly deploring the encroachments of the Roman Church, why should we not in this instance, profit by her example." The professor went on to advocate the system of devoting one school hour to religious education, with full recognition of every creed—ministers of different bodies teaching the children of their own persuasion—by a process of taking turns at the hour. The system has been tried in reformatories and other public institutions, and has met with success. He censured the position taken by the Ultramontanes as one of hostility to the schools as such and of an effort to secure State money for their own schools. But he testified from personal acquaintance with Archbishop Ireland, to that prelate's thorough patriotism and American spirit. This declaration was welcomed by warm applause from the Congress. He claimed that utterances of such a prelate were worthy of careful consideration. "It is time," he said, "that we should cease to look upon every Roman bishop as a bugbear. It is just this attitude of ignorant prejudice which gives to Romanists the right to retaliate in kind, and nourishes the intolerant and semi-hostile spirit at present prevailing. We should, as American citizens, rather seek to establish a *modus vivendi* with Romanists, in such matters as that now under discussion. Merely to rail, is puerile and will do no good. It may be said by some, that the open enmity of the Roman Church is to be preferred to her proposed friendship. But nothing can persuade me, that the country will be the gainer by a policy dictated by such a feeling. I should regard it as a calamity if the Romanists were in any way to gain control of the public schools, as they are in a fair way of doing in a certain great city, that I could name. But how are they trying to achieve this? Not by the Faribault plan, but by gradually dropping, on one pretext or another, the Protestant teachers, and substituting Romanists. I do not say that this work has yet proceeded very far, but it is proceeding in some quarters. It is the Ultramontane party I am afraid of, the chief representative of which is Archbishop Corrigan." Prof. Boyesen indicated the difficulty of having religious instruction given by the schools as such. But he considered the plan of Archbishop Ireland a hopeful compromise.

Mr. Hamilton W. Mabie, of New York City, followed. He spoke kindly of the public schools, but emphasized the need of religious influence in them. The schools were not ideal, he said, and could be improved if the religion in them should be hot of a dry and formal kind, but such as should touch the emotional nature of children, and reach the heart.

The next speaker was Bishop Talbot, of Wyoming, who spoke with characteristic earnestness, and was frequently applauded. He said that the public schools would be endangered if they undertook religious teaching. The only way to save them would be to keep religion out of them, preserving the principle of religious liberty, and supplementing them by religious training elsewhere. He then described his own experiment by which at the seat of the State University he had a boarding hall for the care of students who were Churchmen. They attended the secular teaching of the university, and he looked after their religious care.

The Rev. John Fulton, D. D., LL. D., of Philadelphia, strongly urged the need of something more definite than moral teaching, and called attention to the fact that the Far-

ibault plan seemed the only plan yet offered in solution of difficulties, and that it was worthy of attention, and generous welcome.

He was followed by the Rev. C. Ellis Stevens, LL. D., D. C. L., of Philadelphia, who said, that it was a common impression that opinion was widely divided on this question of religious instruction in connection with the public schools. There were sometimes heard impassioned arguments for religious freedom on the one hand, or for religious training of children on the other. Most Americans believed in both of these things in principle, and there was no necessary antagonism between them. What was required was less rhetoric and a little common sense put into practical operation. As a matter of history religion had never been wholly banished from our public schools. Religion was now taught in the schools. The only question was whether it was satisfactorily taught? Formerly the religious element was pronounced. But owing to a change arising from agitation of the principle of religious liberty, religious teaching had been gradually eliminated until few public schools to-day, had more of it than was represented by reading the Scriptures, and saying the Lord's Prayer. Was this satisfactory? Certainly not. Yet it was a recognition of the religious principle of the state. The failure lay in the fact that the religious teaching did not go far enough, for children needed more than this. Yet it was, perhaps, the best the state could do, unassisted. A few years ago a conference was held of representatives of all the Christian denominations in the State of New York, under the presidency of the late Dr. Howard Crosby, to discuss this very problem in a spirit of business practicability. Having himself been elected to succeed Dr. Crosby in the presidency, and to head the movement that grew out of the conference, he had been privileged with exceptional opportunity for knowing what the difficulties in the field were, and how men of different minds really regarded it. This movement had at the time, got down under the surface of theories to working facts. It was found that the religious teaching of the schools, though worthy of respect for its frequently kindly intent, was an utter failure. It was found also that the religious bodies of the State did not supply the need left untouched by the schools, for actual investigation proved that an immense percentage of the children of the State were not attending church or even Sunday school, and were growing up in practical heathenism. This was an education for crime and immorality. It was a real menace to public order, and to our own political institutions. The only apparent method for reaching the children of the community in a complete and effective manner, was through the public schools, and if the State conducted education at all on the principle that it must train its rising generation for citizenship and good order, then the same principle required that moral teaching (which really was religious teaching) should not be excluded from such training. The only question was, how could it be accomplished consistently with the other principle, that of religious freedom. He did not think that the State could itself give religious teaching successfully or adequately. Every modern nation but ourselves provided for a large measure of religious education in its schools. Why could not America do as much? Personally, he considered the plan now successfully working in Canada to be the best. It was older than the Faribault plan, and did not rest on any example set by the Roman Church. But it had many features of the Faribault plan. Its essential principle was, that ministers of religious bodies had access to children of their own belonging, at fixed times, in connection with school hours. There were minor difficulties, but all worked remarkably well, and under conditions similar to those we have in the United States. The State did not teach religion at all. But at the same time religion was taught to all children, and much more effectively than the State ever could do it. He thought some such plan as this could be united in by reasonable men of all shades of opinion. No nation needed more than did America, a citizenship trained not merely in secular things, but in the fundamental moral law of God.

The Rev. Mr. Geer made the closing address of the morning, and advocated the establishment by the Church, of parochial schools.

USE AND ABUSE OF RITUAL

At the evening session, a large audience assembled to hear the discussion of the "Use and Abuse of Ritual." The general tenor of the remarks was in the direction of the encouragement of ritual—there being much agreement among the speakers. And an evident good nature was displayed by the hearers, who showed unmistakable sympathy with this drift. The first paper was read by Bishop Randolph, who stated the well-known Virginia position, and strongly condemned ritualism as such. He was followed by the Rev. C. T. Olmstead, of Utica, N. Y., who advocated the use of elaborate and beautiful ritual, both as an end and as a means. He made a brilliant speech, which was roundly applauded:

If, he exclaimed, it is legitimate to reach the mind through the tympanum of the ear, why not through the retina of the eye? He demanded why, if the liturgy proclaimed our religion to be Catholic, it—the liturgy—should not be recited in a Catholic form?

The Rev. J. H. Van Buren, of Lynn, Mass., deprecated extreme ritualism, but favored beautiful worship.

Commenting upon the predominance of women among church attendants, he said that "ecclesiastically speaking, men do not constitute the stronger sex." He urged the "bridging of the way between congested wealth and unspeakable poverty."

Mr. Thomas Nelson Page, of Richmond, Va., and the Rev. Mr. Wilmer, of the diocese of Southern Virginia, spoke in the general tone. The Rev. W. B. Frisby, of Boston, made a powerful argument for ceremonial usage under the Jewish and Christian dispensation, and in the life of the Holy Catholic Church. He created much merriment by saying that he liked to see an old-fashioned evangelical clergyman, and had, as a ritualist, real sympathy with his orthodox consistency. Mr. Joseph Packard, Jr., of Baltimore, objected to ornate services, and even to such usual matters as the stand-

ing of the congregation during the entrance of the priest to the chancel, and his departure at the end of the service.

THE ETHICS OF DOCTRINAL SUBSCRIPTION

Thursday was the choice day of the session, and the Broad Churchmen who "run" the Congress had selected it for their own topics. The themes at both morning and evening sessions were arranged to bring out Broad Church points, and the speakers and writers though of necessity including men of opposite opinions, were so appointed as to give Broad Churchmen a heavy preponderance. This is not to be wondered at, if it is borne in mind that the self-chosen executive committee which alone is responsible for proceedings, is composed almost entirely of one party. All the leading Broad Churchmen in the country are to be found on that committee, and distinctively High Churchmen, or even conservative Churchmen, have but slight and insignificant representation. It is well known that the Congress has before now been a powerful teaching agency of the Broad Churchmen, and a means of giving members of that party a position in the eyes of the public, which their relative numbers and influence do not give them in the regular councils of the Church. The partisan policy thus quietly but effectively carried on, reached an amazing boldness on Thursday; and the issues voiced mainly by that school, were the fundamental questions of what constitutes loyalty to the Church's doctrine, and what is the position of the Bible. Other topics before the Congress were trivial compared with these. The climax was reached Thursday evening, when the audience sat breathless listeners to a series of four papers, all but one of which were from Broad Churchmen, and which were unmistakably influenced by German rationalism. One could but wonder by what right this is called a "Church" Congress at all, and on what principle of ordinary fair play, to say the least of it, so grave and essential a subject as the Bible, could be so handled, in what ought to be the house of its friends. Such a discussion of God's Word as took place was calculated to give the public an extraordinary notion as to the position of this Church in relation to the Bible.

The first topic of the day was "The Ethics of Doctrinal Subscription," and the first essayist was the Rev. Geo. Hodges, D. D., of Pittsburgh, Dean-elect of the Episcopal Theological School, Cambridge, Mass. He said that God revealed doctrine little by little, and that any form of subscription to doctrine, required from clergymen at their ordination, which failed to recognize this point of the progressiveness of doctrine and to adapt itself to such progressive change, was contrary to ethics. Truth grows like seed, in the mind, and we are often influenced by environment. As environment changes, conditions change, and truth may have new aspects. There was necessarily at the first a Greek, a Roman, and a Jewish idea of Christ. God has made men differ. The Christian facts themselves have never changed, but interpretation of them has. The Faith was once delivered to the saints, but not in such a way as to save the saints from any further need of thinking and of study. The Church will be in agreement with ethics in proportion as she allows growth in faith. St. Paul might say that if an angel from heaven preached any other Gospel than that which was preached, he should be accursed. But no one else could say such a thing. We should follow the pillar of fire, and march forward all the while. If a clergyman subscribes to the doctrine of the Church, it means that at the time of subscription he was in sympathy with it, but not that he will never hold anything else, for he can't stop reading and thinking. Dr. Hodges then went on to give advice to such clergy as found themselves disagreeing with authorized doctrine. At first such a man should go slowly, for the Church might possibly be in the right and he in the wrong. He should remember also that he is, after all, a creature of moods, and may believe to-morrow what he doubts to-day. He need not preach the doctrine he doubts, but he should not hastily preach against it. If, however, waiting a while brings no solution to him, two courses are open. He may resign, or he may boldly declare his new-found doctrine and leave the Church to put him out of her fold. Much will depend on what view he takes of the Church. If he regards the Church as a mere company of persons tied to a given faith, he will withdraw from such company. It, however, he regards the Church as a divine institution in which the revelation of truth is progressive, it will be his duty to remain and do all in his power to change the teaching of the Church to agree with his new view. The Church may thrust him out, but that will be her responsibility. The supreme allegiance of the religious teacher is not to the Church, but to the truth.

The next paper was read by the Rev. Geo. B. Johnson, of Lebanon Springs, N. Y. It was a thoughtful exposition of the past policy and action of the Anglican Church on this subject. It was largely a question of interpretation, he said. The requirement in the American Church was less rigid than it formerly was in the Church of England. It was not required that we believe all the Articles, but we must not contradict them. And here a distinction should be made between faith and doctrine. The Creed represented the faith and that we must hold unqualifiedly in the historic sense belonging to it. Before a candidate for orders came up for ordination he was already bound to keep the Faith, for his sponsors had so vowed at his baptism. How then shall a clergyman interpret what is involved in his subscription before ordination? Keble held that the Articles should be interpreted in the sense intended by those who made the subscription obligatory. It must be understood, however, that the intention of that authority is not to be found by searching for the individual opinion of the framer of a particular article or the individual opinions of men of that period, but in the official attitude of the body itself, which alone possessed the authority, *i. e.*, in the Church, not as composed of individual members, but as an historical organization acting through its official channels, *viz.*, Convocation and General Convention. The official position of the Church, past and present together, gives the true and only gauge of interpretation. This must be loyally held to, and private judgment can only come in where the Church has not acted.

When we have subscribed, we should all loyally observe what we have subscribed to, interpreted in an authoritative sense. Any other course would be essentially dishonest. It is true that there is much dishonesty all about to-day, in the Church and in the world.

The first speaker on the topic was the Rev. J. S. Shipman, D. D., D. C. L., of New York. He said the question was not what the present form of subscription was, or whether we ought to have one, but simply what were the moral obligations of a clergyman under the subscription we actually have—in other words, how for a clergyman could change his mind, and yet honestly retain his relation to the Church. A distinction should be made between denial and interpretation. Many interpretations might be made of the Bible, but we could not deny the divinity of it. The Creeds contained a statement of facts, and those facts were vital to the Christian religion. If a clergyman denied any article of the Creed, he should promptly lay down his sacred office (applause). There was, he said, much liberty of opinion safely allowable to a man who was consistently and unqualifiedly loyal to the great facts of the Creed. The Creed declared that God made the world, and that a man must hold. But it did not say how God performed the work of creation, and the Church allowed a man to hold any theory of creation so long as he held to the fact of God's being the Creator. In like manner the Creed declared the fact of the resurrection of the body, and that must be loyally held. But it had always been allowable to hold varying human theories as to the process of resurrection, and that was perfectly safe so long as the article of the Creed was unqualifiedly adhered to. He went on to speak of the relation of private judgment to Church authority, and dwelt upon the fact that in its proper sphere private judgment was all right. But he insisted upon full recognition of the fact, that the Church has authority in controversies of the faith, and that such authority is absolutely essential to its continuation as an organized body. For the friends of a clergyman who was brought to trial, to set up a cry of persecution, was nonsense. A Church trial did not prevent a man from continuing to hold and teach error. But it could prevent him from doing such teaching in the wrong place. Dr. Shipman closed his address amid unmistakable tokens of the sympathy and approval of the great assemblage.

He was followed in a stirring speech by the Rev. F. M. Clendenning D. D., of Westchester, N. Y., who gave an illustration of loyalty drawn from a supposed case of a British ambassador in this country, who stated that the laws of his country were progressive, and that though he would continue to remain an accredited ambassador of Great Britain, he did not consider himself morally bound to her laws, or obliged to accept her official decision when it did not coincide with his own private theories.

The next speaker was Prof. Momerie, once of King's College, England, a leader of the English Broad Churchmen. He said that there should be two characteristics of any form of subscription: 1. That it should not require assent to what cannot possibly be believed; and 2, that it should be as simple as possible. He then described the change that had been made a few years ago, through the influence of Dean Stanley, in the English form of subscription, which requires candidates for ordination to subscribe to "the doctrine of the Church of England, as contained in the Prayer Book, and as in harmony with the Word of God." He said the old form kept many bright men out of the Church, and was futile as an attempt to promote uniformity of teaching. The new form was noteworthy, in that it required assent to the "doctrine," not doctrines. He claimed that this meant the general system and not all the doctrines, and that therefore there was a great gain. A man could now deny any doctrine of the Church, and yet remain consistently in an English benefice. Young men who before stayed out of Orders, because they were not in agreement with certain doctrines of the Church, could now receive ordination without difficulty, and teach what before had been condemned. The subscription was so vague, that under it the Church of England could adapt itself to anything, and its clergy teach anything. He and other Broad Churchmen were trying to spread a knowledge of this fact, as it was not now sufficiently understood even in England. Their hope was to get in more young men who would liberalize the Church.

The Rev. W. Winchester Donald, D. D., Bishop Brooks' successor at Trinity church, Boston, came next. His remarks were evidently directed against the charges of dishonesty among some of the clergy, lately made by the Bishop of Springfield. He said the policy of the Congress was to represent current questions, and that this subject of doctrinal subscription was already before the public. He would discuss the question of the honesty of the clergy. The existence of a body of dishonest clergy in the Church, though it had been asserted, was not a fact. The vow a man takes at ordination means only that he will be honest. It does not put him under obligation to the Church, or to the public, but only brings about a relation between God and himself. Church authority is good, but so far as doctrine is concerned where shall we look to find it? Many want an authoritative exposition in the Church. If a man does not agree with what is assumed to be the doctrine of the Church, he should not resign. He is bound to stay where he is and have the Church take the responsibility of putting him out. Scores of men don't know what is the meaning of the Church's doctrine. Where is her teaching to be found? A man may be in error and not know it. No man can be dishonest without knowing it. One is an intellectual matter, the other a matter of conscience. Unless a man's conscience tells him he is dishonest, he may safely let his intellect lead him, and he will be honest till his conscience tells him the contrary.

The Rev. Geo. Clark Cox, of Poughkeepsie, N. Y., said that some men did not believe the national constitution, but they were willing to subscribe to it as a patriotic thing to do. They might subscribe to it with a practical intent to change it if they could, and yet be honest. He did not think that examining chaplains or individual bishops had a right to bar a man from being ordained if the man held and expressed doctrines out of harmony with those of the Church. That would, on their part, be unpertinence. They would be exceeding their authority. If the candidate was willing to sign the form of subscription, it was no business of theirs to consider how he signed it. His mental reservation or motive and intention were exclusively his own affair. If ready to make the vow, he was entitled to put his own interpretation on what he did.

The Rev. Hartley Carmichael, of Richmond, Va., narrated

a number of anecdotes, and created much merriment by criticism of previous speakers and witty references to the need of loyalty to the Church's standards.

THE SUFFICIENCY OF THE BIBLE

The most important event of the Congress was the discussion on Thursday evening, led by the Broad Churchmen, of "What is Involved in the Doctrine of the Sufficiency of the Bible?" The first paper was read by the Rev. John P. Peters, Ph.D., the new rector of St. Michael's church, New York. He traced the gradual action of the Church in constructing the canon of Scripture. The work was done, he said, not by commission, but each book was gradually recognized by itself. Men found that these books had an influence on them. Other books exercised an influence likewise, as the Pastor of Hermas, and in later times, the work of a Kempis. But the books of the canon of Scripture had a general and wide influence. The judgment of the Church was nothing more than the private judgment of the men who composed the Church. A man may find that each book is not "inspired to him." Each book is not infallible. The Christian says to other races that they should subject their so-called sacred writings to the same test the Bible is subjected to, to see whether they really appeal to the universal human heart! In general, the Bible is the Word of God. But the Church claims that Jesus Christ is the Word of God. The Bible is only the written Word. He is the living Word. Christ alone is the infallible Word of God.

The Rev. Prof. G. H. S. Walpole, D.D., of the General Theological Seminary, read the next paper—the only paper of the four on this great subject which the Broad Church management of the Congress allowed to be read by other than Broad Churchmen. He asked what was the object of Holy Scripture, and answered that it was the salvation of man. He said it was to be approached with the wisdom of the heart as well as of the head. He pointed out that the Church existed before the New Testament, and that the references in the latter to doctrine and practice necessarily implied a knowledge of what the previously existing Church believed and did. The Scriptures of the New Testament were written by and to the Church. In hands of those entirely ignorant of the Church, the New Testament would not be fully intelligible, for the book presupposed the Church as the living body. The Bible and the Church stand together and cannot be separated. The Church refers to the Bible fearlessly and freely, for never book spoke like this Book. The Book is the same to-day as in the early day. Its life and that of the Church are one.

Next followed a paper by the Rev. Leighton Parks, of Boston, who said the Bible was necessary for salvation, but not for other things. He objected to the Protestant idea, which placed Scripture too high. He proceeded to criticize certain miracles of the Old Testament, but said that if they were abandoned, salvation would still be possible through the Scriptures. In the New Testament our Lord's words may be perhaps regarded as translated by the Evangelists, rather than reported. A new science made possible in our time a distinction between truth and fiction. Man is a spiritual being and answers to the influence of Scripture, even if at times it be spiritualized legend or poetry. The Scriptures bear the human imprint as well as Divine, and we should not worship the book, but Him who speaks to us through it. The Bible is divine because supremely human. In all ages, though regarded by man in differing ways, it retained enough for salvation, whatever else it contained, or did not contain. The days of Bibliolatry are over. We find all forms of Church government in the New Testament, and therefore cannot condemn any. All such questions are placed in the outer court of utility and dignity. This means the end of Apostolic Succession, but the beginning of Christian unity. The address was received in some of its bolder statements with marks of indignation by the audience.

But the next essayist, the Rev. C. A. L. Richards, D. D., of Providence, R. I., capped the climax of audacity in his references to the Holy Scriptures. He was arrayed in a dress suit, and had the air and appearance of a layman. He began by announcing that the Word of God was not identified with Scripture. The Scriptures were for salvation, but the meaning of the Scriptures was not the idea of the fathers of the Church; it grew. A divine library was contained in the Bible, but it was the work of men. "Sufficiency" of Scripture meant only enough for use. We should not stretch that sufficiency too far. There was enough there for salvation. But the Scriptures did not contain all God's Word, nor all the truth, only enough of it for warning of sinner and solace of saint. He proceeded in this vein to throw doubt on parts of Scripture, to ventilate ideas of the extreme German rationalists, and to treat the whole subject of Holy Writ with a flippancy that fairly took away the breath of the audience and led to audible murmurs of astonishment. In a shocking way he compared modern poets and literature to the writers of the Bible, indicating that they too were to be regarded as possessing inspiration. He acknowledged that modern poets had the gift in earthen vessels, but irreverently claimed that so also had the old "poets" who wrote Scripture. He boldly declared that the Scriptures could no longer be regarded as the standard of ethics. Higher criticism had destroyed the doctrine of Scriptural infallibility. He claimed that Christ stood out more clearly than ever, but that the precepts of Christ himself needed revision in our application of them to the life of to-day. "Jesus Christ," he exclaimed, "is a man, and neither a pattern nor a demi-god;" and he went on, "Better to destroy the Bible and the Church, than to destroy the idea that the soul is the child of God." At the conclusion of this amazing speech from the lips of a Church clergyman, the audience had every appearance of excitement. They had evidently been deeply shocked. Murmurs of dissent were audible all over the house.

The next speaker, the Rev. J. H. Elliott, D. D., of Washington, D. C., voiced the general sentiment in an address marked by extreme gravity in its utterance, and which was excitedly and enthusiastically applauded from beginning to end. He denounced in emphatic terms what had just been said, as not in accord with what this Church maintains in all her formularies and official requirements. The Church, he said, placed the Bible in a place so high, as God's revealed Word, that even she herself might not discredit it. In all her formularies it was regarded with the most sublime reverence. If the Bible was all that these gentlemen had just claimed,

he could not see that it would be worth allegiance. Christ had settled this question—if they believed in Christ—when He characterized the Scripture as the Word of God. Objections to Him had been made in His own perfect life and sublime death; and objections had been and would ever be made to the Scriptures. But the Bible was divine, and Christ was divine, and the world was uplifted by the Person and the Book.

The Ven. Archdeacon Morrison, Ph.D., of Northern Brooklyn, made an eloquent defence of the Scriptures against the Broad Church attacks. He enlarged on the need of the Bible to humanity, and the necessity of Divine revelation, were men ever to understand their relation to God. What is the Bible? he asked. A revelation of God's relation to man and the universe, given through successive ages and leading up to the full revelation in Jesus Christ.

The Rev. R. H. McKim, D.D., of Washington, D. C., said they had listened to the right and left wings of the Church. But he wanted to call attention to the fact that the drift of Higher Criticism to-day was not destructive but constructive. There were among higher critics many men who formerly believed in the Scriptures. He objected to gentlemen coming before the Congress and stating as a finality mere passing notions of German criticism. It would be time enough to discuss the Bible in that way when the critics had established their points. They were always changing their ground. He thought to ventilate such crude ideas dangerous and objectionable. He would rather believe in the infallibility of the Bible on the testimony of the Church than trust to any higher critics so-called. Notwithstanding all they might say, the Bible was quite safe. The Church was the perpetual witness of Holy Writ, and God rules in the Church, as His theocracy, as really as ever He ruled in the Israelitish theocracy of old. We could trust to Him.

The Rev. Mr. Royce objected to a mechanical idea of God and Scripture, and pointed out the need of a sense of reality in the continuous presence of God among men. He recommended love and reverence for the Book and for the living God in and through the Book.

DUTY OF THE CHURCHES OF THE ANGLICAN TOWARDS ROMAN CATHOLIC COUNTRIES

On Friday morning the theme was, "The Duty of the Churches of the Anglican Communion towards Roman Catholic Countries." There was an unusually large attendance. The Rev. Hall Harrison read a paper discussing the reason for sending missions everywhere, and the bearings upon this of the question of non-intrusion.

The Rev. Wm. Kirkus, LL. D., of New York, made a witty speech in which he unsparingly denounced the "Mexican muddle." He declared that the present attitude of Bishop Riley was worthy either of a complete ignoring, or of a trial by his peers, and deposition. He took decided ground against any mission work in Roman Catholic countries, and pertinently asked what good had ever come from them. He suggested that whoever had put their fingers into the Mexican pie, had found it very hot and sticky. The Roman Church was a Church, and it was bad policy for two branches of the one Catholic Church to fight against each other. He wanted to know what sort of fitness there was in trying to convert a Christian of one kind into a Christian of another kind, while heathens existed and men who were not Christians of any kind. The fact was, that attack it as we might, the Roman Church reached a certain kind of people who were not reached in any other way. So far as Mexico was concerned it was nonsense to try to make Mexicans Protestants.

The Rev. G. W. Dumbell, D. D., of Castleton, Staten Island, N. Y., made a strong speech. He asked what was our duty towards Roman Catholic countries, and answered, by declaring to let them alone. He outlined what was meant by episcopal intrusion, and claimed the Roman Communion was a veritable part of the Catholic Church. She holds the whole truth, notwithstanding she has overlaid it. He declared that a characteristic of the Anglican reform was that we had not broken, and would not break, with the rest of the Holy Catholic Church. He recounted our modern indebtedness to Rome, who stood with us in loyalty to the doctrine of the Holy Trinity, the Real Presence, the Apostolic Succession, Absolution, and the Catholic Creeds. Rome has faults, but so have we. A Romanist coming to our Communion was liable to be shocked with the laxness and irreverence with which, from his point of view, our Eucharist was sometimes celebrated, when, as had been said, High Mass was followed by Low Mass, a musical and attractive Morning Prayer, by a bald Communion service. Few of our people attended early Celebration, while multitudes of Roman Catholics at an early hour went to Mass. His remarks were received with prolonged applause.

The Rev. A. B. Kinsolving, of Brooklyn, whose brother is a missionary in Brazil, made a plea for mission work in Roman Catholic countries, on the ground that it was a pity to leave the whole American continent to Romanists, and that neglected classes existed in these countries as well as in heathen lands. The main thing was the question of the rights of man. We should secure men their religious rights as well as their civil rights. He referred to the so-called "reform" movements in Holland, Italy, Austria, and Spain, and to the same movements, which concerned us more nearly, in Cuba, Mexico, and Brazil. He said the majority of American bishops had declared that such work was not ecclesiastical intrusion. He added the fact that Rome intruded on us, and that we might as well retaliate; and said that work was now going on in Brazil, and would continue until prohibited by the Church.

Bishop Cox, of Western New York, made a witty speech, in which he drew a sharp distinction between the national Churches of old Europe, from which we had never separated, and the modern Tridentine Churches. He claimed that regular order had been superseded in the Roman Church by the action of the Council of Trent, and that churches that were based on the Tridentine decree, were Roman and not Catholic, and possessed no Catholic status or jurisdiction. The old national Churches were in a state of suspended autonomy, but were not destroyed. Yet when reform movements proceeded from their midst, we should encourage them, and help towards a truer Catholicity. He exclaimed: "Whether I am a Protestant, I do not care to state," and was at once interrupted by prolonged applause.

He went on to say, that his utterances were made as a Catholic. He criticized the un-Catholic attitude of the Roman Church in many countries. The Catholic Church is one. Its oneness is in Christ and His faith and sacraments. Any apparent separation of parts of the Catholic Church from each other is functional and not organic. He went on to describe the effect of the action of Trent, and of the action as regards Spanish America, of Alexander VI. (Borgia), and Julius II.

Bishop Doane, of Albany, was received with enthusiastic demonstrations. He was repeatedly interrupted by applause and cheers. He announced himself as an uncompromising upholder of episcopal order, which was the divinely appointed apostolate in the Church, existed before councils, and had ever given to councils the voice of authority. He claimed that he had seen more glaring irreverence in the Roman than in the Anglican Church, and instanced the service in the Sistine chapel in Rome at the Jubilee of the Pope, at which he was present. He explained the force of Canon 6 of the Council of Ephesus, applied it to modern times, and quoted the remarks of Mr. Zabriskie, president of the New York Church Club, already quoted in THE LIVING CHURCH, to the effect that the Pope had practically absorbed the episcopal order. When no man can get the sacraments unless by accepting dogmas that are not Catholic but modern, he has a right to expect from a pure branch of the Catholic Church a care which he cannot otherwise receive. The episcopate is entrusted with its powers to use for others, and cannot withhold help when such is asked for by local Christians on Catholic grounds, and looking to reform. This was the position of the Old Catholics.

The Rev. Thomas Richey, D. D., of the General Theological Seminary, made a brief address and drew examples from ecclesiastical history in proof of our right to establish missions where another episcopate already existed. But all depended on the spirit. A hostile spirit of encroachment was unchristian. But to go in kindly spirit and do what we could to help need and promote reform was allowable. He ended by a severe attack on the Mexican movement, and asserted that Bishop Riley's consecration was originally uncanonical, since the bishops of a single province had not formally consented to it, in accordance with the requirements of the Catholic canons. He considered that this breach of ancient Catholic usage had received abundant punishment in the disgraceful results that had followed. Yet he believed that the commission of the episcopate was to all the world, and that we could not rightly hesitate, so far as canonical grounds might be involved.

The last address on the subject was delivered by the Rev. Henry Forrester, of the Mexican Mission, who made no definite reference to the mission, but discussed the oneness of the episcopate, and the responsibility of bishops to see that any need was provided for wherever it might be found. The episcopate was a trusteeship, and if in a given corner of the world some trustees were faithless, the faithful trustees should supply the defect. This was the Cyprian rule.

FAMILY RELIGION

The final session of the Congress was held Friday afternoon, with a slim attendance. The Rev. J. H. Johnson, of Detroit, opened the discussion of the topic, "Family Religion," and spoke of the family relation in general. The Rev. Hartley Carmichael, spoke of the relations of Church and family. The Rev. Henry Lubeck of New York, made special reference to children. The Rev. O. A. Glazebrook, D. D., of Elizabeth, N. J., claimed that sympathy for humanity rested upon the idea of the family. The family was a factor in the history and life of the world. It was a wonder, that with multiplied books on theology, so few publications existed on the subject of the family. As the family was so important a factor in the well-being of the world, it was of utmost importance that it should be consecrated.

Mr. Everett P. Wheeler, of New York, completed the list of appointed speakers, and undertook to gather up the fragments. Others had considered, he said, the relation of father and child. He dwelt upon the relation of brothers and sisters, and of the need of family religion. The family stood for the maintenance of a great idea, the idea of love and gentleness in the world.

Canada

The day of intercession for Sunday schools was observed in the diocese of Toronto on the 15th. A special sermon was addressed to Sunday school workers on that day by the Rev. Canon Greene at Orillia. The 46th anniversary of the consecration of Holy Trinity church, Toronto, was observed by a service held in the end of October. Canon Dumoulin preached the sermon and alluded to the great service rendered to the Church in Toronto by Holy Trinity in having had all its seats free from the beginning. The Bishop visited West Mulmur Mission on the 19th and 20th. He consecrated St. John's church, Honeywood, on the first day. The building is a neat little brick church which was put up in 1887, but only freed from debt last year. Fourteen candidates were confirmed in the church on the day of consecration. The sacred edifice was tastefully decorated with fruits of harvest for the occasion. A great many improvements have been made in Trinity church, Bradford, and it was reopened on the 15th. The clergy and laymen of the rural deanery of Toronto held a meeting in Toronto in the end of October, to consider the question of a House of Laymen. The meeting was adjourned to an early date as the appointed speaker, Mr. Walter Geddes, was unable to be present.

The fine, new school house connected with St. James' church, South London, was opened on the 19th. The building contains a parish room with six class rooms on the ground floor. There are galleries at each end, and at the side opposite the platform over the class rooms. One of

these galleries is specially adapted for the infant class. There is a library on one floor and a kitchen in the basement. It is thought to be one of the most complete buildings for Sunday school and parish work in the West. The class rooms and galleries can all, when necessary, be shut off by doors and glass slides. The Bishop of Huron and many of the clergy were present at the opening of the school house, and good and earnest addresses were given, the Bishop in particular speaking to the children in his happiest manner. A fine, new, brick church was opened by the Bishop in the town of Wingham, on the 1st. There were three services held during the day, one being a Confirmation when a large class was presented. The present debt on the building is very small and will soon be wiped out.

In order to pay off the mission debt in the diocese of Ontario, incurred by sending new men out to stations in need of religious services, the Archbishop of Ontario has made an appeal to the communicants of the diocese to contribute an average of 25 cts each. There is no doubt as to the success of the appeal, though it is probable only \$3,000 out of the \$4,000 needed will be received. The Archbishop consecrated on the 11th, the church at Marlbank, this being the 200th consecrated in his term of 32 years. A very successful eight day's Mission was conducted in Brockville lately. The missioner was the Rev. Osborne Troop, of St. Martin's church, Montreal. The Ministering Children's League of St. James' parish, Kemptville, gave an admirable entertainment in St. James' Hall on the 24th. The Archbishop of Ontario administered the rite of Confirmation to 28 candidates at Christ church, Tamworth.

The rural-decanal chapter of Lennox and Addington, Ontario, met in St. John's church, Bath, on the 2nd and 3rd. The subjects of the addresses were, the General Synod of the Church of England in Canada, the Woman's Auxiliary, and the Brotherhood of St. Andrew. There is, it is said, a strong desire to have an Anglican Bishop resident in the capital of Canada, and the "house to house" canvas in the diocese of Ontario to obtain funds for a division of that diocese is progressing favorably. The Rev. E. Harington, who is collecting for the fund, instances one parish, rather a poor one, which numbers only 68 Church of England families, yet which has contributed over \$700. There is to be a Holy Table and redos placed in the church at Tyendinaga, in memory of the late Rev. S. Givens who was appointed to that mission in 1831.

There were large numbers of representatives present from the surrounding parishes at the conference for the Woman's Auxiliary of the district of St. Francis, diocese of Quebec, held at Sherbrooke on the 25th. Papers were read and discussions held upon them. The regular meeting of the southern sub deanery of St. Francis was held at Dipville on the 9th and 10th. The Bishop held an ordination service in St. Peter's church, Sherbrooke, on the 29th; 14 clergy from neighboring parishes were present. A Confirmation service was held in the evening, when 35 candidates were presented.

At a meeting of the Clerical Conference at St. Stephen's, diocese of Fredericton, lately, a number of young men, together with some of the clergy present, were received into the Brotherhood of St. Andrew after evening service. There was a good attendance at the meeting of the Church of England S. S. Teachers' Association in St. John's church school-room, St. John, on the 10th. A valuable paper was read upon how to teach the Church Catechism. The Rev. Canon Penbreath, of Winnipeg, and the Rev. W. A. Holland, of Philadelphia, addressed the meeting. A Confirmation service was held in St. Patrick's church, Elmville, by the Bishop on the 13th. The 18th anniversary of the Church of England Institute of St. John was celebrated on the 25th by morning and evening services in Trinity church, when a large number of clergy were present. There was a full choral service at 8 P. M., heartily rendered by priest, choir, and congregation. Holy Communion was celebrated at 9 A. M., the Celebrant being Archdeacon Brigstocke, president of the Institute. The beautiful little church of St. John Bay du Vin, has recently been thoroughly renovated and painted, and now the interior presents a most attractive appearance, the improvements having been carried out in a very artistic manner.

The dedication festival of St. Luke's cathedral, Halifax, was celebrated on St. Luke's Day. The chancel and altar were beautifully decorated with white flowers and banners on the walls. Bishop Courtney visited St. Paul's church, Marshalltown, lately, confirming a class of candidates in the afternoon, and performing the office for the induction of the rector as part of the evening service. The Bishop held a Confirmation service in the church of Holy Trinity, Digby, in the end of October, when 20 candidates were admitted. He also presided at the missionary conference held at Yarmouth, N. S., in the third week in October. A missionary meeting which was very largely attended, was held in Argyle Hall, Halifax, on the 11th. Addresses were made by Dr. Sullivan, Bishop of Algoma, Dr. Mockridge of Toronto, the Bishop of Nova Scotia, and others. Dr. Sullivan humorously mentioned the mistakes made by newspaper reporters in England, who variously described his diocese as the diocese of Alloo, of Goa, of Alfonso, and one really termed him the Bishop of Ammonia. Bishop Sullivan touch-

ingly referred to the noble and self-denying body of clergy in his diocese, at present only 20 in number, whose work is beyond all praise.

The 19th meeting of the rural deanery of Clarendon, diocese of Montreal, was held on the 25th, when a number of matters were brought forward for consideration bearing upon the interests and work of the Church, among which were, "Representation in the provincial synod; is it best that women should vote at vestry meetings?" the St. Andrew's Brotherhood, and other subjects. The Bishop approved and accepted for the diocese of Montreal, the day of Intercession for Sunday schools, Oct. 15th, appointed to be observed in England and the United States. A special celebration of the Holy Communion was held for Sunday school teachers and workers in Christ church cathedral, Montreal, on the same day. The Bishop was able to be present, though taking no part in the service. The dean of Montreal was the Celebrant, and a number of the clergy of the city were present.

New York City

At the last meeting of the New York Churchman's Association, held at "Clark's," the subject considered was "The Ministry of Catechising."

On the evening of Saturday, Nov. 17th, the local assembly of the Brotherhood of St. Andrew met at the church of the Beloved Disciple, and listened to an address from Mr. W. M. F. Round, secretary of the New York Prison Association, on the subject of "Prison Work." After this address, work plans for the winter season were considered.

The Rev. Dr. Mulchabay, who lately returned from a visit to Europe, was given a reception last week by his congregation of St. Paul's chapel, Trinity parish. About 200 friends were present, and a warm welcome was accorded the faithful priest.

At Old Epiphany House Mr. Ward has returned and the labor and relief departments are in full operation, with arrangements that this year are unusually complete. The opening winter classes at the gymnasium are larger than usual. A glee club has been organized in connection with the Men's Club. Hard work is always done in this department, and the outlook is especially good.

At "Avenue A" mission a large congregation recently welcomed back the Rev. John Franklin Carter. If numbers are any sign of interest, the Sunday night services especially are a great success. A shortened form of Evening Prayer is used, with a number of familiar hymns and other popular features. Plain preaching on vital truths is an invariable rule. The worship is always cheerful and hearty. Several services are held each week.

At the 46th anniversary of the Society for Promoting Evangelical Knowledge, held at the Bible House, Monday, Nov. 13th, Mr. Solon Humphreys presided. The exercises were opened by a brief devotional service, conducted by the Rev. Dr. Eccleston, of Baltimore. Mr. Thomas Whitaker presented the annual report of the executive committee, which concluded with eulogistic references to Bishop Brooks, Mr. Gould Rockwell, and other prominent members who had died during the past year. The financial report was read and adopted. The Rev. Dr. Herman Dyer was re-elected secretary. Bishops Kinsolving of Texas, Sessums of Louisiana, Brooke of Oklahoma, and Lawrence of Massachusetts, were added to the list of vice-presidents. After adjournment, the executive committee met for the transaction of business. The Rev. Dr. W. N. McVickar, of Philadelphia, acted as chairman.

Philadelphia

The Daughters of the King of old St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, gave a musical tea in the parish building, on the evening of the 16th inst., the proceeds of the entertainment going to St. Christopher's Hospital.

At a special meeting of the Historical Society of Pennsylvania, held on the evening of the 13th inst., an instructive paper was read by the Rev. Dr. C. Ellis Stevens, entitled, "From what Historical Sources Came Our National Constitution?"

Saturday, Nov. 11th, being St. Martin's Day, was observed as the festal day of the church of St. Martin-in-the-fields, the Rev. Jacob LeRoy, priest in charge. There were two celebrations of the Holy Eucharist, and at the second Celebration, the sermon was preached by the Rev. James Houghton. In the afternoon, the children's festival was held, when they were addressed by the Rev. Harvey S. Fisher.

A reception was given on the evening of the 16th inst., at Zion church, it being the first anniversary of the rectorship of the Rev. Colin Campbell Walker. Mr. Isaac Sheppard, president of the Board of Education, made a congratulatory address. Mr. Howard Sheppard, superintendent of the Sunday school, related the progress made during the past year, and Mr. C. H. Wagner, the accounting warden of the church, made a report. The Rev. Mr. Walker viewed the work accomplished by the different parish societies, and complimented the officers upon the efficiency of their or-

ganizations. Several musical numbers were rendered during the evening by members of the choir.

At the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, a chapter of the Brotherhood of St. Andrew was formally organized on All Saints' night, and ten young men admitted therein, as charter members. On the night of the 13th inst, a branch of the Girls' Friendly Society with 13 members was duly constituted, Mrs. J. A. Goodfellow being the branch secretary. This church is in the midst of the Kensington mills, and for more than a month its parish house has been a relief centre, two days in each week, aided by our City Mission, for the unemployed poor of the 31st ward. It is serving bi-weekly over 100 persons with groceries, shoes, etc.

The 18th anniversary of the Free and Open Church Association was held on Sunday night, 12th inst, in St. Andrew's church, West Phila. The sermon was preached by the Rev. A. B. Sharpe. The annual report of the executive council was presented. Mr. J. Vaughan Merrick was re-elected president; Rev. John A. Goodfellow, general secretary; and Mr. Charles W. Cushman, treasurer. The old members of the Board, consisting of four clergymen and eight of the laity, were likewise re-elected. Vice-presidents were also elected to represent the different dioceses, and each diocese has also its local secretary. The report shows 4,338 churches and chapels in 53 dioceses, of which 3,450 are free, a percentage of 79%. In the missionary jurisdictions there are 347 churches and chapels, of which 342 are free, being a percentage of 98%. The dioceses and missionary jurisdictions average 80% per cent. of free churches. In 20 of the dioceses, over 90 per cent. of the churches are free, and the diocese of Quincy has all its 33 churches free. The report gives a long list of churches which are kept open daily for private prayer. The Massachusetts branch having lost its first and only president since its organization in 1881—Dr. George H. Shattuck—a minute expressive of esteem was adopted. The treasurer reported receipts during the year, \$462 66; present balance, \$24. The office of the association is now in the parish house of the church of the Good Shepherd.

The annual meeting of the diocesan Woman's Auxiliary was held on the 16th inst, in Holy Trinity church, Bishop Whitaker presided, and after devotional services delivered an address. The Rev. C. M. Armstrong, followed on work among the Indians, and the Rt. Rev. Dr. Penick on work among the freedmen. While in Africa during his episcopate of six years, among the 300 scholars in his school, there were 36 languages; while here in America, the seven million negroes had but one language. The Rev. J. W. Chapman gave many interesting details of the work in Alaska, and pleaded for the increase and support of teachers and missionaries, which are so much needed. The Rt. Rev. Dr. Ferguson spoke of his work among the different tribes in Liberia, and gave statistics of the African mission. The personnel comprises 1 bishop, 12 priests, 2 deacons, 16 lay readers, 10 candidates for Holy Orders, 42 catechists; and all of these, except two, belong to the negro race. Last year there were Baptisms, 337, total number, 3,394; confirmed last year, 161, total confirmed, 1900. The number baptized from heathenism and now living, is 1200. Educational facilities are needed. In Epiphany Hall, there are 100 boys; and there are two prominent schools for girls, one at Cape Mount and one at Cape Palmas. The Rt. Rev. Dr. Wells, Missionary Bishop of Spokane, spoke of his work in that far distant jurisdiction. An address was made by Mrs. Twing who had just returned from a missionary journey around the world. She had passed two months in India, a like period in Japan, and six weeks in China. The closing address was made by Mr. Herbert Welsh.

Chicago

On Sunday, Nov. 19th, at the cathedral, the Rev. John C. Sage was advanced to the priesthood by the Bishop of Chicago. Mr. Sage is in charge of the missions at Clyde and Morton Park.

The choir of St. Peter's church, under the direction of their choir-master, Mr. K. F. Thomas, gave a concert at Wilmette on Tuesday evening, Nov. 14th, for the benefit of the lot fund of the new mission of St. Augustine in that town. Master Jesse Hanvey, of St. Peter's, the promising young boy soprano, who is to take a leading part in the coming choir festival, rendered several solos with very fine effect.

On Thursday, Nov. 16th, Dr. and Mrs. Locke were at Grace House from 8 until 11 o'clock in the evening, for the purpose of taking leave of their parishioners, and also presenting Mr. Stires, the assistant minister, to his new friends. Many of the parishioners availed themselves of the cordial invitation extended, and were pleasantly entertained by the committee on Grace House, who had charge of the evening.

The Board of Missions has in progress a plan for visits to a number of the churches in the diocese, with addresses by laymen duly authorized by the Bishop. These meetings, which have been conducted on the same plan for the past two years, have done much to increase interest in diocesan missions. On Sunday, the 19th, Mr. T. S. Rattle visited the church of the Holy Communion, Maywood, and Mr. Arthur Ryerson visited the church of the Holy Cross,

Dr. and Mrs. Locke left Chicago on the 20th inst., expecting to sail on the 25th, for a year's rest and travel in foreign lands. The doctor's general health is perfect, but a local difficulty of the throat has rendered speech so painful as to compel him to give up for a while any work, and to seek by recreation and travel a complete restoration to health. Once before, the disease was almost as troublesome as it is now, but he recovered, so that for many years, with care, it was scarcely noticeable. It is the hope and prayer of his many friends that it will again pass away, and that the proposed rest, with change of climate and treatment, may result in his complete recovery, so that he will be able at the expiration of a year, to resume his duties.

Diocesan News

The Province of Illinois

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

Though the time appointed was not until Tuesday, yet all of the delegates gathered at St. Paul's, Peoria, in time for the service on Monday evening. The interest centred in the presence of the Rt. Rev. Dionysius Latas, the Archbishop of Zante.

After the shortened Evensong, admirably rendered by the choir, with the Rev. Dr. Taylor as precentor, the Archbishop was introduced by the Bishop of Springfield. His address was an eloquent and learned exposition of the place that Greece has filled and still fills in the world of art, literature, and religion. This elaborate introduction was beyond criticism in its power and beauty.

Then, after the kiss of peace to Bishop Seymour, the Archbishop began an address which was remarkable in many ways. Four months ago this Greek prelate came to America, and now, though he speaks with an evident accent, indicative of his foreign birth, his readiness of expression, his choice of words, and shading of terms, are surprisingly interesting. The substance of his address was the setting forth of the fact that the Early Church was Greek; founded in Greek countries; its Holy Writings enshrined in the Greek tongue. His most earnest hope and prayer were that the Anglican and the Greek branches of the Holy Catholic Church may be brought together in close intercommunion, and that they may thus together become a bulwark against the false claims of the Roman obedience. The Anglican Church has proffered its basis of union in the Lambeth articles. Rome has met them with the demand of subjection to the Pope. The Eastern Church will soon be ready to clasp hands with the Anglican in the closest unity.

Whether the good Archbishop's wish and expectations are soon fulfilled or not, it was certainly a striking spectacle to see two prelates, of two differing Communions, each endeavoring to get into union with one another in the unity of the one Faith. The immense congregation was dismissed with the blessing of the Archbishop.

Tuesday morning at 10 o'clock, the business session of the Synod began. The Bishops of the province were all present except the Bishop of Quincy, who was absent at the meeting of the Commission on the Constitution, in New York. The several dioceses were represented by good delegations, though there was an evident lack of the laity.

Mr. H. H. Candee, who has long been the secretary, faithful and efficient, since the organization of the Synod, was detained at home by illness; at his request he was relieved from further service, and Dr. Rudd was chosen to fill the vacancy.

The morning session was consumed in hearing reports from St. Mary's Provincial School, from the Orphanage of the Holy Child, Springfield, and from the provincial treasurer. A letter of regret and sympathy was ordered to be sent to the late secretary, and a telegram to Bishop Burgess, regretting his absence.

Considerable curiosity was expressed as to what had become of the admirable report on the Provincial System, made to the Synod two years ago and then ordered to be published. The Synod expressed its decided determination to have the report printed, and took steps to carry out its wishes. The Primate made a valuable address upon the Provincial idea, and the objects which might and ought to be accomplished by it. In the afternoon, after the recess, the old subject of the debt upon the Orphanage came again to the front, and such expressions were made by the committee having the matter in charge, that it appears there is hope, at last, of having the obligation met as it ought to be.

A special committee of two from each diocese was appointed to prepare a programme of subjects for discussion in connection with the next meeting of the Synod. The chief topic suggested was the practical one of Sunday school work. St. Paul's Pro-cathedral, on the invitation of the Rev. Dr. Taylor, was selected as the place of the next meeting, on Tuesday, Nov. 13th, 1894. With the benediction from the Primus, the Synod adjourned.

Not the least of many pleasant features in connection with the meeting, was the banquet given by St. Paul's people to the visiting bishops, clergy, and laity. Some two hours were spent at the table, and some excellent addresses were made.

In the evening, another service was held in St. Paul's, for which the visitors remained. The two subjects appointed were the Woman's Auxiliary and St. Andrew's Brotherhood. Bishop Hale spoke upon the first; Bishop McLaren on the second. Both addresses were admirable and effective; that of Bishop McLaren being particularly touching and beautiful. Some years ago the Bishop was pastor of a Presbyterian church in Peoria. Reminiscences of those by-gone days were brought forth, and made appropriate and sometimes very touching illustrations of the need and value of prayer—the first great rule of service of St. Andrew's Brotherhood. Even after the late service was over, a large part of the congregation lingered, as if loth to bring such good things to an end.

In the congregation was a considerable delegation of young people from Pekin, 16 miles away, who had driven over to be present at the service.

Those whose privilege it was to be present during these two days, will not soon forget the pleasant and instructive time, and will always hold in their hearts a warm remembrance of the kind and generous hospitality manifested by the rector, wardens, and vestry, and all the good people of St. Paul's, Peoria.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

MEMPHIS.—Grace church was burned to the ground Nov. 16th. The smouldering embers were not yet cooled before plans were on foot for a new and handsome church in place of the one so long endeared to the parishioners. The vestry will at once set about raising funds and having the debris cleared away. The congregation of Grace church is harmonious and every member is devoted to Dr. Patterson, the rector. The old church has been in use since 1865. It was plain and unpretentious and had long been outgrown by the congregation. But for all this, it was very dear to nearly every member. By invitation of the rector and vestry of Calvary church the congregation of Grace church will worship with the Calvary congregation until suitable arrangements can be made for resuming services.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

Mrs. Violet Pace Jackson, wife of the Rt. Rev. H. M. Jackson, assistant bishop of the diocese, died Thursday P.M., Nov. 16th, at the residence of her father, Mr. James B. Pace, Richmond, Va. Her death was entirely unexpected to all who knew her. Mrs. Jackson had spent the summer at her father's country place, "Sunnyside," in Albemarle Co., Va. While she had been under medical treatment since August, her general health was good, and she was expecting to return home next month. The Bishop left for Alabama recently to attend the funeral of the Rev. Dr. Stringfellow, and was therefore absent at the time of her death. Her father also had gone to Hot Springs, Va., for his health. Mrs. Jackson was married to Dr. Jackson in 1880, when the latter was rector of Grace church, Richmond, and proved to be the model of a pastor's wife. When, about two years ago, Dr. Jackson was chosen Assistant Bishop of Alabama, she entered upon the new field with the same zest in the work of the Church that she manifested in Richmond. She was possessed of fine judgment, Christian toleration, kindness, and charity, and many other graces of character. She leaves two small children. The funeral was solemnized from Grace church, Richmond, on Saturday, Nov. 18th.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Zanesville Convocation of the Woman's Auxiliary met in St. James' church, Zanesville, on Thursday, Nov. 9th. It opened with a celebration of the Holy Communion at 9:30 A.M., Bishop Vincent being the Celebrant. The morning was devoted to addresses from Bishop Barker of Western Colorado, and Miss Julia C. Emery. After recess for luncheon, the convocation was addressed by Bishop Vincent. He urged upon the Auxiliary the necessity of doing more for the missionary cause in Southern Ohio. He stated that \$5,000 in cash and \$3,000 in boxes was raised last year, but only \$1,500 was given to the diocese. The Bishop was followed by Archdeacon Edwards who told of the work that had been done during the past year. He said that he did not desire the Auxiliary to do less for foreign and domestic missions, but he thought they should do more for the diocese. Miss Emery made an address to the Junior Auxiliary. The convocation was a great success, both in the number of delegates present and the interest manifested.

Bishop Vincent and Archdeacon Edwards visited Dresden on the evening of Monday, Nov. 6th. Although the church has had no rector for 15 months, the Bishop confirmed a class of nine presented by the archdeacon. Four of the confirmed had been baptized on the previous Sunday by the archdeacon.

The Living Church

Chicago, November 25, 1893

Rev. C. W. Leffingwell, Editor

DR. ALFRED MOMERIE of England tells a reporter of *The New York Tribune* that he intends to lecture in this country on "The Mischievous Effects of Ecclesiasticism", using "ecclesiasticism" in the sense of priestcraft, "the substitution of dogma and ceremonialism for the true religion, which is a matter of heart and conduct." Of course, no Christian intends to substitute one of these for the other. Dr. Momerie apparently intends to imply that orthodox Christianity does this. The truth is that it combines them both. By dogma, in the mouth of Momerie and his school, is meant a statement of something which is to be believed because it is considered as having been revealed from heaven by Almighty God and which could not be known in any other way. If there has been no such revelation, of course there is no dogma, but if there is such a revelation, then the words in which it is expressed form dogma. There is no escape from this. When a man says that he does not accept dogma, it appears that he means he does not accept any supernatural revelation. To him, therefore, religion is merely a matter of feeling and conduct. It would simplify matters very much if such teachers would only state frankly that they do not believe in a supernatural revelation. People would then understand to what their teachings were tending.

DR. MOMERIE congratulates himself and his friends that owing to the expense and difficulty of ecclesiastical trials, they are becoming very rare and "consequently the toleration in the Church [of England] is much greater than it ever was before," and the number of liberal clergy and laymen is increasing very rapidly. They increase, it seems, because they cannot easily be brought to trial. The reverend gentleman confides to the reporter the method he and his friends have adopted of settling with their consciences the matter of their ordination vows. They are only required, he says, to assent to the "doctrine" of the Church of England, and the word "doctrine" being in the singular, they feel that they have all the latitude they desire as to doctrines (in the plural). This is their "ethics of subscription." We are further told that clergymen all over England write private letters to this apostle of liberality, in which they express entire agreement with the Broad Church movement, but say that they are either afraid to speak out for fear of losing their livings or feel that it would be quite useless. It cannot be a matter of surprise that men whose ethical attitude is like that described above, should have no special difficulty in concealing their real convictions in order to hold on to their positions. But if it be true that this so-called liberal movement is spreading with such rapidity, why should these men feel it useless to preach what they really believe?

The Church and the Poor

There is no subject which is more discussed than that which forms the title of this article. It is often expressed in another way, viz., "The Church and the Masses," an expression which in itself betrays the secret of many failures in work which is very well intended. Religion does not deal with "masses," but with individuals. Americans, of all people, ought to object to being considered as mere atoms in a mass. Those who use the phraseology in question are, quite unconsciously, assuming an attitude of superiority. It is this attitude, giving the air of condescension to many sincere endeavors to do good, which is responsible for much of

the difficulty which besets the kind of work in question.

What do we mean by "the poor?" We shall do well to discriminate here. Perhaps some mistakes have been made by failing to discriminate between "poor" and poor. There is some work which is effective in its way, among the destitute, the pauper (or almost pauper) class, the wicked and abandoned, and those who are the victims of wickedness. The conscience of Christian people will always impel them to set on foot and to sustain charitable enterprises, refuges, asylums, and various forms of relief. We are far from saying that all is being done in this direction which ought to be done, or that it is always as judicious and helpful in the best sense as might be wished. But there is a good deal of this kind of work, and much that is worthy of all praise.

But there are others who come under the denomination of "the poor," who are not paupers or the victims of vice, and ordinarily they are not applicants for relief. They are people of respectability who earn their own living, but who are obliged to practice careful economy to keep their heads above water. They are of various occupations, salaried clerks, travelling men, shopkeepers, and working men of different trades and different degrees of skill. Such people, while they are poor, make up a large and most important part of our city population. It is certain that the Church accomplishes far too little among this class. They are for the most part too poor to build churches for themselves, even if they had the desire to do so. If we ask why they do not attend the churches already built, the answer is not far to seek; they do not feel at home there. It is not altogether the rented pews, though that is often a large element of repulsion. It is not altogether that they are not received with kindness, for the contrary is generally the case. At some of our churches young men are stationed at the entrance to welcome strangers, show them to seats, and invite them to come again. But this very hospitality, well meant as it is, and sometimes most useful, has in it a certain condescension. The feeling is, "These gentlemen who so kindly welcome me here, are the proprietors of this place, while I am a guest; and after all, I do not exactly care to be beholden to them. I can go to the park without loss of self-respect, it is as much mine as anybody's, but here I am evidently making use of private property."

Here undoubtedly we hit upon a real difficulty. It is a matter of self-respect, or a kind of pride akin to self-respect. When a great church, consecrated to Almighty God and His worship, is felt to be as free to all who use it rightly as the public parks, this difficulty will be largely obviated. The parks, it will be observed, are paid for by all who are subject to taxation; but while the rich necessarily pay the most, they have no exclusive or special rights, no privileges beyond the poorest citizen. Why should not the same conditions exist among the citizens of the kingdom of God? Shall we never be able to emancipate the Church from the commercial spirit? Must our noblest temples always bear the aspect of religious club houses?

If, however, it is claimed that, taking things as they are, rich and poor will continue for the greater ease of both to frequent different churches, it ought not to be true that the clergy should regard their sacred office from a mere business point of view, and that capacity and eloquence should always in the Church of God be at the command of the highest bidder. When men of the highest talents, in taking upon themselves the office of the priesthood, shall do so with the spirit of supreme self-sacrifice which alone can make a man independent of all considerations of money or place, the problem we are discussing will disappear. But we shall be told, perhaps, that the millenium must first come.

SOME UTTERANCES at the Church Congress, as reported in this issue, are astounding. We believe our report to be correct and reliable; and if it be not shown to be otherwise, we do not see how it is possible for at least one clerical speaker to escape trial and deposition. Several other speakers contributed to the accumulating evidence that Bishop Seymour, at Sewanee, did not exaggerate the dangerous tendencies of the times.

WE RISE TO EXPLAIN why this special issue appears a week in advance of the date announced in our last, which was Dec. 2nd. By a misunderstanding of the date, a large amount of special advertising was engaged "for the last issue in November," and important business arrangements require that this issue, dated Nov. 25th, should be recognized as such, though the publisher intended by the announcement to indicate the following issue, which goes to press Nov. 28th, but is dated Dec. 2nd.

NOTWITHSTANDING the amount of "apprehending from the beginning," which one of our contemporaries has indulged in, the confirmation of Fr. Hall's election, by the standing committees, appears to be assured, and will doubtless be by a large majority. "Information on the best of authority" does not always prove to be reliable, nor does it seem possible to put statements into words which shall not be misinterpreted by some legal mind. Fr. Hall may be trusted to say what he means, without quibbling, and he signs his name "Arthur Hall," and not "Father Hall," the Atlantic cable to the contrary notwithstanding.

THE WOMAN'S CLUB of Chicago has recently done a good service to the community by calling attention to the entire inadequacy of the ambulance service of the city. At a public meeting lately called through the efforts of these ladies, many instances were cited of long delays and rough handling resulting in the loss of "life after life." Dr. Gentles declared that in this matter Chicago was behind every civilized city in the world, that the ambulances themselves were like trucks, and that the management of the service was slipshod and negligent in the last degree. These statements were fully confirmed by the testimony of other competent and experienced persons. Some practical measures were set on foot which it is to be hoped may result in much needed reforms. It seems clear that in the sphere of practical humanity and charity, in all their methods and relations, women are by nature more at home than men. Whatever may be said of other fields of activity, there is no doubt that here our mothers and sisters have a work awaiting them which none can do so well.

"Old Clothes"

BY C. T. S.

There seems to be enough of diversity of opinion and understanding among our Congregational friends as to the significance of ordination, to constitute a High Church and a Low Church school of thought.

The *New York Independent* of August 10th, in an editorial headed "Christianity's Old Clothes," expresses the opinion that the whole question of ordination is of little consequence. It says: "The insistence upon a particular form of ordination through a particular ecclesiastical current, which alone can make it valid, is an un-Christian idea. * * * Dr. Parker is much more nearly right, who says that for his own part, 'I would infinitely rather be ordained to the ministry by my own mother than by any pope or archbishop in the world.' But what has Christianity to do with these things? They are related only to 'Christianity's old clothes.'" But in *The Advance* of Chicago, of the same date, under the initials H. B. F., a writer expresses a very high opinion of the significance of ordination. He writes: "If there is anything made plain in the Scriptures concerning the ministerial office, it is, that the preacher of the Gospel is clothed with authority, an authority which is peculiar to the Gospel, both because of the nature and importance of the message, and also because of the dignity and authority of its source. That source is not found in the preacher himself. He speaks not from his own motion or suzerainty, but in the name of Another whose authority is higher than his own. He speaks, and gives command in the name of the Lord of the universe. He has a commission to do this. * * In his ordination a power is conferred on

the human side which is valid, not only in appearance, but in essence. After the transaction, his words, in his public ministrations, are to be regarded in a different light from what they were before, else his ordination is meaningless. * * He is now a divinely appointed ambassador, commissioned to speak authoritatively God's words; and his voice is to be regarded, in a peculiar sense, as the voice of God."

Then follows a series of references to and quotations from Holy Scripture, such as High Churchmen are wont to make, including St. Paul's injunctions to Timothy and Titus. The writer goes on to say: "All great preachers view their office in the same light." * * I suppose that never previous to the present century has preaching been regarded in the flippant light in which it is at the present time. * * Christ says: 'He that heareth you heareth me.' But the tendency now, is to dishonor the ministry and deprive it of its authority.

* * "If a man is eloquent, flowery, sensational, pleasing in his address, the crowd will press to hear him. He is called 'popular.' * * How seldom do men listen to the divine message, as did Cornelius, when he said: 'Now we are all here before God to hear the things commanded thee of God.' They expect to be regaled with 'men's devices.' They fail to recognize the divine authority in the preacher or his message."

These, we must allow, are good High Church ideas in reference to the significance of ordination. The writer must be considered an "advanced" man among his brethren who regard the whole subject of ordination as "related only to Christianity's old clothes."

A writer in a subsequent issue of *The Advance* calls H. B. F. to task for his High Church view. The writer, over the title "Deacon Pugh," says: "One who like the author of the article in the last *Advance* sees his subject through a glass darkly, on account of an early Methodist training, may need to be reminded, that if ordination confers authority, etc." The "if" seems to express a doubt, and the deacon refers the High Church opinion of H. B. F. to "an early Methodist training." So we infer that Methodist teaching about ordination must be rather "high."

But while *The Independent* may not be "advanced," in some directions, it certainly has high tendencies in others. It is opposed, theoretically, to prelatical assumptions and dogmatic utterances; but we find in an editorial of Sept. 21st, the following, in reference to the controversy about "future probation," which is raging so fiercely among our Congregational friends:

"Has there ever been such a sight or such a fight, in the history of the nation? Let it now be unceremoniously ended. Let not another year or day or hour be given to the matter. Let the true 'peacemakers now come to the front and silence this shameful conflict for a mere speculation.'"

The Independent claims to "have been approved of God to be intrusted with the Gospel," and to "speak, not as pleasing men but God." This decided and dogmatic utterance, this "encyclical," should therefore end the controversy. But still there are some, doubtless, who will ask: By what authority sayest thou this; and who gave thee this authority? Are these words authoritative because of ordination, or because of editorial position?

After all, this question of authority is an important one, and will not down. People will keep on asking men who speak with a show of authority, or claim to be "ministers of Christ and stewards of the mysteries of God," when, where, how, through whom, and from whom, did you receive your commission as an ambassador? Show us your credentials. Reasonable people will ask: If ordination is "meaningless," if it confers no authority, if it "is related only to Christianity's old clothes," why keep up the meaningless and misleading services, ceremonies, and ritual of ordination? Why insist that ministers must ordain ministers, if one's mother can do it as well? Why say of a man after he has submitted to an empty ceremony, and has thus put on "Christianity's old clothes," "he is now a divinely appointed ambassador commissioned to speak authoritatively God's words; and his voice is to be regarded in a peculiar sense as the voice of God."

After all, would not the acceptance of the "Historic Episcopate," defined as apostolic succession, and understood in its High Church sense, help our Congregational friends to a satisfactory solution of the vexed questions: "What is the significance of ordination?" "What mean ye by these solemn rites and ceremonies?"

Portage, Wis.

Letters to the Editor

CONVENTION OF THE DAUGHTERS OF THE KING

To the Editor of *The Living Church*:

I am truly sorry that the reports of the convention of the Daughters of the King, which have gone out into the world through the secular papers, give such an unfortunate view of the actual condition of the meeting.

Very true, there were some ugly things said and done, but, without entering into particulars, I say unhesitatingly and considerately, that the ugly features did not emanate from the women, who were in all justice entitled to the full management of the whole affair, but from certain men who were allowed the floor by courtesy, as the heads of certain chapters.

Any one who attended all the meetings, particularly those on Wednesday and Thursday evenings, could not fail to gain largely in a spiritual way. The papers read and the subjects discussed were certainly such as were calculated to enlarge the idea of the Catholicity of the Church, and some of the papers read by members of the order had a breadth and depth of scope as would make them worthy of deeper theologians than women are generally supposed to be.

This is not the first time, however, in the history of the Church when serious misunderstanding has occurred in the very incipency of some work which has later on developed into something grand and noble.

Let us hope and pray that this order, second only in principle to the Brotherhood of St. Andrew, may, like it, rise from its, for a while, apparently chaotic condition and go nobly forward conquering and to conquer. "If this work be of men it will come to naught, but if it be of God, ye cannot overthrow it."

R. HEBER MURPHY.

Personal Mention

The Rev. J. H. Watson with his family sailed for Italy in the *Werra*, Nov. 18. Address care Brown, Shipley & Co., London.

The Rev. Edward Porter Little of Nantucket, Mass., has accepted the rectorship of Trinity church, Hannibal, Mo., and will enter on his duties the first Sunday in Advent.

The Rev. S. Gregory Lines, who has been making an extended tour throughout the Northwest and California, for the benefit of his health, has returned to his parish in New York City.

The Rev. Alfred Wm. Griffin, of St. Peter's, West 20th st., New York, has resigned and accepted an appointment as an assistant at Trinity church. His address is 61 Church st., New York.

The Rev. R. M. W. Black has taken charge of Emmanuel church, Athens, Ga.

The Rev. Charles Gauss has resigned the rectorship of Henshaw memorial church, Baltimore, Md.

The Rev. Geo. A. Gibbons has been elected president of the Standing Committee of the diocese of West Virginia.

The Rev. W. H. Nelson, D. D., has been elected a member of the Standing Committee of the diocese of West Virginia to fill a vacancy.

The Rev. J. H. LaRoche has accepted the rectorship of Trinity church, Binghamton, N. Y.

The Rev. J. G. Fawcett has accepted the rectorship of Trinity church, Athens, N. Y.

The Rev. James B. Mead of Osceola Mills, Pa., has accepted a call to Trinity church, Chambersburg, Penn., and entered upon his duties. Address 344 East Queen st.

The Rev. Wm. White Hance has accepted the position of curate to Dr. J. D. Morrison, of St. John's church, Ogdensburg, N. Y., and will enter upon his duties at Advent.

The Rev. A. R. Kieffer has resigned Grace parish, Colorado Springs, to take the position of associate priest in Trinity church, Pittsburgh, Pa. Address accordingly.

The Rev. C. H. B. Turner has resigned Christ church, Tyler, Texas, and accepted the rectorship of St. Michael's and All Angels, Anniston, Ala.

The Rev. Wm. Ball Wright has resigned the rectorship of Christ church, Port Henry, with charge of Emmanuel mission, Mineville, diocese of Albany, N. Y., to accept the rectorship of Christ church, Rouse's Point, with charge of St. John's parish, Champlain, N. Y., same diocese.

The Rev. J. Dudley Ferguson having resigned rectorship of Grace church, Scottsville, diocese of Western N. Y., has been unanimously elected rector *emeritus* by the same parish. His address for the present will be P. O. Box 357, Somerville, N. J.

To Correspondents

N. J. C.—It does not appear that the utterances of Athanasius at Nice were ever recorded. His "Orations against the Arians," published later, have been translated in the Oxford Library of the Fathers. You will find very good abstracts of them in the series of "Christian Literature Primers," edited by Prof. Geo. P. Fisher of Yale College, the volumes on the Post-Nicene Greek Fathers.

W. F. S.—I. In case of no hymn after the Creed in a choral Celebration it is simply a matter of convenience or choice whether to give the "notices" from the altar steps or from the pulpit. The people should stand at the invocation before the sermon. As to managing the matter, if the people are sitting during the notices, and these are given from the altar, let the congregation be instructed to rise when the preacher goes up into the pul-

pit. Some congregations remain standing while the notices are being read and until the invocation is pronounced. It is best to say the invocation facing the people. 2. The acolytes or servers should be provided with stools on either side of the priest's sedilia in the sanctuary.

Ordinations

On Friday, Nov. 10th, the Rev. George E. Abbutt, deacon, was ordained to the priesthood by Bishop Whittle, assisted by several of the city clergy, the Rev. Dr. Newton preaching the ordination sermon. Mr. Abbutt succeeds the Rev. Dr. Dashiell as rector of St. Mark's, Richmond, Va.

In St. Colomb's chapel, Jackson, Miss., on Sunday, Nov. 12th, the Bishop admitted to the diaconate Mr. Thomas E. Winecoff, lately a prominent minister and educator among the Methodists. The clergy assisting were the Rev. Dr. B. Waddell who preached the sermon, the Rev. R. G. Hamilton, and the Rev. G. C. Harris, S. T. D., archdeacon. Mr. Winecoff has been assigned to duty in St. Peter's church, Oxford, and will continue his educational work in St. Thomas' Hall, Holly Springs.

Official

THE CONVOCATION of Nashville will hold its next regular meeting in Trinity church, Clarksville, on Wednesday, Dec. 6th, and following days. First service, Dec. 6th, A. M., preacher, Rev. G. F. Degen; e sayist, Rev. W. J. Page, subject, "The Church and her Claim upon the American People"; lead r in discussion, Rev. P. A. Rodriguez, subject, "The Higher Criticism"; exegete, Rev. H. R. Howard, S. T. D., subject, "The Unpardonable Sin," based on St. Matt. xii: 31-32. Missionary speakers, Rev. Messrs. T. F. Martin, W. J. Page, J. L. Scully, and J. R. Winchester, D. D. Business meetings daily in the morning and afternoon.

H. R. HOWARD, Dean.

Notices

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

Married

BLISS—SHATTUCK.—At St. Paul's church, Burlington, Vt., on Wednesday, Nov. 15, 1893, by the Rev. J. Isham Bliss, D. D., Katharina Lucinda Shattuck and the Rev. George Yemens Bliss.

Died

VROOM.—Entered into the rest of Paradise on Saturday, Nov. 4, 1893, at Morrison, Ill., Mrs. Emma Vroom, aged 66 years. In the Communion of the Catholic Church.

PUTNAM.—Died, in Brooklyn, Conn., Nov. 13th, Harriet Grosvenor Putnam, in the 59th year of her age.

Appeals

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

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

WANTED, by the chaplain of St. Luke's Hospital, Chicago, Ill., illustrated papers for the ill, and illustrated magazines for the convalescent.

WANTED.—An earnest priest as assistant for aggressive Catholic work in a city. Address with references, S. E. H., LIVING CHURCH.

A LADY possessing executive ability, having had considerable experience in Church work and charge of girls' clubs, wants a position. No objection to go West. Address HOUSE-MOTHER, LIVING CHURCH office, Chicago.

POSITION WANTED, as chaperone to travel, companion, or governess, by experienced teacher. References, bishops and clergy. 620 Englewood ave., Englewood, Ill.

A LADY who has traveled much abroad, will take six young ladies to Europe in February, 1894. Has been principal of female seminary and is accustomed to the care of young girls. References given and required. For particulars address C. E. H., care of LIVING CHURCH.

WANTED—a priest, unmarried, to assist the rector of Grace church, Elmira, N. Y., with special missionary duty in the district surrounding St. Agnes' chapel, in that city. Must be an uncompromising and fearless Catholic, with aptitude for visitation among the poor. Salary \$600. Address, W. E. W., 320 W 7th st., Elmira, N. Y.

Choir and Study

Sunday Next Before Advent

BY WILLIAM B. CHISHOLM

To-day, list to the bugle call!
The Church prepares her festival;
And beautiful upon the hills
The feet of Him whose advent swells
Upon the winter's earliest breeze,
In song that sweeps through naked trees
And in the hedges wreathed with snow.
The Lord draws nigh—and pilgrims, lo!
In yonder east the star's first gleam
E'en now doth fill the Christian's dream.

Skies are black and fields are bare;
But the soul keeps smile and feast;
For a song is in the air,
And a light is in the east;
Tune the viol and the lute;
As the Magi, in pursuit
Of the Light of Lights, went far,
Follow thou the Natal Star!

We may account as among the hopeful signs of the times, an increasing disposition to turn art, and especially musical enterprises, into the higher channels of some distinctly helpful sociologic purpose. Hitherto they have exclusively served, except in their churchly relations, the inferior and selfish ends of amusement and recreation for the privileged classes. In our country where municipal authorities restrict all æsthetic instrumentalities, in the way of the people's edification, to the concerts, of late years, arranged in public parks, weekly, as in New York and a few of the principal cities, such wholesome enterprises are left to the generosity and public spirit of a few private individuals and associations. Certainly foremost among the latter, should be mentioned the Brooklyn Seidl Society, which is made up of women, Mrs. Laura Holloway Langford, a lady of well-known literary and artistic culture, acting most efficiently as president from the beginning, many years ago, to the present. The art nucleus is and has been the great Wagnerian conductor, Anton Seidl, and his consummate orchestra, who have caught the enthusiasm of Mrs. Langford and her co-workers, and have generously co-operated in providing an annual series of concerts in the Academy of Music, in Brooklyn. The terms for admission, as well as season tickets—six concerts—are sold literally at popular prices; and an occasional concert is provided for the exclusive benefit of hundreds of wage-earning women and men who are invited as guests of the Seidl Society. The finest soloists are secured as auxiliaries, as Henri Marteau, the violin virtuoso, and at the opening concert just given, Frau Materna, the greatest living interpreter of the Wagner soprano roles, who gave with unapproachable splendor of dramatic interpretation, the grand aria from *Fidelio* (Beethoven), and as a finale, that wonderful "Prelude" and "Tristan's Death" monologue, which closes the "Tristan and Isolde"—Wagner's masterpieces—the first time Frau Materna has ever delivered it without full dramatic accessories. The enthusiasm was unbounded, and the great building was crowded to its utmost capacity. The other numbers were a lovely Mozart symphony (in one movement); Spanish rhapsody by Liszt, with orchestration by Seidl; the Tannhauser overture, and the lovely Siegfried Idyll (Wagner). Nothing could have been more picturesque or invigorating than such a programme, and the people, for whose edification the series is devised, gave heartiest expression of their delight. There was the sway of beauty everywhere, not only in the tonal panorama in its royal progress from number to number, but in the profuse and artistically disposed floral decorations, chysanthemums with all manner of palms everywhere, as well as in the grandiose setting of the stage scenery, which gave the richly-colored architecture of an Italian-Byzantine cathedral, with its carefully studied decorations.

We give place to a paragraph from *The Saturday Evening Review*, Williamsport, Pa., since it records the first delivery, of Mr. Horatio W. Parker's superb cantata, *Hora Novissima*, by any church choir. It was a grand undertaking admirably accomplished, and the choir and the choirmaster have gained a memorable distinction:

Last Sunday evening, Christ church choir gave a rendition of Dr. Parker's *Hora Novissima*, which was unusually interesting in many respects. The theme is an exalted one, and its treat-

ment by the composer masterly in conception and execution, so that any performance of it calls for most exacting work on the part of both singers and director. It had never before been given by a choir, and its performance last Sunday must be considered a distinct triumph for Mr. Rider, the choirmaster. The chorus parts were well balanced, and the tones clear and sweet throughout, the attacks being especially well made. The last chorus was an unusually difficult fugue movement, entirely unaccompanied, and it was here that the perfection of drilling was exhibited, particularly by the boys. It is not too much to say that for exactitude, no better chorus singing has ever been heard in this city. The solo parts were well handled. Mr. John B. Embick sang a solo with his usual good effect. Master Wolf's tenor solo was a beautiful piece of writing, and showed a voice of uncommon sweetness and power.

The 15th annual festival of the parish choirs in the diocese of Vermont, was held in Trinity church, Rutland, Nov. 8th and 9th. This association, organized by that talented musician, Mr. S. B. Whitney, of the church of the Advent, Boston, has attained to much celebrity under his skilful administration and instruction. There was a preliminary rehearsal in the church on the evening of the 7th, and other public rehearsals on the 8th, at 9:30 A. M. and 2:30 P. M. There was an attendance of about 200 members in addition to the choir of Rutland, and the singing showed marked and constantly increasing improvement at each rehearsal. On Wednesday, the 8th, there were two celebrations of the Holy Eucharist, an early one at 7 A. M., the Rev. Fr. Smith, of Vergennes, Celebrant; and a later at 11, by the rector, the Rev. C. M. Niles, who presented and blessed the processional cross, which the guild is hereafter to use at its festivals. This was accompanied with a beautiful and touching address on the nature of true Christian symbolism. At the business meeting in the morning, Mr. Niles was elected president of the guild, Mr. Parker, of Vergennes, secretary. At the choral festival in the evening, the processional was Gadsby's "Forward be our watchword," followed by full choral Evensong (splendidly rendered), the rector intoning the choir office; Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, King Hall in E flat; and an interesting address by Mr. E. L. Temple, on the progress which Church music has made within the last 50 years. After Cutler's "The Son of God goes forth to war," these anthems were sung: Hall's "To Thee do I lift up my soul;" Stainer's "Awake, awake;" King's "Arise, O Jerusalem;" Farrant's "For Thy tender mercies' sake;" and Ouseley's "No shadows yonder." Between these, three boys of the Advent, Masters Anderson, White, and Wisdom, rendered most beautifully those favorite anthems from Mendelssohn's "Elijah," "Oh, for the wings," the angel trio, and "Oh, rest in the Lord." After Stainer's *Te Deum* in E flat, and benediction by the Rev. Dr. Bliss, the service was concluded by the recessional. Of all the pieces rendered, the palm for execution and merit was easily awarded to "No shadows yonder," and Smart's exquisite setting for the retrocessional, Lawrence Tutti's "Go forward, Christian soldier," concluded a very enjoyable reception given by the ladies of the parish to the clergy and visiting choirs.

Magazines and Reviews

Harper's Magazine. Two articles reach an exceptional literary value: "Arbitration," by F. R. Coudert, who was one of our representatives before the recent court of arbitration in the seal-fishery controversy, and who discusses the political history and international significance of his topic, with professional learning and elevated humanitarianism, in a thoroughly statesman-like way; and "Apollo in Picardy," one of those exquisite studies in mediæval times and manners, at once poetic, mystical, and fascinating, a vein in which the author is without peer or rival. The customs, architecture, superstitions, and even the social atmosphere of ecclesiastical as well as rural life, are conjured up under his masterful spells, a literary quality strongly felt in Hawthorne at times, as in the Marble Faun. Mr. Pater's excessive elaboration of style renders his work difficult reading, but the persevering student who reads "Apollo in Picardy," once and again with deliberate painstaking, will be richly rewarded. "Love and Music" is a delicate confection by John Hay, resonant and glinting [with] color, but something vulgarized by a superfluous page illustration by Smedley, who apparently uses the dainty sonnet as a peg for hanging up a cheap fancy. Julian Ralph contributes a chapter in picturesque wanderings, "Along the Bayou Teche," a little known but most interesting region in Louisiana. Of Richard Harding Davis and his "London in the Season," we have only to remark that he seems to busy himself chiefly in studying the superficial and ephemeral accidents of the grandest city in Christendom. The strongest illustrations in the number will be found among Mr. Weeks' drawings for his journey "From

Tabreez to Ispahan," which concludes with a brief mention of Mr. Theodore Child's death in the desolation of "a rock-bound desert." Mr. Du Maurier who contributes a page-drawing for each number, has had the very bad taste to aim his humor at a picture which, of all others in recent art, should be held in reverent reserve, "The Angelus," by J. F. Millet.

Scribner's Magazine has a series of striking and very instructive papers, as "Mr. Freeman at Home," by Delia Lyman Porter, which introduces us to the personal and indoor life of the trenchant and choleric, although faithful and indefatigable, historian—a principal figure in the University of Oxford. There are a striking portrait and home-made sketches of Somerleaze, the *dulce domum* where the professor passed his vacations when "down" from college. There is hardly enough of the study which after all is but a hurried sketch, to satisfy our hungry interest in the personalities of such a memorable man. There is an interesting paper by Katherine De Forest on "The Education of Girls in France," and Isaac H. Bromley contributes a personal reminiscence of "The Nomination of Lincoln," certainly one of the chiefest among our "Historic Moments," in manner so felicitous and vitalized that the reader finds himself contemplating a living panorama of exciting and swiftly-passing events. There is a valuable illustrated paper on "Madame Roland," and another on the English "House of Commons." Concerning "The Picturesque Side," which F. Hopkinson Smith has utilized for the exploiting of his own "drawings" snatched here and there from the great Exposition, we only express our surprise that such crude, inartistic work can find place in a magazine so judiciously edited.

The North American Review is somewhat taken up with a discussion of the recent anomalous and half-revolutionary "obstructions" in the U. S. Senate. There is a brace of feeble papers on "European Women," a topic long ago threshed to atoms under sensational writers. Dr. Henry Smith Williams discusses "The Social Relations of the Insane" with professional acumen, a matter of painful significance in this latter-day development of dangerous "cranks" with homicidal proclivities. Most thoughtful persons will agree with the writer's conclusions, that the safety of the public is the chief concern, and that incipient mania best is cared for within the walls of insane asylums. Anthony Comstock deals in his direct way with the insufferable plagues of "Pool Rooms and Pool Selling," insisting upon vigorous measures for their suppression and extermination.

Popular Astronomy is a monthly periodical edited by W. W. Payne, Northfield, Minn., \$2.50 per year. We have been waiting for some one to publish an astronomical journal that ordinary students of astronomy could understand. The writer has been teaching astronomy for years; during this time he has needed such a publication for the beginning pupil, and also for that increasing class of self-instructors who are outside the schools, and who are constantly enquiring for "some paper or journal that I could take." Prof. Payne deserves warm praise for satisfying this well-known need. *Popular Astronomy*, if continued on the lines on which it is begun, ought to meet with abundant success. There are hundreds of people who would like to read more about astronomy, but who have not the training nor the interest to study into the problems which delight the heart of the advanced astronomer. All of the astronomical journals that the writer knows are published primarily for the advanced. They sometimes contain articles for the tyro, but the supposed simplicity of these is too often imbecile stupidity. *Popular Astronomy* bids fair to be the tyro's friend. There is not a page or an illustration in this first issue, that is open to fair criticism. The divine science must not be made so difficult and abstruse that only the favored few can enjoy it. We say to teachers: Here is the periodical for valuable and alluring side reading for classes; and to others interested in the study, who have thus far failed to find astronomical journals attractive: here is the one which you have been waiting for.

"THE Christian Year Kalendar," generally known as "The Church Kalendar," is the first of the annuals to make its appearance, and a very handsome appearance it makes, in typography and contents surpassing former issues. The antiphons are given for all Sundays and holy days; the optional Sunday evening lesson, and the special Lenten and Ember Day Lessons are given in the proper place; the English Lessons are added at the foot of each page; the reading matter is mostly new and practically helpful. The Liturgy of St. James is given in full. It is a wall kalendar which should be supplied to every vestry and guild room, and to every Church home.

THE YOUNG CHURCHMAN CO., announce two books which may well be considered timely. One is "The Church in the Prayer Book," by Edward Lowe Temple, M.A., with an introduction by the Rev. Samuel Hart, D.D., so favorably known in connection with Prayer Book revision. It will be a book of over 400 pages. Classes might well be organized in every parish for the study of the Prayer Book, using Mr. Temple's work as a text book. The other book is by Miss Sara Morrill, entitled, "A Life of Service, or Woman's Work in the Church." The book consists of a series of letters covering all points in the life of a devout communicant, in her relation to the Church.

CHARLES SCRIBNER'S SONS' NEW BOOKS



THE ONE I KNEW THE BEST OF ALL

A Memory of the Mind of a Child.

By Mrs. FRANCES HODGSON BURNETT. Richly Illustrated by R. B. Birch. 12mo. \$2.00.

"This 'Memory of the Mind of a Child' has the engaging candor and transparency of all sincere autobiography, yet it is revealed with such exquisite delicacy and absence of self-consciousness we forget that the child heroine is Mrs. Burnett *in petto*."—Mrs. KATE DOUGLAS WIGGIN.



With Thackeray in America

By EYRE CROWE. With 121 Illustrations. Small 4to, \$2.00. "Perfectly delightful" is the only descriptive epithet for this volume. Mr. Crowe was Thackeray's secretary and artist in that famous lecture tour of 1852-53, and here we have the daily jottings and off-hand sketches of that time."—*Churchman*.

SOME ARTISTS AT THE FAIR.

Fully Illustrated by the authors and others. 8vo, \$1.25.

The contributors to this volume are F. Hopkinson Smith, Will H. Low, W. Hamilton Gibson, F. D. Millet and J. A. Mitchell, each of whom presents and illustrates his impressions in a characteristic manner.

MEH LADY



By THOMAS NELSON PAGE.

Illustrated by C. S. Reinhart. Small folio. \$1.50.

"No more charming story of the war has been written than 'Meh Lady,' which is quite worthy of the superb holiday edition in which it is now issued. Mr. Reinhart has furnished a series of beautiful and expressive drawings. They have been faultlessly reproduced."—*Boston Beacon*.

REMBRANDT

His Life, His Work, and His Time. By EMILE MICHEL. Edited by Frederick Wedmore. Elaborately Illustrated. 2 vols., Royal 8vo, \$15.00.



M. Michel's celebrated work is not only a life-like portrait of the man and the artist, but a gallery of reproductions in color, in photogravure, and in black and white, of Rembrandt's finest paintings and etchings. These, to the number of 320, have been selected from public galleries and famous private collections.

Stories from Scribner

The set, now complete, 6 vols., in a box, 16mo. Illustrated. Paper, \$3.00; cloth, \$4.50; half calf, \$9.00.

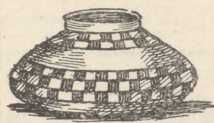
"An exquisitely dainty series of little booklets. The tales, selected for republication in this series, are chosen with the greatest care; indeed, they are the second sifting of the grain which has already yielded such rich and abundant returns in the pages of *Scribner's Magazine*. The mounting is unexceptionable."—*Boston Advertiser*.



JUNOT'S NAPOLEON

With Portraits. 4 vols., crown 8vo, \$10.00.

"This new edition of a most vivid and romantic work is worthy of the attention both of the scholar and of the general reader. We have in these volumes an inside view of the home and court life of Napoleon, with pictures of the most distinguished persons of the time. In this new edition no expense nor pains has been spared to make the mechanical execution perfect."—*N. Y. Observer*.



THE LAND OF POCO TIEMPO.

By C. F. LUMMIS. Illust. 8vo, \$2 50

"These sketches are picturesque, poetic, glowing in local color and have a genuine ethnological value showing familiarity with the country, the people, and their traditions."—*Chicago Inter-Ocean*.

THE BARBARY COAST.

By Dr. HENRY M. FIELD. Illustrated. 8vo, \$2.00.

A highly entertaining volume, written in the author's agreeable style, and presenting the results of a journey to many interesting points in Algiers, Tunis, and Tripoli.

MEN OF ACHIEVEMENT.

Statesmen, by NOAH BROOKS; Men of Business, by W. O. STODDARD; Explorers and Travellers, by Gen. A. W. GREELY; Inventors, by PHILIP G. HUBERT, Jr. 4 vols., each Illust. 8vo, \$2.00 net.

The volumes are replete with things of interest in type and picture, about the men noticed."—*Brooklyn Eagle*.

OTHER BOOKS ARE—"David Balfour," by R. L. Stevenson (12mo, \$1.50); "Windfalls of Observation," by E. S. Martin (12mo, \$1.25); "History of French Painting," by C. H. Stranahan (8vo, \$3.50); "Sunny Days of Youth," by the author of "How to be Happy Though Married" (12mo, \$1.25); "Stelligeri, and Other Essays," by Barrett Wendell (16mo, \$1.25); "Sir Joshua Reynolds," by Claude Phillips (8vo, \$2.50).

IVAR THE VIKING.

By PAUL B. DU CHAILLU. 12mo, \$1.50.

"The story of a typical Norseman in the third and fourth centuries. The volume is a thrilling and an interesting one."—*Boston Advertiser*.

CUSTOMS AND FASHIONS IN OLD NEW ENGLAND.

By Mrs. ALICE MORSE EARLE, author of "Sabbath in Puritan New England." 12mo, cloth, \$1.25.

"Thanks to her investigation, we may follow the Puritan child from his cradle through his life. There is not one of the chapters which is not full of interest."—*N. Y. Sun*.

NEW SAINT-AMAND VOLUMES.

Women of the Valois Court. The Court of Louis XV. The Court of Louis XIV. Last Years of Louis XV.

Each with numerous portraits. 12mo, \$1.25. The set, 4 vols., half calf, \$10.00; cloth, \$5.00.

"It seems as one reads the successive volumes of Saint Amand, that each is worthier and more interesting than its predecessor."—*Chicago Times*.

CYCLOPEDIA OF MUSIC AND MUSICIANS.

Edited by J. D. CHAMPLIN and W. F. APTHORP. With more than 1000 Illustrations.

3 vols., large 8vo, buckram binding, \$15.00 net. "A grand book of reference."—*London Academy*.

THE WATCHMAKER'S WIFE.

And Other Stories. By FRANK R. STOCKTON. \$1.25.

"A delight to the many friends of his previous stories."—*Boston Times*.

THE CAMEO EDITION.

Virginibus Puerisque and Other Papers. By R. L. STEVENSON. With etched portrait.

Letters to Dead Authors. By ANDREW LANG. With etched portrait and four additional letters.

Each 16mo, clo. \$1.25; half calf, \$2.75; half levant, \$3.50. Limited large paper ed., per set, \$7.00 net.



MY DARK COMPANIONS

And their Strange Stories.

By HENRY M. STANLEY.

With 64 Illustrations. 8vo, \$2.00.

From Preface: "The following legends are the choicest and most curious of those that were related to me during seventeen years."

WESTWARD WITH COLUMBUS.

By GORDON STABLES. Illustrated. 12mo.

\$1.50.

"It tells the story in a vivid, picturesque fashion."—*Christian Register*.

THE WRECK OF THE GOLDEN FLEECE.

By ROBERT LEIGHTON. Illustrated. Crown 8vo.

\$1.50.

"A boy's book of adventure, in which life on the North Sea is vividly described."—*Hartford Courant*.

NEW JUVENILES

ROBERT GRANT'S BOOKS FOR BOYS.

Jack Hall, and Jack in the Bush. Each illustrated. 12mo. \$1.25.

"In the above volumes Mr. Grant has shown that he has not forgotten what it is to be and feel like a boy, and that he understands the audience he is addressing. The moral tone of the books is wholesome and the literary quality excellent."—*Boston Courier*.

NEW STORIES BY G. A. HENTY.

"Probably the most popular writer of boys' books in England today is G. A. Henty."—*Boston Transcript*.

The Sikh War, A Tale of the Conquest of the Punjab.

St. Bartholomew's Eve, A Tale of the Huguenot Wars.

A Jacobite Exile, Being the Adventures of a Young Englishman in the service of Charles XII. of Sweden.

Each crown 8vo. Illustrated. \$1.50.



THE WHITE CONQUERORS.

A Tale of Toltec and Aztec.

By KIRK MUNROE. Illustrated. Cr. 8vo, \$1.25.

"A fascinating volume."—*Boston Beacon*.

EVENING TALES.

Done into English from the French of FREDERIC ORTOLI by JOEL CHANDLER HARRIS. 12mo, \$1.00.

Charming, new, original fairy tales, having in this free translation the added raciness of Mr. Harris' style.

THE MAKING OF VIRGINIA

And the Middle Colonies, 1578-1701. By SAMUEL ADAMS DRAKE. Illustrated, 12mo, \$1.50.

"A valuable historical study. Well adapted to the wants of the general reader."—*Chicago Herald*.

*SCRIBNER'S DESCRIPTIVE BULLETIN OF HOLIDAY BOOKS, also ILLUSTRATED LIST OF BOOKS FOR THE YOUNG, containing works by Frances Hodgson Burnett, H. H. Boyesen, Frank R. Stockton, Robert Louis Stevenson, Thomas Nelson Page, Edward Eggleston, Jules Verne, G. A. Henty, and other popular writers, will be sent to any address.

Books

Marion Darche. A story without comment. By F. Marion Crawford. New York: Macmillan & Co. 1893.

After traversing almost the whole world, Mr. Crawford, in his latest work, comes back to New York for his story, and finds there, as he found elsewhere, materials for an interesting narrative of love, intrigue, and financial complications. The story turns on the failure of a company of which John Darche is the treasurer, and his father, Simon Darche, is the president. These live on Lexington avenue near Gramercy Park, and while the occurrences related are not the reproductions of the Field failure and troubles a few years ago, it is plain enough that Mr. Crawford had that affair in his mind, and changed the events as he chose, as found necessary to fit into the plot of his story.

Marion Darche is the wife of John, and though her love for him has been killed by his lack of affection and even decent treatment of her, she stands by him bravely through his troubles, and when they are over, she draws a long sigh of relief at having, against many temptations, done her wifely duty, and preserved her honor. Her reward comes, of course, but it is gained without any sacrifice of her true womanhood. A brief and hardly worked out under-plot tells of the love of two others, who appear as the advisers and friends of Mrs. Darche. The story is a slight one, and seems to have been hastily written. Yet it is a good story; the descriptions are graphic and true, and the dialogue sparkles with terse sayings, caustic comments on New York society, and many brilliant remarks. While it can in no degree take rank with the author's longer novels, and especially falls far behind that brilliant series of Italian stories, "Marion Darche" is a work which will well repay perusal.

The Cliff Dwellers. A Novel. By Henry B. Fuller. New York: Harper & Bros.

These are the days in which the word Chicago is on every tongue; and the reader will not be much astonished to find that the cliff-dwellers of this romance are they who do business, and spend most of their waking hours in one of Chicago's "sky-scrapers," full eighteen stories tall. The book contains much of unlovely realism, much of the hard and cruel things of a life that has necessitated the invention of the word "hustling." The book will find many readers among those who live in Chicago, and those who have been to Chicago; and that may well satisfy author and publisher.

A Handbook for Sewing School Teachers. New York: Thomas Whittaker. Pp. 128. Price, 35 cts. boards.

A thoroughly prepared and most useful little manual, showing good judgment in an orderly progression of each grade of the indispensable domestic art; from the simplest stitching and darning onwards to the departments of pattern-cutting, dressmaking, and embroidery. We can fancy that nothing is omitted from the course which ought to be taught; and there are many illustrations of work. Parish sewing-school teachers will be thankful for it.

Famous Voyagers and Explorers. By Sarah K. Bolton. New York and Boston: T. Y. Crowell & Co. Pp. 500, with ten portraits and maps. Price, \$1.50.

Mrs. Bolton, who has a genius for giving the salient points of history and biography in simple, unaffected, and sympathetic style, has chosen for her latest volume the lives of several explorers who were concerned in the discovery of this continent, or whose explorations had a bearing more or less direct upon it. Columbus, Marco Polo, Magellan, and Raleigh are the famous commanders whose lives she gives. Livingstone and Stanley are chosen as representatives of the heroic attempts to discover the sources of the Nile and to put an end to the slave trade. The annals of discovery nowhere contain such thrilling accounts of perseverance, gallantry, endurance, and suffering as those which are immortalized by the names of Franklin, Kane, Gilder, Schwatka, and Melville. Some of Mrs. Bolton's best work is done in recounting these. A different scene of adventure is introduced in her story of Perry's visits to Japan. The book is illustrated with fine portraits.

SCRIBNER'S MAGAZINE ANNOUNCEMENTS

(SEE CHRISTMAS NUMBER FOR FULL PROSPECTUS.)

CHRISTMAS NUMBER. A SUPERB MAGAZINE.

STORIES BY

ROBERT GRANT: "The Bachelor's Christmas." Illustrations by IRVING R. WILES. **THOMAS NELSON PAGE:** "How the Captain Made Christmas." **HERBERT D. WARD:** "The Semaphore." Illustrations by A. B. FROST. **HENRY VAN DYKE:** "The Source," an Allegory. Illustrations by J. R. WEGUELIN. **EDITH WHARTON:** "The Fullness of Life."

F. MARION CRAWFORD writes of "Constantinople." Illustrations by EDWIN LORD WEEKS.

AN UNPUBLISHED WORK OF SIR WALTER SCOTT. Recently discovered and now first printed with an Introduction by ANDREW LANG.

DELLA RORBIAS. A search for new works by the great artist and his pupils in Italy. By ALLAN MARQUAND. Printed in tint.

DESIGNS BY HOWARD PYLE. "JANUARY AND MAY," a song without words. Music by GILCHRIST.

AN ARTIST AMONG ANIMALS. A delightful article by F. S. CHURCH. With illustrations by the author.

POEMS BY THOMAS BAILEY ALDRICH, RICHARD HENRY STODDARD, GRAHAM R. TOMSON, EDITH M. THOMAS.

PRICE, 25 CENTS.

GEORGE W. CABLE will contribute, beginning with the January number, a romance, entitled **JOHN MARCH, SOUTHERNER**, the first novel written by him for many years.

Two other important serials have been engaged:

J. M. BARRIE, Author of "THE LITTLE MINISTER," has novel, the first since that famous story.

GEORGE MEREDITH will contribute a vivid and strong novel, entitled "THE AMAZING MARRIAGE."

PHILIP GILBERT HAMERTON has selected the frontispieces for 1894. These will not be drawn from articles in the Magazine, but will form an artistic feature in themselves, each picture illustrating some tendency of contemporary art, and accompanied by an article by Mr. Hamerton. The first will be Manet's "Fifer."

NOTABLE STORIES will be, as always, a feature of the year, including stories extending over more than one number by W. D. HOWELS, W. H. BISHOP, and Miss ELLIOTT, the author of "Jerry," and short stories by LUDOVIC HALEVY, JOEL CHANDLER HARRIS, PAUL BOURGET, THOMAS NELSON PAGE, GEORGE A. HIBBARD, and many new writers.

F. MARION CRAWFORD and **EDWIN L. WEEKS**, the celebrated painter, have coöperated in preparing articles on "CONSTANTINOPLE."

LIFE AT NEWPORT, LENOX, BAR HARBOR, and the **NORTH SHORE OF MASSACHUSETTS** will form a group of clever social studies by four bright authors and artists working in coöperation. A series of exceptional interest and artistic importance.

CLEVER SOCIAL STUDIES BY OCTAVE THANET, being sketches of many American types, especially of the West.

DOMESTICATED ANIMALS, BIRDS, the **DOG**, the **HORSE**, **BEASTS OF BURDEN**, and **DOMESTICATED** by Prof. SHALER, illustrated by distinguished artists of animal life. The articles will be an important feature of the year.

ON PIRATICAL SEAS—A NARRATIVE OF PETER GROTJAN, a Philadelphia merchant in the beginning of the century, will extend through several numbers.

SUBSCRIBE NOW, BEGINNING WITH THE CHRISTMAS NUMBER.

CHARLES SCRIBNER'S SONS, 743 Broadway, New York.

TERMS: } \$3.00 a Year;
} 25c. a Number
SPECIAL OFFER. The numbers for 1893 and subscription for 1894, \$4.50
The same, with back numbers bound in cloth, 6.00

CHRISTMAS, 1893.

A beautiful and varied assortment of Christmas Cards and Booklets, at all prices. A choice selection of Kalendars for 1894, (Church and Secular). A full line of Books for Gifts. For the Sunday-School Christmas Tree we have a large variety of books at very low figures.

CROTHERS & KORTH,
PUBLISHERS AND BOOKSELLERS
246 4th Ave., New York City.
(Between 19th and 20th Sts.)

Eye-Witnesses of the Lord Jesus

is the title of the course of lessons selected from Advent to Trinity on the Joint Diocesan Scheme.

Those who use the lessons will find the most complete and practical course of instruction furnished in

THE SUNDAY LESSON LEAFLET,

edited by the Rev. THOMAS SPENCER, and published in

Senior Series, for older scholars.

Junior Series, for younger scholars

Primary Picture Series, for infant classes.

TEACHER'S HELPS, for Teachers and advanced Bible Classes.

These Leaflets are now entering on their fourth year of publication. The first year they were used in ten dioceses; the third year in thirty-five. This year we hope to introduce them into the rest. The new Primary Picture Series is the only leaflet on these lessons adapted to infant classes; and the Teacher's Helps will be found the best manual for Brotherhood Bible Classes.

The Leaflets (any series or assorted) are 12 cents a year from 5 to 100 copies, cut or uncut. Over 100 copies, at 10 cents a year, annually in advance. Single copies, 20 cents a year. Teachers' Helps, 25 cents a year, in any quantity desired.

For sample copies and subscriptions address

THE FRANKLIN PRESS COMPANY,
PETERSBURGH, VIRGINIA

THE RECTOR'S RECORD OF SERVICES, AND NOTICE BLANKS FOR THE CHRISTIAN YEAR.—A book of record, dated from Advent, 1893, to Thanksgiving, 1894, for every Sunday and Holiday, with detachable slips for chance and choir use. Price, 50 cents, postpaid. The Rev. Dr. C. Ellis Stevens writes: "I find it very useful." Many others have written us to the same effect.

THE FRANKLIN PRESS COMPANY,
PETERSBURGH, VIRGINIA.

A Special Combination Offer

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and

The Living Age.....	\$9 25
North American Review.....	6 25
The Forum.....	6 25
The Century.....	5 75
The Art Amateur.....	5 50
Harper's Monthly.....	5 50
Harper's Weekly.....	5 50
Harper's Bazar.....	5 25
Atlantic Monthly.....	5 50
Scribner's Magazine.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	4 75
The Review of Reviews.....	4 25
Harper's Young People (illustrated weekly for boys and girls from six to sixteen).....	3 75
Good Housekeeping.....	3 75
Mother's Nursery Guide.....	3 75
English Illustrated Magazine.....	3 50
Youth's Companion (new subs. only).....	3 50
The Quiver.....	3 00
Cassell's Family Magazine.....	3 00
Childhood.....	2 75

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address, THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington St., Chicago.

\$2.00 a Year if Paid in Advance.
(TO THE CLERGY \$1.00.)

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th

CHANGE OF ADDRESS.—Subscribers should name net only the new address, but also the old.

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

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

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings

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

Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position
DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than \$1.00 a time.

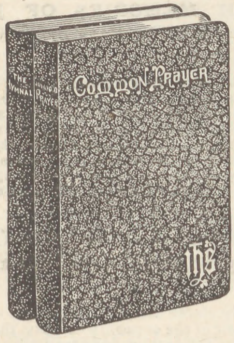
BINDING CASES

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson Binding Cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price, 75 cents each. Address

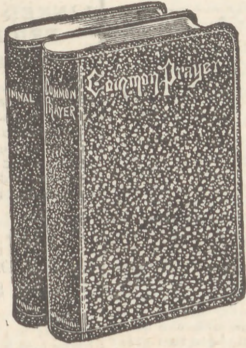
THE LIVING CHURCH,
162 Washington St Chicago, Ill

A one cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.

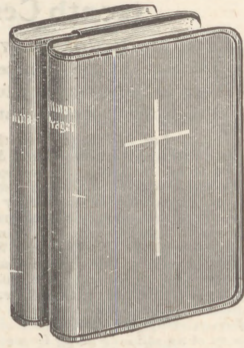
Cambridge Editions of the New Prayer Book and Hymnal.



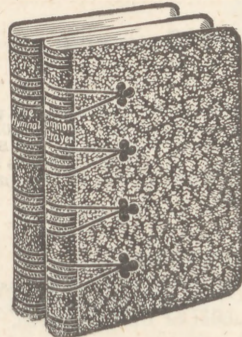
No. 5505. No. 6505.
No. 7505.



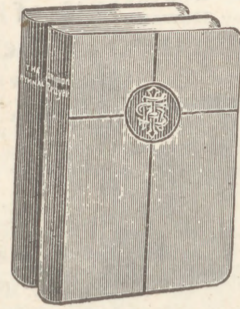
No. 5508. No. 6508.
No. 7508. No. 8508.



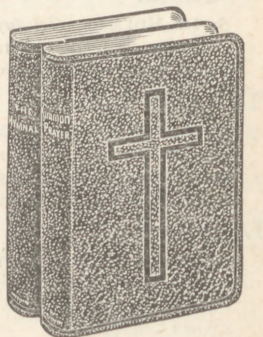
No. 5522. No. 6522.
No. 7522. No. 8522.



No. 5536. No. 6536-
No. 7536. No. 8536.



No. 5732. No. 6732.
No. 7732.



No. 5140.
No. 6740.

MINION 48mo PRAYER AND HYMNALS.
Combination Sets.
Size, 2 5/8 x 3 3/8.
On thin white paper.

5503	JAPANESE SEAL, limp, square corner, red edge.	\$0.85
5505	JAPANESE SEAL, limp, round corner, gilt edge.	1.00
5507	FRENCH SEAL, square corner, gilt edge, blind cross.	1.15
5506	FRENCH SEAL, limp, round corner, gilt edge, gilt cross.	1.25
5510	FRENCH SEAL, padded, round corner, gilt cross.	1.35
5514	VENETIAN, TURKEY, MOROCCO GRAIN, limp, round corner, gilt edge.	1.35
5508	FRENCH RUTLAND GRAIN, limp, round corner, red under gold edge.	1.45
5513	FRENCH CALF, limp, round corner, red under gold edge.	1.50
5516	FRENCH WAVY LINE DESIGN, limp, round corner, gilt edge.	1.50
5512	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	1.65
5522	PERSIAN CALF, limp, round corner, gilt edge, gilt cross.	1.65
5524	PERSIAN CALF, fancy grain, limp, round corner, red under gold edge.	1.85
5526	PERSIAN CALF, fancy grain, limp, round corner, red under gold edge.	1.85
5534	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	2.00
5536	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll, blind ties.	2.25
5540	TURKEY MOROCCO, limp, round corner, gilt edge.	2.60
5546	ENGLISH CALF, limp, round corner, gilt edge.	2.60
5548	GERMAN CALF, limp, round corner, red under gold edge.	2.75

MINION 48mo PRAYER AND HYMNALS.
Combination Sets.—India Paper Edition.
Size, 2 5/8 x 3 3/8.
Printed on very thin, light and opaque paper.

5702	FRENCH SEAL, limp, round corner, gilt edge, gold roll.	\$2.00
5704	FRENCH RUTLAND GRAIN, limp, round corner, red under gold edge.	2.00
5707	FRENCH CALF, limp, round corner, red under gold edge, gilt monogram.	2.00
5706	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	2.15
5708	VENETIAN TURKEY GRAIN, limp, round corner, red under gold edge, gold roll.	2.25
5710	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	2.50
5712	PERSIAN CALF, fancy grain, limp, round corner, red under gold edge, gold roll.	2.60

MINION 48mo Prayer and Hymnals.—Continued

5720	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll.	\$2.75
5724	TURKEY MOROCCO, limp, round corner, gilt edge.	3.10
5730	ENGLISH CALF, limp, round corner, red under gold edge.	3.25
5743	ENGLISH RUSSIA, grained, limp, round corner, red under gold edge.	3.25
5726	TURKEY MOROCCO, limp, round corner, solid gold edge, gold roll.	3.50
5732	GERMAN CALF, limp, round corner, solid gold edge, gold roll.	3.50
5740	GERMAN CALF, Russia grain, limp, round corner, solid gold edge, gold roll.	4.00
5748	SEAL SKIN, limp, round corner, solid gold edge, gold roll, full calf lined.	5.50

BOURGEOIS 32mo PRAYER AND HYMNALS.
Combination Sets.
Size, 3 1/4 x 5.

6503	JAPANESE SEAL, limp, square corner, red edge.	\$1.20
6505	JAPANESE SEAL, limp, round corner, gilt edge.	1.40
6507	FRENCH SEAL, limp, square corner, gilt edge, blind cross.	1.60
6506	FRENCH SEAL, limp, round corner, gilt edge, gilt cross.	1.70
6514	VENETIAN TURKEY MOROCCO, grain, limp, round corner, gilt cross.	1.80
6508	FRENCH RUTLAND GRAIN, limp, round corner, red under gold edge.	1.90
6510	FRENCH SEAL, padded, round corner, gilt edge, gilt cross.	1.90
6513	FRENCH CALF, limp, round corner, red under gold edge.	2.00
6516	FRENCH WAVY LINE DESIGN, limp, round corner, gilt cross.	2.10
6512	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	2.25
6522	PERSIAN CALF, limp, round corner, gilt edge, gilt cross.	2.25
6524	PERSIAN CALF, fancy grain, limp, round corner, red under gold edge.	2.50
6534	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	2.75
6536	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll, blind ties.	3.00
6540	TURKEY MOROCCO, limp, round corner, gilt edge.	3.75
6546	ENGLISH CALF, limp, round corner, gilt edge.	3.75
6548	GERMAN CALF, limp, round corner, red under gold edge.	4.00
6550	BLACK GERMAN CALF, limp, round corner, gilt edge, gold roll.	4.25

BOURGEOIS 32mo PRAYER AND HYMNALS.
Combination Sets.—India Paper Edition.
Size, 5 x 3 3/4.
Printed on very thin, light and opaque paper.

6702	FRENCH SEAL, limp, round corner, gilt edge, gold roll.	\$2.75
------	--	--------

Bourgeois 32mo Prayer Books and Hymnals.—Continued.

6704	FRENCH RUTLAND, limp, round corner, red under gold edge.	\$2.75
6707	FRENCH CALF, limp, round corner, red under gold edge.	2.75
6706	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	3.00
6708	VENETIAN TURKEY MOROCCO, grain, limp, round corner, red under gold edge, gold roll.	3.10
6710	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	3.50
6712	PERSIAN CALF, fancy grain, limp, round corner, red under gold edge, gold roll.	3.60
6720	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll, blind ties.	3.75
6724	TURKEY MOROCCO, limp, round corner, gilt edge.	4.50
6730	ENGLISH CALF, limp, round corner, red under gold edge.	4.75
6743	ENGLISH RUSSIA, grained, limp, round corner, red under gold edge.	4.75
6732	GERMAN CALF, limp, round corner, solid gold edge, gold roll.	5.00
6740	GERMAN CALF, Russia grain, limp, round corner, solid gold edge, gold roll.	5.50
6746	LEVANT, limp, round corner, red under gold edge, gold roll, calf lined.	6.00
6748	SEAL SKIN, limp, round corner, solid gold edge, gold roll, full calf lined.	7.50

LONG PRIMER 24mo PRAYER and HYMNALS.
Combination Sets.
Size, 5 3/4 x 3 3/4.

7505	JAPANESE SEAL, limp, round corner, red edge.	\$1.90
7506	FRENCH SEAL, limp, round corner, gilt edge, gilt cross.	2.25
7508	FRENCH RUTLAND GRAIN, limp, round corner, red under gold edge.	2.50
7513	FRENCH CALF, limp, round corner, red under gold edge, gilt monogram.	2.50
7514	VENETIAN TURKEY GRAIN, limp, round corner, gilt edge.	2.50
7512	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	3.00
7522	PERSIAN CALF, limp, round corner, gilt edge, gilt cross.	3.00
7526	PERSIAN CALF, fancy grain, limp, round corner, red under gold edge.	3.25
7534	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	3.75
7536	SYRIAN LEVANT, blind ties, limp, round corner, red under gold edge, gold roll.	4.00
7540	TURKEY MOROCCO, limp, round corner, gilt edge.	4.75
7546	ENGLISH CALF, limp, round corner, gilt edge.	4.75
7548	GERMAN CALF, limp, round corner, red under gold edge.	5.10

LONG PRIMER 24mo PRAYER and HYMNALS. Combination Sets.
India Paper Edition.
Size, 5 3/4 x 3 3/4.
Printed on very thin, light and opaque paper.

7704	FRENCH RUTLAND GRAIN, limp, round corner, red under gold edge.	\$3.75
7702	FRENCH SEAL GRAIN, limp, round corner, gilt edge, gold roll.	3.85
7706	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	4.15
7708	VENETIAN TURKEY MOROCCO GRAIN, limp, round corner, red under gold edge, gold roll.	4.35
7712	PERSIAN MOROCCO DUPLEX, limp, round corner, red under gold edge.	4.60
7710	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	5.00
7720	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll.	5.25
7724	TURKEY MOROCCO, limp, round corner, gilt edge.	6.00
7730	ENGLISH CALF, limp, round corner, red under gold edge.	6.25
7732	GERMAN CALF, limp, round corner, solid gold edge, gold roll.	6.75
7746	LEVANT, limp, round corner, red under gold edge, gold roll, calf lined.	8.50
7748	SEAL SKIN, limp, round corner, red under gold edge, gold roll, full calf lined.	9.50

PICA 12mo PRAYER and HYMNALS
Combination Sets.
India Paper Edition.
Size, 7 5/8 x 4 3/4.
Printed on very thin, light and opaque paper.

8506	FRENCH SEAL, limp, round corner, gold edge.	\$3.25
8508	FRENCH RUTLAND GRAIN, limp, round corner, red under gold edge.	3.50
8512	FRENCH SEAL, limp, round corner, red under gold edge, gold roll.	4.00
8522	PERSIAN CALF, limp, round corner, gold edge.	4.10
8536	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll.	5.00
8540	TURKEY MOROCCO, limp, round corner, gilt edge.	6.25

PICA 12mo PRAYER and HYMNALS. Combination Sets.
India Paper Edition.
Size, 7 5/8 x 4 3/4.
Printed on very thin, light and opaque paper.

8704	FRENCH RUTLAND GAIN, limp, round corner, red under gold edge, gold roll.	\$5.00
8702	FRENCH SEAL, limp, round corner, gilt edge, gold roll.	5.25
8706	FRENCH PEBBLE GRAIN, limp, round corner, red under gold edge, gold roll.	5.50
8710	PERSIAN CALF, limp, round corner, red under gold edge, gold roll.	6.40
8720	SYRIAN LEVANT, limp, round corner, red under gold edge, gold roll.	6.50
8748	SEAL SKIN, round corner, solid gold edge, gold roll, full calf lined.	13.50

In order to show the size of type in the above list the following matter has been arranged in the various styles of type and numbered to correspond.

1. MINION.

The New Cambridge Editions

CAMBRIDGE WHITE PAPER is noted for being of medium weight, pure white in color, and opaque. It has great strength and durability, and excellent press-work is produced upon it.

2. BOURGEOIS.

Cambridge India Paper

is made by the great firm of Dickenson & Co. at their Crosley Mills in England. It is the result of years of study, producing a very thin, opaque paper, that receives the ink without showing through the page. It is of a rich, mellow color, pleasant to the eye, making a very thin book of wonderful lightness, yet of great strength and durability.

3. LONG PRIMER.

Cambridge Bindings

are done at Mason House by B. Collins & Sons, who now lead their profession as leather binders, their facilities being the largest in the world and their prestige unquestioned. For care in finish, and beauty and strength of binding, their books are recognized as the best that can be produced.

4. PICA.

The above sent post paid on receipt of price. Catalogue of Chancel Prayer Books, Hymnals and Bibles, also catalogue of single Prayer Books and Hymnals sent on application.

James Pott & Co., Publishers,

114 Fifth Avenue, near 17th Street,

New York.

of the book of Common Prayer, the new standard of 1892, and the Hymnal, revised and enlarged, are authorized editions, printed from entirely new plates at the university press, Cambridge, England. The vast experience of the Cambridge Press has placed it among the printers of the world.

THOMAS WHITTAKER'S HOLIDAY BOOKS.

Christmas Carols.

By the Rev. Frederick W. Farrar, D.D. Three beautiful carols for Christmas. Illustrated with six photogravures of various conceptions of the Madonna and Child, by famous European artists of the modern school. The volume makes a very artistic and desirable book for the Holidays. Bound in white and gold, \$1.25; also in Celluloid, with title in gold (boxed), \$1.50.

Farrar's Christmas Carols. (Separate)

The three carols in the above volume are also published in separate booklets, each complete in itself, illustrated with two Madonna pictures, and bound in heavy paper covers, printed in mediæval style, in two colors of ink.

"In the Fields with Their Flocks Abiding." 50c.
 "In Sorrow and in Want." 50c.
 "All Jubilant with Psalm and Hymn." 50c.

Royal Helps for Loyal Living.

Daily Readings for a Year. Arranged by Martha Wallace Richardson. 16mo, 383 pages.

Cloth, red edges, \$1.00.
 White cloth, with gold edges (boxed), \$1.25.
 Persian seal (boxed), \$2.00.

This is an entirely new book of daily readings. Already the book has gone into a third edition and will no doubt prove to be one of the most popular of its kind.

In the Footsteps of the Poets.

By David Masson. 12mo, cloth, profusely illustrated, \$1.50.

A delightful series of biographical, critical, and topographical chapters on Milton, Herbert, Mrs. Browning, Tennyson, Thompson, Scott, and Robert Browning. The numerous illustrations add greatly to the charm of this handsome book.

A Calendar of Verse.

By George Saintsbury. 16mo, cloth, gilt top, \$1.00; white and gold (boxed), \$1.25.

"Very delightful things will be found here, a poet being chosen for each of the twelve months."—*Public Ledger*.

Cathedrals of England.

Edited by the Rev. Frederick W. Farrar, D.D. 12mo, rich cloth, \$1.50.

This handsome volume is a series of popular chapters on the history, architecture, and symbolism of eight famous English minsters. The numerous illustrations add greatly to the charm of the book.

The Significance of Names.

By Leopold Wagner. 8vo, cloth, \$1.75.

By skillfully classifying his material a great deal of interest is added to the subject. He has produced a book that is entertaining as well as instructive, besides being exceedingly valuable for reference.

From Things to God.

By the Rev. David H. Greer, D.D., Rector of St. Bartholomew's church, New York. 12mo, neat cloth, \$1.50.

Dr. Greer's genius as a preacher is here illustrated in a collection of his most famous discourses.

The Madonna Calendar for 1894.

Containing six photogravure illustrations of the Madonna and Child by famous European artists of the modern school. On each is printed a portion of the Year's Calendar. Tied with ribbon and boxed. 50c.

Copies sent postpaid on receipt of price.

THOMAS WHITTAKER,
 2 and 3 Bible House,
 Corner 4th Ave. and 9th St., New York.

CHATTERBOX
 THE KING OF JUVENILES.

No book has ever been made for young people which compares in value, or has had one-tenth the sale of this great annual. Millions of copies have been sold. The new volume for 1893-4 is just ready, and has over 200 large and entirely new pictures, several new stories, (each a book in itself), and hundreds of short stories, anecdotes, etc. The best Xmas present possible for boys and girls of all ages. Order from your bookseller or of us. **ESTES & LAURIAT, Publishers, Boston.**

Song of Praise

FOR THE SUNDAY NEXT BEFORE ADVENT

BY MARY ANN THOMSON

Ere another year be ended
 And the Advent call renewed,
 Let our voices all be blended
 In glad songs of gratitude,
 For His gifts of grace to bless,
 Christ, The Lord our Righteousness.

For the font, whose hallowed water
 Takes away the stain of sin,
 And for every son and daughter
 Made a child of God therein,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

For the Gift all gifts exceeding,
 Christ himself, the Bread Divine,
 With His flesh His people feeding,
 Giving them His blood for wine,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

For the strength in Confirmation
 Given to the young and frail,
 For the conflict with temptation
 That must soul and flesh assail,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

For the grace that wakes contrition,
 And the balm for young and old
 In the voice that speaks remission
 When the tale of sin is told,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

For His ministers appointed
 Watchmen to the end of time,
 With His special grace anointed
 Stewards of mysteries sublime,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

For the gift that hallows gladness
 In the bridegroom and the bride,
 Crowning joy and soothing sadness
 Until death the bond divide,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

For the final parting blessing,
 When absolved, anointed, fed,
 Christian souls, sure hope possessing,
 Through the vale of death are led,
 Lift we heart and voice to bless
 Christ, The Lord our Righteousness.

When the years of time are ended,
 On the bright eternal shore
 May our voices all be blended
 In glad songs for evermore,
 For the crown of life to bless
 Christ, The Lord our Righteousness.

Philadelphia, November, 1893.

AT A RECENT board school examination for girls an essay on boys was set to be written, and this was one of the compositions, just as it was handed in by a girl of twelve: "The boy is not an animal, yet he can be heard to a considerable distance. When a boy hollers he opens his big mouth like frogs, but girls hold their tongue til they are spoke to, and they answer respectable and tell just how it was. A boy thinks himself clever because he can wade where it is deep, but God made the dry land for every living thing, and rested on the seventh day. When the boy grows up he is called a husband, and then he stops wading and stays out nights, but the grew-up girl is a widow and keeps house."

MESSRS. LAIRD & LEE, Publishers, Chicago, have published a charming and original book entitled, "Glimpses of the World's Fair." This book affords excellent views of the main Exhibition buildings, all Foreign, State, and Territorial buildings, outside exhibits, the Grounds, Statuary, Lagoons, and the Midway Plaisance. The characteristic sights of the great Fair have been captured by this satisfactory camera, and, although the book is modestly entitled a "selection" of gems from the White City, it does not appear that anything has been neglected or omitted. There are 190 of the pictures all told, each one of which is a work of art. The price is remarkably low, 50c for the paper bound edition, and \$1.00 for the cloth bound, gold embossed edition.

Any subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, he can renew his own subscription for one year.



Buttermilk Soap.

Buttermilk Toilet Soap contains all of the healing, cooling and softening qualities which have always followed the use of pure Buttermilk. These qualities make it a pleasing soap to use, and give the face and hands a beauty and clearness that is so prized by Ladies.



Buttermilk Toilet Soap

is sold at a fair Price, 10 cents a cake, and yet excels any 25-cent soap on the market.

FOR SALE EVERYWHERE.

Send 12 cts. in stamps for a full-size cake for trial.

Cosmo Buttermilk Soap Company,
 185-187 Wabash Avenue, Chicago, Ill.

More than a Million Ladies after trying one cake have become constant users of BUTTERMILK TOILET SOAP.

For Episcopal Sunday Schools

**THE GOSPEL HISTORY OF
 Our Lord
 Jesus Christ.**

Revised by

Rev. DAVID H. GREER, D. D.,

Rector, St. Bartholomew's Church, New York.

The marked success of the Blakeslee lessons in leading Episcopal Churches during the past two years has led to their thorough revision by Dr. Greer, in order to adapt them as closely as possible to the Church Year; to conform them to the Church doctrines; to provide a suitable opening and closing liturgical service for the worship of the school; and to provide for the insertion of the Collects and the Catechism.

These lessons will be published in four grades sufficient for all classes from the primary up, and will be ready for use at the coming Advent.

We invite correspondence, and will freely send specimens and circulars to all applicants. Address,

The Bible Study Publishing Company,
 21 BROMFIELD ST., BOSTON.

Educational

EXPERIENCED TEACHER

wishes to take a pupil to her home in Bermuda for the winter. Large house, grounds. English, Latin, drawing, painting, exceptional advantages in music and French. Address, "Best References," Living Church office.

CALIFORNIA

ST. MATTHEW'S SCHOOL FOR BOYS.

Twenty-eighth year. San Mateo, Cal. The Rev. ALFRED LEE BREWER, D.D., rector.

CONNECTICUT

CANAAN ACADEMY, Canaan, Conn.

Home for 20 boys. Three Masters. College or Business. Backward boys a specialty. One vacancy. Address RECTOR.

ILLINOIS

ST. MARY'S SCHOOL,

Knoxville, Illinois.

Under the same management for twenty-six years. Entirely re-built and re-furnished in 1883, at a cost of over one hundred thousand dollars, not including the beautiful chapel and grounds. All under one roof. Sixteen resident officers and teachers, and one hundred pupils. Personal attention given to each, in the care of health, habits, conversation and manners. Physical training a specialty. Sanitary conditions perfect. Everything up to the times. Rev. C. W. LEFFINGWELL, Rector and Founder.

ST. ALBAN'S SCHOOL,

Knoxville, Illinois.

A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports. Young boys have special care of Matron. Graduates are admitted to Trinity college, Hartford, without examination. The first graduate of St. Alban's entered West Point at the head of his class. Accommodations and equipment first-class. Steam-heat, sanitary plumbing, electric light, pure water, twelve acres of campus. Five resident masters, all college graduates. The number of cadets is limited to fifty. Rev. C. W. LEFFINGWELL, Rector and Proprietor.

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

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

MINNESOTA

ST. MARY'S HALL FOR GIRLS.

Twenty-eighth year opens September 21st, 1893. Terms, \$350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D., rector; Miss ELLA F. LAWRENCE, Principal. Pupils are prepared for College examinations. Certificate admits to Wellesley. For catalogue address ST. MARY'S HALL, Fairbault, Minn

NEW JERSEY

ST. HILDA'S SCHOOL, Morristown, N. J.

Boarding School for Girls. Fourteenth year begins Sept. 25th. Terms, \$300. Primary, \$250. Address, SISTER SUPERIOR.

BAQUET INSTITUTE, "Chestnut Heights,"

Short Hills, N. J. 18 miles from New York City. French and English Church School of highest order for girls. Reference: Rt. Rev. T. A. Starkey, D. D. HARRIET S. BAQUET, Prin.

SCHOOL OF THE GOOD SHEPHERD.

Asbury Park, N. J. A HOME SCHOOL FOR GIRLS. Children deprived of a mother's care, and those who from previous ill health have fallen behind others of their age, will receive loving attention and special instruction. Terms, \$250. Address, SISTER-IN-CHARGE, 508 First Ave., Asbury Park, New Jersey.

SAINT GEORGE'S HALL,

Summit, New Jersey.

A Boarding School of the highest order for Boys. References: The Rt. Rev. the Bishop of Newark; The Rev. George M. Christian Newark, N. J. HARTMAN NAYLOR, Head Master.

NEW YORK-CITY

ST. MARY'S SCHOOL.

6 and 8 East 46th St., New York, N. Y. A boarding and day school for girls. Under the charge of Sisters of St. Mary. Pupils are prepared for college examinations. The twenty-sixth year will commence Oct. 2nd. Address the SISTER-IN-CHARGE.

ST. JOHN BAPTIST SCHOOL,

231 East 17th Street, N. Y.

A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address, the SISTER SUPERIOR.

NEW YORK-STATE

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson river. Twenty-second year commenced Sept. 25, 1893. Address THE-SISTER-IN-CHARGE.

Educational

NEW HAMPSHIRE

HOLDERNESS SCHOOL FOR BOYS.

Plymouth, N. H.

The Rev. LORIN WEBSTER, M.A., Rector; the Rt. Rev. W. NILES, D.D., President of Trustees. Thorough instruction, loving care, and a pure and wholesome home, and healthful and beautiful surroundings. Terms, \$350; for boys of New Hampshire, \$300. No extras. For catalogue address the Rector at the School.

PENNSYLVANIA

A Thorough French and English Home

School for twenty girls. Under the charge of Mme H. Clerc and Miss M. L. Pecke. French warranted to be spoken in two years. Terms, \$300 a year. Address, Mme. M. CLERC, 4313 Walnut St., Philadelphia, Pa.

BISHOPTHORPE, South Bethlehem, Pa.

A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. Semper Fidelis, Fidelis Certa Merces—School Legend.

CHELtenham MILITARY ACADEMY,

Ogontz (near Philadelphia), Pa. Represented by its graduates in Harvard, Yale, Princeton, Cornell, Amherst, University of Pa., Lafayette, and West Point. (Lehigh University and Trinity College added for '93-'94). 23d year. JOHN CALVIN RICE, Principal.

VIRGINIA

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

L. M. BLACKFORD, M.A., Principal. Three miles west of Alexandria. Founded 1839. The Diocesan School for Boys of the three Virginia dioceses. Catalogues sent. The current Session opened September 27, 1893.

VERMONT

The Bishop Hopkins Hall, Burlington, Vt.

The Diocesan School for Girls. For circulars address the Rev. LUCIUS M. HARDY M.A., Rector.

VERMONT EPISCOPAL INSTITUTE.

Burlington, Vt. Boarding School for Boys. Prepares for College, Scientific Schools, or Business. Daily military drill. Wholesome discipline. Most healthful and beautiful location. Catalogues. H. H. ROSS, A.M., Prin.

WISCONSIN

KEMPER HALL, Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-fourth year begins Sept. 21, 1893. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D. D., D. C. L., Chicago; Rt. Rev. G. F. Seymour, S. T. D., LL. D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address, THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY.

Delafield, Wisconsin.

A Church School for boys. Situated in the "lake region" of southern Wisconsin, twenty-five miles from Milwaukee. Location unsurpassed for beauty and healthfulness. Prepares for any of the colleges, or for business. Rates less than for any other school of its class. For catalogues, testimonials, and all other information, apply to the Warden, the Rev. SIDNEY T. SMYTHE, A.M., Delafield, Wis.

Dry Goods

Chicago Mothers

Bought over 10,000 "Rough and Tumble" Suits from us last season. We will sell 10,000 outside of Chicago through our Mail Order Department. The "Rough and Tumble" Suits are the very best that can be made. They are double seated, they are extra seamed, they have the "can't come off" buttons. Our standing offer is: If a boy rips one he gets a new suit free. With each suit goes an extra pair of pants, a hat to match and two pairs of extra heavy ribbed fast black stockings or bicycle hose. THE WONDER PART IS THE PRICE, \$5.00. Samples of cloth sent. In ordering give sizes of hat and stockings. Include 50c. for mailing charges. Request at same time our new Fall and Winter shopping list. You'll quickly see how much money we save you on all sorts of Dry Goods. Address.



SCHLESINGER & MAYER,

Chicago.

Church Furnishing

TIFFANY · GLASS · & · DECORATING · COMPANY ·

FURNISHERS · & · GLASS · WORKERS · DOMESTIC · & · ECCLESIASTICAL ·

· DECORATIONS ·

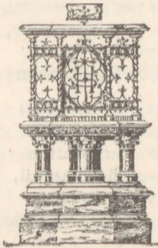
· MEMORIALS ·

· 333 · TO · 341 · FOURTH · AVENUE · NEW · YORK ·

COX SONS, BUCKLEY & CO.,

8 East 15th Street, New York.

Art -:- Metal -:- Work -:- for -:- Churches.



Pulpits, Lecterns, Crosses, Memorial Tablets, Marble Altars, Fonts, English Stained Glass Windows.

Send for Catalogue and state what is wanted.

Department of Fabrics, etc.

Embroideries, Cassocks, Surplices, Hoods, Bishops' Robes, Clerical Suits.

MEMORIAL WINDOWS,

Stained Glass for Dwellings, CHARLES BOWTH.

CHURCH FURNISHINGS

In Wood, Metal, and Stone.

COMMUNION PLATE.

CHARLES F. HOGEMAN

CHURCH WORK ROOM

St. Michael's Home Mamaroneck N.Y.

Ecclesiastical Embroidery, Vestments, Frontals, Altar Linen. Address, "The Sister Superior."

Church Cushions

Correspondence Solicited.

Ostermoor & Co., 116 Elizabeth St. New York, N.Y.

Church Bells

THE LARGEST ESTABLISHMENT MANUFACTURING

CHURCH BELLS CHIMES & PEALS in the World PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.



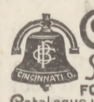
BUCKEY BELL FOUNDRY THE VANDUZEN & TIFT CO., Best Ingot Copper Cincinnati, Ohio, U.S.A. and E. India Tin. CHURCH BELLS, PEALS AND CHIMES. Best Rotary Yoke, Wheel and Friction Rollers. Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.



MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chime and Peals. For more than half a century noted for superiority over all others.

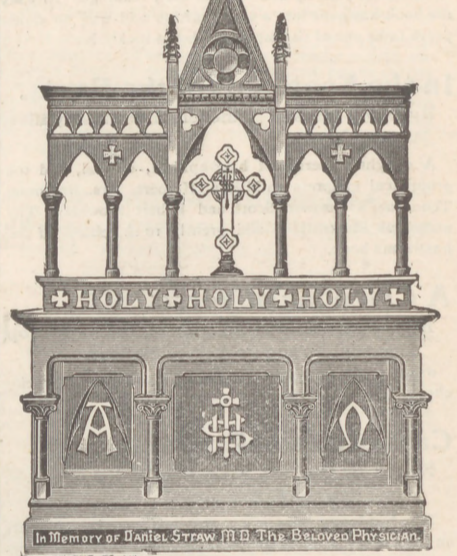
BELLS

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



THE CINCINNATI BELL FOUNDRY CINCINNATI, OHIO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH SCHOOLS, FIRE ALARM & Catalogue with 2500 testimonials. Prices and terms FREE.

Church And Chancel



FURNITURE

Of Every Description. Special designs free.

Address,

PHOENIX MFG. CO., Eau Claire, Wis.



WALL PAPER

Send 5 cts. postage. Large package of beautiful samples, all at wholesale prices. ALFRED PEATS, 30-32 W. 13th St., New York, or 138 W. Madison St., Chicago.

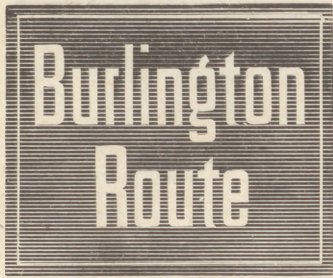
FASHIONABLE FURNISHINGS

We carry the largest and best assorted stock of Carpets, Rugs, Furniture, Draperies, and Laces of any leading house in Chicago and are in position to serve those desiring first class goods at especially low prices.

We furnish and decorate Residences, Hotels, Club Rooms, etc., from exclusive designs. It will pay you to consult us.

CHICAGO CARPET COMPANY. WABASH & MONROE IMPORTERS, - MANUFACTURERS, - AND - DEALERS

Travel



BEST LINE
CHICAGO AND ST. LOUIS
 TO
KANSAS CITY
TWO TRAINS DAILY

Financial

Absolutely secure Life Insurance, at 60 per cent of usual rate.
MASSACHUSETTS BENEFIT LIFE ASSOCIATION.
 53 State St., Boston, Mass. Send for Circular.

INVESTMENTS

C. H. WHITE & CO.
BANKERS.

72 Broadway, New York.
 Send for lists of city, county, and school district bonds, netting from 3 1/2 per cent. to 6 1/2 per cent. Bonds delivered to purchasers wherever desired, free of expense.

Foods

Unlike the Dutch Process
No Alkalies



—OR—
Other Chemicals
 are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.
 It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

BOVININE

Bovine and rheumatism cannot occupy the same house; that is, the body. 50

LARGEST WATCH HOUSE in the world. Lowest Prices. Send for free catalogue SEARS, ROEBUCK & CO., Minneapolis, Minn.

BOYS BRIGADE
GUNS, SWORDS, EQUIPMENTS, ETC.
 Best for least money. Send for circular. FRANCIS BANNERMAN, 27 Front St., New York.

Financial News

REPORTED FOR THE LIVING CHURCH

The money, stock, and bond markets maintain a dull but firm tone, very little being done in anything, but owing to the cheapness of money, prices are well sustained. The only feature of the week has been the failure of the Thurber-Whyland Co. This concern, transacting a large grocery business, was formed into a stock corporation a few years ago, and the stock thoroughly distributed among investors in small lots. It was marketed with great skill, on the representation of large profits in the past and the most confident assertions that the stock would certainly pay 8 per cent per annum without the slightest difficulty. Since then, there has been a gradual shrinkage in the company's business until a receivership was inevitable. As the suspension has long been expected, it created no commotion.

Railroad earnings of the Trunk Lines still show losses in gross receipts, but most of them have succeeded in cutting down expenses to a point where their net income shows a gain over last year.

In commercial circles business is reported a little better, but indications point to a hard winter for the laboring classes. Hundreds of thousands of men are out of work, and it is more than probable that matters in this direction will grow from bad to worse. In any event there will be no decided change until after Congress meets in December, and gives the public some indication of the policy to be pursued as regards the tariff issue, which seems to be the chief check to manufacturers resuming business on full time.

Money is quoted at one-half to one and one-half per cent. per annum on call, and three to four per cent. on time, and commercial paper with good names can be discounted at five to six per cent.

New York, Nov. 18.

Proprietary

Scott's Emulsion

of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for *Quick Flesh Building* in all ailments that are associated with loss of flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by all druggists.

BEECHAM'S PILLS sell well because they cure.

A CULTIVATED TASTE would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfections. The Gail Borden Eagle Brand Condensed Milk is unequalled in quality, as a trial will prove. For over 30 years the leading brand.

FOR OVER FIFTY YEARS Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The New Improved Oxford High-Arm Singer Sewing Machine

SELF-THREADING CYLINDER SHUTTLE AND AUTOMATIC BOBBIN WINDER. NEW ORNAMENTATION. NEW BED PLATE. SELF-SETTING NEEDLE.

The Handsomest Singer Style Machine now Manufactured.

Only \$15.00 FOR THIS MACHINE. We pay freight and ship on 30 days' trial anywhere.

THE OXFORD SINGER will be found the perfection of mechanism as regards simplicity, durability and adaptability to the wide range of work embraced in the general family needs.

A HANDSOME LIGHT RUNNING LOCK-STITCH HIGH-ARM MACHINE that will not fail to please the most fastidious. It embraces all the advantages, with all desirable improvements, of other first-class sewing machines and is so simple in mechanism that the most inexperienced needs no assistance in operating it beyond the printed Book of Instructions, which will be found with each machine.

EVERY MACHINE STRONG and WELL MADE. The various characters of the material used in the construction of these machines is the very best that can be had, and is subjected to a thorough test before it is accepted or allowed to be used. The running parts subject to wear are made of the finest steel, case hardened, insuring great durability. None but skilled mechanics are employed and every part of these machines is required to be finished and fitted to its respective position with the utmost care and exactness; as a result they run light and are very durable.

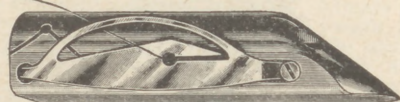
IMPROVED TENSION and THREAD LIBERATOR. The Oxford Singer Machines are all supplied with the latest Improved Tension and celebrated Thread Liberator, the inventions of the manufacturers of this machine, and admitted by all sewing machine experts the best devices for the purpose in use.

IMPROVED AUTOMATIC BOBBIN WINDER. So simple that a child can easily operate it—winding the thread automatically on the bobbin as evenly and regularly as the thread on a spool. This valuable attachment renders possible a perfect control of the Shuttle Tension, and all annoyance resulting from shuttle thread breaking while the machine is in motion, which is common to many machines, is entirely obviated in ours.

SELF-THREADING SHUTTLE. A perfect steel cylinder shuttle, with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts, runs loose in the shell without spring center or point bearings, thus insuring an even tension; it can be threaded in the dark, and is easily understood.

Order to-day as the adv. will not appear again. Our Wholesale Catalogue sent to any address free on application.

THE OXFORD MFG. CO., 340 WABASH AV., CHICAGO, ILL.



SHUTTLE USED IN THIS MACHINE.
\$15.00 BUYS THIS MACHINE. Freight prepaid, shipped on trial subject to examination and approval.

THE CABINET WORK is of the very latest design, and of the best quality of Oak or Walnut, as preferred. Unique and attractive in style and elaborate in finish. The rich nickel-plated trimmings harmonize with the general handsome appearance of this machine.

The **HEAD** of our New Improved Oxford High-Arm Singer Sewing Machine is strong and substantial; has sufficient space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish; it is ornamented with gold, with enough delicate color to relieve it of plainness, and varnished to protect same. The New Improved Oxford High-Arm Singer Sewing Machine is finely hinged and let in flush with the table, and held down by thumb-screw. Has so few bearings and friction points that it is easily oiled and kept clean.

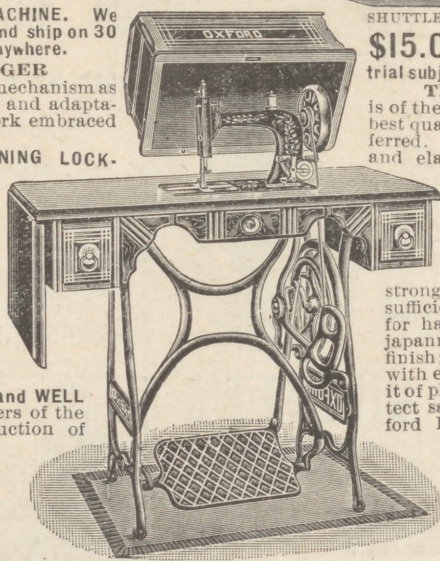
The **NEEDLE** of our New Improved Oxford High-Arm Singer Sewing Machine is self-setting, both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

STEEL SET of ATTACHMENTS FURNISHED FREE with every machine, consisting of the following named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one package of Needles, five Bobbins and one Instruction Book.

EXTRA SET of ATTACHMENTS also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one set of Plate Hemmers, four different widths up to 1/4 of an inch, one Binder and one Thread Cutter.

EVERY MACHINE IS NICELY ADJUSTED and thoroughly tested by a competent Inspector before it is allowed to leave the factory.

WARRANTY. So great is the confidence of the manufacturers in the OXFORD that they not only furnish a Registered Certificate of Warranty with each machine, agreeing to duplicate any part of the machine that proves defective within ten years from date of sale, but also ship every machine Subject to Approval upon Inspection and Trial by the purchaser. Any machine not satisfactory after thirty days' trial can be returned and the money will be refunded.



Style No. 3 1/2 OXFORD HIGH-ARM SINGER. Retail Price, \$50.00; Factory Cash Price, \$15.00 OAK OR WALNUT WOODWORK.

Glimpses of the World's Fair

A Selection of **GEMS OF THE WHITE CITY** Seen Through a Camera

A Most Valuable **Christmas**

Gift

Make your Friends a Pleasing Present. Nothing superior to this Gem of the Printer's Art and Superb Triumph of the Camera.

Also Characteristic Scenes from

THE MIDWAY PLAISANCE

Most of the pictures contained in this book are reproductions of INSTANTANEOUS PHOTOGRAPHS ("SNAP SHOTS") showing the crowds passing to and fro, and the ever-present life and bustle incident to the Great Fair.

PRICES:

Bound in Paper, in handsome envelope ready for mailing, 50 c. Beautifully bound in Cloth, gold embossed, in neat box, \$1.00.

Sent postpaid by mail to any address on receipt of price. **BONANZA FOR AGENTS.** Greatest inducements offered to any one desirous of making MONEY RAPIDLY.

LAIRD & LEE, Publishers, 263 Wabash Ave., Chicago.

AGENTS, WAKE UP!

WORLD'S FAIR SENSATION

A Thrilling Romance from Real Life at the Great Exposition. 250,000 Copies Sold. The demand Inexhaustible.

"The Adventures of Uncle Jeremiah and Family at the Great Fair"

IT CONTAINS reproductions of instantaneous photographs of the TERRIBLE COLD STORAGE FIRE taken at different stages of the burning; also portraits of all the heroic firemen who lost their lives. **SIXTY ILLUSTRATIONS.**

PRICES: Paper, 25 cents; Cloth, 50 cents

LAIRD & LEE, Publishers, 263 Wabash Ave., Chicago.

Domestic Outfitting

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark.

Pittsburgh. GEO. A. MACBETH CO.

MAKE Leather soft and long-lived with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Proprietary

DEAFNESS & HEAD NOISES CURED by Fick's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold only by F. Hiscox, 533 B'way, N.Y. Write for book of proofs FREE

PETER MÖLLER'S Norwegian Cod Liver Oil



Sweetest, Soundest, Best And of Absolute Purity.

Möller's Cod Liver Oil, now prepared by an improved process which is the result of years of scientific investigation, is the best preparation of cod liver oil because it is the Most Agreeable, the Most Digestible, the Easiest to Assimilate, and the Only Oil Which can be Continuously Administered without causing gastric disturbances.

W. H. Schieffelin & Co., NEW YORK, Sole Agents for the U. S. and Canada.



ELI BROWN.

FREE.

The following remarkable statement to which we direct special attention, is from a Tenn. farmer.

My age is 63. I suffered intensely from catarrh 10 yrs., dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had continual roaring, cracking, buzzing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

ELI BROWN, Jacksboro, Tenn. MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) Medicines for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

Suggestions for Christmas Presents

A VERY simple little gift may be made of two hem-stitched linen doilies of the very smallest size; put a little bag filled with perfumed cotton, or lavender, between the doilies, and lace the two together with baby ribbon run through the hem-stitching. The bag must, of course, fit inside the hemstitching. If desired, the upper doily may be embroidered with sprays of lavender, or other flower to match the perfume.—The Modern Priscilla.

A LARGE blotting book has a cover of brown linen, with a spray of pink chrysanthemums embroidered on it, and just below the centre are inscribed the words:

"The hand that follows intellect can achieve."

The book is filled with pages of blotting paper and inside of the cover are pockets for envelopes and paper.—The Modern Priscilla.

A HANDSOME gift for a man is a shaving case of chamois skin with four pockets for razors. Over each pocket is buttoned a scallop to protect the razor. This case is bound in white braid.

A VERY unique medicine case for traveling is of sole leather lined with linen. The cover is prettily ornamented with a design done in monochrome, and below it is inscribed:

"For a' the ills of life."

It folds up like a toilet case, and is held in place by means of a tiny strap of the leather.—The Modern Priscilla.

BLACK satin chest protectors to be worn with dress suits are very acceptable gifts to men, and are very simple to make, being neatly bound with ribbon.

A TRAVELING RUG is a good thing to make for a man. These rugs are much used abroad, and fast growing in favor here. One and a half yards wide and two yards long is a good size. One may be made of broadcloth in any dark shade, with a heavily stitched facing; or for a heavier weight, of dark seal plush, lined with ladies' cloth, or fancy plush. Monograms and initials may be applique in leather, if desired, but the plain ones are better form.—Good Housekeeping.

ONE of the daintiest things with which a young mother can be presented is a certain fair sachet for the bottom of the heir's bureau drawer. Make a long flat bag of fine white linen just the right size to fit the drawer in question. On the upper side, and about two inches from the edge all around, draw thread to the depth of about five-eighths of an inch, then leave a space of an inch, and draw thread again; then, if you like, a third time. The spacing, of course, may be varied. Hem-stitch each of these drawn spaces on both edges, and weave baby-ribbon through the strands thus made, tying it with many-looped rosettes at the corners, which will be open squares needing covering and button-holing on their two raw edges. In the central space left within the drawn-work scatter sprays of tiny flowers—forget-me-nots, pink rose-buds, or violets, the ribbon used matching, of course, the flowers chosen, which may be painted or embroidered. If painted, they will disappear when the linen is washed, but the sachet will still be pretty and no stain will remain. The bag is to be filled with a layer of wadding liberally powered with something delicate and suitable, and the end sewed up. This has the advantage of being easily washed, and easily replenished when the perfume has evaporated.—Harper's Bazar.

A FASCINATING dusting-brush suggests a Japanese Pierrot. For these one must find at an Oriental shop one of those Japanese doll heads as large as a tea-cup. It will have a hole where the neck should be, and by taking off the round mat of hair another hole will be found at the top of the head. Through these two holes slide one of the small cock's feather dusters that are to be found anywhere, so that the base of the feathers is just inside the opening at the top of the head. Glue the hair back into place, though it must now be tilted well over the forehead to make room for the plume. This, however, does not mar the effect to the untutored Occidental eye. The whole is finished and the Pierrot touch given by a great ruff of strips of two shades of yellow satin ribbon sewed together and with the ends finished in points. The back of the ruff is caught up to the base of the feathers at the back of the head, and a loop is made under the elevated part of this ruff, by which to hang the jolly little clown against the wall.—Harper's Bazar.

EVERY one knows how to make a rattle for the baby by winding and crossbaring a wooden embroidery hoop with gay ribbon sewed thick with little tinkling bells.

FOR SLEEPLESSNESS

USE HORSFORD'S ACID PHOSPHATE, and you who toss and turn all night, and long and long for sleep to come, will obtain it.

Organs and Pianos

\$27.50 BUYS A Good Organ. This is one of the grandest and most liberal offers ever made. You could not buy the same instrument from an agent or a dealer at twice the price. We sell at manufacturer's price—direct from the factory to the home. We can sell lower than any other manufacturer, because we do the largest direct business in the world. You can save from \$50 to \$200 by buying from us. There is an actual purchaser of a Cornish instrument in every county in the U. S. Write at once for our new Catalogue—FREE to any address. It contains beautiful colored illustrations accurate descriptions and lowest prices of the latest and finest styles of Organs and Pianos. It will save you many times its weight in gold. Organs from \$27.50 up. Pianos from \$175 up. FOR CASH, OR ON EASY CREDIT. All Instruments shipped on trial. No satisfaction no pay. References—Any Bank or Commercial Agency in the U.S. CORNISH & CO., (Estab. 27 Years.) WASHINGTON, N. J.

Proprietary

GRAY HAIR RESTORED to youthful color by Dr. Hays' Hair Health. Removes dandruff, Don't stain. 50c. Send to London Supply Co. 533 B'way, N.Y. FREE for Hair Book and box HAYS' KILL CORNS. Best Corn Cure, both FREE

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

MADAME PORTER'S COUGH BALSAM. A Purely Vegetable Expectorant: not a violent remedy; and very agreeable to the taste. SUCCESSFULLY used for more than 70 Years. RUCKEL & HENDLE New York

Miscellaneous

CIRCLE OF LIGHTS for Christmas Trees. Convenience and ornament combined. A band of spring steel, when bent forms perfect ring. Adjustable candlesticks, all bright metal. Two or more when joined, form larger rings. Easily taken apart. Full directions with each set (of six sections), see cut. No drip, no danger. Sent mail or express, prepaid for 65 cents. By express at buyer's expense, 50 cts. Send to J. H. WELLS, 77 South St., N. Y. City, sole agent for patentee.

WOMEN WELCOME Our WESTERN WASHER. They cannot afford to be without one. It is simple, attractive, durable, saves much time and labor, and is guaranteed to satisfy you. Over 200,000 in use. We want energetic Agents, and offer excellent inducements. Address for prices, etc., HORTON MFG. CO., Fort Wayne, Ind.

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD. THE MOST PERFECT OF PENS.

Wear the KNICKERBOCKER Shoulder Brace and Suspender combined. Sold everywhere, or sent postpaid on receipt of \$1 per pair plain, or \$1.50 silk-faced. KNICKERBOCKER BRACE CO., Easton, Pa.

FERRIS' GOOD SENSE WAISTS. Have MANY IMITATORS but NO EQUALS. Be sure your Waist is stamped "GOOD SENSE."

HIGH CLASS LOW PRICE THE ONLY DRESS STAY made cemented together and guffa to the ends of the steel. Will not cut through or rust. See name "Perfection" stamped on each. Ask your dealer for them, or write for samples. PERFECTION DRESS STAY THE DETROIT STAY CO., DETROIT, MICH. New York Office and Salesroom, 833 Broadway.

"FOOL'S HASTE IS NAE SPEED." DON'T HURRY THE WORK UNLESS YOU USE SAPOLIO

An Order from our Fall Catalogue will insure you the receipt of a New Year's present. A splendid 200 page, finely illustrated book of Horticulture. JOHN LEWIS CHILDS, Floral Park, N. Y.

Sanitariums



Kenosha, Wisconsin, between Chicago and Milwaukee. Open all the year. Everything first-class. Hot water heating. For circulars address N. A. Pennoyer, M.D., Manager.

Los Angeles, Cal. Pacific Sanitarium

One of the most complete structures for hospital purposes on the coast. It has an aseptic operating room, sun parlor, sun porches, sunny, well ventilated rooms, and electrical conveniences of every kind. Physicians in distant places can send their patients here and feel that all that skill and care can accomplish will be done for them. References from the profession and from former patients. Address Dr. J. E. COWLES, Pico and Hope streets, Los Angeles, Cal.

The Chicago Hospital,

46th St. and Champlain Ave.

TELEPHONE, OAKLAND 439.

Dr. J. T. BINKLEY, Secy., - - - ELLEN M. TOBIN, Supt.

Burlington "Stay-On" STABLE BLANKET fits like a tailor-made coat. Ask your dealer for the "BURLINGTON." Write for handsome illustrated catalogue—sent free. BURLINGTON BLANKET CO., Burlington, Wis.

\$25 to \$50 per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replace rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years, fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. F. Harrison & Co. Columbus, O.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. \$10.50 Buy the Oxford Improved SINGER Sewing Machine, with a complete set of attachments and guaranteed for 10 years. Shipped anywhere on 30 days' trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profit. Write today for our LARGE FREE CATALOGUE. Oxford Mfg. Co., 342 Wabash Ave., Chicago, Ill.

THE WEEKLY REGISTER

Published weekly

Vol. 11, No. 11, 1897

The most important thing to remember is that
 the cure for tuberculosis is not a matter of
 days or weeks, but of months and years.
 It is a long and arduous task, and one
 that requires the most careful attention.
 The patient must be kept in a clean,
 well-ventilated room, and must avoid
 all exposure to cold and dampness.
 The diet should be simple and nourishing,
 and the patient should engage in light
 exercise as soon as possible.

One of the most important things to remember
 is that the cure for tuberculosis is not a
 matter of days or weeks, but of months
 and years. It is a long and arduous task,
 and one that requires the most careful
 attention. The patient must be kept in a
 clean, well-ventilated room, and must
 avoid all exposure to cold and dampness.
 The diet should be simple and nourishing,
 and the patient should engage in light
 exercise as soon as possible.

The cure for tuberculosis is not a matter
 of days or weeks, but of months and years.
 It is a long and arduous task, and one
 that requires the most careful attention.
 The patient must be kept in a clean,
 well-ventilated room, and must avoid
 all exposure to cold and dampness.
 The diet should be simple and nourishing,
 and the patient should engage in light
 exercise as soon as possible.

BEECHAM'S PILLS

(Vegetable)

What They Are For

Biliousness	jaundice	hot skin	fluttering of the heart (palpitation)
indigestion (dyspepsia)	bellyache	ringing in the ears	irritability
sour stomach	cramps	dizziness (vertigo)	nervousness
sickness at the stomach (nausea)	colic	sick headache (migraine or hemicrania)	depression of spirits
vomiting	piles (hemorrhoids)	nervous headache	great mental depression
heartburn	backache	dull headache	general debility
water brash	pain in the side	neuralgias	faintness
loss of appetite (anorexia)	drowsiness	fulness of the stomach (distention)	exhaustion
coated tongue	heaviness	shortness of breath (dyspnoea)	listlessness
bad taste in the mouth	disturbed sleep	pain or oppression around the heart	weakness
wind on the stomach (flatulence)	sleeplessness (insomnia)		poverty of the blood (anaemia)
torpid liver	nightmare		pallor
	hot and throbbing head		
	coldness of hands and feet		

when these conditions are caused by constipation; and constipation is the most frequent cause of most of them.

One of the most important things for everybody to learn is that constipation causes more than half the sickness in the world, especially in women; and it can all be prevented. They who call the cure for constipation a cure-all, are only half-wrong after all.

Write to B. F. Allen Company, 365 Canal Street, New York, for a little book on CONSTIPATION (its causes consequences and correction); sent free. If you are not within reach of a druggist, the pills will be sent by mail, 25 cents a box.

HOW TO TAKE THEM

First night, take one at bedtime. If this does not empty the bowels freely, the second night take two. If this fails, the third night take three, and so on; for a child old enough to swallow a pill, one pill is the dose.

The object, in the beginning, is to empty the bowels freely.

The dose to go on with is generally one or two pills; but a person very hard to move may require as many as eight for several nights in succession.

The nightly dose should be dimin-

ished gradually until a night can be skipped without missing the stool next morning.

The object now is to keep the bowels regular. The pills do that, if enough and not too many are taken. They do more. See that list at the top of the page.