

The Living Church

Saturday, September 30, 1893

News and Notes

IT IS EXTREMELY GRATIFYING to be able to state that the arrearages of the Board of Missions, which it was feared would be as much as \$50,000, September 1st, have been reduced by generous gifts to \$18,000, and further, that two pledges have been received, one of \$5,000 and one of \$500, conditioned upon the remaining \$12,500 being secured by October 1st, to clear away the deficiency altogether.

ENGLISH papers announce Father Hall, Bishop-elect of Vermont, as one of the speakers at the approaching Church Congress at Birmingham. His subject is "Preaching and a Preaching Order." It is understood that he will take the opportunity of explaining and vindicating the principles and objects of the Society of St. John the Evangelist, of which he has been for so many years a leading member.

THE DEATH is announced of the Rt. Rev. William Bennett Chester, Bishop of Killaloe, Kilfenora, Clonfert, and Kilmacdaugh, in Dublin, at the age of seventy. The deceased prelate graduated at Trinity College, Dublin, B. A., in 1846, and M. A. ten years later, and B. D. and D. D. in 1883. He five times took the vice-chancellor's prize for English verse before his graduation. He was ordained deacon in 1846 by the Archbishop of Dublin, and was priested the same year by the Bishop of Killaloe. He was consecrated to the bishopric in February, 1884, in St. Patrick's cathedral, Dublin, by Archbishop Trench and the Bishops of Cork and Ossory.

TEMPERANCE legislation appears to be increasing in the South. In Mississippi, intoxicating liquors are now sold in only ten of the seventy-five counties, while in the county containing the State capitol there are only three saloons, all of which are in the city of Jackson. The villages and country districts throughout the State are entirely rid of dram shops. This condition of things is largely due to the new suffrage qualifications which disfranchised the majority of the negroes. In Georgia, however, such is not the case, and yet two-thirds of its counties have banished the saloon, and in one of these, it was recently stated that there were "not a hundred men, white or black, who would sign a petition for the licensing of a saloon."

AS ANNOUNCED last week, the Missionary Council of 1893 will be held in St. James' church, Chicago, from Sunday, Oct. 22nd, to Wednesday, Oct. 25th. The committee of the General Convention to arrange an order of work for the Missionary Council propose that a series of papers shall be read upon the following topics: The Missionary Idea (the Church is missionary); Diocesan Missions; Domestic Missions; Foreign Missions; the Church's Mission to Indians; the Church's Mission to Colored People; Missions in Cities; Missions in Rural Districts; the Episcopate and Missions; the Cathedral and Missions; the Prayer Book and Missions; Education and Missions; Money and Missions; Parochial Clergy and Missions; Laymen and Missions; Women and Missions; Children and Missions; the Church's Past and Future in the United States.

THE BISHOP OF PITTSBURGH'S recent address on the tithe has attracted much interest and attention. One parish has adopted a plan which may possibly be helpful to others. All fairs and like methods of raising money have been abandoned, and the parishioners have resolved to devote to benevolence one-tenth of their income, one-third of it for private charities, two-thirds to the parish. "When the parish gets its receipts, it tithes also. For example, our estimate for running the parish is \$45 per week. As we get it we deposit \$4.50 in a separate savings institution at three per cent. We pay the expenses from the nine-tenths, and have in the course of the year \$234, from which we draw on demand for episcopal and convention expenses, convocation and sustentation fund, etc., and after meeting all our assessed expenses, have a good balance for domestic, foreign, and other missions. There are, therefore, no

special collections or appeals. Every dollar goes on the altar, and every dollar comes from it, except the savings bank interest."

ONE OF THE ABLEST SCHOLARS of the Scotch Church has passed away in the person of the Very Rev. John Cunningham, DD., LL.D., Principal and Primarius Professor of Divinity in St. Mary's College, St. Andrew's, an office in which he succeeded Principal Tulloch some seven years ago. He was in his 74th year, having been born at Paisley in 1819. His main literary work was done in his country manse at Crieff, where he was parish minister from 1845 down to his elevation to the principalship in 1886. His "Church History of Scotland" published in 1859, is acknowledged as the standard work on the subject; and this he supplemented by his Croall lectures in 1885-86 on "The Growth of the Church in its Organization and Institutions," as well as by some historical lectures in the St. Giles' series. He was moderator of the General Assembly in 1886. It is interesting to note that he was one of the first parish ministers in Scotland to have an organ in his church.

AN ANECDOTE of the late Hamilton Fish illustrative of his fidelity to principle is told by *The Christian Advocate*, and is worth repeating here. To those who know how reticent Mr. Fish was in regard to his personal feelings and opinions, it will be specially significant. During his official life in Washington at a dinner given by him in honor of a distinguished guest, one of those present was a United States Senator, formerly a Christian man, but under the influence of political life almost irreligious, and fond of telling stories in a rather boisterous style with irreverent references to Christianity. On this occasion he commenced one of these stories. Mr. Fish listened for a time with an expression of astonishment and disapproval that ought to have had its influence. On the other hand, it seemed to incite the Senator to still further efforts. Before long, however, Mr. Fish said: "Senator —, pardon me, but I must request you to desist. I firmly believe in Jesus Christ as the Saviour of the world. Of his Church I am a member; in my house I have tried to honor him, and in his faith I expect to die; and it is painful to me to hear you speak in this way." His manner was so quiet and courteous that it was impossible to take offence, but there were no more vulgar jokes or anecdotes derogatory to religion at the Secretary's table.

IT HAS BEEN WELL SAID that the wisest way to help in the present distress amongst the working classes is to give our benefactions through the established agencies for relief. Organized efficiently as most of them are, gifts entrusted to them will be more judiciously applied than they can be privately. An illustration of this came in our way only a day or two ago. The family of a home missionary was in great need of help, and through the Missionary Committee their case was made known to a certain parish, which at once undertook to supply a box of clothing, etc. Another parish also heard of the needs of this family, and likewise proceeded to prepare a box, while the aid of still another was enlisted through the kindly offices of an individual who thought "it would be so nice to do something direct without having anything to do with the society." So three missionary boxes were in full tide of preparation, and the prospect was that every member of that family would receive three times as much as was needed for present necessities. Fortunately, the Board of Missions was able to effect a re-adjustment and three families through its agency were helped instead of one. A similar instance occurred on the frontier recently where one parish that needed some help, received much more than sufficient to put it in a self-supporting position, while two others near by died for lack of the timely aid required.

Brief Mention

The last and most needless invention that applies for a patent, is that of a hygienic crank who seeks to make money out of "individual Communion cups." He has a frame in which about forty thimble-cups can be

carried around. If it is a real service in a religious observance, he is self-condemned by asking for a royalty on it. — Mass was celebrated, on August 10th, on the highest point of Mt. Blanc, by the pastor of St. Dideen, Piedmont. The weather was severe. — Our esteemed co-worker for the defence and extension of evangelical principles, *The Southern Churchman*, says: "If English Protestants are ever to be one in heart and purpose, we see no other way than through our English-speaking bishops." — "Rome was not built in a day." The canal across the isthmus of Corinth, four miles long, projected in the reign of Nero, has recently been completed. We should not be discouraged at the slow progress of the Chicago Drainage Canal. It may yet beat the Corinth enterprise by a thousand years. — The Senate chaplain's prayer, the other day was, we are told by the papers, an eulogy upon the late Senator Stanford. The chaplain of the House prayed for the baby "that has gladdened the heart of the chief magistrate." — Three American women have received the degree of Ph. D., *summa cum laude*, from the University of Zurich: Miss Helen L. Webster, Professor of Comparative Philology, at Wellesley college; Miss Thomas, Dean of Bryn Mawr college, and Mrs. Mary Noyes Colvin, Principal of Bryn Mawr Preparative School, at Baltimore. — It is announced that the next World's Fair will be held in Antwerp in May, 1894. The Antwerp Exposition will be much smaller than the World's Fair at Chicago. Antwerp has the advantage of being able to take exhibits directly from the vessels in which they are transported, as the river Scheldt will float vessels of eight thousand tons, and it is readily reached in a few hours from Paris and all parts of Belgium, Holland, and the Rhine provinces of Germany. — Humanity is at last finding place even in Russia. The Czar is about to issue an imperial ukase, abolishing the use of that terrible instrument of punishment, the knout. The governors of the different provinces all favored its abolition.

Canada

A canvass for a contribution of 25 cents from each of the 16,000 communicants of the diocese of Ontario is being prosecuted, and promises a successful issue. It is intended to clear the mission fund from its \$14,000 debt. The Metropolitan has issued a pastoral on the subject. A very handsome offering has been presented by the Church Extension Association to St. Alban's church, Odessa. It is a magnificent violet dossal, a complete set of altar linen, and a set of four colored silk burses and chalice veils exquisitely worked by the Kilburn Sisters. The Rev. W. J. Muckleston, curate of Christ church, Ottawa, has been appointed to succeed the late rector of Perth, the Rev. R. L. Stephenson, whose death from sunstroke we recently reported. A small new church is to be at once erected at Morven Station, which will be situated half way between Odessa and Napanee. The 100th anniversary of the securing of the deeds of the Mohawk reserve, and the 50th of the opening of the parish church of Deseronto, was celebrated on the 6th, Simpson Green, chief of the Mohawk tribe, presiding, and speeches were made by a large number of visiting clergy from adjoining districts. The Church of England fund for the endowment of a medical missionary scholarship in the Woman's Medical College, Kingston, is steadily increasing. Lady Derby, before sailing, sent a subscription to this fund, to Mrs. Lewis, the wife of the Bishop. All Saints' church, of the parish of Petewawa, has been presented with a bell, and St. Oswald's church, Chalk River, has a new organ. The people of Lake Dare are increasing their contributions to the support of the missions, and erecting a church. This mission has been only 12 months in charge of the Rev. Robert Orr, to whose zealous labors are due these evidences of renewed life. At Odessa, St. Alban's church has formed a branch of the Woman's Auxiliary. The Metropolitan will hold public meetings in October in five different places, in connection with the formation of an episcopal fund for the proposed new Ottawa diocese; \$40,000 is required

over \$16,000 has been collected already. The Rev. Rural Dean Bogert has obtained subscriptions in Carleton Co., amounting to over \$2,000. The Rev. Mr. Hannington will begin a canvass of the other counties, which will probably take about a year. St. Paul's church, Fredericksburg, is undergoing extensive alterations, the expenses of which have been largely undertaken by Mr. Robert Neilson, of Westport, Penn., U. S. A., whose wife's mortal remains rest in St. Paul's churchyard.

Bishop Baldwin has been preaching very extensively through his diocese since his return from abroad. He will preside at the annual convention of the Huron Anglican Lay-workers which meets in Woodstock on the 1st and 2nd of November. The rector of Woodstock, the Rev. J. C. Farthing, went into camp at Port Dover, with 25 of his choir boys this summer. The choir, fully vested, conducted the musical portions of the service on Sunday, the 20th ult., at St. Paul's church, Port Dover, and acquitted themselves admirably. On Sunday, the 27th ult., a children's flower service was held in Holy Trinity church, Wallaceburg. The children entered with great heartiness into the service, and sang part of the time without any assistance from the choir; the sermon was preached by the rector, from the text: "Consider the lilies." A meeting of men connected with the congregation was held at the rectory the following evening, to discuss the question of establishing a branch of St. Andrew's Brotherhood in the parish.

An interesting letter has been received by Principal Miller from a young missionary who has gone out from Huron College to Frenchman's Head, Manitoba, in which the needs of the mission are pleaded, and stating that there have been a number of Baptisms, and in all, 40 have come over from the Roman Catholic Church, and now there is scarcely one resident Roman Catholic left on the reserve. The Rev. J. W. Hodgkins, rector of Seaforth, has been appointed Rural Dean of Huron.

Hellmuth College makes a most creditable presentation at the World's Fair. Its main display is to be found in the organization rooms of the Woman's Building, where the college has a whole section reserved for it. The college also received a high compliment upon its thorough musical training in the invitation extended to Miss R. Herr, to be a solo pianist at one of the Fair concerts. Miss Herr graduated in music at Hellmuth, where she studied for four years. Since then she has further pursued her studies in Germany.

The Bishop of Quebec held a service of re-dedication in St. Ann's church, Richmond, on the first Sunday of the month. The church has recently been restored. In the afternoon the Bishop conducted a Baptismal service, and in the evening administered the rite of Confirmation, also preaching at both services. The Rev. Mr. Almon, of Aylmer, has accepted the incumbency of Picou. On the 30th, a number of Church members of the parish of Sherbrooke waited upon the curate, the Rev. Mr. Fothergill, at the residence of the rector, the Rev. Canon Thornloe, and presented the former with an address and a purse containing \$132. Mr. Fothergill is leaving Sherbrooke for an enlarged sphere of labor. Particular reference was made to Mr. Fothergill's good work among the young men of the parish. The Rev. Edwin Weary is appointed to the incumbency of Dudswell, and enters upon his duties on Oct. 1st. Bishop Dunn has issued a circular to the clergy of his diocese on behalf of Compton Ladies' College, begging that a collection be made in the several churches in aid of the college, on the Sunday following, as the annual offertory of the 4th Sunday in Lent, to be given towards its support, cannot take effect this year, the resolution being only passed at the last Synod.

A great missionary conference for the diocese of Nova Scotia is to be held in Holy Trinity church, Yarmouth, on Oct. 17th, 18th, and 19th. A strong desire to extend missionary work prevails in the diocese, and in response to this, Bishop Courtney is making arrangements with characteristic energy and promptitude. On the evening of the 17th a sermon will be preached by one of the Canadian bishops; on the following morning there will be celebrations of the Holy Communion, followed by an inaugural address by the Bishop of the diocese. The time will then be taken up with reading of papers and addresses and discussions on the diocesan mission work. On the 3rd of September, St. Paul's church, Halifax, celebrated the 143rd anniversary of its opening with special services. St. Paul's was the first Anglican church erected in what is now the Dominion of Canada, and the oldest Protestant church in the whole country.

The diocese of Fredericton loses by death a well-known clergyman, the Rev. D. B. Parnter; he was over 80, and after long and unwearied devotion in the service of the Church, retired about five years ago. The Rev. Canon De Veber has forwarded his resignation to Bishop Kingdon as rector of St. Paul's, where he has been in charge for 34 years.

The Bishop of Algoma has consented to receive the resignation of Rural Dean Machin from his present charge and has offered him another appointment. St. Mary's church, Nepigon, has doubled its congregation lately and services are held both in English and Indian every Sunday.

Bishop Newnham, the newly-consecrated Bishop of Mooseonee, held his first Confirmation Aug. 20th; 7 candidates were presented, all adults, some of whom were advanced in

years. The Bishop baptized four children in the afternoon. He will again administer the rite of Confirmation to several Ojibbeways on the 27th, conducting the service entirely in the Indian tongue. The Bishop says his recent visit to Ottawa has not been without effect and he returns home with the glad news that the government has made a small grant towards the maintenance of six schools and has also promised a mail every month for the summer.

Very great regret was felt throughout the diocese of Montreal during the past week at the sudden death of one of the oldest and most honored of the clergy, the Rev. Canon Robinson, in his 71st year. He was the incumbent of Abbotsford for many years, where he will be sorely missed; but the entire Canadian townships may be well said to have lost a friend. Canon Robinson was one of the governors of Bishop's College and a leading member of Synod. His funeral took place on the 10th and was largely attended, many of the clergy being present and taking part in the burial service.

The first meeting of the General Synod of the Church of England in British North America opened in St. Alban's cathedral, Toronto, on Sept. 13th. The Synod is composed of the bishops, clergy, and laity of the Province of Canada, the Province of Rupert's Land, and the independent dioceses of New Westminster, Columbia, and Caledonia, as well as Newfoundland. The service in the cathedral preceding the Synod was most impressive. The service was sung by Canon Cayley. The Metropolitan Bishop of Canada, Bishop Lewis, was the Celebrant; the Metropolitan of Rupert's Land, Bishop Machray, delivered the sermon. He wore, in addition to his episcopal robes, the insignia of St. Michael and St. George, of which order he has recently been appointed chaplain. After the service luncheon was served in the crypt, to the clergy and choir who were the guests of the Bishop of Toronto. In the afternoon the Synod was formally opened in Convocation Hall, Trinity University, by the Metropolitan of Canada. The greater part of the second day was spent in discussing the proper method of organizing, but a representative committee having been appointed to frame a declaration, finally submitted a report which was unanimously adopted, and the proceedings were then carried on by a legally constituted body with the status of the assembled delegates properly defined. It was moved by Canon Pentreath, seconded by Dean Carmichael, that an evening be set apart for a solemn service of thanksgiving for the union now accomplished between the divisions of the Church in Canada. The consideration of the causes of the basis of union came up next, and the constitution as amended at the last meeting of the Synod of the Province of Canada at Montreal last year was set forth. The representation is as follows: Dioceses having fewer than 25 licensed clergymen, 1 delegate from each order; dioceses having 25 and fewer than 50 licensed clergymen, 2; having 50 and fewer than 100, 3 delegates; having 100 clergymen licensed and upward, 4 of each order. Synod proceedings were suspended on the 15th while the members attended a special convocation in Trinity University, called to commemorate this great event in Canadian Church history. The degree of D. C. L. was conferred upon the following eminent men: The Metropolitan of Rupert's Land, the Bishops of Athabasca, Fredericton, and New Westminster; the Very Rev. Dean Carmichael, prolocutor of the Provincial Synod of Canada, and the Very Rev. Dean Grisdale, prolocutor of the Provincial Synod of Rupert's Land.

The Church of England

The Church Congress at Birmingham is expected to be the largest and most successful ever held. It will be opened on Tuesday, Oct. 3rd, by an official welcome from the Mayor to the congress at the Council House. The Archbishop of Canterbury will preach at one of the opening services at St. Martin's. The Bishop of Durham will preach at St. Phillip's church, while the Ven. Archdeacon Farrar will preach in St. George's church, Edgbaston. The Ecclesiastical and Educational Art Exhibition will also be on a larger scale than in previous years. Representative church furnishing and ecclesiastical art firms will send exhibits from all parts of England, and a very fine loan collection is now being formed by the kind help of many of the local clergy and Churchmen.

The arrangements for the Church of Ireland Conference, to be held in Belfast on Thursday and Friday, Oct. 19 and 20th, are now almost complete, and a provisional programme has been issued. On the Wednesday evening services will be held in the following churches: St. Anne's, preacher, the Archbishop of Dublin; St. George's, preacher, the Lord Bishop of Glasgow; Christ church, preacher, the Lord Bishop of Ripon. The conference will commence with a celebration of the Holy Communion in St. George's church at 6 A. M. The subjects selected for the first day are "Resume of Irish Church History till 1870," "Twenty-two years of Disestablishment." The first paper will be read by the Rev. Professor Stokes, D.D., and spoken to by the Lord Primate. The appointed readers and speakers in the second subject are the Lord Bishop of Cork, the Archdeacon of Cork, the Rev. Dr. Berry, and Mr. Henry T. Dix. At the afternoon meeting the subject will be, "The bearing of recent historical and archaeological investigation and research on Holy Scripture;" the

readers and speakers will be the Lord Bishop of Ossory, the Rev. Professor Mahaffy, D.D., the Rev. James H. Kennedy, D.D., the Rev. Professor Hemphill, D. D., and Rev. Canon Keene. The working men's meeting to be held in the Ulster Hall at 8 P. M., promises to be of special interest. Addresses will be delivered by the Lord Bishop of Ripon, Colonel Saunderson, D. L., M. P., and the Dean of Armagh. The following day the subjects to be discussed are: "Scepticism; its cause and cure," "Foreign Missions," "Christian Life in the Individual, the Family, the Church." Amongst the speakers this day will be the Bishop of Ripon, the Bishop of Glasgow, Professor Bernard, D.D., Professor Wynne, D.D., Rev. W. E. Burroughs, B. D., Rev. Canon Peacocke, D.D., Rev. J. H. Kennedy, D.D., and the Rev. Henry M. M. Hackett, B. D.

New York City

The autumn session of the General Theological Seminary began Wednesday Sept. 20th, with a large junior class.

Columbia College, following the example set by the University of Pennsylvania, has decided to make the course for the degree of Doctor of Medicine extend over four years instead of three years as formerly.

The assistant organist of old Trinity church, Mr. Victor Baier, has been invited to give a series of organ recitals during the month of October at the World's Fair.

In Calvary parish, the Rev. Dr. Satterlee, rector, the free reading room association maintains a reading room in connection with Galilee mission in E. 23rd st., where smoking is allowed. The circulating library of nearly 2,000 volumes is free to all members of the congregation of Calvary chapel and to any one endorsed by a member of that congregation. Beginning next month, free musical and literary entertainments will be held at Calvary Hall every month until May, for the people of that crowded part of the city.

On Thursday afternoon, Sept. 21st, Bishop Potter laid the corner-stone of the new St. Matthew's church, the Rev. Henry Chamberlaine, rector. The walls have already reached the second story, but the laying of the stone was purposely delayed so as to take place on St. Matthew's Day, the name day of the parish. Upon a raised platform sat members of the congregation and invited guests. The Bishop and visiting clergy occupied a dais near the corner-stone; the music was rendered by the choir of Christ church. Addresses were made by the Bishop and the Ven. Archdeacon Van Kleeck, D.D., of Westchester.

The church of the Holy Cross celebrated its name day on the festival of the Holy Cross, Sept. 14th. The church was beautifully decorated for the occasion and was filled with a devout congregation. There were present in a body, members of St. Michael's, St. Mary's, and St. Anna's guilds, the Guild of the Iron Cross, and the Young Men's Recreation Club. The services were choral and were finely rendered by the whole congregation, largely composed of Germans. The Rev. W. W. Rutherford, of St. Ignatius' church, was preacher, and after the sermon the Rev. Henry Meissner, priest-in-charge, interpreted it in the German language, and bade farewell on departing from the parish. The work will be taken charge of by the Rev. James G. Cameron, of Philadelphia.

Mrs. Sylvanus Reed has expended this year about \$90,000 in additional buildings and improvements at "The Reed School," the only Church school for girls in the diocese of New York today with the exception of those managed by the Sisters of St. Mary and St. Margaret. Although it offers no college degrees it has always led the way in giving a full and thorough college course of study with careful personal training and oversight. Mrs. Reed is well known as an educator, and *Scribner's Magazine* of October, 1890, contains a long article from her pen, which defines her position as to "Higher Education" and gives precisely the purpose and scope of her private school for girls, as laid out by her in 1864, when it was started. The alterations in the buildings previously referred to are necessitated by the constantly growing demands of parents to place their daughters in this school. This is surely the highest testimonial to the training given there in past years.

In St. Bartholomew's church, the Rev. Dr. Greer, rector, the Chinese Guild, despite many disadvantages and hindrances, is making rapid advancement. The influence of the guild is felt among Chinamen throughout the United States in the protection of those who have often been the victims of petty animosity. A movement has begun in the far West among Churchmen to operate on similar lines. For a year past 848 cases and matters affecting difficulties to individual Chinamen have been dealt with or adjusted by this guild. The 14 Chinese Church members of St. Bartholomew's parish are faithful to their Christian profession, and are exercising a good influence upon their countrymen. The guild has numbered during the past year nearly 500 actually paying Chinese members, and they have paid into the treasury nearly \$1,100 to lighten the current expenses of the work which is being done for their own good. Out-of-town correspondence in regard to the affairs of the Chinese has been larger than ever before. There are no American teachers in St. Bartholomew's Chinese school. A marked change in the

physical condition of the Chinese of late should be noted. There are men discarding the blouses every day and donning the American dress; foregoing the old manners and assimilating modern ideas. But they feel keenly the humiliation of the act of the last Congress in Washington.

At the chapel of the Good Shepherd, the Rev. Wm. G. French is doing a very interesting and difficult work in connection with the city work house, lunatic asylum, and almshouse. The city itself makes no direct provision for religious work in these institutions, but the Church and the Roman Communion, and, to a very limited extent, members of Protestant bodies, provide what the charity commissioners cannot. At the almshouse our beautiful chapel, built through the liberality of Mr. Geo. Bliss, gives opportunities for worship, a reading room, and a place for guilds to meet. Frequent burial and other special services are held there. There are often as many as four burials a week. The ladies of Calvary church have made semi-monthly visitations to the wards, bringing tea and refreshments. Since last report Bishop Potter has made two visitations and confirmed 65 candidates. The Confirmation services were attended by a number of the city clergy, and by the Earl and Countess of Meath, and other kind friends. The Earl made an address to the poor. The ladies of St. George's parish have made visits and done much good. The guilds of St. Faith and the Holy Childhood presented to the chapel a beautiful altar frontal and a full Communion set of altar linen. For two years past these guilds have rendered very efficient aid.

Philadelphia

The Rev. Robert Ritchie, rector of the church of St. James the Less, Falls of Schuylkill, with Mrs. Ritchie, Miss Mary Ritchie, and her friend, Miss Hoyt, grand-daughter of ex-Governor Hoyt, were tendered a reception Saturday afternoon and evening, 16th inst, by the ladies of the parish. The reception was held in the Sunday school room, which was tastefully decorated with flowers and plants. Refreshments were served by the ladies, and an interesting musical and literary programme given. St. James the Less, erected in 1848, is a beautiful stone church, in the Gothic style of architecture, a strong reminder of an English country church. The choir and sanctuary are in two bays, while the nave has three. There is a bell gable on the west front, in which is hung a peal of four bells. It was the first church in the city provided with a rood-screen.

Hitherto during the fall and winter seasons at the church of the Ascension, the Rev. G. Woolsey Hodge, rector, there have been two evening services, the full choral Evensong at 4 P. M., and a shortened form of Evening Prayer, also choral, at 8 P. M. It has now been deemed advisable to organize a singing guild of young women who will occupy the front sittings, and render the music at this Compline service. The initial meeting of this guild was held on the 14th inst., and good results are looked for, when these services are resumed in October. Two additional memorial windows for the clerestory will shortly be put in position. One representing the Blessed Virgin and Holy Child, is the gift of St. Mary's guild; the other, containing the figure of St. John the Baptist, is in memory of the late Miss Annie Jane Stewart, a devoted member of the parish, who entered into rest June 2, 1892, at the Harrison Memorial Home for Incurables (Episcopal Hospital), and who had, shortly before her decease, transferred to the rector a small sum of money she had saved, which after defraying the funeral expenses, was left to use for whatever object connected with the church he might deem best.

St. David's, Manayunk, is the mother church of the 21st ward of Philadelphia; St. Timothy's, St. Alban's, and St. Stephen's are her children. The present large and beautiful church edifice is the third the parish has built on the same ground. The parish also possesses a three-story rectory and a parish building. The buildings are brown stone. There is no debt. The Rev. Francis A. D. Launt has just completed the second year of his rectorship, and finds much to encourage him in his work. Besides large Confirmation classes and increasing attendance, the people have given most liberally for extensive repairs on the church property. The parish building has been painted and pointed outside, and carpeted, painted, and re-furnished inside. There are not many Sunday school rooms as commodious and well-arranged. The exterior of the rectory has been pointed and painted, and the interior almost entirely re-modeled, with modern improvements provided. In the church, steam heat has been introduced, the spire, 170 feet high, and most of the walls re-painted. Plans are proposed for a baptistry to be erected on one side of the church. The rector has opened a mission Sunday school across the Schuylkill River, and, he or his assistant officiates there each Sunday afternoon. An early celebration of the Holy Communion has been established, and Evensong is choral part of the time. Mr. Orlando Crease, the generous benefactor of missions at home and abroad, is rector's warden and superintendent of the Sunday school.

Chicago

A large number of clergy from all parts have visited the city during the summer, and many of them have officiated in the churches, although very few of the rectors have had any vacation.

An attempt was made by some unknown incendiary to destroy Trinity church, cor. 26th st. and Michigan ave., by fire on Monday, Sept. 25th. A guild meeting of young ladies was in session, and they discovering the fire, at once notified the sexton, who with their aid extinguished the flames before much damage was done. A pile of sheet music and hymn books was found behind the organ saturated with kerosene and burning briskly.

The new St. George's church, Grand Crossing, was completed last Saturday, after many months' work, and opened on Sunday. On Monday the entire structure was destroyed by fire caused by a lamp exploding in the organ chamber. The building with entire contents, including many brass memorials, and three stained-glass windows to the memory of the late Archdeacon Bishop, were all lost, value \$10,000. The people, all of whom are mechanics and hard-working people, are almost heartbroken.

The change of location for the meeting of the Missionary Council from San Francisco to Chicago led to the calling of a meeting of the city clergy on Tuesday to consider ways and means for the gathering. Bishop McLaren presided and stated briefly the reasons for the change. He then called upon the Rev. Joshua Kimber, D.D., assistant secretary, to give the meeting an account of what would be required. On motion it was decided to appoint an executive committee of 25. The following were named as the committee: The Rev. S. C. Edsall, chairman; the Rev. F. W. Keator, secretary; the Rev. Messrs. Locke, Morrison, Tompkins, Rouse, Wilson, Wright, Snively, Pardee, Little, Rushton, Anderson, and Larrabee, and Messrs. Lyman, Ryerson, Brower, Dana, Sterling, Bailey, Dayton, Rattle, F. Pardee, Tuttle, and Houghteling. The meetings of the council will be held in St. James' church and parish house, and will commence on Sunday evening, Oct. 22nd. At the same time special services and sermons will be given at Grace church, Epiphany, St. Mark's, St. Andrew's, and St. Peter's. On the morning of that day special missionary sermons will be preached by the visiting bishops and clergy in the churches of the city and suburbs.

Diocesan News

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The Rev. Chester Newell, late a chaplain in the U. S. Navy, and who died recently, has left \$1200 to the Theological Seminary of Virginia.

On Saturday, Sept. 9th, the Rev. Nelson P. Dame concluded a Mission which he had been holding during the preceding week at Trinity church, Upperville, of which the Rev. E. S. Hinks is rector. It has been productive of great good.

The Rev. W. M. Clark, of Fredericksburg, has been holding a Mission at St. James' church, commencing Monday evening, Sept. 4th.

Bishop Whittle has returned home from Clifton Springs, N. Y., where, with his family, he has been spending the summer. On Monday, Sept. 18th, he attended the regular meeting at the Richmond City Clericus, and in the afternoon left for Harrisonburg, where he will hold Confirmation and ordain the Rev. O. M. Yerger to the priesthood.

The Rev. R. C. Jett, the first rector of the recently organized parish of Emmanuel, in Staunton, held the first service on Sunday, Sept. 17th. Having no building of their own as yet, the services were held in the hall of the Young Men's Christian Association, where the congregation will continue to worship until the new church is erected on West Frederick street.

The Rev. R. B. Bruce, deacon, (colored) having renounced the ministry of this Church, has been deposed, at his own request, by Bishop Whittle.

On Friday, Sept. 15th, the Rev. G. H. Norton, D.D., rector of St. Paul's church, Alexandria, was called from his earthly labor. Early in the afternoon he was found sitting in his library unconscious, and before a physician could be summoned, he had passed to a better and brighter world. He was born in 1824 in the State of New York, and removed to Virginia about 1840. He graduated from the Theological Seminary of Virginia in 1846, and was ordained in the following July. He was shortly afterwards called to St. John's church, Warrenton, then to Columbus, Ohio, and a year and a half later to St. Paul's, Alexandria, of which church he continued rector, excepting through the period of the war, during which he served as a chaplain, in the Confederate army, until his death. He was a deputy to the General Convention for many years; a member of the Standing Committee, and a trustee of the Theological Seminary for over 30 years. The funeral took place on Monday, Sept. 18th. The remains were interred in St. Paul's cemetery.

Rhode Island

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

NEWPORT.—The Committee of the General Convention on revision of the Constitution and Canons met here Sept. 16. In the evening the bishops and other members in attendance were entertained at "Eastbourne Lodge," the residence of Mr. Wm. Fitzhugh Whitehouse, son of the late Bishop Whitehouse.

Western New York

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

The 56th annual council began its sessions in St. Paul's church, Rochester, Tuesday, Sept. 19th. Evening Prayer was rendered chorally at 3:30 P. M.

The Bishop on taking the chair after organization for business, announced that his address, which was in chief "a charge to the laity," would be read in parts at different sessions of the council. By way of introduction, he read glowing eulogies of the Rev. Dr. R. L. Howard, late chaplain of the Church Home, and the Rev. Dr. Wm. B. Edson, late professor in the De Lancey Divinity School, and rector of St. John's church, Phelps.

The Rev. C. W. Hayes, D. D., was unanimously elected secretary of the diocese, and as his assistant, the Rev. Chas. H. Smith. The appointment of committees and other routine business followed. St. Mark's church, Buffalo, and All Saints' mission, Rochester, were admitted into union with the council.

At the evening session, diocesan missions was the subject, and seldom, if ever, in the history of the diocese has this topic been discussed with such enthusiasm, or created such a heartfelt interest among the laity. The annual report of the Board of Missions, read by the Rev. Dr. Anstice, showed that \$5,717.19 had been collected and expended in missionary work, a slight decrease from the sum raised the year previous. The reports from the four deaneries were read by the respective deans; the Rev. Dr. Rankine, of Geneva, the Rev. Mr. Sherman of Batavia, the Rev. Edw. Hart of Rochester, and the Rev. C. Bragdon of Buffalo, and showed the encouraging and discouraging features of the work. The annual report of the Laymen's League was read by Mr. Lewis Stockton, and Dr. H. R. Hopkins submitted his report as superintendent. The progress of the work inaugurated by the League was made the subject of short informal speeches by a number of the clergy, attesting to its value as an aggressive power no less than to its usefulness in supplying their own lack of service.

The following resolutions were submitted by Mr. Lewis Stockton:

Resolved, That the Board of Missions ask the council of the diocese for \$8,000 for the missionary work of the diocese for the ensuing year.

Resolved, That the Laymen's League of Buffalo and the Church Club of Rochester, be requested to supply laymen to present the needs to the parishes

These resolutions, after much animated discussion, were adopted *nemo contradicente*.

The sessions of Wednesday began with a celebration of the Holy Eucharist in St. Paul's church, at 7 A. M. Morning Prayer was said at 9 A. M. A Psalm appropriate to the Ember Day, was recited by Bishop Coxe and the clergy by way of processional. Bishop Penick made an address on behalf of the Church Commission for work among the colored people.

The Committee on Constitutions and Canons suggested that the time of meeting of the council in future be changed from the third Tuesday in September to the third Tuesday in May in each year, with liberty to the Bishop and Standing Committee to move the date in any year so that it may not conflict with the general observance of the Rogation and Ascension-tide services. The suggestion was put in the form of a resolution, and carried unanimously. Various reports were read and approved.

The Bishop read part of his charge, in which he reviewed the progress of work in parishes, missions, and diocesan institutions. The following resolutions were also adopted:

Resolved, That we recognize the Brotherhood of St. Andrew as a branch of efficient Church work, and that we recommend it to the reverend clergy of the diocese.

Resolved, That this council recognize and recommend as worthy of more general support, as a branch of diocesan missions, the work of the Rev. C. O. Dantzer, general missionary to the deaf in Central and Western New York, and call attention to the duty of taking an annual offering for this work.

The following election took place at 3 P. M: Treasurer of the diocese, C. Henry Amsden, Esq. Standing Committee: The Rev. Messrs. Walter North, C. F. J. Wrigley, J. H. Dennis, A. M. Sherman; Messrs. W. H. Walker, R. D. Howard, Dr. H. R. Hopkins, and C. B. Worthington. Deputy to the Federate Council, Mr. Elbridge Adams.

At the evening session, 8 P. M., the report of the special committee on Sunday school work in the diocese was read, and discussion of the same in the spirit of desire for the increased efficiency of our Sunday schools occupied the whole session till a late hour.

The council closed Thursday morning after the consideration of routine business.

BUFFALO.—A new church, St. Stephen's, situated on the east side of the city, in a rapidly growing neighborhood, was formally opened on the 16th Sunday after Trinity, by the Bishop, assisted by the Rev. Chas. H. Smith and Dean Bragdon, the clergy in charge of the East Side missions. A large congregation was present, including visiting clergy. The Bishop preached the sermon. The new church is English Gothic in style, and one of the best specimens of it in Western New York. The sanctuary is octagonal. From the high-pitched roof rises a tall and graceful spirelet with gargoyle cornice, surmounted by a terra-cotta cross in unison with the gable crosses and crestings of the roofs, which, in soft silver brown, glimmer prettily in the sunlight. The walls are of cut rock-faced stone up to the window sills, and shingled

from thence up to the roof. The facade is pierced with lancet and arched windows. There is a neat porch in the centre, with oak doors hung on large foliated wrought-iron hinges. The interior has an open-timbered and paneled ceiling, broken by graceful trusses rising from wainscot, and clear-arched over the nave. The windows are hooded and filled with cathedral glass leaded. The ceiling has attic dormer windows. The entire inside finish is in natural woods. Separate ventilation is arranged for church and vestry. An ample vestry with side entry, suitable for week-day services, parochial meetings, etc., flanks the chancel. The building will be heated with hot air. Special care has been taken to secure uniform light and perfect acoustic effects. Seating capacity 120. It is intended to make the building just opened, the chapel to a larger edifice to be erected on the same plot when future requirements demand it.

The congregation of St. Mark's church, the Rev. W. J. Bedford-Jones, rector, has outgrown its building, and therefore the present edifice is to be enlarged. It is intended to lengthen the building 30 feet more—15 feet on the chancel end and as much on the west end. The corner-stone of the enlargement was laid Sunday afternoon, Sept. 17th, by the Ven. T. Bedford-Jones, LL. D., D. C. L., archdeacon of Kingston, Ont., Canada, the father of the rector. A platform was built in front of the church, on which seats were provided for the officiating clergy, the vested mixed choir, and the wardens and vestrymen of St. Mark's and of Grace, the mother church. Preliminary to the laying of the corner-stone, an address was delivered by the rector in the old church edifice. The Rev. W. J. W. Bedford-Jones assumed charge of St. Mark's last April as its rector. Previous to that time it had been a mission attached to Grace church, whose last rector, the Rev. L. B. VanDyck, D. D., bore in large part the expense of erecting the building.

St. Mary's-on-the-Hill, the Rev. C. F. J. Wrigley, rector, was also re-opened on the 17th, practically a new church, having lengthened its cords and strengthened its stakes by the erection of stone walls to replace the wooden ones that before enclosed its precincts, and the erection of a spacious chancel and choir, at a cost of about \$28,000.

Pennsylvania

Ozi W. Whitaker, D. D., Bishop

UPPER MERION.—Christ church, (Old Swedes), and its rectory are situated on the outskirts of Bridgeport, the locality being known as Swedeland. About 9 P. M., on the evening of the 20th inst, while the rector of the parish, the Rev. A. A. Marple, with his wife, daughter, and niece, was seated in the dining-room, two masked men boldly entered, one carrying a revolver and the other a revolver and a sandbag. The rector was struck on the head and rendered senseless by one of the villains. Mrs. Marple rushed to her husband's aid, but was roughly seized by the man with the sandbag, who threatened her with a blow. Meanwhile, the daughter and niece ran up stairs, where the former procured a revolver and fired several shots from her bed-room window, and rang a bell vigorously to raise an alarm. This scared the rascals, who lost no time in effecting their escape, being joined in their flight by two others who had been secreted on the porch. Neighbors soon came in response to the alarm and medical aid was summoned. The rector had received a blow on the forehead between the eyes, which made a wound two inches long, the bone being laid bare, but the skull is not fractured. Mr. Marple was pronounced much better on the following day, except as to the shock, from which the entire household is suffering. It is supposed that the ruffians were hoping to secure the church plate, besides other valuables.

Western Texas

Jas. Steptoe Johnston, D. D., Bishop

The Rev. J. McI. Bradshaw has entered upon his duties at San Angelo.

Mrs. Geo. P. Andrews, who has already so kindly remembered the Bishop's School, has recently added to her gifts a dining table, and all the chairs needed.

The "Irent" medal was awarded to the Bishop's son, Mr. Mercer G. Johnston, as the best debater at the University of the South.

The Rev. Oliver Wilson, who was taken ill during the Convocation of San Marcos, has not yet recovered.

New York

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

MAMARONECK.—At St. Thomas' church, the annual choir festival was held on the evening of St. Matthew's Day.

SING SING.—One of the most interesting displays in the educational exhibit of the State of New York at the World's Fair, is that of the school for girls known as St. John's at "The Castle," Tarrytown-on-Hudson, N. Y. The diploma shown there, which is only given for a full course, is most interesting, as it has a vignette of Sunnyside (Washington Irving's old home) and the autographs of both Mrs. Theodore Irving and her husband, who was Washington Irving's favorite nephew. This diploma was designed by Mrs. Irving before her death in 1890. This school was founded by

her 17 years ago, and is now in charge of Miss Howe, who is well known in educational circles. St. John's has probably the most beautiful situation of almost any school in the country, and is well known by travelers up and down the Hudson River, as the Old Stone Castle near Tarrytown. It occupies 14 acres of ground on the hillside overlooking the Hudson, and is, indeed, an ideal place for a girls' school, the harmonious surroundings enhancing the development of harmonious characters. The course of study is thorough and complete in its outline, and we are pleased to note that this school starts its 18th year with brilliant prospects of continued success.

WESTCHESTER.—St. Peter's church, the Rev. Frank M. Clendenin, D. D., rector, celebrated its bi-centennial on Thursday, Sept. 21st. The music was of a high order, and was accompanied by the two organs of the church, and by a number of orchestral instruments. The organist of the church presided at the chancel organ, and the great organ was played by Mr. Victor Baier, of Trinity church, New York. Compositions were rendered from works by Eyre, Gaul, Hiles, Dudley Buck, and Jordan. The attendance crowded the church to its utmost capacity. The decorations, especially about the chancel, were very beautiful. Addresses were made by the rector, the Rev. Drs. Coffey and Carver, and Bishop Potter. After service luncheon was served in the parish house, at which toasts were offered: "The Mother Church of England" was responded to by the Bishop; "The Church in America" by the Rev. Mr. Van Rensselaer, D. D., LL. D.; "The Diocese of New York," by the Rev. D. Parker Morgan, D. D.; "The Ancient Parish of St. Peter's, Westchester," by the senior warden, Mr. R. P. Harrington, and "Long Life and Happiness to the rector of St. Peter's, the Rev. F. M. Clendenin," by the Rev. Dr. Seabury. Letters of regret were sent by the Bishops of Springfield, Kentucky, and Delaware, the Rev. Dr. Morgan Dix, and others. The parish had its origin in act of the assembly of the province of New York, Sept. 21, 1693, which provided for a church at Westchester and one at Rye. The first church was built in 1700, and nearly a century later the second place of worship was erected. A third church was built in 1855, and the present edifice, which is a handsome structure of stone, in 1879. In our next issue, in the department of "Choir and Study," we have arranged to give a more detailed account of this ancient parish.

Georgia

Cleland Kintoch Nelson, D. D., Bishop

On Sept. 1st, the Rev. Dr. Thompson took charge of St. Mary's church for colored people in Augusta, and the Rev. M. F. Duty entered upon his duties as rector of St. Augustine's church (colored), Savannah.

The Rev. J. J. P. Perry has started a new mission, to be known as St. John's, in Brunswick.

Archdeacon Walton, of Atlanta, has erected four new churches in his archdeaconry, since last fall.

The new St. Paul's church for colored people, in Atlanta, is almost finished. It will be quite a handsome building, with a seating capacity of about 250.

New Jersey

John Scarborough, D. D., Bishop

MT. HOLLY.—Trinity church, the Rev. Martin Aigner, rector, has been closed for some weeks, undergoing extensive changes and repairs. The interior has been newly decorated; some beautiful memorial gifts added. The church was formally re-opened on Sunday, Sept. 17th.

GLOUCESTER.—The Rev. W. Herbert Burk, immediately after his ordination to the diaconate, was placed in charge of the church of the Ascension, and seems to have infused new life into the dormant energies of the parish. Some 97 families formerly connected with the church, have been visited, and promise to return. The congregations have steadily increased, now numbering over 80 persons. Improvements have been made to the church property. A new iron fence now surrounds the church, displacing an unsightly white-washed board fence. At a recent meeting of the vestry, the treasurer reported a surplus of \$350 for current expenses. There is a fund of \$2,300 towards a parish building.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

During the summer months there is little of progress to record in any diocese, and Pittsburgh is no exception to the rule. Many of the rectors have been away on vacations of longer or shorter duration, leaving visiting clergymen and lay readers to minister to such of the congregations who could not get away to the mountains, the sea-side, or the World's Fair. Yet there has been somewhat going on in the way of changes, some of which have already found their way into the personal column of THE LIVING CHURCH.

The Rev. John London has removed to the diocese of Maryland; the Rev. S. S. Marquis goes to St. Luke's, Scranton, diocese of Central Pennsylvania, to be assistant to the rector, the Rev. Rogers Israel, formerly of Meadville in this diocese; the Rev. Dr. Ryan, of Warren, has accepted a call to Duluth, diocese of Minnesota, and will enter on his new labors Oct. 1st. He will be missed in more ways than one,

both in parish and diocese, and will carry to his new field the hearty good-will of his brethren, both of the clergy and laity who have known him so long and well. The Rev. G. A. M. Dyers of Epiphany, Bellvue, goes as assistant to St. Augustine's chapel, New York. Mr. Dyers was ordained in this diocese, and has built up a most excellent work at Bellvue, and leaves it much to the regret of his people.

The Bishop of Pittsburgh says that his diocese seems to be good fishing ground for vestries who want good men, and *apropos* of this complaint, the Rev. P. S. Mesny leaves Johnstown to accept the rectorship of the parish at Bayside, Long Island. The Rev. Wm. Price of Cross and Crown, Erie, is in England, and has notified his vestry that the period of his return is very uncertain. The parish of St. Stephen's, McKeesport, is without a rector, as the Rev. James Foster has resigned, but has not yet selected his future field of labor.

There have been a few things done in the way of church building and improvement. In two consecutive days in August, corner-stones were laid by the Bishop at St. Timothy's mission, Chartiers, and St. George's mission, West End, Pittsburgh. The former is to be a frame chapel costing about \$2,000, and the latter is to be of brick and stone, costing about \$6,000. Both these missions are under the care of the Laymen's Missionary League, and when completed, will make three churches built by the work of the league within two years. A new font has been presented to the Church Home and the old one was given to St. Matthew's mission, Homestead. Perhaps it will not be amiss to say that the house-warming of the new building for the Church Home we shall have to chronicle before many weeks.

The workmen are busy in the chancel of Emmanuel church, Allegheny, putting up the new reredos, which is to be unveiled upon All Saints' Day.

North Carolina

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

Bishop-elect Cheshire will be consecrated in Calvary church, Tarboro, on St. Luke's Day. He will hold his first Confirmation at St. Clement's church, Candler, Oct. 29th, at which time the Convocation of Asheville will meet in the same church. A new vestry room is to be added to the church in preparation for this event.

On Saturday, Sept. 2nd, a reception was given to Bishop and Mrs. Lyman by the guild of Trinity church, Asheville. A large number were present, and the occasion was greatly enjoyed. The Bishop appears much improved in health.

The Rev. H. S. McDuffy spent the early part of August in Franklin, and conducted a series of services for the Rev. J. T. Kennedy. The church was filled each night with a most attentive congregation of colored people.

On the new rectory at Grace, \$1,007 have been paid. There yet remains \$300 indebtedness.

Eighteen clergymen and 500 teachers have been sent out from St. Augustine's School, (colored), Raleigh. The buildings last year were greatly improved.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

On the 16th Sunday after Trinity the Ven. Archdeacon Appleby laid the corner-stone of St. Paul's church, Glenwood. The beautiful lake on which this county town stands was formerly known as Lake Whipple, so called in honor of the much-beloved Bishop of Minnesota, and St. Paul's church is to be erected as a memorial of the late George Whipple, so long warden of St. Mary's Hall, who as the humble servant of Christ, gave to drink of the waters of life to the simple savage of the Hawaiian Isles, while his brother Henry pleaded the cause, and broke the Bread of Life to the American Indian. In the afternoon the archdeacon preached to a good congregation of Church people at Zion church, Reno, five miles distant, and returned to address the people of Glenwood again, after Evensong. Alas, that such a field paying \$700 a year, should have to ask a second time for pastoral care!

Chicago

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

LA GRANGE.—Overwork has compelled the rector of Emmanuel, the Rev. Morton Stone, to take a few weeks' rest. He is spending the month in Northern Michigan. Work on the new church is progressing vigorously, in spite of the hard times.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

PEORIA.—Upon the first Sunday in September, in the morning, the Rev. S. G. Jeffords, rector of St. Paul's church, delivered an address, in which he reviewed the work of his first four years' connection with the parish, choosing very appropriately as his text, Numbers xxiii: 23, "What hath God wrought." The report showed 187 families in the parish, and 123 individuals not belonging to families, the total number of souls in the rector's care being 765. Of Baptisms there had been during the four years: adults, 53, infants and children, 140; a total of 193, twice as many as in the preceding ten

years. During the four years there were confirmed 128 persons, more than for ten years previously; marriages, 38; burials, 66. The number of communicants reported at convention in May, 1889, was 189; the present number is 426. During Mr. Jeffords' rectorate the Holy Eucharist has been celebrated on 259 Sundays and 134 other days, a total of 393. There have been 406 services on Sundays, and 498 on other days, a total of 904. The contributions of the parish from May, 1889, to May, 1893, for parochial, provincial, diocesan, and general purposes, have been \$46,728.90. A handsome new stone church has been built and paid for. Certainly the record is a good one and witnesses to the efficiency of the rector and the energies of the parish.

Kentucky

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

At the recent conference of colored Churchmen in behalf of Church extension, held at the church of Our Merciful Saviour, Louisville, Bishop Dudley presided at the opening services, celebrating Holy Communion. The opening sermon on this occasion was preached by the Rev. George Bragg, Jr., of St. James' church, Baltimore, after which the Bishop delivered an address of welcome to the delegates in attendance. Among the clergy present were the Rev. T. W. Cain, of Galveston, Texas; the Rev. Owen N. Weller, of St. Thomas' church, Philadelphia, the oldest colored parish in the country, having been established in 1794; the Rev. John Williams, of St. Phillips' church, Omaha, Nebraska; the Rev. J. W. Johnson, of St. Phillip's church, Richmond, Virginia; the Rev. William M. Jackson, of St. Clement's church, Henderson, Kentucky. At the business meeting, which was held in the lecture-room, the committee appointed to nominate officers for the ensuing year reported, recommending the Rev. Geo. F. Bragg, Jr., for president, and the Rev. J. W. Williams as secretary, which report was adopted, and the nominees duly elected. An informal discussion was then held as to the object and purposes of the meeting, which lasted till the hour of adjournment. At a subsequent meeting the subject of "Church extension" among colored people was taken up. The opening services having been conducted by the Rev. J. W. Williams, the first address was delivered by the Rev. O. N. Weller, of Philadelphia, followed by the Rev. H. C. Bishop, of New York, and the Rev. T. W. Cain, of Texas, whose forcible remarks were listened to with particular attention, owing to the fact that he has been engaged in this work for more than 25 years. The meetings were largely attended, and continued for three days, giving promise of renewed interest in this important branch of Church work.

Connecticut

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

HARTFORD.—The new year of Trinity college began Thursday, Sept. 14th, with a freshman class above the average size. Two changes have taken place in the college instructors: W. C. White, M. A., of Harvard, will take Prof. Ferguson's place in the department of History and Political Science, during the absence of the Professor in Europe; and W. H. C. Pynchon, M. A., will be the instructor in biology.

DURHAM.—The Rev. Joseph Hooper has recently taken charge of Epiphany parish, coming from St. Mark's church, Mystic, where he was greatly beloved by the citizens generally. During the past year the church has been thoroughly renovated. New memorial windows have been put in place, new cushions in the seats, and a new organ, costing \$1,000, in the chancel. The church has also been recently painted, and everything about it looks churchly and well-cared-for. In all these good works the parishioners have had the valuable assistance of Mr. Richard DeZeng, who has spent both time and money over a long period of years in work for this little church. On Tuesday, September 14th, the chancel and the various additions that have been made to it since its original consecration, were consecrated by the Bishop of the diocese.

Maryland

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

BRUNSWICK.—Grace church, which was completed last spring, was consecrated Tuesday, Sept. 12th. Evening Prayer was held in the chapel on Monday evening, after which nine persons were confirmed. The consecration service on Tuesday morning at 11 o'clock was conducted by the Bishop and the Rev. Edw. T. Helfenstein, the rector, assisted by four other clergymen. The instrument of donation was read by Mr. Wm. L. Gross, after which the rector read the certificate of consecration. Morning Prayer followed. The Rev. Wm. M. Dame, of Baltimore, preached the sermon from St. Jude, 3rd verse, after which Holy Communion was celebrated. Grace church is of brick, with a seating capacity of 300, and cost \$3,500. It has a belfry, surmounted by a cross. The basement, which is of stone, is fitted up for a Sunday-school and lecture-room. The pews in the church are of cherry, and are provided with comfortable kneeling-stools. The entire church is carpeted. The lamps and fixtures were purchased from R. Geissler, of New York, and are of burnished brass. The chancel furniture was the gift of the Bishop, and is of walnut. The font is of Caen stone, and is very handsome. The organ was the gift of J. L. Jordan, one of the

most prominent members of the congregation, and also superintendent of the Sunday-school. The organist of the chapel is Mrs. Helfenstein. The church is entirely free from debt.

TOWSON.—Tuesday, September 12th, there was stolen from Trinity church rectory, clothing and other articles belonging to the rector's wife, Mrs. W. H. H. Powers, valued at about \$500. Servants have been arrested, charged with the theft.

Michigan

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

Confirmations of Bishop Davies: Grace church, Ishpeming, 8; St. John's church, Negaunee, 5; Trinity church, Houghton, 17; at Trinity church, Mackinac, the candidate being from mission of Good Shepherd, St. Ignace, 1; Bay Mills mission, 11.

The corner-stone of St. Jude's church, Fenton, was laid on Friday, Sept. 15th, by the Rev. T. W. MacLean, of Bay City, acting for the Bishop. Addresses were made by Mr. MacLean, the Rev. W. T. Cluff, rector of the parish, and others. The plans of the church are for a handsome edifice, which will cost \$7,000.

As a preparation for the convention of the Brotherhood of St. Andrew, a time of special quiet and devotion for the members of the Detroit chapters was observed in St. John's church, Detroit, on the afternoon of Sunday, Sept. 10th. A devotional conference in the afternoon was conducted by the Rev. R. W. Clark, D.D.; the evening service at St. John's was adapted by the rector, Mr. Prall, specially to Brotherhood men, and at a later hour, before a gathering of the Detroit members, a stimulating and helpful address was delivered by the Rev. W. F. Waters, rector of St. Andrew's church.

Massachusetts

BOSTON.—The service for the consecration of the Rev. William Lawrence, D.D., as Bishop of the diocese, will take place on Thursday, Oct. 5th, at 11 o'clock, in Trinity church. Mr. Henry M. Lovering, junior warden of St. Thomas' church, Taunton, is the head marshal with a corps of assistants. Admission will be by ticket. Mr. Parker, the musical director of Trinity church, will have charge of the music, with a choir of men and boys (unrobed). Twelve bishops have signified their intention of being present.

The first official act of the new Bishop will be the dedication of the country home of the House of Mercy at Stoughton, which is under the care of the Woman's Auxiliary of the Church Temperance Society.

PITTSFIELD.—Bishop Clark recently administered the rite of Confirmation to 12 candidates in St. Stephen's church who came from St. Paul's church, Otis, a distance of 18 miles. This is the first class in 15 years that this old parish of St. Paul's has presented and is the fruit of the Rev. Dr. Newton's labors there during the summer.

HYDE PARK.—Nearly 1,500 people witnessed the laying of the corner-stone of the new church on Wednesday, Sept. 20th. Evening Prayer was said in the old church at 3, after which a procession was formed and marched to the site, where the appointed service of laying the corner-stone was said. The Rev. J. T. Magrath and the Rev. E. A. Rand officiated. The rector, the Rev. S. G. Babcock, read the list of the articles to be deposited. Bishop-elect Lawrence then took the trowel and made the formal declaration. An address followed. The Rev. Herman Page followed with an historical review of the parish and its growth. Eleven clergymen were present.

Long Island.

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

BROOKLYN.—Of the church of the Atonement, the Rev. E. Homer Wellman, rector, a feature of interest is the Atonement Social Union, an organization numbering 200 members. It is a financial as well as a social aid to the work of the parish. Excellent work is also done by the vested choir, which has four soloists whose voices have been carefully trained. The whole parish is thoroughly organized.

The statement made last week respecting the new organ now building for Christ church, Clinton St., needs modification. The beautiful instrument costing \$10,000 is entirely the gift of a single generous donor, Mrs. Marmont B. Edson, of New York, and is a memorial. Other improvements are about to be made in connection with this work, of which account will be given when they are completed.

FREEPORT.—A new mission lately established here has been placed in the hands of the Rev. John T. Matthews, who is a deacon, and has for a year past carried on a very successful work at St. Mary's, Amityville.

The Board of Managers of Missions

At its meeting, Tuesday, Sept. 12th, at the Mission Rooms, New York City, there were present five bishops, seven presbyters, and six laymen. In the absence of the president and

vice-president, the Rt. Rev. Dr. Scarborough was called to the chair.

The committee on transportation to the Missionary Council in San Francisco made report that by reason of the financial stringency principally, the number of members who could attend was exceedingly small, many of the dioceses having no promise of representation. Under these circumstances the question arose whether it would not be wiser to defer the proposed meeting in San Francisco and arrange for the council to be held this year in Chicago. By resolution a committee was appointed with power to decide what should be done, after consultation with the Presiding Bishop and the Bishop of California.

The treasurer's statement for the year was submitted in a tentative form, from which it appeared that after applying, as directed by the Board, those legacies received during the year which were designated for use, there would be a deficiency on the first of September of about \$28,000. In connection with the foregoing the general secretary stated that he had received from the Bishop of Albany letters showing that he had been personally interested in the effort to avert a deficiency in the treasury with the result that he had sent to these rooms \$335 from the church of St. Mary-by-the-Sea, North East Harbor, Maine, together with a pledge for the payment of \$5,000, from a gentleman who wishes to remain unknown, toward reducing the deficit, and a further pledge from the same gentleman of an additional \$5,000 in case the whole amount should be covered by pledges or contributions by the first of October.

Letters were submitted from the secretary of the Commission on Work among Colored People giving the details of the appropriation for that work during the past fiscal year aggregating \$54,690 (of which \$40,000 is to come from the general funds of the Board), and a further conditional appropriation of \$5,310 to be disbursed only in case the contributions for the fiscal year 1893-4 shall warrant the expenditure.

Communications were submitted from 13 of the bishops having domestic missionary work within their jurisdiction, with regard to the business of the past fiscal year, and from 39 such bishops with regard to appointments of missionaries, stipends, etc., for the new fiscal year.

Word was received of the arrival in San Francisco of the Rev. Mr. Chapman on leave of absence. Since the meeting it was learned that he was temporarily detained in Chicago by reason of illness.

Upon the recommendation of the Missionary Bishop of Yeddo, the Rev. H. S. Jefferys, already in the field, was employed for one year in the room of the Rev. Mr. Cole, who cannot return to Japan at present. Bishop McKim, on the eve of his return to his field, urged the appointment of two exceptionally good men, one of them a man of experience to be a professor in Trinity Divinity School where he is much needed. The Board believes these clergymen to be admirably fitted for the work, and sincerely regrets that the condition of the treasury does not warrant the making of the necessary appropriations. In letters of the Standing Committee in Japan and the Rev. Mr. Tyng, the immediate need of new buildings for St. Paul's School, Tokyo, was urgently dwelt upon, the present building having been condemned by two competent architects. It was estimated that not less than \$50,000 would suffice to secure a suitable plot of ground and erect the buildings that were immediately needed. Bishop McKim was also very anxious for the appropriation of about \$5,000 for the erection of missionary residences at our newer stations, Mayebashi and Fukushima.

At the June meeting of the Board of Managers, the secretary was requested to write to the Secretary of State of the United States upon the subject of the French claims to a portion of the territory of the Republic of Liberia, with certain enclosures. This he did and received an answer from Secretary Gresham saying that the question of the relations between Liberia and France has long had the attentive consideration of the State Department, adding:

Through the American Legation in Paris, earnest representations were made touching the reported aggressions in France. . . but pending their consideration the Liberian government signed with France a formal treaty ceding the district between the Cavalla and San Pedro rivers. No good ground appears to question the freedom of the contracting parties to negotiate on the subject.

Upon the arrival of Bishop Ferguson it was found that the foregoing statement did not accord precisely with the facts, as he says that the French claim was not by any means regarded as a closed matter in Liberia. The form of treaty having been laid before the Senate of Liberia for ratification, its consideration was postponed until the next session in order that the will of the people might be learned. Bishop Ferguson in a letter from Washington, dated Sept. 7th, says that with others he had had an interview with Secretary Gresham, and "after getting a pretty clear understanding of it from us, he took us to a lawyer whose business it is to examine such matters and to get them into shape." In a post-script he adds: "Having now succeeded in getting the government to take the French question into consideration, we have done all in our power in that direction, whatever may be the issue." The Bishop has an idea of returning by way of Paris and representing the matter to the authorities of the French Government.

The Living Church

Chicago, September 30, 1893

Rev. C. W. Leffingwell, Editor

It is to be very much regretted that the question of religious orders has been brought up for excited discussion in connection with the recent episcopal election in Vermont. It looks as though some were determined to "improve" the occasion to strike a blow at the few and feeble orders which have ventured to offer their services to the Anglican Church. One would suppose that such a thing was never tolerated or heard of, that a member of a brotherhood had been made a bishop. Yet we have a bishop who was formerly a "Cowley Father", the Bishop of Fond du Lac. There was no convulsion when he was elected by the diocese, confirmed by the Standing Committees and bishops, and ordained to the episcopate. Of course nobody supposes that Dr. Hall would or could accept an election to the episcopate without being freed from his obligations to the society. It was very well known in advance that he would be freed, as was Fr. Grafton. The call to the episcopate is generally recognized by religious orders as a higher call than that to the special work of the society, and there is not the least doubt that the Bishop-elect of Vermont will be entirely free to accept the call if he believes that it is his duty to do so. Why then should the Standing Committees be bombarded with protests that the vow of obedience which he has made to his superior in England is a bar to his becoming a bishop in "this Church"?

IN AN English Church paper a paragraph meets our eyes in which it is explained that many English emigrants to the United States have been misled by the name Protestant Episcopal and have failed to identify the representative of their own mother Church. There is no doubt some truth in this statement. But when the same paper proceeds to indicate that much of the trouble was owing to the indifference or carelessness of the American clergy in looking after the members of the Church of England within their reach—a state of things which it grants is at the present somewhat improved,—we must take exception to the charge. To most of the clergy who have had experience with this class of people, it will appear that the responsibility lies in quite a different direction. The country clergy will testify that there is no more difficult and discouraging element to deal with than the English farmer or mechanic. Generally speaking, they acknowledge themselves members of the Church, but they seek its ministrations only in connection with marriages, christenings, and funerals. They can with difficulty be brought to regular attendance at divine worship or induced to contribute systematically to its support. Lack of proper training in earlier years would seem to be the only explanation. Wonder is sometimes expressed that any influence of the Catholic revival, however faint, should be so rarely detected among the English who come to make their home in this country. It would seem that that class of people simply do not emigrate.

THE PARLIAMENT OF RELIGIONS, under Dr. Bonney's graceful and tactful direction, is concluding its long session, with no appreciable results, so far as we can discern, except to make confusion worse confounded in the religious Babel of our modern Alexandria. Speakers and newspapers have congratulated the managers on the great success of this religious exhibit, and have discoursed eloquently on the dawning of the cosmic religion, the harmonizing of the faiths of the world, the awakening of a new world-consciousness, etc. Not by such methods, however, has the gospel of Christ won its way to the heart of humanity and become the re-

ligion of the races that have molded the laws and literature, the domestic and civil life, of that part of the world in which life is worth living. The claims of the Christian religion are exclusive, uncompromising, and if they be not by divine sanction and directly from God, they are intolerable and preposterous. There need have been no martyrs, and assuredly there would have been no Church, if the Christians of the first age had felt that they were authorized, in the name of "charity and mutual toleration," to greet with applause, and welcome to their assemblies with hand-shaking, the recognized opponents of Christ and the Church. No! they gave up all for the Faith, forsaking even father and mother, if need be, to maintain their loyalty to their Lord. With them there was no communion between Christ and Belial. But we are assured there is no "Belial" in the World's Parliament. Not by that name, perhaps, but there is anti-Christ there under many names; sometimes thinly disguised, and sometimes with lying words. The Parsee is there, declaring that his religion does not teach belief in a devil-god, when all the world knows that it does; the Islamite is there, affirming that Mohammed's character was "without reproach," though all the world outside of Islam knows him to have been utterly unworthy of respect from a moral point of view; and the same disciple of the false prophet declares that the Koran does not sanction polygamy, though polygamy is beneficial! A Japanese priest of some sort tells the Christians that their missionaries instead of preaching peace and good will incite the natives to riots; another Oriental says that the people of the East have religion enough, they want bread and we give them a stone. We learn, moreover, that the women of China and India hold a very exalted position! Such are some of the incidents of what one speaker terms a "pentecostal season!"

Christ and Other Masters

"The Parliament of Religions" comes before the world as an arena in which the various religious systems of mankind appear side by side, allowed to declare on equal terms, each its own peculiar claims and merits. It has been industriously proclaimed in all directions that this unique assemblage is a great object lesson of the brotherhood of man and Fatherhood of God, and that the result will be to prove that the great religions have a common basis and will be found to agree in essentials. It is evidently expected that Christianity will be compelled to abate some of its exclusive claims, when it is made to put itself in peaceful comparison with the wisdom of Confucius, the profundities of the Brahmins and of Buddha, the simple monotheism of Mahomet and the enlightened teaching of Zoroaster and the Parsees.

It is plain that the assumption which underlies this point of view is that all religions are alike in their origin. They represent the upward striving of the human soul in the endeavor to satisfy the cravings of the spiritual nature, and are meritorious in proportion to the extent to which they seem to have effected this purpose. They are all alike the products of human thought and endeavor, they are of man and from man, his own work, or as some would prefer to express it, they are the work of the divine Spirit who dwells in every man, and inspires every man in greater or less degree, enabling the greater souls to leave on record somewhat which shall aid and quicken others. But manifestly, whether we shall say that the theories and systems of great founders are their own work or that of the Spirit dwelling in them as a part of their nature, is simply a matter of definition. In either case these achievements are the achievements of men acting through the powers which belong to them by the constitution of their nature.

Now if the Christian religion consents to come

into such an arrangement as this Parliament of Religions, the result should be to make one thing plain to all men without obscurity or compromise, namely, that it absolutely refuses to allow itself to be classed with other religions on such terms as have been above described. Christianity cannot allow itself to be defined as a product of human thought and striving, with or without the aid of a divine Spirit dwelling in man as a part of his nature.

Christianity can only say to these systems from the least to the greatest: "You are the work of men, often wonderful no doubt and worthy of admiration, but still the work of men, and that which is no more than this can never satisfy mankind. Your highest office is to show what is in man, to vindicate the spiritual instincts of man, to prove that there is in the soul a hunger insatiable, a thirst unquenchable, to show by your ethics that there is a law of right and wrong written by nature in men's hearts." The religious systems which men have invented may be regarded as various statements, more or less adequate, of the great questions which through the very nature of man call for an answer. So far, much of good may be discerned in these religions, some of them so remarkable. But when they make the claim to be, not only questions, but answers, when they profess that through them is to be found the ultimate satisfaction of the spiritual cravings of humanity, then they become soul-destroying, the engines of Satan, nothing less.

For itself Christianity claims to have proceeded not from man, however enlightened, but from God, and a God who is not simply indwelling in all humanity and all created nature—"immanent," as it is termed, but who transcends nature, separated from all that is made by an abyss, and is a Person, intelligent, powerful, and loving. It claims to have come from Him through an interposition of an extraordinary kind, in a manner in which no other knowledge, no other influence, no other power, has ever come to man. It claims that the revelation and the life of which the Christian Church was constituted to be the channel, could never have been ascertained or achieved by any human thought, or knowledge, or wisdom. And it claims that here is the ultimate religion, not because it is the latest product of evolution, but because, while all others do but put into concrete form the restless questionings of humanity, groping its way towards God, this is the answer of those questionings, the answer of God Himself, and through this God comes to man.

In this sense the Christian religion is essentially intolerant. She cannot grant that other religions have come from God or that this has come from man. When the time comes that those who stand for the Christian cause assent to the position that the religion which they profess is, in origin and character, one with the great world religions, only contending that it is a later and more advanced product of human evolution, Christianity will have changed its essential character. It will no longer be the cause which produced martyrs. It will no longer be the religion of the Apostles and Fathers. It was the intolerant aggressiveness of Christianity which brought down upon it the hand of persecution. If it had been willing to live on terms of equality with other systems, courteously conceding to them a legitimate place in the economy of the universe, it would easily have become a legalized system in the Roman world. But it would engage in no such compromise. It would not agree to "live and let live." It could never be hindered from asserting that it alone was right and all the rest were wrong.

Men of the present age may test the identity of what they call Christianity with that religion as it came from the hands of Christ and His Apostles, by this simple rule. That religion asserted that within

its domain alone was to be found absolute truth, and through it alone was the power of God manifested unto salvation, and that neither truth, righteousness, nor salvation could ever be found in any other. The so-called Christianity which is willing to abate one jot of this position is a new and modern thing, a bastard Christianity.

If the Parliament of Religions shall have served in any degree to bring out and sharpen anew this ancient and indelible contrast, it will to that extent be a benefit to true religion. But if it has only accelerated the marked tendency of the age to ignore the special claims of our holy religion in favor of what is esteemed to be a broader and more generous system, wherein the natural brotherhood of mankind is made to take the place of the more restricted and exacting relationship which comes through the Incarnation to those who become partakers in it with Christ, then the forebodings of those who shrank from participation in this strange creation of the nineteenth century will be fully justified

The Gospel of Buddha

From *The Newberry House Magazine*

[Now that the Chicago Parliament of Religions is giving the Buddhist propaganda an opportunity to bewilder with its misty mysticism the seekers after God in this western world, we think the further publication of the following may do good. We take it as quoted by *The Catholic Champion*.]

It is computed that the Buddhist faith is held by at least a hundred millions of our fellow men. To these millions, more than three times the inhabitants of Great Britain, this faith is the only source of spiritual light. In the great strongholds of Buddhism, excepting Ceylon, the voice of the Christian missionary has been rarely, if ever, heard.

The fact is of itself enough to give this faith a special interest in the minds of all who regard their fellowmen from the Christian point of view. But Buddhism has another claim upon us. It has been recommended to us as a new light on the mysteries of man's nature, as fit to be the religion of the world. Under the name of Theosophy, or of Esoteric Buddhism, it appeals to people of culture, and asks us to waive the claims of Christianity in its favor, at least, to admit it to be on an equality with it.

The question, therefore, is one worth asking: Is Buddhism worthy of this new-born zeal, or is it a zeal without knowledge?

The word Nirvana "originally means a blown out flame." This perhaps, points to the extinction of the desires as already referred to. Then it seems also to mean "a state of release from all pain and ignorance, followed by a sense of profound rest." This may be attained in the present life, and was attained by Buddha forty-five years before his death. Then he attained Parinirvana, which includes the entire cessation of re-births with the extinction of all seeds or elements of bodily existence. According to its teachings, however, all death amounts to this kind of Nirvana, in which there is no recollection of any former state of existence, and if so, what is death but personal extinction? The hope of Buddhism then, of this hoped-for, struggled-for, suffered-for condition of being, is absolute non-existence! This is the "Theosophy" which poor sin-smitten humanity, crying out for God, the living God, longing for some word of hope to cheer the gloom of death and whisper of a life beyond, is to receive as the answer to its longings, the fulfillment of its piteous cries: utter apathy in this life, and in the world to come absolute extinction! And we are asked to exchange for this our familiar prayer, presented in the name of Him who is the Resurrection and the Life—"granting us in this world knowledge of Thy truth, and in the world to come life everlasting."

The gross idolatry into which Buddhism comparatively soon fell is a striking fact in its history. It started with abolishing all gods, and it has become the most idolatrous of all religions. The instinct of worship, innate in all but the lowest of savages, if indeed it does not in some form exist even in them, would not be denied its exercise. The followers of Buddha put him in the place of the God whom he had denied. This was one of their earliest formulas: "Ye beings of earth and air, let us bow before the Buddha revered by

gods and men." And afterwards this was added: "Ye beings of earth and air, let us bow before the Fraternity of Monks."

For a time, however, this worship was not associated with any visible symbol or idol. The first commandment was violated but not the second. But it was not long before the idolatrous thought sought for itself a fitting expression. Buddha himself seems to have foreseen that his hold upon the memory of his followers would depend upon their veneration of certain objects and symbols of him after his death. So it was. They worshipped the tree under which he attained Buddhahood, the seat on which he sat, the prints of his feet, his shadow—imprinted by some sort of natural photography it may be supposed—on rock, the utensils which he used, his tooth of a miraculous hugeness; and finally, they worshipped graven and carved images of him of all kinds. Of course the advocates of Buddhism say: "Oh, only symbols." Putting aside the testimony of missionaries, who, of course, are prejudiced observers to objectors of this kind, we quote the shrewd dictum of Mr. C. Leland, who as a student of superstitions may be regarded as an authority: "To the many the symbol is the god."

The doctrine of merit holds a high place in Buddhism. Indeed, we might almost say that its fundamental teaching is: "Save yourself, for there is no one to help you, still less to save you. And this merit is acquirable to a large extent by prayer." In what way the following instances show.

"The late Bishop of Calcutta once asked a Buddhist, whom he had observed praying in a temple, what he had been praying for. The reply was: 'I have been praying for nothing.' 'But,' said the Bishop, 'to whom have you been praying?' The man answered: 'I have been praying to nobody.'" This, he adds, gives an accurate idea of the prayer of a true Buddhist. The efficacy of the prayer was supposed to consist in the repetition of a form of words.

Another man being asked about his religion, laid great stress upon prayer and pilgrimages. In the illustration given by him from his own experience, the two were combined. He made a pilgrimage to a holy well, to reach which he had to go down eighty-five steps. These he descended and ascended three times, repeating his prayers on every step. "It took me," he said, "fourteen hours, from 5 P. M. to 7 A. M. next morning, and I fasted all the time." Being asked what benefit he expected to derive from the performance of this task, he replied: "I hope I have laid up an abundant store of merit which will last me a long time."

But Buddhist prayer is a process even less spiritual than that of this poor stair climber. Most people have heard of the Buddhist praying machines. This is a description of them:

"The cylinder is generally made of metal, the prayer being engraved on the outside, as well as written on paper and inserted inside. This cylinder is held in the right hand, and whirled round by a string like a child's toy, in the direction of the sun. If made to revolve the other way, its rotations will be set down to the debtor side of the account." The prayer itself is a mystic formula, consisting of six syllables, "Om! the Jewel in the Lotus! Hum!", words, the meaning of which no one knows, unless the esoteric Buddhists do. Sir M. Williams thinks they will not admit of explanation. This form is constantly repeated while the cylinder is kept in motion. Each revolution is accounted as so much prayer merit, stored up for the benefit of the person who pulls the string.

Letters to the Editor

INFORMATION WANTED

To the Editor of *The Living Church*:

Will you kindly allow me through your columns to make the following requests?

- 1st. That the different diocesan secretaries send me the convention journals and diocesan reports for 1893 if published, and if not, a corrected list of the clergy.
- 2nd. That the clergy notify me promptly of the changes to be made in their address or States since November, 1892.
- 3rd. That the secretaries or those interested in the different institutions or societies of the Church send me the latest reports of each organization.
- 4th. That all communications relating to the Church Almanac be addressed to the

EDITOR OF THE CHURCH ALMANAC,
JAMES POTT & Co.

114 Fifth ave., New York City.

CHURCH PAPERS IN PUBLIC LIBRARIES

To the Editor of *The Living Church*

If the subject has not formerly been discussed, may I be permitted to say that in none of the public libraries which I have visited in this country have I yet had the pleasure of seeing one of our Church papers. All the prominent secular publications have their places there and are eagerly read, but the highest class of literature, that of the Church, is not to be found. I am sure if some effort was exerted, every public library in the country would be willing to subscribe for a weekly copy of Church literature, and thus give thousands of our Church community who are not able to subscribe, an opportunity of being well posted on the work of the Church, and by God's blessing, very much good would result from such an arrangement.

LAURENCE SINCLAIR, Priest.

TAXING CHURCH WINDOWS

To the Editor of *The Living Church*:

As the subject of tariff revision is now before the Ways and Means Committee of the House at Washington, it would seem well to publish a copy of the decision of the Supreme Court with regard to the duties on stained glass windows. The windows covered by the decision were imported, and entered in November, 1890, as paintings on glass, and were assessed at the rate of 45 per cent. by the collector. The importers protested against this, and filed a petition in the Circuit Court, who reversed the decision and admitted the glass as paintings entitled to free entry.

From this decision the United States appealed to the Supreme Court with the result as given hereafter. Very respectfully yours,

J. H. B.

New York, Sept., 1893.

DECISION OF THE SUPREME COURT

By the tariff act of March 3, 1883 (22 Stat. 497), there was imposed a duty of 45 per cent. upon "Porcelain and Bohemian glass, chemical glass ware, stained glass, and all other manufactures of glass . . . not specially enumerated, "while" paintings, in oil or water colors" (Id. 513), were subject to a duty of 30 per cent.; and "paintings, drawings, and etchings specially imported in good faith" for religious institutions (Id. 520), were admitted free. Under this and similar statutes, which did not differ materially in their language, it was uniformly held by the Treasury Department that the term "paintings" covered all works of art produced by the process of painting, irrespective of the material upon which the paint was laid; and that paintings on glass, which ranked as works of art, were dutiable as paintings, and when imported for religious institutions were entitled to admission free of duty. Like rulings were made with respect to paintings on ivory, silk, leather, and copper, having their chief value as works of art. . .

In the meantime, however, the manufacture of stained glass began to be a recognized industry in this country. Strong protests were sent to Congress against the rulings of the department, and demands were made for the imposition of a duty upon stained glass windows as such, to save the nascent industry from being crushed out by foreign competition. Accordingly, in the Act of October 1, 1890, we find a notable change in phraseology and the introduction of a new classification. By paragraph 122, a duty of 45 per cent. is imposed upon "all stained or painted window glass and stained or painted glass windows." . . . while by paragraph 465, "paintings in oil or water colors" are subject to a duty of only 15 per cent. The former exemption of "paintings, drawings, and etchings specially imported" for religious institutions is continued in paragraph 677, while in paragraph 757 a similar exemption is extended to works of art, the productions of American artists residing temporarily abroad, or other works of art, including pictorial paintings on glass, "imported expressly for . . . any incorporated religious society, . . . except stained or painted window glass, or stained or painted glass windows."

It is insisted by the defendants that the painted glass windows in question, having been executed by artists of superior merit specially trained for the work, should be regarded as works of art, and still exempted from duty as "paintings", and that the provision in paragraph 122, for "stained or painted window glass and stained or painted glass windows," applies only to such articles as are the work of an artisan, the product of handicraft, and not to memorial windows which attain to the rank of works of art. Those who are familiar with the painted windows of foreign cathedrals and churches will indeed find it difficult to deny them the character of works of art; but they would nevertheless be reluctant to put them in the same category with the works of Raphael, Rembrandt, Murillo, and other great masters of the art of painting. While they are artistic in the sense of being beautiful and requiring a high degree of artistic merit for their production, they are ordinarily classified in foreign exhibits as among the decorative and industrial rather than among the fine arts. And in the catalogues of manufacturers of these very importations no distinction is made between these windows and other stained or painted glass windows, which, by paragraph 757, are specially excepted from the exemption of pictorial paintings on glass.

It seems entirely clear to us that, in paragraph 757, Congress intended to distinguish between "pictorial paintings on glass" which subserve a useful purpose, and moved doubtless by a desire to encourage the new manufactures, determined to impose a duty of 45 per cent. upon the latter while the former were admitted free. As new manufactures are developed, the tendency of each tariff act is to nicer discriminations in favor of particular industries. Thus, by the Acts previous to that of 1890, paintings on glass and porcelain, and even of stained glass, were taken out of the general category of glass and porcelain, while under that Act painted and stained glass windows are distinguished and taken out of the general designation of paintings upon glass. If the question in this case rested solely upon the language of paragraph 677, doubtless these importations would be exempted as paintings imported for religious purposes; but as, by paragraph 757, picto-

Choir and Study

St. Michael and All Angels

BY THE REV. JOHN ANKETELL

From the famous hymn, *Christe, sanctorum decus angelorum*, of Rabanus Maurus, Archbishop of Mainz, died Feb. 4, 856. The first English version in the metre of the original.

Christ, of the holy angels Crown and Beauty,
Maker of man, and fallen men redeeming,
Grant us Thy home, when ends our earthly duty,
In glory gleaming.

Angel of peace, let Michael to our dwelling
Come, peace and mercy in Thy Name foretelling;
Driving to hell fierce war, in black waves swelling;
All woes repelling.

Angel of strength, let Gabriel in his glory
Banish our ancient foes, their malice shaming;
Coming, as once within Thy temple hoary,
Thy dawn proclaiming. (St. Luke 1: 19.)

Angel endowed by Thee with gifts of healing,
Let the bright Raphael, on our steps attending,
Make whole the sick, to souls in doubt revealing
The way ascending.

Let the blest Virgin, peaceful guide, all glorious
Parent of light, with angels sweetly singing,
Comfort our hearts, till, over sin victorious,
Our shouts are ringing.

Grant this, O God, the Father of all ages,
With Thy true Son whose love our love engages,
And Holy Ghost who through our earthly stages
All grief assuages.

In a finely appreciative memorial article on the late John S. Dwight, in the Springheld, Mass., *Republican*, we find this artless, thought-compelling paragraph quoted from his writings. Perhaps the profoundly mystical side of music was never touched upon with such searching insight: "Without being in any sense a thoroughly educated musician, either in theory or practice, I have found myself, as long as I can remember, full of the appeal which this most mystical and yet most human art makes to us. From childhood there was an intense interest and charm for me in all things musical. Music spoke a serious language to me in all things and seemed to challenge study of its strange, important meanings, like some central oracle of the oldest and still the newest wisdom. And this at a time when the actual world of music lay, in the main, remote from me, starting only now and then some stray vibrations over the western hemisphere. I felt that music must have some intimate destiny with the social destiny of man, and that, if we but knew it, it concerns us all."

In a recent communication concerning "The Daughters of the King," we are indirectly reminded that Christian charity is hardly more rare than Christian courtesy. We might, without straining a point, write Christian integrity, especially in practical interpretations of the law of *meum* and *tuum*. "The Daughters of the King" is a widely and perfectly well-known title of a Church society organized among Churchwomen for specific and already defined purposes of Christian service "For His sake." Two years after this organization, a denominational society was formed for Christian work on somewhat similar lines among women, but it unwarrantably and, to say the least, ungently, chose for its corporate title, "The King's Daughters," although the two societies are absolutely without relation. Endless confusion and inconveniences have naturally enough followed this virtual appropriation of what ought to have been held by all Christian people as titular property. Since it is too late to remonstrate, let us do our best in promoting this admirable work within our own borders, which is implicitly recognized as a society correlative to the Brotherhood of St. Andrew. There are already 300 chapters with a membership of 8,000; and this body of workers may be indefinitely enlarged under rectorial and episcopal co-operation. Why not? If the "Woman's Auxiliary" has long since become the strong and trusted right arm of our missionary work, what is to hinder a commensurate development of woman's helpful energy and influence in parish life? The society has arranged for a convention to be held in Baltimore in October, and letters for further information may be addressed to the secretary, Miss E. L. Ryerson, No. 520 East 87th st., New York.

"The Gospel of the Circumcision," for July, deserves more than a passing comment. It is the organ for the Church Society for promoting Christianity among the Jews, and is under the able management of the Rev. Dr. Wm. A. Matson, No. 68 East 7th street, New York, the secretary of the society. During the flurry of indignation which followed the "black-balling" of an eligible and irreproachable young Hebrew from membership in the Union League Club of New York, in which the father, universally respected for his public spirit, intelligence, and solid virtues, had long held an honored position, not a little excited discussion was elicited, during which two or three prominent Rabbis took occasion to remonstrate indignantly against the organized efforts among Christians to "proselyte" Hebrews, not only impugning methods, but motives, our Church society coming in for a share of the obloquy. In response, Dr. Matson prints a remarkably able letter traversing the policy and methods of the Church Society, in which not only both are vindicated conclusively, but the tables are turned in a masterly way, especially against Rabbi Gotthiel, who should have known better than to commit himself to such a sweeping and libelous statement as this:—"He asserted, without qualification, that there were no sincere converts; that those who pretended to be such were hired or bribed; that converted Jew missionaries are corrupt, neither honest nor sincere; that all they have to show as the result of their labors is only a small band of mercenary, unfortunate, low-class hypocrites," etc., etc. Of all this, and more, Dr. Matson makes short work, as the following paragraphs will show:

At the organization of this society in 1878, the principle was distinctly laid down that its work should be entirely spiritual, no temporal aid being given. If a Hebrew comes to the missionary, he is told in the outset that if he comes to be instructed in Christianity we are at his service, but if he comes because he is in need and requires assistance he is referred elsewhere. There is much to be said pro and con on this subject. There are cases of hardship, but no one can say that any Hebrew was ever, through the instrumentality of this society, brought to confess Christianity through supplies of money, clothing, food, or promises of work, or other temporal inducements.

Another fact should be stated. While deep interest is taken in the inquirer, we are not in haste to bring him to Baptism. We baptize no person without acquaintance, examination, and a probation sufficient to assure us of his sincerity. Of course, under our system, the Baptisms cannot be numerous. Some inquirers, impatient of delay, seek Baptism elsewhere. Some remove from the city before their probation is completed. Some, we regret to say, whom we have rejected as unworthy, have been received elsewhere. But of all that have been baptized at this mission we have yet to learn of the first one who has proved recreant to his vows.

I do not like to close this communication without referring to the assertions of Rabbi Silverman: "A Jew cannot become a Christian. It is against his grain. If he says he is a Christian, he is really an infidel." There are in the Church of England to-day four bishops and more than one hundred other clergy who are converted Jews. We have in this country one bishop, Dr. Schereschewsky, and several Episcopal clergymen, who are converted Jews. Other religious bodies also number many converts from Judaism—prominent, active, and devout men. But to look farther, Lord Herschell, Lord Chancellor of England, is the son of the Rev. Ridley Herschell, a Jewish convert. The Laudian Professor in Oxford University is also the son of a convert. Mr. Mundella, Minister of Education in Mr. Gladstone's Government; five brothers, uncles of Lord Herschell; the late Dr. da Costa and Dr. Capadose, members of the Senate of Holland; the late Dr. Salkinson, translator of the New Testament into Hebrew; Dr. Gensberg, an eminent Oriental scholar, and one of the revisers of the authorized version of the English Bible; Dr. Ederheim—all there, and the list might be indefinitely extended, are converted Jews. All these come under the malediction of Rabbi Silverman as "really infidels."

We clip a paragraph of "news" from the same paper, which effectually "caps the climax," and should reduce the calumniators to some sense of veracity and humility. Saul of Tarsus, we read, once found it "hard to kick against the pricks"; and let us pray that these eminent agnostic Rabbis may be spiritually awakened to a fellowship with his experiences.

The sensation of the day in Austria, putting into the shade even the Hungarian crisis, is the election this morning of Dr. Theodor Kohn to be Prince Archbishop of Olmutz, the first and most wealthy and at the same time one of the oldest episcopal sees in Austria. Never, since the bishopric was founded by St. Methudius in 868, has it been held by a person of inferior rank. The last Archbishop was the Landgrave Friedrich of Furstenburg. Dr. Kohn is the son of an honest Jewish couple from Wessely, in Moravia, and was himself brought up as a Jew. He was converted when a student at the grammar school in Strassnitz, and afterwards published a treatise on ecclesiastical law, which attracted the attention of Prince Archbishop Furstenburg. Being only forty-seven years old, he is the youngest of all the Austrian archbishops, and will be the youngest of the cardinals, for the occupant of the see has a hereditary right to the red hat, and is always proposed for it by the Austrian Emperor. When the telegram announcing the election of Dr. Kohn reached the Reichs-

rath, about noon, and was shown to ministers and deputies, the sensation was so great that the business of the House was suspended for a considerable time, and this evening it is being discussed not only in Vienna, but throughout the Empire. The Prince Archbishop has a private body guard dressed in quaint Grenadier uniforms, and on State occasions sits at the right of the Emperor, having precedence over everybody except archdukes in the direct line.—*Standard Telegrams, London.*

We should do our musical readers a manifest injustice did we not present the remaining "testimonies" gathered up in Mr. Ellison's valuable paper referred to last week. The matters developed are of the greatest practical interest to those who would have our choral work rest upon solid foundations. Having already disposed effectually of the adult career of young choristers, he advances to the consideration of girls' voices and their choral value, considering that the most serious drawback to boys' voices is their short duration, which under the most favorable circumstances, can hardly exceed three years, and for this reason he recommends the utilization of girls' voices, premising for them these special qualifications: The natural sweetness and equality of registers in the girl's voice which makes it less difficult to train and easier to blend; the absence of distinguishable breaks in the voices of most girls; the more amiable and tractable disposition, and their greater fondness for music; the prevailing element of the devotional element in character; and the large number of girls' voices that would be available for selection, were it the custom, generally, to enlist their services in the choral work of the Church.

In the hope of sustaining these positions from the experience of others, queries were issued and replies received from eminent professionals, generally agreeing in the desirableness of utilizing girls' voices. Dr. Hiles agrees, in substance, that girls are far more musical than boys, their voices are more agreeable, less harsh, and altogether more manageable. Girls have more idea of time, and they catch an idea more readily; are less prone to flatten, and preserve their voices without any real deficiency. There is no comparison whatever between results hitherto obtained in girls' and boys' school classes in part singing. Were girls admitted in Church choirs—and why not?—the effect would be infinitely better. Mr. Joseph G. Rotherham says: While freely and equally inviting both boys and girls, I generally have in my children's choirs two thirds girls, to one third boys. I find that the proportion works very well. The boys' voices doubtless supply greater body of tone and brilliancy; but the girls can be kept in the choir longer and are more painstaking. Mr. Ellison justly concludes, as to the power and general effectiveness of girls' voices, that it ought to be remembered that these questions cannot be adequately tested until we have had girl choristers in actual work and training. On this point there are not a few persons of undoubted culture and musical knowledge among our own clergy who have long been able to speak authoritatively concerning the very high value of girls' voices. The Rev. Dr. J. Ireland Tucker, whose musical virtuosity no one will challenge, has sustained perhaps one of the most interesting and delightful choirs in any church in any land, the trebles and altos of which have always been members of the orphanage connected with the church of the Holy Cross, Troy, N. Y. The services of this remarkable choir have delighted our most captious and exacting critics for nearly fifty years, mastering the most difficult ecclesiastical compositions with rare grace and effectiveness. The writer also may bear a personal testimony of a somewhat different sort, concerning his school choir, of something more than 100 girls, at the Cottage Hill Seminary, Poughkeepsie, N. Y., 1860-1874, reaching and sustaining a dignity and artistic value recognized among hundreds of our leading musical people, lay and cleric, many of whom have not forgotten their annual rendezvous at Cottage Hill "Commencement," to this day; and who recall with delight and enthusiasm the marvellous impressiveness and perfection of choral art which characterized these musical services by a girls' choir, delivering the noblest compositions ever written in parts for women's voices. The experiences of such men as Bishops Potter and Doane, and Drs. Dix, Hodges, Tucker, Swope, Huntington, Cady, Hopkins, and others, should have weight in the consideration of girls' choirs, and their possibilities.

Following this topic Mr. Ellison secures, in the same practical way, a discussion of the healthfulness of chor-

al work, especially for girls, respecting which many erroneous notions widely prevail. J. S. Curwen, a very high authority, says singing promotes health. It does so indirectly by promoting cheerfulness, a genial flow of spirits, and the soothing of the nerves. It does directly by increasing the action of the lungs. As we sing we breathe deeply, bring more air into contact with the lungs, and thus vitalize and purify the blood, giving stimulus to the faculties of digestion and nutrition. Dr. Martin, St. Paul's cathedral, states that in many years' experience in training choir boys he has never known a boy to injure or lose his voice through singing. It is a question of method; if the voice be used properly it will stand any amount of work. He has seen boys predisposed to consumption improve in health after joining the choir. Parents and guardians never need hesitate to allow their sons and daughters and charges to become choristers under qualified choir-masters. They may be sure that nothing but good can come of it. Behnke says: We desire to impress strongly our conviction of the benefits to health that regular singing exercise would have on all children were it made a part of their general education, and that singing lessons would be especially advantageous to girls and all those children who are precluded from taking as much out-door exercise as might be desirable. In this same connection, and even more decidedly, follow the responses of Mme. Seiler, Madame Lemmens Sherrington, and Mrs. Curwen, that, with due consideration for moods for physical weariness and depression, the musical training and duties of girls and young women need not suffer serious or protracted interruption; that all young singers, girls and boys, should sing carefully and without strain or physical fatigue, and that girls should not undertake the severe and protracted labor of professional vocal culture till they have passed seventeen. The quiet, easy duties of choir training and singing may therefore be set down as not only not injurious, but on the contrary, physically wholesome and desirable. This we believe to be a comprehensive, scientific, and therefore authoritative settlement of certain choral questions, which are likely to have a large importance with us in the early future.

Michaelmas

It has a sound about it of autumn and approaching winter, this word Michaelmas. It suggests the return of long evenings, the blazing log, the merry fireside, which some value more than the summer evening, warm and bright as we expect it to be, but which is charged at times with dullness and with sadness, and is not for the student the reading time.

"Michaelmas," which plainly means "the Mass of St. Michael," is now becoming generally recognized as the time for harvest festivals. There can be none better. The teaching is unmistakable, for to the holy angels is committed, we believe, the administration of the natural laws of God. They themselves are purely spiritual, yet they connect the natural and the supernatural, the material and the spiritual. The collect for St. Michael's Day emphasizes the fact. "O God, Who has constituted the services of angels and men in a wonderful order, grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth." The work and labor of these unseen ministrants to man is of eternal significance. This is our real concern. "Are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation?" St. Michael is an archangel, the archangel of archangels. The chief angels are supposed to number seven, and St. Michael is their captain. This is their order: 1. Michael—Like unto God. 2. Gabriel—God is my Strength. 3. Raphael—Medicine of God. 4. Uriel—Light of God. 5. Chamuel—One who sees God. 6. Jophiel—Beauty of God. 7. Zadkiel—Righteousness of God.—*The Weekly Churchman*.

Some English Magazines

From the Leonard Scott Publication Company, New York: *The Westminster Review* possesses multiplied attractions for the thoughtful reader, throughout. N. Arling discusses "The Future of Society," (English), reaching no clearly outlined or assuring consummation. The prevailing materialism, plutocratic invasion, sensuality, congestion of social excitements and their low trend, with a deterioration of gentle manners and good breeding, make a bad problem, alto-

gether, especially since the agnostic and scientific atheist darken counsels and practically antagonize the cultures of a Christian civilization. Whether the Elizabethan "society" with its Raleigh, Sidney, Spencer, Herbert, and their chivalric fellows, with all its coarseness and lurking barbarities, or the London "society" of to-day is the nobler, would give us pause to determine. Isaac H. Isaacs contributes a profoundly interesting study of "The Jew and Modern Thought," which is neither apologetic nor explanatory, while it traces the tokens of ceremonial and ecclesiastical decadence to their true sources and reaches the conclusion that the Hebrew religionist must, in the course of events, lose identity in the fellowship of a larger and comprehensive humanitarianism, as outlined by the public ministrations of the Rev. Felix Adler. There is a stereoscopic and sorrowful picture of "A Woman's Night Mission in New York," (the Florence in Bleeker st.), by L. Hereward.

The Nineteenth Century will command attention on account of Canon Knox-Little's "Protestant Science and Christian Belief," which is a searching, well-tempered review of Mrs. Humphrey Ward's preposterous attempts at a reconstruction of the Apostles' Creed, with an elimination of its declarations concerning the Incarnation and Resurrection, after the fatuous leadings of Harnack. The emptiness of the Humphrey-Wardian evangel, its wretched sterility, its presumptuous and ignorant pretensions, are laid bare with unsparing fidelity, while the constructive and positive argument underlying Catholic and Apostolic truth shines out with fresh persuasions and irrefragable conclusiveness. It would be impossible to conceive a more delicate or helpful treatment of a much-abused topic, "The Conduct of Friendship," than Sir Herbert Maxwell's deep and reverently-toned article. From the wisdom of the sacred Scriptures, and the *De Amicitia*, the rarest, highest wisdom has been gathered. The subject continues aureoled with perennial sanctity, and from age to age will make its appeal to the strongest and noblest souls, and not in vain. There is a highly-bred gentleness and completeness of style, at once elegant, melodious, and scholarly, and the paper might well find a wider publicity. "The Verdict of Rome on the Happiness in Hell," by the Rev. Father Clarke, S. J., is chiefly a resume of the official measures taken by the last two courts of appeal at Rome, for the detection and placarding of heretical publication, winding up with the ancient chuckle, *Roma locuta est; causa finita est*. And yet what precious libraries of imperishable truths may be selected from the published records of the *Index Expurgatorius!*

The Contemporary Review has four papers likely to provoke lively comment. "The Principles of the Reformation," is Archdeacon's Farrar's rejoinder to Canon Knox-Little's recent review of certain earlier papers on the same lines. The acerbity and violence of the archdeacon's polemics seem rather likely to prejudice than advance his cause. Literary workers will read Mrs. Emily Crawford's very striking paper on "Journalism as a Profession for Women," with something deeper than sympathetic interest. Mr. P. G. Hamerton writes with incisive and large intelligence on "The Foundations of Art Criticism," scoring with heavy hand much of the brutish philistinism rampant among disciples of the pronounced "modern school." Mr. Ruskin's rashness does not escape. The eccentric Mr. Whistler receives a well-merited overhauling. Mr. Pennell, mostly known as a versatile illustrator for books and magazines, in the "impressionist" manner, who was weak or crazy enough to declare, of late, that the Sistine Madonna is "as blatant a piece of shoddy commercialism as has ever been produced," comes in for a fully-merited measure of indignant contempt. Certainly Mr. Hamerton has not written without reason or justification.

The Fortnightly Review has a paper by Grant Allen on "Immortality and the Resurrection", offensively and unqualifiedly pagan in spirit and purpose. Its sheer malignancy is hardly less than reptilian. We cannot recall any modern assault against the institutions and belief of Christianity, cast in such a hateful and rancorous spirit. This educated English gentleman has the hardihood to declare Christianity and its civilization, a decadence from the higher standard of paganism! "A Palace in the Strand," is a clearly written review of the fortunes of the ancient Durham Palace, once the London palace of the Bishops of Durham, with its water-gate on the Thames and its rear grounds opening upon the Strand, then a rough, unsettled country thoroughfare. The site is close to that of Exeter Hall and the Adelphi Theatre of to-day. Here is material for history, romance, and reflection. 1793—1893, is a brilliant resume of the French Revolution, and its culmination in Paris, with significant parallels in the modern history of the Republic.

Blackwood's Edinburgh magazine remains, as usual, unique and inimitable, as an untailing fund of the highest entertainment for cultivated readers. In its better papers, for there are degrees of excellence, we touch the upper heights of literary art and achievement. Nowhere else do we meet with so much that perpetuates and reproduces the best ideals of "English undefiled", bringing the finest culture of its past down into the present. The first three papers are in evidence, while "The Glens and their Speech," by Moira O'Neil demonstrates the existence of a standard of literary excel-

lence of which our own best magazine writers seem to be, for the most part, altogether unconscious. It is worth closest study, and will bear reading more than once.

From the Cassell Publishing Company, New York: *The Cassell's Family Magazine*, and *The Quiver*, both with delightful miscellany and excellent designs, and the latter, with a new and admirable tune by Gerald F. Cobb, to the hymn, "Who are these arrayed in white."

Book Notices

In Blue Uniform. An Army Novel. By George I. Putnam. New York: Chas. Scribner's Sons. 12mo, cloth, price, \$1.

A love story with the picturesque surroundings of bivouac and battle in the far West. It gives a varied and interesting account of life in a garrison, and there is sufficient movement to the story to gratify the desire for excitement and to keep the reader on the *qui vive*.

Nowadays, and Other Stories. By George A. Hibbard. New York: Harper & Bros. 12mo; cloth.

This book is a collection of six of the stories of a versatile and capable writer, well known to magazine readers. The story, which gives its name to the little volume, is, perhaps, the best, but "A mad world, my masters," with its unique style, is a close second in interest. There are four illustrations by the author, which is their only point of interest. Mr. Hibbard's word pictures excel those of his brush.

David Balfour. By Robert Louis Stevenson. New York: Chas. Scribner's Sons. 1893. 12mo, cloth, price, \$1.50.

This romance of Scottish life is a sequel to the author's famous tale, "Kidnapped," and carries to an interesting conclusion the adventures of Balfour and his brave companion, Alan Breck. It is solely a story of adventure, and as such is telling enough to hold the interest of the most weary reader. Catriona Drummond, a spirited Highland lass, is a particularly well-drawn character; her fiery blood, devoted love for David, and faithfulness to an utterly worthless father, are bold strokes and show plainly the master hand of the artist. The Scot's dialect is admirably given, the scene is laid around Edinburgh, and in the latter part, around Leyden, in Holland, and in France. It is the able effort of an able man.

The Opinions of a Philosopher. By Robert Grant. New York: Chas. Scribner's Sons. 1893. 12mo, cloth, price \$1.

Mr Grant needs no introduction or heralding to those who have read his "Confessions of a Frivolous Girl," and his "Reflections of a Married Man." The same close study of human nature, the same accuracy and minuteness of description, the gentle satire, the infectious humor, all are found in full measure in this, his latest, tale. We look on Fred and Josephine now as old family friends, for have we not followed them with solicitude through their entire career? With Mr. Grant, wit and wisdom go hand in hand and whether we rise in excitement at the Yale-Harvard football game, follow the argument of our hero with his Christian Scientist daughter, or stand with him at the wedding of his eldest child, we feel the sting of the satire while we laugh at the story. The illustrations by Reinhart and Smedley are numerous and clever, and add much to the general interest.

Books Received

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

FUNK & WAGNALLS CO

Henry Ward Beecher. The Shakespeare of the Pulpit. By John Henry Barrows.
Independence. A Story of the Revolution. By John R. Musick. Illustrated by F. A. Carter.
Sleep and Dreams. A scientific popular dissertation. From the German of Dr. Friedrich Scholz. By H. M. Jewett, and the Analogy of Insanity to Sleep and Dreams. By Milo A. Jewett, M. D.
Humanities, Comments, Aphorisms, and Essays. By John Staples White.

THOMAS WHITTAKER

Royal Helps for Loyal Living. Pp. 383. Price, \$1.00.

D. MUSSELMAN, Quincy, Ill.

The Principles of Commercial Law. For the use of Business Colleges and as a Reference Book for Business Men and Private Learners.

LONGMANS, GREEN & CO

The Church and Her Teaching. Addresses delivered by the Rev. Chas. H. Robinson. With an Introduction by the Lord Bishop of Truro. 75 cts.

THOS. Y. CROWELL & CO.

Ingleside. By Barbara Yechton. Illustrated by Jessie McDermott. Price, \$1.25.

The Musical Journey of Dorothy and Delia. By Bradley Gilman. Illustrated by F. G. Attwood. Price, \$1.25.

Famous Voyagers and Explorers. By Sarah Knowles Bolton. Price, \$1.50.

ROBERT CLARKE & CO., Cincinnati.

Principles of Economics. By Grover Pease Osborne. Price, \$2.00.

ALICE B. STOCKHAM & CO., Chicago.

Koradine Letters. A Girl's Own Book. By Alice B. Stockham, M.D., and Lida Hood Talbot.

The "Chinese Question." A Sermon. By the Rev. Sidney Corbett, D. D.

The Household

The Hurricane at St. Helena, South Carolina*

BY E. MURRAY

A night of fear; the hurricane swept on,
Relentless o'er the islands of the South;
Loud howled the winds as lions on their prey,
The negro huts were shivering to their fall,
The crested waves wild breaking at the door.
Do frantic shrieks outdo the yelling winds?
Upon the floating floor the father kneels,
His clinging children round him: "Let us pray."

The land a sea for miles, the great oaks down,
The rushing tide grows higher, sweeping in;
No earthly hope, no rising land to gain,
The mother clasps the babe she cannot save,
The outstretched hands are sinking, drifting down,

The dying lips in life's last utterance part.
A cry of terror? Nay; the latest words:
"Oh Lord, our shelter in the time of storm."

They stand and look upon the sodden fields,
The sea sedge where their corn had met the sun,
A splintered ruin where their homes had smiled,
And desolation on their earthly all,
The air a horror where the dead lay piled.
What is it? Dumb despair? Rebellious rage?
Nay, the dark faces look up steadfastly
"It is God's will, and let His will be done."

Oh Faith, victorious Faith! live on, reign on!
In hours like these the mastery is thine.
Vain are all scoffs of men, and vainer yet
The earthly wisdom which would dim thy light.
Thy lowliest children, taught by thee, are strong,
Through wave and tempest, loss and death, to lift
Their patient eyes above and trust His love
Who reigneth King upon the water-floods.

*If any Christian hearts are moved to help these poor colored people who, after thirty years of industrious work, thrift, and temperance, see starvation staring them in the face, subscriptions or donations sent in postal notes will reach them if addressed: Relief Committee of St. Helena church, Frogmore, Beaufort Co., South Carolina, and they will be thankfully received and judiciously distributed in provisions. The story of that terrible night is too well known to need repetition.

My Little Man

BY KATHLEEN WATSON

From *The Quiver*

I remember thinking how such a picturesque setting suited well that most pathetic story as he told it me one Sunday evening by the shore and the sound of the incoming tide, with the church bells ringing in the distance, and the barley fields and the heather hills all glorified in the tender glow of the twilight time.

Just as he told it me, so I shall endeavor to tell it you. But all the shades of earnestness and hopelessness—the gleams of fun and contractions of pain that passed at intervals across his face and made the story so human and so fascinating—I greatly fear you must miss entirely. I can but hope that it will not seem disjointed or disconnected. When people talk, they do not always talk as books read; and just as he told it me, so I must tell it you, or I could not tell it at all.

* * * *

Allan L'Estrange and I were friends, as I make bold to say not many men have been or are. Of the inestimable value of his influence over me as a boy I cannot speak. The best of words that I could summon to my aid would be too miserably poor were I to put them by the side of what he was to me. We were together at Rugby and at Oxford. After that we went for an extended tour of several months' duration in Southern Europe. At Athens we parted—Allan accepting there a tutorship to the son of a Russian prince, and I returning home to attend to the things of my estate. It was arranged that Allan was to travel with the prince direct from Athens to his Russian home, where the two children of the latter, a son and a daughter, lived the whole year round. They were to take the steamer from the Piræus to Constantinople and Odessa. The vessel was timed to leave

at midnight. Well I remember that dusky evening, when for the last time Allan and I drove together along the broad smooth road, bordered on either side with pleasant vineyards and grand old trees, and leading in a straight white line from the city to the port.

"I should like to ask you one thing still," I said to him as we went. "Seeing that the unforeseen mostly happens, if you are ever in any difficulty or danger, will you promise to send for me? You know that I would stick at nothing for your sake."

Very slowly he answered: "There was no need to have asked that, Nell." And I can hear him now.

Seven long years after, across the dreary breadths of two wide continents, the sorry summons reached me. Briefly let me tell you of what led up to it.

When Allan had been for nearly two years in his Russian home, dark days, famine, and fever, fell upon the forsaken land where it had been his lot to live. The prince, who had wasted all his immense substance in riotous living, was brought back to his ruined home to die—from the result of a duel. His only son, always a sickly lad, fell an easy prey to the fever raging round, and died also.

Now Allan long had loved the only daughter of this princely house, a strange, enigmatic, beautiful girl—one in whom the soul was sleeping, so to speak. Yet Allan loved her as men love perhaps but once in their lives. Her father, the prince, who had conceived a strong and sincere affection for Allan, on his death-bed committed this fair lonely daughter to Allan's faithful keeping.

"I am married, Nell. And life and the world seem very beautiful to me because I love her so." So he wrote to me at that time, away at the other end of the world as I was, serving at a post in the diplomatic service. "Nell," you must know, was the nickname given me at Rugby, because of my blue eyes and yellow hair, and I never remember Allan calling me by any other name.

After his marriage with the Princess Gabrielle, he accepted a post at Kiev University, and gave up all his spare hours to private teaching, leaving no margin for rest or the studious research which was a passion with him, in order that his wife might have every possible comfort within his power to give her. At Kiev a son was born to them, little Waldo, the delight and joy of his father's heart.

A few months after his birth, the Princess Gabrielle was sent for to St. Petersburg by Imperial command. There her extraordinary beauty and distinction won for her the favor of the highest in the land. She accepted a Court appointment to the Empress, and never went back to Allan and little Waldo. You must understand clearly that she never deserted Allan for any other man. She came of a race too high for that. Only it was that, after the pomp and glitter of a court, she could not face again the life of insignificance and poverty with him.

I may not speak harshly of her—Allan loved her, and his gentle spirit seems somehow always near me.

Burying his heart-agony, that gallant friend of mine lived on in that dreary Russian town with his little boy, nobly devoting himself to the service of the wretched, persecuted, Russian Jews around, whose lot he deemed even wearier than his own. And the love between him and his little child grew daily more and more into the thing so marvellously sweet and strong which I tell you of. For the

DR. PRICE'S Cream Baking Powder.

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

rest, no bitterness or complaint came to touch him; only a simple determination to show a brave front, and live, as far as in him lay, for those around him.

When the prevailing reign of terror was at its height, spies of the Government misconstrued his ideal yet practical philanthropy. He was torn from the side of his tiny, idolized darling, and sent to the dread Siberian death-in-life.

I did not know all this as quickly as and in the order that I have told it you. I had been travelling in the uttermost ends of the world, and had wondered greatly at never hearing from my friend. Soon after my return to England, scenting danger for him, I was on the point of starting for Kiev to make personal inquiries, when there was handed to me at my club a mangled, blood-stained, grime-coated envelope, containing a scrap of paper which was dated five months back from a Siberian prison, and which said, in Allan's dear familiar fist—

"Come to me, Nell. Come at once. They tell me I am dying. But I cannot die until you come. You will get this some time, I am sure. It is all I can send you. I am giving it to one whom I trust. He will post it for you over the border. You must secure a passport. You must come, Nell, at once, at once."

How I thereupon charged down on the Foreign Office, and, failing the letter of introduction I sought, got another to an influential Russian magnate; how I sat up all night despatching letters and telegrams, and with the help of my friends getting one or two things in order for the long journey; how by noon the next day I had landed at Calais pier and was stepping into the train for Brussels and the Eastern Continent; how, late on the evening of the next day, I arrived in St. Petersburg, and so concluded the first stage of my journey, are things which seem to me now to have been effected almost as quickly as I tell you of them.

But at St. Petersburg I had to possess

my soul in patience for three weeks, when, after giving every assurance that my visit had nothing of a political nature about it, I received at last my passport, with permission to travel across Siberia to Yakoutsck, and, thanks to my influential credentials, every assurance of the assistance and protection of the Government officials at the various stations on the route.

Without delay I started. In those days the railroad stopped at Perm, and there I engaged a sledge and guide, and set off on the weary journey across the frozen, unknown land.

It was the month of January, the very worst time of the year for intercourse or travel between the different parts of the great Siberian continent. In the spring and the early summer it appears that the air is balmy and delightful, and the country quite picturesque in places, with its wealth of verdure, its pleasant plains, its huge quietly rolling river; but words will not come that can adequately describe the utter desolation of the winter time, the wail of the piercing frost-laden winds, the gloom of the heavy hostile skies, in which, as I toiled along beneath them, I rarely saw either the sun by day, or the moon and stars by night.

There is a part of the route which leads through the steppe. Whether it still does so I cannot say. But there was absolutely no level track, and the sledges had to cross it on the snow, and with difficulty make out their way by means of signposts erected at intervals between the relay stations, which are placed at about every twenty or forty versts from each other, according to the state of the ground. Once, as we were midway between two stations, a fearful snowstorm came on, and almost blinded us. We had to make our path as we went, and the sharp pins of ice cut our faces till they bled. My guide, a splendid fellow, with nerves of steel and muscles of iron, almost lost heart for this the only time on that difficult, impos-

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sible journey, when telega, steeds, and driver sank into a drift, and our plucky little horses, their fetlocks galled and bleeding, tried with all their might to break through the ice-crust formed on top of the snow.

However, through this and trials indescribable, we came out in the end victorious. Everywhere, my passport and credentials obtained for me the utmost politeness and consideration. But I will not tell you now any more of the details of that journey. It suffices to say that, sometimes having to stop travelling for a week at a time, yet on and on through tempest, storm, and snow, we went, till, almost at the farthest limits of the habitable land over which the Russian Eagle spreads his mighty claws, at last we saw Yakoutsk.

Late in the dusk of a March afternoon, as with infinite pains we had reached the top of a stiff ascent, below us in a plain with mountains all around, lay a grim, grey, snowbound place, which when Ivan saw, he shouted in extremest joy:

"It is there, there! Yakoutsk! Yakoutsk!"

Not till then, I think, did I realize the full horror of the fact that he, my friend, an Englishman of birth and learning, who, at Rugby, Oxford, in Court and county society, at home and abroad, among simple and great alike, had everywhere been loved and honored, was lying in that far-off frozen spot, sick unto death in the cruelty and ignominy of prison. And for no other cause than of having sheltered a man supposed to be a Nihilist, and of having, as they called it, stimulated discontent against the Government by helping the destitute. At least, this much I had gathered from Count Orloff in St. Petersburg.

It was late when we arrived. I was ushered into a long, low room. The walls were bare and whitewashed. There were a few wooden stools, a table, some glasses, and the well-known *samovar*, or tea-kettle, the most important article in Eastern Russia. This was the private room of the officer in command; yet of books, pictures, magazines, papers, and of such simple things as lend a grace to the meanest apartment, I saw no sign. As a matter of fact, the few educated officers whom a harsh destiny has placed in these inhospitable regions, become in time so deadened, from the eternal sameness and solitude, that they have scarcely any interest left for what goes on in the great outer world. I noticed, too, a curious mixture of apathy and severity in the way they perform their duties. They seemed to specially cultivate the latter in order to balance their natural and increasing propensities for the former.

Captain Romstroff received me graciously enough; my potent passport was sufficient voucher for that; but to my eager request to be taken to Allan at once, he replied that he was afraid it would be too late to make a visit that night. However, he said he would think the matter over, and ordered food to be brought. Together we discussed it, each seated on one side of the *samovar*, which was bubbling and steaming cheerfully. Perhaps the monotonous uniformity of his own dull lot, and the daily contact with those whose keynote of life was despair, had so blunted his perceptions as to make it appear impossible to him that anyone in the world could be possessed by such a thing as an overwhelming impatience. For there he sat, smoking, asking me trivial questions about my journey, pressing his hospitality down my unwilling throat, and pouring climatic statistics of the country

round into my unlistening ears. The only remark of his that I caught on to, was to the effect that Yakoutsk ranked as the coldest town in the world, the ground being frozen to a depth of 400 feet.

"A place indeed to live in!" he muttered.

Thinking of Allan, I replied, "A place indeed to die in!"

"Tell me," I continued, "is it true that my friend is dying? Surely, if it is so, I may see him at once?"

"There are sixty-five political prisoners at present under my supervision. Of these at least twenty are dying—possibly more. It is the journey that knocks them over. You have travelled with comparative speed and comfort, and yet the hardships have seemed enormous to you. Imagine, then, what they must be to those compelled to march for month after month, often with bare and bleeding feet, for their shoes drop off and they have no means of replacing them. Then, at nights they must either camp on the ground or they are huddled together *en masse* in a small space of the ostrog, or prison-house, for the use of convicts *en route*. Of the last batch forty died on the way. It was a wonder your friend was not of the number."

"Why?" I asked, as he stopped indefinitely and puffed away at his pipe. He spoke in a light, cold way; and yet I fancy humanity was not a dead-letter in his book of life.

"Oh, well!" he answered, "each man for himself, if ever it is a justifiable motto, is more than so for Siberian prisoners *en route*. Your friend appeared to think otherwise. I chanced to hear some account of him from the officer in charge. One day a halt was made, and the wretched exiles flung themselves on the ground for half an hour's rest. There were three women in the batch, and one had a baby with her. By the way, the women are usually provided with seats in the carts. It was chill and damp, and your friend, noticing that the child was shivering and sobbing with cold, took off his coat and gave it to the mother to wrap around her baby. Then, overcome with fatigue and half-clothed, he lay down on the wet ground and slept. The rest speaks for itself. Such fanatic conduct is its own reward. He has been in the hospital ever since his arrival here. A week's working in the mines would have done for him. Only his immense vitality has enabled him to linger on like this. It seems absurd to talk about being attached to a prisoner, but this Englishman inspires all who come near him with the feeling that any service done him confers an honor on the doer; and the hard conditions, inseparable from the life to which he had been condemned, have been mitigated considerably, I can assure you. Lately he has been sinking rapidly, and the doctor gives him now another month at the outside, so perhaps it is well that you have arrived. You greatly care to see him to-night? Ah, then I will see what can be done."

So saying, he left the room.

Half an hour later an official came to me and informed me that I might follow him. He led the way down the grey, silent corridors, across a court-yard, by paths cut at angles through the snow, and by a low iron door at the far end of the quadrangle we entered into another part of the building which I learnt afterwards, was the hospital ward. My heart beat with a quick and painful dread, as I followed my guide through the low, dismal doorway. "What wonder if those who enter here scarcely cling closely to life?" I thought. "Beyond them lies, perhaps, a world of

pain—but still of laughter and of loveliness as well, of charms and dearest joys, of labors and ambitions, of hopes and passions. But here, inside these cold thick walls, where there is nothing left to fight for, to conquer, or to win, the warm red life-blood freezes slowly, surely, drop by drop, a hideous gloom sinks into every life, and in dim, bleared, washed-out eyes those who run may only read a stony hopelessness, a dumb defiance, a perpetual plaint, most pitiful, most awful."

To be continued

Children's Hour

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

St. Michael Boys

BY HAL OWEN

"Say, Bert, do you like roast goose and apple sauce, plenty of good potato stuffing, fine rich gravy, corn fritters, and dumplings?"

"Well I should say I did. Why do you ask?"

"Because if you do, you had just better come down with me to spend 'Michaelmas' at my Uncle Jock's. He's English, you

know, and does everything up brown, and he expects us boys to help him out on holidays."

"When in the world is 'Michaelmas'?"
"Don't you know? Don't you know what a 'Michaelmas goose' is?" Arnold's voice dropped to a tone of pity as he continued. "Well, I suppose you don't; you don't go to church, and your mother isn't English."

Bert Dudley did not care to be pitied on such a score, so he replied stoutly: "I know Easter, and St. Valentine, and St. Patrick, and a lot of them, but I am sure I never heard of St. Michaelmas."

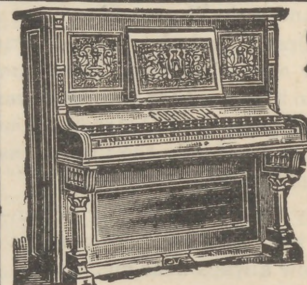
"Not St. Michaelmas, St. Michael."
"Seems to me I have heard of him, but I can't think what he did. Who is he anyway?"

"St. Michael is the head of all the angels; you see we all have our guardian angels, and he has the guardianship of them all and of the Church as well, and so his day is very important; it is on the twenty-ninth of September, and is called 'St. Michael's and All Angels' or 'Michaelmas.'"

"Because he is the chief guardian, it is perfectly safe to eat all you please and he will take care that you come out all right, will he?"

"To be sure; but as I was saying or about to say, in olden times Michaelmas was considered the proper day for the appointing of the guardians of the town, the governors or mayors and the aldermen, sort of an election day, you see; then it was also the time the big lords of large estates

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and farms collected their rents and made out the leases for the coming year. All the tenants used to come up to the grand hall and have a reunion time. It was just after harvest, so they would bring something good to eat to please the master, who in turn gave them all a grand feast."

"Good enough; I wish we Americans had kept it up."

"That's what Uncle Jock does. He has a big farm, and everything possible on it, and he likes to observe all the good old English customs, and we boys like to do all we can to help him out. He told us to bring a friend or two out with us this year, so Rob is going to invite Lem King, and I am inviting you, do you see?"

"I should say I did see, very plainly; and you may be sure I'll come, too."

"Maybe there will be some nutting. Michaelmas falls on a Friday this year, so we will go up on the train Thursday evening."

"But school?"

"School must take care of the poor sinners who do not know it is a holiday. I spoke to the head-master, and he said he would fix all right if we would bring him back a big piece of 'bannock.' So long!" saying which Arnold swung himself off the street car at his corner, leaving Bert with a whole string of questions trembling on his lips.

According to agreement, the four boys met at the station on Thursday and took the train together, reaching the quiet country town in the early evening. They had a jolly ride in the market-wagon, which went lumbering over the rough road to the comfortable old farm-house. Here they enjoyed a big bowlful of bread and milk and some gingerbread, and were ready for bed and sound sleep.

Uncle Jock was a thorough-going consistent man, and expected every one else to do his duty. He gave the boys to understand they were to attend early service with him, and they were ready for him as he came out on the porch in the early September morning. It was a lovely morning, the air was just crisp enough to make one feel equal to anything, the trees were flaunting their gay autumn colors in the bright sunshine, and all nature seemed to be reveling in its own beauties and joys garnered in the summer days. The boys felt all this influence, and after the walk through the fields they engaged heartily in the service. There was only one handsome window in the little country church, and this held the boys' attention as the bright sunlight streamed through it, showing in soft, beautifully blended colors the figure of St. Michael, a winged young man clad in white glistening armor, slaying a fierce dragon. His face showed the determination and lofty purpose which gave strength and success to the arm wielding the long sword so skillfully.

"That's Uncle Jock's window," said Arnold to the boys as they walked home. "He had a son who was born on this day, and he was killed in the war. That picture is to his memory and to make people think to fight the devil, I suppose."

The morning passed all too quickly to the boys, who found so much of interest about the farm; nevertheless, the call to dinner was welcome. This was the people's day, and Uncle Jock invited every one connected with him in his work to dine at the farm-house. There were three large tables laid in the big back kitchen, which was scrubbed and garnished for the occasion. A curious-looking company gathered there—hardy farmers with their hard-working wives, brawny sons and buxom daughters. How they did all enjoy the hearty dinner! First a vegetable

soup, made of everything, as only Aunt Hannah knew how to make it; then came the roast geese with a great variety of accompanying dishes. As Uncle Jock carved, he repeated, to the great amusement of the guests, the old tradition:

Yet my wife would persuade me as I am a sinner, To have a fat goose on St. Michael's for dinner; Then all the year round, I pray you to mind it, I shall not want money—oh, grant I may find it. Now several there are that believe this is true, And that I require now of all of you.

Following the goose course came the St. Michael bannock, an immense loaf of a kind of bread-cake stuffed with plums, currants, and dimes, that each guest might start at this day with a lucky pocket-piece. Bert did not forget the promise to take a slice of the cake to Master Bolton, and a generous portion was put up in a neat box together with a goose bone. After the feasting came games and a general good time in which all indulged.

Later the boys wandered off for a walk through the woods. Skirting along the shores of a pond they were suddenly startled by a ringing cry from Lem King, who was somewhat in advance of the party. As they came up to him they heard a strange rattling sound, and there confronting him, making ready for a spring upon its terrified victim, was a frightful snake. Not a moment, not a second was to be lost; Lem was perfectly helpless in his terror, paralyzed. Quick as a flash Bert sprang forward and snatched Lem, while Arnold and Rob with sticks and stones soon vanquished the dreaded enemy. Boy-like they wanted a trophy, and having quieted and pacified poor, trembling Lem, they proceeded to skin the snake and cut off the rattles. Uncle Jock found them thus employed, and listened with pride and delight to the story of the killing. Seating himself on a log, he exclaimed:

"Well I declare, nothing better could have happened than this for me to take as a subject for a Michaelmas lesson to you. After all, I think I will not preach, but let you apply it all yourselves. Look out for evil, help those who in its influence cannot help themselves, face everything bravely, defy and defeat wickedness."

The boys were a little sobered by this talk. They wanted to express themselves politely, and Bert said:

"I shall never forget this day, Michaelmas goose and all. I am sure we thank you very much for your kind entertainment."

"Never mind so much about not forgetting the eating; I want you to remember the meaning of the day as well. I would like very much to have you all become St. Michael boys, be the beginning of a St. Michael club, and make it your business and your glory to protect the good, defend the right, and fight the wrong. May St. Michael and all the holy angels guard and help you."

Financial News

There has rarely been a duller week in Wall street than the present. The trading has been confined almost entirely to professional operators on the floor of the Stock Exchange, who buy and sell amongst themselves to while away the time in the absence of outside orders. The investing element is unwilling to make any further move until the uncertainty of the situation is dispelled and a defined course is shaped, whether good or bad.

TOO MANY

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The most apprehension comes from the foreign exchange quarter, with the exception, of course, of the Senate. The rates for exchange are gradually creeping up to a point where a renewal of gold shipments to Europe will be inevitable. Should this occur there is every reason to believe that the banking community will pass through a convulsion similar to that of last July. Unless the Senate puzzle is solved within a few weeks, there is a strong likelihood of another chain of disasters which will weigh heavier than the first one. In the meantime, such ordinarily important factors as short crops, bad railroad earnings, and contraction of manufactures, are ignored in the face of the over-shadowing silver bug-bear, but after this is made away with, these other things will have proper consideration, so that it is not worth while worrying about inflated values and too much prosperity for some time to come yet.

New York, Sept. 23rd.

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Care of the Feet

Above all things keep the feet thoroughly clean and well rubbed and manipulated. This will prevent lame joints and nearly always prevent corns. Once or twice a week they should be soaked in warm water, the toes being gently rubbed all the time. After this warm bath rub the toes with a weak solution of arnica, and where there is a tendency to bunions paint with iodine. A bandage wet with alum water and put on when retiring is excellent for strengthening tender feet, while sand, soap or emery paper should be used to remove any rough scarf skin or cuticle. Overprofuse perspiration can be checked by using a powder of chalk and starch or by bathing in hartshorn and water. Keep the toes as straight as possible. Where there is a tendency to crook or overlap each other it is well to place a thin splint under them at night, tied closely, against which they can be held in place.

The modern remedies for chilblains are legion—more almost than the sufferers therefrom. Three of the best are: raw onions sliced and bound upon the sore spots; oil of peppermint well rubbed in; and thirdly, tincture of iodine, applied with a feather or camel's-hair brush.

Easy shoes with wide soles and low heels will be found the most effectual preventive of bunions on the feet. Where they exist, they can be palliated by spreading thickly with cold cream or some healing salve, upon going to bed. A round piece of court-plaster over the unguent will keep it in place and save soiling the bed-clothes.

Dr. Brown-Sequard recommends the following as the best way to overcome susceptibility to taking cold from getting the feet wet: Dip the feet in cold water, and let them remain there a few seconds. The next morning dip them in again, letting them remain in a few seconds longer; the next morning keep them in a little longer yet, and continue this till you can leave them in half an hour without taking cold. In this way a person can become accustomed to the cold water, and he will not take cold from this cause. But be it thoroughly understood that the "hardening" must be done carefully.—Good Housekeeping.

FOR TIRED FEET.—Bathe the feet in cold water, if possible; if cold water is unpleasant use warm, and plenty of plain unscented soap, dry thoroughly with a soft towel and then sponge off with equal parts of cold water and alcohol.

CARING FOR THE SHOES.—When shoes have become very muddy the worst of the mud should be knocked off with a thin strip of hard wood, which should be kept for the purpose, says The New York World. A very stiff brush will then take off the rest of the dirt. Now, apply a dressing made by mixing two drachms of spermaceti oil, half a pint of vinegar, three ounces of treacle, and four ounces of finely powdered ivory black. The vinegar should be added last. This will make the shoes look almost as well as they did before their rough treatment.

When meditating a trip on a rainy day it is a wise plan to rub the shoes with a waterproof mixture, which will make them soft, pliable, and hardy. A very good recipe for this is an ounce of beeswax, an ounce of turpentine, a quarter of an ounce of Burgundy pitch, melted over a slow fire with a half-pint of oil. Be cautious with the turpentine.

To wear patent leathers in winter time, and to keep them bright and uncracked, requires care and eternal vigilance. Rub them, when dulled, with a little milk, and when they are not in use keep them in a warm room. Always warm them slightly before putting upon the feet.

On very cold days it is a good plan to leave one's patent leathers at home, because a trip into the atmosphere of zero will almost assuredly cause them to crack. Stuffing the toes of patent leather shoes with cotton will keep them from bending and cracking.

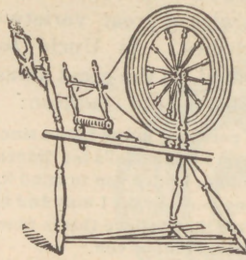
Keep your shoes well oiled in damp weather, and if by any chance they become wet through, let them dry slowly or they will warp and shrink. Treat your shoes carefully, because they are really important items in a woman's make-up.—Good Housekeeping.

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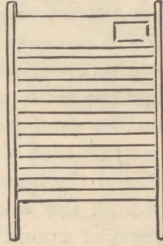
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