

# The Living Church

A Weekly Record of its News, its Work and its Thought

Vol. XVI. No. 24

Chicago, Saturday, September 9, 1893

Whole No. 773

Church Furnishing

TIFFANY · GLASS · & · DECORATING · COMPAN  
FURNISHERS · & · GLASS · WORKERS · DOMESTIC · & · ECCLESIASTICAL ·

· DECORATIONS · · MEMORIALS ·

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

Church Furnishing

**MONUMENTS**  
Set in any part of the United States

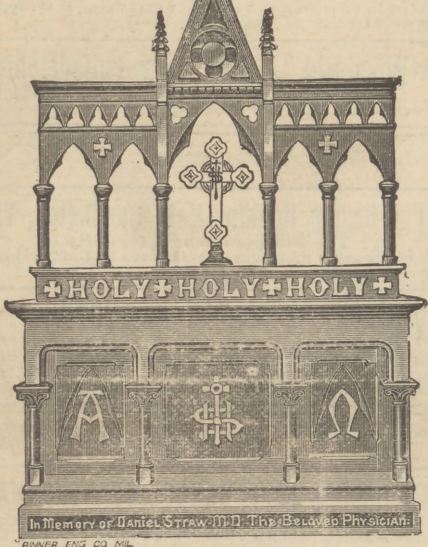
Executed in Granite, Marble, and Stone.

Correspondence solicited for work to be set this season.

\*\*\*

**J. & R. LAMB,**  
59 Carmine St., - New York.

## Church And Chancel



FURNITURE

Of Every Description. Special Designs Free.

ADDRESS

PHENIX M'FG. CO., - Eau Claire, Wis.

### ST. AGNES' GUILD

St. Agnes' Guild of Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, etc.

Address, REV. WM. B. HAMILTON, RECTOR,  
274 S. OAKLEY AVE. CHICAGO

**Cox Sons,  
Buckley & Co.**  
Church Furnishers,  
8 East 15th Street,  
New York.  
Correspondence desired.

New Publications

**JAMES POTT & Co.**  
AGENTS FOR THE BAGSTER BIBLES CAMBRIDGE BIBLES RAYER BOOKS & HYMNALS  
PUBLISHERS BOOKSELLERS & IMPORTERS  
114 FIFTH AVENUE NEW-YORK

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

**MOSAICS**  
PLAIN ORNAMENTAL and FIGURES IN ROMAN, BYZANTINE AND VENETIAN STYLES.  
52 & 54 Lafayette Place New York

**Church Cushions**  
HASSOCKS, ETC.  
Correspondence Solicited.  
**Ostermoor & Co.,** 116 Elizabeth St. New York, N.Y.

New Publications

**TO MINISTERS.**

ARE YOU INTERESTED IN YOUR CHOIR to the extent of desiring to have each Sunday, new and bright ANTHEMS, thoroughly devotional in character?

If You Are :- :-

and will take the time to send us the name and address of your Choir leader, or better still, of all your choir singers, we shall take pleasure in sending you and them something that will satisfactorily solve the question of how to obtain new and good music at an exceedingly moderate outlay. If you cannot attend to the matter personally, please ask some one in your congregation who can.

ADDRESS :-  
**THE JOHN CHURCH CO.,**  
S. E. Cor. 4th and Elm Sts., Cincinnati, O.

**Aids to History**

By Anna F. Rudd,

Teacher of History in St. Mary's School, Knoxville, Ill.

Price, Postpaid, 50 Cents.

A Discount on Orders of Six or More Copies.

This is a companion book to Swinton's "Outlines of History," but will prove helpful to teachers and pupils using any General History, and to those who wish to study history without the advantage of class instruction. They have in these papers the help of a teacher of many years' experience.

"I can unhesitatingly recommend your 'Aids,' and should be glad to see it used in every class engaged in studying this truly valuable branch of High School education."—C. H. Wood, Supt. Schools, New Harmony, Ind.

ST. MATHEW'S HALL, San Mateo, Cal.—"Until the introduction of the 'Aids to History,' (which work has placed your fellow teachers under weighty obligations to you), we were quite at a disadvantage in the teaching of General History. In your little book, however, we have found just the needed assistance, and are right glad to hear that you contemplate issuing another edition. We shall use it."—Mrs. H. H. Howe.

Address "AIDS,"  
St. Mary's School, Knoxville, Illinois.

Office, 47 Lafayette Place, New York. Works. London, Eng. Orange, N. J.  
**MEMORIAL WINDOWS,** Stained Glass for Dwellings, CHARLES BOOTH.  
**CHURCH FURNISHINGS,** In Wood, Metal, and Stone  
**COMMUNION PLATE,** CHARLES F. HOGEMAN.

NOTICE OF REMOVAL:—May 1, 1893, we complete sixteen years of occupancy of Room No. 1, Churchman Building On and after that date, our New York office will be changed to the building 105 East 17th Street, near Fourth Av.

## CHURCH WORK ROOM

St. Michael's Home, Mamaroneck, N.Y.

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

**WALL PAPER** Send 5 cts. postage. Large package of beautiful samples, all at wholesale prices. **ALFRED PEATS,** 30-32 W. 15th St., New York, or 135 W. Madison St., Chicago.

Educational



Our boys going to the Athletic Field after their day's work—but some get left sometimes.

## THE SIGLAR SCHOOL, Newburgh-on-Hudson, N. Y.

You have a little boy whom by and by you expect to send to college. This is for you; and now is the time to read it, while he is a little boy. I actually propose that you send me that boy at eight.

"What! to prepare for college?"

No; to bring up, to let him grow as he ought to grow, till the time comes when he ought to prepare for college. You think him a baby yet; his mother, especially, calls him her darling and smothers him. His father is too busy to do much for him; couldn't anyhow. Both with the best of intentions. You are doing the best you know how, but you are wasting your boy. American boys are notoriously ill-mannered and backward. Everybody sees it in everybody else's children.

"Do you think my boy is going to leave his mother at eight years of age?"

I think, if he don't, he will lose the good growth of both body and mind that belongs to the age of eight to fifteen; but he will grow. You can't keep a boy from growing; if he don't grow right, he grows wrong; and you probably think he is doing well when he is only growing sappy.

"I don't agree with you. My boy needs a mother's love. I don't approve of straining the mind so young."

You are begging the question. Letting him grow as he ought to grow, and guiding him, helping him, is not straining his mind; it is training both mind and body; doing it right. A mother's love does nothing but harm to a boy when misdirected; when wisely directed, it gives him the soil and culture to grow in and with.

My school is not nearly so good as it might be; there are better in some respects; but I know of no other that does the best things for a boy so well. The five best things I can think of for every boy are: (1) to keep him well; (2) happy; (3) growing right, mind and body; (4) getting the use of both; and (5) learning what belongs to his age. Some schools do the softer parts; some do the harder parts. I know of no other that seems to do all five so well. I want to do them still better; I hope to create a demand for better bringing-up of children than can be got in any home.

But I can't argue the question here: I do in my pamphlet. If you want to know what we do with boys and why we do it, send for that pamphlet. You may not agree with it, no harm done. My rate is \$600 a year; no extras. We begin Sept 12.

HENRY W. SIGLAR.



# The Living Church

Saturday, September 9, 1893

## News and Notes

THE ARCHBISHOP OF CANTERBURY said in a recent address: "There is an enormous difference between the Church of England and the Church of Rome in the matter of services. A large part of the work of the Reformation was directed to making the services of the Church simpler and within the comprehension and interest of every single member of the congregation; there can be nothing more wrong in theory, and more foolish in act, and more untrue in principle, and more certain to bring a recompense of alienation, than to take customs which are not existing among ourselves, to imitate them from any other Church, and introduce them into the ritual of our Church. There is nothing more rebellious against the honor and rights of the Church and at the same time more unpractical and more sure to produce an indignation which will alienate our best and soundest laymen."

THE READING *Mercury* is publishing some quaint newspaper extracts from that journal. Among the advertisements for the first six months of the year 1753, perhaps the quaintest is the one that inquires for

A Clergyman to assist in the Care of a Church, in a large Town, with easy Duty and a Salary of above £50 per Annum besides many Perquisites. Signing formal Testimonials being the Aversion of the Conscientious, none will be required or given, but Time will be allowed him for Trial, and no Pains will be spared for his Improvement. He must be zealously affected to the present Government, and never forsake his Principles; Singular in his Morals, sober and abstemious, grave in his Dress and Deportment, choice in his Company, and exemplary in his Conversation. He must be of superior Ability, studious and careful in the Employment of Time; a lover of Fiddling, but no Dancer. He shall be kindly entertained, introduced to the best of Company, calmly admonished, and upon all Occasions treated with Humility and Respect.

THE POPE'S GOLDEN ROSE is a curious product of the jeweller's art, is manufactured every year, and is solemnly blessed by the head of the Roman Church on the fourth Sunday in Lent, his hands scattering a powder of amber and musk between the petals as he pronounces the benediction. If no one is deemed worthy of the gift, it is consigned to the treasury of the Vatican, and, no doubt, ultimately reaches the melting pot. Apart from moral and spiritual qualifications, pecuniary merit undoubtedly weighs with His Holiness in the choice of a suitable candidate, and the floral emblem is generally paid for pretty dearly. The toy itself consists not of a single blossom, but of a cluster of delicately wrought buds and flowers springing from a stem and surrounded by leaves which are enamelled green in imitation of nature. When it is sent to its destination the metallic sprig is planted in a silver vase, on one side of which are engraved the Papal arms, whilst the other bears an inscription recording the name, titles, and virtues of the donee. The cost of the entire affair does not exceed \$2,000.

*The Church and Queen*, in noticing the birthday of a well-known writer, says: "Miss Charlotte M. Yonge, the well-known authoress, was the recipient of a testimonial which must have given the venerable lady the most intense gratification, on the occasion of her seventieth birthday. It consisted of a handsome album containing 5,000 autographs and criticisms of her writings from some of the most eminent Churchmen of our time, accompanied by a note expressing the opinion that her works have done great good to this generation, independently of the pleasure which they have given to her readers. Of the beneficent influence which Miss Yonge's books have exercised in the families of educated Church people there can be no question, and it is pleasant to note that the value of her work has been thus prominently recognized. In a day when genuine 'sweetness and light,' in the true sense of the words, are not always diffused by current fiction, the continued popularity of Miss Yonge's books is a healthy sign of the times."

THE ROMAN CATHOLIC educational exhibit at the World's Fair, and Church Congress now in session, are admirably calculated to advance the interest of that Communion. Having secured about five times as much Columbian space and time as any other religious body, and being granted in advance the exclusive right to be called "Catholic," the astute leaders of the Papal obedience have made the most of their opportunity. They are writing "Catholic" this week, all over Chicago. Four hundred years ago they discovered America (!) and since then there seems to have been little done in the New World or the Old, that they didn't do, if we are to believe all that is said by press and platform. Certainly they deserve praise for the splendid management of their present enterprise, while the great Anglican Communion, whose churches, schools, and charities are found all over the world, and whose members lead the learning and commerce of the world, has nothing to say or show at the World's Fair.

THE RECENT Episcopal election in Vermont was a new departure in Church policy, and will be noted with much interest on both sides of the Atlantic. The Rev. Arthur Cranshaw Alliston Hall, D. D., Bishop-elect of Vermont, was born in England about forty-five years ago. He came to this country in the early years of his ministry, and during seventeen years served in the church of the Advent, Boston, as a member of the Society of St. John the Evangelist, an English Brotherhood. He was naturalized, became an American citizen, and seemed to have entered upon his life work in this country. After the controversy attending the election of the late Bishop Brooks about two years ago, Dr. Hall was recalled to England by the Society, greatly to the disappointment of his friends, who were indeed nearly the entire community. In England, he has since been hard at work, and has won "golden opinions from all sorts of people." While in Massachusetts he was a member of the Standing Committee, and represented the diocese in the General Convention.

## Brief Mention

There used to be a sharp story told of a stingy millionaire in New York, who was solicited to contribute toward rearing a statue to Washington. The miser refused with the excuse: "I keep Washington always in my heart." "Well," replied the indignant solicitor, "I don't believe the father of his country ever got into such a tight place as that." This story applies very well to certain professors of religion complain that they "do not enjoy their religion;" they have not enough of it to enjoy.—According to Prof. Ruge, the cost of discovering America by Columbus was 1,140,000 maravedis, or about \$7,296. The money of Queen Isabella, of course, had a higher purchasing power than the dollar of to-day. Of the sum named, Columbus received an annual salary of \$320, and the two captains each \$192 per year. Each sailor, in addition to his subsistence, received one ducat, or \$2.45 per month.—In discussing the "Camperdown-Victoria" collision, Chief Constructor Hichborn, U. S. Navy, according to *The Marine Review*, said: "The 'Camperdown' has a weight of 10,600 tons, and was moving at the rate of ten knots per hour, or 16.88 ft. per second. This would give an impact of 46,900 foot tons, delivered by the sharp ram of the 'Camperdown.' That is equivalent to the blow that would be struck by a railway train consisting of six large Pullman cars drawn by the heaviest of locomotives—say one of 120 tons, running at a speed of fifty miles an hour."—The Bishop of Durham wears on his breast a cross which is an exact copy of one found in the tomb of his great predecessor, St. Cuthbert. While, however, the latter is of gold, richly jewelled, Dr. Westcott's cross is of iron. It was presented to him on his consecration as a bishop, and Dr. Westcott having a dislike to jewelry, iron was chosen as the material of which the cross should be formed.—The Rev. Dr. Rainsford, writing in *The North American Review*, takes up the position that the temperance question will never be solved until tempe-

ance men take to keeping public houses. He says: "The public house that the people need is no mere dram shop, but a commodious meeting place—a club house. . . . It needs no standing bar, its food supply must be plentiful, cheap, varied, and well cooked. Milk, coffee, and tea must be as much its staple trade as beer, wine, and in some cases, perhaps, spirits."—A bazaar on a large scale is commonly either a brilliant success or a dismal failure. The sum of £2,140 was realized in the aid of the Ripon and Wakefield Diocesan Waifs and Strays' Society by the bazaar at Wakefield.—The Bishop of Rochester is said to be the Queen's favorite spiritual adviser. He is young for a bishop, being only 45 years old. He is somewhat ascetic in manner, but is an ardent horseman, and used, when Dean of Windsor, to take his morning ride in the Royal Park.—The Marchioness of Queensberry is one of the latest Salvation Army recruits. She is said to be an earnest and enthusiastic "soldier." It is not stated if she fights by the Marquis' rules.—Magna Charta, the great charter of Englishmen's liberties, is preserved in the British Museum. It is somewhat stained by time, but King John's seal and name are still quite legible at the bottom of it.—Here is a hint for Congress. There is a tribe in Central Africa among whom speakers in public debates are required to stand on one leg while speaking, and to speak only as long as they can so stand.—Bishop Littlejohn of Long Island, in a recent address, said: "If anything be sure in the future action of this Church, it is that no steps will be taken, no proposal made, no attitude assumed, which, in drawing to us the various Protestant bodies, will drive further from us the older and truly historic branches of Christendom."

## Canada

On Sept. 13th the General Synod of the Church of England in Canada meets for the first time in Convocation Hall of Trinity College, Toronto, to discuss the supreme question of the hour—the consolidation of the Canadian Church. Four clerical and four lay delegates come from most of the older dioceses, the others receiving representation in proportion. About 80 delegates, including the bishops, will assemble.

At the recent annual meeting of the trustees of Trinity College, Col. Sir C.S. Gzoukski was re-elected president of the corporation, and Principal Thornton chosen with Mr. Thomas Hodgins, M.A., Q.C., to represent the College in the Senate of the University of Toronto. The treasurer's financial statement was most satisfactory. The college is free from debt, and added substantially to its permanent endowment fund. Subscriptions to the maintenance fund during the past year amounted to \$6,263.35. A summary of subscriptions from Great Britain showed a total of \$9,455.37. From Canada \$6,900 was received through the endowment fund. Two new appointments were confirmed: that of the Rev. H. J. Cody, M.A., to the chair of Old Testament Exegesis and Church History, and the Rev. F. G. Mitchell, M.A., of Cambridge, to the chair of Apologetics and Liturgics.

The clergy of the rural deanery of Durham and Victoria, diocese of Toronto, met at the house of Dean Creighton last month. Services were held in St. John's church, and addresses given by Archdeacon Allen and others on various branches of Church work. A missionary meeting was held in St. Paul's school house, Lindsay, the offering for Japan work amounting to \$17. A missionary meeting was held in the church at Shanty Bay, and on the following morning the chapter of the rural deanery of East Simcoe met in the same place. It was moved that the clergy and churchwardens of the deanery be requested to use their influence in bringing about a decided improvement in congregational singing and responses.

From the registrar's report of the diocese of Ontario we note several points of interest. In addition to the clergymen ordained, there have been four accessions from other dioceses: the Rev. George Beamish, from Huron; the Rev. C. MacKenzie, from Fredericton; the

Rev. Jacob Mountain Cornwall, and the Rev. C. Lowe from Nova Scotia. During the year the registrar records the death of the Rev. R. Harding, for over 26 years rector of Adolphustown and Fredericksburg; and the death of the Rev. James Godfrey, who for over 40 years worked in that portion of the diocese of Toronto now called the diocese of Ontario. On the 3rd ult., the corner-stone of St. James' church, Morrisburg, was laid with Masonic honors; on the same day, at Clarendon Station, the pretty new church of St. Barnabas. Holy Trinity church, at Marysville, has been re-seated and lighted at a cost of \$400. The Rev. R. L. Stevenson, rector of the parish of Perth, died on the 7th inst. He had been ill for many months, but a sunstroke hastened the end. Miss Body, eldest daughter of Canon Body, has out of 83 candidates, succeeded in gaining the appointment of head mistress of the new High School at Lincoln. Judge McDonald, of Brockville, is to present the report from Canada, at the September convention of the Brotherhood of St. Andrew to be held in Detroit.

The Bishop of Niagara has arranged the missionary meetings for 1893-1894; 10 deputations are to be sent to different places in the diocese, and on Quinquagesima Sunday 10 churches will hold special services with sermons on missions. The Bishop has addressed a pastoral to the clergy and congregations of his diocese, urging them to renewed missionary efforts. The collections this year will be for the missionary fund, instead of as formerly for Algoma or the Northwest. The congregation of St. George's, Hamilton, presented the retiring curate, the Rev. J. Andrews, with an address and a handsome arm-chair. Archdeacon McMurray, the venerable and beloved rector of Niagara, has just passed the sixtieth anniversary of his ordination. He was ordained deacon by the Rt. Rev. C. J. Stewart, first Bishop of Quebec, and for three years previous to his admission to the diaconate had been doing duty as a catechist, thus having been in the service of the Church for 63 years. He is now the oldest clergyman in orders from Vancouver to Labrador.

The Bishop of Huron consecrated St. John's church, Desboro, on the 14th ult. During the past month several prominent members of the Church in this diocese have been removed by death. Judge Davis, the well-known resident of Sarnia, has been laid to rest in Lake View Cemetery. Bishop Baldwin conducted the funeral services, assisted by the incumbent of St. George's, and the Rev. Mr. Hill of London, and preached an impressive sermon. The deceased was for a long time county attorney, also mayor of the town, and Lieut. Col. of the 27th Batt. The judge died suddenly of heart disease while on a trip up the Saguenay. Great sympathy is felt for Mrs. Davis and her daughters, this bereavement coming so soon after the loss of four members of her family, three of the sons by consumption and one by drowning. The Rev. Freeman Harding recently passed away at Kamloops, B. C., after a long period of suffering. He had been before his resignation, rector of Trinity church, Mitchell. Finally we have to record the death of Mrs. F. S. Hill, of St. Mary's, one of the pioneers of the town, having settled there in 1850. She was one of the earliest members of St. James' church, and the present beautiful church, rectory, and grounds, are largely due to her personal exertions and contributions. In her will she bequeathed \$500 to St. James' church, \$200 to the Widows and Orphans' Fund, and \$100 to the Mission Fund of Huron diocese.

The Bishop of Quebec has lately completed a visitation to the stations along the coast line of Bonaventure and Gaspé counties. In the short space of one week he administered the rite of Confirmation in five places, held one ordination, consecrated two churches and one grave-yard. In Notre Hatley \$35 to the new church building fund has just been raised, the proceeds of a garden party held for that purpose.

A very full report of the work and condition of the diocese of Nova Scotia has been made by Bishop Courtney. He puts the total increase in the Province, in Church members between 1881-1891, at 9,824, but there was a falling off in Prince Edward's Island of 559, due to the withdrawal of young men and women for the Northwest, British Columbia, and the United States. He also refers to the insufficiency of the stipends of the clergy and the irregularity in payment; and refers with warm gratitude to the generous aid of the S. P. G. Society. The corner-stone of a new church, to be called the church of the Holy Name, was laid at Joggin's Mines. The Bishop has appointed the Rev. J. Ambrose, D. C. L., rural dean in place of Dean Ellis, who had resigned. A very comprehensive report has just been sent in by the "Colonial and Continental Church Society" (Halifax branch). The reports of the various missionaries are on the whole encouraging. Attention is called to the Shelburne Church Institute about to be erected. Dr. White in his address at the centennial of the consecration of Christ church, Shelburne, speaks of the marvellous strides made in the church. He said one church had become 10; 3 parishes had been formed out of 1 mission; 3 parsonages built where 1 existed, and during his incumbency, there had been 2,745 Baptisms, 776 marriages; and 1,104 burials. Performing his various duties had cost him 112,000 miles of travel, mostly on horseback. The institute is designed by his parishioners as a memorial of the labors of their venerable rector.

The rector of St. Andrew's, New Brunswick, has just pub-

lished a work entitled, "The Life and Work of the Most Rev. John Medley, D. D., first Bishop of Fredericton, and Metropolitan of Canada." The memorial of Bishop Medley will take the form of a statue of brass to be placed in the chancel of the Cathedral. During the first week in August, two meetings of St. Andrew's Deanery took place at Campello and Grand Manan. The Rev. J. C. Titcombe, of Fairville, was presented with several purses and addresses by his parishioners and friends and Sunday school, prior to his departure for England. The Rev. Mr. Sibbald was inducted as rector of St. Luke's parish, St. Johns'; the sermon was preached by Archdeacon Brigstock, Bishop's Commissary. A chapter of St. Andrew's Brotherhood has just been formed in this parish.

The triennial meeting of the Provincial Synod of Rupert's Land opened with divine service in St. John's Cathedral, Winnipeg, with celebration of the Holy Communion. Before the regular business commenced, the synod offered its warmest congratulations to the Metropolitan on his appointment as prelate of the order of St. Michael and St. George. The report of the delegation to the General Convention of the Protestant Episcopal Church of the United States was presented by Canon Pentreath. It was suggested that a delegation be appointed to attend the next Convention to be held at Minneapolis, in 1895. It was urged that the next Provincial Synod be held at Regina, or some point west of Winnipeg. Archdeacon Fortin moved that St. John's College be regarded as the college of the ecclesiastical province of Rupert's Land, and that it be made a centre to provide clergy for all the Northwest. The resolution of the synod to give it all moral and financial support possible was unanimously adopted. The Metropolitan in his address to the synod gave feeling reference to Bishop Horden who, for 42 years labored with hand, voice, and pen, for the Hudson Bay people. He dwelt also upon the work of the devoted Bishop Bompas, and spoke of the sacrifice of Bishop Anson in remaining at Qu' Appelle until he had raised the endowment fund to \$150,000. Bishop Pinkham, who preached at the opening of the synod, reviewed the history of the planting of the Church in Rupert's Land. In 1818, there were no places of worship. The first missionary arrived in 1820, and in 1840, Bishop Mountain of Quebec found 4 churches with an attendance of 1,700, and 9 schools with 484 scholars. On this occasion, he confirmed 484 persons. A missionary meeting was held in Trinity school house, at which the Metropolitan, the Bishop of North Dakota, Archdeacon Vincent, and others gave able addresses. Archdeacon Vincent made special reference to Bishop Horden with whom he had labored 38 years. The diocese of Moosonee contained a million square miles and its people spoke five languages. For many years he himself had worked a district 1100 miles across. In 1863 the archdeacon walked 1300 miles in the dead of winter on snow shoes to Winnipeg to be ordained priest. He is a man of commanding presence and looks the ideal missionary.

The Bishop of Montreal has almost entirely recovered and is at present in the White Mountains. Some friend in Montreal lately presented \$1,000 to his lordship as a thank offering to Almighty God for the answer given to the prayers of this diocese for the restoration of their beloved chief pastor. The Bishop has requested thanksgiving to be returned throughout his diocese for his recovery. The Rev. Mr. Constantine has sent in his resignation on account of ill-health.

### New York City

At the chapel of the Messiah, the Rev. Hugh Maguire, minister-in-charge, a surpliced choir will shortly be placed in charge of the musical services.

Emmanuel church, the Rev. W. K. McGown, rector, is conducting vigorously its summer cottage at Sing Sing, which has a capacity of 60 children. It is a memorial provided by the Blodgett family.

The Sisters of St. John the Baptist are caring for the fresh air work of St. Anna's Cottage, Farmingdale, L. I., which is a part of the work of the church of the Transfiguration, the Rev. Dr. Houghton, rector.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, is doing an active fresh air work at Grace House-by-the-sea, located near the bay at Far Rockaway on the coast of Long Island. The house has the benefit of shade as well as of sea breezes, and accommodates about 60 at a time. It is in charge of one of the new deaconesses of the parish, and receives only mothers with their infants, or else the very small boys and girls connected with Grace church or Grace chapel.

St. George's church, the Rev. Dr. Rainsford, rector, has just held its annual quiet day for members of the Brotherhood of St. Andrew in the vicinity of New York. The exercises were held as usual at the seaside cottage of this parish, at Rockaway Beach. Mr. D. O. Shelton, of St. James' church, gave a Bible study on the relation of the Holy Ghost to Christian work. In the evening, informal service was held, with addresses by the Rev. W. W. Davis, of St. George's, and the Rev. Ernest de F. Miel, of Trinity church, Hartford, Conn.

The Brothers of Nazareth are exceedingly busy with their summer work. Through kind friends in the city they occupy Ruhberg (the mountain of rest) on a peak of the Shawangunk Mts., in the Hudson River valley, back of Rondout. The

place consists of three houses on a high level plateau, upon the edge of a precipice, commanding a fine view of the Catskill Mts. to the north and of the quiet valley 1,500 feet below. The principal house has broad piazzas and wide doors and windows, allowing plenty of sunshine and fresh air. It contains, besides the living and sleeping rooms, a simply appointed but pretty chapel. The two smaller houses contain kitchen and refectory and additional dormitories. All these buildings are furnished very simply but in good taste. Walls and floors are of unpainted pine wood, oiled. The furniture is mostly made by hand, and consists mainly of wooden chairs and settees—the Brothers doing everything for themselves as far as possible. On the chapel the greatest degree of care has been expended, but floors, walls, and even the altar, are of pine, the latter so highly polished as to suggest a better material. Benevolent friends have supplied churchly adornments and altar vestings, cross, candlesticks, and vases. In this cluster of buildings the Brothers conduct their humane work for the sick and suffering poor, which some time ago outgrew their city accommodations. Convalescents from the city hospitals who have no place to go for rest and recuperation, are here received and their physical well-being and spiritual needs cared for. Brother Gilbert, the superior and founder of the order, is himself a layman, and was trained for his present task by experience in the order of St. John the Evangelist, in England, and the order of the Holy Cross in this country. The Brothers maintain the "religious life" at Ruhberg, and observe the services of the seven canonical hours. They perform the entire labor of the establishment except the preparation of food, scrubbing floors and washing dishes and clothes, as well as nursing the sick. Only one servant is employed—the cook.

The Brotherhood, as the first successful order for laymen in the American Church, has special points of interest that have developed with its recent growth. Men who are moved to this life of self-sacrifice are not easily admitted, and one of the tests applied is suitable health. An applicant is first taken as a visitor only, and is free to observe the rule or not for six weeks. If he is then thought fit, he may become a postulant for one year, and is obliged to keep the full discipline. At the end of a year, if the trial has proved mutually satisfactory, he may be received as a novice—always taking his baptismal name with the prefix of Brother. As a novice he lives three years of additional probation, and not till this term has been completed can he take the vows of "poverty, chastity, and obedience." These vows are renewable every three years, and at the end of any given period of three years the brother is free to retire from the order and re-enter the world. After 18 years of continuous service he may take life vows. No distinction whatever is made in the receiving of beneficiaries on the score of race, color, or belief. Besides Ruhberg, which will be eventually a clergy house of rest, the Brotherhood has charge of a convalescent home for men and boys at Priory Farm, near Verbank, N. Y., the All Saints' Convalescent Home for Men and Boys, St. Andrew's Cottage, Farmingdale, N. Y., fresh air work, and the DePeyster Home for Consumptive Men and Boys, New York. All the work is maintained by entirely voluntary contributions.

### Philadelphia

The Rev. Louis N. Lanpher, as assistant at the church of the Ascension, has just returned from Connecticut, and will have charge of the services, while the rector, the Rev. G. Woolsey Hodge, will take a fortnight's vacation at the seashore.

Trinity church, Southwark, has been closed since the resignation of the Rev. F. M. Taitt, its last rector, and services were resumed on the 3rd inst., when the Rev. A. D. Heffern, a former rector, but now of the diocese of Pittsburgh, officiated morning and evening.

The Rev. S. L. Gilbertson of St. James' church, Kingsessing, will be absent during the present month, and the Rev. John G. Bawn will officiate at that ancient church, which dates from the 17th century, having been one of the united Swedish congregations, under the pastorate of good old "Father" Collin.

In a description of the memorial pulpit in the church of the Ascension, dedicated on the 11th Sunday after Trinity, to the glory of God and in loving memory of Mary Archer Neilson, we stated that the pulpit was the gift of her sister. We are now informed that it was given by her daughter and grandchildren.

A special meeting of the Brotherhood of St. Andrew of the diocese, was held in the guild room of the church of the Epiphany, on the evening of the 29th ult., to make arrangements for the annual convention of the Brotherhood, which meets in Detroit on the 14th inst. Thirty delegates were chosen, who expect to leave in a special car early in the morning of the 13th inst.

Scarcely had the mortal remains of the late Rev. Dr. W. C. French been consigned to their last resting place, when his youngest son, Mr. Percival V. French, B. S., who was supposed to be convalescent from a severe attack of typhoid fever, suffered a relapse, and breathed his last on the 26th ult. Thus in the space of 20 days, a father and two of his

sons have left the scene of their earthly labors for the sweet rest of Paradise.

A special musical service was given at St. Paul's church, Aramingo, on Sunday evening, 27th ult, under the direction of choir-master J. H. Renton. The selections, all compositions of Mr. Renton, were a *Venite* and *Te Deum* in A; a *Jubilate Deo*, *Kyrie*, and *Gloria Tibi* in D, and were ably rendered by the vested choir of the church. The processional hymn was 528; while hymns 256, 455, and 485 were also sung, all being expressive of the great loss the parish has sustained by the recent death of the rector, the Rev. W. B. French.

The 23d annual report of the City Mission, just issued, gives the following statistics: Total meals dispensed from the 5 Sick Diet Kitchens, 46,354; institutions visited, 73; religious services, 1,342; Baptisms, 96; burials, 84; total visits by all the missionaries, clerical and lay, 13,895; calls at the House of Mercy and Sick Diet Kitchens on week days, for all purposes, 82,568; persons admitted to the male consumptive wards at the House of Mercy, and the female department at Chestnut Hill, 117; consumptives and others receiving weekly aid at their homes, 18. Since the care of consumptives was first undertaken in 1875, the total number received, is 1,887.

## Diocesan News

### Chicago

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

In connection with the observance of Labor Day, and in order to show the Church's interest in such matters, special services were held at St. James' church, and at the church of the Epiphany, on Sunday evening, Sept. 3d. The music was bright and hearty, and the sermons treated of the relations between Religion and Labor.

Sunday, Aug. 27th, was a day which will be long remembered by the people of St. Thomas' church, Chicago. A class of 12 persons was presented by the priest in charge, and the officiating bishop was the Rt. Rev. Dr. Ferguson, Bishop of Liberia and parts adjacent. There were present in the chancel the Rev. Dr. Alex. Crummell, rector of St. Luke's church, Washington, D. C.; the Ven. Archdeacon Wilson, of Tenn.; the Rev. Paulus Moort, rector of Trinity church, Monrovia, Liberia; the Rev. Father Mason, of All Saints', St. Louis; the Rev. Father Massiah, of St. Matthew's, Detroit, Mich. A shortened form of Evening Prayer was sung by the Rev. Father Massiah, assisted by the surpliced choir and a congregation that crowded every part of the church. A perfect ovation was given the Bishop after the services.

On Thursday, July 6th, Dean Peabody of the Northern Deanery, by invitation of a few of the loyal Church people of Belvidere, met with them, to see what steps, if any, could be taken towards the re-opening of Trinity church, and the re-establishing the services of Mother Church in this now prosperous and growing town. The outlook was rather dark and gloomy. The church building had been standing unused for ten or twelve years; the windows were broken and the weeds and grass around were tall and rank; notwithstanding this, the building was in a remarkably good state of preservation. So, after discussing the ways and means, the dean offered to give them seven Sunday afternoons' and evenings which were at his disposal—his usual resting time every summer whether he went off on vacation or not, if they would clean up and repair the building. This offer they gladly accepted, and Mr. Peabody for the last seven Sundays has driven over from Rockford every Sunday afternoon a distance of 15 miles, and held first an afternoon service, then established the Sunday school for the afternoon and had service at night. These services have been remarkably well attended. The people have spent about \$125 on improvements in and around the building. About 25 children offered themselves at the opening of the Sunday school; a choir has been organized. A handsome donation of Prayer Books and Hymnals has come from Mr. Pott, of the New York Prayer Book Society. About 45 families have been found who say that all their allegiance and support belongs to the old Mother Church and that they will do all they can to help her on and up in this community. The finance committee report that up to date \$450 have been pledged towards the support of the missionary whom it is hoped the Bishop will soon send to take up this important work. They are working hard to raise this stipend to \$600, hoping that it can be supplemented by the Board of Missions.

Sunday, the 27th of August, is one that will be long remembered by all who are interested in this work. Dean Peabody with his guest, Dr. Fleetwood of Waterman Hall, and the vested choir of 25 men and boys of Emmanuel, Rockford, drove over from Rockford, and gave the full choral Evensong. Dr. Fleetwood made the address of the evening, and the dean made a plea for the help and support of the work so happily renewed.

Belvidere has very greatly improved in the last ten years, and now it is a live active place, and her citizens feel the stringency of the times less than do those in many of the larger towns of the State.

### New Hampshire

William Woodruff Niles, D. D., Bishop

SUGAR HILL.—On Thursday, Aug. 31st, Bishop Niles laid with fitting ceremonies the corner-stone of the new St. Matthew's church. He was assisted by three clergymen; and a large number of summer guests of the neighboring hotels were present. The Bishop made an address. The new church is the outcome of the efforts of a few earnest Churchmen, who have collected about \$1,000. A New York architect of reputation has donated plans, which provide for an attractive structure to cost about \$4,000; and land has also been given. It is intended to build as far as the money will permit, and then collect more, until the work is completed. The church will be used only for summer services, and is expected to draw large congregations, composed of tourists to this part of the White Mountains.

### Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The Bishop's appointments for November are in all the parishes and missions in the first missionary district, and in Sherburne, Waterville, Bridgewater, Clayville, Paris, Clinton, Clark's Mills, Forestport, Rome (Zion church), Cleveland, Mexico, Albion, Fulton, Redfield, Canastota, Oneida, Union Springs, Aurora, and Cayuga. The Bishop gives notice that he will make arrangements to obtain help from one or more of the missionary bishops during part of the coming Church year. This is in accordance with the action of the last diocesan convention, when the funds necessary for such assistance were offered to the Bishop.

The corner-stone of a new church to be known as St. Thomas', was laid at Slaterville, Tompkins Co., on Tuesday, Aug. 22nd. In the absence of the Bishop and the dean of the district, the Rev. S. H. Synnott, of Ithaca, the Rev. J. M. Clarke, D. D., the Bishop's chaplain, officiated and preached an appropriate sermon. The other clergymen present, were the Rev. Messrs. W. H. Casey, D. L. Ferris, and C. W. McNish, who has charge of the mission. Mr. Lewis J. Morris, of St. Stephen's College, has acted as lay-reader at the mission during the summer.

On Monday, Sept. 4th, Bishop and Mrs. Huntington celebrated their golden wedding. The anniversary was observed in a quiet way at their ancestral home at Hadley, Mass., where, as usual, they have passed the summer. This interesting colonial house, picturesquely situated on the Connecticut river, has become known to many through the pages of "Under a Colonial Roof-tree," the work of the Bishop's eldest daughter, Miss Arria S. Huntington. It is a home, too, to which the Bishop turns at each vacation time, with evident and natural pleasure and affection, endeared, as it is, as once the home of his mother, Elizabeth Porter Phelps, and of her ancestors for several generations. Bishop and Mrs. Huntington's five children: the Rev. George P. Huntington, of Hanover, N. H.; the Rev. James O. S. Huntington, of the Order of the Holy Cross; Miss Arria S. Huntington; Mrs. Ruth Huntington Sessions, and Miss Mary Huntington, participated in the celebration of the fiftieth anniversary of their parents' marriage in 1843. Mrs. Huntington's maiden name was Hannah Dane Sargent. She is the daughter of Epes Sargent, and sister of the poet of the same name.

### Albany

Wm. Crowell Doane, D. D., LL. D., Bishop

Christ church, Duaneburgh, the Rev. E. W. Flower, rector, held the 100th anniversary of its consecration on the 25th day of August. Morning Prayer was said by the Rev. G. M. Griswold. The Rev. Geo. L. Neide was gospeler, and the Rev. C. S. Olmstead, epistoler. The rector was Celebrant, and the Rev. Ferris Tripp, deacon. Archdeacon Olmstead preached the sermon from Num. xiii: 20. After the close of the service, a bounteous collation was served under the grand old elms on the rectory grounds. Nearly 500 people partook of the hospitality of the parish. Besides the visiting clergy, a delegation was present from St. George's church, Schenectady, also a number of the descendants of the Hon. James Duane, founder of the parish. In the afternoon, Evening Prayer was said in the old church, and the rector delivered an historical address concerning this ancient rural parish. Addresses of congratulation and cheer were made by the Rev. Messrs. W. O. Jarvis and Geo. L. Neide, former rectors, and by the Rev. S. M. Griswold. A letter of loving greeting from the Rev. E. A. Hartmann, of California, a former rector, was also read at this service. It was a great disappointment that the Bishop was detained from being present, but a letter of affectionate interest and counsel from him was read at the morning service.

A number of memorials were placed in the church on this day, and just before the prayer for the Church Militant, the rector asked the divine acceptance and blessing of the gifts and the givers. Several of the descendants of the Hon. Jas. Duane presented a fine marble font, a brass mounted cover for same, and brass ewer made by J. & R. Lamb. The font is modelled after that in St. Paul's chapel, New York, to which Mr. Duane had removed from Trinity when St. Paul's chapel was built. The inscription upon them reads: "To the glory of God, and in loving memory of James Duane, founder of this township, and builder of this church."

A well designed brass altar cross is the gift of Mrs. George S. Featherstonhaugh, a member of the parish, in memory of her two children. Mrs. John Chester De LaVergne, of New York, a former parishioner, presented a pair of beautiful brass altar vases, a pair of fine glass cruets, and an elegantly bound altar service book. These, except the book, are all from Geissler & Co., New York. A black walnut book rest for the altar, and a re-table, were from Mr. E. C. Delavan and the rector. The ladies of the parish also presented the rector with a handsomely embroidered white silk stole. All the members of the parish had joined in the purchase of a fine-toned church bell, (one of C. H. Meneely's best), and it was raised in the tower, and rung on this day.

Christ church, Duaneburgh, was built probably about 1789-90 at the sole expense of James Duane. At that time Mr. Duane was senior warden of old Trinity church, and Mayor of the city of New York. Subsequently, President Washington appointed him a U. S. Judge. He had also been a member of the Continental Congress. The church still stands as originally built, except the clerk's desk has been removed, and some of the square pews have been divided. Under the church are vaults containing the bodies of James Duane, several of his family, and of Gen. William North and family. The high pulpit with reading desk below, is placed at the centre of the north end, and the chancel is at the east end. There are galleries on three sides of the church. The building was consecrated by the Right Rev. Samuel Provoost, D. D., first Bishop of New York, on August 25th, 1793. Judge Duane donated 80 acres of land for a glebe and rectory, which was afterwards increased to 106 acres. By the will of his widow the parish received an endowment fund which for about fifty years past, has yielded an income sufficient to pay the rector's salary and to keep the church in good repair. Farm property was also given to the Church by Miss North, daughter of Gen. North. In 1867 Mr. B. M. Duane, then senior warden, and grandson of Judge Duane, donated a large plat of land at the west end of the town, five miles from the church, upon which a beautiful chapel was built. A Sunday school and one service on Sunday and on holy days has since been maintained at this chapel.

The rectors of Christ church have been the Rev. Messrs. David Belden, R. G. Wetmore, N. F. Bruce, Chas. W. Hamilton, Richard Bury, Wm. B. Thomas, Kendrick Metcalf, William O. Jarvis, Robert T. G. Lowell, D. D., George L. Neide, Henry M. Teller, Ernest A. Hartmann, and the present rector, the Rev. E. W. Flower, who came in 1889.

In this old church there have been Confirmations by Bishops Hobart, B. T. Onderdonk, DeLancey, Wainwright, Horatio Potter, and Whittingham, besides many visitations by Bishop Doane.

The present wardens, the two McDougall brothers, have been in office over a quarter of a century, succeeding their father who was a warden and vestryman for 40 years. Alexander Van Pelt has almost completed 50 years of continuous service on the vestry, and still drives over five miles nearly every Sunday to church. A grandson of Judge Duane, Mr. James D. Featherstonhaugh, now in his 79th year, is a member of the present vestry.

Pretty much everything about this church is old, but by no means dead. The old building, and the old Catholic Faith conferred in it, remain unchangeable, but in the Lord's work and missionary enterprise and interest there is gradual but constant advance.

### Rhode Island

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

The Rev. Charles F. B. Miel, D. D., of the French church of St. Sauveur, Philadelphia, has been supplying St. James' church, Woonsocket, during the vacation of its rector, the Rev. Wm. Sheaf Chase. At the evening services, the preaching and the service (full choral) are in French. This is a commendable effort to reach the large French population of the place.

Efforts are being made to complete the fund for a parish house at Trinity church, Newport. A donation of \$1,000 has just been made, and only \$4,000 is now lacking.

The Rev. Wm. P. Tucker, the recently-appointed archdeacon of the diocese, will enter upon his duties Sept. 1st. He is to be practically a diocesan missionary without parish charge.

### Massachusetts

BOSTON.—The Diocesan Board of Missions through a committee, are about to circulate through the diocese a statement asking for the offerings of the Sunday schools during the Advent season. It is sincerely hoped that every Sunday school will take an interest in their project, which was inaugurated last year with good success, and send requests for mite chests which will be furnished in time for St. Andrew's Day.

The Rev. Percy Gordon of Louisville, Ky., who has been officiating at the church of the Redeemer, South Boston, has been very successful in his administrations and has done a good work for the peninsular district. He will remain in Boston and pursue a course of study at Harvard University.

Services are held twice a month in the attractive St. Ann's church, N. Billerica, by the Rev. Mr. St. Clair, assistant a

St. Anne's church, Lowell. The Sunday school is in session every Sunday.

The Rev. George Walker of North Andover, will have charge of Trinity mission, Canton, and the new missionary work at Stoughton, four miles distant. Trinity mission has not had a resident clergyman since the resignation of the Rev. A. E. George in 1887.

St. Mark's mission, Leominster, has been placed in the charge of the Rev. Edward T. Carroll, the assistant minister of Christ church, Fitchburg. The offerings from June 18 to Aug. 27th, have been \$34.39 and \$500 are required on the year's expenses.

The Rev. David Sprague of Amsterdam, N. Y., has accepted the rectorship of Grace church, Amherst, and St. Paul's, North Andover. St. John the Evangelist, Hingham, and Christ church, Quincy, are still without rectors.

St. George's church, Lee, will have a new furnace, the gift of two summer residents at Lenox. This is the only one of our churches in New England lighted by electricity.

### Milwaukee

Isaac L. Nicholson, D. D., Bishop

JANESVILLE.—The Sunday school of Trinity parish church held its annual picnic at Crystal Spring on the 29th ult. The steamer "Columbia" was chartered for the day, including a moonlight excursion for the evening on Rock River. The arrangement proved successful, as after paying all expenses there was a surplus for the benefit of the Sunday school.

### Vermont

At the special convention called to meet in Burlington, for the election of the third Bishop of the diocese, on Aug. 30th, the Rev. Father A. C. A. Hall, late of Boston, was chosen on the second ballot. It is doubtful if among the histories of conventions there was ever one characterized by such dignity, such brotherly kindness and charity. There was a celebration of the Holy Eucharist at 7:30 o'clock, the Rev. F. W. Smith being the celebrant, assisted by the Rev. J. Isham Bliss, D. D. Morning Prayer was said at 9:30 o'clock by the Rev. Messrs. Thomas Bell and Wm. H. Collins. The convention was called to order at 11 o'clock by the Rev. J. Isham Bliss, D. D., president of the Standing Committee. There were 109 delegates present, 27 clergy, and every church but one, in the diocese, was represented. It was decided not to close the doors, much to the satisfaction of the large congregation present. After the noon recess, the work of the convention began. The Rev. Dr. Bliss addressed the convention, referring to the important work for which it had assembled, and said he hoped God would help them to the wise selection of a chief pastor. There were 27 clergymen qualified to vote at the election of a bishop, according to the canons, and 84 laymen. On the first ballot Father Hall had 19 clerical and 33 lay votes, the Rev. Joseph Carey, D. D., of Saratoga, standing next in line, with 3 from the clergy and 12 from the laity; the Rev. H. P. Nichols of Minneapolis, received 2 clerical and 23 lay votes. On the second ballot Father Hall had 21 clerical and 45 lay votes, which elected him by a handsome majority. It was moved to make the election unanimous, which was carried by a standing vote.

A committee was appointed to inform Father Hall, consisting of the Rev. Wm. Bogart Walker, the Rev. W. F. Weeks, Col. Forbes, and Hon. Kittredge Haskins, a cablegram having in the meantime been sent by the president of the convention to Father Hall in Oxford, England. The convention then adjourned.

The others voted for, having one or two votes, were the Rev. Dr. Vibbert, of Trinity chapel, New York City, the Rev. Dr. W. J. Harris, general missionary of Vermont; the Rev. Dr. Roberts, of Concord, N. H., the Rev. Mr. Lines of Connecticut, and the Rev. Dr. Davenport of Tennessee.

### West Virginia

Geo. Wm. Peterkin, D. D., LL. D., Bishop

Bishop Peterkin who sailed from New York, July 8th, en route for Brazil, reached Southampton, England, Monday, July 17th, after a pleasant voyage of nine days. He preached both Sundays he was at sea, to large and attentive audiences. He sailed for Rio Janeiro on Thursday, July 27th. He hopes to be back in England by the last of October.

### Maine

Henry Adams Neely, D. D., Bishop

A small church has recently been erected at Dark Harbor, Islesboro. It bears the name of Christ church, and at the opening of the edifice, the Rev. Dr. Brown, of St. Thomas' church, New York, preached, and other visiting clergymen officiated.

A desirable lot of land has been presented by a citizen of Kingman for a church at that place, which is visited regularly by the Rev. Harry Hudson, missionary at Winn, who has also a flourishing mission at Macwahoc.

The Rev. Walker Gwynne, of St. Mark's church, Augusta, has resigned the rectorship, and purposes to vacate the same Oct. 1st. His rectorship of ten years has been a fruitful one, a fine stone church having been erected and a mission started and brought into vigorous growth. Mr. Gwynne will go to Orange, N. J., for the winter, and will devote his time to

writing and study. During the winter he expects to deliver a course of addresses to the Sunday school teachers in Detroit and in New York, and possibly in other places. Mr. Gwynne's principal work is his series of Sunday school manuals, the sale of which has already been over half a million copies, not counting the Chinese edition, which was translated some years ago by Bishop Boone and from which Mr. Gwynne receives no profit. He has also had printed several collections of sermons: "The Way of Life," "Some Purposes of Paradise," and others. He expects to publish another volume before long.

The Rev. C. F. Sweet has been appointed to the charge of St. John's School at Presque Isle. Mr. Sweet comes from Methuen, Mass.

St. John's church, Bangor, is closed while the rector is resting at Bar Harbor, fifty miles distant.

### Tennessee

Chas. Todd Quintard, S. T. D., LL. D., Bishop

Thos F. Gailor, S. T. D., Assistant-Bishop

VISITATIONS OF BISHOP QUINTARD

#### SEPTEMBER

- |     |   |
|-----|---|
| 17. | Nashville: A. M., St. Peter's; P. M., Holy Trinity. |
| 21. | " " Hoffman Hall.                                   |
| 24. | " " Christ church; P. M., Advent.                   |
| 29. | " P. M., St. Ann's.                                 |

#### OCTOBER

- |     |   |     |                                  |
|-----|---|-----|----------------------------------|
| 1.  | Shelbyville.                                  | 2.  | Tullahoma.                       |
| 4.  | McMinnville.                                  | 6.  | Winchester.                      |
| 8.  | Fayetteville.                                 | 11. | South Pittsburg.                 |
| 15. | Chattanooga: A. M., St. Paul's; P. M., Grace. |     |                                  |
| 18. | Williamsport.                                 | 19. | Cross Bridges.                   |
| 20. | Mt. Pleasant.                                 | 22. | A. M., Ashwood; P. M., Columbia. |
| 24. | Pulaski.                                      | 27. | Gallatin.                        |
| 29. | Cumberland Furnace.                           |     |                                  |

#### NOVEMBER

- |     |   |     |               |
|-----|---|-----|---------------|
| 1.  | Franklin.   | 3.  | Spring Hill.  |
| 5.  | Clarksville.                                      | 8.  | Tracy City.   |
| 9.  | Monteagle.  | 12. | Roark's Cove. |
| 13. | Sewanee: A. M., Otey memorial; P. M., St. Paul's. |     |               |

At each of the above services offerings will be asked from the congregation for missions in the diocese.

### Virginia

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

It is expected that the Rev. W. M. Clark, rector of St. George's church, Fredericksburg, will conduct a Mission at St. James' church, Leesburg, early in September. Work on the foundation of the new church has been begun, the first stone having been laid Aug. 22nd. Strenuous efforts will be made to make the church a free church, it having been felt that the pew system hitherto in vogue has in a measure retarded the growth of the parish, or at least the attendance at services. The Bishop is expected to hold Confirmation September 26.

### The Late Bishop Crowther

In connection with the recent consecration of Bishop Hill as successor to Bishop Crowther, we believe our readers will be interested in the following account (taken from *The Church Review*) of the first native African bishop of the Anglican Church.

Adjai, the future Bishop of the Niger, was born in 1808, in the Yoruba country in Africa, and early in 1821 the army of the Mohammedan Foulah tribe ravaged the country, and attacked the town of Oshogun. The father of Adjai admonished his wife and family to flee, and then hurried back to the front to die in their defence. His wife hastened to the bush with her niece and three children, one an infant of ten months, and the eldest a boy of little more than twelve, who, child as he was, valiantly seized his bows and arrows to protect them. They were, however, captured, and after a weary march to Iseh-n, Adjai and his sister became the property of the chief, the mother with her infant being assigned to another owner. Adjai was exchanged for a horse, but the bargain not being satisfactory, he was taken to the slave market of Dah-dah, where, to his great delight, he met with his mother again, and for three months enjoyed comparative liberty. Then he was sold to a Mohammedan woman, and with her travelled to the Popo coast, where the Portuguese came to buy slaves. There the subject of this sketch was tempted to commit suicide, and attempted to strangle himself with his waistband, but was fortunately unable to carry out his intentions. He was paralyzed with fear when he first found himself on the water, and ultimately a Portuguese, after examining him as he would a horse, bought him. He was placed on board a slaver with 187 others, placed in fearful contact in the hold—the living, the dying, and the dead. Sea-sickness, hunger, thirst, and the blows of their inhuman masters, made these poor, half-expiring wretches long for the end. In their extremity and helplessness, two English men-of-war bore down upon them, and soon Adjai was safe on

board the "Myrmidon," and taken to the C. M. S. mission for liberated Africans, at Sierra Leone, where he made good progress, and was made monitor in the school at a salary of sevenpence halfpenny a month.

On Dec. 11th, 1825, Adjai was baptized by the Rev. J. Raban, receiving the name of Samuel Crowther. He was taught the business of a carpenter, and in 1826 Mr. and Mrs. Davey brought him to England, where he became a pupil of the parish schools at Islington, which still remain. In the following year he returned to Sierra Leone, and soon became a teacher in the College of Fourah Bay, and ere long married a former fellow slave, Asano, who had been baptized under the name of Susanna, by whom he had several children, the eldest being the Ven. Dandeson Coates Crowther, now archdeacon of his father's diocese, while two of his daughters are married to native clergymen. Mr. Crowther and his wife were subsequently appointed to the care of a school at Regent's Town, and finally returned to the College, where he labored arduously for years. In 1841 the committee of the C. M. S., with the cordial assistance of the Prince Consort and Lord John Russell, then colonial secretary, despatched an expedition, accompanied by Messrs. Schon and Crowther, for exploring the Niger and the Tshadda. In Mr. Jesse Page's "Life of Bishop Crowther," to which we are largely indebted for the summary of the early events of his life, a graphic picture is given of the horrors of the expedition, which cost so many valuable lives and caused such disappointment at home that for twelve years more, nothing further was done. Mr. Crowther had acted so nobly throughout the ill-fated voyage that the C. M. S. committee sent for him to London, and after he had studied for some time at Highbury Missionary College, the Bishop of London (Dr. Bromfield), on St. Barnabas' Day, 1843, admitted him to the diaconate in St. Paul's cathedral. Four months later the same Bishop ordained him priest, though singularly enough Bishop Crowther could not remember where his ordination took place, and on Advent Sunday in the same year he preached his first sermon in Africa and administered the Holy Communion to a large number of negroes. In 1844 he commenced the Yoruba mission in his own country, and translated large portions of the Bible into the Yoruba language.

Here, after three weeks, Mr. Crowther met with his mother, from whom he had been torn away twenty-five years before. He thus describes the meeting: "When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other in silence and great astonishment, big tears rolling down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and now and then cast an affectionate look on each other—a look which violence and oppression had long checked, an affection which had been nearly extinguished by the long space of twenty-five years. My two sisters who were captured with us, are both with my mother, who takes care of them and her grandchildren in a small town not far from here, called Abaka. Thus, unsought for, after all search for me had failed, God has brought us together again and turned our sorrow into joy." He ransomed his mother and sisters from slavery, and they became the first fruits of the mission at Abeokuta, where, in three years, he had 200 candidates for Baptism, 80 communicants, and 500 worshippers.

In 1849 Mr. Crowther delivered a message from the Queen to the Egba chiefs, and gave them two magnificent Bibles, sent by Her Majesty, and a steel corn mill from the Prince Consort, which was a marvel and delight to them. In 1850 Mr. Crowther was again in England, and had an interview with Lord Palmerston as to the slave trade and the cruelties of the King of Dahomey. While in England he was able to complete his valuable dictionary of the Yoruba language, and when he went back to Sierra Leone he was accompanied by the Rev. O. Vidal, a Churchman of remarkable linguistic gifts, who was consecrated its first bishop. He died soon, and was succeeded in rapid succession by Bishop Weeks and Bishop Bowen; and since their deaths three other prelates have succumbed to the pestilential climate, showing that bishops of African blood should alone fill such a see.

In 1854 a second expedition to explore the Niger set sail, the "Pleiad" being dispatched by Mr. Macgregor

Laird "to establish a basis of commerce with the nations of the interior." Mr. Samuel Crowther accompanied this vessel, and it was proved that the Niger was navigable and that the natives were not unwilling to receive missionaries. Mr. Crowther had, however, to take Mr. Golliner's place at Lagos, where he labored hard at his translation of the Bible. In 1857 the C.M.S. sent another expedition up the Niger, and again Mr. Crowther accompanied the "Dayspring," which was wrecked on the rocks at Rabbah, where for a time the future bishop remained, and his journals at that time bear witness to his force of character, humility, and trust in God, and exhibit him as hard at work with his invaluable translations. He visited a large number of mission stations all over that country and Ghebe. "I baptized in our mud chapel," he simply says, "eight adults and one infant in the presence of a congregation of 192, the name of the Trinity being translated into Nupe and distinctly pronounced as each candidate knelt. These nine persons are the first-fruit of the Niger Mission." After this the sunshine of a great prosperity fell upon Mr. Crowther, and multitudes came forth and professed Christianity. In 1864 Mr. Crowther was the cynosure of every eye as he spoke at the meeting of the C.M.S. in Exeter Hall, and the practical side of his character comes out strongly in the following remarks:

On one occasion I was travelling with Mr. Weeks, and while I was in the railway carriage with him a gentleman attacked him, saying: "What are the missionaries doing abroad? We don't know anything about their movements. We pay them well, but we don't hear anything about them. I suppose they are sitting down quietly and making themselves comfortable." After the gentleman had exhausted what he had to say, I said to him: "Well, sir, I beg to present myself to you as a result of the labors of the missionaries which you have just been depreciating, having become a Christian through Mr. Weeks' influence." The gentleman was so startled that he had nothing more to say by way of objection, and the subsequent conversation between him and Mr. Weeks turned upon missionary topics.

On St. Peter's Day, 1864, he was consecrated, in Canterbury cathedral, Bishop of the Niger Territory, by the Archbishop (Dr. Longley), at the same time as Dr. Jeune was consecrated Bishop of Peterborough, and Dr. Nixon, Bishop of Tasmania. Many were moved to tears as they recalled the touching history of his childhood and early struggles as a slave, and his speech at the subsequent luncheon at St. Augustine's Missionary College made a great impression. From that day the Bishop's labors were constant and indefatigable and blessed with very considerable success. His mother, who never gave up entirely her native mode of life, eschewed the European costume, and sat by preference in the market place at Lagos "like a true Yoruba woman," passed away five years ago, in her 97th year, full of Christian hope. The practical mind of Bishop Crowther is stamped on everything connected with the Niger Mission, and his history completely demonstrates the fallacy of the idea that African intelligence cannot develop under teaching. The work carried on at the Prebarandi Institution at Lokoja, at the confluence of the Niger and Binne, for the training of native boys, singularly illustrates at once his organizing powers, and the possibility of the Africans engaging in peaceful industrial arts. The following is an interesting record of the Bishop's pastoral work sent home to the C. M. S. by his son:

The Formosa had steamed from Brass, and had the Bishop on board. Then we are told, "Notice had already been given at the church the last Sunday, of the expected arrival of the Bishop, who would preach, and a public examination of the children at school was to take place afterwards." The following Sunday (24th) came. The morning opened gloomily; but the feathered songsters warbled out their praises to God so cheerfully that morning, as if indicative of the many voices that would be raised in jubilant praises to God in His once neglected sanctuary. The tones of the church-going bell announced the approach of the hour of service, and hardly had the first bell stopped ringing when I saw, on my way to St. Clement's, by the beach path from Bonny, scores of people hastening to St. Stephen's to secure seats before the sound of the second bell. I returned from St. Clement's and found the Bishop preaching. Turning to the congregation, a sight never witnessed before at Bonny met my eyes. The church was densely crowded, seats provided, and extra ones, closely packed to the pulpit and reading desk, were filled. The pews filled, the gallery filled by the children, and the steps to the gallery lined with people. King George was present with his sister, Chief Fine Country, and other minor ones were there also, with the rich woman already spoken of, who, though ill during the week, yet was present at church. No less than 503 persons were attentively listen-

ing to the sermon, the Bishop telling them of the wonderful works of God amongst the people in the interior countries of the Niger river. At the mention by the Bishop of such names as Mkpo, Umooji, Nknerensube, Aron, Elugu, etc., that the people of these places are sending messages to the missions at Gnitsba, and that our agents are now travelling thither occasionally—one could notice the smiles and nods of approval from these poor listeners, many of whom had been caught and sold from the towns mentioned, and hence the joy to know that the Gospel will some day reach their own country. In the afternoon the Bishop again preached, and, though the tide was high, above knee-deep over the beach path, yet there were 419 persons present.

The Bishop, who was in England for the Pan-Anglican Synod last year, was summoned not long ago to the C. M. S. House in Salisbury-square, and at once, on the message reaching him in the interior, started on his tenth visit to England, where the writer of these lines had an interview with him two days after his arrival, during which he learned many of the details given above. He said that he was in his eighty-first year, and in good health, though his memory at times failed him. He spoke in the most humble way of his own work, but said his whole heart was in his mission. He was delighted that the society is contemplating the sending out of more men to the Niger, observing that the out stations especially needed strengthening. The portion of his work which he seemed to regard as especially important was the translation of the Bible and Prayer Book into the native languages.

The Bishop's recently sent home a very interesting account of a journey made by his father and himself, at least a hundred miles from Bonny, to the Ibo kingdom. They took seventeen days going and returning in a boat. The Bishop opened two newly-built chapels of wattle and mud, four chiefs and nearly 300 natives being present. At Azumiri, far in the interior with the aid of the consul, the leading chief, who had been opposed to Christianity, offered a piece of ground for the erection of a mission chapel.

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

- CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Holy Communion, 7 a.m.; Matins, 9 a.m.; Evensong, 5 p.m.; Sunday, Holy Communion, 7:30 a.m.; Matins, 10 a.m.; High Celebration (choral), 11 a.m.; Sunday school, 3 p.m.; choral Evensong, 4:15 p.m.; Evening Prayer, 7:30 p.m. The Right Rev., the Bishop of Chicago, and the Rev. Messrs. G. D. Wright and G. S. Todd, residence, 18 S. Peoria st.
- ALL ANGELS' (for the deaf), State st., near 20th.
- ALL SAINTS' (Ravenswood). Daily Low Celebration, 7 a.m. Sundays, Low Celebration, 8 a.m.; Matins, 10:30 a.m.; High Celebration, 11 a.m.; Evensong, 8 p.m.; Sunday school 12:15 p.m. The Rev. C. R. D. Crittendon, 2668 Commercial st.
- ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass for Communicants, 7 and 8 a.m.; Sunday school, 9:30 a.m.; Children's Mass, (Choral) 10:15 a.m.; Solemn High Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 430 North State st.
- ATONEMENT (Edgewater). Morning service, 11 a.m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.
- CALVARY, Western ave., cor. Monroe st. Daily, 7 a.m. Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral; 10:45 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. Wm. B. Hamilton, 274 S. Oakley ave.
- CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m., morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.
- EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.
- GOOD SHEPHERD, Lawndale ave., cor. 24th st. Holy Communion, 8 a.m.; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.
- GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.
- HOLY NATIVITY, 699 W. Indiana st. (near Robey). Sunday, Holy Eucharist, 7:30 a.m., Sunday school, 9:30 a.m., Matins, 11 a.m., Evensong, 7:45 p.m. The Rev. G. S. Whitney.
- HOLY CROSS, State st., near 20th st. Daily Eucharist, 7 a.m. Thursday, second Eucharist, 9:30 a.m.; Matins, 9 a.m., Evensong, 5 p.m.; Saturday, a requiem, 7 a.m.; Sunday, Holy Eucharist, 7:45 a.m.; Sunday school, 9:30 a.m.; Matins, 10:15 a.m.; choral Eucharist, 11 a.m., last Sunday in month, 10:45 a.m.; Evensong, 7:45 p.m. The Rev. E. A. Bazett-Jones, Hotel Willard, 18th st. and Wabash ave.
- HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion 8 a.m. (except on first Sunday in month); Morning Prayer with

- sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.
- JR SAVIOUR, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.
- REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4 p.m.; other Holy Days, 10:45 a.m.; Fridays, 8 p.m. The Rev. F. B. Dunham, 5737 Madison ave.
- SEMINARY CHAPEL, 1113 Washington boul'd.
- ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m.; Evening Prayer, 7:30 p.m. The Rev. G. W. Knapp, 3913 Prairie ave.
- ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a.m.; Morning Prayer, 10:30 a.m.; Evening Prayer, 7:45 p.m. The Rev. W. C. DeWitt, 790 Washington boul.
- ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.
- ST. BARNABAS, West 40th st. Services, 11:00 a.m. and 7:30 p.m. The Rev. C. C. Tate, Maywood.
- ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a.m.; Matins and Sermon, 10:30 a.m.; Vespers and Sermon, 7:30 p.m.; Wednesdays, Litany, 9:00 a.m.; Fridays, Evening Prayer, 8:00 p.m.; Holy Days, Celebration, 9:00 a.m. The Rev. B. F. Matrau, 512 N. Normal Parkway.
- ST. CHRYSOSTOM'S, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:00 a.m., except third Sunday of each month, when it is at 11 a.m.; Morning Prayer, 11 a.m. (third Sunday of month Holy Eucharist at 11 instead); Sunday school, 9:45 a.m. The Rev. T. A. Snively, The Plaza, N. Clark and North ave.
- ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a.m.; Sunday school, 10:00 a.m.; Morning Prayer and Sermon, 11:00 a.m.; Evening Prayer and Sermon, 7:30 p.m.; Holy Days, Holy Communion, 9:00 a.m.; First Sunday in month, second celebration of Holy Communion at 11:00 a.m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.
- ST. JAMES, S.E. cor. Cass and Huron sts. Daily, 9:00 a.m. and 5:00 p.m.; Sundays, Holy Communion, 8:00 and 10:00 a.m.; Services 9:30, 10:45 a.m.; 5 and 8:00 p.m. The Rev. F. W. Tomkins, Jr., 310 Superior st.
- ST. JOHN, (Irving Park). Sunday, services, 10:45 a.m., 7:30 p.m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.
- ST. JOHN'S CHAPEL, 28 Clybourn ave. Daily, Morning Prayer, 8:30 a.m.; Evensong, 5:00 p.m.; Holy Eucharist, Tuesday, 7:45 a.m.; Thursday, 6:30 a.m.; Sunday, 8 a.m., 10:45 a.m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p.m.; choral Litany, Wednesday, 7:30 p.m.; choral Evensong, Friday, 7:30 p.m.; Holy Days, Holy Eucharist, 7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.
- ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a.m. and 7:30 p.m. Rev. C. E. Bowles, No. 1113 Washington boul.
- ST. LUKE'S HOSPITAL, 1420-1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a.m.; other days of the week at 8 a.m.; Evensong, Sundays, 7:30 p.m. The Rev. E. B. Streator, chaplain, 18 S. Peoria st.
- ST. MARGARET'S, Windsor Park, 75th st., close to I. C. R. R. depot. Services every Sunday 4 p.m. Holy Communion first Sunday in month, 9 a.m. The Rev. T. Cory-Thomas, Grand Crossing, Chicago
- ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a.m.; Morning service, 10:45; Evening service, 7:45 p.m. The Rev. Wm. White Wilson, 21 Aldine Square.
- ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a.m., and 7:30 p.m. The Rev. C. H. Bixby, 4926 Lake ave.
- ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a.m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a.m.; Evening Prayer, 7:45 p.m. Rev. S. C. Edsall, 10 Lane Place.
- ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a.m., 7:30 p.m.; Sunday school, 2:30 p.m.; Wednesdays, 8:00 p.m. Rev. Henry G. Moore, 3553 Champlain st.
- ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, 2829 Fifth ave.
- ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a.m.; morning service, 11 a.m.; evening service, 8 p.m. The Rev. C. N. Moller, Mission House, Johnson st.
- ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p.m.; Wednesdays, 7:30 p.m. The Rev. J. E. Thompson, 3023 Dearborn st.
- TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4333 Ellis ave.
- TRINITY, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 7:45 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:30 p.m.; Daily Morning Prayer at 9:30 a.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.
- CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.
- THE CHURCH CLUB, 103 Adams
- THE LIVING CHURCH, 162 Washington street.

## The Living Church

Chicago, September 9, 1893

Rev. C. W. Leffingwell, Editor

A TELEGRAM from Kansas announces that hard times arising from the long-continued drought in that region have brought about a "fusion" in religious affairs. The seven churches of the town met and selected by popular vote the Methodist minister "to teach non-sectarian truths" to the combined congregations, thereby "saving salaries and expenses of the other six churches." The movement, it is asserted, will extend to other cities in that part of the country. This is interesting enough to make us wish for more particulars. The fact that the union is ascribed entirely to economical reasons, is not reassuring. If, however, all parties have arrived at the conclusion that the differences of belief which have heretofore separated them are non-essential—in fact, matters of private opinion and not of faith at all,—it is simple common sense to join in one organization and cut down unnecessary expense. But we should like to know what the seven churches are which have adopted this "non-sectarian" platform. It would be interesting to understand precisely what is included under the head of "non-sectarian" as contrasted with "sectarian." Recent revelations in connection with the London School Board go to show that in the opinion of leading dissenting ministers, the doctrines of the Trinity and of the Incarnation are "sectarian" and intimately connected with ecclesiasticism and "sacerdotalism." How much of the ancient Christian Faith have the united Christians of Ashland retained? And what criterion has been applied to determine "What is truth?"

THERE is a large crop of loose writing in books of recent date from the pens of Churchmen, who would seem never to have mastered the first principles of the theology they represent, or the fundamental differences between Catholicism and Protestantism. They have not discovered that from the first and for many ages, Christianity was embodied in an organized society embracing a body of officers, institutions, and usages everywhere the same, and preserving the record of its Founder and His teachings in certain documents considered to be inspired. No one dreamed that this world-wide body could be set aside by any company of men, however good their motives might be, and that the historical institution might be ignored and a new Church be constructed. It would naturally occur to impartial observers that if the testimony of the ancient Catholic Church is to be received when she says: "These books, written under the influence of the Holy Ghost, were delivered to us by Apostles and Apostolic men," that testimony must be equally trustworthy, which, as early and as uniformly, asserts that "our ministry and our great sacraments were a part of the original constitution from the hands of the same great men, and these, together with the Scriptures, are of the essence of that organized Christianity which is the only Christianity we know." When people talk of accepting Christ alone, without the Church, they are separating what He Himself has joined together. It is a marriage in which there can be no divorce. We shall do well to read and ponder in this connection the latter part of the fifth chapter of the Epistle to the Ephesians.

"TROUBLE among the Methodists," says a New York paper, referring to the act of Bishop Riley who recently ordained five deacons in Mexico. *The Times* is misinformed. The trouble is with the "Episcopalians" who made Dr. Riley a bishop and undertook to sustain him as the head of a new Church in Mexico. It will be remembered that his

administration not being satisfactory he was induced to resign and promised to perform no more episcopal acts in Mexico. If the report is true, and Bishop Riley is again exercising episcopal functions in Mexico, he has violated his pledge. The claim has been made by some of his friends, we understand, that the promise is not binding, since it was made to the Mexican Commission, a body which no longer exists. We have the document before us, dated April, 1884, and it reads: "To the Rt. Rev., the Bishops of Delaware, Connecticut, Ohio, Pennsylvania, Western New York, Long Island, and Albany, constituting the Mexican Commission of the Protestant Episcopal Church," etc. These bishops, acting together as a commission, represented the Church. They acted by the authority and in behalf of the House of Bishops. It was not the Commission that gave Dr. Riley his orders and mission, nor could he resign to the Commission, as such. Through the Commission his resignation and pledge were conveyed to the House of Bishops and entered upon the records of that House. It has been our surmise for years that this would be the outcome of what was none too severely stigmatized as the "Mexican Muddle." It has ended in the establishment of a little reformed Episcopal sect in Mexico, with a Protestant Episcopal bishop at the head of it; and we have on our hands for missionary support and superintendence several weak missions which will have nothing to do with Bishop Riley and his faction.

### Prayer in Time of Danger

Some of our bishops have, very properly as it seems to us, directed that prayers be offered in the churches of their respective dioceses in view of the threatened visitation of cholera. This has given occasion to the usual rather shallow criticism of such prayers. Cholera, it is said, is a dirt disease. It is, therefore, a preventable disease. "To prevent the cholera, you have only to remove the dirt. If you leave the dirt you invite the cholera," etc. The conclusion is that we have no business to pray for anything which we can accomplish by our own efforts.

This reasoning is valid only for those who ought to act, and know that they ought to act, but will not. This is not true, we imagine, of any considerable portion of any congregation. Every individual may be doing as a private citizen what he can, by proper attention to his own premises and by the use of his personal influence, without being able to stir up the proper authorities to energetic or efficient action. But every congregation contains humble people who cannot, or do not know how to exert any particular public influence. For all people who have faith in God, prayer, at least, is available.

It is as much a fallacy to assume that Christian people have a right to work without praying, as that they may pray without working; and the former fallacy is much more prevalent in these days than the latter. People generally need very little encouragement to leave off prayer.

It is the part of a Christian priest to call his people to prayer in the presence of a danger which may perhaps be averted by human means, as well as to pray for "daily bread," though men may secure it by their own efforts. In the one case as in the other, his duty is to inculcate the necessity of both, to warn his people that their prayers cannot be acceptable without corresponding labor, nor will that labor be blessed unless it is attended by prayer.

Besides all this it is to be considered that petition for the averting of a public danger includes, by implication at least, prayer that all who have any responsibility in the matter, including the worshippers, may rise to the measure of their responsibility and use such means as may, under God, dispel the danger. Simply to refuse to allow prayers

to be offered, because the authorities of a city are not doing their duty and the public mind has not yet awakened to the necessities of the situation, may seem "smart" and original, but is it Christian?

With this, is the report from certain districts in the West, recently distressed by drought, of clergymen refusing to pray for rain on the ground that it is not to be supposed that the Almighty will interfere with the laws which He Himself has implanted in nature in order to meet the needs of people in a particular region. If we are to be guided by teachers like these, it would appear that while, on the one hand, we are not justified in praying for things which are measurably in our own power, on the other hand, we are presumptuous if we pray for things which are in the power of God alone.

It is curious to note that these objections to prayer, based as they are upon extremely opposite reasons, proceed from members of the Broad "school," a school which of late years has had a great deal to say about the "Fatherhood of God," and is inclined to take to itself credit for having rescued that doctrine as a truth almost forgotten in the Christian Church!

### The Stability of the Church

FROM THE CONVENTION ADDRESS OF BISHOP HUNTINGTON

In his comprehensive survey of the development of theology since the time of Immanuel Kant, Dr. Pfeleiderer quotes that critical philosopher as saying: "We live in an age of free thought, but not an age of free thinking. As things are at present, men are very far from possessing or even from being able to acquire the power of making a sure and right use of their own understandings in religious matters without the guidance of others." He does not say the guidance of "the Church." But what other "guidance" is to be expected? To those of us who venerate authority, who see no safety for society without Almighty restraints and prohibitions, who are satisfied that the benignant will of God includes for all mankind personal restrictions which can be averted only by Christ's redemption, who distrust interpretations of Holy Scripture which owe their plausibility to a secret impatience at exacting doctrine or a stern morality, and who believe the Church, ministry, creed, and sacraments to be not cleverly constructed, but divinely ordained, to us, I say, it is impossible to regard the popular drift, and especially the ordinary tone of the public press, as otherwise than sympathetic with irreligion. Take any of the points just mentioned and can it be reasonably disputed that, with rare exceptions, secular newspapers and magazines are on the side not of affirmation but of doubt; of a religion that is of man and not of God; of hostility to the standards, institutions, oracles, laws, of the Christian Faith as they have been hitherto held from the first? They either betray this instinctive hostility by coloring facts reported, and sneering at uncompromising consciences, or they compliment indifference by calling it "liberality." How many explicit outspoken refutations of this statement can any of us name? What is the fair inference?

Granted that our impressions as to the comparative degrees of social and spiritual life are modified by temporary or local or personal causes, we have this, however, for our thanksgiving, that we have our heritage in a house far less open to shifting winds, and less easily moved, than any of the lightly built camps about us, an *ehrenbreitstein* of doctrinal stability. And hence, whatever the current or tide may be, in religion or manners, our duties are the same, whether as stewards or day laborers, watchmen, or water-carriers, in the slowly coming kingdom.

We can respect, we can almost covet, the eyes that see, or think they see, no wide decline of reverence, of commercial honor, of industrial justice, of chastity in the fashions of men and women, of a scrupulous integrity in the habits of our people. On the other hand there are some signs visible that re-inforce better hopes. Of late, I think, rhetorical and oratorical infidelity loses ground. Rational and logical infidelity never had any ground to lose. While a nervous irritation at the Commandments frets and laughs hysterically in the cheaper literature, not a finger there points to a better path, not a voice calls to a firm foundation or to an open door.

Among the steadfast protections which God has



about his truth is a law that truth has not only a unity in itself but a unifying power over the minds that meekly wait upon it. Negations lack the organizing faculty. The rebels waylay and scatter with their cross-fire and rout one another. A commanding and permanent cause has in it an element of sacrifice. Conceit, literary or ecclesiastical, carries no cross. The sweet spring of sacrificial energy is love. Not a pulse of love beats in any faithless theory of the universe or any godless speculations on the riddles and failures of human lives—horrid hybrids of the peacock and the panther.

I shall be thankful for one, if the Apostolical Church which went down to Samaria to baptize and confirm, which fought its way through the martyrdoms, the prisons, and fagots, and spikes, and lions' teeth, and cauldrons of boiling oil of ten persecutions, which broke bread in the wildernesses, and asked not to be admired but to be believed, shall in 1893 refuse to go to Chicago to put its ancient glory into competition with heathenism, or to try claims with neology, or to parade to the world the trophies of its obedience to the Nazarene. Can anything be more evident in all the anti-Christian pretensions, than the complete absence from them of either a principle or a personality central and powerful enough to bring and bind their centrifugal forces together?

Most carefully too ought we to consider that what great multitudes of honest doubters are perplexed about is not the Christianity of the New Testament, which is the Christianity of the Church, but the perverted Christianity that they have seen, the confused and contradictory Christianity of dissent, the pseudo-Christianity of self-confidence and a craft of cruelty and greed—not at all the Gospel which He preached who came out of a workingman's cottage and stood up in the synagogue "for to read." This stumbling-block it is our urgent business to take away from before the doubter's feet. We are witnesses; and it does not become witnesses to be discomposed by the adversary's attorney. The Catholic testimony has been under cross-examination since the trial of two apostles by policy before worldly power at Jerusalem.

It seems to me that, for both substance and statement of doctrine, the Church, never in actual danger, is less seriously threatened now than it was only a few years back—say when this diocese was set off. We may take an humble satisfaction, and lift a lowly anthem, that, after nearly nineteen hundred years of Christly leading and having the one confession of faith of fifty generations on our tongues, we are not employed in finding out what we shall tell our worshippers a Christian ought to believe to his soul's health, or debating when the body we belong to began to be.

### The Parish Exists—for What

To sustain itself? Not by any means. Who ever heard of an army being formed simply to eat its rations? Much less is the Christian army, of which a parish is a single company, formed to centre upon itself that which will gratify the taste or sustain the life of its individual members. The meat and drink for the soul, provided in the worship and activities of a parish, are given for a higher purpose than mere sustenance. They may be necessary for life, even as rations are necessary for the army. While we may eat to live, we would not live to eat. So, too, would we consider the purposes of a parish.

And yet we cannot deny the painful fact that "Parochialism" is the great danger of our day. We contribute of our means to receive the blessings of the Gospel, but fail in any large degree to give others the benefits of our life. We are apt to absorb, not reflect. We think of "our parish," and work for "our parish," and become so interested in it that we forget the great work, of which ours is but a very small part, and we do not do our part in meeting the necessities of others. We sometimes talk of "outside help", unmindful that we are "outside helpers" in the minds of others. In the Communion Office we thank God that "we are incorporated into the mystical body of Christ's Church"; many would make it read, incorporated into our "parish".

While there may occasionally be times when great efforts are necessary to place a parish in working condition, when energy needs to be employed, we must ever remember that the effort is to put it in working condition, not merely that it may live in self-sustaining ease. The field for work is the world, not one parish;

our sympathies must go out to struggling soldiers of Christ the world over—our thoughts must expand from the parish only to dwell on the grandeur of the kingdom as a whole. Parishes that live to eat, receive to consume, lack the spirit of their Master, and they may as well cease to exist.—*The Diocese of Chicago.*

### Letters to the Editor

THE GLORIA IN EXCELSIS

To the Editor of *The Living Church*:

After reading your timely article on "The use of the Prayer Book," I had occasion to visit a neighboring church for a children's service; after reading the Psalter for the evening and chanting the *Gloria Patri* at the end of each Psalm, the choir sang the *Gloria in Excelsis*. This grand Eucharistic hymn seemed entirely out of place at a Vesper service. Would some of your numerous readers kindly inform me how it comes to occupy its present dual position in the American liturgy. The ancient position of this hymn was at the beginning of the Eucharistic Office; it occupied such a position in the English liturgy until 1552, but was never sung at a Vesper or Evensong service.

W. L. CULLEN.

St. Paul, Minn.

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

To the Editor of *The Living Church*:

The Eighth Annual Convention of the Brotherhood of St. Andrew will meet in Detroit, Sept. 14th to 17th, 1893. Between four and five hundred Churchmen, clergymen and laymen, of all ages, from all walks in life, will meet to discuss plans for the spread of Christ's Kingdom among men, in the light of the experience of the past and with the hope of the future. I venture to ask through your columns that the public and private prayers of all Church people be offered for the convention before and during its session, that God the Holy Ghost may so rule and direct the hearts of all the delegates that whatever may be said and done may redound to the glory of God, the upbuilding of His Church, and the good of men.

JOHN W. WOOD,  
General Secretary

ROMAN CATHOLICS CONFIRMED

To the Editor of *The Living Church*:

If the writer of the private letter to you, who states that Roman Catholics rarely if ever come into our Communion, will send me his name and address, I shall gladly furnish him with the names and addresses of two ex-Roman Catholics who were received into our Communion by the Bishop of California at his last visitation to my parish. And it may further interest him to know that I am now giving instructions to two more Roman Catholics who are to be received into the Church at the Bishop's next visitation. Doubtless other clergymen in the Church can supply him with equally interesting information.

B. W. R. TAYLER.

St. John's church, Los Angeles,  
St. Bartholomew's Day.

To the Editor of *The Living Church*:

In an editorial paragraph in your issue of Aug. 19th, I find the following quotation from a private letter to the Editor: "What is the use of all this discussion about re-confirmation of Romanists? Give us the names of ten converts in as many years and discuss the question afterwards." I can give from my parish register the names of eighteen confirmed converts from the Roman Church in twelve years. Six of these were men and twelve were women. Besides these there were a number who had been baptized but not confirmed in the Roman Church. In twenty-five years I have received about forty converts from Rome, and only one parishioner has seceded to that Church. The person referred to was a convert frightened back into the Roman fold. One other parishioner not in the above list, entered the Roman Church, but returned after a short time.

H. H. OBERLY.

Christ church, Elizabeth, N. J.  
Aug. 31st, 1893.

CHRISTENING A SHIP

To the Editor of *The Living Church*:

When I saw your notice in "Brief Mention" the other day of the incongruity of using the word "christen" in naming a ship about to be launched, it occurred to me that I would add a word or two, as I had purposed to notice this matter when, a few months ago, the United States ship "Indiana" being launched, the young lady who broke the bottle of wine was taught to say, "I christen this ship," etc.

I wonder at the lack of good taste and clear judgment of any intelligent man in putting this word in the young lady's mouth. To christen is to Christ-en, that is, to make one a follower of Christ, and it is applicable only to living men and women in the different stages of life. It is blasphemous when used in any other connection. How much more dignified and appropriate it would be to say, I name this ship, instead of burlesquing the gracious ordinance by which men, women, and children are made members of Christ in His Holy Church.

ED. F. BERKLEY.

St. Louis.

UNJUST CRITICISM

To the Editor of *The Living Church*:

Were it not that the Rev. S. J. French, in your issue of Aug. 26th, conveys a wrong impression to your readers, of the service in Trinity church, Elmira, of which I am rector, I should not have deemed it necessary to notice his article. The impression is this, that the rubrics and canons are violated in the regular service of this church on Sundays, and that even the Lord's Prayer is at times omitted. On the contrary, the service on this day and all the great festivals and fasts of the Church, is conducted strictly in accordance with the rubrics and canons. To this statement, there is not a warden or vestryman who will not bear witness, and if Mr. French refers to these services, then his statement is false. If, on the other hand, he refers to Lenten services, appointed by the rector, especially those preceding an evening lecture, then his statement is disingenuous, for he well knows that we have legal liberty to shorten these, and that there is probably not a rector in the Church who does not avail himself of this liberty during the Lenten season. So far as my own practice is concerned, while I do shorten the service on such occasions, yet no other book than the Prayer Book is ever used and no hymns are allowed except those taken from the authorized Hymnal.

As to my belonging to the "Old Evangelical School" of Churchmen, I should be glad to know from whom he gets his information. The truth is that I have never belonged to any school or submitted my judgment to any shibboleth of party in the Church. My aim has been to follow in the old paths as pointed out and emphasized by the Prayer Book, which in all of its teachings is, as I believe, not only in perfect harmony with the Scriptures, but is the best interpreter thereof. In saying this, however, I do not intend any reflection upon the "Old Evangelical School," which contained some of the best and ablest men of the Church.

GEO. H. MCKNIGHT.

Elmira, Aug. 27th, 1893.

THE SOUTH CAROLINA LIQUOR LAW

To the Editor of *The Living Church*:

Permit me to say that your note upon the liquor law in South Carolina hardly does justice to the "reformers." I have just returned from a brief visit to South Carolina, being a native of the State and was antecedently prejudiced against the new law. Before I had been there a week, I changed my mind completely. The newspaper reports are sent out chiefly by the political opponents of the Government. The Supreme Court of the State has decided that the law is constitutional. There can be no doubt of the Governor's eventual success in maintaining it. In one rural village that I visited, I was told by a prominent gentleman that now you could sleep Saturday nights, where formerly drunken men, white and black, made night hideous with their revelries. In Charleston, a well-known clergyman informed me that the matron of a large hospital in the city said that there had been a complete reduction to none, of the usual number of cases brought in previously by reason of the Sunday drunks. In another locality where I was, I noticed a remarkable change in the general sobriety everywhere, contrasting very singularly with what I knew to be the case some years ago.

I do not enter into the legal aspect of the case, for I am not capable of so doing, but this I will say, if the politicians will leave Gov. Tillman alone, South Carolina, under this law, will exhibit clearly and emphatically what may be done for "temperance" by legislation. Unless I am mistaken, the same, or nearly the same, precautions exist as to opening a "dispensary" as are required for opening a "public house" in England. Of course, the plan is also based upon the Gothenburg method, which, upon most patient investigation of an English committee appointed by the Government, has been pronounced a decided success. As I understand it, only persons approved by their neighboring freeholders can sell liquors; this liquor must be purchased from the State, which guarantees the quality, varied somewhat according to the price; only persons can buy who do not abuse the privilege. Of course, there will be clandestine sales by means of what are called "blind tigers." Even here, however, is a gain, as none but well known parties can obtain the stuff in these places. In the long run, every dispenser will be a detective, and the illegal sales will diminish. At any rate, there can be no doubt as to the fact that the indiscriminate traffic in alcohol will be largely decreased, and whatever profits accrue from the State sales will ultimately benefit the whole people and the buyers themselves. It is the principle of "co-operation" in the sale of liquor carried to its utmost climax. The experiment is on the side of good morals and religion.

PERCIVAL H. WHALEY.

IN REPLY TO THE BISHOP OF MARYLAND

To the Editor of *The Living Church*:

Kindly permit me space to say a word or two in reply to the courteous letter of the Bishop of Maryland, appearing in your issue of August 19th.

The statement that the Bishop criticizes is my own, and for it I alone am responsible, as will fully appear in my letter to the Rev. Mr. Hodge, in which it is embodied. It was written therein in order that all interested might know the scope of a suggestion made by the Presbyterian Committee

on Christian Unity, and that it might be distinctly understood that the question of orders was not intended by them to be involved therein. Further, I may say that when the letter was handed to me by their secretary, his attention was asked to the fact that any reply to it would have to be based on action by our General Convention to be hereafter taken. Consequently no answer could be made to that portion of their letter until subsequent to October, 1895, and I inquired if this was so understood by them. Dr. Brown, their secretary, replied that he presumed that it was so understood.

Hence it is a declaration that not only our Commission has not dealt with, but in all probability will not deal with the question. If it is possible to consider the preaching function as apart from what is technically called the question of orders, was the way, according to my recollection, in which the Presbyterian phrased it. It was a shortened way of inquiring if the Chicago Declaration precluded the consideration of the question whether Episcopal ordination was an essential prerequisite to preaching. The assertion that it was not, was and is my own opinion, and for it I desire to be held alone responsible. I desire it to be noted that I was not being examined on the contents of the canons and articles of "this Church." I am frank to say that while I render all obedience to the law and do it gladly, yet those canons are not by me esteemed as are the accepted decrees of Ecumenical Councils. Is it necessary to be in Holy Orders in order to preach? The question must be met at the door, at the entrance to Holy Orders, that is to say, at the diaconate. The granting of the right to preach, *ex-officio*, to a priest, is apart from the question. The Bishop admits one side of the reply. "Ordination does not always, of necessity, carry with it liberty to preach." The deacon may fully perform every function of his office without preaching once during his whole life spent in the diaconate. It is not an essential function of the office. When the Bishop comes to give him his license, does he ordain him as a preacher? I say: Not necessarily. He can license him to preach before he ordains him a priest. Episcopal authority must be obtained to preach, but that authority need not be imparted through an ordination.

Our canon law makes a distinction between a sermon and addresses, instructions, and exhortations. The Presbyterian does not know of this distinction, and uses a generic term which covers them all. The distinction may be, by future legislation, modified, abridged, or abolished.

It will scarcely be asserted that because in the consecration of a bishop he is bidden to give heed unto reading the Bible, that no one else has the right and authority so to do, or that a bishop alone has received the spirit of love and soberness. No more can it be said, it seems to me, that because in his ordination a priest is given authority to preach and to be a dispenser of the Word of God, such authority springs alone from such ordination. He may lawfully have it long before.

It is to be remembered that "this Church" has authorized those who are to take Christian Unity into consideration, to take heed to the fact that canons, articles, and ordinals are capable of change. None of them are enumerated among those things which cannot be surrendered but must be planted in the basis of any compact of unity.

It does seem to me we shall more clearly apprehend what Holy Orders are when we divest ourselves in our consideration of them, of all thought of those functions which have come to be attached to them, yet do not necessarily inhere in them. It will not be forgotten that the right to preach has not always been considered as appertaining to the priests, but as rather a function of a bishop. It will also not be forgotten that Origen was licensed while still a layman, "to preach and expound the Scriptures publicly in the church;" that Alexander, Bishop of Jerusalem defended his license by saying that such action was a usual thing in many places, (Eusebius, lib. 6, c. 19.) The canons of the fourth council of Carthage will also not be forgotten: "*Laicus presentibus clericis, nisi ipsis rogantibus, docere non audeat.*" Canon 98. The prophets before Christ were not all Levites. Daniel was of Judah.

There comes a day when there shall be no necessity of preaching, when all shall know the way and walk in it, but in that day the people will still need the sacraments and their priests shall stand no longer preachers, yet with their sacerdotal functions undiminished.

God the Son was prophet, priest, and king. He generally exercised the several functions of those respective offices apart one from the other. He no longer teaches by word of mouth the good and the right way, yet He remaineth king and priest forever, and I say that we can consider all that pertains to His priesthood, without giving the slightest attention to His character as a prophet.

HERMAN C. DUNCAN.

*The Rectory, Alexandria, La., Aug. 28, 1893.*

### Personal Mention

The Rev. Chas. L. Hoffman, rector of St. Stephen's church, Goldsboro, E. C., has accepted a call to Calvary church, Tarboro, N. C., to take effect Sept. 1st.

The Rev. Jas. S. Russell has accepted the position of Arch-deacon of the diocese of Southern Virginia, and will enter upon his duties as such this fall.

The Rev. P. C. Pyle has been appointed missionary at St. George's church, Indian River, and St. John's church, Milton, New York.

The Rev. J. L. Lancaster has completed his term of service as chaplain of the University of Virginia.

The Rev. J. D. Miller has entered on his duties in charge of the mission at Watauga, diocese of North Carolina.

The Rev. Percy Gordon should be addressed at 22 Centre st., Cambridge, Mass.

The Rev. Henry R. Freeman, of St. John's church, Troy, N. Y., has been passing his vacation at Lake George.

The Rev. Joseph N. Blanchard, of St. James' church, Philadelphia, has been spending part of August at Lenox, Mass., among the Berkshires.

The Rev. T. C. Tupper, D. D., has been elected rector of St. Luke's church, Scottsboro, with charge of the church at Bridgeport, Ala.

The Rev. Howard E. Thompson, of Woodbury, N. J., has been appointed local secretary of the Church Unity Society for the diocese of New Jersey.

The Rev. Haslett McKim, Jr., has resigned the rectorship of All Saints' memorial church, Navesink, N. J.

The Rev. Robt. Scott has returned from his trip abroad and is now at his parish in Snow Hill, Md.

The Rev. H. A. R. Cresser has accepted a call to the rectorship of St. Mark's church, Geddes, Syracuse, Central New York.

The Rev. and Mrs. W. S. Simpson-Atmore, of Jacksonville, Fla., who spent the summer in Europe, returned on Saturday by the "City of Rome."

The address of the Rev. Austin W. Mann, general missionary to deaf-mutes, is 878 Logan ave., Cleveland, Ohio.

The Rev. Andrew Harold Miller, priest in charge of Trinity mission, Collingdale, Pa., now receives his mail at Adamsford, a newly established postoffice nearer to his residence. Please address accordingly.

The Rev. Charles Westerman has changed his address to Holy Rood Place, Woodbury, N. J.

The Rev. Dr. John S. Lindsay has returned from his outing and resumed active charge of St. Paul's church, Boston.

The Rev. Dr. Wm. M. Jefferis, of Tacoma, Wash., has been making a summer visit to the East.

The Rev. Henry Mottet, D. D., of New York City, has returned from a summer tour to Iceland. He came back by way of Scotland.

### To Correspondents

AN INQUIRER.—It will do no good to raise a discussion on the points suggested by your letter. They have been threshed out time and time again.

### Ordinations

Bishop Clark held an ordination service at St. Mark's church, Warren, R. I., Thursday, Aug. 3d, at 11 A. M. Messrs. Frederick B. Cole and Herbert Trussel were received to the diaconate. The sermon was preached by the Rev. Wm. N. Ackley, of Narragansett Pier.

### Official

THE WESTERN MICHIGAN DIOCESAN SCHOOL FOR GIRLS

Akeley Institute, Grand Haven, is now entering on its sixth year. The school came into existence providentially by the unexpected gift by a gentleman and his wife not of the Church, of their elegant residence. In the last year a building has been added, giving convenient and ample accommodation. The school was started and has been maintained at the low term of \$200 per annum, and the usual extras. This feature may commend it at this time, when so many families find their usual income diminished. Under the charge of Dr. and Mrs. Wilkinson and a carefully selected band of teachers, there is no lowering the usual course of study or required efficiency of instruction. The school has well held its patrons, and made friends wherever known.

The principals will be glad to answer any inquiries, and will be especially gratified to have parents and guardians make personal observation.

GEO. D. GILLESPIE.

### Notices

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

### Married

FOTHERGILL-ELKINS.—At St. Peter's church, Sherbrooke, on Thursday, the 31st of August, by the Rev. M. M. Fothergill (father of the groom), rector of Tenafly, N. J., assisted by the Rev. Canon Thornclow, rector of Sherbrooke, and the Rev. James Roydell, rector of Bracebridge, Ont., the Rev. Rowland J. Fothergill to Isabella Ada, youngest daughter of Henry A. Elkins, Esq., of "Sunnyside", Sherbrooke.

### Died

HILLS.—Entered into Paradise at Point Pleasant, N. J., Monday, Aug. 28, 1893, Heathcote Morgan, son of the Rev. G. Heathcote and Carrie Pearson Hills, aged three months and four days.

"And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile."

LAMBERTON.—Suddenly, of apoplexy, at South Bethlehem, Penn., Sept. 1st, 1893, Hon. Robert A. Lambertson, LL.D., president of Lehigh University, aged 69.

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

### Appeals

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN  
Our creditors press for the balance of our debt (\$150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us \$10. Will you, kind reader, send a donation however small, and help us. J. GEORGE EWENS, Priest.  
Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,  
Bishop of Milwaukee.

Already acknowledged, \$77; C. R. K., \$1.00.

### GENERAL CLERGY RELIEF

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

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

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

### THE GENERAL BOARD OF MISSIONS

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

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

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

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

### Church and Parish

A DEACON with faculties to preach, would like work in Chicago from the 16th to the 19th Sunday after Trinity, inclusive. Address, "DIACONUS ANGLICANUS," 111 E. 48th st., Chicago.

YOUNG lady desires position of companion. References exchanged. Address "K," Pensacola, Fla.

WANTED.—An organist and choirmaster for vested choir. Address Rev. C. A. CUMMINGS, Eau Claire, Wis.

LADY of experience, just returned from Europe, speaking fluent French, desires position. French, German, higher English, music. Refers to Bishop Lyman. Address MLE. Y., LIVING CHURCH office.

W. MALMENE, Mus. Bac. Cantab., late principal of the music department Missouri School for the Blind, will shortly remove to Chicago and accept position as organist. Thirty years' experience, thoroughly competent to train boys' choir. Address, W. MALMENE, care THE LIVING CHURCH, 162 Washington st., Chicago.

SUCCESSFUL RECTOR (permanently located) desires temporary engagement, in large town or city, for six months, beginning Nov. 1st. Experienced teacher; satisfactory reasons; Bishop's endorsement and references furnished. TEMPORARY, care THE LIVING CHURCH.

WANTED, by 1st of October, position as matron, housekeeper, or care of an invalid. Three years in last place, will go anywhere. Address L. v S., Box 421, Lake Geneva, Wis.

### For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector: the Rev. JAMES TARR CLARK, D. D.

### The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Mrs. Wm. H. Parsons, 437 Dearborn Ave.  
Rev. H. G. Moore, 3553 Champlain st. Breakfast and dinner.  
Mrs. Jewell, 3535 Champlain st.  
Miss Wallace, 150 Fiftieth st. Breakfast only.  
Miss Magee, 4737 Lake ave. With or without board.  
Mrs. H. W. Scaife, 975 Millard ave. With or without board.  
Mrs. J. A. Rice, 189 Cass st., Flat 30. Breakfast if desired.  
Miss Belle Clark, 3335 Vernon avenue. With or without board.  
G. C. Burton, 6640 Yale ave., (Englewood.) Without board.  
Mrs. C. L. Chance, 3320 Vernon ave. Breakfast if desired.  
Mrs. E. C. Vermilye, 446 Belden ave. With or without board.  
Mrs. F. D. Benson, 41 46th st. Without board.  
Mrs. A. Parsons, 5756 Madison ave. Without board.  
Mrs. Ferris, 3532 Ellis ave. Breakfast if desired.  
Mrs. B. C. Davy, 380 Erie st. With or without board.  
Mrs. M. A. Batten, 98 Goethe st. (2nd flat). Breakfast only.  
Mrs. J. P. Peterson, 341 Oakwood B'd. Breakfast only.  
Mrs. Edward Ivens, 1053 N. Halsted st. Breakfast only.  
Miss E. M. Wilson, 4525 Oakenwald ave. Without board.  
Mrs. A. Elton, 223 Dearborn ave. Without board.  
Mrs. A. E. Crane & Co., 265 Chestnut street.  
Mrs. J. H. Freeman, 3004 South Park ave. Breakfast if desired.  
Mrs. H. B. Sackett, 583 E. 43rd st. Breakfast if desired.  
Western Theological Seminary, 1113 and 1121 Washington Boulevard. Without board.  
Mrs. W. C. Hawley, 7715 Ford ave., Windsor Park. Without board.  
Mrs. Henry F. Starbuck, 6 Groveland Park. With or without board.

Those who send announcements for this column should state whether or not board is furnished with the rooms.  
Correspondence direct, not through THE LIVING CHURCH

## Choir and Study

### Day-Break

The night seems long, my Father. Shadows rise,  
And dark across my pathway fall;  
There is no light of dawn in orient skies,  
And sorrow shrouds me like a pall;  
The stars of Faith and Hope so dim have grown;  
Oh! rift the gloom and send their radiance down.

The morn was fair, seen with glad childhood's eyes,  
A world of sunshine, love, and flowers;  
Not sweeter was the bliss of Paradise,  
As onward fled the swift-winged hours,  
At noon, I reveled in the sunshine still,  
And felt no prescience of the twilight chill.

I am so tired, my Father! The rough path  
Is strewn with wrecks of joys long gone;  
I scarce can lift my dim and weary gaze  
To watch the coming of the dawn,  
Oh! let me lean and rest against Thy heart,  
Till glorious day shall break and night depart.

—The Catholic World.

We have received from Novello, Ewer & Co., New York, a selection from their recent publications; the most important of which is a handsome collection of 114 pages, "Children's Souvenir Song Book," arranged by William L. Tomlins, choral director of the Columbian Exposition, Chicago, 1893. These vary greatly in form, but are all within reach of the intelligent, well-trained children, and are written in one or two parts. There is not a trace of the common-place, or the prevailing feebleness or actual stupidity in such music. The numbers are new, and a generous proportion bear the names of our best young composers, as J. W. and G. W. Chadwick, Arthur Foote, Templeton Strong, Horatio W. Parker, John L. Paine, and Mrs. H. H. A. Beach. The words are selected from poets of celebrity, for the most part, and have a fine lyric quality. The collection is altogether unique, and Mr. Tomlins' reputation as choral director assures the staple value of such a souvenir for our young people. Among this firm's English numbers are a *Te Deum* in G, for congregational use, by Dr. Stainer, decidedly useful; a new Communion service in D, full, in Dr. Martin's valuable series of "Short Settings for Parochial and General Use," No. 27, by Charles L. Nayler, Mus. B. Cantab; an evening service, *Magnificat* and *Nunc Dimittis* in F, by Arthur Carnall, Mus. B. Cantab, a new and strong candidate for recognition, well suited for congregational singing, both easy and effective; "O Perfect Love," a wedding anthem for two-part chorus, by Dr. Barnby, exceedingly beautiful, and a valuable addition to a greatly neglected class of Church compositions; "The Lord opened the doors of heaven," introit for four voices, by F. Cunningham Wood, easy, effective, and very churchly in feeling; also four anthems for harvest festivals, suitable for our "Thanksgiving;" "O, worship the King," by the Rev. E. V. Hall, M. A.; "I will greatly rejoice in the Lord," by W. A. C. Cruickshank; "Man goeth forth to his work," by Arthur Carnall, and "O, God, who is like unto Thee!" by Myles B. Foster.

The Worcester County, Mass., Musical Festival Association has issued a preliminary prospectus for its next season, Sep. 25-29 inclusive. Evidently the directors have not been intimidated by the untoward trade and fiscal depressions under which New England is an especial sufferer, but have settled upon their programme with the confidence of success becoming its long and honorable history. In some particulars, especially in the way of solo celebrities, vocalist and instrumental, the array is exceptionally brilliant. The secret of popular attraction lies strongly in that direction. The precise order of the five days' procedure is not yet settled upon, but the old routine of a morning rehearsal at 9, an afternoon concert at 2:30, and again in the evening the principal event of the day, will be preserved. The choral numbers comprise Sir Henry Smart's "Bride of Dunkerron," Schubert's "Miriam's Song of Triumph," Saint Saen's Biblical opera, "Samson and Delilah," Dvorak's 149th Psalm, which this distinguished composer will conduct, and Handel's "Judas Maccabeus." Mendelssohn's unfinished opera, "Loreley," is also announced. The orchestral numbers are not yet mentioned, but usually offer two symphonies, with an excellent selection of classic overtures and concerted numbers.

The solo vocalists are: sopranos: Mesdames Nordica, Caroline Ostberg, and Breck-Baumont, and Miss Caroline Gardner Clark; contraltos: Mrs. Carl Alves, Mrs. Katherine Fiske, and Mme. Rose Linde; tenors: Wm. H. Rieger, J. H. McKinley, and Daniel Downey; baritones: Carl E. Dufft, Wm. A. Howland, and J. H. Cafferty; basses: Emil Fischer and Ivan Morawski. The instrumental *virtuosi* are Vladimir de Pachman, piano; Henri Marteau, piano; Alwin Schroeder, violoncello, and H. Schneckner, harp. The superb qualities of the great Worcester choral society are known very widely, and the sustained attractions of this principal annual musical festival of the United States, call together attendants from not a few musical centres outside of New England.

In this immediate connection, we are fortunately able to give a sketch of this great musical festival in the other Worcester, England, Sept. 10-15 inclusive. Sunday morning, Sept. 10th, grand opening service (cathedral, in which all the concerts are held, unless otherwise specified); Tuesday morning, "Elijah," Mendelssohn; Tuesday evening, "Israel in Egypt," Handel, and the seventh symphony of Beethoven; Wednesday morning, Bach's Mass in B minor; Wednesday evening (Public Hall), new orchestral work composed for the occasion, and conducted by Dr. Hubert Parry; Sullivan's music to "The Tempest," and miscellaneous selections; Thursday morning, Dr. Parry's "Job," conducted by the composer, and Dr. Spohr's "Last Judgment." Thursday evening, Brahms' German Requiem, and "The Hymn of Praise," Mendelssohn; Friday morning, "The Messiah," Handel, and Friday evening, closing service by the three choirs of the adjacent cathedrals participating in this annual festival, each taking it in turn. These three celebrated choirs, it should be remembered, reinforced for these occasions from other vested choirs, have long enjoyed great celebrity throughout England, for their splendid choral work in the delivery of the great masterpieces of oratorio, Mass, and sacred cantata.

The Rev. H. H. Oberly, M. A., rector of Christ church, Elizabeth, N. J., delivered an address in St. Agnes' chapel, Trinity parish, New York, before the faculty and students of the General Theological Seminary, several months ago. It was a semi-official occasion; and yet it was brought about not only through the concurrence of Dean Hoffman, but indirectly through his counsel and active co-operation. It therefore may be accepted as the General Theological Seminary teaching on this very important subject of liturgic music. Owing to the considerable delay in publication, and the subsequent summer vacations, we have deferred our contemplated notice of this valuable paper until the autumnal resumption of church activities. We desire to give selections from it for a wider publicity among rectors and church musicians. Not that Mr. Oberly has advanced any novelties either of opinion or historic record, his address consisting chiefly in a forcible and scholarly presentation of tradition and liturgic precedent, as they have been cherished in the Anglican Communion from the beginning. The liturgic history of our own branch of the Church has been in the direction of reconstruction, and the recovery and substitution of ancient and time-honored usage in place of modern eclecticism, which is the offspring of denominational predilections, and an altogether unchurchly and irresponsible individualism. The "use," or we may well say, almost numberless "uses," thus resulting, have hitherto proved the most serious hindrances in the way of a true Anglo-Catholic revival of musical liturgics.

Every parish priest has been confronted again and again with this persistent obstinacy of local prejudice and ignorance, which had come to invest with the sanctity and inviolability of rubric and canon, habits of negligence and gross irreverence, sins of liturgic omission as well as commission, especially in rural and village parishes. Who has not encountered the protesting "warden," or "influential parishioner," or "leading old woman," who would not put up with a chanted Psalter or musical Kyries, not to speak of the venerable choral service, with its reverent intonations and responses! Who does not know of congregations rebellious and split into hostile factions over the introduction of liturgic usages and proprieties which are of the very essence and heredity of Anglo-Catholic ritual! Indeed our ecclesiastical Declaration of Independence over the

usurpations and devastations of Puritanism and Puritan traditions came very late in the day, long after the Church had waxed well-nigh graceless and uncomely under generations of servitude and subjection; and the period of full enlargement and freedom of our fathers is not yet. In furtherance of that day, such efforts as this of Mr. Oberly will be gratefully recognized and welcomed. We subjoin passages which should have an authoritative value.

I assume that every one here present knows that the service of the Temple and the synagogue was invariably choral. Not only were the Psalms and other sacred poems sung, but the prayers and the Scriptures were intoned. The tones, intonations, and reflections were established by tradition and custom, and from them no variation was allowed. The priests, Levites, and Rabbis were carefully instructed in sacred music; in fact, such instruction evidently formed part of their training for the ministry. The same traditional tones are in use to this day in all orthodox synagogues. And as we know the tenacity with which the Hebrews cling to every feature of their religion, even to the manuscript copies of the Scriptures, and a minute scrupulosity of every yodh and tittle, we may be sure that the music heard in the synagogue to-day is precisely the same that our Lord and His Apostles heard in every synagogue into which they entered to pray. Christ sanctioned these choral services by His presence and by assisting at them. There is no word in the New Testament that so much as hints that the choral service is not pleasing to God, nor is there the faintest suggestion that any other method was ever imagined. When the Church was founded, the principal elements of Christian worship were taken without change from the Hebrew form. The Psalms were sung to their traditional music by the traditional vested choir, the Scriptures were sung with the same reflections, and the new prayers were intoned in the same manner as the old ones. This Hebrew music is the foundation upon which rests all the distinctively ecclesiastical music of the Christian Church in all its branches. The Gregorian tones are the Jewish melodies classified and re-arranged by St. Gregory. The Ambrosian music is another arrangement.

The prescribed music of all the Oriental Churches is drawn from the same source. The peculiarities of limit, interval, and key, common to all these uses, is a sufficient proof of their family relation and common origin. An evidence of the vitality of this Hebrew music and the potency of tradition is furnished by a fact brought to light by the late Bishop Young, of Florida. In a mediæval Jewish Psalter, brought from Spain, I think, he found the exact notation of what is known as the Plain-song setting of the preface to the *Sanctus*. That music is sung every Sunday in thousands of churches in every part of the world at the High Celebration of the Eucharist. It should not be forgotten that this traditional music is the only kind that has ever received the sanction of the Church. The Eastern Churches, whether orthodox or heterodox, know no other; the Pope of Rome has ordered this and this alone to be used in all Churches that yield him obedience; and this is the only music authorized by the English reformers. I may be reminded that the Council of Trent allowed other music. That is true; the Council declined to condemn a Mass of Palestrina's, for Palestrina only applied the new Christian science of harmony to the old methods. The standard Anglican Church music of the sixteenth, seventeenth, and eighteenth centuries rests upon a Gregorian basis, and those compositions of the present century that are destined to survive—at least so the critics say—are those which are constructed according to the ancient modes. I hope that no one will think that I am trying to prove that Gregorian music is the only kind that can be lawfully sung in church. My aim is merely to show the origin and continuity of ecclesiastical music, and that there has been a rather rigid rule about it from the earliest Christian era. Reading the service in a colloquial tone is a modern custom, and was introduced by the Puritans about A. D. 1552. Before that time the choir offices were always sung, as they are to this day in all English cathedrals and all churches on the continent of Europe when they are publicly said. The rule holds for cathedrals, parish churches, and monastic and other chapels.

Before the latter half of the sixteenth century nobody thought that the offices could be said otherwise than musically, and with the traditional notes attached to the words. What is known as Low Mass, or a celebration of the Eucharist without the aid of a choir, arose in the seventh century, and at first met with little favor; but in the next century it increased rapidly, and in the ninth century became popular. But the priest never used the colloquial voice, for though he had only a server to help him, the monotone was maintained throughout.

It is unnecessary here to produce any more evidence, for it is abundant and accessible in injunctions, rubrics, canons, and liturgical commentations. The chief point is this: The Catholic Church from the days of the Apostles has provided for the musical recitation of the public offices of worship. This has been the rule *semper, ubique, et ab omnibus*, with the single exception of the English and American Churches in modern days, and this exception is unauthorized and of dubious origin. If then, as we have seen, choral service is the rule of the Church, musical instruction should form part of the education of a clergyman. But suppose a priest is placed where choral service is exceptional or impossible, still music will form an important element in every Sunday's services at least. Canon 23 of Title I places the selection and appointment of tunes to be sung, in the hands of the rector. It is highly important that he should intelligently obey the canon. If he has no knowledge of music he may obey the canon once for all by copying a rector who made a list of hymns and tunes and chants, and made it a standing order. It was repeated year after year, to the utter weariness of the congregation. Or he may imitate another rector, who took the hymns by course, with the result that once on Good Friday the choir scandalized the people by singing "Shout the glad tidings," to Avison. These are not fictitious cases. If the priest is ignorant of music he will be at the mercy of his organist, and if the organist is not a godly man nor a thorough Churchman, the rector and his people may

have some such experiences as have come to my knowledge. I know a choir that sang on Trinity Sunday as a processional hymn, "Brightest and best of the sons of the morning" because they knew a beautiful tune for it; another that sang *Te Deum* in Advent, the first movement being in waltz time; another that sang *Jubilate* to an air from *La Grande Duchesse*. Among the incongruities revealed by music calendars are the *Stabat Mater* as an anthem on a Sunday in Trinity-tide; "Bow down Thine ear, O Lord, and hear me, for I am poor and in misery," on Whitsunday; and the *Ave Verum* as an anthem at Evensong. If the priest knows something of music he can intelligently direct his choir-master, and if the thoughts of priest and organist are in harmony with the teaching and spirit of the Church, they will never commit musical and liturgical crimes. There is a sequence of thought and propriety of selection that runs through the Prayer Book from end to end. The services for each day are jewels set in the order of the diadem that enriches the Christian Year. Any parish priest will find by experience that his knowledge of music will be of more practical use to him than many other things set down in the course of theological study.

## Magazines and Reviews

*Harper's Magazine* reaches a more distinctly literary value this month than usual, fiction giving larger room for papers that are at once instructive and entertaining. Indeed these constitute the principal part of the number. Mr. Richard Harding Davis gives a spirited sketch of the management and incidental experiences attending a general election in England, his opportunity coming as guest of a "Right Hon." noble candidate for re-election. "An Albert Durer Town," by Elizabeth Pennell introduces us to one of the quaintest out-of-the-way corners in France where a confluence of antiquarian, pietistic, and picturesque interests yet survive a long line of centuries. But we must protest against the utterly valueless illustrations accompanying, by Joseph Pennell, who has sacrificed to his love of eccentricity a rare opportunity for spirited work. Especially are we grateful to the indefatigable Professor Charles Eliot Norton for his samples of "The Letters of James Russell Lowell," soon to be published in two volumes by the Harpers. Again it is clear the most precious things of a literary master and genius, are his letters. Nothing from his pen can match the spontaneous beauty and fascination of Lowell's wonderful letters. They open a short cut to a personal and even spiritual intimacy with one of the greatest and loveliest men of the century. Nothing of its kind can be finer than Thomas A. Janvier's papers on Suburban New York; this time, it is "Down Love Lane" which introduces dear old-time Chelsea, its social traditions and time-honored worthies, principal among whom we greet the cherished name and story of Dr. Clement C. Moore, who was Chelsea, fifty years ago, when his unpretending homestead crowned the hill-block, yet ungraded, lying immediately north of the seminary grounds which as all the Church knows and loves to remember, was his great bequest. Old Chelsea, and the Chelsea of to-day are graphically set down, and every old seminarian will be glad to read and preserve Mr. Janvier's delightful paper.

*Scribner's Magazine* pursues its own clearly out-lined course with growing success. The editor has long ago achieved that seemingly impossible result of an illustrated magazine with a new and valuable individuality. Thus it continues unique in its scholarly and literary distinction, while in touch with the largest popular interest. This is the ter-centenary of old Isaak Walton, whose own memorial is perennially bound up with the "Lives" he bequeathed us. Alexander Cargill refreshes our recollections with the scanty *memorabilia* of one whose simple piety and devotion to the gentle pursuits of the angler, have made him the companion of scholars and clerics from that day to this. We have "A Thackeray Manuscript in Harvard College Library," the veritable "Round-about Papers," obtained through the good-will of Leslie Stephens, Thackeray's son-in-law, and a whilom friend of James Russell Lowell. T. R. Sullivan gracefully descants upon their numberless points of interest, and treats us not only to many of the great humorist's epistolary sayings, but reproduces examples of his clear and elegant chirography in fac-simile. Papers that will be found singularly instructive and suggestive are "Clothes Historically Considered," "The Machinist," strongly illustrated, and a charming conclusion to "The Opinions of a Philosopher," with whom cultivated readers will part regretfully. The number maintains a singularly fine and admirable quality throughout.

*St. Nicholas* appears with this announcement at the top of its outer cover, "With this number Wide Awake is merged in *St. Nicholas*." Our acquaintance with the Boston *Wide Awake* awakens an inquiry, something after this sort: How can two such complete and richly furnished monthlies, each perfect after its kind, be reduced to the proportions of a single publication, without great loss of rich resources! But we will leave such problems to the enterprising publishers who have captured such a rare prize, with our congratulations, and a modest expression of the hope that *St. Nicholas* will continue "wide awake," ever hereafter, for there was something in the Boston monthly which discriminating readers would be sorry to miss, in any transmigration of magazines.

## Book Notices

**Mother's Bed-time Stories.** By Mary E. Kearney, (Mrs. George A. Paul), author of "Bernie's Light," etc. New York: Thomas Whitaker. Pp. 158. Price, 75 cts. Illustrations.

Beginning with "A Story of St. Bartholomew's Eve" in two parts, we have here eleven stories marked with grace, simplicity, and earnest purpose, and all related in a style that well adapts them for being read aloud to little children.

**Little Saint Hilary,** and other stories. By Barbara Yechton, author of "Ingleside," "Christine's Inspiration," etc. Illustrated by Minna Brown. New York: Thomas Whitaker. Pp. 97. Price, 60 cts.

Barbara Yechton has an admirable talent for writing young people's stories and this series of "Golden-Rod Stories" is no whit behind others which have come from her skilful pen. The illustrations in it are abundant and very good. A vein of clear and sensible religious teaching is found in all her work, yet never over-weighting the narrative interest.

**Picture and Text.** By Henry James. New York: Harper & Bros. 16mo., price, \$1.00.

Seven papers by this able author have been gathered from various sources and issued in a dainty volume under the above title. Portraits and other illustrations add greatly to the interest. Among the artists discussed are Abbey, Parsons, Reinhart, and Du Maurier. These papers are of the usual high order of the author and give one a new insight into the illustrator's art. The volume is handsomely printed and bound.

**Art, Music, and Nature.** Selections from the writings of David Swing. Compiled by M. E. P. Chicago: Searle & Gorton. 1893.

An admirer has been browsing and clipping among the miscellanies of the brilliant Professor, with the usual results. Fragments torn from their original settings whence they had much of their force and congruity, chance-wise utterances that had never undergone the chastening of the sober second-thought, flitting fancies hardly worth the catching and impalement, constitute the substance of this little venture. Professor Swing is not an epigrammatist, neither is he sententious. His thought lacks that concentration and formal completeness that would render him quotable, or suggest the proverbialist. Quite too often these detached sayings will not stand alone, or bear the light of deliberate consideration. Yet we recognize the genialty, radiant sympathies, and lively sense of the beautiful suggested by these "selections." And such a person is not necessarily either a philosopher or metaphysician.

**The Refugees.** By A. Conan Doyle. New York: Harper & Bros. 8vo., price, \$1.75

This tale which has been recently running as a serial in *Harper's Magazine*, is now issued in book form, and has probably created more general interest than any novel of the year. Once begun, it is not dropped until the last chapter is reached, for the interest never flags but grows rather in quick crescendo. The first half of the tale is laid in France, and the author shows wonderful familiarity with the court life of the time, describing with vivid intensity the intrigues of French high life and the bitter feeling between the Catholic and Protestant factions which culminated in the driving out of the Huguenots from France. At this point the action is transferred to America, and loses a little of its strength by the change. "The Refugees," however, can be earnestly commended as a truthful picture painted by a master hand.

THE September number of Whittaker's "Library of Church Teaching and Defence," issued monthly, consists of a series of twenty-five sermons preached from the pulpit of the church of the Incarnation, by the New York brother of Massachusetts' late bishop, the Rev. Arthur Brooks.

## 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.*

THOMAS WHITTAKER.

Mother's Bedtime Tales. By Minnie E. Kenney. Pp. 158. 75 cts. Little Saint Hilary, and Other Stories. By Barbara Yechton. Illustrated. 60 cts.

The Life of Christ in the World. By the Rev. Arthur Brooks. Pp. 360. 50 cts.

HARPER & BROS.

The Love Affairs of an Old Maid. By Lillian Bell. A Child's History of France. Illustrated. By John Bonner. The Wise Woman of Inverness. A Tale, and Other Miscellanies. By Wm. Black.

A House-hunter in Europe. By Wm. Henry Bishop. Woman and the Higher Education. Edited by Anna C. Brackett. Early Prose and Verse. Edited by Alice Morse Earle and Emily Ellsworth Ford.

Everybody's Book of Correct Conduct. Being Hints for Everyday Life. By Lady M. Colin and M. French-Sheldon.

Edwin Booth. By Laurence Hutton. Illustrated. The Unexpected Guests. A Farce. By W. D. Howells. Illustrated.

The Work of Washington Irving. By Chas. Dudley Warner. The Literature of Philanthropy. Edited by Frances A. Goodale. The Complaining Millions of Men. A Novel. By Edward Fuller. The Dictator. A Novel of Politics and Society. By Justin McCarthy, M.P.

Judith Shakespeare. A Romance. By Wm. Black. The Decision of the Court. A Comedy. By Brander Matthews.

AMERICAN TRACT SOCIETY.

Clews to Holy Writ; or, The Chronological Scripture Cycle. A Scheme for Studying the Whole Bible in its Historical Order during Three Years. By Mary Louisa Georgina Petrie, B.A. \$1.50.

GINN & CO., Boston.

A Reader in Botany. Part II. Flower and Fruit. Selected and Adapted from Well-known Authors. By Jane H. Newell.

E. P. DUTTON & CO.

Vision and Duty. A Series of Discourses. By the Rev. Chas. A. Berry. \$1.25.

## Pamphlets Received

The Life-Giving Word. A Sermon. Memorial of the Rt. Rev. Phillips Brooks, D.D. By the Rt. Rev. Henry C. Potter, D.D., LL.D. Damrell & Upham, Boston.

The Defence of Professor Briggs before the General Assembly. Part III. Charles Scribner's Sons, New York.

Biography of the Rev. Phillips Brooks, D.D. Ginn & Co., Boston.

The Song of Songs. Interpreted by Emil Lund. Max Stern & Co., Chicago.

In Memoriam. Michael Bee King, Junior Warden of Immanuel church, Newcastle, Del.

## Opinions of the Press

*The New York Tribune*

THE ELECTION IN FRANCE.—The sum of the whole matter, then, is that the Republican party has won a great victory at the expense of all classes of its opponents. Such is the result of years of open enmity and secret malice. The Bonapartists, the Royalists, the Boulangists, the Socialists, the Panama mud-flingers, all have done their worst. They have worked separately, and they have entered into grotesquely incongruous alliances, with "Anything to hurt the Republic" as their watchword. In the end, in a manner more thoughtful and deliberate, the French nation declares that it will have none of them. It has enjoyed peace and prosperity under the present system for a time longer than the duration of any other regime since the Revolution, and it therefore wisely decrees that this system shall be continued and maintained. Upon this choice, and the manner in which it has been expressed, France is entitled to the cordial congratulations of her great sister Republic in America, and of the friends of popular government and free institutions throughout the world.

*The Rock*

CONVICTIONS.—It would never have occurred to a man who was not disengaged from human contact, and lost in his own mental visions, to compare Bunyan and Spinoza. Yet this is what Prof. Jowett did in his Westminster Abbey sermon last Sunday evening. The lack of touch with human circumstance has ever made mere scholars and mere student-philosophers unreal thinkers. One good thing, however, Prof. Jowett said, albeit it had been better said many years ago at the York Church Congress. The late Dr. Magee then reminded us that if we had ceased to burn men for their opinions, we were also rapidly ceasing to believe there were convictions it was worth being burnt for. Jowett observed on Sunday that it was possible the "change had not been all gain. There might be more toleration, more knowledge, but was there the same elevation of character, the same aspiration after an ideal life, the same death to the world, the same continual struggle between good and evil?" People ask: "Who would be a martyr now-a-days?" We often think that were it not for the heroism of the mission field our Christianity would lose its sense of self-denial and of high devotion.

*The Church Times*

THE COPTIC CHURCH.—To most people the Coptic Church is unknown even by name. Yet there have been many instances of English writers of eminence pointing out the unique character of this community. It is the most singular relic of Christian antiquity; in its religious observances it has preserved some most primitive features of Oriental Christianity. It derives its liturgy from that of St. Mark, through that of St. Basil, and retains in its public worship the Coptic language, which the priests recite even where they do not understand it. The Coptic Christians at the present moment are attracting considerable attention. Roman Catholics and American and English Churchmen regard with interest this singular body of Christians, parted from the Orthodox Church fourteen centuries ago, and now emerging from what Canon Scott Holland has described as the long tunnel of the past history, into a period of light. The part that English Churchmen are taking in the work of their enlightenment was illustrated recently in a meeting held at the Church House by the Association for the furtherance of Christianity in Egypt. The object which that society has at heart is not to proselyte the Coptic Christians but to revive the ancient Coptic Church, which, but for the pertinacity with which it has maintained its separate existence, and which affects its whole temper, would admit that the difference between itself and the orthodox communions is one rather of words than of essence. The Archbishop's mission to the Assyrian Christians is likewise engaged in aiding the reform of the Nestorian communion, which has points of interest like those of the Coptic Christians.

## The Household

### The Seven Stages

- Only a baby,  
Kissed and caressed,  
Gently held to a mother's breast.
- Only a child,  
Toddling alone,  
Brightening now its happy home.
- Only a boy,  
Trudging to school,  
Governed now by a sterner rule.
- Only a youth,  
Living in dreams,  
Full of promise life now seems.
- Only a man,  
Battling with life,  
Shared in now by a loving wife.
- Only a father,  
Burdened with care,  
Silver threads in dark-brown hair.
- Only a graybeard,  
Toddling again,  
Growing old and full of pain.
- Only a mound,  
O'ergrown with grass;  
Dreams unrealized—rest at last.

—Boston Traveller.

### Our Milly

A TRUE STORY

BY H. P. H.

She was only a poor working woman—a colored woman, doing her duty day by day, bit by bit, as it was given out to her to do; it was usually in somebody's kitchen, for she was a cook by profession and a most reliable woman, as we soon discovered. She had been with us some weeks before we found out more than that about her, and then we knew that she was—but I will tell you the story she told me, and you may judge for yourself, and I will tell, as nearly as I can, as she told it.

Going down the kitchen stairs one morning, I heard her singing in a low voice full of music, the sweet refrain of an old hymn "Mammy" used to sing to us when we were little, and I waited a moment to listen.

"Free grace, undying love,  
Free grace, undying love,  
Free grace, undying love,  
Oh, ring dose heavenly bells."

When she stopped, I said; "Where did you learn that hymn, Milly? My old 'mammy' used to sing it and it's good to hear it again. Here's a letter for you."

"Law! Miss Blanche, it's jus' one o' our ole hymns; I likes to sing 'em when I'm all alone so—dey keeps me comp'ny; yes, m'a'm, thank you, m'a'm, won't you jus' please, m'a'm, read it for me? I reck'n it mus' be from Miss Betty." And so it was, and mostly about Milly's two children and what had been done for them with the money she had sent for them, and how glad they were "to know s'le was in a place where she was so happy," and so on.

"You see, honey, I wrote to Miss Betty—Roger, he wrote fer me—how you all is kin' o' Southern people en' I feels like I was home. Miss Betty's my ole mistis' g. an'chile, en' I holp bring her up, 'en now she's ma'id en' lives on the plantation, 'en my sister lives wid' her en' she teks care o' my chillen."

She went on making out the delicious light rolls we were to have for tea, her capable, well-born looking hands keeping equal pace with her talk. I wanted to hear something more, so I said: "Did you always live on the plantation before you came North, Milly? Did your mistress teach you to do everything so nicely and to be so neat?"

She drew herself up a little and replied:

"I was brought up by a lady, Miss Blanche, en' I has to be petickler en' do all I does in de bes' way, for I was learn' so; oh, yes, m'a'm," she had a way peculiar to some of the southern "darkies" of saying that, with a sort of prolonged rising inflection—"o-o-h, yes, m'a'm; mymistis' people own' that plantation long befo' the wah o' de Resolution! I means de ole wah—not dis las' one—de ole Resolution, you know, honey."

"Yes, I know." She saw I was interested and she went on:

"When my mother died I was right young, en' ole Miss tuk me in de house, en' I was raise ve'y careful with Miss Lizzie—that's Miss Betty's ma—and when Miss Lizzie ma'id Mass' Jack Burwell, her ma give me to her fer own, fer her maid; yes, m'a'm, Miss Lizzie was her ma's onlies' chile, en' when she was ma'id she stayed right on home."

Milly talked pretty well usually, but sometimes she became very dialectic.

"Was she pretty, Milly?" I asked. She let her busy hands rest a moment and looked up at me.

"My Miss Lizzie war jus' de pretties' thing in de whole worl', en' so kin' en' so good, en' havin' a nice pleasan' word fer everybody, en' everybody did love Miss Lizzie. Seem' like, when she went out mornin's yerly, when de flowers en' de grass was all wet en' shinin', the flowers en' the birds use' ter say, 'Good mornin', Lizzie, see what a pretty day de Great Master sen' you,' oh, yes, m'a'm, Miss Blanche, she war pretty! En' Mass' Jack, he war hahnsome, too; he come of a right good-looking stock, Mass' Jack did, en' he war good, too, en' we was all glad to have Miss Lizzie marry him, fer we know'd he'd be good to her people, in de house en' in de fiel'. Soon after Miss Betty was bawn de wah come—dis las' one—and soon after that ole mistis' died, en' jus' when she was dyin' she call' me an' tole me I mus' promise never to leave Miss Lizzie; I mus' always stay by her en' tek care of her, en' I said, 'Yes, mistis, all-ways.'"

By this time the rolls were all made out and set to rise, nicely covered with a cloth, and Milly was deftly putting together materials for "jumbles." She went on after a minute's pause:

"Jus' den came a order sayin' Mass' Jack had ter go to join a comp'ny fer to go to Richmon'. Of cose he couldn' leave Miss Lizzie then no way, so he paid somebody to go fer him, a—er—a—"

"Substitute," I suggested.

"Dat's it; yes, m'am, a substitude; en' Mass' Jack wa'n't very strong, neither, so when a draf' came nex' time, he sen' a—a man agin, en' so fer tree times, en' then at las' he had ter go heself. Jus' in the ve'y las' of do wah, jus' befo' Lee surrendered, Mass' Jack went to de wa'!"

There was a minute's silence, and then she said, in a voice that broke a little: "En' Mass' Jack, he—he—never come back—no mo'."

The low, pathetic tone was too much; all strangers though they were, the tears stood in my eyes, too, for "Mass' Jack;" pretty soon she went on: "We never—he'n one word more about him; we never did fin' out what become of him; en' Miss Lizzie was a widda en' dose two little chillen did'n have no father but dere Great Father in heaven, in de very las' of de wah!"

Then, always identifying herself with the family, she told how "Miss Lizzie jus' got peakin' en' pinin' away, en' her pretty brown curls got white in 'em", and how the little money they had went, dollar after dollar.

"Fer," she said, "we had acres en' acres of the bes' lan', honey, but dose low-

Almost Everybody now knows that

## Dr. Price's Cream Baking Powder

Is the Quickest, Purest and Best of all the Baking Powders, and everybody should know that 99% of the Baking Powders contain Ammonia, Alum, Lime or other hurtful ingredients.

What a revelation to the good housewife when she uses her first can of DR. PRICE'S and beholds the beautiful work it does, so immeasurably superior to that of any other.

down niggers got crazy 'bout bein' free, en' went off en' lef' us; only my sister, en' my husban', en' me, we stayed on en' jus' did de bes' we could. Oh, yes, m'a'm, I had a good husban'; you heard of the Nelson fam'ly in Ferginny, isn't you, honey? Well, I married into that family; my husban' en' all hes people b'long to the Nelsons!" said Milly proudly.

So then Milly came North to work for better wages that she could get South, and every cent she could spare went for "Miss Lizzie."

"You see, honey, she had to have all kin' o' nice, delicate things, en' wine, en' once she wrote to me how she' jus' give anything to have a tas' o' my bread; en' so I filled a box full wid' all kin' o' things, en' put in three loaves of bread all wropp'd up so they'd keep fresh."

At last Milly had to go home and take care of her sick mistress; she had a little money and she took with her a large soft armchair, "fer to make her more comfortable, en' one evenin' I went to tek up her tea, en' there my Miss Lizzie was, settin' in that chair, en' jus' leanin' her head back, en' such a heavenly smile on her po' face. Yes, m'a'm, she wor gone home to de Great Master—to fin' Mass' Jack."

She turned her head away and I laid my hand an instant on hers. As I went back up the kitchen stairs I heard again that low sweet refrain—it was in my heart all day:

"Free grace, undying love,  
Free grace, undying love,  
Free grace, undying love,  
Oh, ring dem heavenly bells."

## 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.

### A Right-away Boy

"Where is Ross, I wonder?" asked Mrs. Mayhew. "Have you seen him, Callie?" "I think I heard him pounding up back of the wood-house a few minutes ago," replied Callie.

"Well, you get yourself ready as soon as you can, Callie, while I call him. You know Uncle Silas is in a great hurry."

Mrs. Mayhew stepped out into the sloping back yard, and on hearing the pounding above the wood-house, called "Ross! Ross!"

"What do you want, mamma?" Ross answered, without stopping his work.

"Come at once, Ross, I don't want to call you again," said his mother.

"Yes; I'll be there in a minute," he replied. And then when he heard the door close and knew his mother had gone back into the house, he muttered to himself a little crossly, "I wonder what she wants me for anyway? Wants me to bring a bucket of water, or carry in an armful of wood, or hoe in the garden, or something else I don't like to do. That is always the way. Well, I will go pretty soon—as soon as I have finished this bird-trap; it is nearly done."

And so, as was his habit, he put off obeying his mother's call until he should

## The best Strictly Pure White Lead

builders use only the best materials—lumber, brick, lime, cement, sand—whatever goes into the construction of a building; they employ only the best workmen and pay the best wages; they get better prices for their work than their less careful competitors, and always get the best contracts; they paint their work with

manufactured by the "Old Dutch" process of slow corrosion, and with one of the following standard brands:

- "ARMSTRONG & McKELVY" (Pittsb'gh)
- "BEYMER-BAUMAN" (Pittsburgh)
- "DAVIS-CHAMBERS" (Pittsburgh)
- "FAHNESTOCK" (Pittsburgh)
- "MORLEY" (Cleveland)
- "ANCHOR" (Cincinnati)
- "ECKSTEIN" (Cincinnati)
- "KENTUCKY" (Louisville)
- "SHIPMAN" (Chicago)
- "SOUTHERN" (St. Louis and Chicago)
- "COLLIER" (St. Louis)
- "RED SEAL" (St. Louis)

For colors they use the National Lead Company's Pure White Lead Tinting Colors. These colors are sold in small cans, each being sufficient to tint twenty-five pounds of Strictly Pure White Lead the desired shade.

These brands of Strictly Pure White Lead, and National Lead Co.'s Tinting Colors, are for sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

**NATIONAL LEAD CO.,**  
Chicago Branch, State and Fifteenth Streets.  
1 Broadway, New York.

finish his own work. Mrs. Mayhew had often been grieved at his habit of delay, and had wondered how she might cure him. She was a kind-hearted mother, and therefore loath to punish the lad unless it was really necessary. He had more than once really annoyed her by his failure to come immediately when she called him. It was time, she thought, to teach him an important lesson.

Pound, pound, pound went the hammer above the wood-house, waking the echoes in the large bank barn some distance away, and fully ten minutes had passed when Mrs. Mayhew's voice again rang in Ross's ear, urging him to come quickly.

"What do you want, mamma?" and there was a note of impatience in his voice.

"I want you to come right away," she urged. "I'll tell you why as soon as you come."

"Why don't you tell me now?" he scolded.

"Come, come, Ross," she repeated more urgently.

"Yes, in a minute,"—pound, pound, pound, the hammer echoed in the barn as before. "That proved she wants me to do something I don't like to do, or she would tell me what it is. She's always got some work for me to do—always," he ended, rapping the nails on their heads more vigorously than ever, and muttering to himself.

He soon became absorbed in his bird-trap, and it was fully half an hour before he decided to heed his mother's call. Then he flung his hammer down, ran down the path as fast as his legs could carry him, to make up for lost time, and dashed into the sitting-room like a small cyclone.

"What do you want, mother?" he asked breathlessly.

His mother looked at him reproachfully for a moment, and that made his eye drop on the floor and a vivid flush leaped to his fresh, round cheeks. He wished then that he had obeyed his mother.

"Ross, why didn't you come when I called you?"

"I—I—wanted to finish my—"

"Yes, that is a very bad habit you have fallen into; you always have something else to do when I call you. Well, Ross, you don't know what you have missed this time by your disobedience."

"What have I missed, mamma?" he asked, glancing up with a half-frightened look.

"Why, Uncle Silas was here. You know you and Callie were going on a visit the first time he drove over this way."

"Where is he, mamma?" exclaimed Ross, running to the door.

"He has gone, Ross. He was in a hurry and couldn't wait, and as you didn't come when I called you, he had to take Callie alone and go without you."

Ross burst into tears, and then ran down to the gate and looked intently up the road, thinking Uncle Silas might still be in sight, so that he could hail him; but Uncle Silas had been gone at least a quarter of an hour, and with his fleet team, must have been two miles away. Then the weeping and angry lad rushed back to the house, and said in a bitter tone: "Why didn't you tell me that Uncle Silas was here, mamma?"

"Because I wanted to teach you a lesson you would never forget," she replied kindly. "I was very sorry to disappoint you, Ross, but this punishment will help to teach you to come at once when I call you, whether I have some work for you to do or not."

It was a sore disappointment, for he had long counted on a visit at his uncle's, but he could not help admitting that he

deserved the punishment he had received. Like most boys, he pouted for awhile, but soon his better nature gained the victory, and he resolved to mend his ways.

Since that time his mother often calls him her little "right-away boy." Can you guess why?—*Selected.*

### Some Curious Trees

From *Harper's Young People*

A thread-and-needle-tree is a step beyond the wax-tree in the way of convenience. It sounds like a fable, but the Mexican maguey tree furnishes not only a needle and thread all ready for use, but many other conveniences. Just outside the door of a Mexican home the beautiful tree stands, loaded with "clustering pyramids of flowers towering above dark coronals of leaves," and at the tip of each dark green leaf is a slender thorn needle that must be drawn carefully from its sheath, at the same time slowly unwinding the thread, a strong smooth fibre attached to the needle and capable of being drawn out to a great length.

The pottery tree, found in Brazil, is equally curious and useful. One would scarcely expect to find pots and jars and pitchers growing in if not on a tree, but the material for them certainly grows in this tree. It is found in the form of silica, chiefly in the bark, although the very hard wood of the tree also yields it. To make this curious pottery the bark is burned, and what remains is ground to powder and mixed with clay.

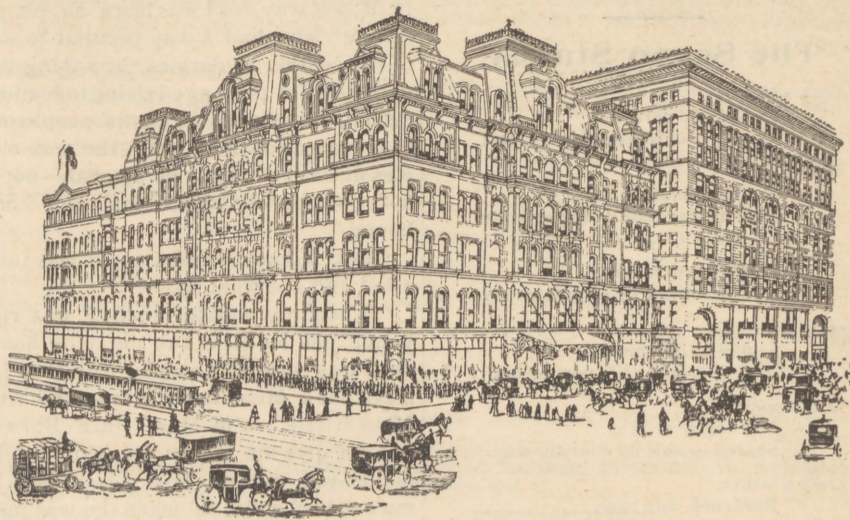
The human trees of India, although not really trees at all, are at least interesting as a very clever manoeuvre. The Bheel robbers lurk in lonely places near the mountains and jungles, and are very swift and cunning in eluding capture. They are perfect pests in India, and a band of them will often be pursued by mounted Englishmen. Their first attempt is to reach the jungle, the beginning of which has perhaps been cleared by fire, but there is no time to seek its sheltering depths, for their pursuers are close at hand.

Fortunately for the robbers, some wrecks of small burned trees are also at hand, and taking off what little clothing they wear, they scatter it around with their stolen goods over the open space, and cover the low piles with their round shields so that they look like low mounds of earth. Then they pick up some blackened tree branches, and get into very uncomfortable attitudes to resemble twisted trunks, keeping perfectly quiet, and greatly enjoying the surprise of their pursuers at their mysterious disappearance.

It is said that once, before the English had become used to these manoeuvres, an officer with a party of horse was chasing a small body of Bheel robbers, and was fast overtaking them. Suddenly the robbers ran behind a rock, or some such obstacle, which hid them for a moment, and when the soldiers came up the men had mysteriously disappeared. After an unavailing search, the officer ordered his men to dismount beside a clump of scorched and withered trees, and the day being very hot, he took off his helmet and hung it on a branch by which he was standing.

The branch in question turned out to be the leg of a Bheel, who burst into a scream of laughter, and flung the astonished officer to the ground. The clump of scorched trees suddenly became transformed into men; and the whole party dispersed in different directions before the Englishmen could recover from their surprise, carrying with them the officer's helmet by way of trophy.

### One of Chicago's Greatest Exhibits



MARSHALL FIELD & COMPANY—RETAIL.

STATE, WASHINGTON, AND WABASH AVE. (NEW BUILDING TO THE RIGHT.)

The opening of the new retail building of Marshall Field & Company on Wabash avenue, last month, was an event of unusual commercial interest and importance. The Chicago dailies devoted considerable space to the event and said many kind and complimentary things of the largest firm of dry goods dealers in the world.

Four or five years ago the selling space of the retail store was increased by one-third, but since that time the sales have doubled and shopping became too much crowded for comfort. In casting about for more room Marshall Field & Company added more room to the north on State street toward Randolph street, in which direction the store has been growing for a number of years. Store room after store room had been annexed from time to time, until in May last the limit of progress in that direction was reached at the Central Music Hall building.

The firm had anticipated this, however, and having acquired sole ownership of the corner on Wabash avenue and Washington street, had already begun the erection of what has proved to be the finest retail store building ever constructed. This statement is thoughtfully made. There is no building that is its equal in style, taste, wealth of equipment, and adaptability to the purpose intended, in New York, London, Vienna, Paris, or elsewhere.

The architecture is especially appropriate for a retail business—the Italian renaissance—infinite in detail and beautiful in effect. The cost of this building has been a round one million dollars.

Marshall Field & Company with characteristic modesty refer to it as an "Annex" to the retail store. It was formally thrown open to the public early in August, and it was this event which called out the articles in the daily press already alluded to. Since that time the great throng that is to be found daily in this establishment has been sensibly augmented. The store is very properly regarded as one of the sights of the city. Strangers, especially ladies, feel that they can not afford to go away without having spent some time within its walls. Chicago ladies especially enjoy taking their lady friends into Marshall Field & Company's and have them admit, as they do, whether from the East or from abroad, that "We have never seen the equal of this anywhere."

Marshall Field & Company now occupy in their retail establishment 260 feet on State street, the entire distance from State to Wabash avenue, being 340 feet on Washington street and 108 feet on Wabash avenue.

Counting all the floors as though upon one level, the aggregate of floor space is about nine acres.

The stocks of merchandise are divided into more than one hundred departments, and most of these departments have their subdivisions. In arranging these stocks the plan followed is to place associated lines of goods in close proximity. For instance, if a lady purchases a piece of dress goods she finds that everything in the way of trimmings and

"findings" required to make up the suit are in departments close at hand.

The tea room in the new building is elegant in its appointments, and is excelled by no high-class restaurant in the city in popularity and patronage.

Everything has been done looking to the comfort of the public and in the direction of expeditious shopping. Thirteen high-pressure hydraulic elevators have been placed in the new building alone, and there are twenty-three elevators in all in the entire store. The store also contains several wide stairways leading from floor to floor, located in different parts of the building.

In the line of public comfort and convenience, besides the Tea Room already alluded to, there are Resting Rooms, Retiring Rooms, Waiting Rooms, Writing-tables supplied with the stationery of the house for the free use of the public, Check and Parcel Rooms for leaving without expense to owner, little bundles, umbrellas, and the like, and several telephones that are always at the service of the public.

A beautiful feature of the store is its show windows, which, on all sides—State street, Wabash avenue, and Washington street—are always handsomely trimmed, and at night are lighted with a peculiarly soft, rich glow supplied by electric lamps that are concealed from view.

While a great deal might be written in detail about the contents of this vast store and about the organized system under which its three thousand or more employees conduct its operations, we can only add to what we have already said that it is one of the chief points of interest in Chicago. In the world of dry goods, it is an "exposition in itself" of all that is best and most desirable at the World's Fair, in its line.

All visitors are received in this establishment in the spirit of true Chicago hospitality, whether wishing to buy or to inspect. To facilitate intercourse, interpreters are employed speaking German, French, Italian, Spanish, Swedish, Norwegian, Russian, Bohemian, and Japanese. Educated foreigners are among the most enthusiastic and amazed visitors.

It is characteristic of Marshall Field & Company that they are modest, and the firm attributes all its success and its unexampled growth, not to its equipments, however perfect they may be, nor to the size of the business, which is without a parallel, but wholly and strictly to the facts that merchandise purchased of Marshall Field & Co. is to be depended on in quality as represented, and that the price is always the lowest.

The growth of the house in the future bids fair to out run its marvelous record in the past. It seems destined to establish a high-water mark in the record of commercial development, hitherto unattained in the world's history. It is such growth as this which gives us faith to believe that Chicago is surely to become the metropolis of the United States within the comparatively near future.

America's National Dish

Marion Harland once upon a time in the course of a foreign journey chanced to be dilating upon the cosmopolitan taste of the American who would eat haggis in Scotland, roast beef in England, bologna in its city, macaroni in Italy, and frogs' legs in France.

Financial News

The decisive action of the House of Representatives this week in repealing the silver purchase bill by a majority vote of 131 is a crushing blow to the silver forces, for while it was generally conceded the bill would pass the House, the staunchest supporter of good money had not the temerity to predict so overwhelming a majority.

The fight is now being waged in the last ditch—the Senate—and notwithstanding the equal division of forces and former element of doubt, it is reasonably certain that the final passage of a repeal measure is but a question of time, though it will in all probability be a month or more before its accomplishment.

The signal victory in the House resulted in a marked improvement in the more sensitive

SERIOUS RAILWAY ACCIDENT.

Milk train in collision; no milkman turns up; disappointed house-keepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gail Borden Eagle Brand Condensed Milk in the house.

BEECHAM'S PILLS correct bad effects of over-eating.

A Special Combination Offer

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

channels of finance, the week closing with increased activity in stocks and bonds at higher prices, while the banks show a gratifying increase in deposits and currency.

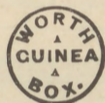
The most distressing feature of the week is the suspension of the Equitable Mortgage Company. While the failure has no significance in banking circles, it works widespread hardship amongst thousands of investors of small means who can ill afford the curtailment of their incomes.

New York, Sept. 2nd.

Proprietary

Patient suffering is no virtue if there be a remedy.

Beecham's



Pills

(Tasteless)

positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom?

Financial

The NEW POLICY of the Massachusetts Benefit Life Association has no superior. It gives Cash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options.

Safe Investments for Savings

\$100, \$200, \$300, \$400, \$500, \$600, \$700, \$800, \$900, \$1000

7% GOLD Mortgage Bonds

Secured on land and buildings in City of Chicago Money in Safety Deposit Boxes does no one any good.

PEABODY, HOUGHTLING & CO., 59 Dearborn Street, Chicago, Ill.

INVESTMENTS

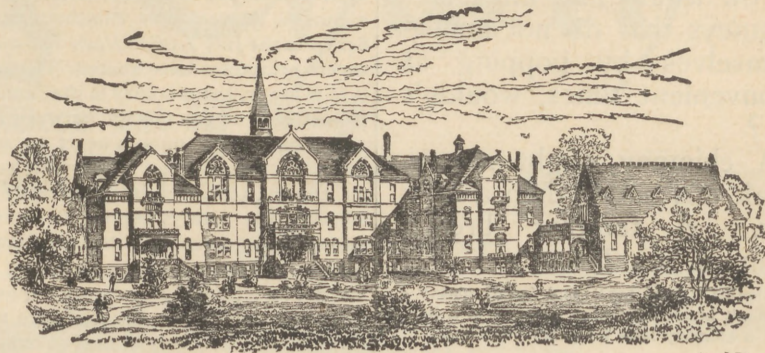
C. H. WHITE & CO.

BANKERS.

72 Broadway, :::: New York.

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

Educational



ST. MARY'S SCHOOL, Knoxville, Illinois.

The Twenty-Sixth Year begins September 20th.

Preparatory, special, and collegiate courses of study. The highest advantages offered in every department of a liberal education, with home comfort and personal attention. The rector and family, with twelve teachers, reside in the school. Charges, \$360 a year. Early application should be made. Rooms are generally all engaged before the opening of the term.

REV. C. W. LEFFINGWELL, Rector and Founder.

PENNSYLVANIA COLLEGE

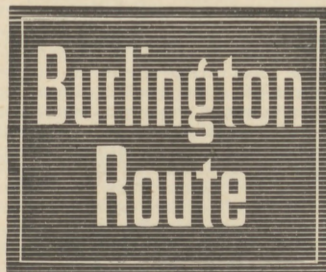
Chester, Pa. 32d year begins Sept. 20th. Civil Engineering (C. E.), Chemistry (B. S.), Arts (A. B.). Also Preparatory Courses in Science and Classics, under able instructors. Fine location. Ample equipment. Best sanitation. Pure water. Catalogues of Mr. W. J. WILCOX, 250 Wabash avenue, Chicago.

Colonel CHAS. E. HYATT, President.

AMERICAN CONSERVATORY, WEBER Music Hall, Chicago.

All branches of Vocal and Instrumental Music, Dramatic Art, Elocution, Delsarte. Normal Dept. for teachers. Terms moderate. Fall term begins Sept. 7th. Send for Catalogue, J. J. HATTSTADT, Director.

Railroads



BEST LINE CHICAGO AND ST. LOUIS TO OMAHA TWO TRAINS DAILY

BRENTANO BROS., 304 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington st., Chicago.

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

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

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

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

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

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

Advertising

ADVERTISING RATES.—Twenty-five cents a line, a gate measure (14 lines to an inch), without specified position

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than \$1.00 a time.

SUBSCRIBERS TO THE LIVING CHURCH may renew their subscriptions by sending the name of one new subscriber with \$3.00, or two new subscriptions with \$4.00. Clergymen may renew their subscriptions by sending one new name with \$2.00.

Domestic Outfitting

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

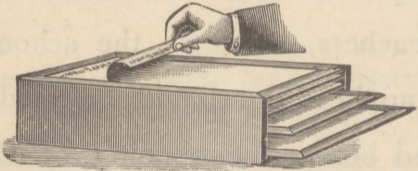
VACUUM Leather Oil keeps leather new and restores it to newness when hard and brittle, unless it is cracked—it won't mend cracks—25c, and your money back if you want it.

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

Vacuum Oil Company, Rochester, N. Y.

The Simplex Printer

A new invention for duplicating copies of writings and drawings.



From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscripts produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO., 22 Vesey St., New York.

Toilet

BUTTER MILK TOILET SOAP



OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO., 84 Adams Street, Chicago.

"The Perfection" Only Dress Stay made covered with Gutta Percha having a Triple Silesia Cap, will not cut through nor rust. Manufactured by

The Detroit Stay Co.

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE."

Steel JOSEPH GILLOTT'S Pens

THE MOST PERFECT OF PENS. NOW EXHIBITED AT THE COLUMBIAN EXPOSITION, CHICAGO, Manufactures Build'g, Dept. H, Group 89.

BINDING CASES

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

THE LIVING CHURCH, 162 Washington St. Chicago, Ill.

Care of the Sick

The care of convalescents is at once the most tedious and the most delightful part of a nurse's duty, writes Elisabeth Robinson Scovil in the July Ladies' Home Journal. The severe symptoms have abated. The temperature is lower, the mercury in the clinical thermometer no longer hovers between 104° and 105°, causing the nurse's heart to sink as it ascends. She does not stand with her finger on the fluttering pulse, anxiously noting whether the rate is increased, or how its strength compares with the condition of yesterday. She does not feel a sickening thrill of alarm every time the respiration quickens or changes. She relaxes her vigilance and ventures to breathe freely herself once more.

Yet as much care is needed at this period of the illness as at any other. There are precautions which must not be omitted if the invalid is to be carried safely through it.

In all diseases there are special dangers to be guarded against, and this applies to the convalescence as well as to the illness itself. After diphtheria the tissues of the heart are in a weakened condition. Any over-exertion or sudden strain may make a demand upon it that it is unequal to meet in its enfeebled state, and death follows. In the recovery from scarlet fever a child may develop disease which will cause life-long ill health, if it does not end fatally. After measles, when the lungs are weak, and the eyes also, any imprudence may cause disastrous results.

Death has followed excess in eating after typhoid fever, when the patient seemed comparatively well.

There are four enemies which lie in wait for the convalescent, and the nurse must be on the watch to prevent their attacks:

- Cold. Over-fatigue. Excitement. Indigestion.

Cold is perhaps the most to be feared, because it is the most common and brings a long train of ills with it. Forethought is needed because after the mischief is done it is too late to remedy it.

It is not necessary to keep the room hermetically sealed and shut out all fresh air; on the contrary, proper ventilation should be kept up, carefully avoiding draughts. Before the patient gets out of bed for the first time the room should be at a temperature of 72°. Eleven o'clock in the morning is the best hour to choose. Do not attempt too much dressing. Have ready a pair of warm drawers, a flannel jacket, thick stockings, soft slippers, and a loose wrapper. The best kind of wrapper is one made of jersey flannel or a blanket. If it is of thinner flannel it should be lined, making what our grandmothers called "a double gown." There should be no trimming, and it should just touch the floor.

Wheel an easy-chair close to the bed, spread a blanket, large thick shawl, or soft afghan, over the seat, and when the patient is dressed effect the transfer from the bed to it as easily as possible. Place a pillow behind the back and head, fold the covering over the knees, put a footstool under the feet, turn the chair with the back to the light for a little while, and leave the invalid to rest.

A WOMAN'S SLEEP.—A physician, who is a specialist in nervous diseases, says that women should sleep at least nine hours at night and one hour in the daytime. A woman will plead that she hasn't time to lie down for a few minutes in the daytime; and she will infringe upon the hours of the night, which should be given to sound, healthy needed sleep, in order to finish some piece of work which could as well be completed on the morrow. She will rush and hurry all day long; and then, when the household is hushed in slumber at night, she will sit up to read the daily paper, thinking she will not have to pay for the time she is stealing from the health-giving sleep that comes before midnight.—New England Farmer.

BETWEEN LIFE AND DEATH.—If the finger of a person in whom the vital spark still lingers be tightly bound with a piece of string, the end of the finger soon becomes red and then bluish. But if the individual be dead, no such effect will be produced by the application of a ligature. If during life a clean and bright needle be thrust into the muscles of the body the steel rapidly rusts on being withdrawn. After death no such oxydation takes place, it is said. However, the certainty of this latter test is disputed. One of the most familiar methods of determining absence of life is that of producing a blister by heat, as with the flame of a candle. If the skin beneath and around the blister becomes red, the individual lives; otherwise he is dead.—Washington Star.

FOR SLEEPLESSNESS

USE HORSFORD'S ACID PHOSPHATE.

and you will exchange a night of restless tossing for one of dreamless sleep.

Foods

GIVE THE BABY



FOR INFANTS AND INVALIDS. FOOD IF YOU WISH your infant to be well nourished, healthy, and vigorous.

THE BEST FOOD For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged. Our Book for MOTHERS. "THE CARE AND FEEDING OF INFANTS," Mailed free upon request. DOLIBER-GOODALE CO., BOSTON, MASS.

BOVININE

Recession of the gums, granulated lids, exuding and inflamed tonsils, sagging intestines, come from relaxed mucous membranes. Bovinine restores tone to membranous linings.

Miscellaneous

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

PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Kenosha, Wisconsin.

Pennoyer Sanitarium.

New, modern building, with luxurious appointments, including elevator, gas, hot water heating, baths, electricity, massage, etc. Trained nurses, experienced physicians. Spacious grounds (75 acres). Everything first-class. For illustrated prospectus, address, N. A. PENNOYER, M. D., Manager. Insane or otherwise objectionable cases not received.

NO MORE ROUND SHOULDERS. Wear the KNICKERBOCKER SHOULDER BRACE and



"walk upright in life." No Harness, simple, unlike all others. Only reliable Shoulder Brace and Suspender combined. All sizes for men, women, boys and girls. HOLDS UP, BRACES UP.



Sold by Druggists and General Stores, or sent, postpaid, on receipt of \$1 per pair, plain, or \$1.50, silk-faced. Send chest measure around the body.

Address KNICKERBOCKER BRACE COMPANY, Easton, Pa.

Table Water

Saratoga Kissingen Water.

THE BEST SPARKLING TABLE WATER IN THE WORLD.

The Only Table Water bottled with its own natural gas as it flows from the Spring. Spouts up through 192 feet of Solid Rock and is not exposed to the air until opened for use.

POSITIVELY PURE TABLE WATER

SARATOGA KISSINGEN GINGER ALE

is made from the Positively Pure Saratoga Kissingen Water, without exposure to the air; and like it, contains NO manufactured Carbonic Acid Gas.

BOTH SOLD EVERYWHERE, IN BOTTLES ONLY.

Saratoga Kissingen Spring Co., Saratoga Springs, N. Y.

Church Bells

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

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

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

THE CINCINNATI BELL FOUNDRY SOLE MAKERS OF THE "BLYMER" BELLS FOR CHURCH SCHOOL FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

BELLS

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

Organs

VOSE & SON'S PIANOS

EXCEL IN BEAUTY, TONE, AND TOUCH.

CHURCH ORGANS

Established 1827. Correspondence Invited. HOOK & HASTINGS, Boston, Mass.

OUR HYMN SLIP FILLS A LONG FELT WANT. EVERY MINISTER SHOULD HAVE ONE. ENCLOSE 2¢ STAMP WITH NAME AND ADDRESS TO US AND! FARRAND & VOTEY YOU GET ONE. DETROIT, MICH., U.S.A.

Sanitariums

Los Angeles, Cal.

Pacific Sanitarium

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