The Living Church

A Weekly Record of its News its Work and its Thought

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Four Letters

received by us this week express the opinion which is reaching us from all parts of the Church.

The first was from Mr. J. E. Bagley, the accomplished organist and choirmaster of Christ church, Rochester, N. Y. He writes: "We adopt your new Hymnal next month. Three of our clergy, with their respective choirmasters, undertook to go through the three musical Hymnals, and vote on every tune. We found, when one-third through, that the 'Hutchins Hymnal' had more than the other two combined, and adopted it."

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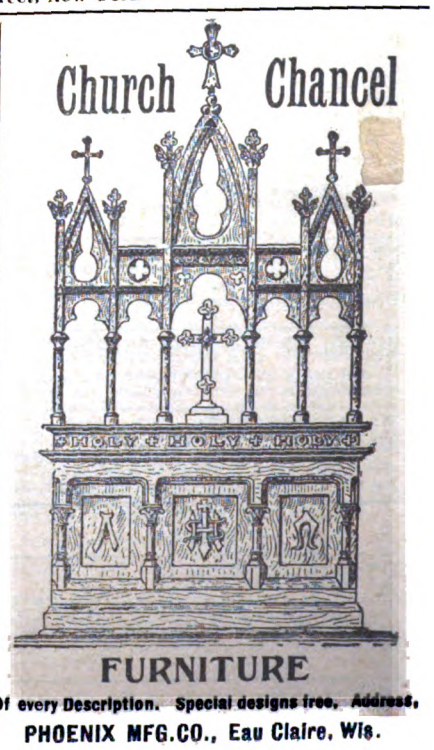

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The Living Church

Saturday, October 27, 1894

News and Notes

It is reported that the remains of a prehistoric city have been found in Bogota, South America, in the Andes mountains. The city is said to cover hundreds of acres and contains ruins of great buildings with immense granite columns. There are also remains of an aqueduct in quite a perfect state of preservation. If the facts are as stated, there will be in such a find fresh possibilities for archæologists. Something may yet be done towards solving the enigma of the ancient civilization of the Western Continent.

A prominent figure at the Missionary Council held in Chicago, a year ago, and at the Parliament of Religions, in connection with the World's Fair, was the Greek Archbishop of Zante. Many heard him with interest at these and other gatherings of a religious character. By his death, recently announced, the Greek Church loses one of her most brilliant men. Eminent for his learning and his contributions to theological literature, Dionysios Latas was no less distinguished for a genial and philanthropic patriotism, and great breadth of thought. His wonderful eloquence and its effect upon his hearers who crowded the Metropolitan church in Athens whenever he preached, scarcely restraining their applause, have made some compare him with the golden-mouthed Chrysostom of fifteen centuries ago.

The clergy of the diocese of Oxford have largely signed a memorial to the Bishop of Oxford expressing the anxiety excited in their minds by the consecration of Senor Cabrera. This anxiety is based upon, 1. The ambiguous position of this reformed body, and the want of evidence as to the soundness of its liturgical forms. 2. The absence of any clear justification for such an irregular proceeding. 3. The apparent inconsistency of such action with the express wishes of the Lambeth Conference of 1888. 4. The grave inconvenience which may arise if the clergy of the reformed Spanish body should claim the status of clergy in England. They then express the "hope that full inquiry will be made by their lordships, the archbishops and bishops, and such action taken as may seem necessary for the satisfaction of the Church in such exceptional circumstances."

There is intense feeling in connection with the coming election of members of the London School Board. The battle has already raged for a long time over what is called the compromise of 1871, in which it was ordered that religion must be taught. It seems to be generally agreed that the Christian religion is meant, but the question is, what is meant by the "Christian religion." Does it include a belief in the Trinity, the Divinity of our Lord, and the Incarnation? It is about these questions that the contest is now being fought out in view of the election of a new board. Meanwhile there seems to be a contingent of Agnostic and Unitarian teachers, who, while they are, on request, relieved of the duty of taking part in this branch of teaching, are not satisfied with this, but are urgent to have all definite religious teaching abolished. The most prominent defender of the Christian Faith in this controversy is a well-known layman, Mr. Athelstan Riley, who, in the face of much obloquy on the one hand, and lukewarm support or positive indifference on the other, has adhered to his cause with an invincible tenacity of purpose worthy of all admiration.

The Church Papers in England and Scotland are much concerned about the Spanish consecration. Protests and expostulations are being presented to the bishops from influential bodies of the clergy. It is generally felt that the action taken is bad in itself, as being contrary to the dignified position the Anglican Church has hitherto assumed with reference to interference on the continent; that if the Spanish reformers have any Catholic standing their true resource was the Old Catholic Body; that so far as the facts can be ascertained they have no Catholic standing, but are substantially Presbyterian in doctrine; that no good practical results are to be looked for from an organization such as has now been formed, having a distinctly foreign stamp, a point upon which Cabrera himself insisted very strongly a few years ago, but which he has now conceded in consideration of the episcopate, and the accompanying funds from Ireland. Finally, it is strongly felt that no individual bishop or archbishop ought to have taken such a grave step as this in the face of the position of the entire Anglican Episcopate at the last Lambeth Conference. It is a precedent under which any two or three bishops anywhere may at their own discretion impart the episcopate to any society, group, or sect, without waiting for the assent of their own Church. This is calculated to lead to intolerable complications.

The serious illness of Alexander III., Czar of Russia, and the expectation of his death at any moment, have directed universal attention to his son Nicolas. This young man, who will in all probability ascend the throne of the Romanoffs, is only 26 years of age. He is said to have been carefully educated, and has traveled extensively in Europe and Asia. He is betrothed to Princess Alix of Hesse. Beyond these general facts it appears quite impossible to form any clear idea of his character or his future policy. Newspaper writers claiming to have full information, present us with the most opposite accounts of him. On the one hand, he is represented as dull and unintelligent, as German in his tastes and sympathies, fond of poetry and of Tolstoi, while his morals are described as utterly bad. On the other hand, he is represented as sensible, well educated, and of unspotted life. As to state policy there is similar disagreement. By one class of writers he is said to be of liberal tendencies, and anxious to bring about great reforms, while others assert that he thoroughly concurs in the policy of his father, and that no change is likely to take place as far as he is concerned. It is remarkable that coming in contact, as he must have done, with many people of various ideas in the different countries he has visited, he should have contrived to leave the world in complete ignorance of his own views. If this has not been owing to a certain nervous diffidence, as some suppose, it must be considered as an evidence of a strength of self-restraint unusual in so young a man. This in itself is a great quality in a ruler.

English correspondents of American papers report that Lord Rosebery, the Prime Minister, is expected soon to make an explicit attack upon the House of Lords, and declare himself in favor of taking away its "veto" power. The supposition is, that upon his doing so depends the coherence of the Liberal party. It is indicated that Mr. Labouchere and his faction, together with the Irish party, will withdraw their support if this step is not taken. The complaint is that the House of Lords has obstructed the will of the people. The fact is, that the occasions upon which this House has refused to ratify the action of the Commons have been those in which the measures in question were passed in the Lower House by no very large majority, and since it has been some time since a general election, and new questions have meanwhile come to the front, there was large room for doubt what the real will of the English people was. When great constitutional changes are on foot it does not seem unfitting that there should be sufficient delay for public sentiment to become fully apparent. That is all the action of the House of Lords effects by refusing to pass measures of great moment which have not had an overwhelming majority in the Commons. And this is the main purpose for which the Upper House exists. We believe it was never known to oppose a merely obstinate resistance to the unquestionable will of the people of England. From an American point of view, the House of Lords certainly needs reforming, but to deprive it of its chief function would be more like destruction than reformation.

The Buddhist Life of Christ purporting to have been brought from a monastery in Thibet by a Russian traveler, produced no little stir in certain circles upon its first appearance some months ago. We were gravely assured that it was far earlier than our received Gospels, and that for the first time we were in possession of an authentic account of the life of our Lord stripped of the legendary halo with which it is surrounded in the Christian Scriptures. The substantial result was the discovery that Christ during the eighteen years between the episode at Jerusalem and the beginning of His public ministry, travelled to India and became a disciple of Buddhism. Impartial critics were not slow to conclude that if the work was not a new forgery, it was a late and rather crude example of an apocryphal gospel. Many such appeared in the second and third centuries in the interest of anti-Christian or quasi-Christian systems, most of them, like the present one, undertaking to describe those portions of the sacred life which are passed over in the Gospels. An article in *The Nineteenth Century* for October by Prof. Max Muller seems to dispose finally of all claim of the book to be even a Buddhist production, early or late. It will be remembered that the traveler expected to find a life of Christ among the Buddhists. For some reason his expectation centered about the Monastery of Himis, near Leh. Being unable at first to gain admittance, he was taken in after breaking his leg, and, while he lay thus disabled, the manuscripts came to light and were translated for him and carefully taken down in French. Unfortunately for this interesting story, there happens to be Europeans living at Leh, missionaries and others, and it is not unfrequently visited by travelers who have also, without apparent difficulty, gained admittance to the monastery. From the residents as well as temporary sojourners, English officers of intelligence and others, comes but one tale: that no such Russian traveler ever passed through Leh, that no traveler with a broken leg was ever nursed in the monastery, that no such life of Christ is known in Thibet "by the learned" (as the traveler asserted), or any one else; there is no life of Christ at Himis, and moreover the Buddhist monks there are not the kind of people the Russian traveler indicates, but a profoundly ignorant and unspeakably dirty crowd. Notwithstanding all this, the gentleman in question, (his name is Notovich), declares that the missionaries are liars, and probably thieves, since he fears they have taken away the manuscripts which he saw! Everybody in fact, is in a league against him, and he proposes to go to Thibet next year and obtain the precious documents and thus vindicate himself. He will probably not be heard of again.

Brief Mention

It is said that the Archbishop of York recently wrote to the incumbent of a rural parish suggesting that a "Quiet Day" should be held there. The following was the reply: "My Lord——, in this parish we have too many quiet days; what we want is an earthquake."——A successor to the late Dr. Sillitoe, Bishop of New Westminster, B. C., has been chosen in the person of the Rev. W. H. Binney, vicar of Witton, Cheshire.——In *St. Andrew's Cross* for October, Bishop Tuttle discourses in his earnest and eloquent way about "making the most of life."——We regret much to hear that the Bishop of Chicago has been recently so ill that his physician has ordered him away for a time.——This is the comment which *The Rock* makes on the Cambridge case: "One of the two rejected candidates for Holy Orders in Massachusetts withdrew his papers; the other accepted the position of chaplain on the Massachusetts State school ship 'Enterprise,' now visiting European ports. Unfit for Orders, and yet accepted as a chaplain for religious oversight and instruction of the young sailors!"——We are glad to hear that Nashotah has re-opened under most encouraging conditions. This school of the prophets may be depended on to utter no uncertain sound in the conflict of faith with unreason.——Twelve colored missionaries are now employed in the diocese of Maryland, besides many voluntary and unpaid teachers.

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The Church of England

FROM OUR CORRESPONDENT

LONDON, Oct. 9.

I am writing on the eve of our Church Congress, which is to meet next week in the cathedral city of Exeter. The programme is an uncommonly full one, even for an English Church Congress, and the members who conscientiously attend all the meetings will have little spare time for anything else, or for any of the innumerable outside meetings which in these later years have become so marked a feature of the gatherings.

The Church of Ireland has just held its Congress, the third of its kind, and a step forward was certainly made in this centre of Protestantism, towards a better state of things. To say that there was a choral celebration of the Holy Communion may not seem a great advance to the readers of THE LIVING CHURCH, but to those who know something of ecclesiastical affairs in the sister isle, it means a great deal. True, the Celebrant occupied the north-end position, but this was inevitable with the present Prayer Book of the Irish Church. When men are, however, found to uphold the Apostolic Succession and prayer for the faithful departed, in the public assembly of the Congress, and are fairly and generously received by their hearers, it shows that the leaven is working, and in the course of time, by the blessing of God, we may yet live to see a more Catholic spirit pervading the body that can trace its descent from St. Patrick. It is as yet early to be thinking of amending the Prayer Book and the Protestant canons which were adopted after the Church was disestablished, but until the General Synod takes this task in hand, no real advance can be made. The repeal of those canons will involve a tremendous struggle, but no one having any faith at all in the Catholic Church can doubt the ultimate issue, even though the struggle be carried into the next century. When this branch of the Church has raised herself out of the slough of Protestantism, she will look back with no small surprise, and many sad regrets, at the past doings of some of her ministers. Such, for instance, as the blind and wilful folly of the present Archbishop of Dublin who, in spite of all entreaties from other branches of the Anglican Communion, and in the teeth of the express wishes of the last Lambeth Conference, has gone to Spain and there consecrated, with the assistance of two of his colleagues of the Irish Episcopate, Senor Cabrera of the small body known as the "Reformed Church of Spain." It is a very serious matter, and one cannot possibly see where the mischief will end. I think our own English Episcopate have not acted as vigorously as they might have done, but it may be said in their defence that if Lord Plunket would not let himself be guided by the Lambeth resolutions, it was not likely that he would be stayed by anything his English brethren might have said or done. There is some talk of a memorial to the bishops, and already the clergy of the diocese of Oxford have addressed their Diocesan on the subject, asking for full inquiry by the whole Episcopate so that "action be taken as may seem necessary for the satisfaction of the Church in such exceptional circumstances." Lord Halifax has, on behalf of the English Church Union, addressed a letter to the Archbishop of Toledo, repudiating the un-Catholic action of his co-religionist in Ireland.

The war in the East has given rise to some anxiety on account of the little band of missionaries under Bishop Corfe in Corea, and news from the seat of operations is eagerly scanned by the friends of the mission. A letter from Bishop Corfe appeared in the papers a fortnight ago, appealing for more men, and incidentally he made some disparaging remarks on the government of Japan, especially in relation to Corea and the Coreans. In *The Church Times*, the following week, Archdeacon Shaw, of Tokio, attempted a vindication of the Japanese, among whom he has lived for twenty years. He asks us to "see in the armies of Japan an instrument by which the God of battles is purposing to overthrow and crush a dynasty which has now for long centuries resisted all enlightening influences from without, and to deliver from the cruel grasp of its oppression nearly a third portion of the human race." His letter has in its turn drawn forth a still more vigorous reply from one signing himself, "Presbyter Coreanus," who explains that he is only recently from Corea, and writes evidently with knowledge of the present state of affairs in Corea. He regrets the correspondence, but defends Bishop Corfe, and politely tells the archdeacon that he knows very little about the matter. The war, in the opinion of the European merchants and the missionaries in the East, has really been brought about in order to save the Mikado and his government from internal revolution. The end of the war no one can foresee, but it has set the Orient in a flame, he tells us, and seems likely to supply the spark which is all that is needed to start a general conflagration in Europe.

This is a gloomy outlook, but I cannot say that it is exaggerated. Quite unaccountably, men's minds are at a straining point in the expectation of something happening, if not in actual war, at least in what may lead to such a deplorable event. This was seen only last week when summonses were unexpectedly issued for a Cabinet Council. The meeting of ministers was certainly surprising, but the ready way in which the general public jumped to the conclusion that England was going to war, probably with France, but at any rate with somebody, was still more so. The war in the East will, however, have a serious effect on many of the missions, and some natural anxiety is felt for the missionaries, many of whom are likely to meet with rough treatment by the Chinese rabble. A painful example of this is given in to-day's newspapers, which report the murder of a Mr. Wylie, of the United Scotch Presbyterian Mission, by Manchu soldiers on their way to Corea *via* Manchuria. Bishop Scott, of the North China Mission, has just left England with his wife, but has decided to await further events before allowing his reinforcements to follow him to his field of work.

One of our daily journals here has been trying to find out whether Ritualism is a failure among the laboring class. Reporters have been commissioned to visit some of the leading Catholic churches of the metropolis, and the accounts they have given are of an encouraging kind. But, after all, it is not the question of a full or empty church which is the criterion of success or failure, but whether souls are brought to the foot of the Cross. A "working man" has summed up the whole matter in a few words:

> Jesus Christ present with us until the end, specially present in the Blessed Sacrament, that is the success that draws all men to Him, that is what working men want more than anything else; and if teachers of religion will only point to Jesus Christ, preach Him, and not themselves or their ritual, whether it be one point or six; if they will more and more exhort men to pray for the Holy Ghost to show them the Master's presence in the Sacrament of the altar, then the burdened and heavy laden will learn that it is not the man, nor the ritual, but Jesus Christ, the same yesterday, to-day, and forever, who is the attraction.

The third volume of Dr. Liddon's "Life of Pusey" is just published. It covers the period which the biographer calls "The Struggle," that is, the time immediately after Newman's secession, when the whole brunt of the whole opposition of Tractarianism fell alone upon Pusey, and through it all he persevered in his assertion of the catholicity of the English Church, and to which he declared his faithfulness until death. The volume is unusually interesting, as it affords a history of the time about which we have not had before any authoritative account, and which the late Dean Church declared was a time more memorable than even when the scene of the struggle was at Oxford. There is yet another volume to be published.

Canada

Much regret is felt in the diocese of Quebec at the resignation by the Rev. Canon Richardson, in consequence of ill health, of the position of secretary to the Church Society of the diocese, which he has so ably filled for many years. He has also been obliged to give up his charge as rector of St. Paul's church, Quebec. The Rev. T. N. Kerr was ordained priest at Quebec, in September, and left for his far-away mission post in Labrador the following week. The son of the Bishop of Quebec, the Rev. Arthur Dunn, lately ordained deacon, has been appointed, for the present, curate in charge of St. Paul's church, under the rectorship of the Bishop. The stations of Lake Beaufort, Storeham, and Montmorency, have been united into one mission, under the charge of the Rev. Mr. Hibbard, a graduate of Lennoxville.

Many improvements have been made in the church at Linwood, diocese of Nova Scotia. The chancel window has been filled with "glacier" stained glass in lovely designs. The new organ possesses great power and sweetness. St. Paul's church, Antigonish, has a new brass eagle lectern, which is both beautiful and useful, and a font has been ordered. The centre light in the east window has been filled with stained glass, representing four subjects, events in the life of our Saviour.

The Synod of Newfoundland declares that it approves and accepts the basis of consolidation of the General Synod of the Canadian Church, and considers that it is most desirable that the diocese of Newfoundland should be represented in the next General Synod to be held at Winnipeg in 1896, and to that end has instructed the executive to take such steps as are necessary to secure the admission of delegates from Newfoundland to that assembly. If at this date that should not be possible, the executive is to make application to the General Synod in session for the admission of the diocese of Newfoundland into the scheme of consolidation. An imposing service was held on St. Bartholomew's Day in connection with the installation of the Rev. Edward Botwood as archdeacon of Newfoundland and Labrador. There was a processional hymn in which the choir, clergy, rural deans, archdeacon, bishop, and chaplains took part. The Rev. Mr. Browne, vicar of Northleach, in the diocese of Gloucester and Bristol, England, has been appointed rector of the cathedral, St. John. The suggestion made to the synod of introducing a Sisterhood into the diocese for educational and other purposes has met with approval. The question of a see house was discussed and somewhat advanced.

The House of Bishops

The House of Bishops met in special session at the Church Missions House, Wednesday and Thursday, Oct. 17th and 18th. The occasion was of special interest as the first meeting in this new edifice which belongs to the whole Church. Always heretofore have the bishops been obliged to accept hospitality from a parish, or meet in some public place not belonging to the Church. There was a distinct mark of the Church's great growth in this splendid mission structure, where bishops and others might meet, not by grace of hospitality but of right.

The meeting was especially fortunate in having the presence of the aged Primate, Bishop Williams, of Connecticut, whom it had been feared might be unable to attend, by reason of uncertain health. He presided in the chair formerly used by Bishop White, and loaned for the occasion by Christ church, Philadelphia. There were present in all, 47 of the bishops. A matter of interest was the attendance for the first time, and thus for introduction to the House, and for taking their seats, of the Bishops of Massachusetts, North Carolina, and Vermont; the Missionary Bishops of Spokane, Southern Florida, and Western Colorado, and the Assistant Bishops of South Carolina and Virginia, eight in all. The Rev. Samuel Hart D. D., was present, as secretary.

At the first day's session several nominations were made for the missionary bishopric of Olympia, to fill the vacancy created by the death of Bishop Paddock. In the evening the bishops dined informally at the residence of the Bishop of New York.

Thursday morning, the feast of St. Luke the Evangelist, the Bishops took part in a celebration of the Blessed Sacrament. The House then appointed the Rt. Rev. William Morris Barker, D. D., now Missionary Bishop of Western Colorado, to be Missionary Bishop of Olympia.

The Bishops adopted a resolution thanking the rector, churchwardens, and vestrymen of Christ church, Philadelphia, for allowing at this meeting of the House the use of the chair occupied by the venerable Bishop White in presiding over the deliberations of the General Missionary Society three-quarters of a century ago.

A large part of the two days' session was spent by the Bishops in council. They took luncheon with the Rev. Dr. Henry Y. Satterlee, at the rectory of Calvary church, adjoining the Church Missions House, and adjourned *sine die*.

Bishop Barker, who thus for a second time, has been honored by the Church, was born in Towanda, Pa., in 1854. His first instruction was from his father, who conducted a large private school in Germantown, Phila. In 1873, he graduated B. A. from the University of Pennsylvania, and later was trained for Holy Orders under Bishop Williams, in Berkeley Divinity School. Thence he went directly to the western missionary field, and taught for two years in Bishop Scott Grammar School, Portland, Oregon. In June, 1879, he was ordained to the diaconate by Bishop Williams in the church of Holy Trinity, Middletown, Conn., and became assistant minister, first in St. John's church, Troy, diocese of Albany, and then in St. John's church, Washington, D. C. In 1880 he received the priesthood and became rector of St. Paul's church, Washington, where he labored seven years with great faithfulness. In 1887 he became rector of St. Luke's church, Baltimore, and in 1889 went again to the West, accepting the rectorship of St. Paul's church in the growing city of Duluth, Minn. Here he became also president of St. Luke's Hospital. At the General Convention of 1892, when the see of Western Colorado was apportioned off from Bishop Spalding's jurisdiction, he was elected its first bishop. On St. Paul's Day, 1893, he was consecrated to the apostolic office in his parish church, by his former diocesan, Bishop Morris, of Oregon, assisted by Bishops Spalding, McLaren, Gilbert, and Nicholson. His brief episcopate in Colorado has already made him well known to the whole Church. On the death of the Bishop of Olympia, the Primate of the American Church appointed him to the temporary charge of the vacant see, of which he has now by the House of Bishops, been elected the bishop.

Board of Missions

At its meeting, Tuesday, Oct. 9th, six bishops, ten presbyters, and seven laymen, were present.

The treasurer's report for the last fiscal year was submitted, from which it appeared that while the aggregate of contributions was slightly in excess of the amount received the previous year, the arrearage on Sept. 1st was $35,855.39, of which $10,658.36 remained of the deficit of the year before.

Annual reports were submitted by the Commission on Work among the Colored People, the American Church Missionary Society, and the Church Society for Promoting Christianity amongst the Jews.

Nine of the bishops having domestic missionary work under their jurisdiction, communicated their action with regard to appointments of missionaries and stipends for the present fiscal year, and wherever necessary, confirmatory action was taken.

Letters were at hand from the Rev. J. W. Chapman, reporting that he and the members of his party had arrived

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safely at St. Michael, and were all in good health. The accounts that he had received from Anvik station were favorable. He had heard from those who had just come down the Yukon river, of the neat appearance of the church and the new buildings. The Rev. E. H. Edson wrote of his safe arrival at Point Hope. Dr. Briggs was temporarily absent on a missionary journey. The Rev. T. H. Canham, of the English Church, declines the appointment by the Board offered to him last spring, because in his judgment he could not be spared from his jurisdiction.

Letters and annual reports were received from the bishops in the foreign field, and a number of other missionaries. Up to this time no direct information has come to the Board with regard to the war between China and Japan. St. John's College buildings at Shanghai were finished, and it is important that the remaining pledges should be redeemed, as it was necessary to borrow money for the final payments. The Rev. Yung Kiung Yen arrived in New York on Oct. 1st, and has begun to meet engagements on behalf of the China mission.

Notwithstanding the great catastrophe which had befallen them in June, when one of the teachers was killed, and St. Paul's College building was wrecked, and Trinity church badly damaged, Bishop McKim, writing of the work of the last year, says the missionaries have much cause for encouragement and thankfulness. It was expected that St. Agnes' School would be opened in its new buildings at Kyoto, on Sept. 1st. With the money in hand, about $8,000, the dormitories for St. Paul's College were to be immediately erected. They are anxious that further contributions for the separate class-rooms, etc., may be received promptly.

From Bishop Ferguson it was learned that the Rev. O. E. H. Shannon had been transferred to the Cape Palmas district, and Mr. J. J. Walters, one of the former boys of St. John's School, at Cape Mount, who was graduated in Ohio, has been placed in temporary charge. The Bishop is very anxious to find a suitable clergyman to assume the superintendency of the station. He speaks in highest terms of St. George's Hall, Cape Mount, to which Mrs. Brierley has now returned, and which has been for the time being under the charge of Miss Nicol, Bishop Crowther's grand-daughter, and Miss Grante of Sierra Leone.

The Board adopted the following general resolution:

Resolved, That, while the Board feels deeply the advisability, and even the necessity, for educated laymen in the foreign mission field, it is impossible for it to undertake to aid persons in the attempt to gain education anywhere except in the schools in the foreign field; and that the secretary is hereby directed to issue a circular notice to be sent through the different mission fields, stating that hereafter no aid whatever, either for expenses of travel or for tuition, can be extended from the funds of the Board to persons seeking education elsewhere than in the regular schools in the foreign field.

By an amendment to the By-laws, the September meeting will hereafter be held on the third Tuesday in that month; the other meetings on the second Tuesday as heretofore.

The Church Missions House was presented by the California branch of the Woman's Auxiliary with a memorial tablet and alms box, surmounted by a fac-simile of the Prayer Book cross erected upon the coast of California, and bearing a memorial inscription of the first deaconess; and the rector of St. Thomas' church, New York, presented the chimes placed outside the chapel door.

Conference of Afro-American Churchmen

The 10th annual conference of Church workers among Afro-Americans was opened on the morning of the 17th inst., at St. Thomas' church, Philadelphia. There was a celebration of the Holy Eucharist at 7 A. M., and a high Celebration at 10 A. M., the Rev. Geo. F. Bragg, Jr., Celebrant. The sermon was preached by the Rev. G. F. Miller, of St. Cyprian's church, New Berne, N. C., who took for his text, "Rightly dividing the word of truth," 2 Tim. ii: 15, last clause, in which he made an elequent appeal for the higher education of colored men studying for the ministry of the Church.

The conference was organized with the Rev. H. L. Philips as president, and the Rev. J. A. Williams, of Omaha, secretary. A letter of salutation was read from the Rt. Rev. Dr. Holly, of Hayti, and accepted by a rising vote. At the afternoon session, the topic taken up for informal discussion was "Judged by her past history in this country, what claim has the Church upon the Afro-American?" and the consensus of opinion was that the Church had a greater claim to the allegiance of the colored people than any of the denominations. In the evening a paper was read by W. Carl Bolivar, Esq., on "The See of William White and Afro-American Work," after which addresses were made by the Rev. Paulus Moort of Liberia; the Rev. G. F. Bragg, Jr., the Rev. Dr. S. D. McConnell, and others.

The second day's session was held at the church of the Crucifixion, where Holy Communion was celebrated at 7 A. M., and Morning Prayer said at 9:30. The morning was chiefly occupied with the discussion of the topic, "Parochial Aids and Agencies—Schools, Missions, Guilds." Parochial schools were generally approved. A resolution was adopted, confining the deliberation of the Churchwomen workers to the special day set aside for that purpose. It was further resolved that no woman be admitted a regular delegate to the conference of Church Workers among the colored people. At the afternoon session, ex-Minister to Hayti, John S. Durham, spoke of the great good which would be accomplished by the conference. After a discussion on "Catechetical Teaching and Sensational Preaching," it was decided that the clergy should be appealed to, to give more personal attention to the catechism and to catechetical instruction, and that those employed in the Sunday school should be especially instructed in that line. The conference believed that preaching should be confined to the doctrines of the Church, and that foreign matters should be kept out of the pulpit. In the evening, the Rev. H. L. Philips read a paper on "The Re-organization of the Work."

The third and last day's sessions were held at St. Thomas' church. At an early hour the Holy Eucharist was celebrated. At the morning session, a committee of five was appointed to act as a bureau of information, to disseminate intelligence concerning Church work among the Afro-Americans. A committee was also appointed to consider the expediency of memorializing the General Convention to enact such laws as will forbid any discrimination against any priest or any regularly organized parish in the exercise of diocesan rights. The following was unanimously adopted:

Resolved, That, after serious deliberation and earnest discussion at this conference of Church workers among Afro-Americans, representing as we do the majority of all parishes and priests, deacons and laymen, engaged in work among our people, we solemnly protest against alleged discrimination in the dioceses of Virginia, South Virginia, and South Carolina, to the diocesan convention.

In the afternoon a woman's meeting was held, at which Miss Elizabeth Frazier, of St. Philip's, New York City, was elected president, and Mrs. M. E. Perry, of Tarboro, N. C., secretary. Papers were read as follows: "The Woman's Auxiliary in our Work," Mrs. E. W. Pryor, Omaha; "Woman's Work in the Parish," Miss Lucretia Miller, Philadelphia; "Woman's Work in the Sanctuary," Miss Annie O. Waters, Baltimore; "Woman's Work," Mrs. Childs, of Richmond, Va.; "Woman as a teacher in the Sunday School," Miss E. Sheppard, of the church of the Crucifixion, Philadelphia. Addresses were made by Bishop Penick, Bishop Coleman, and the Rev. Dr. Matlack of the Evangelical Education Society. In the evening a missionary meeting was held, when the following made addresses: Bishops Nelson, of Georgia, Coleman, of Delaware, the Rev. Messrs. Paulus Moort, of Liberia; J. W. Johnston, of Richmond, Va., and H. L. Philips, this city. There were present 22 colored priests, and the Rev. F. D. Lobdell, of St. Mark's church, Philadelphia, (colored mission), from 15 dioceses; also 18 laymen from 7 of those dioceses.

New York City

Trinity parish has made an addition to its clergy staff in the person of the Rev. William S. Bishop, who will be attached to St. John's chapel.

Special services in commemoration of the tenth anniversary of the Avenue A mission, were held on Sunday, Oct. 21st, as already announced in the columns of THE LIVING CHURCH.

At the last meeting of the University council of Columbia College, the following reappointments for the college year were made: W. L. Robb, professor of physics at Trinity College, Hartford, to the Barnard fellowship in physics, and Chas. Roeburg Mann, to the Tyndall fellowship in physics. The following new appointments were made at the same meeting: J. K. Lathrop, of Cornell University, to the Henry Drisler fellowship of classical philology, newly founded, and H. G. Vick, and D. A. Lorn to the university fellowship. Prof. J. Reis was elected secretary of the council. This council represents all the faculties of the University.

The Priory, the house of the community of the Brothers of the Church, the new religious order, already referred to in the columns of THE LIVING CHURCH, was formally opened on the morning of St. Luke's Day. The house is at 371 W. 35th st., near 9th ave. The ceremony was performed by Bishop Talbot of Wyoming and Idaho, acting for the Bishop of the diocese. The Bishop blessed the chapel and its altar. There were present besides Brother Hugh, the Rev. Messrs. Thomas H. Sill, John H. Knowles, and S. S. Mitchell, of St. Chrysostom's chapel, Trinity parish, and the Rev. T. McK. Brown, of the church of St. Mary the Virgin. A number of friends were in attendance.

Philadelphia

Christ church hospital is made the residuary legatee of the estate of Mary Mackason, of Burlington, N. J., recently deceased.

In a codicil to the will of the late Edward B. Leisensing, a prominent member of the Presbyterian communion, who died recently in Hamburg, Germany, are numerous bequests, which are to be paid should the estate yield one and a half million dollars. Among these is a legacy of $10,000 to St. Luke's Hospital, South Bethlehem, Pa., to be used to endow one or more free beds, to be called the "Edward B. Leisensing beds."

The Southwest Convocation met on the 15th inst., in the parish house of Holy Trinity church. In the absence of the dean, the Rev. G. Woolsey Hodge occupied the chair. The Rev. Dr. C. Miel reported that during the summer months the work at St. Sauveur had been chiefly of a charitable character; the resources are exhausted, and the misery is not over yet. The Rev. H. L. Phillips presented a report of the work among the colored people, and said he had 75 scholars enrolled; so far his labors had been successful. Convocation resolved that $100 be appropriated for the work among the colored people, and a similar amount to St. Elizabeth's church.

An addition to the parochial equipment of St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, is to be made in the erection of a building, whose name will be "St. Margaret's House for Young Women and Girls." The structure will be a memorial of the late Henry Willcocks McCall, a vestryman of St. Luke's, who departed this life last spring. The name of the donor has not been made known, but he is a member of the parish. The building will be located on the vacant lot adjoining the church, and will be furnished throughout by the donor. The house will be under the management of Sisters and the vestry of the church.

Thursday night, Oct. 18th, the Mothers' meeting of St. Clement's parish took place in the Guild Hall and was of more than ordinary interest. Instead of the usual sermon or address by the priest in charge of the work, the Rev. Geo. T. Griffith, the mothers were instructed on the "science of health" by Wm. M. Menah, M. D., one of the surgeons who work in connection with the St. Clement's Free Dispensary and Hospital, altogether *amori Christi*. The attendance of mothers was very large. The doctor dwelt upon the necessity of proper ventilation, the taking of frequent baths, and the careful preparation and mastication of food, etc. Light refreshments were served to the women by the devoted Sisters, assisted by about a dozen ladies of the parish.

The 32nd annual meeting of the Evangelical Education Society was held Thursday afternoon, 18th inst., at 1224 Chestnut st. In the absence of the president, Dr. John Ashhurst, Jr., took the chair. The treasurer's report showed, balance from previous year, $614.03; receipts for the year, $15 859 22; placed on special deposit, $3,000; expended, $8,811.18; balance in hand, $4,662.07. The secretary, the Rev. Dr. R. C. Matlack, reported that 49 students had been aided during the year, in 11 seminaries and colleges and on mission fields. Further details of the society's work will appear in our next issue, when we expect to give the secretary's report, in part, at least.

The local council of the Brotherhood of St. Andrew held a meeting in St. Luke's church, Germantown, on the evening of the 17th inst., there being about 300 delegates present. A brief devotional service was held. Mr. Silas McBee of Sewanee, 2nd vice-president of the general council of the Brotherhood, and Mr. James L. Houghteling, of Chicago, president of the general council, made short addresses relative to the lessons taught at the recent convention at Washington, D. C. Resolutions were adopted congratulating Bishop Whitaker on the 25th anniversary of his office as a bishop of the Church. After the service a reception was given and refreshments were served in the parish house.

The convocation of West Philadelphia met on Thursday afternoon, 18th inst., in St. Paul's chapel, W. P., the Rev. Dr. Chas. A. Maison, dean, presiding, with the Rev. G. J. Burton, secretary *pro tem*. The Rev. F. P. Clark was appointed missionary at St. George's, West End, and a stipend allowed. The resignation of the Rev. W. N. Bailey of the Holy Comforter was received; but he will continue to serve until his successor is appointed. It was resolved that each chapel or mission with more than 50 communicants shall be entitled to send one lay deputy to convocation. A committee of four clergymen was appointed to consider the advisability of organizing a Woman's Auxiliary, said committee to report at the next meeting. It was determined to grant to the chapel of St. Michael and All Angels representation in convocation, a request to that effect being made by the Rev. Father Welling. An essay on "The Relation of the Church to Society," was read by the Rev. J. A. Montgomery. In the evening a missionary meeting was held, when an address was made by the Rev. L. Bradley.

Feb. 17, 1792, a lot at the corner of 5th and Adelphi sts. was purchased, on which was erected St. Thomas' church, at a cost of 1335£, 7s, 4d., and in addition a burial place was surveyed and laid out. It is claimed that this church was the first regularly organized religious body among the colored people of the United States. In 1794, the Council of Advice and Standing Committee of the diocese of Pennsylvania recommended the admission of St. Thomas' parish. Mr. Absalom Jones, who had been one of the leaders of the movement, was ordained to the diaconate, in 1795, by Bishop White, and was advanced to the priesthood in 1804, by the same prelate, being the first colored man to receive Holy Orders in the American Church. In 1796, an act of incorporation was secured by the trustees, and on Easter Monday night of that year, two wardens and 16 vestrymen were duly elected. On Feb. 13, 1818, Mr. Jones departed

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this life, after 24 years of faithful work as founder and rector of the parish; and after his death the spiritual needs of the congregation were administered to by Bishop White and the Rev. Drs. Magaw, Abercrombie, and Blackwell, until 1822, when various clergymen were successively in charge. In 1864, 70 years after the Standing Committee had recommended it, St. Thomas' church was admitted into union with the convention. In 1887, the old church was sold for $46 500. The new edifice on 12th st., south of Walnut, which was opened for services Dec. 14, 1890, cost $30,000, and the ground, purchased in 1888, $25,000. The total incumbrance on the property is now $5,300; within the past 14 months the debt has been reduced $2,900. The actual centennial of the opening of the church occurred in July last; but it was deemed best to postpone the celebration until the middle of the present month.

The special services attendant upon the celebration of the centennial of St. Thomas' church, the Rev. O. M. Waller, rector, began on Sunday, 15th inst. The altar was handsomely decorated with flowers, and in front of the chancel was erected a rood screen of evergreens, with the sacred monogram I. H. S. in the centre, the whole surmounted by a cross of white flowers. A new altar cloth of white, handsomely embroidered in colors, presented by Miss Blanche Warrick as a memorial of her sister Adele, was used for the first time. There were low celebrations of the Holy Eucharist at 6 and 8 A. M., and that at 11 o'clock was a high choral Celebration, five of the six points of ritual being observed. Admission was only by ticket, and the attendance was limited to the capacity of the church. The vested choir of St. Philip's church, New York City, 50 men and boys, with the clergy and Bishop Whitaker, advanced to the altar, singing the processional hymn, "Onward, Christian soldiers." The vestrymen of St. Philip's church, New York, occupied the front pews. The *Introit*, was, "O give thanks," by Sir John Goss. The musical portion of the service for the Holy Communion was composed expressly for this occasion by E. B. Kinney, Jr., organist and choirmaster of St. Philip's, who also presided at the organ. The Celebrant was the rector of the church, assisted by the Rev. Messrs. H. C. Bishop and T. W. Cain. The rector, the Rev. O. M. Waller, wore a handsome set of vestments, presented him by the Altar Guild on the 11th inst. After the *Credo*, Bishop Whitaker delivered a short and very interesting address, referring to the history of the church, contemporaneous with the history of the Republic; and to the noble men who founded the parish, and their long waiting for admission into union with the convention. Following the Bishop's address, the rector preached the sermon, which was mainly historical, selecting for his text Psalm cxxv:1 (Prayer Book version). At the offertory a Columbian hymn was sung, and after the sermon, "Blessed be He that cometh," both being beautifully rendered; these were also composed by Mr. Kinney. In front of the chancel stood an ancient four-legged Communion Table, covered with an equally ancient white damask cloth, and during the singing of these offertories, members of the congregation advanced and deposited their offerings towards the extinguishment of the mortgage in a silver christening bowl, 90 years old. At Evensong there were 11 visiting clergymen in the chancel, among whom may be named the Rev. E. V. Tunnell, warden of King Hall, Washington, D. C.; the Rev. G. F. Bragg, Jr., of Baltimore; the Rev. T. W. Cain, of Galveston, Tex.; and the Rev. H. L. Phillips, of this city; all of whom made short addresses. On both Monday and Tuesday following, there were celebrations of the Holy Eucharist at 7 A. M. On Monday evening, 15th inst., addresses were made by Bishop Coleman, the Rev. Dr. C. Ellis Stevens, and the Rev. G. F. Bragg, Jr. On Tuesday evening the centennial sermon was preached by the Rt. Rev. Dr. Potter, of New York, who took for his text Isaiah xiii:12.

Chicago

The corner-stone of the new St. Peter's church, which is in course of construction near the corner of Belmont and Evanston aves., was laid on Sunday afternoon. The building of this church marks another step in the rapid growth of this parish. The first service was held in a parlor by Mr. Edsall (then a lay reader), on May 29, 1887. Four weeks later a store was rented on Clark st., where services were held for something over a year. In the spring of 1888, the mission had accumulated $600, with which it made the first payment on a lot on Fletcher st., and during that summer a modest frame chapel was erected, costing about $2,000, and this was opened by the late Archdeacon Bishop, on July 15, 1888. Here, in December of that year, Mr. Edsall was ordained to the diaconate, and in June of the following year, having completed his seminary course, was ordained to the priesthood. A year's pastoral work brought the mission to a point where it was ripe for parochial organization, and where it was also manifest that there must be an immediate enlargement to accommodate the congregation. The next step was the purchase of the present lot for $10,000, having 103 feet frontage on Belmont ave., a short distance west of Evanston ave., to which the old chapel was removed and re modeled into the present chapel at a cost of $4 000. During these years the parish has continued its rapid growth; Confirmation classes containing an average of over 40 candidates, have been annually presented; while there are now over 600 confirmed persons connected with the parish, of whom 563 were reported to the last diocesan convention as communicants in good standing. This brief summary may serve as a specimen chapter in the history of diocesan missions and Church extension in and about Chicago. The services on Sunday afternoon, which were brief, were witnessed by a large number of the congregation and their friends. Shortly after three o'clock, the procession headed by the cross bearer and full surpliced choir, marched from the present chapel, which is next to the new foundations, to the platform which had been erected, singing as a processional hymn, "The Church's one foundation." In turn came the officers of the Woman's Guild, and subordinate chapters; J. R. Barroll, director of the Brotherhood of St. Andrew; H. T. Young, president of St. Peter's Club; S. F. Thomas, clerk of the work; W. A. Otis, the architect; and the vestrymen and wardens of the church. In the absence of Bishop McLaren, the stone was laid by the Rev. T. N. Morrison, acting dean of the Northeastern deanery. The Rev. Mr. Edsall made a few brief remarks, and after expressing regret for the absence of the Bishop, introduced the Rev. Mr. Morrison, who made a short address. After the singing of the hymn, "Christ is made the sure foundation," Mr. S. G. Clarke, the venerable senior warden, spoke briefly in behalf of the vestry. The stone was then lowered into place, and the *Gloria in Excelsis* was sung by the choir. After the concluding prayers, the hymn, "Pleasant are Thy courts above," was sung as a recessional.

It is expected that the Rev. Dr. and Mrs. Locke will sail from Southampton on the 31st, and that Dr. Locke will preach in Grace church on Thanksgiving Day.

The Rev. J. H. Hopkins, of Atchinson, Kansas, formerly assistant at St. James' church, was in the city on Sunday, and filled the pulpit in that church.

The choir of St. Peter's church united with the choir of St. James' church in their monthly musical service on Sunday afternoon at 5 o'clock.

The health of Bishop McLaren is such that his physician has advised him to cease his labors for a time and travel. It is understood that the Bishop is planning a trip to the Sandwich Islands.

Diocesan News

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. Dr. Lewis Burton passed away at his home, No. 350 Franklin ave., Cleveland, early Oct. 16th, in the 80th year of his age, after a painful illness of six months. He was born near Erie, Pa., July 3, 1815. In the class of '37 he graduated from Allegheny college with the highest honors. He succeeded his brother, the Rev. William M. Burton, in the rectorship of St. John's church, Cleveland, July 27, 1847. Since that date the large territory embraced in that parish has filled with a thickly settled population. But enjoying robust health, being filled with a devoted missionary spirit, and having exceptional business qualifications, Dr. Burton kept the church abreast of its widening opportunities. Under his administration St. John's grew to be one of the most important parishes in the diocese of Ohio. Advantage was taken of a disastrous fire in 1866 to double the size and modernize the style of the edifice, and chiefly through Dr. Burton's personal exertions the whole expenditure of $32,000 was covered by subscriptions; and all the indebtedness except $1,100 was actually cancelled during his rectorship. When he resigned St. John's, Aug. 1, 1871, after 24 years of service, he took charge of All Saints' and St. Mark's churches, which he had planted as missions of St. John's; the one on the South side, the other on Franklin ave. After he had relieved the former from debt, and its building had been consecrated, he devoted his whole time to St. Mark's. The latter was enlarged under his ministry, and likewise freed from all incumbrance, and consecrated. Meanwhile Dr. Burton's indefatigable energy had extended the services of the Church to Parma, in a southerly direction, and in a westerly direction, at Ascension chapel, he spent some of his ripest efforts. After 40 years of untiring labor in the ministry in Cleveland he retired from the active pastorate and was elected rector *emeritus* of St. Mark's, April 1, 1887. He received the degree of D. D. from Kenyon college in 1868. For many terms he served on the Board of Trustees of that college, and of the Theological Seminary of Ohio, on the Missionary Committee, and on the Standing Committee of the diocese, and as senior examining chaplain. Twice he was chosen by the undivided diocese of Ohio to represent it in the General Convention.

The funeral services were held at St. Mark's church. At 12 o'clock the vestry of St. Mark's church, preceded by the rector, the Rev. Francis Mason Hall, bore the casket from the house into the church, and deposited it in front of the baptismal font. For two hours the remains, watched over by a guard of honor, consisting of two of his brother clergy, lay in state, and a throng of people, who felt in the death of the clergyman a deep personal loss, filed past the casket. The funeral service was conducted by the Rev. Mr. Hall, assisted by the Rev. Thomas Lyle, the choir of St. Mark's church furnishing the music. The Rev. Dr. Bates delivered an eloquent address, extolling the character and ministry of his departed brother. The interment was at beautiful Lake View cemetery, on Euclid ave., just under the massive pile of the Garfield mausoleum. On the Sunday following, the rector of St. Mark's preached an able and touching discourse in memoriam of his predecessor, the founder of the parish, and appropriate allusions were made on the same day in the sermons at St. John's and All Saints' churches.

Southern Ohio

Boyd Vincent, D.D., Bishop

The convocation of the Dayton deanery was held in Trinity church, Troy, Oct. 1st., at 7:30 P. M. The opening address was by Dean Cook, followed by short essays on the subject, "The Prayer Book in church."—1. Why do we use a liturgy? by the Rev. C. T. Walkley; 2. Early Liturgies of the Church, by the Rev. Dwight S. Marfield; 3. The Story of the Book of Common Prayer, by the Rev. Geo. E. Edgar; 4. concluding address by Bishop Vincent. At 10:30 the next morning occurred the ordination service mentioned elsewhere in our columns. In the afternoon was discussed "The Prayer Book and the Sunday School."—1. The Prayer Book in ordinary and special Sunday School services, by Mr. Chas. G. Reade; 2. Catechising, by the Rev. Abdiel Ramsey; 3. The Sunday school as a missionary force, by the Rev. Wm. R. McCutcheon. In the evening, at a missionary meeting, essays were read on "The Prayer Book and Missions,"—1. Lay Readers and the Prayer Book, by Mr. Frank B. Roe; 2. The Prayer Book a Missionary, by Dean Cook; 3. Deaneries and Convocations: the Church's aggressive work, by Bishop Vincent; 4. Diocesan Missions, by Archdeacon Edwards. The attendance at the convocation was excellent, and great interest was manifested in all the services.

East Carolina

Alfred A. Watson, D. D., Bishop

APPOINTMENTS FOR VISITATION

NOVEMBER

1. Trinity parish, Chocowinity, Beauford Co.
2. St. Paul's, Vanceboro. 4. St. Peter's, Washington.
7. St. Paul's, Greenville. 8. Cottendale.
9. Emmanuel, Farmville. 11. Holy Innocents, Lenoir Co.
14. St. Barnabas', Snow Hill. 16. St. Mary's, Kinston.
18. M. P., St. John's, and E. P., St. Michael's, Pitt Co.
20. Dawson's School House, Pitt Co.
22. St. Barnabas', Murfreesboro.
25. M. P., St. Peter's, Gates Co., and E. P., St. Mary, Gatesville.
27. St. Thomas', Windsor. 29. St. Martin's, Hamilton.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BISHOP'S APPOINTMENTS.

OCTOBER.

28. A. M., St. James', Lower Providence; P. M., St. Paul's memorial, Upper Providence; evening, Epiphany mission, Royersford.
29. A. M., Epiphany, Philadelphia, Brotherhood Missionary meeting.
30. Phila.: A. M., Holy Trinity; P. M., Epiphany, 25th anniversary of consecration to the episcopate.

DOYLESTOWN.—At St. Paul's church, the Rev. E. M. Jefferys, rector, on the 7th inst, Bishop Whitaker confirmed a class of 15 persons, preached the sermon, and celebrated the Holy Communion.

Other Confirmations also took place on the 7th inst., viz: Trinity, Centreville, 4; Trinity chapel, Centre Hill, 2; Holy Spirit, Plumsteadville, 4.

CONCORD.—St. John's church, the Rev. Rob't L. Stevens, rector, is believed to be the oldest parish in the State, though it was not admitted into union with the convention until 1786, one year after the organization of the diocese. In 1682, the same year when William Penn landed, one John Hannum gave a tract of land on which St. John's should be erected, and a log church was built that same year. Queen Anne presented to the congregation two silver chalices and a silver paten, which are still used when the Holy Communion is celebrated. The corner-stone of the present church was laid about 50 years ago by Bishop Lee, of Delaware, who had in former years been a rector. The first pastor of the parish was the Rev. Evan Evans, rector of old Christ church, Philadelphia, whose preaching stations, seven in number, were located from 15 to 40 miles out in the wilderness. During the more than two centuries of St. John's existence, it has had no less than 36 pastors and rectors, including the present incumbent. As the church is situated outside of the village of Concordville, where St John's mission is located, the services on Sunday afternoons are usually held in the parlors of Dr. Horace Darlington's old-time mansion, opposite the site chosen for the new chapel and parish building of St. John's. It will be a neat Gothic structure, 28 by 54 feet, built of frame, with a base of Avondale stone; is nicely located on the main street of the village, and is being erected under the direct supervision of the rector, who is also the architect. The corner-

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stone is of marble, the gift of Miss Agnes Hope Stevens, and was laid on Thursday afternoon, 11th inst., by Bishop Whitaker, who was assisted in the office by the Rev. John Bolton, dean of the Convocation of Chester, and by the Rev. Rob't L. Stevens, rector of the parish. Prior to the ceremony there was a parade of the scholars from the Maplewood Academy, Joseph Shortlidge in charge; from Ward Academy, B. F. Leggett, principal; and from the parish school of St. John's. At the close of the religious services a fine luncheon was served on a neighboring lawn.

Minnesota

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

Oct. 4th, about 60 delegates from the various chapters of the St. Andrew's Brotherhood assembled at St. Mark's church, Minneapolis, for the purpose of forming a diocesan assembly. Hector Baxter presided. A constitution similar to that of New York, with some slight alterations, was adopted. Bishop Gilbert was chosen president; Dr. T. E. Weeks, Minneapolis, first vice-president; J. M. Smith, senior warden of St. Peter's church, St. Paul, second vice-president; T. Bouchier, Minneapolis, secretary and treasurer; C. E. Purdy, H. M. Temple, St. Paul; E. W. Hawley, Minneapolis, executive committee. The result of the meeting will be submitted to the chapters throughout the State for their ratification.

FARIBAULT.—Prof. Whipple, a cousin of Bishop Whipple, entered into life eternal, Oct. 3rd, after a brief illness. He was highly esteemed for his scholarly attainments and Christian character.

MINNEAPOLIS.—In the report of the Woman's Auxiliary meeting it should have read Mrs. Charles Bronson, of St. Paul, was elected president.

HASTINGS.—St. Luke's church commemorated its 29th anniversary with a special service on St. Luke's Day. The Rev. Mr. Nichols delivered an interesting sermon before a crowded congregation.

ST. PAUL.—St. Paul's church celebrated their Harvest festival with a full choral Evensong. The decorations were particularly striking and beautiful. The service was conducted by the rector, the Rev. Dr. Wright, assisted by the Rev. Messrs. Wilkinson, Bywater, and Cotton. Sermon by the Rev. Mr. Fillemore. The music, by the vested choir of some 50 voices, was well rendered, and highly appreciated by a large congregation.

New Mexico and Arizona

John Mills Kendrick, D.D., Bishop

The second annual convocation of this missionary district convened at St. Paul's church, Las Vegas, Sept. 20th, and following days. The Rev. M. Cabell Martin, of El Paso, preached the opening sermon. The Bishop's address showed encouraging growth in Church work during the preceding year. The number of confirmees was the largest yet reported, and at all the mission stations there has been good work done. Missionary addresses were given by the Rev. Messrs. Bennett, Iliff, and Martin.

Maryland

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

ANNAPOLIS.—The Rev. William S. Southgate, D.D., celebrated the 25th anniversary of his rectorship of St. Anne's church, on Sunday, Oct. 1st. During his incumbency the contributions have aggregated $163,232 49. Of that amount $25 383 69 has been given to objects outside the parish, and over $8,000 distributed among the poor of Annapolis. The actual number of Baptisms has been 1,196, with 617 Confirmations, 374 marriages, 9,700 public services, 659 burials.

Easton

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

The Northern Convocation was held in St. Mark's chapel, near Perryville, Oct. 2, 3, and 4. Bishop Adams and about ten clergymen were present. Bishop Penick made an address upon the work of the Church among the colored people, and was followed by the Rev. George C. Sutton. Oct. 3rd there was an administration of the Holy Communion and a sermon by the Rev. Albert Ware. Mrs. Sioussat spoke on woman's work in the Church. The Rev. Edward R. Rich paid a glowing tribute to the work and influence of women in the home, in the world, and in the Church. The Rev. T. I. Holcombe, D. D., made a stirring appeal in behalf of the fund for the relief and sustentation of superannuated clergymen. Oct. 4th occurred the annual Harvest Home festival with an able sermon by the Rev. George C. Sutton upon the lessons and thoughts suggested by the occasion. At afternoon service there was an address by the Rev. S. Roberts.

Bishop Adams recently visited St. Mark's chapel, near Perryville, the Rev. Giles B. Cooke, rector, and administered the rite of Confirmation to ten persons.

Trinity cathedral, Easton, celebrated its first Harvest Home festival on Sunday, Oct. 7th. The church was beautifully decorated with flowers, fruits, vegetables, etc. At 11 A. M., the thanksgiving service was rendered, Dean Sutton officiating. Elaborate and appropriate music was executed by the vested choir. Dean Sutton preached from St. John vi: 27, and the service closed with Holy Communion. In accordance with the Thanksgiving custom, the fruits and vegetables were donated to the Home for Friendless Children.

ST. MICHAEL'S.—The festival of St. Michael and All Angels was celebrated Sept. 30th, by a reunion of parishioners in St. Michael's parish, the Rev. George W. Hinkle, rector. Fine music was rendered by the choir, and a sumptuous dinner was served at the rectory.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

The Rev. H. L. Foote, rector of Christ church, St. Joseph, Mo., held a very successful Mission at St. Paul's church, Maryville, beginning on Sunday, Sept. 30th, and lasting until the following Sunday evening. The services were well attended. The missioner did much good by explaining the Church's ways and doctrines to many to whom they were unfamiliar, and the next class for Confirmation will contain some of these. The Mission has given a more Churchly tone to the parish, and it will be long witnessed to by deepened devotion and quickened zeal.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

MENANDS.—On Sept. 25th, about 60 survivors of the 169th Regiment New York Volunteers, gathered here to participate in the service of dedicating a memorial window in St. Margaret's church, the Rev. E. T. Chapman, rector. The window is on the western side of the church, and presents a striking appearance upon entering the east door. It is simple in design, containing the single figure of an armored soldier bearing a banner on which is an army corps cross. The other hand rests on a shield, about which is entwined a victorious wreath. Underneath the figure is the Latin inscription, "*Fortis facti sunt in bello*," and in addition: "In memory of the heroic dead of the 169th N. Y. State Volunteers, this window is placed in St. Margaret's church, by their comrades, Sept. 25, 1894." The rector, the Rev. Mr. Chapman, was chaplain of this regiment during the late war.

On Wednesday, Oct. 10th, a meeting of the diocesan branch of the Woman's Auxiliary was held in Grace church, Waterford, the Rev. S. T. Street, rector. Owing to the rain the full number of delegates was unable to attend, but in spite of hindrances a pleasant and profitable gathering took place. The two missionary speakers were the Rev. Yung Kiung Yen, from China, and Miss Ives, from South Dakota. Both addresses were very much enjoyed. Dr. Battershall, of Albany, made an address in the afternoon. The visitors were entertained by the ladies of the parish, who had prepared a bounteous luncheon.

Indiana

David E. Knickerbacker, D. D., Bishop

More than 150 people gathered at the site of the new St. Paul's church, at Gas City, on Thursday afternoon, Sept. 20th, to assist in laying the corner-stone. The Bishop, assisted by the Rev. Mr. Purcell, in whose care the mission is, and the Rev. F. C. Woodard, conducted the services. The Bishop blessed the stone and laid it with the usual formula. Mr. Woodard, Mr. Purcell, and the Bishop made addresses. An offering of $32 was made. The church, which is to be frame, will consist of a tower, nave, chancel, and vestry room. It is to cost $2,000, and will seat 150 persons. Three lots have been donated on an eligible corner by the Land Company. The proprietors of the tin plate works have shown great interest in behalf of their workmen, and have subscribed $500; the Diocesan Church Building Fund gave $250. The Bishop has promised a Communion service and Prayer Books, Mr. Stewart, a Congregationalist, a stone font, and Mr. West, the altar. It is expected the church will be completed and ready for use by Christmas, or before. Most of the members of St. Paul's mission are Englishmen or Welshmen.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—St. Luke's Home for Convalescents observed the day of their patron saint in a variety of ways. The lower floor was given up to sale and lunch tables. There was a beautiful supply of everything in the way of fancy articles and eatables. Mrs. Oliver W. Peabody sent in a large lot of potted ferns, which were afterwards sold. Bishop Lawrence during the day visited the institution, and presided at the annual meeting. St. Luke's Home is now 28 years old.

The Reformed Episcopal church in this city is likely to be given up. The minister has resigned, and no one can be found to fill his place, as the finances are in a poor condition. The legacy of $6,000 has been exhausted. Their representation in Allston is no better off, the sheriff has sold the church property, and other matters are in a peculiar shape, which has been a source of great worriment to the synod of that body.

Prof. H. A. Kelly, of Johns Hopkins University, has been obliged to decline his position as one of the writers at the forthcoming Church Congress. Bishop Hall of Vermont and the Rev. Leverett Bradley, of Philadelphia, are among the newly appointed speakers. Three thousand dollars have nearly been raised for the expenses.

Central New York

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

On Thursday morning, Oct. 11th, the new church of St. Thomas, at Slaterville, was consecrated by Bishop Huntington. Five persons were confirmed. The sermon was preached by the Rev. Prof. Moses Coit Tyler, of Cornell University. The sentence of Consecration was read by the Rev. Charles W. MacNish, the missionary in charge, and Mr. Speed read the instrument of donation. A missionary service was held in the evening, when a sermon was preached by the Rev. S. H. Synnott, and addresses were made by the Rev. Dr. G. H. McKnight and the Rev. C. W. MacNish.

Virginia

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

On the afternoon of Saturday, Oct. 13th, the Rev. Chas. F. E. Minnigerode, D. D., who had been for some days critically ill at his home in Alexandria, was called from his earthly labor. Several weeks ago he sustained a fall through paralysis of the spinal column. He gradually grew worse, and for two weeks remained in an almost unconscious condition. Charles Friedrich Ernest Minnigerode was born at Arenburg, Westphalia, Germany, Aug. 6, 1814. At an early age he entered the Gymnasium, and soon after became a student at the University of Geissen, prosecuting the study of law. He became an ardent member of the Burschenschaft, and his activity resulted in his arrest and imprisonment in 1834. After three years of solitary confinement, and two under surveillance, he made his escape and came to this country, settling in Philadelphia. In 1842, learning there was a vacancy in the chair of Ancient Languages in William and Mary College, he solicited the professorship, making the application to the trustees in a letter written in Latin. Seeking the ministry of the Church, he was ordained in 1846, going at first to Mt. Hope parish, Prince George Co., then to Christ church, Norfolk, from which he was called to St. Paul's, Richmond, where he labored 33 years, only retiring when his infirm health would not admit of longer active service. He was made *rector emeritus*. Dr. Minnigerode held a number of important positions in the Church, and was for a time president of the Virginia Bible Society. He was long a member of the Board of Trustees of the Theological Seminary of Virginia, and also one of the examining chaplains of the diocese. He was frequently a deputy to the General Convention. In accordance with his well-known wish, his remains were brought to Richmond, and the burial solemnized in the church he served so long and loved so well, in the presence of Bishops Whittle and Randolph, and all the clergy of the city.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—At the last diocesan council, the Bishop specially urged the necessity for the erection of a Church hospital in the see city, and appointed a committee on the subject. Mr. Francis B. Keene, who is a son of the late Rev. David Keene, D. D., founder, and for nearly 50 years rector, of St. John's church, has now given the old Keene homestead, situated on the corner of Pierce and Hanover sts., in the rear of St. John's church, for the purpose of such a hospital, to be known as the "Keene Memorial Hospital." The property is worth from $15,000 to $18,000, and will be a valuable addition to the Church institutions of the city and diocese. Mr. W. D. Kimball, the architect, has been engaged to make such changes in the building as are necessary to fit it for the purpose, and steam heating and the best sanitary plumbing will be introduced. The hospital is excellently located for the purpose, will be distinctively a free hospital, and will be under the control of Sisters, with a corps of trained nurses. A board of lady managers will be appointed from the several city parishes, to provide for the daily sustenance of the work.

The Rev. V. C. Lacey succeeds the Rev. George W. Lamb as missionary at St. Luke's church. Mr. Lamb, who is secretary of the council, has removed to Menasha, in the diocese of Fond du Lac.

The new St. Edmond's chapel, on the North Side, is in course of steady erection, and is expected to be ready for consecration on St. Edmond's Day, Nov. 20th. The chapel is a memorial to Bishop Armitage.

Nashotah House opened with 40 students in attendance, the largest number ever present at the start. The Rev. P. H. Hickman, late of Colorado, is taking the classes in ecclesiastical history, Dr. Riley's former work, and a new professor for the chair of Hebrew and Exegesis is expected after the holidays. Nashotah never had better opportunities and facilities for excellent work, than at the present time.

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The Living Church

Chicago, October 27, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE question of the right of the revisers to change the wording of hymns has often been discussed. Occasionally such a change may be desirable or even necessary, but most frequently the results of this kind of tinkering are lamentable. The following words of John Wesley in his preface to the Wesleyan hymn book are instructive:

> Many gentlemen have done my brother and me (though without naming us) the honor to re-print many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they would *not* attempt to mend them; for they really are not able. None of them are able to mend either the sense or the verse.

Most writers of hymns which have proved worthy would no doubt echo this warning against the incorrigible tendency of people who probably never wrote a stanza which anybody could be got to read in all their lives, to think when they chance to be editors of hymn books, that they are fully equal to the business of improving upon the work of the sweet singers of the past whose utterances have stood the test of time.

THE action of Archbishop Plunkett in consecrating a bishop in Spain has aroused much adverse comment in England. It certainly seems strange that so good a man should be so regardless of the interests of the Anglican Communion as to act in a matter of such moment without the approval of the Episcopate in general, and, in fact, contrary to its judgment, so far as it has been expressed. He has brought into existence a body which must be regarded as in communion with the Church of Ireland, and through that with the Anglican Church at large. But it is hard to believe that the bishops will allow themselves to be dragooned into recognition of an act which they did not sanction. Then the question arises: what is the position of a branch of the Church, in this instance that of Ireland, which insists upon admitting to its communion bodies not recognized by the rest of the Church? The Archbishop has probably prepared the way for much conflict and controversy. It appears that the Spaniards, if they could have approved themselves to the Old Catholics might have obtained the episcopacy from the bishops in Holland, but their overtures in that direction failed because Archbishop Plunkett had already induced them to sign documents bringing them into line with the Irish Church, and this the Old Catholics would not tolerate. It might have been thought that his grace would, in the first place, have directed them to the Old Catholic body and would have been extremely careful not to place any obstacle in the way. It is impossible that a movement can succeed in Spain, bearing so distinctly a foreign impress. A few years ago Cabrera himself was very emphatic in this conviction.

THE House of Bishops at their meeting last week elected the Rt. Rev. Wm. M. Barker, missionary Bishop of Western Colorado, to the vacant missionary jurisdiction of Olympia, Wash. That a better choice could hardly have been made will not be doubted by those who know Dr. Barker. There arises, however, a canonical difficulty which, according to our latest advices, is causing much serious discussion. Canon 19, sec. 6, title 1, makes the following provision: "Any bishop or bishops elected and consecrated under this section (*i. e.* to missionary jurisdictions within the United States), shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of bishop in any organized diocese within the United States." This does not provide for the present case, which is not a translation to "an organized diocese," but to another missionary jurisdiction. It is, therefore, contended that the canon intentionally excluded translations of this kind. The reason is supposed to be that it is dangerous to make distinctions between missionary jurisdictions such that some might come to be regarded as undesirable and to be accepted only to be escaped from at the earliest moment, while others should be considered as prizes worth obtaining. The difficulty is not so great between missionary jurisdictions and organized dioceses, since it may be considered that such a translation is a proper reward for faithful services. Even in such cases it has sometimes been felt that there is danger that a missionary bishopric may be treated as a mere stepping-stone to the more independent and influential position of a diocesan bishop. In sec. 7 of the same canon it is provided that a foreign missionary bishop "shall not become a diocesan bishop in any organized diocese within the United States" except by the consent of three-fourths of the House of Bishops and three-fourths of the House of Deputies or of the Standing Committees. This seems to leave translations free when they are from foreign missionary fields to missionary jurisdictions at home. There are reasons which might seem to justify transfers of this kind, which do not apply to removals from one home jurisdiction to another. On the whole, we are inclined to think that those who are learned in canon law will dispute the validity of this election. There appears to be no precedent for it so far as we are informed, in any former election. While the present instance may not in itself present any objectionable features, it is a serious matter to create a precedent which may lead in future to such difficulties as the canon presumably intended to avoid.

The Missionary Council

The Missionary Council began its sessions in Hartford, Conn., on Sunday afternoon, with a children's "mass meeting," which was addressed by the Bishop of Delaware, the Rev. Yung Kiung Yen, of China, and the Rev. Jules L. Prevost, of Alaska. It is too early to have at hand the details of the Council, but the subjects of discussion and list of speakers present an exceedingly interesting and attractive programme. It will be remembered that the Board of Missions is composed, first, of all the bishops, and the members of the House of Deputies, together with the Board of Managers, consisting of fifteen bishops, fifteen presbyters, and fifteen laymen. While the Board of Managers conducts the general business of the Board, it is directed that there shall be also a Missionary Council, consisting of all the bishops, the Board of Managers, and certain additional members selected partly by the General Convention, and partly by the several diocesan conventions. This Council is to meet annually at such places as the Board of Managers may designate. While it has legislative powers, it may not take any action in conflict with the general policy of the Board as determined at the meetings of the Board during the sessions of the General Convention. The chief purpose which is served by the yearly meetings of the Council is to stir up interest in the cause of missions, and to make this branch of the Church's work better known to the people. In this way it has been most successful, and of the greatest possible service to the all-important cause with which it is concerned. Among the subjects on the list is "The Anglican Missionary Conference in London," a most important gathering, at which some of our own bishops and clergy were present, who will be able to give such a graphic account of the proceedings on that occasion as can come only from eye-witnesses. Domestic Missions, Missions to the Heathen, including the Indians, and Missions in Cities, all come in for a share of attention, with able and experienced speakers in each case. Besides these more general and obvious subjects, a number of others of a subsidiary nature, but hardly inferior in importance, were dealt with in an instructive and eloquent manner. Among these were, Associate Missions, Lay Helpers, the Woman's Auxiliary, Work among Colored People, and some other subjects.

Every Churchman ought to be thoroughly informed upon the missionary work of the Church. It is through the Board that the whole of our foreign work is sustained; namely, that in Africa, China, and Japan. The mission in China under Bishop Graves, with his noble band of fellow-workers, is of peculiar interest just now, with the tumult and confusion of war rising so near, and the inland missionaries surrounded by a population which is liable at any time to rise against the "foreign devils" as being somehow the cause of all their troubles. Anxious thoughts and fervent prayers are even now arising in many hearts for those who are thus holding their lives in their hands while they go bravely on in the work to which they have devoted themselves. They need the prayers of the whole Church, and the reward of their steadfastness in abundant means to build strong and securely upon the foundations already so soundly laid.

Not less important is the work in Japan under Bishop McKim. The progress of this versatile and quick-witted people, their rapid advance in modern civilization, and ready absorption of Western ideas, make the thoughtful observer wonder what the end will be. The Christian must realize that the swiftness with which so much apparent progress has been achieved, and with which movements are still proceeding, is the strongest reason why he should bestir himself to aid those who are devoting their lives to mould this wonderful development after the law of Christ and His Church. It is emphatically a case where "now" is the appointed time, the day of salvation. Opportunities allowed to slip by now, may never present themselves again.

In far-off Alaska and in Southern Africa, among the Indians of the West and the negroes of the South, the Church has work on foot, and in each case it is capable of indefinite expansion, according as the men and the means are forthcoming. In our opinion, one of the most important of all these —almost the greatest and most clamorous for immediate and liberal help and enlargement—is the work among the colored race. If ever a Church stood confronted with an imperative responsibility, this Church so stands with reference to that work. But, alas! there is nothing romantic about it, and, indeed, little room for signal heroism, such as will allure men through the very fascination of danger and peril, especially when sanctified by a good cause. In this case, it is a matter of long, hard, weary work, with very little about it of a striking or attractive character. It merely needs men of entire and steadfast devotion. The work already on foot needs money—the amount now appropriated to it is but meagre—and far more is called for before the Church can begin to rise to the conditions of the case.

But the Board of Missions is not only the instrument through which the Church endeavors to discharge her duty to those who are carrying the Gospel to heathen lands, and to the heathen and neglected races within our own boundaries, it also has, as a very large and important part of its work, the maintenance of bishops and their priests in the newer portions of the country, and of many of the clergy in the poorer dioceses throughout the land. Altogether the work which comes within the sphere of the Board is immense. This branch of our ecclesiastical organization controls and guides the most aggressive department of the Church's life. It is the great agent in practical progress and advance. It clears the way and lays foundations

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upon which the enduring structure may be built. It needs the constant aid, by prayer and alms, of every faithful son and daughter of the Church. None are so poor, none so young, that they may not do something for the greatest of all causes, to spread abroad in the world the Gospel of salvation and to extend that kingdom which alone among the institutions of the earth can never be moved.

Thoughts upon the Communion of Saints

BY CAROLINE FRANCES LITTLE

"Beside the dead I knelt for prayer,
And felt a presence as I prayed;
Lo! it was Jesus standing there,
He smiled: 'Be not afraid!'

"'Lord, Thou hast conquered death, we know;
Restore again to life,' I said,
'This one who died an hour ago.'
He smiled: 'She is not dead!'

"'Asleep then, as Thyself didst say,
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!'
He smiled: 'She doth not sleep!'

"'Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!'
He smiled: 'She is not gone!'

"'Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are.'
He smiled: 'And I am here!'

"'Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?'
He smiled: 'Abide in Me'."

In those hours of anguish which come alike to each one of our race when, after having stood beside the casket that held the form of one whom we have loved, we have seen it lowered to its last resting place, is there any ray of hope or light that can bring peace to our stricken hearts, save the hope of reunion at some distant day, and the belief that the faithful departed are in a state of happiness? The world would tell us: No; the majority of so called Christians would tell us: No! The world and many well-meaning friends urge us to forget, to take up new interests, or to travel in feverish unrest from place to place, seeking peace in oblivion of the past. In their ignorance they tell us that it is morbid to dwell on thoughts of the rest that remaineth for the people of God. But "the air is full of farewells to the dying and mournings for the dead," and since "all that tread the globe are but a handful to the tribes that slumber in its bosom," it becomes the part of wisdom, and the duty of a devout Catholic, to ponder much upon that home which is being prepared for us, and upon that heavenly country of which, even upon earth, we are citizens.

"Do we in this age," says the learned Dr. Staunton, "think enough of the dead? Are we not so afraid of what the world calls 'superstition' as to deprive ourselves of nearly all those consoling and joyous feelings which spring from a sense of our near relation to the Church above? We have lost, to a sad degree, our hold upon the spiritual world. We commit our departed to the earth, and then think no more of them as really living in another state, or as having any knowledge of our sorrows and trials. In other days, men who worshiped under our forms indulged far higher thoughts of the relations of the invisible Church to the visible. We have lost their habit of living on earth a celestial life, and are walking too much by sight and not by faith."

St. Paul says: "I would not have you ignorant concerning them that sleep." The cold, skeptical spirit of this age unfits us to cope with sorrow when it overtakes us. It has so permeated Christianity that thousands who, though they believe in the immortality of the soul, and look forward to reunion with "the loved," and as they call them, "the lost," yet reject that wonderful consolation to mourners, the privilege of prayer for the departed, and have no belief in the "mystic, sweet communion with those whose rest is won." How cruel, how wanting in all natural affection, to pray for a loved one until the moment of departure, and then in prayer forever leave that dear name out! A Scotch Presbyterian minister writes thus:

"Why should our lips be
Sealed when they are dead
And we alone?
Idle? Their doom is fixed?
Ah! who can tell?
Yet, were it so, I think no harm could well
Come of my prayer;
And oh! the heart, o'erburdened with its grief,
This comfort needs, and finds therein relief. * * *
They will not grow
Less meet for heaven when followed by a prayer
To speed them home, like summer-scented air."

Does not the Catholic interpretation of that clause of the Apostle's Creed, "I believe in the communion of saints," teach us that we may be one, in Christ, with our dear departed even here and now? "If the Church be a spiritual Body, living by the life of our Lord, then it is but one Body in earth and heaven, and intercourse between those here and there cannot be less direct and real than between those in this world, still fettered as they are by circumstances of time and space."

The teachings of the New Testament most plainly reveal the unity of the whole Church, the visible with the invisible. "Wherefore seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race which is set before us." And in another place: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels * * * and to the spirits of just men made perfect." And again, we are "made to sit together in heavenly places in Christ Jesus;" we are, indeed, "fellow-citizens with the saints;" and we have but one Father and one Saviour, "of whom the whole family in heaven and earth is named."

The early Church believed in, and accepted, her birthright, hence her children went joyfully to the fiery stake, and calmly to the horrors of the amphitheatre. "For they endured as seeing Him who is invisible." It is the loss of our faith in the reality of the unseen world that surrounds us, and in which we really exist (for "in Him we live, and move, and have our being"), that has given rise to what one of our bishops calls "the cruel blasphemies of Spiritualism."

Speaking of the belief of the early Christians, Bishop Wilkinson says: "They were taught to believe that the blessed ones who were delivered from the burden of the flesh, were not more 'in Christ' than they themselves were; that all were equally in 'the Vine,' knit together in one communion and fellowship in the mystical Body of God's dear Son." And in another place he says: "If God gives you grace so to do, at any time when He may call away from you those whom you love, if only you fall back upon your Bible, and cherish —by prayer to the Holy Spirit—the thought that the spirit is still with you, while you are looking at the body; that you are still one in the fellowship of the saints; then that thought will become as much a part of your being as the knowledge that the Lord Himself is with you. * * * In the chamber of death you will at once be able to look at the body as separate from the spirit. You will think how happy that spirit is, and how it loves you and is with you still. And as you pass on to the grave you will have an unseen companion, while you are following that poor, earthly tabernacle!"

What can the world offer to mourners so blessed as these plain Bible truths thus explained by such a devout student of holy things? Who ever found rest from sorrow by plunging into the gaieties of the world, in hopes to drown the bitterness of an aching heart? Let us believe that:—

"Those we love truly never die
Though year by year the sad memorial wreath,
A ring and flowers, types of life and death,
Are laid upon their graves.

"For death the pure life saves,
And life all pure is love, and love can reach
From heaven to earth, and nobler lessons teach
Than those by mortals read.

"Well blessed is he who has a dear one dead;
A friend he has whose face will never change;
A dear communion that will ne'er grow strange;
The anchor of a love is death."

Speaking on this subject, Cardinal Manning says: "Shall they love us less because they have power to love us more? If we forget them not, shall they not remember us with God? No trial then can isolate us, no sorrow can cut us off from the communion of saints. Kneel down and you are with them. Only a thin veil it may be floats between. All whom we loved and who loved us are ever near, because in His Presence in whom we live and dwell."

Oh, why should we speak of the faithful departed as dead? Surely Wordsworth's little "cottage girl" had grasped the truth when she reiterated her pathetic statement, "We *are* seven." "Not dead! They pass us in the street; they sit beside us in the hall."

What an incentive to live holy lives is the knowledge that our every thought is known to those who have been our companions on earth! How much nobler to have their approval than to be able to win the applause of this world, or to gain the laurel wreaths of fame! But some may ask: "Are we really conscious of the presence of those, who, theoretically, we may believe are about us?" Ask the fond wife who has seen the love-light die out of her husband's eyes, as they closed to open on fairer scenes, does she not know him to be with her? Does she not see him and hear him speak to her, sometimes, as she plies her daily task alone, and sometimes in dreams so vivid that she instantly awakes?

"I met his eyes I heard him speak,
I felt his breath upon my cheek.

His hand-clasp thrilled me through and through,
His touch upon my lips like dew
Broke the vision of my sleep,
Roused me from my slumber deep."

Or, ask the young mother who has laid her darling to rest. Does she not feel, even though she cannot explain it, the sweet presence of her child, and the loving arms about her neck?

"Ah, God! it was long ago—
That musical voice so low,
And the little palm
Touching mine, so calm!
But still in the evening light,
Or at the deep midnight,
I can hear that whisper clear,
From spirit lips so near,
'My love, good night,
Good night!'"

"We may not know," says a devout writer, "all the spiritual ways of their mystic communion with us who fain would follow them, but the fact remains, and those whose lives are 'hid with Christ in God' know that it is no mere idle fancy, or vain illusion of an overwrought imagination, but an obvious and palpable reality." The stricken heart that wrote the following, needed such a ray of light from the Catholic faith:

There is no comfort anywhere,
My baby's clothes, my baby's hair,
My baby's grave, are all I know.
What could have hurt my baby? Why,
Why did he come; why did he go?
And shall I have him by and by?"

Ah! could such a mourner have only known the sweet peace that would have sprung even from the little green grave she loved, she had never written thus. God grant that the eyes of such sorrowing ones—and their number is legion—may be opened.

In the spirit life there are no barriers of time or space, such as fetter the earth-bound soul. For, in the words of one who, as she neared the end, was vouchsafed a clear insight into the mysteries of heavenly things, "he that is joined to the Lord is one spirit with Him, and He cannot be separated from Himself. The prayer of Christ to His Father for His friends was, 'that they may be one, even as we are One.' The children are no more apart from each other than from their Father, if they are doing His will, though they may seem to be sundered by the width of continents or by the silence of the grave."

Oh! let those who have not yet realized the nearness of the unseen world, pray that their eyes may be opened, that they may be enabled to feel the Presence of the Lord, with His saints and angels keeping watch around them, so that when the hours of darkness and bereavement come upon them, they may, by the eye of faith, pierce beyond the veil; then the rays of light from Paradise will fall upon them; and they may hear strains of celestial music, and so be strengthened to follow in the footsteps of the faithful departed, and become "meet to be partakers of the saints in light."

Then pray for and with all faithful souls; do the will of God; desire the grace that comes from frequent and devout communions, and seek the guidance of the Holy Spirit; so shall you keep your dear ones near you; so shall you enter into rest even upon earth, and know what it is to be filled with that peace of God which passeth understanding.

Nantucket, Mass.

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Letters to the Editor

THE DECLARATION AND ANGLICAN DOCTRINE

To the Editor of The Living Church:

In your issue of Oct. 20th, a brother clergyman takes me to task for "great assurance", in stating that "the vast body of Anglicans of to-day," practically understand that they have no business to be present at celebrations of the Holy Eucharist, "unless they are then and there to receive." I merely state a great and well-known fact. The pamphlet of the Rev. Mr. Going, from which the extracts from Bishop Jewell are taken, I know well. Mr. Going says: "The Puritans carried their point with the people," and hence that corrupt practice of fleeing from the altar unless one is to receive, remains with us to the present, and no doubt, is the custom in the majority of Episcopal churches in America at this very moment. The English Church, as a Church, has given no formal sanction to such custom, but the fact remains that her universal practice is, at present at least, to discourage non-communicating attendance.

I am quite as sorry for this sad condition of affairs as is my brother in Schagticoke,

A NEW YORKER.

THE PREAMBLE

To the Editor of The Living Church:

I fear that many readers of THE LIVING CHURCH (like myself) will find "the proposed preamble" (p. 464) very weak and vague when they compare it with the noble "Declaration" of the first General Synod of the Canadian Church, given in last month's *Church Eclectic*. This "preamble" makes no mention of Confirmation, which the Apostle (Heb. vi: 1, 2) calls a "foundation," and "principle of the doctrine of Christ." Nor does it require the use of a liturgy, as in every well-ordered branch of the Holy Catholic Church. The "quadrilateral" needs to become a pentagon, or a hexagon!

It is related that at the beginning of the Revolutionary War, the British commander sent a missive directed to "George Washington, Esq.," etc., etc., etc. Gen. Washington refused to receive or open it. "But," said the messenger, "etc., etc., etc., is intended to mean everything." "Very true," said Washington, "but etc., etc., etc., may mean anything," and he sent back the despatch unopened, until it was returned to him properly directed. A few more lines of printer's ink might be added to the "preamble" without harm to the Church.

J. ANKETELL.

Fair Haven, Vt., Oct. 12, 1894.

THE HOLY COMMUNION AT FUNERALS

To the Editor of The Living Church:

May I be permitted to say a few words upon the subject of "Requiem Masses?"

A "Requiem Mass" is nothing more nor less than a celebration of the Holy Communion, at a funeral, or for some departed Christian. The question of its legality does not seem to me to depend upon the rubric quoted by Bishop Grafton, which, I think, is only intended to provide for proper additions to the Office for the Burial of the Dead. It is covered by the provision for a daily Eucharist, which a priest can of course celebrate at any hour in the morning, or in connection with any other services, as he may see fit. If a daily Celebration is lawful (and no one can dispute that it is so), a Celebration at a funeral is lawful, provided the funeral occur in the morning.

The real objection which many persons have to Celebrations at funerals is not their legality, but their fancied relation to "the Romish doctrine concerning Purgatory." Those who believe in the Catholic doctrine of prayer for the faithful departed, will value the offering of the highest form of intercession for the repose and refreshment of those in Paradise. Those who do not, would not avail themselves of that Eucharistic offering, even if the Church openly and in terms provided for a "Requiem Mass."

The right of a priest to celebrate the Eucharist at a funeral, or wedding, or churching, scarcely admits of controversy.

HERBERT GEDNEY.

Middletown, N. Y., Oct. 12, 1894.

Personal Mention

The Rev. Wm. S. Bishop, formerly of St. Barnabas' church, Glenwood Springs, Colo., has accepted an assistantship at St. John's chapel, Trinity parish. Address 46 Varick st., New York City.

The Rev. John Trappell Matthews should be addressed at Nashotah House, Nashotah, Wis.

The Rev. Henry Forrester, accompanied by the Rev. J. A. Carrion, President of the Cuerpo Ecclesiastico of the Mexican Episcopal Church, has reached New York, and may be addressed, until further notice, care of Mr. Thos. Whittaker, 2 and 3 Bible House.

The Rev. Richard H. G. Osborne, M.D., has resigned the charge of St. Paul's church, Kenton, Ohio. Address Morrisville, Bucks Co., Penn.

Bishop Paret has appointed the Rev. John W. Heal to the church of All Saints', at Annapolis Junction, and to St. Mary's church, Jessup's, Md. Mr. Heal was recently ordained to the diaconate by the Bishop.

The Rev. Arnold H. Hord, some time assistant at Christ church, Germantown, and more recently at St. James' church, Walnut st., has accepted the rectorship of Emmanuel church, Holmesburg, Philadelphia, Pa., and will take charge on the 20th inst.

The Rev. Gideon J. Burton's address is changed to 1032 Spruce st., Philadelphia, Pa.

The Rev. J. L. Egbert has resigned St. Michael's, Marblehead, Mass., and removed to Springfield, Mass.

The Rev. A. J. Warner has resigned the rectorship of St. Andrew's church, Bradford, N. Y.

The Rev. Vincent C. Lacey has entered on the charge of St. Luke's church, Milwaukee, Wis.

The Rev. R. E. Bennett has resigned the charge of St. George's church, Lee, Mass., in order to accept the rectorship of St. Peter's church, Narragansett Pier, R. I.

The Rev. Wm. W. Bellinger, of Brooklyn, has returned from Europe.

The Rev. Sidney Beckwith has entered on the charge of Trinity church, Marshall, Mich.

The Rev. T. H. Henley has accepted charge of St. James' church, Albion, and Christ church, Homer, Mich.

The Rev. Alexander C. McCabe has taken temporary charge of Christ church, Springfield, O.

The Rev. Frederick Towers has resigned the chapel of the Cross, Chapel Hill, N. C., and accepted charge of the church of the Evangelists, Hingham, Mass.

The Rev. J. B. Hubbs has accepted the appointment of secretary of the Board of Missions of the diocese of Western Michigan.

The Rev. C. N. Field has returned from his prolonged tour of Europe, much benefited in health.

The Rev. Woodford P. Law has accepted missionary work in the diocese of Western Michigan.

The Bishop of New Hampshire will spend the winter abroad for his health, and will be temporarily in charge of the church of the Holy Trinity, Paris.

The Rev. A. H. Stubbs has accepted the wardenship of Schoenberger Hall Theological School, Asheville, N. C., and will have charge of mission work in the vicinity.

The Rev. C. R. Kuyk, who has for the past two years faithfully filled the office of missionary of the City Missionary Society, of Richmond, Va., has tendered his resignation, and accepted a call to the rectorship of St. Luke's parish, Nottoway Co., embracing St. Luke's church, Blackstone; Gibson memorial, Crewe; and Christ church, Nottoway. His address will be Blackstone, Va., and he will take charge Nov. 1st.

Mr. Alfred Fox, the choirmaster of St. Mary's church, Cleveland, Ohio, and also director of the diocesan Choir Guild, has recently gone to make his home in New York city.

The Rev. George C. Abbitt, rector of St. Mark's church, Richmond, Va., who has been critically ill for some days past with typhoid fever, is now improving, and thought to be in a fair way of recovery.

The Rev. A. George E. Jenrer, of Oswego, is the diocesan secretary, for Central New York, of the Men's Help Society.

The Rev. Wm. M. Beauchamp, D.D., who for 30 years has been rector of Grace church, Baldwinsville, C. N. Y., has given notice to his people that before next Easter he will tender his resignation.

The Rev. Dr. Charles T. Olmsted, of Grace church, Utica, C. N. Y., who has been abroad the past six months, sailed from Genoa for home on Oct. 11th.

The Rev. A. A. Abbott, after five years' successful labor in Holy Innocents' Memorial church, Evansville, Ind., has resigned to accept the rectorship of St. Paul's church, Laporte. He will enter upon duty there the beginning of November.

The Rev. Mr. Heffern, of the church of the Good Shepherd, Hazelwood, diocese of Pittsburgh, has recovered from the severe attack of fever with which he has been prostrated.

The Rev. G. W. Williams has resigned the rectorship of St. John's, Sharon, diocese of Pittsburgh.

The Rev. Wm. Walton has resigned the charge of the work at Johnsonburg and Mt. Jewett, diocese of Pittsburgh, and removed to South Dakota.

The Bishop of Iowa has returned from his tour in Europe.

The address of the Rev. J. S. Kedney, D. D., from Nov. 1, 1894, till April 1, 1895, will be Winter Park, Florida.

The Rev. R. W. Rhames, dean of Wichita, Kas., for the past five years, has accepted a call to Calvary church, Louisiana, Mo. Address accordingly.

The dean of the General Theological Seminary, the Very Rev. Dr. E. A. Hoffman, returned, with his wife, from his summer visit to foreign lands, on Oct. 12th, in the steamship "Augusta Victoria."

The address of the Rev. Dr. H. G. Batterson is 156 West 73rd st., New York.

The Rev. W. N. Ackley, rector of St. Andrew's church, should be addressed at 216 53rd st., Brooklyn, N. Y.

The address of the Rev. W. H. Cavanagh is changed from Oxford, Eng., to 218 West Chelten ave., Germantown, Philadelphia, Pa.

The Rev. H. L. Clode Braddon may be addressed Post Office, Philadelphia, Pa., until further notice.

The Rev. John Sword is doing temporary duty at the church of the Evangelists, Philadelphia. Address 747 S. 10th st.

Ordinations

Oct. 11th, at St. Thomas' church, Slaterville, C. N. Y., Mr. Dwight A. Parce was ordained to the diaconate. He was presented by the Rev. Chas. W. MacNish. Mr. Parce will have charge of the missions at Slaterville, Speedsville, and Candor.

Official

THE annual meeting of the Clergymen's Retiring Fund Society will be held on Thursday, Nov. 8th, at 2 P. M., at St. Matthew's church, Jersey City.

JAS. R. DAVENPORT, Secretary.

THE annual meeting of the Free Church Association in Massachusetts will be held on Monday, Nov. 5th, at 5:30 P. M., in the Diocesan House, 1 Joy st., Boston. All interested invited to attend.

WM. COPLEY WINSLOW, Secretary.

NOTICE

The meeting of the Provincial Synod, appointed to be held at St. Paul's pro-cathedral, Springfield, Ill., Tuesday, Nov. 13th, has been indefinitely postponed. By order of the Primus.

E. H. RUDD, Secretary of the Synod

Notices

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

Died

OSBORNE.—At his residence, Summerseat, Morrisville, Bucks Co., Penn., August 30, 1894, John Humphrey Osborne, C. E., in the 75th year of his age.

"Grant him, O Lord, eternal rest,
And may light perpetual shine upon him."

ANDREWS.—Entered into rest on the morning of Oct. 12, 1894 at Worthington, Ind., William Crosby Andrews, in the 83rd year of his age.

BARBARIN.—At his residence in Georgetown, D. C., on Wednesday, Oct. 17, 1894, Francis Hyde Barbarin, in the 36th year of his age.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

BALDWIN.—Entered into rest, Oct. 12, 1894, at her sister's home in Waukegan, Ill., Mrs. Ruth Sheldon Baldwin, mother of Mrs. Francis K. Brooke, of Guthrie, Okla. Mrs. Baldwin was for many years a teacher of marked success in Bethany College, Topeka, and at several other schools in Ohio, Tennessee, Missouri, and latterly in Atchison, Kas. Her work was always that of a conscientious, painstaking, God-fearing gentlewoman, and had always the blessing that goes with such work. "Fruitful in every good work and increasing in the knowledge of God", such she was and her memory is one of blessing and helpfulness to those who miss her most.

Appeals

The building of mission churches in Northern Wisconsin has been stopped by the autumn fires, droughts, and hard times. With the aid of $5,000 given immediately the money already subscribed can be saved and the churches completed. Wealth from our forests and mines has poured into the East and elsewhere. Will not Churchmen give this amount to us in our time of need?

The VEN. W. T. SCHEPELER, Archdeacon of Wausau.

Wausau, Wis.

I endorse, approve, and commend the above.

(Signed) CHAS. C. GRAFTON, Bishop of Fond du Lac.

GREATLY NEEDED

Any thing in the way of church or chancel furniture, organ lamps, altar hangings, etc., by a poor little struggling mission about to begin services in its new chapel. Address REV. C. F. DRAKE, priest in charge of St. Alban's mission, Manistique, Mich.

BUILDING FUND SUNDAY,
Comes this year on Nov. 11th.

Recommended by over ninety bishops for the annual offering for the Church Building Fund.

It is hoped that no clergyman will forget it, but to avoid the possibility, will not earnest laymen everywhere remind their rectors.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Church and Parish

WANTED.—By a Catholic priest, 35, a Catholic parish, small, in town or country. At any time between now and Christmas. Not looking for large stipend. Address A.B., care of LIVING CHURCH.

WANTED.—An excellent opening for two young Catholic priests in an associated mission in the diocese of Fond du Lac. Address ARCHDEACON SCHEPELER, Wausau, Wis.

THE undersigned will be glad to present a wooden processional cross, oak, to any church or mission needing and promising to use the same. It has been in use for some time and was superseded by a brass cross. Write to B. F. THOMPSON, rector St. Michael's, Birdsboro, Pa.

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The Editor's Table

All Saints' Tide

BY MARGARET DOORIS

Some days there are so exquisite,
All sweet perfections in them blend,
The earth, the air, the sheltering sky,
Unite, their chiefest charms to lend.
Such days we live a fuller life,
Our souls yield to their influence,
And throb with hopes and broader aims;
They come, they go, we know not whence.

On such a day I walked alone,
Heaven seemed to me not far away;
Across the path I slowly trod
The blended lights and shadows lay.
It was the blessed All Saints'-tide,
Where dear saints slept, sweet was the calm;
The wood doves cooed in plaintive tones,
The thrushes sang a gladsome psalm.

A meadow lark soared up and on,
A wondrous melody it trilled,
And all the air for one brief space
With jovous harmony was filled.
I noted, as I watched its course,
The filmy clouds upon the sky,
A childish thought came back again
Of white-robed angels up on high.

Ah! who can comprehend the mind,
Or trace each cause which sways the will?
A subtle touch may wake the soul
Till all the chords of memory thrill
Mayhap it was that old, sweet thought,
Or mayhap t'was the time and place,
But memory gathered round me there,
The past, glad days with all their grace.

No longer did I walk alone,—
Beside me there, with noiseless tread,
As in the vanished hours again,
Were dear, loved ones, whom we call dead;
Dear faces beamed with kindly smiles,
Sweet voices whispered soft and low;
And all the happy, tender deeds
Came to me from the long ago.

The shadows and the sunshine lay
Across my path, in gloom, in light,
And passing on I vaguely felt
The presence of the Infinite;
And dimly on my consciousness,
As light and shade, seemed life and death,
The nearness to the world unseen
As but the passing of the breath.

London, Ohio.

"There is a growing tendency, among a considerable section of the laity," says *Church Bells*, "to resent and ignore the authority of the priesthood. No doubt this is the survival of the old 'No Popery' cry, and is intended to be a protest against sacerdotalism." At all events, the fact remains, that those who hang upon the words of their family lawyer or family doctor, and regard their utterances as being almost inspired and absolutely infallible, apply a totally opposite principle to the advice and admonition of their spiritual pastor. They will not allow that a clergyman, who for years has devoted himself to the study of theology, and has received at his ordination the divine grace of the Holy Ghost, is in the smallest degree more competent than they are to explain the Articles and Creeds of the Church, or to expound the meaning of intricate passages from the Bible. They adopt the 'shibboleths' of the particular party to which they belong, and read a few devotional tracts or manuals, and at once consider themselves to be heaven-born theologians. If their parish priest teaches them from the pulpit any doctrine which is not in accordance with their ready-made views they decline to 'sit under' him."

The following is said to be a copy (?) of Prof. Tyndall's proposal to the daughter of Lord Hamilton:

Saccharine conglomeration of protoplasm! Adorable combination of matter and force! Rarest product of infinite ages of evolution! the luminiferous ether is not more responsive to the rays of light than are my nerve centres to the mystic influence which emanates from the protosphere of thy countenance. As the heliocentric system was evolved from primordial chaos by the workings of inexorable law, so is that rarification of matter which men call my soul, lifted from profound despair by the luminance issuing from thy visual organs. Deign, O admirable creature, to respect that attraction which draws me toward thee with a force inversely proportional to the squares of the distance. Grant that we shall be made double suns, describing concentric orbits, which shall touch each other at all points of their peripheries.

Your own TYNDALL.

Last week we gave some extracts from letters recently received from Massachusetts. The following have since come to hand:

I consider it the best Church paper published, and admire it for the firm stand it has taken against the false doctrines so alarmingly prevalent in the Church.

Your paper is prized in our circle very much, and is made to do duty in many ways. We certainly get our money's worth. We wish THE LIVING CHURCH a long life.

We started out, some sixteen years ago, to furnish a paper that would be readable and useful, at $2.00 a year, or less than four cents a week; yet, now and then we hear of people who "can't afford it." In the case of poor clergymen who are trying to support their families on a dollar and a half a day, we can understand that a dollar is a serious matter; and we generally see that they have the paper if they want it. But when we hear the above from those who live in elegant houses, and go to church in carriages, and dress in cloth and silk, we feel just a little impatient, not because we have any claims upon them to take "our paper," but because they make this wretched excuse for taking no paper and no interest in Church affairs. They afford a thousand things that are of no real benefit to themselves or their families, but they allow nothing for education in things pertaining to the kingdom of God. They ought to be ashamed of themselves for offering such an excuse. They ought to be honest with themselves and acknowledge that they care for none of these things. The work and progress of the Church is not in all their thoughts. They "afford" nothing which does not bring some selfish gratification. It is not the amount of money in question, at all. They are not interested in the cause that the papers represent. These remarks are not intended to reflect upon our people as a whole; but we think it might as well be frankly stated that there are large numbers of Church people, so called, that give no attention whatever to Church matters, and care not at all to be informed about them. They supply their families with reading of every other kind, and buy many things that they could well do without, but do not see a Church paper of any kind from year to year. In many cases they spend twenty dollars a year for the daily papers and the magazines, but they "can't afford" one-tenth of that sum for the papers that are maintaining the honor and contributing to the growth of the Church. It may be somewhat the fault of the papers that they are not more interesting; but how can we expect to enlist enterprise and capital in producing that for which there is such a limited demand? Something needs to be done to create the demand. Our people need awakening to the value of their heritage in the Catholic Church, and then they will be more ready to sustain all the instrumentalities that promote her welfare. The demand will insure the supply.

The Training of Vested Choirs

III

Presupposing that there is a body of tenor and bass equal to, and not exceeding, the requirements of the church building, the stereotyped question: "Where are we to get the boys?" is in order.

It goes without the saying that no choir is so difficult to maintain, when once started, as the "boy choir." Hence it should be clear, before the enterprise is undertaken at all, that there is a "base of supplies," from which a number of boys' voices may be drawn at any time sufficient to make good the gaps in the ranks, caused by cases of illness, "breaking," or removal. City choirmasters usually look to the public schools, and pay small regard to the antecedents of their boys. A good voice and a correct ear are the only desiderata —"Turk, Papist, Infidel, and Jew" are accepted if they can but pass the musical test. This is not a desirable state of things, but it is not to be wondered at. The pew-holders of wealthy city churches usually look rather askance at chorister boys, and are none too anxious to see their own sons in cassock and cotta. Hence the choirmaster hunts out his lads wherever he can find them, pays them their little salaries, works them hard as long as their voices last, and when they "break," sends them about their business, and no one in the pews is a whit the wiser. In the smaller towns, the state of affairs is rather different, and more wholesome. The public schools are probably not so good, but the boys are more in touch with the congregation, the spirit of professionalism does not run so strongly, and there is less annual depletion by reason of the constant removals incident to a floating population. In some of the New York choirs the annual loss among the boys is as high as 60 per cent.

In smaller localities, the yearly loss is not nearly so large; but it is safe to calculate that 20 per cent. of the trebles will be retired each year for all causes. There must, therefore, be some source whence a small but steady supply of boys can be drawn, and the most natural, and by all means the best "feeder" for the choir is the parish Sunday school. Under ordinary circumstances, it may be asserted with safety that the Sunday school of any church will furnish boys enough to "stock" a choir of size suited to the church itself. This brings us back at once to the question of "proportion." If the church is small, the choir should be correspondingly small, and the proportionally diminutive Sunday school will furnish all the boys that are needed. It is not necessary to point out the desirability of employing the children of the Church in the offices of the Church, rather than those of parents whose religious views are mentally indifferent, or positively hostile, to her teachings and her ritual. It is very common to hear rectors, in parishes of moderate size, complain that their schools do not furnish boys enough to make surpliced choirs practicable. The experience and observation of the writer, extending over many years, and in the most unfavorable of localities, has firmly convinced him that this complaint is not well founded. If clergy and choirmasters would only be content with choirs of form and proportion suited to their surroundings, there would be no difficulty in obtaining a sufficiency of boys. For example, if the church seats 250 persons, a choir of 12 properly distributed and properly trained voices is amply sufficient for it. If the Sunday school has an average attendance of 100 children, it will easily furnish 8 or 10 treble and alto boys. Why, then, under such circumstances engage in the vain endeavor to raise a choir of 30 voices (which is the number of that in Westminster Abbey) and then complain that the Sunday school does not furnish boys enough to make the undertaking practicable? In cities where there are many boy choirs, where competition is keen, and where choristers stand on a more or less purely professional footing, the organist may be obliged to ransack the highways and byways for material, but in almost all small places there is a supply of boys quite equal to all legitimate demand right at hand, and only waiting for proper training to become efficient choristers.

(*To be continued*)

Book Notices

The Yachts and Yachtsmen of America. A Standard Work of Reference. Edited by Henry A. Mott, Ph. D., LL. D. Vol. I. New York: The International Yacht Publishing Co., 155 Broadway. Price, $15.

"A thing of beauty and a joy forever" is a ship under full sail in a ten-knot breeze. There is no combination of matter and force that has been brought about by the manifestations of man, which has such a semblance of sentient life as the white-winged yacht speeding along between sea and sky, "inspired" by the winds of heaven, tossed and caressed by the billows, and answering obediently to the weight of a man's hand upon her helm. The romance of the sea is fast vanishing in smoke. Where snow-white top-sails once bared their curving bosoms to the breeze, in every clime, may now be seen black clouds pouring from ugly smoke-stacks, diffusing through miles of air that once was clear. Ah, what grief it must be to the old sailor who has lived in touch and sympathy with sea and sail for many perilous but happy years! Yet the world must move, faster and faster, whatever becomes of poetry. Soon the romance of the sea will be found only in books—the reality will smell of machine oil and bilge-water.

That the sea shall not altogether be bereft of sails, there is, however, one hopeful sign in the unabated interest which is manifested in yachting; and this interest has never been so remarkably attested and encouraged as by the great work announced above. Steam yachts, it is true, are given a fair representation in this colossal enterprise, but they occupy a subordinate place. We are to hear more about them in the second

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volume, it seems, and we must try to be reconciled to the inevitable. Perhaps we may be brought to accept a compromise, when we make our voyage around the world, and choose a vessel like that of Lady Brassey, combining sail and steam.

The volume before us is really monumental, as well as encyclopediac. It should be accepted by American yachtsmen—by yachtsmen all over the world—as a generous contribution to the honor of their craft, and by all real sailors as a tribute to the dignity of their calling. There is no "money in it" for the publishers. The work on the first volume has cost fifty thousand dollars. An expert in book-making can see at a glance that no expense has been spared in typography, paper, illustrations, binding, to make this a masterpiece of its kind; and an expert in yac' 'ing, who is posted, or wishes to be posted, on the statistics of yachts and yacht clubs all over the country, can very soon satisfy himself that here he has all the reliable information that can be had as to yachts, yachtsmen, and yacht races in all the waters of the United States and Canada. In the seven hundred pages, large folio, room is found for many biographical sketches of prominent yachtsmen. The statistics of the yachts of recent fame are preceded by articles on the evolution of the yacht, the history of yachting, cost of yachting, types of yachts, rig of yachts, speed records and trophies. There are more than six hundred small engravings, nearly two hundred portraits, and one hundred full-page photogravures of yachts and club houses. The second volume will contain the history of the America's cup, and steam, and other motors, as applied to yachts. The yacht clubs not included in the first volume, and the warships of the American navy, will be described and illustrated.

Marsena and other Stories. By Harold Frederic. New York: Charles Scribner's Sons. 12mo. Price, $1.

These "other stories," like "Marsena," are all of the war-time, and being by Mr. Frederic, are interesting. Marsena is a sad, charming love story with an unconventional ending. The character of Miss Julia Parmalee goes to such extremes that it seems an almost impossible picture of life, but she is interesting, if foolish and wicked. And Marsena Pulford (the village photographer with a hopeless love) has our sympathy always. The tragic ending is powerfully written.

Alexander Mackay. Missionary Hero of Uganda. By the author of "The Story of Stanley." New York: Thomas Whittaker. Pp. 144. Price, 50 cts., blue cloth.

Every young Churchman should read this admirable story of the Scotsman, young Mackay, who gave his labors and his life for the cause of Jesus and the Gospel in darkest Africa. It tells us all about his holy pertinacity, his fearlessness, his devotion, counting not his life dear unto himself; and it shows how he attained such remarkable influence over King Mtesa, an influence which increased till the end of Mtesa's life. A preface to this second edition is written by the Rev. T. C. Wilson, (C. M. S.) of Blackheath, Eng., who met Mackay in Africa, and knew him and his work well. The book has thirteen illustrations.

Faber's Hymns. With *fifty* illustrations by L. J. Bridgman, and Biographical Sketch by N. H. Dole. Boston and New York: T. Y. Crowell & Co. One vol., xxvi, 248, pp. 16mo. Cloth, *gilt top*. Price, $1.25.

The author of "Hark? hark! my soul! angelic songs are swelling," and of "O Paradise!" needs no introduction to those who are, perchance, otherwise unfamiliar with the splendid body of hymns that have taken their place among the most highly prized lyric treasures of every denomination. The collection which Mr. Bridgman has so sympathetically illustrated, will be found acceptable to all classes of readers. It contains all the best and most popular of his religious poems. A brief biography reveals Faber's beautiful life and character, and the little book, exquisitely printed and bound, will undoubtedly find friends among all who love religious poetry.

The Making of the Ohio Valley States. 1660-1837. By Samuel Adams Drake. New York: Charles Scribner's Sons. 1894. Price, $1.50.

There is the same clear, concise style, superb typography, and piquant narration in all the historical works of Samuel Drake. It is not, in its best use, a text-book, but the copious notes, the carefully prepared index, and the appendix, make this, and all the volumes of the series, of great value as books of reference. The period traversed includes the making of the Constitution, and is made up of heroic suffering and self-denial, of constant danger of midnight surprise and murder from the tomahawk of the Indian. The Indian biography given is very entertaining, and details with accuracy and unusual fullness the brave, fearless nature, the quaint individuality, the sufferings and the wrongs of some of the more noted of that race.

Highland Cousins. A novel. By William Black. Illustrated. New York: Harper & Bros.

A new story by Black will find a welcome none the less genuine—nay, why not the more?—because the reader is certain of finding old friends in the bonny Highlanders hat are sure to figure—as why shouldn't they?—in his stories of Scottish life. We miss, however, the brave salmon—haven't we enjoyed Mr. Black's fish stories?—the noble twenty pounders that his heroines were wont to land, a "salmon, therefore, to be wooed; a salmon, therefore to be won." Alas! in the "Highland Cousins," salmon is mentioned but once, and then but briefly, as cooked. Mr. McFadyan, the town councilor, is a droll and interesting personage, though there is, perhaps, something too much of him, and of his unsuccessful courtship of "sweet Jessie, the flower of Duntroon."

In Memoriam, John Larkin Lincoln, 1817—1891. Boston: Houghton, Mifflin & Co.

This memorial of Professor Lincoln will be read with warm appreciation by the multitude of the graduates of Brown University who, as students, sat under his instructions during the half century of his connection with that seat of learning as tutor or professor, and it will not be without interest to those who, without personal acquaintance, were indebted in years gone by to "Lincoln's Livy" or "Horace" for the discovery that classical Latin works were not written simply to afford methods of tormenting the youth of later ages. The volume, for which the compiler, Mr. Wm. E. Lincoln, modestly disclaims the title of "Memoirs," contains the memorial address of Prof. George P. Fisher, a collection of autobiographical notes and diaries, connected by explanatory paragraphs; a selection of Prof. Lincoln's essays and other writings, some of which are of permanent value; and, finally, an appendix containing various reminiscences and biographical sketches. Though far from being a formal biography, it fulfills the best purpose of a biography, by bringing before the reader in clear relief the true image of its subject in all his own vigorous individuality. The volume is embellished with two excellent portraits.

The Bells of Is; Voices of Human Need and Sorrow. Echoes from my early Pastorate. By F. B. Meyer, B. A. Chicago and New York: Fleming H. Revell Co. Pp. 141.

One of the old legends of Brittany tells of an imaginary town of Is, supposed to have been swallowed up by the sea, the music of whose bells may still be heard on calm days chiming beneath the waves. In this attractive little book the author, a prominent Nonconformist preacher and evangelist, recalls some of the pathetic notes of yearning and desire which he has heard rising from the masses submerged in the ocean of human life. The record is a touching and inspiring one, simply and beautifully told, and could not be read without profit by anyone. To such as are engaged in charitable and reformatory work, it will be of especial interest. It is full of such passages as the following: "It is a great thing to give a child a sunny back-ground to its life; as sunny as possible, so that whatever may be the shadows of after-life, it may ever have a corridor of memory, a picture gallery, into which it may turn for refreshment and stimulus. And how wonderful is that Providence which has ordained that time, which dims the brightest colors that ever left a painter's pallette, only suffices to touch the lines of early life into more lasting and vivid beauty."

My Lady Rotha. A Romance of the Thirty-years' War. By Stanley J. Weyman, author of "A Gentleman of France." New York: Longmans, Green & Co. Crown, 8vo Price, $1.25.

It is a relief to turn from the greater part of current fiction to this, in some ways, the best historical novel of recent years, and one which is imbued with a vitality so marked that it is destined to be read with undiminished interest for a long time to come. Mr. Weyman has achieved with many critics the reputation of being the legitimate successor of Scott, by his work in this field, and his hold on the reading public is bound to increase rather than diminish, for there is a noticeable growth in strength of drawing and grace of diction in his recent books; notably "My Lady Rotha." The scene of this story is laid in Germany during the tumultuous period of the Thirty-years' war, and some of the most interesting events of this religious struggle are made vivid and of present interest by his forceful and masterly treatment. The character of the Walgrave is rather disappointing, and there seems to be lacking sufficient motive for some of his deeds, but "My Lady," on the contrary, is all that could be wished for. The interest never flags from the first page to the last, and the highest praise that can be given is, that the art of the author makes the fiction seem as inevitable and true as history itself.

Magazines and Reviews

The Preacher's Magazine for October contains its usual assortment of homiletical material, compiled from a Protestant point of view. The opening contribution of the Rev. F. B. Meyer, on "Present-Day Preaching," is good. Published by W. B. Ketchum, 2 Cooper Union, New York.

The Thinker for October contains "The Doctrine of the Trinity and the Baptismal Formula," a valuable history of Jewish learning among Christians (Art. 1), by the Rev. Isidore Harris, M.A.; "The Latest Phases of Pantheistic Evolution," by the Rev. John J. Ming, S.J.; and "The Value and Danger of the Study of Comparative Religion," by the Rev. F. N. Riale, Ph.D. The Rev. W. H. Hutchins, M.A., continues his useful "Sunday in Church." The number, as a whole, affords much food for thought. [American agents, the Christian Literature Co., New York.]

The Homiletic Review for September, has an interesting article by Dr. W. H. Ward, of New York, entitled, "Light on Scriptural Texts from Recent Discoveries—Who are the Hittites?" "The Eschatology of the Book of Job" is treated of by D. H. Bolles. [Funk & Wagnalls Co., New York, Publishers.]

Opinions of the Press

The Chautauquan

STATISTICS OF DIVORCE.—The matter of divorce is assuming large proportions in this country, and any comparison of our divorce statistics with those of other countries is simply appalling. In Ireland there is 1 divorce to every 10,000 marriages, there are 10 in France, 13 in England, 14 in Russia, 28 in Italy, 41 in Australia, 54 in Belgium, and 148 in Prussian Germany. In the United States there are more divorces granted than in all the rest of the world combined. The record goes beyond 25,000 annually, and the number is rapidly increasing. The increase in the number of divorces granted in the United States in the twenty years ending in 1886 was fifty per cent. If the same percentage of increase in the number of divorces granted should continue indefinitely, at the end of fifty years about one-fourth of all marriages in this country would be annulled by divorce, and one hundred years from now fully one-half of all marriages would be terminated in this way. Obviously this is a growing evil. The enactment of laws which are more uniform and which will place severe restrictions upon the growth of the divorce trade will undoubtedly work much good. The real remedy, however, must come through the moral uplift of the nation and the acquirement of an individual spirit which will combat the growth of this pernicious business, for it has already assumed that status.

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, New York

The Key of Life. By Chauncey B. Brewster, rector of Grace church, Brooklyn Heights. 60 cts.

FRED. A. STOKES CO.

"The Old Woman who lived in the Shoe." Calendar for 1895. 50 cts.

A Year of Paper Dolls. By S. S. Tucker. 75 cts.

A. C. MCCLURG & CO., Chicago

Reminiscences of a Portrait Painter. By Geo. P. A. Healy. $1.50.

The Power of an Endless Life. By Thos. C. Hall. $1.00.

FUNK & WAGNALLS CO.

Christian Creeds and Confessions. By G. A. Gumlich, Ph. D. Translated from the German by L. A. Wheatley. $1.00.

MACMILLAN & CO.

Life in Ancient Egypt. Described by Adolf Erman. Translated by H. M. Tirard. With 400 illustrations in the text and eleven plates. $6.00.

Animal's Rights; considered in Relation to Social Progress. With a Bibliographical Appendix. By Henry S. Salt. Also an Essay on Vivisection in America. By Albert Leffingwell, M. D. 75c.

HOUGHTON, MIFFLIN & CO.

Childhood in Literature and Art. With some Observations on Literature for Children. A Study. By Horace E. Scudder. $1.25.

Lancelot Andrews. By Robt. L. Ottley, M. A. $1.00.

In Sunshine Land. By Edith M. Thomas. Illustrated by Katharine Pyle. $1.50.

From Blomidon to Smoky; and other papers. By Frank Bolles. 1.25.

FLEMING H. REVELL CO.

The Meeting-place of Geology and History. By Sir J. Wm. Dawson, LL. D., F. R. S. $1.25.

CHAS. SCRIBNER'S SONS

The Wagner Story Book. Firelight Tales of the great Music Dramas. By Wm. Henry Frost. Illustrated by Sidney R. Burleigh. $1.50.

The English Novel. By Walter Raleigh. $1.25.

CHAS. H. KERR & CO., Chicago

El Nuevo Mundo; A Poem. By Louis James Block, author of Dramatic Sketches and Poems. $1.00.

PAMPHLETS.

The Friendship of the Faiths; An Ode. By Louis James Block. Chas. H. Kerr & Co., Chicago.

The Strike at Pullman. Statements of President Geo. M. Pullman and second vice-President T. H. Wickes, before the U. S. Strike Commission. Also Published Statements of the company during the continuance of the strike.

Year Book of the church of the Incarnation, Dallas, Texas.

Foreign Mail. September, 1894. Vol. I. No. 2.

The International Committee of Y. M. C. A., New York.

The Service of Thought. Sermon. By the Rev. Chas. D. Andrews.

A CORRESPONDENT says:—"Many thanks for the beautiful photos received. Not being able to visit the wonderful Fair, it is very gratifying to look over those beautiful representations."

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The Household

The Divine Healer

A picture by Hoffman

BY ARTHUR KETCHUM

O tender Christ! of old there came
From crowded city street and lane,
The lame, the palsied, and the blind,
For Thee to make them whole again.

So, Lord, I come, with need like theirs,
To bring to Thee my sin-sick soul,
Put forth that healing hand to me,
Touch me, O Christ, and make me whole.

"A CORRESPONDENT writes to us," says *The Church Review*:—"The other day, in an address at a Sunday school, I explained the use of the sign of the Cross. A few nights afterwards, one of the teachers, whose views are somewhat mixed, tried to tackle me on the subject. Fortunately, I had with me your admirable 'Notes on the Holy Days,' and he having said he was willing to accept the opinion of the Fathers (which doubtless was very condescending on his part), I referred to the words of St. Chrysostom, Cyril of Jerusalem, and Augustine. Then, to make my position doubly strong, I said, 'Canon XXX. states that the sign of the Cross was used by the early Christians in all their actions. Now you cannot but accept the teaching of that canon of the English Church, can you?' 'Oh, but that's only what *he* says,' he retorted. 'Who?' said I. 'Why, Canon Thirty!' answered he. He thought Canon Thirty was an estimable person, a member of a cathedral chapter, though whether an honorary or residentiary canon I could not inquire, for I had somewhat to restrain my risible faculties."

BISHOP TALBOT tells a very good story, as given by *Catholic Champion*. During his recent visit to England he went down to spend Sunday with an old friend in a very charming country parish. His friend, the vicar, took him into the parish school, where he found a large number of very bright, interesting children. The Bishop talked to them for some time about Wyoming and Idaho, the Rocky Mountains, and so on: then catechised them pretty thoroughly, and decided to ask one final question before he left: "My children," he said, "can any of you tell me what a diocese is; what is the meaning of the word 'diocese'?" Many eager hands were raised, but the Bishop chose out one little tellow in front, who looked especially bright: "Do you know, my boy, what a diocese is?" "Yes, my Lord," replied the child. "Well, what is it?" kindly returned the Bishop. The little fellow hesitated a moment, then said: "A diocese is a geographical area with priests at the bottom and a bishop on top."

Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE

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CHAPTER V.

HUGH'S FRIENDS

"Dora," said the rector, closing the door of his sister's sitting-room behind him, "I want to have a little talk with you."

"How is the poor fellow?" she said, pushing forward the easy chair in which he took his rare snatches of much-needed rest—idleness he called it.

"The doctor thinks he may pull through with careful nursing, but cannot speak at all positively. He thinks him terribly run down, at the beginning of what he calls starvation fever; this, added to the injury he has sustained, makes the case critical."

"Is he conscious, Harry?"

"No, and not likely to be so for some days at least, but he is out of the swoon."

"The doctor will tell me just what is to be done," said Dora.

"Yes, but I cannot let you undertake the nursing alone, even with my help. You have too much else to think of."

"Well," she said, obediently; "though I would like to take care of him."

Dora Leighton had gone through a regular systematic training, and was a natural-born nurse beside.

"I have no doubt, and in this case there will be for you a special interest."

"What do you mean?"

"Why, that this poor homeless, friendless creature is Abbie's quondam lover, Hugh Marston."

"Is it possible!" exclaimed Dora, almost jumping up from her seat in her surprise. "Hugh Marston! O, Harry dear, this is God's doing. He did indeed lead you to help him. Poor Abbie! only think—how shall I break it to her?",

It is wonderful how sympathy for our fellows, if it be encouraged, broadens and deepens, and how, in proportion, men and women live less and less for themselves, when they have once realized the fact that Christ has identified Himself with the poverty and pain of humanity, and that in serving the sick, the sorrowing, the prisoners, the poor and needy, we are serving Him who had not where to lay His head.

The brother and sister came to the conclusion that they would wait a few days before telling Abbie that Hugh Marston was under their roof. The doctor might be better able then to form an opinion as to his condition, and she might be spared some unnecessary pain.

"And I think," said Dora, "I will not see about a nurse until I have spoken with Abbie. We can manage between us till then."

"Have your own way," said her brother, with a smile.

It was with a feeling of intense compassion that Dora Leighton stood beside the bed in the "hospital room" as they called it, looking down at the poor unconscious face that lay on the snow-white pillows. It was such a young face, almost boyish, with the fair hair tossed about it, yet with sharpened outlines and hollows in the cheeks, now wearing the deep flush of fever. Poor life, that had been so nearly wrecked among the treacherous shoals! was there still hope that it might be brought into a safe haven? or were human possibilities for it at an end?

There was little if any apparent change in the young man's condition, but when two or three days had passed, the doctor began to be more sanguine of his ultimate recovery. The fever did not increase as he had feared it would, and the symptoms were somewhat less unfavorable.

So Dora on the fourth day went in quest of Abbie, and found her as we have seen. The news must be cautiously told; Miss Leighton knew the strain which the girl had borne so long. She saw the startled look in Abbie's eyes, the flush that rose to her cheek as she asked her to go with her, and they had walked a little distance along the street before Dora spoke again.

"Abbie," she said softly, "I have brought you some news of Hugh Marston."

"Not bad news?" gasped Abbie, turning a white beseeching face towards the young lady; "no—you would not look like that if it was bad news!"

"No, Abbie, but yet it will be hard for you to hear."

"Tell me, Miss Dora, tell me quick," said the girl, passionately, and Dora told her that her brother had found Hugh, that he was ill, and that Mr. Leighton had brought him to the rectory that they might care for him, that he was unconscious, but that the doctor had hopes of his recovery.

Abbie listened with breathless eagerness.

They had turned aside into a little "square" with a few trees whose leafless branches stood out against the cold blue of the wintry sky. Dora walked towards a seat placed beneath them. "Sit down, Abbie," she said; "my poor girl, you are trembling," and she drew her down beside her. "Yes, we may well thank God, for it was He who led my brother to him."

Abbie covered her face with her hands. "He will reward you," she sobbed, "He will bless you."

Dora laid her hand upon her shoulder, and for a few moments neither spoke. "Miss Dora," said Abbie at last, lifting her tear-stained face and turning her beseeching eyes upon her friend, "I, I must take care of him, at least while he does not know who is about him," she added, piteously. "You will let me come and help at least, won't you? I'll go home every day and look after mother, and a woman I know will stay with her nights. You'll let me come, Miss Dora?"

"Yes, Abbie, you shall come; I knew of course how you would feel about it. It will be a comfort to you, and God grant he may be given back to you."

"Then I'll go home and put up a few things," said Abbie, rising with a new decision of manner and a new expression of face. "I'll be at the rectory before sundown."

"Tell your mother, Abbie," said Miss Leighton, detaining her.

So Abbie, kneeling by her mother's bed, told her; it was the first time for many months that Hugh's name had been uttered between them.

"Poor lad, poor lad!" said the old wo-

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man, "I've thought of him and prayed the Lord for him every day, and I've wanted to speak about him, but I feared to vex you, Abbie."

"Pray for us both, mother," said the girl, "maybe the Lord will spare him, and give him back to me."

It was twilight when Abbie reached the door of St. Peter's rectory; the distance had seemed endless to her longing heart, but now that she had arrived at her destination, her courage failed her. She laid her bundle down and sat upon the steps, trying to still the wild beating of her heart. He was so near her! her Hugh, the man to whom she had given the first and only love of her strong, faithful nature, whose love had made her poor, hard life bright and glad. The long, miserable months of cruel disappointment and suffering which he had caused her seemed blotted out, and she could only think of him as her young lover, who was sick, perhaps unto death.

The door opened gently.

"Come in, Abbie," said Miss Leighton's quiet voice. "I have been waiting for you. Come into my room first and rest a few moments. My brother is with him. We will go up presently."

She took off the girl's hat and shawl, made her sit down beside the fire and put a cup of tea into her hand. She quieted Abbie's agitation, and while the girl obediently drank her tea, she told her that the doctor had just left, and that he expected little change in his patient for some days to come. "You will find him changed no doubt, Abbie, you must be prepared for that, but he does not seem to suffer much."

Abbie sat silent, the faint ticking of a little clock upon the mantel shelf seemed like a voice saying: "Come, come," but she could wait patiently now till Miss Leighton should tell her she might go.

"My brother is coming to tell us to go up," said Miss Leighton, as a quiet footfall sounded on the stairs, and the clergyman came into the room. He took Abbie's hand with a kind smile.

"I am glad you have come to help my sister, Abbie. It will be better for you both."

"I want to thank you, sir," said the girl faintly. "Oh! I must thank you, but I don't know how to."

"It is God's work," he answered, "thank Him. Now Dora, you can take Abbie up and tell her what to do."

They went up stairs hand in hand, and along a passage at the end of which was the room where Hugh lay. The door was slightly ajar. Abbie saw the ray of softened light and walked towards it as if in a dream.

"I will follow you presently," said Dora, and gently pushed the door open.

Abbie did not hear her. She seemed to be borne forward to the bed-side, and stood looking down on the flushed and wasted face of Hugh. His eyes were closed; one hand lay on the coverlet, the hand that had clasped her's so often. How thin it was! Slowly the girl dropped upon her knees, drew it to her lips and bathed it with her tears, tears that seemed to wash out even the memory of the wrong she had suffered.

There is a blessedness, a joy in such absolute forgiveness, which is one of heaven's best gifts, and Abbie tasted this even in the midst of her sorrow.

To be continued.

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Edith's Lesson

BY MAZIE HOGAN

"I am so glad you have come, Edith, I have been watching for you."

Mrs. Carter had on her bonnet, and met her daughter in the hall, as the latter, a pretty, graceful girl of fourteen, came in the front door, carrying her school books.

"Where are you going, mamma?" asked Edith, kissing her.

"Your papa sent for me a few minutes ago. The boy of that poor woman he has been tending so long, has been dangerously hurt by an electric car. There is an operation to be performed, and she will not hear of his being taken to a hospital, really the only proper place for him, so it must all be done in her one little cramped room. Your papa wishes me to be with her and keep up her courage."

"I am sorry, mamma, it will be a dreadful sight."

"I am glad you have come, dear. I feel so much safer about the children when you are here. Bertha is perfectly trustworthy with the baby, but cannot do much with Fannie and Fay, while Olive and the boys are so wild that I really do not like to leave them without you. Where is Olive?"

"The boys overtook us and they stopped in the yard to play."

Just then the front door burst open, and a girl of twelve and two younger boys rushed through the hall and into the back yard, like a small tornado.

Mrs. Carter sighed. "I wish they were not so rude, but I am always sure that you will look after them, Edith. I can always trust you."

Edith flushed with pleasure, and felt a good deal elated by her mother's praise, as she mounted the stairs, removed and put away her hat, and placed her books in order upon her little table.

Then she went to the nursery, a pleasant, sunny room, where Bertha, the little German nurse, was amusing the year-old baby on a quilt on the floor, and Fannie and Fay, little girls of three and four, were having a tea-party in the corner.

Bertha spoke only German, and Mrs. Carter and Edith alone could talk with her. She was faithful and attentive to the baby, but the two little girls could not understand her gestures and broken words, and were seldom content to be left alone with her.

They sprang up now with delight and ran to "Sister" with faces upturned for kisses and eager clinging little hands drawing her to their table, surrounded by dolls whose rosy faces and staring eyes were seemingly quite indifferent to the feast of cakes and apples spread before them. Edith amused the little ones for some time, then played with the baby, and chatted in German with Bertha a few moments longer, and when she left the nursery all the faces were bright and smiling.

Edith went into her own room and sat down with some dainty hemstitching in her hands, leaving the doors open so that she might have an oversight of the children. It was a pretty room daintily furnished in blue and white, and the pretty girl with her blonde hair, fair complexion, and blue eyes seemed a fitting occupant.

As she worked steadily, her fair head bent over the snowy linen, she smiled with pleasure, thinking of her mother's confidence in her. And the best part of it was that it was fully deserved. Edith was a loving helpful daughter, a tender, careful sister, and so entirely trustworthy as to merit all her mother's praise.

It had been a great pleasure to Edith for many years to know how much she was loved and trusted, and it was right that she should take pleasure in the thought, but lately, all unknown to her-

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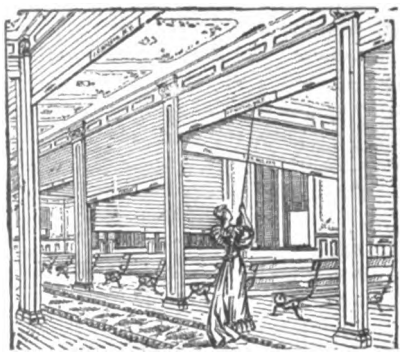

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self, a tiny little tincture of pride was mingling with the pleasure, a feeling that she deserved a good deal of credit for the confidence reposed in her, and a disposition to compare herself with her sister Olive, not at all to the advantage of the latter. She glanced through the open window now, and saw Olive and the two boys climbing the early apple trees, and pelting each other with the imperfect fruit.

"I don't see why mamma allows Olive to be such a tom-boy," she thought, "at her age I was as different from her as I am now. Think how much mamma depends upon me, while Olive is about as much use as Fay."

These self-glorifying reflections were interrupted by the house girl, who put her head in at the door to say: "There's a young lady at the front door wants to see you, Miss Edith."

Edith glanced into the nursery to see that all was quiet, then ran down stairs to find her dearest friend, Mary Terrell, waiting to show her a new stitch in her linen-work. Edith brought her up into her own room, and they were soon absorbed in work and talk. Fretful voices were heard from the nursery, but Edith only called to the children to be good. Presently trampling feet announced that "the boys," as Olive, Dick, and David were collectively called, were coming up stairs, and they entered the nursery.

"I suppose I must see about those children," said Edith, a little fretfully.

"It is a nuisance," answered Mary, soothingly, and Edith crossed the hall to say: "Olive, can't you look after Fannie and Fay, and not let them get into mischief?"

"Yes, we'll play with them," returned Olive, merrily, and Edith went back to her friend and her work, not feeling exactly easy, but silencing her conscience with: "They won't do any harm while I'm here."

Such peals of laughter and sounds of romping came across the hall that Edith closed the door, and they worked and talked for some time longer, not heeding when the whole troop went down stairs. Suddenly a shrill cry startled them, and Edith hastened in its direction to find a scene which was both tragic and funny, though the latter element did not strike her in her terror and alarm.

Madcap David had proposed that they get some honey from the bee-yard. There were six nice new hives arranged at regular intervals on smooth-shaven turf. The children were seldom allowed to enter the yard, but David announced that they were gentle bees, a kind that did not sting, so they all went close behind the hives, and stood watching the work going on within, through the panes of glass inserted for that purpose.

"You had better not do that, Davey," said Olive, as he lifted the cover of the honey-box.

"Pshaw!" ejaculated the fearless boy, and he quickly removed a frame of honey and divided it among them.

All commenced eating it, and the little ones managed to distribute a good deal over their clothes, which, of course, attracted the passing bees. A scream from Fay announced the first sting, and the insects angered by her fighting them away, swarmed in her direction, piercing shrieks attesting to the stings she was receiving.

Little Fannie, very fortunately, was frightened and ran away, escaping unhurt, but every effort of the older children to drive away the swarms from the screaming child only resulted in stings, and Dick soon desisted and fled from the yard. David shortly followed him, but Olive would not leave her little sister, and finally lifted her in her arms, and, in spite of many stings, carried her into the orchard, laid her on the grass, and with an apple twig succeeded in brushing the infuriated insects from the almost frantic child.

Edith and Mary hastened down when they heard the screams, meeting Fannie, whose never very perfect speech was quite unintelligible from fright and excitement. They reached the orchard just as Olive laid Fay down, but could do nothing at first. The air was full of angry bees, both Olive and the boys were more or less ludicrously disfigured, and poor little Fay was quite unrecognizable.

Edith understood the situation without any explanation, and as soon as Olive had brushed away the bees, she took Fay in her arms and started indoors, motioning the others to follow. Just as the melancholy procession reached the hall, the front door opened, and Dr. and Mrs. Carter, pale and exhausted from the trying experience they had just passed through, entered. A few words from Edith explained matters, and in the confusion which followed, Mary slipped away unnoticed.

Edith helped all she could, but after little Fay had at length fallen asleep under the influence of an anodyne, and the other children had been relieved, she went to her own room and wept long and bitterly.

Thus her mother found her a half hour later, and said soothingly: "You need not feel so much distressed, my dear. Little Fay will be all right in a few days, and so will Olive, while the boys escaped lightly. Your father will reprove them, for I suppose it was their fault. Olive has more than atoned for her share in the mischief by her bravery. Can you tell me just how it happened?"

Edith gave a clear account of all she knew, not sparing herself.

"It is all the fault of that wicked pride of mine," she ended, her eyes still wet. "Instead of letting your kindness and trust do me good, it made me self-confident, and I looked down on Olive who has proved herself so brave. It is all my fault, but, mamma, I will try hard to overcome it."

Edith never forgot the tender, loving talk her mother gave her, and warned by this painful lesson, she set herself to attempt to correct her hitherto unsuspected fault, and, with God's help and her mother's wise guidance, she succeeded.

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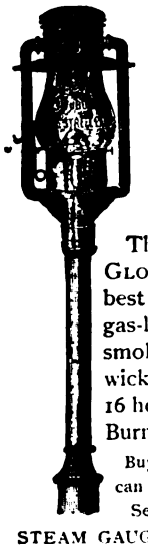

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HOME VISITORS EXCURSIONS.

On Oct. 17th and Nov. 14th the Nickel Plate Road will place on sale at their ticket offices in Chicago and Suburban stations, Home Visitors Excursion Tickets to all points in Ohio and Indiana at one fare for the round trip where rate is not less than $2.00. Tickets limited to return within 20 days from date of issue. Good going only on October 17th and November 14th. City Ticket office, 199 Clark Street, Chicago. Depot, Clark and 12th Streets.

Making Old Clothes New

Henrietta, cashmere, serge, and such black goods, if of a good quality, well repay one for all of the cleaning given them. Remove the grease spots as directed for silk goods, and then wash in warm soapsuds, using a pure, not strong, soap, in which dissolve borax at the rate of a teaspoonful to two quarts of water; rinse in very blue water and iron on the wrong side, while damp, with a moderate iron. Do not rub the goods on a washboard, but souse them up and down and wring very gently, so as not to pull or twist the fabric. Another plan suggests soaking the black cashmere in warm soapsuds for two hours, then dissolving an ounce of extract of logwood in a bowl of warm water, and adding sufficient water to cover the goods, and then allowing them to stand in this mixture all night. In the morning rinse in four waters, and to the last add a pint of sweet milk; clap the material between the hands, in place of wringing, hang on a line until nearly dry, and iron, while damp, on the wrong side. Always iron until the goods are perfectly dry. The grease may be removed from colored cashmeres with French chalk, and other stains with naphtha. They can also be washed in warm water, with one tablespoonful each of ammonia and beef's gall to a pail of water. Wash quickly and rinse in water in which there is a little beef's gall. When black goods look rusty they can be restored by sponging with equal parts of ammonia and alcohol. Never rub soap on black or colored woolen goods. Black alpaca is washed as cashmere is, only to the last rinsing water add a little gum arabic.

Japanese, China, and tussah or pongee silk may be washed in luke warm soapsuds, quickly rinsed and dried in the shade. Do not rub soap on the silks. Iron these with a moderate iron over a piece of thin muslin. White Shetland or crocheted shawls can be cleaned in flour or white cornmeal. Let them be well covered with it over night, then shake it off, and if not clean, repeat the process. Wash the best of stockinet or rubber dress-shields in warm soapsuds, pull in shape and pin down to dry. Soak genuine whalebone in warm water for halt an hour, then iron straight with a hot iron. Wash silesia linings and keep for little folks, as they shrink too much to use again for the same person, and, like cambric skirt linings, are apt to pull out of shape, which renders them unfit for a perfect pattern. Wash a blue flannel dress in bran and water without any soap, with a handful of salt in the water to "set" the color. Use soft water, when possible, for any of these receipts, or soften the water with a little borax or ammonia.

Jet trimmings sometimes take on a dusty, dull look which is easily removed by rubbing them gently with a sponge dipped in diluted alcohol, and then wiping dry with a piece of soft black silk or woolen goods. An English receipt for renovating crepe is a handful of fig leaves boiled in two quarts of water until reduced to a pint, sponging the crepe with this and hanging it up until dry. My own plan, and the one I have used and recommended many times with perfect satisfaction, is the following: Rip out all hems in the crepe pieces or veils, brush off the dust with an old silk handkerchief, and wind as many thicknesses as you have smoothly around a clean broom handle or clothes stick. Have your wash boiler half full of boiling water and lay the broomstick lengthwise over this, the ends resting on the edge. Keep the water boiling, and allow the crepe to steam for the better part of a day, turning it so that all will get the same steaming. Then put the broom away until the crepe is perfectly dry, say for twenty-four hours, when you may unpin the crepe, and it will be found clean, and a good black, and with the crisp feeling that new crepe always has, and which it so soon loses. Even the best of crepe should not be worn in the rain, which makes it limp and dull looking.—*Ladies' Home Journal.*

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