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The Living Church

Saturday, November 24, 1894

The 16th Church Congress

The opening service of the Church Congress in Trinity church, Boston, the Rev. E. Winchester Donald, D. D. rector, was imposing and grand. The processional hymn, 493, "Oh, 't was a joyful sound to hear" (Parker) was sung by choristers from the church of the Advent, Emmanuel, and St. Paul's churches. Bishops Lawrence, Sessums, and Rulison, and about fifty clergy were in the procession. Bishop Lawrence began the service of the Holy Communion, Bishop Sessums was epistoler, and Bishop Lawrence, gospeller. The *Kyrie* was well rendered; both it and the Creed were from Eyre. Bishop Rulison's address struck the true note, and was throughout a continued emphasis upon the facts of Christianity which move and sway humanity. Said the Bishop:

I am far from decrying the uses of study and investigation, the influence of ideas and ideals, or the charms or the benefit of literary culture in society, nor do I challenge here the declaration that it is the chief duty of man to glorify God and enjoy Him forever. But I am saying as strongly as I can this morning, that our theological, scientific, political, and social studies; our highest art, our best political life, our social life; our highest ideals, and our best society, are of very little account unless they are somehow used as supernatural gifts for man and for the welfare of men.

Now, taking it for granted that the great thought of God concerning the welfare of men must in some way be worked out by us in our relations to our fellows, there is one aspect of our Lord's life which has seemed worthy of the special consideration of a gathering like this. It is the social aspect of this Holy Communion, and it does not, I venture to think, have so large a place in our sociological and other studies as it ought to have. It not infrequently happens that men of strong intellect and noble impulses and great moral earnestness, and who study how to break down the barriers that lie between certain classes of human society united only in opposition to other classes, forget that they themselves exhibit the tendency of those whom they are trying to help and trying to bring together. This tendency is most plainly seen in our largest cities, where you can trace in the very style of the houses the lines of social division. Where Dives builds his palace, there fashion comes, then art, then places of learning, and then class after class according to its abilities and faculties, until you have a graduated series of classes from Dives in the avenue to Lazarus in the slums; and so we come to show the same tendency in our libraries, in our class rooms, in our clubs, in our cultured coteries, and, shall I say it, in our exclusive churches, and while nigh to them we are entirely aloof from the multitudes whom we are fondly talking of saving.

I know that men of ideas not infrequently feel that this exclusive life is necessary both to their own development and to the religious good of those they are trying to help. But, brother men, are there not lessons of great importance here in the life of Jesus when we take it from this standpoint?

Among the teachers of men, Jesus stands matchless and unique. His genius was simple, yet transcendent; His thought swept the height and depth of the universe. Yet His love of human nature was marvelous. His work was not to found a philosophy or a school of thought or a strong, great nation, but rather to build up a kingdom of God, which should be both above men and among men and in men. Christ our Lord was a Man of the people. He spoke their language, He lived their life, He experienced their joys and their sorrows, He came into daily contact with them.

While never scorning or speaking contemptuously of educated men, He never sought any special help from them. On the whole, they were all hostile to Him. The priests, the Levites, the Pharisees, and the Sadducees were dead against Him. He knew it, and apparently He did not care. He calmly passed them all by, and went out among the fishermen and farmers of Galilee, who were very likely as unaccustomed to deep thought and as unreceptive of spiritual truth as men in modern times in similar circumstances. Yet, under all these circumstances, the loftiest Thinker, the greatest Idealist, and the most wonderful Character the world has ever seen, did among these people the mightiest work the world has ever known.

What does it mean for us who live in the realm of modern ideas and who have sometimes a real desire to use them for helping the world on—for us who can celebrate Sacraments and preach sermons?

We are going to tell what it means in this Church Congress. I only want to say this morning that the lesson of Christ teaches us that men are not to be saved by cleverness and abstract ideas and fine speculations—that the surest way to benefit the world in its progress toward perfection, is to touch the heart rather than the head, that the qualities which in the fullness of time produce the best results are moral and ethical, rather than intellectual, and that the means for producing these results in the largest way is to bring men into contact with goodness embodied in the person largely of men who have little intellectual pride, and who possess such qualities as humility, unselfishness, faith, and sacrifice, however these faculties may be scorned by some who fancy themselves able to teach the angels, and who know not the alphabet of the Christian religion or the science of social evolution.

You are to save men, and the bread of life is somehow to be distributed to the world. The people you are to save are all around you—men and women born in sin, living in ignorance, nurtured in corruption. You are to go not only into heathen lands, but into the dens and cellars of our great cities. And yet there are some who call themselves philosophers, pleased with their snug and prosperous lives, who ask what is the use.

But in our world Christ looms up above the multitude of men—sensitive, sore burdened, sinning and dying in want and pain—looms up with a face like our face, a heart like our heart, hands like our hands, and a voice like our voice, and says: "Come unto Me, all ye who are weary and heavy laden, and I will give you rest." Now, that is the greatest desire of the world, as every philosopher can tell you—the rest that gives satisfaction.

Pray and preach and celebrate Sacraments—all that is very well, but all that is not enough. Far more is needed, and if the Church shall be true to her mission, she will place her hand upon every single human interest that is in the whole world, and bring it into perfect harmony with the eternal purpose.

The musical arrangements reflected great credit upon those who had this part of the program in charge. The chancel of the church was provided with temporary accommodations for the choirs. This is the first time that Trinity church ever had a vested choir, and the vast congregation must have felt that it was a great addition to the worship of God in that beautiful edifice. Mr. George L. Osgood was the choirmaster, and Mr. Horatio W. Parker, the organist. The retrocessional hymn 409, "The roseate hues of early dawn" (Barnby), brought this impressive service to an end. The large congregation bore witness to the interest of Church people. At the reception of the Holy Communion very few of the laity or clergy came forward, and very few departed at the pause after the prayer for the Church Militant.

Tuesday evening, Nov. 13th.

The Congress opened its first session for the discussion of subjects at 7:30 P. M., in Music Hall. After the singing of hymn 450 by the choirs of St. Ann's and St. Mary's, Dorchester, and the reading of a few collects, Bishop Lawrence, in his address of welcome, spoke of the doubt whether the Church Congress, originally an English institution, could be adopted to America. Now, after twenty years, it had passed the crisis of its existence. He then made complimentary reference to the two venerable bishops present on this occasion who had lived to see the success of this experiment, Bishop Clarke, of Rhode Island, and Bishop Whipple, of Minnesota, the one ever in the vanguard of thought, the other ever in the vanguard of action. On behalf of the diocese he welcomed an institution which stood for those principles of free discussion which the example of Massachusetts and Boston had made familiar. He proceeded to say:

The man who cannot discuss with self-restraint, political and religious questions, is not a true American citizen. Of course there are many difficult subjects which cannot well be discussed in this Congress, but it should be the aim of Churchmen not to narrow, but to broaden such subjects. Even in friction of thought there may be diversity of opin-

ion with unity of spirit. It is far better that some mistakes be made with enthusiasm than that no mistakes be made with indifference. It has been left to this generation to see, with all the enthusiasm, and devotion, and conviction, and purity of the Puritan, with all the sweet reasonableness, the delicacy of sentiment, the culture and grace of the liberal religionist, standing in the historic Church, sound and strong in his faith in the historic Creeds, loyal as a Churchman—it has been left to this generation to see the type, not of the sect but of the Church, which Phillips Brooks, preaching in Trinity church, has given to this generation, the type of the American Churchman.

If this is to be the Church of the English-speaking people, it must not be a sect but a Church, unhampered by the sectarian spirit. Not only must it keep on broad lines of thought, but also on broad lines of action. Again, Boston and Massachusetts give us illustrations. Religion claimed the whole life of the people. To-day re-action has come to divorce the religious and the secular, the Church and the State. We do wisely to stand by this separation. But the Church must turn to the old spirit of theocracy in this at least, that nothing is alien to the Church—nothing over which it may not claim an influence. It must so sanctify the whole of life that the secular becomes the religious.

The anthem, "Blessing, honor, wisdom, and glory," etc., was sung, and the Rev. Dr. Kramer gave notice of the illness of the Rev. Dr. Wildes.

THE CHURCH'S DUTIES IN THE MATTER OF SECULAR ACTIVITIES

The first paper was given by the Rev. Joseph Hutcherson, of Providence.

In the minds of most men to-day there exists a hard and fast distinction between the religious and the secular. It is an accepted axiom that public schools must be non-religious in order to be secular. The same axiom obtains in many other fields of public activity. This being the case, the question arises: What is the duty of the Church in the matter of secular activities? Her most valuable contribution to the secular world is the number of religious individuals who go out from under her teaching. Religious activities are all those which have direct relations to God; secular activities are those which have indirect relations with God. There is another, and a false, distinction made, which declares religious activities those in which God is active, and that secular activities are those in which he is not active. It is under this false distinction that the great mass of men live. They cannot believe that God is really active in the things of this world. Believing in this wise they are anxious to find a God of the secular. This longing and need of the people is the opportunity of the Church. She has in her possession the God of revelation, who is, in truth, one and the same with the longed-for secular God—the God who manifests his interest in all human affairs. God's activity in Bible times is a type of His activity in all times. The Bible story is not the great exception, but the great rule. It records real and living principles. God is as much interested in the world and men to-day as he was in Bible times. Let the Church teach this truth with power and incisiveness. Let the Church reveal God active among us as she has revealed Him active in Bible times. Let her teach that God would be in the affairs of men as well as in the hearts of men. Some may ask if in such teachings there would be danger of making people forget the God of Bible times. But it would not be so. Men wish for a living and an actual God, and it would be a pity if in answer to their prayers the Church could only answer: "Listen, and you shall hear tales of the God of Bible times." Towards women and towards labor the Church has duties which she must perform. For the laboring man she has already begun to be active. The gymnasiums, guilds, and coffee houses she has built for working men are so numerous that there is danger of the old saying that the Episcopal Church is the rich man's Sunday club, may be turned into the saying that it is the every-day club of the poor. Some, recognizing this tendency, believe the Church should not go so much into active and secular practices; but, in fact, her real duty is to be not less active but more spiritual. The Church should show to the world that the world's welfare and the welfare of the working classes are dependent on creating larger opportunities for laborers to rise to higher things than are now possible to them.

The Rev. Charles F. Canedy, of New Rochelle, N. Y., read the next paper. He said:

The Divine Founder preached the good news of the kingdom. The duty of the Church in the matter of secular activities must ever be like Him, who came to heal the suffering of the earth. In fulfilling her mission in the matter of secular activities, she must act primarily through her individual members. She also fulfills her duty through her parochial system. In the parish life lie the best methods of helping and bettering mankind. The Church's province is surely to investigate the wisdom of secular plans, and to suggest modifications and changes, and develop the moral power in them. This is the work of the Church Congress, St. Andrew's Brotherhood, the Girls' Friendly Society, the Church Temperance Society, and the Parochial Mission Society. Reformatory methods begin with the few, but the time eventually comes when there should be collective action of voluntary associations, and even corporate dealing with ideas and methods by the Church. The archdeaconry system and the federate councils and provincial synods, by relieving diocesan and general councils of work of merely local importance, left the bodies of larger scope more time to deal with larger questions. The speaker referred to the unwieldiness of the General Convention, and the undue length of its sermons, and of the need of relief, and said it was gratifying to note that even with its present burdens it had found time to discuss government aid to Church work, and refuse it in its Indian work. There are secular activities, however, which must stand by themselves—for instance, such an one as that involved in the effort of his fellow-countrymen to entrap the Master by the question of tribute money.

The Rev. Dr. W. D. Maxon, of Pittsburgh, read a paper which created much enthusiasm. He said:

Not long ago it was generally believed the Church had fulfilled her duty by disclosing the glories of heaven to the inward eye of the sinner. To-day the Church is devising ways and means for opening the outward eye of the sinner, that he may really see with his inward eye. With reference to the life of the body, the Church has duty in the matter of the people's health, the people's work, and the people's play. While on Sunday she dispenses freely and abundantly the "water of life," on Monday till Saturday she should be interested in providing pure water for the people to drink and wash in, and in keeping life in all movements to secure respectable housings, clean streets, parks, breathing spaces, with all sorts of sanitary and decent conveniences in stores, shops, schools, and streets. The Church, too, must concern herself with the work—the "daily bread"—of the people. There is a social problem whose key is in the hand of the Church alone. The world would use dynamite, the State would use law with gatling guns, the Church will use the spirit of patience and generous brotherhood. The Church is the one institution on earth wherein employer and employee, rich and poor, can touch one another and realize their oneness in humanity. The wage-worker does not love the Church over-much. It is the business of the Church to find out why. The rich capitalist is too often aggressively alert against the Church, disturbing the *statu quo*. It is the business of the Church to find out why. Then it is the continuous business of the Church to bring wage-worker and capitalist more and more into each other's mind and heart.

And there is the play of the people. I mean now the physical sports which so heartily interest all classes. Not simply a sound mind, but a sound soul in a sound body. Religion is discolored or glorified by the condition of the bodily organs. On the other hand, our national and college sports are ever in danger of disgracing themselves, and corrupting their participants and votaries through betting and bad blood. The Church dare not damn athletics; dare not be so indifferent to the building up of the bodies of the people; yet she dare not let the devil hold high carnival on the race course and foot-ball ground. In this something may be done. The Church may promote the organizing of her young people into sporting clubs and gymnasial classes. The clergy, with Sunday school teachers, choirmasters and guild presidents, at the parish picnic or on special field days, may familiarize the young with the healthful tone of the Church, disarming their growing prejudice, while indirectly teaching manliness, friendly rivalry, cheerfulness under defeat, scorn of all trickery, and a conscientious superiority to gambling. If along this line the Church did no more than to convince the young of her genuine friendliness toward their sports, she will have gone a good way both toward winning the healthy man to Christ and toward overcoming the present evils of our public sports.

Touching the life of the mind, the Church has pressing duty in the matter of the people's education. I refer particularly to her needful connection with those ideas and agencies by which the mental and imaginative life may be more readily influenced in the way of religion. The dull mind is not prepared for the pure gospel. The dead-weighted soul has no interest in salvation, because it has no interest in life. And so I might claim the whole realm of human life, thought, feeling, taste, skill, in history, biography, philosophy, poetry, art, science, music, the drama, and politics, as the broad platform wherein the Church, meeting the

people face to face, and touching them in every possibility, may proclaim her completest gospel.

The Rev. Louis S. Osborne, of Newark, was the first appointed speaker, and his speech bristled with humorous incidents which were very much enjoyed by the audience. He began by defining what the Church is—a congregation of faithful men. This was an age of organization. One minister, on being asked how his parish was getting on, said: "Oh, nicely; I have just started 13 societies, and I've got seven more on paper." The spirit of organization was infectious. The other day he found in his back yard three of his children who were building a feline hospital for sick and disabled kittens. There seemed to be a yearning desire on the part of people to embark in secular activities, often with good intentions, but with very impracticable methods. The great trouble in the Church was that the average clergyman could not manage all the various secular activities without slopping over. As to workingmen, he did not think that they desired to be treated as imbeciles or invalids, but rather as men. The same everlasting gospel which drew the capitalist to the church also drew the workingman. He did not believe in the clergy preaching upon all sorts of subjects. Fancy St. Paul preaching on good roads and rapid transit to the people of Athens. He wanted the Church to respect itself as individuals. Church members ought to be gentlemen, patriots, and philosophers, and the Church, as a corporation, ought to be the salt of the earth and the leaven which leavens the whole mass, doing its work quietly and effectively. Then the Church would take on an exultant course with a willing world bound to her chariot wheels. She would be fair as the sun, clear as the moon, and terrible as an army with banners.

The Hon. Rathbone Gardner, of Providence, discussed the general topic under three heads: (1) Has the Church any duty in the matter of secular activities? (2) If so, what is that duty? and (3) How is it to be performed? To assert that Jesus Christ came on earth merely to found an institution by which His name was to be perpetuated, and in which He was to be worshiped and glorified, seems to me blasphemous. The end which He aimed to accomplish, and which His Church must also aim to accomplish, is nothing less than the establishment of the kingdom of God on earth, making the will of God the supreme law in every form of human activity. 1. There is a duty to accomplish for men's bodies; the duty which the Church's Master Himself realized. 2. To care for men's minds; the duty which the Church has recognized in her relation to education. 3. To protect men from the results of their own weakness, and from the oppression of others. It is seen in the Church societies for moral reform and charity. There is another duty, perhaps more important than any, which the Church has thus far failed adequately to recognize, and that is the duty of securing men in their rights, establishing justice, and aiding in the foundation of a social order based on justice. We find discontent, unrest, and desire for change, among all classes. The Church has something to do with this, because the Church professes to be the custodian of God's truth and the instrument of His will. She must cultivate and give expression to the wish to help, which thus far she has never done. She must, particularly through the authorities entitled to speak her voice, acknowledge her duty to engage in the task of solving these problems. She must understand what the problems are, and give to her ministry an education which will fit them to cope with them. Having learned to comprehend these questions, she must speak openly and plainly with reference to them, even at the risk of offending those on whom she has been accustomed to rely, and destroying, for the time being, her own peace. She must abandon her alliance with wealth, if any such alliance exists.

The Rev. W. B. Hale, of Middleboro, looked at the matter from another side. He said: There is no such thing as a "secular activity." Every calling is holy; every human interest is sacred; upon this earth, consecrated forever by the footsteps of the Son of God, there is no activity in which men may rightly engage but is divine. To teach the essential sacredness of life, to persuade men to live realizing its sacredness, is the great office and duty of the Church. But how shall it teach that? Is it not inevitable that if you begin trying to make men see at once the sanctity of all the things you will fail to give them the idea of sanctity at all? Is it not plain that for its appreciation the idea must be differentiated—that the sanctity of something in particular must be emphasized, in order that men may then turn back and see how other things are sacred? That has been the method of the Church. It does not deny that everything is sacred, but it affirms positively that something is. Our enthusiasm has been aroused to-night for the truth of the sacredness of life on all its sides. I apprehend that there is a misconception in the minds of the gentlemen who have advocated the taking up by the Church of larger duties, with regard to the position of those who are not able to agree with them. We do not deny, but we believe that practically the Church, by engaging in them, will deny—the sanctity of secular activities. As a village priest who has no title to be heard except for his intense conviction, I tell you that, when this infatuation shall have passed, we shall see that what this method has accomplished is not the sanctification of life, but the secularization of religion, not the con-

secration of the world, but the desecration of the Church.

The programme advocated by the rare eloquence of those who have addressed the Congress is that the Church should cease to devote herself exclusively to the Gospel, and open libraries, gymnasiums, and music rooms. It is even said that this is the Gospel, and that a church has not attained its definition till it has these adjuncts. I have no theological brickbats for the "institutional church," and "seven-day-church" ministers who look down from the dizzy heights of their superiority with some contempt for men who find sufficient exercise for their lesser ability in preaching, visiting the sick, and administering the Sacraments, but I protest that the Church is something with an immediate, particular, and definite office; that it is an institution which a description of the varied work in which they are engaged simply does not define. Against their conception, I maintain that in so far as the Church has turned aside from its immediate office, it has only brought upon itself ignominy; that it has ceased to stand before men a great, imposing spiritual fact, and become an impotent and degenerate phenomenon known only by the crowding sensational performances which index its secularization.

There is still felt to be a limit to what a minister can introduce into his church for Sunday entertainment. All restrictions are off of week-day occasions, and the performances, even in the country, are strictly up to date. The chief religious event of this season with us has been a female minstrel show, given for the benefit of one of the churches. The poster announced, among other features, a song and dance sketch, an impersonation of "The Bowery Girls," and a skirt dance. Such sensational shows, though they do not sound nice, are in principle no worse than the mild ones. If the Church goes into the business of entertaining the public, it must entertain it. When the public wants a new thrill it must supply it. Seriously, is that the function of the Church?

It is a tolerably safe plan to imitate Jesus. He did not found a single library. He declined to interfere in a question very much like that of capital and labor to-day; He did not start a subscription for a solitary gymnasium; He did not organize a sewing-circle to give the ladies something to do, and keep them interested. He was too busy healing the sick, feeding the hungry, and preaching the Gospel to the poor. He left us a definite commission in words. It is not "Go ye into the world and see that men are entertained and furnished with social enjoyment." This century is talking a good deal of solemn nonsense about itself. With its new woman, and its new philanthropy, and its new theology, it thinks it wants a *fin-de-siecle* Church. It is a wonderful age, but there is something more wonderful far—the holy Catholic Church, whose life spans the ages, and is the marvel of them all.

Mr. Talcott Williams, of Philadelphia, concluded the discussion by declaring that it was the function of the Church to impress Christian principles upon national character and civil legislation. An appalling feature of the present situation is the growing disregard for law. The national conscience is becoming numb. The Church must become alive to the fact that it constitutes the moral police of the nation, that it contains a great reservoir of moral and spiritual forces which must be employed to keep the wheels of government going. It is here that the relation exists on the part of the Church toward secular activities.

During this interesting discussion Bishops Rulison, Thompson, and Sessums were present. Music Hall was well filled, though the weather was threatening. The Church Temperance Society held a meeting in the afternoon in Trinity chapel. Bishop Lawrence, the Rev. Dr. Holland, and the Rev. Floyd Tomkins made addresses.

Wednesday, Nov. 14

The topic this morning was—

THE PROPER EDUCATION OF THE MINISTRY

Bishops Hall, Thompson, Potter, and Rulison took seats upon the platform. The Rev. Dr. McConnell, of Philadelphia, read the first paper, and entered into a critical examination of the education of the ministry. (1) It does not lead to the securing of the right kind of men. If there were no system of theological education at all, it might be easy enough for wise men to arrange one which would be eminently satisfactory. But I have never known a clergyman to be satisfied with his seminary training, as a lawyer or doctor is satisfied with his college training. (2) It does not train them sufficiently for the purpose in view. (3) It costs too much money. There is a general confusion in regard to what the office and work of the ministry is. The idea accepted in the early Church was that the minister was the bearer of a very simple message. The success of these early preachers was certainly fairly good. In the patristic period the same idea prevailed in regard to theological education. The fathers were scholars in their lines, but few of them were theologians. There was only one professional and scientific theologian among them, and that one was Arius. The law which Herbert Spencer calls the differentiation of function has its place in the Church. Any man who expects to be ordained a priest when he is 24 must make up his mind at 19. When a boy he must determine what he will do as a man. Yet the ministry is not a profession, but a vocation.

This is the theory of the whole Church. Yet practically 99 per cent. are forbidden by the prevailing system to accept the call if it comes. The American Church alone challenges the bishop's right, as chief pastor, to pick out men for ordination, and places the matter under the control of the Standing Committee. I hope some day the bishops will pluck up courage to protest against this usurpation by a clerical and lay body, which fancies itself the Church. About 50 per cent. of applicants for ordination are bachelors of arts. A majority of these degrees are, however, from small colleges created chiefly to cheapen and shorten the preparation of candidates for the ministry. I do not propose to criticise these colleges. They do a useful work in view of the cost of a course at a first-class university. The theological seminary does not compare with the law school or medical school in efficiency or in the amount of work required. In a leading institution, in the medical school, 27 hours a week were devoted to lectures, and six hours to clinics and dissection; in the law school 29 hours were given to lectures and at least 10 hours of other work were necessary. In the divinity school only 17 hours of work were demanded, and it depended to a greater degree than in the other schools how much or how little the student worked. Considering the character of the work done in the school, the speaker doubted if it made much difference about the quantity. The text books were old ones, and the results were about the same as if the cadets at West Point were taught to use cross-bows and spears and then commissioned as officers in the army. The expense to the Church of educating a minister is, the speaker believed, four times as great as that of training any other sort of professional man. In 18 seminaries \$6,000,000 of capital are invested, and other large sources of income must be added to get at the whole cost. There is one professor to every 3¼ students, and the cost to the Church of each student is \$2,000 a year. The trouble is that while the Church insists on an educated ministry, it does not designate the kind of education. It used to be that an educated man was one who knew Latin and Greek, and perhaps Hebrew. Now comparatively few men are Latin, Greek, or Hebrew scholars. Are they educated men? Clearly so, except for the ministry. This idea of the necessity of knowing the ancient tongues is a stupid survival. In the Protestant communions the Scriptures are held to be the sole guide of the Church. It is argued that the minister must be acquainted with the languages in order that he may be able to critically inform himself concerning disputed texts. This conception of the Scriptures has been disavowed by the Roman and Protestant Episcopal Churches. And besides, whenever the meaning of a passage is disputed, an expert must be called in. There is no reason why the Church should undertake to make all its ministers experts, or to equally distribute special learning so that all shall be fitted for the same thing.

The speaker said he wished to deliberately express the opinion that for the ordinary ministry but little theological learning is necessary. If a boy obeys his Baptismal vows, goes to church, and listens to sermons, he will be a long way on the road to equipment when he becomes a man. The Gospel is not an abstruse thing. It is perfectly simple or it would not have done the work it has. What is needed for the ministry is knowledge, not of the seed, but of the soil. The proper system of ministerial preparation is, therefore, to shorten the time devoted to theological study, and extend that given to the acquirement of secular knowledge.

The bell rang before Dr. McConnell had finished his paper.

The Rev. Dr. Parks, of Philadelphia, read the second paper. No one, he said, is ideally fitted for the seminary, who has not graduated from college. Theoretically we all admit that to preach Christ is the end to which our clergy are trained. A primary step in all religious training should be spiritual. Seminaries should attempt to develop the spiritual side of their students. The soul must be fitted for its work. Too much intellectual training too often develops ungodliness. The Church needs in her seminaries more direct spiritual training. There must be in the seminaries some personal oversight of the students. The best methods of training candidates for Orders must be determined and enforced. Next to personal piety, a certain breadth of mind should be encouraged by seminary education. Students should be able to enter into modern methods of thought, and to understand the activities of the great world. The world should be allowed to penetrate the seminary closet for the quickening of the students' minds. Undergraduates should be kept informed of the notable events of the world's progress, and be at least fairly read in the best current literature. The Anglican Church preaches the Gospel as she has received it, and candidates for her Orders should be taught to preach it as the Church understands it. Seminaries should beget in their students a surety of faith and a soundness of conviction. They should teach authoritative and accepted facts, and their faculties should hold themselves responsible for results. Great care should be exercised in the methods of teaching. The teaching should be affirmative, and men should be steadily held to the Faith and not launched upon a sea of doubt. The teaching should interfere with no man's true liberty, nor with truth. Students should be made to see that men may be free to agitate as individuals principles which, as priests, they have

no right to agitate from the pulpit if the views be not the accepted ones of the Church. No seminary has a right to graduate men uncertain in the primitive truths of the Church, nor those who do not believe the Anglican Catholic Communion the best of all. The professors must not teach private opinions.

The Rev. Dr. Samuel Hart, the first of the speakers, agreed with Dr. McConnell that the ministry was a vocation rather than a profession. There has been an idea that for this vocation boys were to decide at a very early age. The harm that has been done by that is very great, to my mind. I think that we are learning better, I think we are satisfied that the divine will comes by a special course of orderings, and from a comparatively long experience. Are there not tests to which this vocation can be submitted? Partly spiritual tests, but tests which shall show that they possess that vocation, which shows they are being called into the ministry. Boys at 19 are boys, but they are beginning to be men. I think a great opportunity should be given boys to make their mistakes and to be corrected. We ought to expect to find in them even at that age the real call to enter into the ministry. Now as to the education. The education and the preliminary training of the candidates for the ministry should in a sense, be technical. The study of theology must be to a large extent technical. There is a vast deal that ought to be known, that ought to be carried out in practice. The old scholastic theology should be maintained; something of this kind was necessary.

The Rev. Dr. Swentzel, of Brooklyn, thought that education in the sense of equipment was essential, drawing out the individual capacity of the person, not great scholars, but men, having level, sanctified common sense; not only men who can say the offices of the Church, but men like Dr. Parkhurst, who, though not of our fold, has shown himself to be a good four-square man. It must be borne in mind that the students are not only students, but they are candidates for Holy Orders. Would it not be better for the teachers in our seminaries to give greater care to the spiritual welfare of the students? It ought not to be questioned that we, as a Church, should stand by the old learning. The clergy are the defenders of the Faith. They should know the Faith, not merely by spiritual apprehension, but, if they are to preach it, by mental faith. There is another element which should enter into the education for the ministry, and that is the study of the Bible. The clergy should read the Bible as the people read it, as a book of devotion. They should be saturated with the Bible. Nothing is more firmly established than the Catholic Faith once delivered to the saints. Dr. Swentzel emphasized the Virgin Birth and condemned the Higher Criticism.

Bishop Potter was called upon and said: I am bound to say, in justice to the Church, that it is not quite so easy to get by the bishop as has been described here this morning. A very large responsibility upon those who approach the ministry devolves upon the clergy and upon the laymen, as well, and I wish to say a word or two on the grave responsibility resting on the laymen who affix their signatures in behalf of a candidate for the ministry. I had, not long ago, a visit from a young man with a cordial letter from his rector, who applied for admission to become a postulate for the ministry. I asked him what there was in his conviction that led him to believe he was ready to enter the ministry. "Well," he said, "Bishop, the fact is, I'm a horse car conductor, and I am tired of standing up." I told him what we wanted in the ministry was men who could stand up, and stand up straight. There seems to me to be three notes necessary for a proper education to the ministry. These three notes are proportion, accuracy, and responsibility. By proportion I mean not theology alone, but theology and life. I do not believe there is the smallest conception of the higher education and culture of the laity during the last generation. What is the good of knowledge in the pulpit without a clear, vivid, scholarly and accurate expression of speech? Bishop Potter related an incident in which he was a central figure. When I was rector of Grace church, a friend of mine, a broker, came in to see me, and said: "Henry, they are talking down in Wall street of a most remarkable sermon you preached yesterday in Grace church, in which you said that God was not a dead horse." "Oh, no, I guess not. I didn't say that God was not a dead horse." "Yes, you did," answered my caller. I had written my sermon fortunately, and I looked it up, and found out that what I did say was that God was not a dead "force."

Among the volunteer speakers were Bishops Hall and Rulison. Bishop Hall said: Our preparation for the ministry begins too late and ends too early. We do not begin until we enter the seminary, but before the student begins he should have a thorough knowledge of the Bible. There is not an intelligent reading in the pulpits of our churches, of the Scriptures, and the layman has a right to ask that the Scriptures be read in an intelligent manner. What are our clergy for? Surely above everything else to be our spiritual guides and pastors. Dogmatic theology is most important, and the great means of educating the spiritual life of the clergy is through retreats.

Bishop Rulison agreed with the writer who said that a man's education should begin 100 years before he was born,

and he thought that that statement was particularly applicable to the clergy. The greatest care should be exercised in sending men to the ministry. I think our seminaries ought to educate two classes of men. We ought to send out strongly educated men who are able to stand up against the clever agnostic and answer him back. I think the ideal teaching is that which helps them to go out into the world and teach those who ask for and want the truth. You have got to have a definite Church. But above everything we want manliness in our clergy and bishops. We want men so taught that they will be able to stand up against men.

Bishop Lawrence concluded the discussion with these words: I want to say that men who have been out of the seminary 25 years, reiterate the statement that they never got any spiritual good out of the seminary and that the student of to-day gets no spiritual life out of it. That is not true of the theological seminary of to-day. Theological seminaries are more than intellectual machines. They are also for the development of spiritual life. First and fundamentally the young man studies theology.

The writers, speakers, and invited guests were entertained at luncheon at the Bishop's house in Cambridge.

Wednesday evening

The consideration of the Sunday newspaper brought to Music Hall a large audience. The platform was filled with the clergy and laity, and the body of the hall showed every seat occupied. Bishop Lawrence, after the usual devotional service, announced the topic,

THE SUNDAY NEWSPAPER

The Rev. Dr. Holland, of St. Louis, read the first paper. He showed the merits and faults of the daily press, and continued in this vein:

Caste will ere long be impossible. No house, no spirit, can shut out the life of humanity, high and low, rich and poor, that with the newspaper enters every door and leaves it wide open. The reader's character is richer and more harmonic, because with life's higher tones, the lower, too, are heard, as the alto of their soprano, the bass of their tenor, in a full-chorded humanity. * * In the newspaper the bishop enters the bootblack's world, and looks around and sees how immense it is, what throngs of souls venerate a policeman's club more than a crosier. He wonders why this world is not theirs; why, perhaps, they have no ideal of a soul, much less of a shepherd of the soul, and why, if they knew no shepherd's voice, they should not follow the voice of thieves. So likewise the bootblack gets a glimpse now and then of a bishop, and marvels what sort of a thing a bishop is, and on learning that he is a shepherd of souls, marvels, further, if bootblacks have souls, and if such souls are anywhere in and about their bodies, and if the shepherding of souls might in any way pasture wretched bodies. So the bishop educates the bootblack, and the bootblack educates the bishop, in that one humanity whose mutual needs are mutual duties, and whose universal law is enfleshment of spirit incarnation. This is the gospel of the newspaper. The most significant note of this gospel is its daily reading. In the daily newspaper man lives the whole world's life throb by throb. The newspaper gives him a world-consciousness. * * The day that has no newspaper losing that much of the world's life from consciousness; today's newspaper a back number to-morrow, an obituary, an order of death and the sepulchre. Bodies must lie abed some days, and so must minds, but bed-ridden days are no more healthy to minds than to bodies, and life is fullest, richest, best, when its consciousness is most completely alert. What then of the one day in seven called the day of rest? Shall the world's consciousness sleep then or be more than ever awake? Will it grow more aware of immortality and God by lessening or by enlarging its sense of the life that now is, and the magnificence of God's image in man? Shall it drink an unfermented wine of the spirit as more eucharistic than spirit-wine that stimulates and gladdens? For myself, I must hold Sunday to be in truth to its name, a day of the sun, and that observance of it to be holiest which is most sunny, most alive with light. It is a day of liberty, not of constraint, of rejoicing, not of penance; a high festival rather than a solemn fast. It cannot be kept by irksome rest which is no rest; by service, which, when unwillingly rendered, is withheld; by fidelity of fear that chains the soul to a galley-oar, whose regular dip reminds it that it is the convict of its creed. Blessed is the step or wing-beat that lifts any life above its work-day self; blessed the park to the dweller in the tenement house; blessed the open library to the book-lover too poor to own books; blessed the museum and gallery of arts to pent minds without hope of travel, and with no glimpse of beauty in their homes; blessed, too, the Sunday newspaper, which, without detaining the few that seek the highest heaven and enjoy it no less for the larger views of earth had on their upward way, saves millions of poor souls from listless stupor or ignorant pastime by drawing their interest in the world's daily life to an ampler reading than days of work permit, about that life's progress, its science, its art, its literature, its politics, its religion. These millions possess in the Sunday newspaper their one book, their sole library, their museum, their pantheon of contemporary genius. There the great discoverers tell the secrets of their search and find-

ing; the great inventors disclose what craft wrought the miracles of modern machinery; the great novelists turn their kinetoscopes of photographed conduct; the great preachers preach to congregations that meet under no temple roof; while poets of many lands chant together the dawn of that new day which all Sundays herald as the resurrection of man. If works of necessity and mercy are exempt from Sabbath law, surely this work is both more merciful and more necessary than back gate deliveries of milk from far off dairies, or the cooking of roast beef for family dinners, or the most philanthropic driving of a span of horses to church for the coachman to sit outside in the cold, while his mistress listens comfortably to a sermon on the small number of the elect and "the Ward MacAllisterism of God."

The Rev. C. George Currie, D. D., of Philadelphia, opposed the Sunday newspaper without any reserve. He declared it almost too late to discuss the subject. The case is prejudged; nine out of every ten men we meet on the street take the Sunday paper into their homes and believe in it. They already justify its existence and believe it has come to stay. Nevertheless, he opposed it, he said, on the old-fashioned ground that it violates the Lord's day and injures most seriously the moral nature of the American people. In violating that day the newspaper interferes with a better institution than itself, an older one, and one which is to endure to the end of time. It is always dangerous to go tinkering and fumbling with the foundation of things. The Lord's day is one of those foundations. The fourth Commandment is certainly based on the nature of things as much as the first or sixth. There is no shuffling on this score anywhere in the Old Testament or the New. The chief purpose of the day is worship. Worship is the reverent intercourse of soul with God—the coming in touch with the Divine Spirit, with earthly aims and ambitions no longer in the foreground. The day was not established primarily for rest of body; that is simply incidental. Nowhere in the Bible is it emphasized as it now frequently is. Throughout the Law and the Prophets the Sabbath is spoken of as a day of rest from caring for the needs of the body. It will not be claimed by any one that the Sunday newspaper is a help to worship. One thing is certain, the Sunday newspaper is not religious reading. An argument which ought to reach religious people is that they ought not to defile the beauty of the day by indulging in the occupations of the week days. They will reply that it is only for a couple of hours before going to church. A blot does not cover a sheet of paper, but it spoils it. The non-religious man will say all days are alike to him. But should they be? He needs an enlargement of his manhood. Fatigue comes from a burden constantly borne. He entertains an idea that some strange power is stored within him on which he may continually draw. This is an error. Strength is not stored in him, but comes to him from time to time. We live by the trolley system and not the storage system.

The next reader, the Rev. Dr. A. Mackay-Smith, was received with applause. His paper was full of pleasantries and was greatly enjoyed. Before a Boston audience, he said, I need make no apology for my secular yet admirable text from Emerson: "The Sabbath, white with the religions of unknown thousands of years! When this hallowed hour dawns out of the deep—a clean page which the wise may inscribe with truth, while the savage scrawls it with fetishes, the cathedral music of history breathes through it a psalm to our solitude." It is such a day we are summoned to defend against the world coming in like a flood, a flood whose muddy waves are burdened and crested with multiplied million copies of what we call the "Sunday press." I believe that the newspaper is just as admirable for the ability which constructs it, as are those marine wonders, the "Campania," the "Majestic," or the "Paris." But I think the Sunday paper is just as much a mistake as those vessels would be, if at every voyage they crashed at full speed into their docks. The indictment against the Sunday press is that it is the week-day press that does not know when to stop. The Sunday paper is, I fear, to be a permanent feature of our landscape. Nor must we chiefly blame the editors. It is the Christians who are to blame. If they would neither buy the papers, nor patronize the advertisers, the proprietors' ledgers, like their faces, would soon be "sick-lid o'er with the pale cast of thought." Our accusation against the Sunday paper is that it symbolizes, embodies, multiplies, and encourages all the influences which are crushing out the national rest day, and stunting the higher development of men. The three battering rams which in our American life are all day beating about the head of the average man are called: Hurry, worry, and wrong. To such a man after such a week Sunday comes. Does it come as in Emerson's vision? But after all the man has his chance to rest and be clean if he will. He takes it so far as his body is concerned. From banker to stoker, from Maine to Texas, the day smells of good, honest soap and is redolent of clean linen. But here the majority pause. Shall they go further? Shall they change the current of grovelling, materialistic, bestializing week-day thought? Shall they give the soul a chance to say whether it exists? Are there sweet and lofty ways of looking at life, divine hopes, a way of handling work on ugly, prosaic week days, which leads up to Sunday as a blessed hill top from which to see the land of Beulah? Shall

he turn from worshiping fetishes to worshiping Almighty God? Shall he cultivate his children, take a quiet walk, open a decent book of a good life or a useful journey. The Sunday paper answers the question. It descends upon him like an avalanche. He cannot resist it. He even hungers and thirsts for it. The man spends his morning over the mess of murders, assaults, divorces, politics, scandals, lynchings, prize fights, fashions, etc., or perhaps he reads half and then goes to church, leaving the rest for an afternoon meal. I ask you whether the worship of God can ever mean what it might and should to a man who throws aside his paper to attend it? It even keeps its readers from cultivating good secular literature, since it keeps them from solid reading of any kind. Yet it is practically certain now that the path cannot be retraced. The critical moment has passed. And it is even doubtful whether we have the moral right, even if we possess the physical force, in this country, to do more than we can effect by our example. But to the power of that example, as shown by Christian men and women, we have the right to appeal. Not as a minister, but as a man simply, I do not take a Sunday paper. Simply as a man, I repeat, not even as a Christian. I read my morning paper, yes, my evening paper, too, through the week. But by Sunday I am sick of the papers, sick of the worry of the world, sick of politics, sick of all the sordidness of public and private life; sick of the many times I have caught myself in what I blame in my neighbors. When Sunday comes I thank God for it. I want a different day. Put it on the lowest ground you will, I don't wish to see a newspaper or have one in the house. I desire a different train of thought, and the sight of those pages with their startling headlines fills me with repulsion.

Mr. Richard H. Dana, of Cambridge, was the first of the speakers. He discussed the length of the Sunday newspapers, giving in detail his experience with twenty-one papers from ten leading cities of the United States. He then went into the examination of the large number of illustrations. From the point of view, not of art, but of the moral effect of these illustrations, he found five to be bad, and twenty-five to be very doubtful—those so drawn as to suggest another motive for their existence than that of true representation. From the point of view of anything like dignity, nothing could be said in their favor. As to the comic illustrations, the only fun in many of them consisted in absurd disproportion. Some, of course, relied for their wit on vulgarity. Others again, gave good, harmless mirth. After going into the details of the contents and subjects, he noticed particularly, a curious belittling of matters interesting in themselves, as if to bring the subject down to the intelligence of very inferior minds. It was an enormous labor to look over the papers, and after each time devoted to the task, he felt that he needed a bath. There were good articles here and there, but even in the best papers, they made but a small part of the whole. A reader seeking them alone, would occasionally find himself in the mud. If he intends reading only a little, he is led from one thing to another until he is in a certain vagabond state of mind. Church time creeps on him unawares in the morning, and by afternoon he feels he cannot attend to prayers or sermon, and goes for a stroll. In the evening he tries serious reading, but his eyes are tired and he feels too lowered and cheapened in mind and spirit for anything ennobling, whether in religion or poetry or philosophy or biography; whether in church or at home or in the open air. Some persons take a Sunday paper for its main public and business news, because they are nervously anxious lest something may happen and they not know it. In this country, where nervous diseases, insanity, and suicide are increasing rapidly, owing to over-work and over-excitement, complete mental diversion and a turning to spiritual and elevating thoughts ought to replace this eagerness for news. Then, too, these people should remember that in taking the Sunday paper merely to glance over it in their homes, they are placing it before their children more prominently than on any other day in the week, and that forbidding them to read it would only the more excite their curiosity.

The Rev. Harry P. Nichols, of Minneapolis, said: The real danger of the Sunday newspaper, in my view, springs from the fact that the Sunday paper is so good. The first danger of the Sunday newspaper is in the secularization of Sunday. Sunday, as humanity's day to distinguish man from things, is an inestimable treasure. The Sunday newspaper is the most dangerous robber of that treasure. The Gospel has no chance at a man so stuffed with a Sunday morning hashing of a whole week's worldliness. For most men, the Church's ministrations are all the soul medicine he gets, and he has just taken a powerful antidote. For those who are not church-goers, it is most in their interest that we deprecate the existence of the Sunday newspaper. The second danger of the Sunday newspaper is that inherent in all newspapers, the dwarfing of manhood by light and superficial reading. The business man demands a Sunday paper as the inebriate demands his opium. That he is tired is no excuse. As busy men as he keep a good book on tap. He lacks a sense of responsibility for himself. He keeps on growing worse. The Sunday newspaper helps him. Let the Sunday newspaper be absolutely banished from the homes of Christian people. If we cannot stop Church folks from such secularization, little hope is there of making non-

Christian people give up that to which they are wedded. Put in its place on Christian tables thoughtful reading from a Christian standpoint. People are eager for it, as witness the reading of Drummond and Kidd. And for non-Christian people we may work along these same lines, inviting first the co-operation of the Sunday newspaper, itself converted. Brochures treating social subjects, scientific, ethical, then religious, in a popular way, are sure to be an educative power for manhood and righteousness and the Church of Christ. The summons is to fill Sunday's life with something better than the Sunday newspaper.

The last speaker of all, the Rev. William Kirkus, LL. B., did not agree with the opposition to the Sunday newspapers. Let us not be daunted by the opinions that have prevailed so long—by survivals of Levitical or Mosaic legislation which we know have passed away and will never return. Let us not pretend that we are living under a dispensation under which we do not light our Sunday fires. My dear friends, do you ever eat hot meat and hot potatoes on Sunday? Do you, in this cold climate of Boston, when the east winds blow, sit in your homes without a fire? You know you do nothing of the kind. * * * Let us be straightforward and honest about the Sunday newspaper. I am not in the slightest degree surprised that Mr. Dana should say that the tone of these papers is insulting to the American intellect. But I am sure that Mr. Dana had in mind the intellect of Cambridge—or of the wonderfully well educated people of Boston. But why, in the name of goodness and truth, do people take these papers? Their intellects are satisfied. They are delighted with the things they find in these wonderful illustrations. They find the greatest pleasure, and they seem to get a general knowledge of statesmanship, and they seem to get a general knowledge of what is going on in the great world of legislation and thought. They get more of that by seeing the cut of the whiskers of the various members of Congress. What is the use of talking about debasing the intellects of people like that? Do you think there is a man out of Bedlam who is going to spend thousands and thousands of dollars a day in issuing a paper which all the people who read it will feel does not delight, but insults their intellect? There is no force in this country, physical or any other, that compels you to take the Sunday papers; that sends into your homes whole cartloads of papers, and then tells you to sit down and read them from end to end. To read the Sunday paper from end to end is an impossibility. I don't remember anybody of my acquaintance who does not take a Sunday newspaper, and I never knew one of those people to read the whole paper from end to end. On the whole, I believe the Sunday papers to be better than the daily papers. They are somewhat more serious in tone, in the way of reviews, and in the way of the little sermons or sermonettes which have been spoken of, and in many other ways, and are trying, if possible, to raise the tone of the ordinary people far more than does the daily press. Let us remember that the great majority of Christian people in our cities have decided that they are going to take the Sunday newspaper. These people have a right to consider the subject—they know what the Lord's Day is; they have consciences and Christian feeling, and they have pronounced their verdict in the most unmistakable way. I again beseech you to deal with this question honestly. Above all, do not talk about things you do not know about. Do not talk about Sunday newspapers until you have carefully examined them. Do not say, on a mere guess, what they are going to do to the religious feelings of the people, without having a whole list of examples at your fingers' ends.

There were no volunteer speakers.

Thursday Morning, Nov. 15

The mayor of Boston gave a hearty welcome to the Congress at the breakfast of the Episcopalian Club in the Hotel Brunswick. The subject discussed this morning was

RELIGIOUS ORDERS.

It was opened by a paper from the Rev. Dr. Lucius Waterman of New Hampshire, who said: Though this Church is Protestant, and, it may be added, Episcopal—which is often a great barrier to the adoption of new principles—the revival of religious orders to the Church, the speaker believed to be a gift from the Holy Ghost. Men in past times had very special and separate vocations. To-day many women and a rapidly growing number of men have received calls for such separate work. To deny a call to those who claim to be thus called is charging them with spiritual conceit. It is hard to say to many souls of such great nobleness that we understand God's dealings with them better than they do themselves. We have no rational choice but to acknowledge the fact with which we are brought face to face. The speaker distinguished between religious orders and other associations. The former term is applicable only to a company of persons banded together by vows, particularly the three vows of poverty, chastity, and obedience. There are two dangers connected with religious orders in the Church, one fancied and the other real. The first is the danger supposed to lie in the words, religious life, religious house, etc., that the members of orders will consider themselves in some way superior to other Christians. The real

antagonism to religious orders in the Church lies in the fact that the idea of monastic life being more religious than life in the world is not willingly tolerated by the enemies of the order. Either the monastic life is more religious or else it is a failure. Freedom from distraction gives greater opportunity to be religious. If of two men of equal religious capacity, one keep a livery stable and the other become a preacher and priest in daily communion with God, will not the latter be more religious? He will not be better in the eyes of God; he will not be a better man, but religion is very much a matter of what the soul is called upon to contemplate as its daily duty. It is all a matter of vocation, and of a vocation from God. In the kingdom of heaven, at least, it is not true that all men are born equal. A real danger is that the members of religious orders will not sufficiently realize the difficulties of their vocation—that they will fall short of its requirements. They must not think themselves called to be better than other Christians, but must ever remember that their peculiar work is full of hardships and difficulties. Men and women gather around members of religious orders as if every sister was a saint and every brother beatified. A great vocation meanly fulfilled is the summing up of the one danger in religious orders in the Protestant Episcopal Church to-day.

The Rev. Alfred A. Butler, of Red Wing, Minn., began by enumerating the various brotherhoods and sisterhoods in the United States. After presenting these statistics, the speaker laid down certain principles for the regulation of religious orders. He advocated the limitation of vows to a term of years, and canonical legislation for the control of such orders. He opposed the establishment of religious orders of priests on the ground of the danger of the conflict of authority.

Bishop Thompson read the last paper, and took exception to the community life. He said: The Christian Church was the earliest of religious orders. This is one reason for the prejudice and distrust which some of the old type of High Churchmen entertain against special brotherhoods and sisterhoods. There are two ideas on which these orders rest—first, that the soul, for its own salvation, needs a special discipline not afforded by the Church; second, that for doing the work the Church was set to do, and has failed to do, a special organization is required. In the Church and in the religion of our Lord, as presented in the lives of the apostles, there is no hint of asceticism. The primitive Church deacons were, clearly, men living in the world. Our Lord himself came eating and drinking, and was called a glutton and a wine-bibber. After going into the historic development of religious orders, which he presented in an extremely unfavorable light, while recognizing the value of organizations and insisting that care be taken that they regard not themselves better than the Church, the Bishop continued by saying: All Christians are vowed to poverty, chastity, and obedience in a certain sense. If any one wishes to make another law for his guidance, he had no objection so long as his law was not contrary to God's law. The great work of the Church had not been done by orders, but by the Church itself, by Christian gentlemen and ladies, under their vows to Baptism, to which no lady or gentleman can add anything or take anything away. All religious orders should be meek and humble. Their work is weak and fragmentary and makeshift. Even the Sisters of Charity, an order which goes far to redeem the faults of other orders, have been proven unfit for their work when compared with the modern trained nurse. The clergy living in the world are those preaching the gospel and well fulfilling the mission of brotherhoods. Like the mother in the home and home itself, there is nothing better and truer than these agencies.

Mr. George Zabriskie, of New York City, said he was an advocate of religious orders, and looked with hope to the formation of many others of the same type in the Church. There are defects and failures which no one denies. (1) The first and main idea of religious orders is idea of worship, the method sometimes wrong, the motive right. (2) The idea of service. He then referred to the Christianization of Ireland by Irish monks. The errors of religious orders were: 1. Disregard of their own rules. 2. The cause a sad one, their rebellion against the divine constitution of the Church. *Object:* not to throw off the world, not ignore human interests, but to keep the law of the Kingdom of God more freely than those occupied in trade. Keeping the law of God is the Kingdom of God. Then came the idea of administration. These orders needful to show that some are devoted to the entire duty of serving God. Shall not God be pleased if we find in the Church 1,000 men who are constantly devoted to Him? Orders are reasonable. They answer an instinct of human nature. They are justified in history.

The Rev. Leverett Bradley was the last appointed speaker, as the Rev. R. Grattan Nolan was detained at home by illness. He disliked religious orders (1) because they tend to create a spirit of secrecy; (2) then they create dissimilarity in the reasons which move to these organizations. Their purpose in the past has been a selfish one. What more good can they hope to do than is being done by all Christian people? The answer is, more time given by these orders to distinctly religious work. He criticized the vows of obedi-

ence and poverty, and referred to the acknowledged condition of poverty among the clergy.

The Rev. William Wilkinson, of Minnesota, was the first of the volunteer speakers, and thought there was a grand opportunity for religious orders of all kinds. The Rev. Dr. Currie derided the idea, and advocated the starting of an order, which was facetiously concealed in his language, but which every one knew to be the order of cranks, of which he gave ample illustrations in his parochial experience.

The Rev. John Fulton thought there was much contradiction in the debate, but every one has represented some truth. We ought not to deny truth, but complete it. A final, decided vote cannot be given to this matter. It is a large subject, fraught with enormous good. We must judge nothing before the time. It was now a transitional period. He asked: Is it a praying age? There was need of more prayer. All persons are not fit for the religious orders, but always these in their nature and practice should be subordinate to the Church, and to this effect, Dr. Fulton alluded to the Chalcedon canon.

The Rev. Dr. McConnell, of Philadelphia, concluded the debate.

We have given so large a part of the various papers and speeches in full, that although the whole report to the close on Friday evening is now in our hands, we are compelled for lack of space to hold over until our next issue the remaining discussions.

Notes

Nothing has called forth so much attention in this city as the Church Congress. The speaking was unusually good, and the best of feeling prevailed on the part of all schools of thought.

Bishop Thompson, at the Episcopalian dinner, declared that the meeting of the Congress in 1876, in Boston, gave it a standing in the Church; he was glad that the 16th meeting was held again here, because the fruits of its existence were very apparent even now.

On the general committee have been placed as members: the Rev. Drs. George W. Shinn, R. A. Holland, the Rev. B. Warner, and Mr. Robert T. Paine.

All the Church papers had representatives on the platform. About one hundred and fifty clergy were present. Bishops Thompson and Sessums were present at nearly every session.

New York City

At St. Paul's chapel of Trinity parish a weekly service for business men is conducted on Fridays. The Litany is said, and the whole service is limited to a quarter of an hour.

At the fall session of the local assembly of the Daughters of the King there was an interested attendance. Routine business was transacted, and Mrs. M. J. Franklin was elected president, to fill the vacancy caused by the resignation of Mrs. J. O. Drumm.

The assistant minister of St. Andrew's church, the Rev. Gouverneur Morris Wilkins, who has been suffering from acute bronchitis at St. Luke's Hospital for three weeks, is much improved, and as soon as the weather permits, will, by the advice of his physicians, go to Lakewood, N. J., for complete restoration to his accustomed strength.

The committee on Work for Foreign Missionaries, of the diocese, held its annual meeting Wednesday, Nov. 21st. Bishop Potter presided. Addresses were made by the Bishop of Western New York, the Rev. Yung Kiung Yen, native missionary in China, and others.

The theme discussed at the last meeting of the New York Churchman's Association was "The Legitimate Influence of Contemporary Opinion upon Religious Belief." The paper was read by the Rev. Dr. Samuel D. McConnell, of St. Stephen's church, Philadelphia.

There is to be in the West a namesake of old St. Clement's church, New York. The widow of the late rector of St. Clement's, the Rev. Dr. Theodore A. Eaton, has given \$25,000 for the erection of a new edifice in the place of Emmanuel church, St. Paul, Minn. It will be called St. Clement's memorial church. The money has been presented through Bishop Gilbert, who will use the church as specially his.

On Tuesday evening, Nov. 20th, memorial exercises were held in the concert hall of Madison Square Garden, in honor of the late Hon. John Jay, minister to Austria. President Seth Low, LL. D., of Columbia College, presided. Addresses were delivered by Bishop Coxe, of Western New York, Hon. Edward L. Pierce, LL. D., of Boston, Hon. Joseph H. Choate, LL. D., and Hon. Chauncey M. Depew, LL. D., of New York.

At the annual meeting of the Society for the Home Study of the Holy Scriptures, already referred to in these columns, addresses were made by Bishop Doane, and Profs. Body and Walpole, of the General Theological Seminary. The Society is promoting in a most useful manner the private reading and study of God's Word. The students are scat-

tered throughout the United States, but find the centre at St. Anna's Hall, in this city, where Miss Smiley directs the work.

The Church Club, at its last monthly meeting, considered the matter of the series of lectures for the ensuing year. The theme will be the "Chicago-Lambeth Terms of Church Unity"—each of the four divisions being treated separately. A minute relating to the death of the late Hon. John Jay was adopted. The subject for the evening's discussion was "Vacations in Religious Work." The speakers were the Rev. Dr. Henry Y. Satterlee and the Rev. Dr. Lubeck.

The first of the magnificent group of buildings which will soon be erected on Morningside Heights, for the Teacher's College, connected with Columbia College, was formally opened on Thursday, Nov. 15th. Addresses were made by Bishop Potter, President Seth Low, President Eliot of Harvard, and President Gilman, of Johns Hopkins University. The site on which the building has been erected is one of great beauty and convenience. Even from the lower floors of the building an almost unbroken view is to be had of the Hudson river as far up as Yonkers, and as far south as the statue in the bay, of "Liberty Enlightening the World." Close by will rise the cathedral, and the new buildings of Columbia. The structure covers 20 city lots, costing \$125,000. This valuable property was the gift of Mr. Geo. W. Vanderbilt, whose ideas have largely been carried out, not only in the outside arrangement of the building, but in its interior decorations and fittings. The structure is four stories in height, and is built of pressed brick, with red sandstone trimmings. It is arranged in the form of a hollow square, and the museums, library, and class-rooms, after the most approved plans. The architect is Mr. Wm. A. Potter, brother of the Bishop. Fresh air will be pumped into the building by the aid of enormous bellows, and passing over coils of pipe filled with steam, will heat the rooms to an even temperature, and at the same time supply them with fresh air.

A meeting of the alumni of Columbia College was held at the Fine Arts building of the university on the evening of Friday, Nov. 16th. It included graduates of the college proper, the school of mines, and the department of medicine. The gathering was exceptionally large. A prominent feature was the exhibition of the model of the new library, and the plans of the library and other new buildings, which will remain on exhibition in the same room for a month, and can be seen by the public. The early part of the evening was occupied in examining the several designs, and in renewing acquaintance with old classmates. Supper was served in the main hall. Mr. Geo. G. DeWitt presided. President Low made a short address, in which he referred to the request of the alumni that dormitories should be provided in the new buildings, and said that the trustees and himself had left the question open, purposely, but had determined to try the system, with some of the tutors and older students, in some of the buildings now on the land. He considered that five buildings must exist on the new site before it would be practicable to move away from the old site. These were the engineering building, the natural science building, and the triple building comprising the dining hall, academic theatre, and gymnasium. In closing he announced that two of the buildings were already provided for, whenever the word should be given to build. He made an eloquent appeal to the alumni for the triple building needed, and the library. He was followed by Prof. J. H. Van Amringe, Dr. Wm. H. Draper, and Mr. Chas. F. Chandler, in addresses.

Philadelphia

At the High Celebration at St. Clement's church, the Rev. A. B. Sharpe, rector, on Sunday, 11th inst. Monk's Mass in C, was sung by the vested choir.

The Lincoln Institution, now a training school for Indian girls under the care of the Church, has received \$5,000 from the estate of the late Charles Wister, a prominent member of the (Orthodox) Society of Friends.

A Harvest Thanksgiving Cantata by Dr. Garrett, of London, was sung for the first time in Philadelphia on Sunday evening, 11th inst., at the church of the Holy Apostles, by the choral society of that parish, numbering 120 voices. It was rendered under the direction of Mr. Geo. F. Bishop.

On the evening of the 14th inst. at St. Barnabas' chapel, West Philadelphia, the Rev. E. L. Ogilby, rector, Bishop Whitaker preached, administered the rite of Confirmation to a class of 16 persons, and consecrated a handsome altar and a beautiful set of Eucharistic vessels.

It is a matter of great regret that many of the local charities, including several Church institutions, are debarred from receiving the large bequests contained in the will of the late Mrs. Caroline Jeanes, who, in disposing of her wealth, overlooked the provisions governing the making of gifts to charitable objects, by omitting to have two witnesses, as prescribed by law. To the Episcopal hospital was given \$10,000, to the Home of the Merciful Saviour and the City Mission, \$5,000 each. The total amount for benevolent purposes was \$105,000, and this sum will go to the heirs at law.

Another prominent layman has entered upon his rest,

after a lingering illness of six months, in his 50th year. Mr. George M. Coates, who died on the 12th inst., was of Quaker ancestry and education, being a graduate of Haverford College. He had been actively engaged in Church work for many years; was rector's warden of old Christ church, largely connected with Christ church hospital, and was also a vestryman of the French church of St. Sauveur. He was noted for his charitable acts, having made it the rule of his life to give one-tenth of his income to the poor. The burial office was said at old Christ church on the 15th inst., by the rector, the Rev. Dr. C. Ellis Stevens, assisted by the Rev. Drs. Foggo, W. P. Lewis, and the Rev. Messrs. E. A. Nock, D. C. Miel, F. M. Taitt, J. Houghton, W. W. Bronson, and G. Woolsey Hodge. Interment was made in the burying ground adjoining St. Luke's church, Germantown.

The annual meeting of the Pennsylvania branch of the Woman's Auxiliary was held on the 15th inst., at the church of the Holy Trinity, Bishop Whitaker presiding, who also conducted the devotional services and made a short opening address. The Rt. Rev. Dr. Atwill, of West Missouri, spoke of his diocese, containing 25 counties and a population of 360,000, where in very many localities the Church has never been established, and where only nine parishes are self-supporting. The Rt. Rev. Dr. Wells, of Spokane, commended the Woman's Auxiliary in its work for him and his jurisdiction. During the past year he has added five more stations, covered several hundred more square miles of territory, and added two missionaries. He believed in missionaries first and then education. He recently purchased a building for a school at the price of \$12,500, and had secured \$4,000 to part pay for it. The Rt. Rev. Dr. Garrett, of Northern Texas, also made an earnest address. Bishop Coleman, of Delaware, spoke on "Work among the Freedmen," and pleaded earnestly for the sum required by the Commission—\$60,000. The Rev. M. F. Duty said that Georgia contained 900,000 colored people, and we had but 8,000 colored communicants in the entire State. At Thomasville an entire Methodist congregation came over to the Church. Bishop Whitaker spoke of a fair to be held in Germantown, in aid of the increase of the endowment fund of the (colored) church of the Crucifixion; and also commended the work of the Church Training School and Deaconess Home. At noon there was a brief period of prayer for missions, after which an address was made by the Rev. Yung Kiung Yen, from China, who spoke of his 33 years of work in that distant field, which had been the means of bringing 150 persons forward for Confirmation. The Rev. Henry Forrester said that there are now 72 congregations connected with the work in Mexico, with about 1,200 communicants. Mrs. Hooker's Memorial School and Orphanage are doing a good work, and there is also a Divinity School for the education of young men for the ministry. The Rev. A. H. Mellen spoke of the work in Cuba, where there is a population of one and a half millions totally unevangelized. The Rt. Rev. Dr. Leonard made an appeal for the Indians, and the necessity which existed that the Church should supplement the work the Government was doing in establishing schools. The Rev. J. L. Prevost made the closing address, giving a brief account of the work in Alaska, where there are 2,000 baptized members of the Church in one district to be looked after. His desire to obtain a steam launch may perhaps be soon attained by the gift of the Philadelphia Divinity School alumni. There ought to be a hospital erected in that territory, also a boarding school in which to gather the children. Bishop Whitaker, in closing the session, made an urgent appeal for \$20,000 to complete the erection of the Diocesan House. He also stated that it had been proposed that the united offering of the Woman's Auxiliary at the tri-ennial meeting in October next be for the endowment of a missionary episcopate, which would amount to about \$60,000. The services concluded with collects and the benediction by Bishop Whitaker.

Chicago

The Church Club of Chicago has issued invitations for its fourth annual dinner, which will be held at the Auditorium Hotel on Saturday, Nov. 24th. The Very Rev. T. Reynolds Hole, D.D., dean of Rochester cathedral, and Mrs. Hole, will be the guests of the club on this occasion.

The Rev. Dr. James S. Stone, of Philadelphia, passed Sunday in Chicago, and preached at St. James' church.

Through the generous gift of Mrs. Geo. W. Champlin, the church of the Epiphany has received during the past week a gift of \$20,000, of which \$15,000 is to be applied upon the indebtedness, and \$5,000 upon the permanent endowment.

Recognizing and appreciating the need of our city and the West for such establishments, the well known New York firms of J. & R. Lamb and R. Geissler, have determined to open branches in Chicago. Mr. Howard E. Hall, representing J. & R. Lamb, has opened an office in the Masonic Temple, Room 1033, and is prepared to take orders for any kinds of ecclesiastical art work, it being his aim to make his office of general convenience to the clergy and laity of the diocese and of the West. Mr. Geissler expects to open his office and show rooms at 540 Wabash ave., on or about Dec. 1st, with a full line of goods prepared during the past

summer, as well as ecclesiastical fabrics, cloths, silks, fringes, etc. He will be prepared to design and supply any work or material pertaining to the fittings and decorations of churches. The Church people of Chicago are to be congratulated upon this forward movement.

Diocesan News

Virginia

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

The remains of the late Dr. Dashiell, for so many years rector of St. Mark's church, Richmond, arrived in that city from Colon, South America, on Nov. 5th, and were taken to the church, where they rested until Tuesday afternoon, when the funeral was solemnized. The services were conducted by Dr. Powers, assisted by the Rev. W. B. Williams. The church was densely crowded, and all the clergy of the city were present. The interment took place in the family plot in Hollywood Cemetery.

A beautiful memorial window in memory of General Jos. R. Anderson has been completed for St. Paul's church, Richmond, and will soon be placed in the church. General Anderson was for many years the senior warden of St. Paul's.

The congregation of the church of the Holy Trinity worshipped for the first time in the new edifice on Sunday, Nov. 4th. A magnificent pipe organ, costing some \$5,000, has been erected. A fine stained glass window has also recently been placed in the church by Mrs. George Schoen, as a memorial of her mother.

Colorado

John Franklin Spalding, D.D., Bishop

GREELEY.—Trinity parish has been much cheered by the recent visitation of the Bishop. He came on Friday, Nov. 9th, and remained until the following Sunday afternoon. On Saturday the Bishop received visits from the four guilds of the parish, and presided at a vestry meeting in the evening, giving encouraging words, useful suggestions, and practical advice to all. On Sunday morning there was a choral Eucharistic service, the Bishop being celebrant. His sermon was practical and helpful; he congratulated the parish on the good work accomplished, as a preface to his forcible reminder of what was yet to be done. The rector baptized one adult, and presented a class of six for Confirmation, largely the fruit of his predecessor, the Rev. P. H. Hickman's devoted and successful pastorate, the present rector having been here only five months.

Minnesota

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

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

Sunday, Oct. 21st, was observed throughout the diocese as a day of intercessory prayer on behalf of Sunday schools. The Holy Eucharist was celebrated with that intention at an early hour, and appropriate sermons delivered upon Sunday school work. The large number of teachers that made their corporate Communion speaks well for the interest manifested in this important branch of Church work. On the following Monday evening a full choral Evensong was held in Christ church, and addresses by the city clergy were delivered to the Sunday School Teachers' Institute.

The feast of "All Saints" was universally observed by the churches of St. Paul, with early celebrations of the Holy Eucharist. At Christ church, in addition to the Celebration, the usual Harvest Festival was observed by a full choral Evensong. The music was of a festal character, and well rendered by the vested choirs of some 50 voices. The rector intoned the service, and the Rev. Ernest Dray delivered a short, but appropriate, address.

The Church Club celebrated the first meeting of the current year, Oct. 29th, in Minneapolis, with the usual ceremonies. Mr. A. E. Haven, of Faribault, read a paper on "What shall be the basis of representation of parishes in our diocesan council?" The discussion that followed was participated in by Harvey Officer, of St. Paul, and C. H. Childs, of Minneapolis. A number of the clergy and laity were present and spent a profitable evening both intellectually and socially.

MINNEAPOLIS.—On the eve of All Saints, the St. Barnabas Hospital was dedicated by the chaplain, the Rev. A. Alexander, rector of All Saints' church, assisted by Dean Graham. On All Saints' day the Bishop of Indiana, Dr. Knickerbacker, formally opened the hospital with an appropriate address, followed by a public reception in the afternoon.

All Saints' church celebrated its natal day with a very beautiful service. In addition to the Eucharist celebration, a festal Evensong was sung at 8 P. M., when the combined choirs of All Saints', and St. Peter's church, St. Paul, headed by the cross-bearer, marched down the side aisle and up the centre, singing as a processional "Who are these like stars appearing," followed by the rector, the Rev. A. Alexander, the Rev. Messrs. Morgan, Purves, Haupt, Fillmore, Higginson, Wright, of St. Paul, Dean Graham, Faude, Nichols, Webb, Wilkinson, Bywater, Prosser, and Durant. The Rev. Y. P. Morgan delivered an eloquent sermon on the

"Communion of Saints." The music throughout was finely rendered and went very smoothly, considering the choirs had not met for a previous rehearsal. Mr. A. A. McKechnie, choirmaster of St. Peter's church, conducted the service with unusual skill. The visiting choir and guests were entertained with slight refreshments in the guild room afterwards. The rector of the church, the Rev. A. Alexander, gave a happy climax to the occasion by making the announcement that the resignation which he tendered, three weeks ago, he now felt it his duty and pleasure to withdraw, in response to the urgent and unanimous appeal of the congregation; an appeal made sincere and practical by being accompanied with a pledged financial income to the church nearly three times greater than it has ever been before, and made conditional on the withdrawal of the resignation.

Kansas

Elisha S. Thomas, D.D., Bishop

ATCHISON.—On Nov. 3rd, at 5 P. M., there was laid, by the rector, the Rev. John Henry Hopkins, in the presence of a large gathering of the parishioners, the corner-stone of the new parish house for Trinity parish. The service was brief and simple, the hymn being "The Church's One Foundation," followed by the creed and collects, and addresses by the senior warden and the rector. The senior warden, Mr. D. P. Blish, read a short history of the parish, describing the building of the church in 1867, the purchase of the organ in 1877, of the rectory in 1881, the building of St. Andrew's chapel in 1891, and finally, the commencement of this parish house, in October of the present year. These various properties of the parish are valued at over \$30,000, and are free from debt. Much interest is being taken by the parishioners, and by the Atchison people generally, in this new building. The first thousand dollars were pledged in two days, and, though the vestry called for but \$1,250 to start with, nearly \$1,650 have been pledged since Oct. 1st. The portion now to be built is to be 40 x 30 feet, of stone, with slate roof, and connecting with the church by a covered passage-way of stone. It is to be finished about Christmas-tide, and is estimated to cost about \$2,500. In the box, deposited beneath the corner-stone, were copies of the Bible, the new Prayer Book, parish reports and records, the local papers, *The Kansas Churchman* for October, and *THE LIVING CHURCH* for November 3rd. There are now about 315 confirmed persons in this parish.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Northwest Convocation had its autumnal meeting in Trinity church, Toledo, Nov. 8th and 9th. At the opening service on Thursday evening, the grand old church being brilliant with its new electric lights, there was a delightful choral service, the surpliced choir, always good, showing finer culture than ever under Miss Pomeroy's admirable training. The Bishop preached and confirmed six, of whom four were recent converts from the Methodists: viz., the Rev. T. N. Barkdull, his wife, and two grown daughters. There was early Communion on Friday, and morning and night service. The Rev. J. G. Shackelford preached an exceedingly forcible sermon, and the Rev. Messrs. Butterworth and Cooper delivered addresses of ability and fervor on missions. At the business meeting was reluctantly accepted the Rev. Mr. Shackelford's resignation of the secretaryship and treasurership, which were given to the Rev. H. Morse, of East Toledo. Mr. Shackelford has concluded, against the unanimous protest of his parish in Fremont, and to the regret of the convocation and diocese, to go to Houston, South Virginia. A motion prevailed like that of the Central Convocation, to the effect that it is inexpedient to have the diocesan convention always in one place. The committee on the division of the diocese reported that a motion looking towards division was presented at the last convention, and an argument made on its behalf. A motion to lay the whole subject on the table found no second. Another, accepting the report and continuing the committee, was carried *nem con*. Nearly all the clergy present reported missionary labors. Several fields are much hampered by the hard times, but several have enjoyed encouraging growth. The Rev. Charles Scadding, who had written an instructive and suggestive paper on "Christian Socialism," was detained by Mrs. Scadding's severe illness; it was read therefore by his assistant, the Rev. J. G. Lewis. A discussion on Catholicity drew speeches from the Rev. Messrs. Hopkins, Parsons, Stafford, and Sykes.

Albany

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

The 26th annual convention was held in All Saints' Cathedral, Albany, Nov. 13th and 14th; 100 clergymen were present, and a lay representation from nearly 80 parishes. At the opening service the Bishop was celebrant and delivered the first part of his address in which he spoke of the redistribution of the territory of New York State, so as to make existing dioceses more compact and form two new ones. While not desirous of severing any of the ties which mutual service of more than a quarter of a century had rendered most dear, he thought that the diocese should be

ready to make a sacrifice if it was shown to be to the best interests of the Church in the State at large.

In the afternoon business session the subject was referred to a strong committee who subsequently reported that they deemed it inexpedient to take the initiative in the matter. A resolution was afterward adopted, providing that the question of accepting the new plan be referred to a special convention to be called before October next, if the action of the other dioceses should render it necessary. The Bishop did not conceal his disappointment at the action taken.

A minute expressive of affection and respect was passed by a unanimous rising vote, referring to the golden jubilee of the Rev. J. Ireland Tucker, S. T. D., rector of the church of the Holy Cross, Troy. Expressions of regret at the resignation of Mr. J. H. Van Antwerp, treasurer of the Episcopal Fund, were embodied in a resolution. He has faithfully fulfilled the duties of that position since the inception of the diocese. The Rev. Canon Stewart, diocesan missionary, was reappointed for another year.

The report of the Bible and Common Prayer Book Society was most satisfactory. The society and the trustees of the "Mann Bequest" together distributed 4,954 volumes during the year, and \$500 was added to the permanent investment fund. It is intended to seek from the next legislature enlarged powers for the society, so that it may distribute hymnals and religious literature as well as Bibles and Prayer-books.

The new act providing for changes in the election of wardens and vestrymen was passed by the convention. The dioceses of the State are all now ready to go to the legislature with that also.

In the evening the convention met as the board of missions. The report of the missionary board contained some discouragements, but the treasurer is courageous and efficient. The missionary service drew a large congregation and was addressed (in Spanish) by the Rev. Signor Carrion, of Mexico, whose remarks were interpreted by the Rev. H. M. Forrester. The report of the diocesan missionary contained much that was interesting, and the Rt. Rev. C. C. Penick thrilled his audience with a plea for evangelical work among the colored race in this country.

Some of the statistics added to the Bishop's Journal report are as follows: Confirmations, 1,721; clergy received, 18; clergy dismissed, 13; corner-stone laid, 1; churches consecrated, 2; benedictions (memorial windows, buildings, etc.), 7; ordinations to the priesthood, 7; ordinations of deacons, 6; admitted to sisterhood, 4; there are in the diocese candidates for priesthood, 14; candidates diaconate, 19; postulants, 14; lay-readers, 14.

Deputies to the General Convention which meets in Minneapolis next October: Rev. Drs. W. W. Battershall, J. D. Morrison, Joseph Carey; Rev. C. C. Edmunds, Jr.; Messrs. G. Pomeroy Keese, T. Streatfield Clarkson, Robert Earl, Leslie Pell-Clark.

Standing Committee: Rev. Messrs. J. Ireland Tucker, D. D., Fenwick M. Cookson, Wilford L. Robbins, D. D., James Caird; Messrs. Norman B. Squires, Henry S. Wynkoop, John J. Thompson, and John H. Van Antwerp.

CASTLETON—The pretty little Gothic church, whose corner-stone was laid on St. James' day, July 25th, was dedicated on Sunday, Nov. 11th, by the Bishop, to the glory of God and the memory of St. Giles. The inception and final completion of the work was the result of the labors of the Rev. Charles Hatheway, cordially assisted by the resident communicants, notably C. P. Woolworth who has given time and means to carry out the project. Of memorial gifts there are not a few. The altar candlesticks were the gift of Christ church, Omaha. The brass cross was given by Chancellor Woolworth, of Omaha. The altar hangings were from Miss Daggett.

SABBATH DAY POINT.—The Church has met with a grievous loss in the death of Mr. J. T. Chamberlain, senior warden of St. Michael's church, New York City, who had a summer residence at this place and acted as lay-reader here for several months of each year. He was one of the trustees of the Union chapel at this place. During 20 years of devoted service he had brought 100 persons to Baptism, from 30 to 40 to Confirmation, and had given about \$10,000 to the poor of this region.

Central New York

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

A branch of the Girls' Friendly Society has been established in the church of the Evangelists, Oswego.

A convocation of the 2nd missionary district was held in St. Joseph's church, Rome, Oct. 30th and 31st. At the Tuesday evening service, addresses were made by the Rev. Oliver Owen, dean of the district; by the Rev. John Arthur, on "Systematic Giving;" by the Rev. James K. Parker, on "Woman's work in the Church;" and by the Rev. James J. Burd, on "Laymen's Work." The second day was largely devoted to business meetings and to reports of the missionaries of the district. Morning Prayer was said at 9 o'clock, and the Litany at 11 o'clock, followed by the Holy Communion. At the last service, the dean of the 5th district

preached on "The Faith once delivered to the saints." On Wednesday, a meeting of the district branch of the Woman's Auxiliary was held in the parish house of Zion church.

The faculty, cadets, and friends of St. John's Military School, Manlius, are engaged in raising funds to be expended in the purchase of a memorial window and an organ for the school chapel, both in memory of the late Judge George F. Comstock, a prominent benefactor of the institution.

Massachusetts

William Lawrence, S.T.D., Bishop

At the Monday morning meeting of the Episcopal Association, in the diocesan house, the Rev. Dr. J. Lewis Parks, of Philadelphia, read an excellent paper on the "attitude of the Church towards the social conditions of the poor." Among the many good things said, probably nothing came with better effect than the conclusion of the essay, where the writer urged that the spiritual end be kept in view, and that there is reason to fear that this is sometimes forgotten. "There are signs of a disposition to put philanthropy in the place of religion." The clergy present afterwards discussed the topic, and a very interesting session was held.

The Christian Social Union had a hearty service of song and prayer, together with three addresses, at St. Paul's church in the evening. Bishop Lawrence made the opening address, in which he referred to the responsible duties of the Church in these days, and declared that every one should not merely have a sensitive conscience, but an enlightened one. The call now is for intelligence, judgment, and common sense. Here lies the work for the Social Union. Dean Hodges followed, and outlined the object of the Union, and placed stress upon the need of knowledge, and declared that what this Union stands for is knowledge. We must know Christ if we are to minister to the poor, and we must know the people, to whom we are to minister, or we cannot know Christ. The address, which was inspiring with its thought, was that of the Rev. Dr. Holland, of St. Louis. After describing the work of socialism he came to a definition of what man is. "Man is everything in this world," he said. "Inside a man's skin is the only possible solution of the way to jump out of it. Take away what is not common to all rulers, and you have man, and this man enacts the life and death of the world. If I am your equal politically, why not socially." After applying this thought in various ways, Dr. Holland came to the climax of his reference, and said: "There is one great theory, we are all one in Christ Jesus. It is the Christ that makes the world, and works through the individual." The address was well received, and held the attention of the congregation throughout. It is to be regretted that more working-men did not avail themselves of this occasion to find out what the Social Union implies. Those present were mostly clergymen and women.

Missouri

Daniel S. Tuttle, D.D., Bishop

HANNIBAL.—A very interesting and most successful Mission has been recently held in Trinity parish, the Rev. Edward Porter Little, rector. The Mission was preached by the Rev. Percy Webber, some time archdeacon of Milwaukee, and began Sunday morning, Nov. 4th, and ended Sunday evening, Nov. 11th. Services were daily at 7 and 9:30 A. M., and 3 and 7:30 P. M., and were attended by large numbers. The new guild hall and parish house recently erected in the rear of the church, proved itself in this Mission and its work, as it has, and doubtless will, in other regards, a most useful thing. The parish is growing in numbers, and in strength, efficiency, and activities. Very strangely the two honored churchwardens, the Hon. Gilchrist Porter and Mr. George W. Storrs, both died just on the eve of this Mission, one suddenly on All Saints' Day—his 77th birthday—and the other during the following night.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The new St. Luke's chapel at Latrobe, is completed, and was dedicated by the Bishop, on Sunday, Nov. 18th.

A lady has given to St. Luke's, Smethport, a chime of 15 tubular bells, which it is expected, will be blessed and used for the first time at Christmas.

At the church of the Ascension, Pittsburgh, the Rev. R. W. Grange, rector, a new feature has been introduced into the services. On one Sunday night in each month the music of some one great composer will be rendered by the surpliced choir, and accompanied by an account of the composer's life and work. On Nov. 11th, the series was begun by a Mozart night, as much as possible of the music used in the service being chosen from Mozart's works, and the rector giving an address upon his life.

The Bishop has lately been making visitations in McKean, Cameron, Elk, and Jefferson counties. He reports the mission stations of the diocese well officered, and but two or three parishes vacant. He has lately confirmed at Smethport, 27; Emporium, 11; Ridgeway, 11; Mt. Jewett, 1; Johnsonburg, 10; Bradford, 21; Greensburg, 8; Mercer, 4. Sev-

eral other missionary points have recently been visited. At Grove City, where there is a Methodist college of some 500 students of both sexes, the Bishop has made several visits. There is but one family in the place belonging to the Church. At his recent visit the Bishop was invited to speak in the college chapel, and seized the opportunity of skillfully presenting the principles of the Church in such a way as to disarm suspicion and drive away prejudice.

At Lundy's Lane, it has been shown how the Church can gain a foothold in such towns as have never heard her claims. A year ago, a devout layman whose lot had been cast in that village, determined to begin work for the Church. He organized a choir guild and began services. As a result, 55 persons have been instructed in the Church services, two have lately been baptized, and services are regularly maintained by a lay reader, with the occasional help of visiting clergymen. This shows what one earnest Church family can do.

Western New York

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

The Rev. H. N. Gardner, a priest of the Church, well-known and highly esteemed for his labors in Central and Western New York, passed to his rest in Paradise, from the home of his daughter, Mrs. T. H. Dobson, at Brockport, on Wednesday, Nov. 7th, aged 78 years. He was the father of the Rev. Dean Gardner, of Omaha.

Louisiana

Davis Sessums, D.D., Bishop

The church of the Annunciation, New Orleans, celebrated the 50th anniversary of its organization Oct. 28th, by special services. At the evening service, the Rev. Beverly E. Warner, of Trinity church, delivered an impressive address. The rector, the Ven. Dr. Percival, has not yet sufficiently recovered his health to resume his pastoral duties, and an effort is being made to secure an assistant for him.

The training of choristers for the vested choir of the cathedral in New Orleans, progresses favorably, and it is expected that the new choir will begin its duties on Christmas Day.

The opening of Mt. Olivet church for services has been delayed by the non-arrival of the altar, otherwise the church is complete, and supplied with all necessary furniture. A handsome stained glass window, a memorial of Dr. Hodges, has been placed over the sanctuary arch.

Maryland

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

BALTIMORE.—The Rev. Dr. and Mrs. William M. Dame celebrated the 25th anniversary of their marriage at their home, 1409 Bolton st., Nov. 8th. Over 400 persons called in the course of the evening. Dr. and Mrs. Dame received many handsome presents, among which was a richly designed service of repousse silver, a gift from the congregation of Memorial church, of which Dr. Dame is rector.

WASHINGTON, D.C.—A meeting of the Churchmen's League was held Nov. 8, at Epiphany church rooms, about 100 members being present. The president, Chief Justice Fuller, was unavoidably absent, and the third vice-president, Commissioner Truesdell, presided. Gen. Jno. Kasson was expected to make an address, but was also unable to be present. The Rev. Dr. Alexander Mackay Smith opened the meeting with prayer. Twenty-one new members were elected, raising the membership to 237. The Rev. Randolph H. McKim, D.D., chairman of the committee to raise the endowment fund, explained the reasons for the division of the diocese. The Rev. Dr. A. R. Stuart, of Christ church, Georgetown, Mr. S. W. Tullock, and other members of the league, clerical and lay, ably and earnestly endorsed Dr. McKim's clear presentation of the scheme, his general views and suggestions; and the following resolutions were unanimously adopted:

Resolved, That it is the sense of this league that the recent unanimous action of the convention in favor of the division of the diocese has our cordial approval.

Resolved, That we believe the erection of the proposed diocese of Washington is of great importance, not only on account of the interests of the Church in this city, but also, even more, because of the peculiar position of this metropolitan city as a centre of influence and power.

Resolved, That we earnestly endorse the efforts of the special committee appointed by the Bishop to raise the necessary funds for the support of the episcopate in the proposed diocese of Washington.

On the conclusion of business, the Rev. Thos. G. Addison, D. D., of Trinity church, pronounced the benediction, after which an excellent collation was served, and a fraternal interchange of thought and feeling was heartily enjoyed.

Work on the new St. Thomas' church has ceased on account of a lack of funds. The sum of \$17,000, which was raised for the building, has been expended. Operations will not begin again until more money is secured, as the plan of the congregation is to pay as they go.

The Living Church

Chicago, November 17, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, \$2.00 a year. Subscribers sending \$3.00 may extend their own subscription one year and pay for one new one.

CANON FREMANTLE recently held forth in a Congregational chapel. The canon holds that the imposition of a bishop's hands makes no great or final change in a man's condition. He goes in for "the supremacy of the people over the clergy, the democratization of the Church." He would have the clergy controlled by a church or parochial council, including everyone, "for every one is a member of the National Church." (!) To crown all, he would allow laymen to become rectors and vicars of churches. *The Church Times* reproves the Rev. Canon for intruding into another man's parish, which is very near taking liberties with what does not belong to him, and then proceeds: "We greatly regret to learn that he has been robbed in White-chapel, but are glad that he is able to say that he was not hurt. The abstraction of his purse was a mere trifle. It merely anticipated the abolition of the old distinction between *meum* and *tuum*, to which the Canon looks forward as the millenium."

DURING the discussion on religion in the Board schools at the English Church Congress, the Bishop of London spoke as follows on the subject of Bible lessons: "I am not afraid of a Unitarian interpretation of the Bible. There was a time when there was good reason to be afraid of it, but now you find that when you come to close quarters with Unitarians they no longer content themselves with a Unitarian interpretation of the Bible, but they reject altogether those parts of the Bible which are inconsistent with their opinions. They treat parts of the Bible as legends. They treat the account of our Lord's Birth as a mere legend which had grown up after the time of the Apostles. They treat such passages as the opening of St. John's Gospel as no longer really binding." It appears that there are certain in the Church on this side of the water who are taking the ground that the accounts of our Lord's Birth in the Gospels of St. Matthew and St. Luke are, or may be, legendary, and who consider that to reject the passages in which the supernatural character of that Birth is clearly set forth, does not touch any of the essentials of the Faith, that God may have manifested Himself in the way of a natural as well as a miraculous birth. It is not surprising that even the secular papers should have described this progress of Churchmen upon Unitarian lines as "Unitarian Episcopatism."

THE "Retrospect of an Octogenarian," in the October *Atlantic*, by an eminent and highly esteemed Unitarian minister of Boston, affords some painful food for thought. It is in his references to the Christian belief in the life to come. The subject is touched upon very delicately, with tactful regard for those who have a "sure and certain hope" and "comfortable faith." Still, by a passing remark, he indicates that even these have not all the assuring confirmation they would like to have. His own experience, within the atmosphere of Boston culture, be it remembered, has convinced him that the desire for and belief in immortality are by no means so universally strong or clear as is the generally affirmed opinion. He gives reminis-

cences of three dying persons, each of exemplary character, and at the last serene and patient. One declared that he had had enough of life, here or anywhere; of the others, one waits for what comes next, evidently without special expectation; the third spoke in an enigma, seeming to regard the quiescence and inactivity of the sick bed as indicative of the nature of the future life, if any future life there be. Dr. Ellis does not claim for himself any strong conviction on the subject, but owns to a hearty desire for another life. In all this we are brought no further than the point attained by the philosophers of antiquity. The Christian revelation counts for naught, as revelation. No evidence or assurance is admitted here, except such as can be gathered from the sphere of the natural, and even there the general convictions of the human race are to be disparaged because they have grown dim under the influence of an atmosphere charged with Emersonianism. There is something inexpressibly sad in the contemplation of a body of men of high culture, generous human sympathies, refined tastes, and disciplined characters, self contained, calm, serene, looking forth upon the world of struggling, suffering men, from a lofty philosophic plane, and offering them nothing better, after nineteen Christian centuries, than the speculations of Plato. There is no evidence of the presence of an overpowering internal force, an irresistible enthusiasm, a thirst for God, no acceptance of Christ as anything more than the greatest of human teachers. Yet this is Unitarianism as it is today in its best representatives. There is a warning here for those who would fain reconcile the faith of the Church with the Unitarian position. It involves nothing short of the rejection of Christianity as a supernatural religion, it blots from revelation the signature of God, and makes it only the record of human hopes and guesses.

Unfair Criticism

Some weeks ago we published an article commenting upon what we supposed to be the completed report of the Constitutional Commission. We came into possession of that document legitimately and our remarks upon it were made in perfect good faith. Shortly afterward we received a letter from the Rev. Hall Harrison, D. D., secretary of the Commission, pointing out our misapprehension, and stating that the copy which we described was not final; since which time we have refrained from further discussion, because it was useless to discuss an unfinished work. Dr. Harrison's letter was most courteous and friendly, and commended the spirit of our remarks as calculated to be more or less helpful.

We should have been glad to print this letter, but it was "not for publication." Now, we are surprised to observe in *The Churchman* of Nov. 17th, a communication from Dr. Harrison, which, in its allusions to THE LIVING CHURCH, exhibits quite a different tone from that which he adopted in his correspondence with the editor of this journal. It is insinuated that we were guilty of a questionable kind of journalism, and we are accused of endeavoring to create "alarm" about "side-tracking the Prayer Book and Articles," and of "disparaging in advance the careful and conscientious and laborious work of seven bishops, seven presbyters, and seven laymen." These charges are entirely unfounded. Those who have not seen the article referred to (LIVING CHURCH, Oct. 13th) could hardly believe that, in every case where we expressed any opinion at all, we cordially approved of the propositions of the draft upon which we were commenting. The Hon. Secretary has simply taken out of its context language which we used of certain transactions in the last General Convention, and has applied it to the report of the present committee. In fact, the whole drift of our article indicated that,

in general, there was reason to dismiss any fears that may have been entertained. The preamble we did not discuss, but possibly allowed it to be seen that we did not approve of any attempt of that kind to define the Church.

In view of this, we are amazed to be told that we have "disparaged in advance the careful, and conscientious, and laborious work" of so many competent gentlemen. We are at a loss to understand what change has come over the spirit of Dr. Harrison's dreams since his very courteous and complimentary letter of a few weeks ago. Amongst the rest, he seems to forestall criticism by bringing to bear in advance the respect due to a committee of "seven bishops, seven presbyters, and seven laymen." What feelings must be aroused in his mind by *The Churchman's* very outspoken criticism of the whole House of Bishops for their recent action in the matter of the translation of the Bishop of Western Colorado! It is a satisfaction, however to be assured that an authorized edition of the report will be published in February, and that the fullest criticism will then be invited. It will not leave any too much time.

News and Notes

WE are glad to know that the approval of Archbishop Plunkett's designs in Spain was confined to two only of the American bishops who visited England during the summer. The Bishop of Cairo, on the other hand, sent an earnest remonstrance to his Grace against what seemed to him a very unwise and unfortunate step.

THE promptness and liberality with which English Churchmen rally to the defense of the Church, is shown by the success of *The Church Times* in raising money for the campaign against anti-Christian control of the Board Schools. By an appeal in two issues that journal has secured ten thousand dollars for this purpose. This is a case of "religion in politics," and the Church is justifiable in her course. She is bound to resist every movement to secularize the institutions of a nation in which Christianity has, from time immemorial, been accepted as the religion of the people and by law established.

THE DEATH of Philip Gilbert Hamerton will be regretted by the many who have enjoyed his writings. His magazine articles have especially made him widely known. We are particularly indebted to him for an appreciative study of French life and art, "Around my House," an excellent racial interpretation, having given many a truer comprehension of French character. Mr. Hamerton's "Intellectual Life" has inspired and fascinated a host of readers, while his art works are particularly helpful and trustworthy. He was a persuasive though not brilliant writer, attractive and sound.

WE noted, last week, the presence in this country of the distinguished Dean of Rochester, for whom a lecture tour has been arranged. We have now before us the announcement of the Rev. George Arbuthnot, vicar of Holy Trinity church, Stratford-on-Avon, who has entered upon a tour of lecturing and preaching for the benefit of a fund to place another memorial window in the church where the remains of Shakespeare are laid. These lectures, which have been delivered in Cambridge, are illustrated with the stereopticon, and are upon "The Home of Shakespeare." One memorial window has already been placed in the church of Stratford, by Americans. The one now proposed is to enshrine scenes in American history, in which Columbus, the Pilgrim Fathers, William Penn, Bishop Seabury, etc., are prominent. The vicar hopes to raise money also for a pulpit worthy of the noble and historic church which he represents.

BISHOP GRAVES, of the Chinese mission, writes as follows: "The war with Japan is the absorbing topic at present, and it is with very mixed feelings that a mis-

sionary regards it. If it humbles the pride of China, it will do a great good. It may bring disorder in its train and cause great interruption to our work for a time, but it must bring about good results in the end. Already the emptiness of Chinese boasts and the rottenness of the administration in all branches, have been made manifest. We devoutly hope that the time is at hand when the refuge of lies in which China has been living will be swept away, and a new China arise on the ruins of the old. To one who believes in a God of justice it is plain that pride and deceit will bring about their own destruction and that of those who trust in them. Better the shaking of the heavens and the earth than the false peace of the last few years. So far the Yang Tsz Valley is at peace and the Church work undisturbed." This was written in September.

ONE OF THE best stories told of Froude, the historian, says *The Church Review*, related to his address as Lord Rector of St. Andrew's, wherein he denounced all ministers of religion as insincere. At the same time his brother-in-law, Charles Kingsley, delivered a farewell professional lecture at Cambridge, in which he condemned the partisanship of historians. Upon this, an academical wit at Oxford, popularly believed to have been Prof. Stubbs, now Bishop of Oxford, circulated the following lines:

"While Froude assures the Scottish youth
That parsons do not care for truth,
The Rev. Canon Kingsley cries
'All history's a peck of lies!'"

"What cause for judgment so malign?
A little thought may solve the mystery;
For Froude thinks Kingsley a divine,
And Kingsley goes to Froude for history."

ON THE OCCASION of the launching of the new American line steamer "St. Louis," at Philadelphia, on Monday, Nov. 12th, a distinguished company was present to take part in the attendant ceremonies and watch the great ship glide from its stays into the deep waters of the Delaware. The "St. Louis" is the first modern ocean passenger steamer built in this country, and hence its launching was a matter of more than usual interest. The principal feature of the occasion was the ceremony irreverently called "christening," which was performed by Mrs. Cleveland, the wife of the President. It consisted in breaking a bottle of wine on the point of the steel bow as the vessel glided by the launching stand on which the lady and her party were placed. It is reported that the local W. C. T. U. sent the management a bottle of pure Schuylkill water with the earnest entreaty that it might be used in place of the wine. One is rather puzzled to understand the motive of such a request. It might be supposed that the total-abstainers would view with satisfaction the smashing of a bottle of wine. There would be one the less to drink. Can it be that they are fearful of the consequences to the fish?

MR. COXEY, whose name became well known last spring as the originator of the "Commonweal Army" movement, and who actually led a large band of men to Washington, was a candidate for Congress on the Populist ticket. Though his supporters were much behind those of the old parties, nevertheless he received so considerable a vote as to prove that he enjoys the regard of large numbers in his own district. That there is a large element of sincerity in his composition can hardly be questioned. He is reported to have said that the time has come for men to sell all that they have and give to the poor, and has announced his own intention to dispose of his business for some such end. Meanwhile, it is pleasant to hear that he has given employment to a considerable number of men who formed part of his "army," and were, in the end, left stranded. While some, absorbed in their own selfish interests, are deaf to the needs of suffering humanity, and others are studying sociology and writing books and essays on social reform, still others are trying to do what they can in some practical way to help their fellow-men. It cannot be accounted strange if among these are some who are not wise and who may rather intensify existing evils than remedy them. Yet sincerity of purpose, however mistaken may be the methods employed, deserves its own meed of praise. Even fanaticism is not in every case to be utterly despised.

THE ACCOUNTS of the Turkish atrocities in Armenia have sent a thrill of horror through the civilized world. The information seems to come from thoroughly trustworthy sources, and, accordingly, no confidence is placed in the official denial of the Turkish Government. The Armenians of New York, Chicago, and other centres, are holding meetings and making every endeavor, both in this country and in Europe, to arouse popular sentiment to such an extent as to compel some measures to be taken by Christian nations for the protection of Christian people in the Turkish dominions. The Turks are bound by treaty to afford this protection, and the Governments of Europe are equally bound to see that they fulfill their obligations. But jealousy of Russia comes in to paralyze active intervention, and the result is that the Governments are inclined to minimize the outrages and to accept the representations of the Sultan. This is especially true in the case of England, which ought to be the protector of the oppressed Christians of the East. This obligation seems particularly binding when we consider that the continued existence of the Turkish Government is largely due to English support in times past. But the recently established friendly relations with Russia make it particularly embarrassing for Great Britain to take any decided steps in the present instance. Hence the evident luke-warmness of the liberal Government. Meanwhile, every consideration of humanity demands swift and stern redress. It is a strange feature of the times that, at the end of the century, a nation capable of such revolting crimes should be upheld by the power and influence of the "Christian" and enlightened Governments of the western world.

THE OFFER of the Government at Washington to become the mediator between China and Japan is perhaps something of a new departure, and is viewed with doubt in some quarters, as marking the beginning of a desertion of the policy of non-intervention, which, as laid down originally by Washington a century ago, has been so unanimously accepted and acted upon as almost to have the force of a constitutional principle. The departure, however, is more apparent than real. The American Government declined to unite with England and other foreign powers in the attempt to bring about peace under the expressed or implied threat that force would be used if the overtures were neglected. We could not enter into an arrangement which might result in troops being sent to co-operate with European forces at the seat of war. That might indeed have led to endless complications in view of the various and conflicting interests of the different parties to the contract. But the present programme is one which contemplates only peaceable persuasion. If the endeavors of our Government to induce the combatants to accept terms of a reasonable, and at the same time humane, character should prove unavailing, she will simply retire and leave them to settle their own affairs either in accordance with their own inclinations, or in obedience to more forcible influences from other directions. Whether the attempt fails or succeeds, the relation of the United States to the matter will be one with which her citizens may be well content. She will appear as the friend of humanity and an enemy of war.

The Church Service

BY THE REV. EDWARD F. BERKLEY, D. D.

III.

In these papers my sole purpose is to create a new interest in things pertaining to the divine service of the Church. And as reading and the decorum of the chancel constitute the subject, which might be much extended, I offer some additional suggestions in that line, and a word or two of advice to the schools, who may take it for what it is worth.

Some years ago in writing to *THE LIVING CHURCH* on this subject, I said that there were three elements necessary to make an excellent reader—two of them may make even a good reader; the first, is a good voice; the second, is a good ear for modulation; and the third is passion to enable one to represent the author. This latter element, passion, is not in general use, because it is possessed by a few only.

When the ghost of his father appears to Hamlet, how few there are who can make the tragic demonstration which that scene demands! There is where passion is shown that constitutes, with the other elements, the fin-

ished reader. So scarce is this characteristic that there are no great native tragic actors to-day. I know nothing personally about the stage now, as I did nearly seventy years ago and thereafter, but it seems to be settled, so far as this country is concerned, that Edwin Booth has no successor.

Passion, or emotion, a subdued but glowing fervor, is sometimes shown in the pulpit, at the bar, and in the halls of legislation, in a modified form—many men having the lesser, but not the whole quality. Whatever of this power a clergyman possesses should be used in the desk, and in the prayers, as well as in the pulpit, for the proper rendering of the service. The soul should work as well as the lips.

I do not mean by these suggestions a boisterous, ranting manner, but a subdued earnestness, that the people may feel that he himself *believes* what he is reading and preaching.

A clergyman of the Church of England, it is said, once asked Mr. Garrick, the great English actor, how it was that he (the clergyman) failed to produce any visible effect on his hearers, whilst Mr. Garrick set the people wild with his speeches on the stage. "Oh," said Mr. Garrick, "that is easily explained. I utter fiction as though it were truth, and you utter truth as though it were fiction!"

It is a movement in the right direction that our theological schools, being aroused to the importance of this subject, have appointed teachers of elocution, as only one of them, I believe, had done years ago. Teachers should not be surprised if they fail to make a good reader out of every candidate for Holy Orders. This cannot be done, but by frequent drilling those who need it may be improved in many ways, and thus be better furnished for public worship with which they will have so much to do. And if any one thinks he does not need these drillings, he is the young man who needs them most.

Then, there are the occasional offices, in the use of which they ought to be instructed—the Baptism of children, the marriage and the funeral services. There are important points in the offices of which they practically know nothing, and some instruction in the schools would relieve them from occasional mortifying blunders. I will not attempt to enumerate the advantages to the newly ordained that would come of instruction in these matters.

I will only say that I was once passing the open door of one of our churches, and hearing a voice within, I entered, and found that the minister was about to baptize a baby. He sat the child upright on his left arm, and poured the water on its head, which ran down its back and its bosom, causing it to scream, and scream, and it continued to scream. I met him a few hours afterwards, and ventured to ask him if that was the position in which he always held a baby when he was about to administer Baptism? He answered: "How else would you hold it?"

Advice to a clergyman in connection with his work in the Church is dangerous to friendship, even if offered to a deacon, for when the bishop has laid his hands on a young man in ordination, he thinks, with an exception here and there, that a divine afflatus has been imparted by which he "knows it all," and there is no room for his improvement. But here was my opportunity, when I was asked, "How else would you hold a baby?" I replied: "I would lay it down on my left arm as though I were going to put it to sleep—smooth out its dainty dress, the pride of its mother, pour a handful of water on its head and let it run down on the floor instead of in its eyes and nose; and while I was making the sign of the cross, it is not unlikely that the baby would seize my fingers to refresh itself with the drops of water that might remain." He thanked me for my instruction.

The marriage service is very delicate and very tender, but I have heard it woefully perverted. There is a way, in its use, that is impressively beautiful, and a way that is impressively ugly.

When a funeral is held in a private house, I have known a minister to enter the room where the corpse was lying, and finding it dark, he called for the undertaker to throw open the window-shutters, and raise the blinds, in order to give him light for the reading. Above all things, let him avoid fussiness at a funeral, in private or in public. A procedure like this is in exceedingly bad taste, and if not an actual offense to the mourners, it mars the dignity and impressiveness of the service.

To avoid any such contingency in the marriage or the funeral service, it would be well to commit these offices to memory, so that they can be used in the dark as well as in the light.

Strangers of other beliefs, who occasionally attend our service, go away with impressions of its great excellence, filling, devotionally, all the gaps in the service to which they are accustomed. If the prayers and Scriptures in many of our churches were more reverently offered, how much stronger would that impression be, leading such persons, as thousands have been led before, to seek permanently a worship which covers all the needs of the soul.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven by prayer."

It is everything to penitent souls who are struggling for a Father's smile and a Father's benediction. But the poverty of this exercise in many of our churches impoverishes the souls of the people, and brings and keeps them in spiritual leanness, instead of filling them with a fervor of devotion, begetting soul-lifting aspirations, of a higher, a nobler, and a better life to come.

Letters to the Editor

THE OLDEST CHURCH BUILDING

To the Editor of *The Living Church*:

The following press dispatch appeared to-day in a Pittsburgh paper:

SMITHFIELD, VA., Nov. 14.

The oldest Protestant church in America, old St. Luke's, five miles from here, was re-dedicated to-day. It was erected in 1632, was in constant use until 1776, and was not abandoned until 1838. The work of restoration began five years ago. The inside has been renovated, and magnificent memorial windows placed to the memory of Pocahontas, Rolfe, Washington, Lee, and several colonial heroes and dignitaries.

It is very interesting information; but why could not the dispatcher have said just as well, "the oldest Episcopal church, and the oldest Protestant church," etc. It might be news to many people that Pocahontas was a Churchwoman, and that the Episcopal Church is the Church of America in the order of time, as well as by every other right.

J. D. HERRON.

CHURCH YOUNG PEOPLE'S ASSOCIATION

To the Editor of *The Living Church*:

We have in this parish "A Church Young People's Association." It meets every Sunday before Evening Prayer for a religious service, and on a week night for literary work, with the Christian Year and the devotions of the Prayer Book. An association of this kind, which is somewhat similar to the successful Christian Endeavor, can readily be made of interest and instruction to the young folk of the Church. There is a field for such an association in the Church. There no doubt are many societies of this character scattered among the parishes. The writer desires to correspond with rectors having such associations in their cures, with the hope of doing something towards a definite organization. He also would be pleased to hear from any one who may be interested in this important work.

JOHN B. HUBBS.

Grace church rectory, Grand Rapids, Mich.

DEAN HOLE IN AMERICA

To the Editor of *The Living Church*:

About the coolest piece of "cheek" is a circular letter from the pastor and committee of a Baptist church in New York, in announcing the first lecture in their winter's course, by the Very Rev. Dean Hole, of Rochester, Eng. This distinguished lecturer is not formally received by the Bishop of New York and introduced to his clergy, but the Baptist brethren invite (under apparent endorsement of several bishops) the clergy of our Church to attend his lecture, occupy seats on the platform, "or seats adjacent thereto," and be introduced after the lecture to Dean Hole, at a charge of ten dollars a head! After he has repaired the Rochester tower, we are given to understand that any surplus contributions will be "strictly devoted to benevolent purposes in the city (diocese?) of New York!"

ALPHA.

New York, Nov. 2, 1894.

AN AUXILIARY CHOIR OF WOMEN

To the Editor of *The Living Church*:

In your issue of Nov. 10th there occurred an erroneous statement, to the effect that the St. Cecilia Society of St. Mark's church, is the only women's organization in this city rendering Church services. At the church of the Annunciation there has been since last July an admirable auxiliary

choir of female voices, which sings the services on saints' days, and at other week-day services. Battman's Mass, which was sung by the St. Cecilia Society of St. Mark's on All Saints' Day, has been frequently sung by our auxiliary choir, having been specially adapted to English use by our organist and choirmaster. At the Annunciation we are never without a High Mass on saints' days; a High Requiem Mass is nearly always sung at funerals, and all services, occurring on days other than Sundays, are sung by the auxiliary choir. In fact, I know of no church in this country (and my experience of Catholic churches and services has covered many years) where more correct and beautiful week-day services can be continually rendered, even in the busiest seasons of the year, than in our church of the Annunciation.

Philadelphia, Nov. 12, 1894.

G. G. R.

STORMY WEATHER CONGREGATIONS

To the Editor of *The Living Church*:

"Won't you please come and preach for us?" It always gives me great pleasure to help my brethren, and to do anything I am able to do for them that will not interfere with my own regular duties; and in response to the above request, I have taken long trips through heat and cold, rain, sleet and snow, dust and mud. It has often happened in my experience that the evening fixed for one of these visits was stormy, and I was told upon my arrival that "as the weather was so bad there would probably be very few people out." So it would be that after a trip of one or two hours, I would be ushered into a church, with a handful of people for a congregation.

It is always a privilege to preach the Gospel; but courtesy has a place even in religion, and on such occasions as those mentioned above, I could not help feeling that there was a lack of it somewhere. Those of us who have not "a name that draws" suffer the most.

As Advent is close at hand, and Lent is not very far off, I would kindly suggest to my reverend brethren that in announcing their Advent or Lent preachers they would call the attention of their people to this matter, and urge upon them the necessity of showing common courtesy to the preacher who comes a long distance to preach to them. He comes no matter what the weather may be, and he should be stimulated and encouraged by the presence of a large congregation. The laity will see the justice of this if their attention is called to it, and, I am sure, will be quick to respond.

J. NEVETT STEELE.

New York, Nov. 15, 1894.

Personal Mention

The Rev. A. G. Singsen has accepted the charge of Constableville and Port Leyden, C. N. Y.

The Ven. Robert Weeks, Archdeacon of Suffolk, has resigned the charge of Grace church, Riverhead, and the church of the Redeemer, Mattituck, diocese of Long Island.

The Rev. Dr. Richards has resigned the charge of St. Mark's church, Washington, D. C.

The Rev. R. M. Edwards has accepted charge of Grace church, Riverhead, and the church of the Redeemer, Mattituck, N. Y.

The Rev. Charles O'Meara, who recently resigned the rectorship of Washington, Pa., has taken charge of the mission at Carnagie, diocese of Pittsburgh.

The Rev. Andrew J. Graham, rector of Holy Trinity church, Minneapolis, and dean of the central convocation of Minnesota, has accepted a call to the vacant rectorship of St. Mark's church, Washington, D. C. Dr. Graham will take charge of his new field on Dec. 1st.

The address of the Rev. Father Welling is changed from 629 N. 43d st. to Mission House, 612 N. 43d st, West Philadelphia.

The Rev. A. D. Brown has taken temporary work in St. Paul's church, Washington, D. C.

The Rev. Wm. R. Turner has returned from his tour in Europe.

The Rev. M. Cosens has taken charge of Trinity church, Wausau, Wis.

The Rev. Warren Hastings has accepted Trinity church, Alpena, Mich.

The Rev. Isaac Dawson has returned from Newtown Butler, Ireland, and has been appointed to St. Paul's parish, Oregon City, Oregon, and may be addressed accordingly.

The Rev. C. A. Potter, lately of South Dakota, has accepted a call from the church of the Epiphany, Trumansburg, N. Y.

The Rev. Dr. H. R. Howard, rector of St. Barnabas' church, Tullahoma, Tenn., and dean of the convocation of Nashville, is rapidly recovering from his severe illness, and hopes to be able to resume work at an early day.

The Rev. John Mills Gilbert having resigned the parishes at Burnt Hills and Charlton, N. Y., is to be addressed after Advent Sunday, at Morristown, N. J.

Official

THE Standing Committee of the diocese of Quincy, on Nov. 12th, recommended for ordination Dr. John K. Black, late pastor of the First Presbyterian church in Quincy.

A REGULAR meeting of the Church Periodical Club will be held in the guild room of St. Bartholomew's church, 26 East 44th st.,

New York City, on Wednesday, Nov. 28th, 1894, at 3 P. M. All interested in the work of the club are cordially invited to be present.

A WARNING

During the past six months a Jew, named Ben Zen Zenzeroff has been appealing to many of our clergy for aid. He shows a certificate of Baptism signed by me, and asks assistance as a convert to Christianity. He is undoubtedly an impostor. I baptized him, being persuaded of his sincerity, but his subsequent course shows his motive to have been most unworthy. He has been through New York, New Jersey, and New England; has tried Canada, and at the time of this writing he is probably in Michigan.

R. H. NELSON,

Rector of Christ church.

Norwich, Ct., Nov. 12, 1894.

Notices

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

Married

MASKER-SANDERS—Nov. 14th, 1894, at St. James' church, Washington, D. C., by the Rev. Jas. W. Clarke, assisted by the Rev. W. A. Masker, Miss Catherine Sanders, of Racine, Wis., to the Rev. William Adelbert Masker, of Callicoon Depot, New York.

Died

GARDNER.—Entered into rest, after many years of suffering, on Nov. 7th, 1894, at Brockport, N. Y., the Rev. Henry V. Gardner, aged 77 years.

"Blessed are the dead who die in the Lord: for they rest from their labors, and their works do follow them."

WILLIAMS.—On the morning of All Souls' Day, at 50 Varick st., New York City, Mary Anne, widow of William Williams, of Wolverhampton, Eng., and dearly beloved mother of Agnes E. Williams. Aged 63 years. R. I. P.

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 six 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.

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.

APPEAL FOR NEAH BAY INDIANS

Friends who have so kindly remembered these Indian children in years past, are earnestly asked to renew their gifts this year. Dolls, knives, scarfs, toys, and garments for boys and girls, and anything suitable for a Christmas tree, may be tied securely in strong paper, and sent by mail, two weeks before Christmas, to CAPT. W. L. POWELL, Indian agent, Neah Bay, Washington.

ALFRED M. ABEL.

THE GENERAL BOARD OF MISSIONS

(Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people, Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and Twenty-second st. New York; communications, to the REV. WM. S. LANGFORD, D.D. general secretary.

Church and Parish

WANTED.—An active Church member in every parish in the country to sell the 1895 Church Calendar. Price 75 cents. Ample remuneration. CHURCH KALENDAR CO., 105 East 17th st., New York.

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.

WANTED.—Choirmaster and organist having excellent musical abilities, desires an appointment in "High church" only. Churchman, strict disciplinarian, successful with the training of boys voices, first-rate references, salary expected, \$500 and good organ. Address "Jubilant," care of LIVING CHURCH.

ORGAN FOR SALE

The alterations in St. Peter's P. E. church, making a larger organ necessary, the one which has been in use is now offered for sale. For particulars apply to SAMUEL HUNT, 26 E. Baltimore st., Baltimore, Md.

The Editor's Table

Thanksgiving

RY MARTHA A. KIDDER

Too feeble are my thanks; I cannot rise
To perfectness of praise. In Paradise
How sweet the song of saints! Dear Lord, forgive
The weakness of the tribute that I give.

But blended with the tune creation sings,
My ransomed soul at last shall spread its wings,
My grateful, loving heart shall yield to Thee,
A song of thanks through all eternity!

The Training of Vested Choirs

VII

Before taking leave of the subject of payments, it is well to spend a moment in considering a system which seems to be gaining considerable favor in some quarters. This is the plan of giving all, or at any rate, the lion's share, of the annual allowance to the organist and choirmaster, leaving little or nothing for payment of voices. It is often urged that it is much better to employ a "first-class" man, and pay him well, than it is to engage a cheaper candidate, and have more money left in hand for voices. The expediency of such a course may well be doubted. It is certainly best to employ men of proved ability in their profession, and usually such men are not to be had except at fair prices, but it is well to bear in mind that the best choirmaster in the world is not wholly superior to circumstances. He cannot make silk purses out of the ears of animals of the species *sus scrofa*. His ability as a trainer goes for naught if his singers are fitful and capricious in attendance, as volunteers usually are. Possibly the church gives him a sum large enough to command his whole time, forgetting entirely that to make that time really valuable requires that the singers—at all events, the boys—should have a *daily* rehearsal, which, of course, without compensation is not to be thought of. If the results do not meet the expectations of the church authorities (as is likely to be the case) there is dissatisfaction, because it is felt that the organist is not earning his liberal salary, and his situation becomes an embarrassing one—the fact being that the church is to blame for paying him handsomely with one hand while with the other hand it places a formidable stumbling-block in the way of his earning his wage. The writer was once applied to by the rector of the most important church in a prominent western city for advice concerning the management of his musical machinery, which was in a most unsatisfactory state. The appropriation was \$1,400, of which \$1,000 went to the organist, leaving the balance for a choir of between forty-five and fifty voices. It is needless to say that whatever was left of the \$400 balance—after purchase of music and payment of the small "incidentals" which always attend a vested choir—only provided a pittance for the boys, so insignificant that it did not serve to secure even two well-attended rehearsals per week. The rector had conceived the idea of increasing the appropriation to \$1,800, and paying the entire sum to an accomplished organist, as salary, with a stipulation that he should devote his time exclusively to the church—leaving the choir with no compensation at all. The writer urged him to make a special effort to enlarge the appropriation to \$2,000, to let his organist's salary remain at \$1,000, to reduce the number of his voices from fifty to twenty-five or thirty, and to expend the remaining \$1,000 on them. Whether the suggestion was followed is not known, but if it was, we may with entire safety venture the assertion that the music is far better than it ever would have been had the \$1,800 salary tempted the most accomplished of musicians.

Where the allowance is sufficient to cover the payment of the chorus, it is sometimes the practice to hand it over to the organist, and allow him to dispense it in accordance with his judgment. This method has the advantage that it relieves the rector or music committee from the tedium of being obliged to select singers, and enables them to hold the organist to a close account respecting his results. It has, however, two disadvantages; one, that if the appropriation be generous and the organist a lover of the almighty dollar, the temptation is strong for him to cheapen his singers for the sake of enhancing his own pecuniary profit, and the other, that if the allowance be small and the choir-

master a man thoroughly in love with his work and actuated by a pride in achieving high results, he will be in constant danger of impoverishing himself for the sake of improving his choir.

In the first organization of a chorus of boys, it is well to select from the whole number of those available more than will actually be required to sing in the chancel. The first tests are not always to be relied upon as final. Occasionally a boy who promises poorly at first, will in the course of a few weeks' training develop encouraging signs, and quite as often a boy who makes an excellent first showing will be found to be objectionable, for one reason or another. At the end of a month or two the class can be overhauled, and such material as is then found to be useless, can be dispensed with. The age at which boys should begin their training is rather a mooted question. The English cathedral way is to take them at the age of eight. Some noted American choirmasters prefer to take boys at twelve or thirteen. This latter method has a good deal to be said in its favor, under certain circumstances. In large cities, where the annual percentage of loss is high, it is important that the many new boys who each year enter the choir should be sufficiently developed mentally to grasp their new duties with great quickness. They must be able to fall into the traces and become really useful members of the chorus in two or three months. This they can hardly do at so early an age as eight, or even ten years. Besides this, very young American boys, particularly in small towns and villages, are seldom able to read English with any kind of fluency or even certainty. The difficulties of teaching bright boys, who read rapidly, a correct, distinct, and at the same time musical enunciation of our unmusical tongue are so great that it is an almost hopeless task to obtain any good results from those who halt and stammer at every word of more than two syllables. Then again, the older the boy, the stronger and fuller the voice (usually), and the better the confidence and decision of "attack." Little boys are prone to wait for their larger companions to "lead," and if there are too many of them they become a drag upon the whole chorus. In starting a choir, especially in a small place, where material is poor at best, it is wise to let a good majority of the boys be of twelve years of age, and over. It is well to take even a fourteen-year-old boy, if there seems to be a good probability of his voice lasting a year, and he has ability enough to be useful. Then a supply of younger boys should be put in training and worked along over precisely the same ground with the choir, so that as fast as a boy's voice fails, a new one, tolerably familiar with the small repertoire which will be covered by the first one or two years' work, will be ready to take his place. Whether it is generally advisable to keep the young candidates organized in a distinct body by themselves, a junior choir, so to speak, is not very clear. In a very large parish, where fifteen or twenty of them can be kept on hand all the time, and especially where there are minor services at which they may sing, it may be found desirable, but hardly under other circumstances. Experience usually proves that boys grow discouraged with long waiting to get into "the choir," and that they learn by observation and imitation, when once in the ranks, in a very short time what they could not be taught outside by many months of tedious drill.

(To be continued)

Book Notices

In the Heart of the Rockies. A Story of Adventure in Colorado. By G. A. Henty. With eight full-page illustrations by G. A. Hindley. New York: Charles Scribner's Sons. Price \$1.50.

A stirring story of adventure in the early days of the Far West, before the country was open to the whites. There are enough Indians and hair-breadth escapes in the tale to enchant any boy reader, and the hero has the usual good fortune of such personages in coming unharmed through all, and in finding a gold mine and ample riches in the last chapters. The characters in the story are very naturally drawn.

From Blomidon to Smoky; and Other Papers. By Frank Bolles. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

These papers, Mr. Bolles' latest work, have appeared in different periodicals within the last few years, and are now collected into an attractive "Riverside Press" volume. From "Blomidon to Smoky" is not a far cry as leagues go—only across the Bay of Fundy; but Mr. Bolles found there a world of beauty to describe—a well-peopled world, too, a world of "feathered fowl," among whom he made friends, as well as among the "humans." Here is a bit that amused

us: "When the red-coats sang 'God save the Queen,' at the close of the service, I joined with them; but the words I knew, and which I sang as vigorously as prudence and courtesy permitted, made no reference to their distant sovereign."

The Blue and the Gray on Land. By Oliver Optic. Boston: Lee & Shepard. Price \$1.50.

With this story, "Brother against Brother," Mr. Adams commences a new series of "The Blue and the Gray," the scenes, incidents, and adventures of which are laid on the land, as those of the previous series occurred on the water. The book gives an excellent idea of the perils and vicissitudes through which the people in the border States passed during the exciting times just previous to and at the opening of the civil war. The author is well known as a writer of boys' books, and his style needs no comment.

The Fur Seal's Tooth. A Story of Alaskan Adventure. By Kirk Munroe, author of "Dorymates," etc. Illustrated. New York: Harper & Bros. Pp. 267. Price, 90 cents; by mail, \$1.04.

"A splendid story for boys!" exclaims a young referee, whose opinion on books of this kind we value. It is about a New England lad who went to Alaska, was robbed on the way, and had to work his passage from Vancouver. His experiences on the sailing vessel and ashore are exciting and well told. The writer seems to be well posted on the details of Arctic hunting and the difficulties of pelagic sealing, involving questions of international importance.

When London Burned. A Story of Restoration Times and the Great Fire. By G. A. Henty. With twelve page illustrations by J. Finnemore. New York: Charles Scribner's Sons. Price, \$1.50.

The story gives a very good picture of the times of the Charleses, though the language of the characters often reminds one strongly of nineteenth-century English. The hero has an adventure for every chapter in the book, but triumphs in the end. Like all Mr. Henty's works, it will prove very fascinating to young readers, and is well worth a place in the school or home library.

A Florida Sketch Book. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A sketch book by a lover of Nature and a close observer of her varied loveliness. Whatever Mr. Torrey sees, he has a pen that tells all about it most delightfully, with here and there a pretty touch of humor that adds to the charm. The author of a "Bird in the Bush" has not lost his fondness for winged bipeds, and Florida pine woods and Florida beaches richly repay his study of feathered life. The absence of some entire species, or at least their great scarcity, he "blames on," as the children say, the milliners and—the milliners' customers.

Seven-fold Might. A daily text-book for a month, on the Person and Work of the Holy Spirit. Compiled by May Cochrane. With meditations specially written by Bishops of the Anglican Communion, and a Daily Office arranged by Canon T. T. Carter. Preface by the Rt. Rev. G. H. Wilkinson, D. D., Bishop of St. Andrew's. London: J. Masters & Co.; New York: Thomas Whitaker. Pp. 158.

The title page fully describes this well-arranged and beautiful little manual, most suitable for a gift, not alone to those who have been lately confirmed, but to all who would seek to "walk in the Spirit." Preceding the general contents are a couple of pages of counsel from the late Phillips Brooks on the power of the Holy Spirit as an everlasting spiritual Presence among men. This little book will benefit all to whom it may come.

The Mountains of California. By John Muir. New York: The Century Co. Price, \$1.50.

Wherever in this charming book one begins to read, he finds himself speedily absorbed, not only by the interest of the things described, but also by the interesting way in which the author presents them. One opens the book, expecting to meet a dry geological or geographical or statistical essay, and soon sees that he has come upon a treasure, rich in literary as well as scientific value. Mr. Muir takes us over the foot-hills and glaciers, and through the forests, a guide who knows every foot of the way and is enthusiastic over the beauties and wonders of this grand region, where he has journeyed for many years. He gives us also a view of the wild life of these wild haunts, and nothing could be more delightful than his descriptions of squirrels, and ouzels, and bees, and wild sheep. The description of the sequoias is fine. The rings were counted on one trunk, showing the tree to be over 4,000 years old,
More ancient than the sphynx, whose granite lips
Guard Egypt's ancient mysteries.

Essays about Men, Women, and Books. By Augustine Birrell. New York: Charles Scribner's Sons. Price, \$1.00.

He who expects to increase greatly the stock of his knowledge "about men, women and books," from this "one volume, 16mo. Elzevir," will find himself disappointed. Man-kind is not here observed with extended view. But to him who is in that mood when Carlyle is too heavy for him, and Kipling is too light, in a mood for the "feet on the hob," with a book that is a genial companion, to him let us commend this latest volume of Birrell's, which is about (ten) men, (two) women, and books (*galore*). Happy he, then, if his solitude is "of two," that he may say: "Just listen to this;" for Birrell has so happy a way of putting things, that we are beguiled into following him, even if he discourses of

Hannah More, Sir John Vanburgh, Richard Cumberland, or him of the wreath of scanty laurels, James Pye.

History, Prophecy, and the Monuments. By James Frederick McCurdy, Ph. D., LL. D., Professor of Oriental Languages in University College, Toronto. Vol. I. To the Downfall of Samaria. New York and London: Macmillan & Co. Price, \$3.00 net.

So many new discoveries have been gleaned of late years from monumental inscriptions, clay tablets, and long-hidden manuscripts, relating to Oriental history, and from these sources so much fresh light has been thrown upon the story of the ancient nations with which Israel was from first to last intimately connected, that it is no wonder it should be thought the history of those ancient monarchies and of the Chosen People themselves needs to be re-written. Much that formerly passed current has been rendered obsolete by these discoveries, and many facts have come to light which were hitherto unknown. Whole periods have been brought back to the knowledge of men, and empires which had utterly disappeared from sight, and of which not even a vestige of tradition remained, have been unearthed. Languages long perished from the world have been, with consummate skill, deciphered and translated, revealing long lost tales of conquest and wide extending empire, of religion and of advanced civilization, in what used to be regarded as the twilight period of the human race. It is, perhaps, a question whether, considering that fresh discoveries are constantly being made, and that of the material already in hand so much still remains to be scientifically examined, it may not be premature to attempt anything like a history on a large scale. Nevertheless, it may be maintained that it is possible, out of what has now come to light and is thoroughly well established, to construct a narrative which, so far as it goes, will not need to be corrected or retrenched in any substantial point. It will only remain to fill in the outline with larger detail as new facts are revealed. The evidence which has been secured is so substantial that it does not seem possible that it can be much modified. There will be greater fullness but no essential alteration. It is on such assumptions that Dr. McCurdy has entered upon the work, of which this volume is the first installment. We have here then a history of Israel and of the Eastern nations and empires most closely connected with the fortunes of Israel, derived from the monuments and literature of Assyria and Babylon, together with the books of the Old Testament, especially the Prophets. A main purpose of the work is to enable the reader to see the people of Israel not simply as a separate nation, but in their environment, to make more clear "their place in time and order of development among the kindred peoples." We are led to a better understanding of their connection with a vast political, social, moral, and religious field, and their vital inter-relations with contemporary nations. The result is to make more manifest than ever the phenomenal character of the Chosen People and their unique destiny. The volume is divided into six books, treating of the Northern Semites; the Babylonians; the Canaanites, Egyptians, and Hittites; Hebrews, Canaanites, and Aramaeans; Hebrews, Aramaeans, and Assyrians. The second volume, soon to be published, will embrace three additional books, treating of Hebrews, Egyptians, and Assyrians; Hebrews and Chaldeans; and, finally, the Hebrews and Persians. Considering the difficulties of the task the author has set himself, he has succeeded in producing a wonderfully clear narrative, and one which we have found of fascinating interest. Except in matters connected with Egyptian history, he has drawn directly from original sources. In a few instances, for example, the question of the origin of the cuneiform script, he dissents from the conclusions of some other scholars of high reputation, but is able to defend his own position with strong, if not decisive, arguments. The treatment of the subject has been thrown into a form convenient for ready use, and is suitable as a manual for college classes as well as for private students. The reader rises from the perusal of such a book with a heightened realization of the wonderful extent to which the field of human knowledge has been widened by the investigations of the last half century, with new ideas of the amazing antiquity of civilization, and a more profound sense than ever of the unique character of the race of Israel, its history, and power in the world.

"The Girls' Calendar," published for the Girls' Friendly Society, price 15 cts., contains in addition to the feasts and fasts of the Church, a text for every day in the year, together with gems of thought, practical and devotional.

"The Christian Year or Church Calendar," published by the Church Calendar Co., New York, price 75 cts., is well worth the price, not only to communicants, but to any one who desires to join intelligently in the worship of the Church. The troubles so often arising in parishes from the ignorance of the "turning points" in the history of the Anglican Church, of her principles, and of her position with regard to other religious bodies, could not exist in parish or mission where such a work as this was taken and consulted. Not only is it a complete directory of the Church's services for every day in the year, but a treasury of information on the doctrine, history, and worship of the Church. The translation of the Liturgy of St. John Chrysostom is worth the price of the Calendar.

HOLIDAY BOOKS AND BOOKLETS

Messrs. Thomas Nelson & Sons seem to have made the most popular "hit" of the season in the way of book-making, and it is one of the smallest books that promises to be such a great success. We refer to the "Thumb Prayer Book," a tiny but very legible edition of the Book of Common Prayer; a beautiful and readable edition that one might carry in the vest pocket. "Oh, how lovely!" is the exclamation of the ladies who see it. The work in every detail is exquisite; Oxford India paper, nonpareil type, morocco, calf, russia, and ivory binding. Prices range from \$1.00 Venetian morocco to \$2.75 Levant morocco, and \$6.50 ivory. The calendars and the Ordinal are not included in this edition.

The Woman's Book. Dealing practically with the Modern Conditions of Home Life, Self-Support, Education, Opportunities, and Every-Day Problems. In two volumes. With four hundred illustrations. New York: Charles Scribner's Sons. Price, cloth, extra, \$7.50; half morocco, gilt top, \$10.

When one speaks of things *fin de siècle*, with their usual suggestion of decadence, let us by all means also include, as a wholesome antidote, mention of "The Woman's Book," a work of the greatest importance, practical, entertaining, comprehensive, and destined, we hope, to a wide popularity. Each of the many departments, presided over by authors of experience and of the highest reputation, deserves its own detailed notice, but lack of space forbids. To readers of "Children's Rights" and "The Birds' Christmas Carol," one does not have to insist upon the worth of Kate Douglas Wiggin's article on "The Training of Children." No one disputes, either, Constance Cary Harrison's ability to write authoritatively on "Society and Social Usages." This writer has also a valuable contribution on "Woman's Handiwork." Closely allied to these subjects is Mary Cadwalader's important paper on "Woman's Opportunities in Town and Country." The lack of such opportunities—or rather, the belief that they are wanting—is what busy wives and mothers, absorbed in the minutiae of housekeeping, most deplore; and these helpful suggestions will be eagerly read and accepted by them. Dr. Lyman Abbott, too, gives us weighty and valuable words of counsel on "The Education of Women;" this article should receive attention from both instructors and mothers. Eva Wilder McGlasson tells us to what extent we should consider the "Aesthetics of Dress," while "Dress from a Practical Standpoint," is ably treated by several writers. In his article on "Home Grounds," Samuel Parsons, Jr., includes almost everything that the prospective or present householder need know, from the choice of lot, the selection of trees and shrubs, the planning of walks and drives, to the "color values" that one must consider in creating a beautiful home. The complement of this department is furnished by Helen Churchill Candee and Mary Fay Humphrey, who are equally satisfactory in the treatment of many similar important questions, in their respective articles on "House Building" and "House Decoration and Furnishing." Elizabeth Bisland, whose remarkable journey round the world, of a few years ago, is still remembered as a notable feat, will be accepted as a recognized authority on the "Art of France." Thomas Wentworth Higginson is too well known in the world of letters to need any word of introduction here; but his readers will rejoice that such a large topic was accepted by him as that of "Books and Reading," for under it he is able to offer us some of the wisest, choicest thoughts in the entire work. He writes, in his own fine, strong, discriminating way, of systematic reading, journalism, American culture, public libraries, and kindred subjects. The list of helpful articles is almost endless; yet, lest some might be overlooked, the generous compilers of "The Woman's Book" have added many pages of "Supplementary Information," by a number of authors. Beautiful colored plates and hundreds of text illustrations, wide margins, clear type, and good paper, all add to the value of the work, and complete its worth in the eyes of the nineteenth-century woman, to whom this will be a welcome Christmas gift, in many a household.

Magazines and Reviews

The quaint little women of Kate Greenaway are to be seen in a magazine for the first time since their creation. Miss Greenaway has heretofore always drawn them in color and for book publication. Now, however, she is at work upon a special series of her curious tots for *The Ladies' Home Journal*, and in that periodical they will alternate with a new series of Palmer Cox's funny "Brownies."

The Architectural Record (quarterly) in its current issue has for its popular paper, "The Chicago University, Illustrated." The architectural designs are by Henry Ives Cobb, the descriptive paper by Charles E. Jenkins. The designs do not strike us as masterful, yet are without glaring faults. The Cobb Lecture Hall and the Yerkes Observatory are the most worthy of note. There are other features of this issue deserving of study by the artist. "The Influence of the Early Renaissance," and "The Influence of the French School," are illustrated and ably presented. We are glad to note the wider scope of this leading journal, expanding with almost every issue, until it has become not a mere technical hand-book, but a real art-journal of high order.

The Church in China is a bi-monthly magazine published by our missionaries in Shanghai. One of its interesting features is "Side Lights on Chinese Life," giving an inside view of the character and life of the people. In fact, all the contents illustrate the country and its people. It is interesting from beginning to end. Subscriptions will aid our mission in China, and the circulation of the magazine in this country will greatly increase the interest of our people in the work. Address (enclosing \$1.00) Mr. H. B. Graves, Geneva, N. Y. He will forward to Bishop Graves, Shanghai.

The Portfolio, edited by P. G. Hamerton (New York, Macmillan & Co.), gives in each issue a monograph on artistic subjects, which is really an illustrated treatise. The monograph for October was "Book-binding in France," by W. Y. Fletcher, with eight full-page colored illustrations of rich bindings. The November issue has "Albert Durer's Engravings," by Lionel Cust. The plates are mostly reproductions of Durer's own works on wood and metal. The author gives the following estimate of Nuremberg's great pioneer artist:

Albrecht Durer fills a large space in the history of art. So far as Germany is concerned he is *facile princeps*, unrivalled even in his own age by so great an artist as the younger Hans Holbein, and towering above all his successors, no one of whom can raise a head high enough to look him in the face, with the exception perhaps of Adolph Menzel, at the present day.

At the National Gallery of Design in New York, there is a notable exhibition of portraits of fair women, and in interesting coincidence with it is the opening article in *The Cosmopolitan* for November, by Wm. A. Coffin, on "The Portraits of Women." It is lavishly illustrated. Some new ideas about the Great Northwest may be gained from the interesting paper on the British possessions in that part of the world. The idea expressed by Louis XV. that Canada was "but a few acres of snow and ice," and possibly still entertained by some persons to-day, will certainly not receive confirmation in the experiences of Mr. Meriwether. The lovely bits of scenery reproduced in the illustrations are very enticing. Dealing with present-day subjects, are papers on "Public Control of Urban Transit," by Sylvester Baxter, and "The Public Library Movement," by Wm. I. Fletcher, pictures of noted librarians and well-known library buildings adding to the interest of the latter.

In *The Atlantic* for November is a new and careful rendition into English of Hadrian's "Ode to his Soul"—that fine and famous bit of classic Latin verse—with an interesting commentary by William Everett. A new two-part story by Mary Hallock Foote, "The Trumpeter," occupies the first pages, so long devoted to Mrs. Deland's serial. The "constant reader" does not need to be directed to his favorite department, "The Contributor's Club," which contains its usual thought-provoking miscellany; but let him not pass by unawares, *en route* to that, a notable article on the "Academic Treatment of English," one that continues the interest aroused by the editor of *The Atlantic* in a similar study in the February number of the magazine. "Seward's Attitude Towards Compromise and Secession, 1860-1861," by Frederic Bancroft, and Henry Childs Merwin's contribution, "Tammany Points the Way," indicate by their titles their weight and importance. Literary, historical, and dramatic studies, as "Boswell's Proof-Sheets," by George Birbeck Hill; "Whittier's Life and Poetry," "Reginald Pole," jointly and efficiently presented by Harriet Waters Preston and Louise Dodge; "Maurice Maeterlinck, a Dramatic Impressionist," by Richard Burton, appeal to the technical student. Poems, comment on new books, a pretty story of Sicilian customs, "From my Japanese Diary," by Lafcadio Hearn—said diary being "as good as a story" any day—are among the good things not to be overlooked in this number.

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The Household

Thanksgiving Day

The President of the United States has issued the following proclamation:

The American people should gratefully render thanksgiving and praise to the Supreme Ruler of the Universe who has watched over them with kindness and fostering care during the year that has passed. They should also with humility and faith supplicate the Father of All Mercies for continued blessings according to their needs, and they should by deeds of charity seek the Giver of every good and perfect gift.

Therefore I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the twenty-ninth day of November, instant, as a day of thanksgiving and prayer to be kept and observed by all the people of the land.

On that day let our ordinary work and business be suspended, and let us meet in our accustomed places of worship and give thanks to Almighty God for our preservation as a nation, for our immunity from disease and pestilence, for the harvests that have rewarded our husbandry, for a renewal of national prosperity, and for every advance in virtue and intelligence that has marked our growth as a people.

And with our thanksgiving, let us pray that these blessings may be multiplied unto us, that our national conscience may be quickened to a better recognition of the power and goodness of God, and that in our national life we may clearer see and closely follow the path of righteousness.

And in our places of worship and praise, as well as in the happy reunions of kindred and friends on that day, let us evoke the divine approval by generously remembering the poor and needy. Surely He who has given us comfort and plenty will look upon our relief of the destitute and our ministrations of charity as the work of hearts truly grateful and as proofs of the sincerity of our thanksgiving.

Witness my hand and seal of the United States, which I have caused to be hereto affixed.

Done at the City of Washington on the first day of November, in the year of our Lord eighteen hundred and ninety-four, and of the independence of the United States the one hundred and nineteenth.

GROVER CLEVELAND.

By the President,

W. Q. GRESHAM, Secretary of State.

The Lame Turkey

A STORY OF THANKSGIVING TIME

"Children, children, come here quick. That 'ere lame turkey's out agin."

So called Mrs. Amasa Andrews, in the kitchen doorway, and two shrill trebles answered her from the pumpkin patch:

"Oh, Aunt Polly, where's it gone to? Out in the orchard, or across the fields?"

"Under the hill, down by Uncle Jake's old place," waving away the panting figures who rushed into view from behind the corn-house. "You'd better hurry up, or he'll get clean away this time."

George and Patty needed no second warning. In the missing turkey were bound up delightful visions of "white meat," "wish-bones," and "stuffing," on which they had been dwelling for two months past, and which they had no idea of losing at this late date, only one little week before Thanksgiving. So they tore like small whirlwinds across the kitchen yard, squeezed under the fence, and slid down the steep hill, never stopping to take breath until they had lost sight of home, and had "Uncle Jake's old place" in view.

"Oh, George!" gasped little Patty then, "what if we didn't find it?—what-ever would we do?"

"Wouldn't have no Thanksgivin'," replied George stolidly.

"Oh, but I couldn't bear that. I couldn't truly. It is such a long time since we had a taste o' turkey, George."

"Not since last Christmas, before we ever thought o' coming here to live," her brother mused, as he trimmed a switch with dexterous fingers. "Pa 'n' ma was alive then, 'n' little sister, 'n,— There's that gobbler now."

They were close to the house, which had long been vacant, but now showed signs of life in open door and windows, and a faint curl of pale blue smoke from the tumble-down chimney. In the tiny door-yard stood the runaway, calmly picking at a few potato skins in a rusty old tin pan.

The children crept softly up behind a

brush heap, intending to rush from thence and surprise him, and were about to carry their scheme into effect, when George laid a detaining hand upon his sister's arm.

"Hush!" he whispered. "What's that comin'?"

"Oh, Sally," called a thin voice from the door of the little house, "come and



A Minister of the World

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see what's here. A turkey, Sally—a real turkey, sure's you live."

"But it ain't for us," said another voice. Evidently Sally had come. "It belongs to some 'un, 'Melia, 'n' they'll come after it. That means a Thanksgiving dinner for somebody"—with a heavy sigh.

"Oh, dear!" went on the younger voice, "don't you wish 'twas ours, Sally? I never tasted turkey 'n all my life, an' I do hate corn meal so!"

"Turkey's for them that has fathers to buy 'em," replied Sally, with a sob in her voice; and then some one called shrilly from an inner room:

"Come, girls, Miss Watson's washin' is ready," and the little forms, at which our Patty and George had been furtively "peeking," disappeared.

It was the work of a few moments to catch the lame turkey, and to start him homeward at the point of George's switch; but somehow neither child looked happy over the achievement.

"George," finally began Patty's pleading little voice.

"Well, what d'ye want?" in his gruffest manner.

"They hain't got no father, George."
 "No more ha' we, nor mother, neither. We're orphans."

"Oh, George, when we've got such a good Aunt Polly, 'n' such a Uncle Amasa. An' corn meal, Ge. rge."

Now Patty's brother "hated corn meal so," too, as his crafty sister knew. There was a little pause.

"Well, what shell we do?" he inquired finally. "Tell Aunt Polly 'n' get her to send 'em something down?"

"We couldnt do that," small Patty answered, decidedly. "They can't afford to do much extra, I'm afraid, George. You know we're quite expensive, our keepin'; I heard old Miss Crandall tell Mike so."

"Miss Crandall's a gossip, Uncle Amasa says."

"But I know we are," poor Patty went on. "Aunt Polly ain't had no fall bunnit, you know, an' she does her own washin' since we come. I'm afraid we cost 'em quite a deal."

"Well, what shell we do?" George cried desperately, and giving the lame turkey a savage cut over his saucy tail.

"I don't know what you'll do," was Polly's calm response, "but I shell give that 'Melia every smitch o' my turkey next Thursday. So there!"

There was another pause, and then George remarked, with a great show of coolness: "Well, all right. An' I'll take my turkey an' all my pumpkin pie!"

"Oh, you dear George!" began his sister, and then broke down and cried.

"What air you children whisperin' about?" queried Aunt Polly, coming upon the two, sitting side by side on the wood pile, later in the day.

Patty hesitated. Good and kind as Aunt Polly always was, her sharp eyes and sharper voice were awe-inspiring to her small niece. But George, whose bravery was the glory of his sister, looked up at the tall woman with his fearless gray eyes, and told the story of that morning's adventures and their resolution, adding:

"An' we were just a-wonderin,' Aunt Polly, how we'd get the things down there, an' if you'd let Mike go with us, maybe, 'cause you know you say you don't like us to go where you don't know the folks."

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"That'll be all right," his aunt, said, simply, "an' I'm glad you thought of it, children. 'It's more blessed to give,' you know. George, I wish t'you'd get me some chips."

So she turned the subject then; but that evening, as Mr. and Mrs. Andrews sat together over the kitchen fire, with their charges asleep up stairs, Aunt Polly retold George's story, keenly watching her husband's face as she did so, although her eyes were apparently fixed upon her knitting.

Uncle Amasa took his pipe out of his mouth and drew a long breath. "Bless them children," he said, heartily. "I vum, now, Polly, that makes me feel putty small—don't it you? To think o' their thinkin' of it, an' they a lookin' foward to Thanksgiving' Day so long!"

"Well, what kin we do, Amasa?" was his wife's quiet question.

"Massy! I don't know. But we'll send that widder her dinner anyway, an' we won't rob them little children o' theirs neither."

"But, Amasa," Aunt Polly laid down her knitting, "don't you see that won't

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be the children's givin'? I don't want to take away their dinners, dear knows; but 'twouldn't be right, after all, you know, for them to be gen'rous and keep their turkey, too."

Uncle Amasa mused a moment. "That's so!" he said, ruefully, at last. "I tell ye, Polly, woman, we'll give 'em the hull turkey, an' we'll throw in the pies. I guess we won't starve on bacon and cabbage, an' on Christmas I'll manage so's they can hev a turkey 'n' we too. I love my dinner's much's the next 'un, but I swan to massy them babies o' ourn make me feel putty small, putty small!"

And gathering up his boots and pipe, Uncle Amasa strode off to bed. And so it came to pass that on Thanksgiving eve George and Patty, accompanied by Uncle Amasa, not Mike, again followed the lame turkey under the hill to Uncle Jake's old place. But this time the recreant fowl was borne on their uncle's shoulders, in the huge market basket, in company with potatoes and onions and golden pies and rosy cranberries; in short with the party's Thanksgiving dinner.

Uncle Amasa first placed the basket on the cracked door-step, and then he and George concealed themselves in the darkness behind the brush heap, while Patty, the lightest and fleetest of the three, knocked at the door, and then ran swiftly to the common hiding place.

A faint streak of light came from the doorway as Sally appeared, holding a tall candle aloft. A moment's silence while she stared at the basket, and kneeling by it, explored the contents; then—

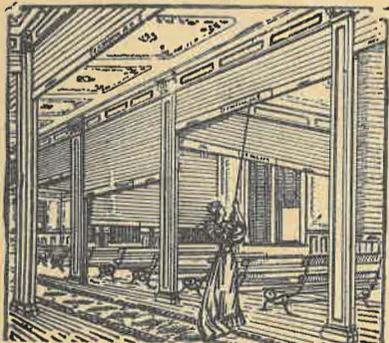
"Oh, mother! 'Melia!' she screamed, 'it's a turkey, and it's pies, an'—oh, come quick an' see!"

There was the hurry of other footsteps and a cry from 'Melia: "Just to look at the onions! Oh! I do love them!" and then some one upset and extinguished the candle, and under cover of the darkness Uncle Amasa drew the eager children away.

As they went up the hill together George remarked, "I'm glad she likes onions; so do I."

But Uncle Amasa drew his rough hand across his eyes, murmuring, in a choked sort of voice: "Well I swan, if between them two sets o' children, them that gives 'n' them that takes, I don't feel putty small! Yes, I do that, put-ty small!" —Harper's Young People.

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Suggestions for Christmas Presents

Aprons are always acceptable presents. Get four yards of coin spotted muslin; this will not cost much and will make three good aprons, and there will be plenty for strings, too. Cut off the length, turn a hem and featherstitch it with Asiatic twisted embroidery silk, for this will wash. Featherstitch around some of the spots, and so make a border across the bottom, or up the sides if you wish. Three rows of spots across the bottom will do for one; for another do the same and join the spots with outline stitch, making straight but irregular lines cobweb fashion. This idea I never saw except in my own work. For the third apron, take a spot and cover it with French knots, done with the embroidery silk; throw out loops of silk, couch them down to simulate flower petals, carry around the central spot and you will have a large flower. Take two or three of these, and then with olive green mediæval silk, make stems and join the flowers in one cluster; let leaves rise gracefully from the stems, and form a bud or two. It is easy to form a pretty spray of flowers without stamping by using the spots for centres of flowers and leaves, although I elongated the leaves considerably. Use two shades of olive-colored silks for the leaves; mediæval for couching down to outline the leaf proper, and Roman floss for filling. Featherstitch down the centre of the leaf for veining, and fill in with fancy stitches. These aprons may cost thirty cents apiece, but will be pretty.—*The Housekeeper.*

A doily case is a unique gift, and sure to please any friend who has many doilies to care for. Cut a piece of rough water color paper or ivorine fourteen by twenty inches in size; along each end of this, paint blue forget-me-nots, with their petals just touching, and, when dry, trim away the outside edges from the blossoms. Now fold this to form a back, and on the front draw the straight lines and do the lettering in gold. Tint the two corners in pale blue, shading it toward the diagonal lines. Lay leaves of pale blue French tissue inside the back and fasten them there with a bow of pale blue ribbon.—*The Modern Priscilla.*

Get brown twilled linen, twenty-five cents per yard; if you get half a yard, we will use it for two presents. Cut one piece a quarter of a yard long and four inches wide. From that, cut off a piece three inches long and four wide. Fringe both ends of each piece about half an inch deep. With the machine stitch the shorter piece to the bottom of the longer, making four pockets, each an inch wide. Draw a little brownie on the upper piece, and letter on the quotation, "A place for everything and every pencil in its place," or

"Where did I see that pencil?
I think you often say,
If in this case you'll keep one
You'll find it right away."

What shall be done with the rest of the linen? Take the uncut quarter of a yard, and buy two yards of half-inch ribbon; cost, about 16½ cents, including linen. Cut off a strip of linen across it, 4½ inches wide. Bind one edge neatly with the ribbon, also each end of the longer piece; fold each end of the longer piece toward the middle (fastening the narrow strip under one end for envelope pockets), binding the edges together and tying it with the rest of the ribbon. On the outside write an appropriate quotation, or happily expressed sentiment of the giver. This would surely be suitable:

"Should auld acquaintance be forgot?"
or, "As cold waters to a thirsty soul, so is good news from a far country," then we have a neat, compact case for stationery if any one is going from home, or a dainty addition to a guest room, when filled with paper for the use of the guest.—*Good Housekeeping.*

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