

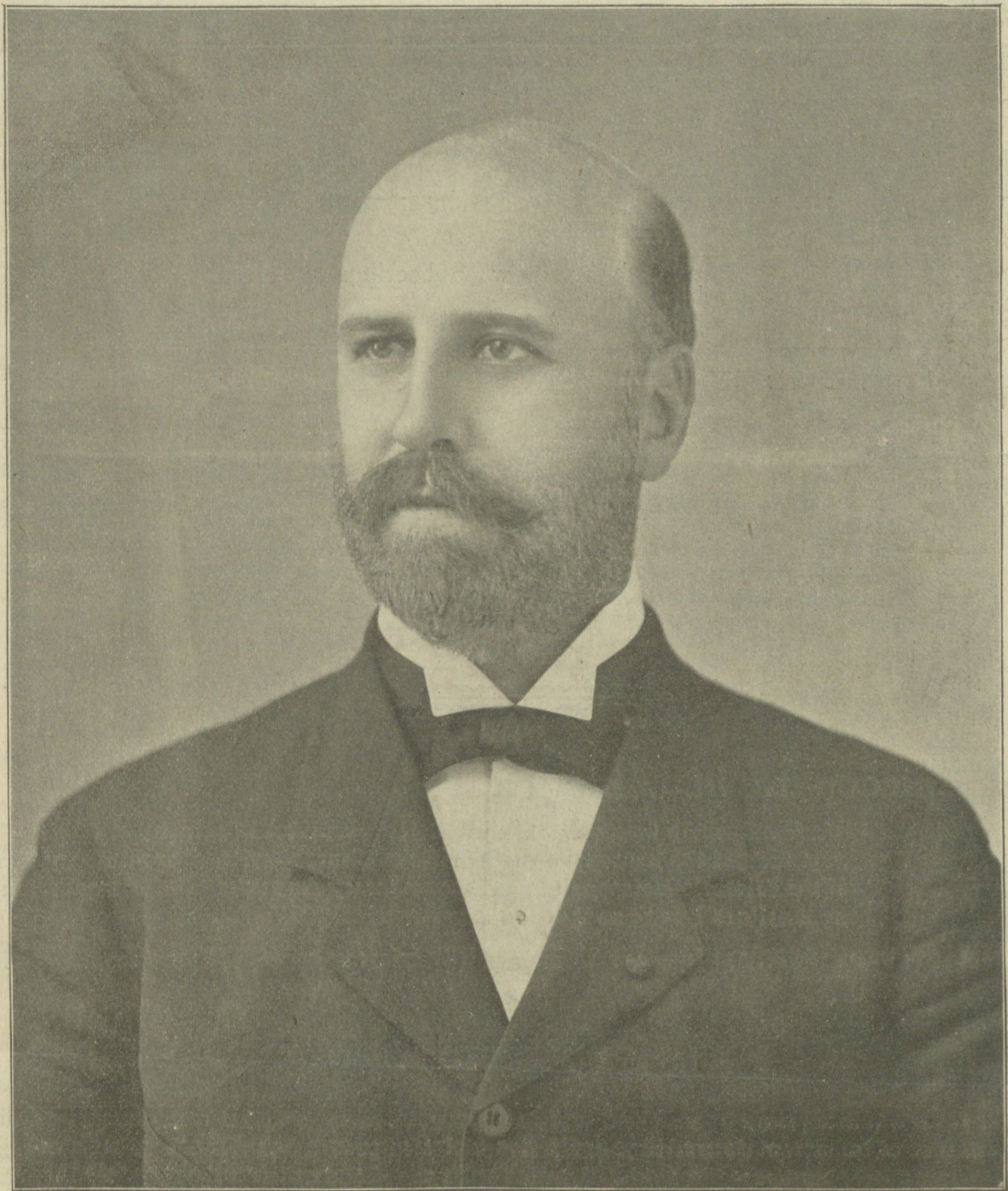
OCTOBER 10, 1896

VOL. XIX. No. 23

ST. ANDREW'S
BROTHERHOOD

The Living Church

Miss S.F. Smiley 14300
See Library Home
Study Scripture
498 W 20th St



MR. JAMES L. HOUGHTELING



GIANT GOLDEN SACRED LILY
 Copyrighted 1896 J.L. CHILDS
 Golden Yellow. Larger and Sweeter than the Chinese. Finest Flower for Winter. Frost Proof and Thrives in any Window. Like the Chinese it blooms very quickly after planting, either in soil, sand or pebbles and water. May be had in bloom by the Holidays, each bulb producing several spikes, the exquisite beauty and fragrance of which will surpass everything. To introduce it we will send (together with 64-page Catalogue and sample copy of "Mayflower" with two lovely colored plates,) by Mail, postpaid, 2 Fine, Large Bulbs for 10 cents, or 6 for 25c.

OUR CATALOGUE, ELEGANTLY ILLUSTRATED, of all kinds of Plants and Bulbs, for Fall Planting and Winter Blooming, also new Fruits, Shrubs, etc., is now ready, and will be mailed FREE to all who apply. Choicest Hyacinths, Tulips, Narcissus, and other Bulbs, at greatly reduced prices. Write for it at once. Address
JOHN LEWIS CHILDS, Floral Park, N. Y.

LILIES for Church Decoration at CHRISTMAS and EASTER



What will add more to the joy of Christmas and Easter than having the beautiful, pure, White Lilies grown by the children of the Sunday school in their homes?

Any child can grow and flower in the living-room window the true BERMUDA EASTER LILY if the bulbs are secured and planted at once. Now is the time all successful florists plant theirs. The best bulbs come direct from the growers, and as I am agent for the Bermuda bulb growers in the United States, you can do the same, and have them delivered free of postage or express at the following wholesale prices, if your order is sent in this month.

Besides, I will send with each order full cultural directions and a package of other Bermuda flowering bulbs.

BERMUDA EASTER LILY BULBS.

	Price for 3 Bulbs.	Price for 6 Bulbs.	Price for 12 Bulbs.
5 to 7 inches around, producing 6 to 8 flowers	20 cts.	35 cts.	65 cts.
7 to 9-inch bulbs will produce 8 to 12 flowers...	30 cts.	55 cts.	\$1.00.
9 to 11-inch, or monster bulbs, producing 20 flowers on a stalk.....	60 cts.	\$1.10	\$2.00.

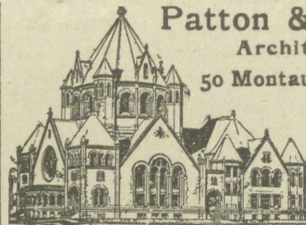
Or one bulb of each size (three in all) for 40 cts.
 Special price made on larger quantities.

R. W. CLUCAS, Agt., Bermuda Bulb Growers,
 511 and 503 W. 13th St., New York

Wedding and Church Decorations.

If you are going to marry, give a party, or reception, or wish to decorate the church or home for Christmas, or any occasion, send for beautifully illustrated catalogue, describing Southern Smilax, Palm Plants, Palm Leaves, etc., with instructions. Pretty decorations for the parlor as low as \$1.00.

CALDWELL, The Woodsman,
 Evergreen, Alabama



Patton & Fisher,
 Architects,
 50 Montauk Block,
 115 Monroe St.
 CHICAGO.

AN OFFER TO SUBSCRIBERS

Any Old or New Subscriber to

THE LIVING CHURCH

REMITTING \$4.00 BEFORE
 NOVEMBER FIRST
 CAN OBTAIN

{ THE LIVING CHURCH, for one year, price, \$2 00, }
 { THE EPISCOPATE IN AMERICA, price, \$5.00, } **Together for 4.00.**

✻ **To Clergymen, \$3.50.** In case your subscription is paid to some time in the future, you can take advantage of this offer remitting as above, and have your subscription extended still another year. Subscribers in arrears, to receive this book, must add \$2 00 to the bill rendered. ✻

The Episcopate in America



Is a handsomely bound work, comprising Sketches, Biographical and Bibliographical, of the bishops of the American Church, with a preliminary Essay on the Historic Episcopate, and Documentary Annals of the Introduction of the Anglican line of succession into America. BY

WILLIAM STEVENS PERRY, Bishop of Iowa, and Historiographer of the American Church.

This offer is for a limited time only. The work is the publishers' original subscription edition, with facsimiles of important documents; 450 pages of letter press; bound in English cloth, gilt top, and appropriately embossed in gold. Retail for \$5.00. Send orders to

THE LIVING CHURCH, 55 Dearborn street, Chicago, Ill.

The Living Church

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

VOL. XIX. NO. 28

CHICAGO, SATURDAY, OCTOBER 10, 1896

WHOLE NO. 937

The Brotherhood of St. Andrew

The history of the Brotherhood embraces so brief a period, and has been so oft-times told, that little need here be written. One thing may be said, however: Ten years ago, when it held its first convention in a small room in the Music Hall in Chicago, no prophet stood among us who foretold, or dared to foretell in faith, what the Brotherhood has since become, in spiritual force and passion. No one even who stood on the floor of the third annual convention, in New York, could prophecy intelligently of the Brotherhood's future. Two things were settled at the New York convention, however; one that the way into the Brotherhood lay through the Church's portals; that before men had any right or power to bring other men into the kingdom of God, they must themselves have sworn allegiance to the King. The other important point settled at New York was that the mission of the Brotherhood was too important, and its time too precious, to fritter the one away, or to waste the other, in vain janglings over the refinements of parliamentary procedure.

Not until the Cleveland convention, and the next following it, at Philadelphia, did the ordinary prophetic gift begin to perceive the divine possibilities of the Brotherhood's mission in the Church. Unworldliness, altruism, devotion, faith, sent the Brotherhood forward to a point whence the dullest prophet could hardly fail to see the swift, energetic force that swelled upward in a rising flood, that only needed strong, faithful guiding, under Divine grace, to make it a compelling power in the future of the Church's life. Could it be kept simple in its purpose, and yet made complex in the manifold influence which the spiritual force it was feeling was calculated to exert? Could it be kept humble, with the consciousness at once of a lofty ideal and of imperfect attainment? Could it be made to feel that its end, its purpose, was to scale the heights of heaven, while its feet were yet pressing upon the earth, where worldliness, passion, pride, and sloth surrounded it?

Every annual convention had its dangers for the Brotherhood, the temptation to go aside from the simplicity of its declared purpose, to go into every form of possible Christian activity, to make itself a Church with all the manifoldness of the kingdom, instead of a society of young men in the Church, to impress itself, by daily conduct and prayer, upon other young men, to bring them into the kingdom; to make itself an ecclesiastical convention for the settling of questions which it had no power and no mission to settle, instead of leaving these things for settlement where they belonged, either to the constituted authorities of the Church, or, at all events, outside of the Brotherhood, as such.

Strong, wise leadership, aided by Divine grace, has kept the Brotherhood true to the simplicity of its original purpose, hitherto,

and has kept it humble. "Hew to the line" has been the constant, commanding voice of its best, truest leaders, even when some bishops, and many priests, impatiently sought to force its purpose and work into every conceivable channel of Christian activity. The Brotherhood has within its ranks men representing every force of Churchly opinion, but when partisanship has sought to use it, or to mould it, the true Brotherhood spirit has resented and repelled it, not because Brotherhood men cannot be and are not partisans elsewhere, but because they have felt that the Brotherhood spirit and Brotherhood work and life did not exist for the settlement of such issues. On entering the Brotherhood, theological swords must be beaten into Brotherhood plowshares; not that the sword was necessarily bad in its own place, but that its place was outside the Brotherhood. Every generous word, every noble purpose, every faithful resolution for serving the King, and advancing the kingdom, has found responsive hearing and answering impulse. Every keen rebuke from the lips of unsatisfied leaders, because of past failure and slothful service, has been heard without attempt at self-justification, even when many hearts felt the rebuke over-severe.

Now then, as to what the Brotherhood shall be. Who may prophesy that or predict it, but He? Who knows what its spirit shall continue and grow to be? Will it remain simple and humble? Will it continue to be true to the King, true to the Kingdom, true to its purpose to know no caste, no worldly rank, in the Church or out of it? Will it continue to refuse to bow the knee to place or gold, but to welcome as gladly to the privileges, the rights, the duties of the Kingdom, the man whose ordained lot it is "to eat his bread in the sweat of his face," as the man who is born to the dangerous heritage of purple and fine linen, and sumptuous living? Will it stand at the portal of every church where it finds place and work, representing the broader, the universal brotherhood, without respect of persons, either in its own membership or with regard to the welcome it shall offer to those who approach to enter their Father's House? Will it continue and grow more and more able to represent the Christ-life among men in the nobility of self-sacrifice, going forth in dignity and simplicity to uplift all lowly life, to dignify and enoble it by touching and sympathizing with it, its trials, its temptations, its hardships, its nobility when once it is made to feel that even it is destined by God to sit one day upon the throne of the Eternal, that even now it sits there representively in the person of the God-man? In short, will the Brotherhood set before its face the loftiest ideals as to what it will be by the grace and power of God? Then if it does, it requires no prophet's inspired gift to tell

what it will be, what it will do. Its aim will be narrow and simple still, to pray and to labor for bringing young men into the Kingdom, to the King. But it will mould, and fashion, and direct the whole spirit of the Church. It will gather up into itself all the generous, manly life of the Church, and that will be to fashion and mould the Church itself, until all its life is moved and guided by the spirit and impulse that has been hitherto guiding the Brotherhood, unconsciously perhaps, into ways and a life it has hardly comprehended.

The danger that besets the Brotherhood is the same danger that has always beset every divine impulse that has moved, from time to time, the torpid, world beset life of the Church; the danger that pride, self-contemplation, self-satisfaction, Pharisaism shall overtake it to check, and harden, and destroy its generous, self-sacrificial life for Christ and the world. If it ever begins to think itself great, and to boast, and to rest upon what it has done, is doing, while this world of men continues to be alienated from God as it yet is, then torpor, the plague, will have begun, and both prophet and priest will be needed to stand between the living and the dead to summon it again to faith, to hope, and to duty, that God may spare and continue its life.

In prayer, in work, in simplicity of aim, in complex manifoldness of operation, in faith, in the spirit of unconscious self-sacrifice, in self-determined loyalty to the King and to the Kingdom, in these, and in these alone, lie the infinite possibilities of the future of the Brotherhood of St. Andrew.

News and Notes

We are authorized to announce that a quorum having been secured, the House of Bishops will meet in the Church Missions House, New York City, on Oct. 20th, at 11 a. m., on the call of the Presiding Bishop. The business of the special session will be to elect bishops for the missionary jurisdictions of Duluth and Asheville.

IN our last issue we mentioned that the saloon receipts of this country are estimated at seven millions of dollars annually, and that most of this is paid by people of moderate means. Here is an illustration of the saving accomplished in one town by the banishment of saloons. The savings banks deposits in Quincy, Mass., in 1881, were \$173,950. Ever since then Quincy has been a saloonless city, with the result in 1895, of 6,435 separate deposits in saving banks, aggregating \$441,152. In 1881 only 24 houses were built; in 1895, 157. During this period the population increased 91 per cent. but the money spent on the "poor" account de-

creased 46 per cent., \$15,415 being expended in 1881, and only \$8,338 in 1895. In the valuation of property there was an increase of 129 per cent. This is a strong showing of the waste of money in saloons, and the consequent impoverishment of the people.

We are glad to note a practical movement towards Church unity, in the invitation to several of our clergy to lecture at the Union Theological Seminary, in the special course on "Christian Worship." The Rev. Dr. Wm. R. Huntington will preach on "The Book of Common Prayer;" the Ven. Archdeacon Tiffany, D.D., on "Roman Liturgies," and the Rev. Prof. A. V. G. Allen, D.D., of the Cambridge Divinity School, on "Primitive Christian Liturgies."

A REPORT from England states that the Rev. Prof. Walpole of New York has been appointed principal of the "Bede Training College for Schoolmasters," at Durham. Prof. Walpole is an Englishman by birth and education. He spent, we believe, some time in New Zealand from whence he was called to the chair of Systematic Divinity at the General Theological Seminary in New York, a position which he has now occupied for a considerable number of years. If Professor Walpole should accept the appointment to the Durham Training College, he will carry with him the warm regard of the many friends whom his personal qualities have attached to him during his life in America.

AMONG the noted men who have recently visited this country are several distinguished Scotchmen. Bishop Dowden, of Edinburgh, is at the General Theological Seminary, in New York, having been invited to deliver the Paddock lectures for this year. His subject is "The Theological Literature of the 16th, 17th, and 18th Centuries." Dr. Dowden is one of the most learned of the Scottish bishops. He is perhaps best known for his liturgical researches, especially in connection with the Scottish Communion Office, upon which he has published a work which is the chief authority on the subject. "Ian Maclaren," author of "Beside the Bonnie Brier Bush," is also in this country for the purpose of lecturing. J. M. Barrie who has made "Thrums," and its people, a household word, has also just arrived. He declares that he has come simply for a holiday visit, that he is not going to lecture and in fact has nothing to lecture about. We imagine he will be none the less popular on that account.

EVERYBODY is wondering whether the visit of the Czar to England has any political significance, particularly whether it will lead to a better agreement between Russia and England in regard to Turkey. Various indications are thought to point in that direction. The Russian press, for instance, is adopting a more friendly attitude toward England, and it is thought that even France is becoming less hostile. At any rate, it appears that the French ambassador in Constantinople took the initiative in admonishing the Sublime Porte, that the late "collective note" of the Powers could not be disregarded as former warnings of the same kind have been. If it were possible to hope that England, France, and Russia would join in settling Turkish matters, the Christian world could breathe more freely again.

It is discouraging, however, to observe that the Sultan's defiant answer to the collective note and impudent denial of patent facts has been followed by silence on the part of "the Powers." Perhaps it is the calm before the storm.

IGNORANCE, we say, is the precursor of crime and vice, and the rapid growth of both is a matter of frequent comment, and of inquiry as to the remedy. Strange anomaly of the times, therefore, is the largely inadequate school accommodation provided in our large cities. Notably is this the case in the wealthy cities of New York and Philadelphia. By a fair estimate there are nearly 55,000 children in New York for whom there is no room in the present school buildings, and last year 49,806 could not be admitted. Under such conditions a compulsory school law is a mockery. In Philadelphia more than 7,000 children can be given only half a day's schooling, and were the Compulsory Education Act enforced, the superintendent estimates there would be 9,500 more children waiting an opportunity. This state of things would be far worse but for the parochial schools, which accommodate some 34,000. Unless a realizing sense of the consequences of thus leaving thousands of children to the education of the streets, soon stirs our citizens to action, there must be reaped a harvest of vice and wickedness which will spread as uncontrollably as the thistle-down.

THE longest tunnel in the world is projected and will be shortly begun. It is in Colorado, and will run under Pike's Peak to connect Colorado Springs and Cripple Creek. The main shaft will be twenty-one miles long, with lateral branches, making the entire system extend nearly fifty miles. The tunnel will be fourteen feet wide and eighteen feet high, and will be at an average depth of 2,500 feet beneath the surface. —The German Reichstag has passed stringent laws for the repression of speculation in stocks and grain. In future all transactions in stock and food products will be under government control, and time delivery contracts, or dealing in "futures," will be absolutely forbidden. —In connection with the arrival this month of Mgr. Martinelli, to succeed Cardinal Satolli as apostolic delegate, it is reported that there will in future be no appeal to Rome, as the Pope has granted full powers of final decision to the Archbishop. With the assistance of a procurator, secretaries, and several experts in canon law, an ecclesiastical court of final appeal for the members of the Roman Church in the United States will be constituted. —It is a Russian lady who has won latest honors in advanced scientific research. Dr. Lydia Rabinovitch who has taken charge of the new Bacteriological Laboratory in the Woman's Medical College, Philadelphia, has taken the degree of Ph.D. at the University of Zurich, a course in pedagogy at Bonn, and has accomplished original work in scientific investigation. She is the first and, so far, the only woman, admitted as a pupil at Prof. Koch's laboratory in Berlin. —The first woman's club in France has just been organized in Paris, and does not admit married women without their husband's written consent, and expresses a preference for widows as members. Discussions upon political and religious subjects are forbidden. Sixty members have already been enrolled, despite all restrictions.

The Board of Missions

At the meeting held Sept. 23rd (the most important action of which we recorded in our last issue) the Rev. E. H. Edson who had spent two years north of the Arctic circle in Alaska, one year alone during the absence of Dr. Driggs, was introduced to the Board. He has been granted three months' vacation, and will attend the Missionary Council. He will not return to the field; having more than fulfilled his offer of service. It was also stated that Dr. Mary V. Glenton who, because of inability to endure the climate of the Yukon River region had resigned, had arrived at home.

Appropriation was made out of the interest of a special bequest "for the support of the missionary in Omaha working among the colored people of the South who have gone out to Nebraska." Bishop Potter communicated his intention to relinquish all appropriation for the Emigrant Chaplaincy after Dec. 1st.

Letters were at hand from several foreign bishops and a number of their missionaries. Bishop Schereschewsky reported to the Board that the transcription of the whole of the Sacred Scriptures from the romanized text into the Chinese characters is now complete. He was proposing to remove to Peking Aug. 1st, where he would have better facilities for proceeding with the work, as there he could procure the best native help. Bishop Graves stated that the cost of the repairs on the church of the Nativity, Wuchang, in consequence of a late hurricane, was about \$1,500, and that he had been obliged to borrow \$1,153 of this sum. He wished it might be contributed. Dr. Henry W. Boone, on behalf of the woman's department of St. Luke's Hospital, Hong Kew, Shanghai, voluntarily relinquished the appropriation of \$750 per annum for its support, which, he says, will be continued by "subscriptions of foreign and Chinese friends." The Rev. Mr. Dooman writes that the new building for the Nara School, for which he solicited contributions while in this country, was, he understood, to be dedicated July 15th. Announcement was made that Miss Mary Mailes, for many years a devoted missionary in Japan, died at her home at Everett, Mass., on Sept. 23rd. Through letters from Bishop Ferguson, the Board was informed of the recent sudden death of the Rev. M. P. K. Valentine, for a long time principal of the Hoffman Institute and the High School at Cuttington, and of the death of Mr. John J. Perry, teacher of St. Mark's parish school, Harper, Cape Palmas. The Bishop also conveyed the information of the ordination of the Rev. Wm. C. Cummings to the priesthood, and the fact that the Rev. G. W. Gibson, after 37 years of continuous service, had decided to retire from regular missionary work for at least a year. It was stated that a number of contributions had been received from all parts of the foreign field. Bishop Holly expects to arrive in this country in time to attend the Missionary Council.

Announcement was made of the death of the Rt. Rev. Dr. Arthur Cleveland Coxe, late Bishop of Western New York, and it was referred to a committee to prepare a minute especially with reference to his connection with the Greek and Haitian missions.

Dean Hoffman stated to the Board that the Rev. Dr. Dyer would celebrate the 86th anniversary of his birth on the following day, Sept. 24th, and in view of his long connection with the Board and the efficient services which he had rendered in the cause of missions, on motion, by resolution, the members of the Board expressed their desire to offer to the Rev. Dr. Dyer their sincere congratulations, and to assure him of their prayers that he may still for some years be spared to assist them by his counsel and his prayers.

Canada

The opening service of the Toronto diocesan conference was arranged for the evening of Sept. 22nd, at 8 o'clock. The speakers during the session were, amongst others, the Rev. Dr. McConnell, of Brooklyn, the Rev. Dr. Prall, of

Detroit, and the Bishops of Huron and Niagara. Among the subjects discussed were "The services and work of the Church," "The parish," "Preaching," "Social problems," and "Amusements and recreation in the Christian life."

The Alumni Association of Wycliffe College, Toronto, held the annual meeting on Oct. 6-9. A very hearty response was made by the congregation of St. Mark's church, Port Hope, to an appeal made by the rector on the 6th, for funds to pay the cost of the restoration of the church last year.

At a meeting of the Standing Committee lately in Hamilton, diocese of Niagara, with reference to the Special Episcopal Endowment Fund, steps were taken to raise it with as little delay as possible, to at least \$75,000, in order that the new Bishop, who has made so noble a sacrifice of income in accepting the bishopric, may not suffer more than can be helped; rather more than \$4,000 is required to make up the necessary sum.

An informal agreement was made by the synods of Ottawa and Ontario, in July last, as to the division of the funds amounting to over \$565,000, between the two dioceses. This deed has now been formally ratified by the Archbishop of Ontario and his chancellor, Dr. Walker, and the Bishop of Ottawa and his chancellor, Travers Lewis.

The Bishop of Quebec was at Lennoxville for the opening service of the College visitation, on Sept. 1st, and was present on the 3rd, for the Quiet Day for the clergy, conducted by the Bishop of Vermont. He was unable to be present in Winnipeg till the 4th day of the General Synod, at the close of which he left for a visit to Calgary, New Westminster, and British Columbia, which visit would extend into October. The Bishop of Quebec wished his clergy to bring the subject of lay help before their people in their sermons, Sept. 27th, and to invite all lay helpers to make a corporate Communion on Sunday, Oct. 4th, or one of the following Sundays. An appeal is made for aid to defray the cost of the restoration of St. Peter's church, Cookshire, which will be about \$3,000, half of which has been raised. The spire and tower were blown down by a cyclone in June last.

Many matters of great interest are to be discussed at the annual convention of the Canadian Brotherhood of St. Andrew, to be held in Montreal, on Oct. 8th, 9th, 10th, and 11th. It is expected that Bishop Sullivan, of Algoma, will preach at the farewell meeting.

The new building of the Diocesan Theological College, Montreal, was opened for the reception of students in the middle of September, though the formal opening will not take place till some weeks later. The whole equipment and furnishing of chapel, library, lecture rooms, and sleeping apartments are very complete and in good taste. A fine memorial window has been placed in the chapel by Mr. A. F. Gault, in memory of his brothers. The Bishop of Montreal, though 80 years of age, is wonderfully vigorous. He went to Winnipeg to attend the General Synod, and has spent almost the whole summer in making his visitations in the country parishes. The church of the Advent, Montreal, was reopened on the 13th. The seating capacity has been much increased, and a new chancel added. The needs of the suburb are increasing so rapidly that it is thought a new and much larger church will be wanted in the near future.

New York City

At Trinity church the Rt. Rev. John Dowden, D.D., Lord Bishop of Edinburgh, preached on Sunday morning, Oct. 4th.

St. Thomas' church, the Rev. Dr. J. W. Brown, rector, was reopened after its recent improvements, on Sunday, Oct. 4th, with two celebrations of the Holy Eucharist. The preacher in the morning was the rector, and in the evening, the Rev. John Huske.

At the church of the Transfiguration, the

Rev. Dr. Houghton, rector, there was celebrated Sunday, Oct. 4th, the 48th anniversary of the rectorship. A circular was issued, calling for enlarged offerings, and a special offertory was a feature of the occasion.

At the church of the Heavenly Rest, the rector, the Rev. Dr. D. Parker Morgan, who has a leave of absence for needed recuperation until Dec. 1st, is expected back from Europe the middle of this month. He will probably seek a place of rest on this side the Atlantic, resuming work in the Advent season.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the new choir of men and women is vested. The church has been reopened.

The New York Churchmen's Association held its first reunion for the season last Monday, at Clark's, with lunch. The discussion treated of matters likely to come up for action in the diocesan convention.

At the church of All Angels, the Rev. Dr. Chas. F. Hoffman, rector, the regular choir has been temporarily superseded during the alterations to the edifice, by a mixed choir. As soon as the improvements on the church are completed, the men and boy choristers will be able to resume their places.

At the church of the Incarnation, the Rev. Mr. Grosvenor, rector, the new boy choir has been in training during the summer in charge of Mr. Warren R. Hedden who comes from successful work at the church of Zion and St. Timothy. As the chancel is shallow, the choir will be seated outside in the nave. The small accompanying organ in the chancel will be connected by electricity with the large organ in the rear gallery, so both can be used from the same key board, producing harmony and variety of effect. The improvements in the church, which have been for some time under way, are not yet complete.

The corner-stone of the memorial parish house of St. Michael's church was laid by Bishop Potter on the afternoon of Tuesday, Sept. 29th. The rector, the Rev. Dr. John P. Peters, assisted. The music was under the direction of Mr. R. J. Winterbottom, organist and choirmaster. A service in the church followed, at which addresses were made by Bishop Potter, Bishop Sessums, and the Ven. Archdeacon Tiffany, D.D. The building, which is to be a memorial of the former rector of the parish, the Ven. Archdeacon Peters, D.D., has already been described in the columns of THE LIVING CHURCH. It is estimated that the cost when completed will be about \$70,000.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, services of special interest in connection with the New York Training School for Deaconesses were held Sunday, Oct. 4th. At 10 A. M., at a service of Morning Prayer in the chantry adjoining the church, certificates of graduation were given the candidates. At 11 A. M. in the church, at an Eucharistic service, Bishop Potter formally set apart new deaconesses. The preacher was the Ven. Archdeacon Tiffany, D.D. Of the new deaconesses, Miss Gertrude B. Mosher goes to mission work in China, and Miss Edith C. Smith to work in Trinity church, New Haven, Conn. The school reopened its new term Oct. 1st.

At Barnard College there have been 40 young women taking entrance examinations during the past week. The number of students who have registered for graduate work is 39. A special course in which exceptional interest is being taken, is in history, economics, and sociology. This course was taken last year by a number of mature women interested in practical philanthropy. The majority of the students entering the freshman class are from the private schools of this city. The winner of the competitive scholarship this year was Miss Martha Ornstein who came from Vienna but a year ago. Though then unable to speak English, she speaks it now better than the average American girl. She is only 17. The new de-

partment of music at Barnard is attracting much attention, and many applications have been made for admission. It was established at the end of the last academic term and is supported by the "Robert Center Fund for Instruction in Music," presented to the college in memory of the late Robert Center by his mother. It embraces the highest class of musical work. These courses in music will be given in Carnegie Music Hall. Prof. Edward Alexander McDowell has charge of the department.

GENERAL THEOLOGICAL SEMINARY.—The Bishop of Edinburgh continued last week the Bishop Paddock lectures on "The Theological Literature of the 16th, 17th, and 18th Centuries." The second lecture on Oct. 5th, continued a discussion of the works of Jewel, and took up those of the English Romanists, considering the writings of Bishop Bilson, and the controversy on the depriving power of the Papacy; as also Hooker's attitude toward the Roman claims. It treated of the rise of the Puritan party in the Anglican Church and of Calvinism. The senior class in the seminary has just elected C. H. Knight, president; R. E. Wood, vice president; W. H. Haighman, secretary and treasurer. The incoming class is smaller than usual, numbering 36 men as against 46 last year. Some slight changes have been made in the courses of study.

Philadelphia

Bishop and Mrs. Whitaker arrived on the 1st inst., at New York, per steamer "Persia," from Hamburg, both in good health.

By the omission of the figure "1" in the item relative to the Sanitarium, in our issue of the 3rd inst., the number of children admitted there was very considerably reduced. The total of those cared for during the season was 132,834; and it may be added that during the torrid weather from Aug. 3rd to 13th, ten week days, nearly 25,000 children were taken to this life-saving resort.

On Sunday morning, 27th ult., in the presence of a large congregation at St. Timothy's church, Roxborough, the Rev. R. E. Dennison, rector, performed the office of unveiling and dedicating the handsome reredos, which has just been erected in the rear of the altar. The Holy Eucharist was celebrated by the curate, the Rev. Edward S. Stone, assisted by the Rev. Wm. J. Hawthorn, of Medina, Ohio. The sermon, preached by the rector, was on "Humility." This reredos was fully described in THE LIVING CHURCH of August 8th last.

The 52nd anniversary of the church of the Nativity was fully celebrated on Sunday, 27th ult. In the morning the rector, the Rev. L. N. Caley, preached on the subject, "The position and work of the Church," in which, after a retrospect of what had been accomplished in the past, he made a vigorous appeal for the means wherewith to erect the much needed parish building. In the afternoon, at the close of their regular session, the Sunday school classes, with their teachers, marched into the church where, after Evening Prayer had been said, they were addressed by Archdeacon Brady. The rector, after referring to the continued growth of the Sunday school, announced that the money obtained through the efforts of the scholars was \$140, of which \$21.73 was given by the ladies' Bible class. The offering at the morning service was \$2,100, which, Mr. Caley stated, was the largest in amount ever received, except that of a Sunday in June, 1894, when it reached \$2,435. In the evening a sermon was preached by the Rev. Richard H. Harris.

The House of St. Michael and All Angels' for young colored cripples, West Philadelphia, celebrated the 10th anniversary of its foundation on Michaelmas Day, services to continue daily until and including the octave. There was full choral service and celebration of the Holy Eucharist in the memorial chapel, in the forenoon, the Rev. Father Welling being the celebrant, assisted by the Rev. Father Dyer. All the children, teachers, and those connected with the

work, were present, and a full congregation was also in attendance. This institution was started Sept. 29 1886 in a little house on Ludlow st., west of 40th st., by Sister Sarah Kirk who is now interested in a home in Brooklyn, and who was present at the festival. It was moved to the present location about a year afterwards. On this anniversary both the house and chapel were beautifully decorated with flowers, and a reception was given to friends who called. Small fancy articles and flowers were offered for sale. A number of silk bags had been sent out with the request that each friend would send a cent for every year of his or her life; nearly \$400 was received. There are 30 children in the House, in charge of Sisters Ella and Vera of the Order of St. Margaret. They are now receiving a thorough industrial education in cooking and domestic work; and to these are to be added this year carpentry and basket-making, if the necessary funds can be raised.

The 37th anniversary of the opening of St. Michael's church, Germantown, the Rev. Dr. John K. Murphy, rector, as well as the 20th anniversary of its consecration, were celebrated on the festival of that name. In the morning a special service was held with a celebration of the Holy Communion. The sermon was preached by the Rev. Wm. Bernard Gilpin, a former curate, but now rector of St. James' church, Roxbury, Mass. In the evening, after an elaborate musical service, an eloquent sermon was delivered by the Rev. Dr. R. W. Micou. On Wednesday evening, 30th ult., the 24th anniversary of the guild of St. Michael's was observed by a special service, when the address was made by the Rev. Mr. Gilpin, followed by a social gathering in the parish building, at which many members of the guilds of the various local churches were in attendance. St. Michael's parish guild is said to be the oldest guild in the American Church. It may be added that the various branches of the guild are much interested in the proposed enlargement of the church edifice, and have been successfully at work for some time past; by their combined efforts they have accomplished much that cannot, at present, be reduced to figures.

Diocesan News

Chicago

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

EPISCOPAL APPOINTMENTS

OCTOBER

4. A. M., St. Paul's, Rogers Park; P. M., Glencoe.
17. 10:30 A. M., Joint Committee on Revision of the Constitution and Canons, Diocesan House, New York.
20. House of Bishops, New York.
25. A. M., St. Peter's, Sycamore.
28. P. M., Good Shepherd, Mokense.
30. Church of our Saviour, Fall meeting of Woman's Auxiliary.

NOVEMBER

1. A. M. St. Ann's, Chicago.
11. P. M., Trinity, Belvidere.
12. P. M., St. James', Dundee.
15. A. M., St. George's, Grand Crossing; P. M., St. Margaret's, Windsor Park.
22. A. M., St. John's, Irving Park; P. M., St. Alban's, Norwood Park.

The Western Theological Seminary opened on the Feast of St. Michael and All Angels with a gratifying increase in numbers. The Holy Communion was celebrated by the dean, the Rt. Rev. Wm. E. McLaren, D.D., D.C.L., assisted by the Rev. Dr. Gold. The dean delivered an impressive address on the true aim of seminary life, which was listened to with profound attention. A considerable number of the graduates and other clergy of the city were present at the service and the lunch which followed. Thirteen new students are in attendance, of whom several are graduates of leading Eastern colleges. Taken altogether the present body of students are men of exceptional promise. Eight dioceses are represented, in-

cluding the diocese of Chicago. The reputation of this seminary for the excellence of its teaching in certain departments is evidently extending. The high average grade of its graduates now at work in several western dioceses, could not fail to draw attention to the institution in which they received their preparation for Holy Orders.

The semi-annual meeting of the Chicago branch of the Woman's Auxiliary will be held at the church of Our Saviour, 702 Fullerton ave., near N. Clark st., on Saturday, Oct. 31st., at 2:30 P. M. Supper will be served at 6 o'clock, and will be followed by the usual missionary meeting at 7:30. Owing to circumstances, it has been found impossible to have the meeting on any other day than Saturday, but members of branches outside of Chicago who will be obliged to remain in the city over Sunday are requested to send their names and addresses to the secretary and arrangements will be made for their entertainment. A cordial invitation is extended to the clergy and members of the Auxiliary to attend this meeting.

The quarterly meeting of the Northern Deanery was held in Emmanuel church, Rockford, on Sept. 28th and 29th. The services opened with Evensong on Monday evening, when addresses were made by the Rev. C. A. Cummings, of Belvidere, on "A true and a false conservatism," and by the Rev. Joseph Rushton, L.H.D., the Bishop's secretary, on "The Church and the mustard seed." On Tuesday morning the Holy Communion was celebrated at 7:30 a. m., the Rev. F. W. Keator, celebrant. Morning Prayer was said at 9:30 a. m. and at 10 a. m. a paper was read by the Rev. F. W. Keator, subject: "How to make the Deanery effective." The Holy Communion was celebrated at 11 a. m., the dean, the Rev. B. F. Fleetwood, S. T. D., celebrant, and a devotional address was delivered by the Rev. Fayette Royce, S. T. D., of Beloit, Wis. Luncheon was served for the Woman's Auxiliary and visitors at 12 o'clock, followed by a meeting of the Woman's Auxiliary at which an address was made by Mrs. D. B. Lyman, of La Grange, and a business meeting of the clergy.

Milwaukee

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

The Bishop will return from Europe about Oct. 15th, and will at once commence his pastoral visitations throughout the northwestern part of the diocese. Bishop Nicholson is greatly restored in health, having been very much benefited by his trip abroad.

The Nashotah Theological Seminary reopened on the Feast of St. Michael and All Angels, Sept. 29th, with a very large number of students in attendance. The retreat was conducted by the Rev. Father Sword, assistant priest of the church of the Ascension, Chicago. The sermon at the opening service was delivered by the president. Never was this historic institution in a more flourishing condition.

The Rev. Howard Boyle St. George, one of the oldest priests in the diocese, entered into rest on Wednesday afternoon, Sept. 23rd, at his late residence in Milwaukee. The funeral was held at All Saints' cathedral on Sept. 26th, at 9:30 a. m. The Rev. C. L. Mallory read the opening sentences and the Rev. Canon Richey the lesson. A solemn requiem followed, the Rev. Canon H. B. St. George, son of the deceased, being celebrant. The service was fully choral, the music being beautifully rendered by the large surpliced choir of the cathedral, under the direction of Prof. Augustine W. Collins. The interment was at Forest Home cemetery. The late Mr. St. George was born in Dublin, Ireland, June 20th, 1812, and graduated from Trinity College, Dublin, in 1837. In 1838 he was ordained deacon by the last Archbishop of Tuam, and in 1839 was advanced to the priesthood by the Lord Bishop of Derry and Raphoe. After acting for a short time as curate to his father, the Rev. Richard Q. St. George, M. A., vicar of Crossmablia, County Mayo, and Pre-

bendary of Errew in Killala cathedral, he accepted the curacy of Drumholme, diocese of Derry. In 1842 he was transferred to Magheraculmony in the County Fermanagh, the Rev. Wm. Athill, rector, whose youngest daughter he afterwards married. The charge of St. John's church, Kilwarlin, diocese of Down, was his life work, he remained there for 30 years. After the disestablishment of the Irish Church, Mr. St. George emigrated to the United States, coming directly to Milwaukee where he remained up to the time of his death. He never undertook any permanent pastoral work here, but Bishop Welles freely used him to take temporary charge of vacant parishes and to carry on services in different missions in Milwaukee and vicinity. In this capacity he had charge of St. Luke's, Bay View, and the old St. Edmund's mission, Milwaukee. Later he was appointed chaplain to the St. John's Home for aged and infirm women of the Church, and was licensed by the Bishop to officiate in the cathedral. In 1894, at the age of 81, increasing infirmity made it necessary for him to relinquish all regular duty. He is survived by seven children, one of his sons, Howard B. St. George, being senior resident Canon at the cathedral, Milwaukee, and one of his daughters, Amy, a Sister of the community of St. Mary. *Requiescat in Pace.*

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. J. R. Wightman, of Uniontown, has been chosen secretary of the executive committee of the Board of Missions, in place of the Rev. F. M. Kirkus who has removed from the diocese.

The quarterly meeting of the local assembly of the Daughters of the King was held at Emmanuel church, Allegheny, Oct. 1st. The services began with a celebration of the Holy Communion at 10 a. m. In the afternoon there was a business meeting, followed by tea in the guild room. In the evening there was a public meeting in the church, at which addresses were made by the Rev. Mr. Meech and the rector of the parish, the Rev. Mr. Thompson.

A service commemorative of the late rector, the Rev. E. H. Parnell, was held in the church of St. John the Divine, Sharon, on the evening of St. Michael and All Angels' Day. There was full choral Evensong, and the memorial discourse was delivered by the Rev. Mr. Barber. The Bishop and several of the clergy were present.

The new chapel belonging to St. Matthew's mission, Eldred, was opened for service on the 16th Sunday after Trinity. On the Saturday afternoon previous there was a benediction service, the altar, lectern, and other chancel furniture being set apart by prayer and blessing for sacred use. The first service on Sunday was a celebration of the Holy Communion at 7:30, followed by Morning Prayer at 10:30. In the afternoon the Rev. Mr. McCandless, of Smethport, brought over his vested choir of 32 voices, and there was a full choral service. The *Magnificat* and *Nunc Dimittis* were Tours in F, and the anthem after the sermon was "I have waited for the Lord." The Rev. Mr. Prescott, priest in charge, preached, and a short address was made by the Rev. Mr. McCandless. The choir also rendered in a magnificent manner, the great chorus from Haydn's "Creation," "The heavens are telling." The chapel is built after a design of Mr. Halsey Wood, and is of frame, 63 by 21 ft., including chancel and porch. The chancel extends the full width of the nave, rising by a succession of seven steps to the altar. The windows are of amber rolled cathedral glass, and give a warm and sunshiny appearance. The roof and walls are lined with narrow matched Georgia yellow pine. A large carved beam or girder, surmounted in the centre by a cross, divides the chancel from the nave, forming the outlines of a rood screen. The chancel is covered with a velvet carpet, and the aisles, with matting. The litany desk was the gift of Mrs. D. C. Young, of Smethport.

and the altar cross was provided by Miss Palmer, of Indiana. Other gifts were received from Bishop Whitehead and friends elsewhere. A baptismal font is to be given in the near future by Mr. and Mrs. Gould, and an organ and altar hangings by the Rev. Mr. McCandless.

New York

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

The 113th annual convention was opened Wednesday, Sept. 30th, in the church of the Heavenly Rest. There was a large attendance of the clergy and laity. At the opening service Bishop Potter was celebrant of the Holy Eucharist. In place of a sermon he delivered his annual address. A summary of his official acts included the following items: Holy Communion celebrated 62 times; 284 sermons and addresses delivered; persons confirmed, 4019; deacons who are candidates for priests' orders, 24; candidates for deacons' and priests' orders, 31; for deacons' orders only, 5; postulants, 20; deacons ordained, 18; priests ordained, 5; deaconesses set apart, 5; rectors instituted, 2; churches and buildings consecrated and dedicated 9; corner-stones laid, 3; clergy received from other dioceses, 28, deaconess, 1; clergy transferred to other dioceses, 26, deaconess, 1; appointments to cures, 35; resignation of cures, 13; lay readers commissioned, 111. The Bishop made a plea for mission work in the diocese, and for the establishment of a custom of consulting the Bishop in advance of electing to rectorships. He emphasized the importance of safeguarding the admission of candidates for Holy Orders. At some length he commemorated those of the clergy and prominent laity of the diocese who had died during the past year, and paid a tribute to the memory of the late Bishop Coxe. The parts of his address of widest interest related to the present political situation, and to the papal treatment of Anglican orders.

Referring to the latter subject he said:

A year ago I referred, in this place, to the courteous communication addressed to those in another land, who are of our spiritual lineage and ancestry, by a venerable Roman ecclesiastic of whose kindly purpose nobody I suppose, had any smallest doubt and I endeavored to point out how vain and illusory, from any such standpoint as he then occupied, were the hopes and aspirations which he then expressed. Since then he has made them even more so by describing all other chief pastors than those who are his own curates as a "lawless and disorderly crew," and by pronouncing all other orders than those derived from the see of Peter as invalid and worthless.

It is a declaration, let me say, for which all Christendom, outside of his own communion, and especially our own branch of it, has reason to be profoundly thankful. I cannot readily imagine any greater misfortune to the cause of Jesus Christ at this moment, than any other declaration; and I confess I am moved, in view of the very considerable temptation to make some other, more ambiguous and less explicit, to respect sincerely the courage and candor that prompted it. That it is made in large ignorance of the facts, and from a somewhat narrow and provincial vision of the situation, does not wholly take away from the value of this unshrinking frankness; while one cannot but hope that its effect upon those whose fatuous and unmanly procedure has invited and provoked, it may be deep and lasting.

Anglican Churchmen and American Christians of the same lineage have nothing whatever to hope from the Italian prelate who makes bold to call himself the vicar of God. It is matter for profound thankfulness that they have not. Somewhere, somehow, by ways that no one of us can as yet even dimly discern, the scattered forces of Christendom will find themselves drawn together with a common purpose and in a common fellowship. But when they do, neither they nor we, any more than in the domain of things, civic and temporal, can consent to forget the lessons or the authority of the past. Dismissing at last that superincumbent mass of mediæval and modern historical ignorance, historical distortion, and historical imposture, which survives to-day as the Latin tradition, and which has for centuries buried out of sight the primitive and apostolic foundations, men will return to those scriptural and universally accepted symbols to which that oldest branch of the Church Catholic—the branch

which is Eastern and not Western—still adheres, and on which the best learning and the purest faith of Anglo-Saxon Christendom quietly rest.

There is much to be learned by all of us before we may hope to see the dawn of a better day for the divided ranks of Christendom; and it may be that those of us who love and have striven for the cause of Christian unity, whether on the right hand or left, are called upon, for the present, to suspend our endeavors and to be content for a little to wait for a day of better promise; but believe me, when that day dawns it will not be in answer to any beck coming from an Italian prelate—or not, at any rate, until he, or those who may come after him, have unlearned pretensions so unscriptural as to be grotesque, and surrendered claims which the growing enlightenment of mankind make daily more and more pathetic and ridiculous.

The Christian world has learned to read and to think. It is a jury before which the claims of ecclesiastical systems must needs be arraigned, whether they will or no. It has not lost—this clear-seeing, modern age, as some doleful pelicans upon our ecclesiastical housetop would fain have us believe—the instinct of faith or the ready mind and will to obey the eternal Voice. But it must be clear that you and I, and all others who claim to be the organs of that Voice—the representatives of a divine authority, have some other justification for such a claim than the colossal audacity with which we make it. The day is coming when the theology and the ecclesiastical polity of Leo and Hildebrands, earlier and later, must give way to the theology and the polity of a greater than any of them—I mean Cyprian—which was the theology and the polity of those twelve first chosen ones from whom he so plainly derived it.

At the business session on Wednesday the Rev. Dr. Thomas R. Harris was re-elected secretary, and Mr. James Pott, treasurer. On report of the committee on admission of churches, Ascension memorial church and the church of St. George the Martyr, were admitted to representation in the convention. The report of the trustees of diocesan property was read, and Messrs. Cornelius Vanderbilt and Henry Lewis Morris whose terms had expired, were unanimously re-elected for five years. Various other reports were read and accepted.

Some discussion arose on majority and minority reports upon the expediency of amalgamating the City Mission with the Archdeaconry of New York. The majority report which did not provide for carrying out amalgamation was finally adopted.

An interesting report was made with reference to the plans for the organization and experimental beginnings of a Church Army in this country, modeled upon that of the Church of England. Col. H. H. Hadley, the temporary director, has been making careful studies in England as to methods of operation, and a pamphlet has been issued detailing the principles involved.

Wednesday evening there was a service at the church of the Heavenly Rest, under the auspices of the Brotherhood of St. Andrew, and in the interest of Church extension in the diocese. The Rev. Wm. M. Grosvenor made a plea for the spread of religious work in the country parishes, and discussed generally the subject of missions. The Rev. Wm. Wilberforce Newton spoke of the value of the catechetical method in teaching. He was followed by the Rev. E. L. Stoddard who gave an interesting account of a practical experiment in Sunday school instruction, which has gone on under his own observation. The Rev. Dr. Wm. S. Rainsford closed the discussion with an eloquent word on "Our duty to the children of the Church." During the evening Bishop Potter held a reception to members of the convention.

At the second day's session the matter of a retiring fund for clergymen was given special attention. A communication was read from Mr. Cornelius Vanderbilt in which he regretted his inability to serve longer as a member of the Standing Committee, and hoped that his nomination would be disregarded. A resolution was adopted by the convention regretting exceedingly his withdrawal, and tendering him a vote of thanks for the efficient manner in which he has so long served.

Mr. George Macculloch Miller in a short address urged the erection of a suitable episcopal residence. A resolution was adopted looking to the placing of a house for the Bishop near the site of the cathedral of St. John the Divine. Part of the necessary funds for such a structure are already available. A committee on the subject was appointed.

The missions of the diocese received large consideration. On motion of the Ven. Archdeacon Thomas, a resolution was unanimously adopted appropriating \$25,000 to the work, of which \$16,000 is to be expended outside New York City, and the remainder in the city.

The following persons were elected: Standing Committee:—The Rev. Drs. Morgan D. x, Octavius Applegate, Thomas R. Harris, and Jacob S. Shipman; Messrs. Stephen P. Nash, George Macculloch Miller, St. Nicholson Kane, and Herman C. Von Post.

Delegates to the Federate Council: The Ven. Archdeacon Van Kleeck, D.D., the Rev. Drs. Thomas Gallaudet, Wm. J. Seabury, Brady E. Backus, Edward A. Bradley, Geo. R. Van de Water, John P. Peters, and Chas. F. Canedy; Messrs. Delano C. Calvin, George Macculloch Miller, Thomas Eggleston, Henry Lewis Morris, Irving Grinnell, Winthrop Sargent, Elihu Chauncey, and Douglas Merritt.

Duluth

Mahon N. Gilbert, D.D., Bishop in Charge

The corner stone of the new church at Hibbing was laid Sunday, Sept. 13th, at 4:30 P. M. Services were held at the courthouse in the morning, the sermon being preached by the Rev. T. G. M'Gonigle, and the Holy Communion celebrated by Archdeacon Appleby. In the afternoon the special service was conducted by the archdeacon and the Rev. T. G. M'Gonigle, who both delivered addresses appropriate to the occasion. Evening service was held at a private house, and the sacrament of Baptism administered. The new church, which is to be built of stone, will be situated on an eminence in the south east portion of the city. It is to be erected by Miss Jane Schmelzel and her sister, Mrs. Mary W. Quirk, of New York City, in memory of their father, George J. Schmelzel, and will be completely furnished, a silver Communion service, bell, and organ being presented by the three sons, George, Wm. R., and Irving Schmelzel. There will be a basement 10 ft. high, chancel, tower, and spire, the plans being prepared by architect Gilbert, of New York.

The Ven. Archdeacon Gilfillan has been seriously ill.

Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

The Brotherhood of St. Andrew held its monthly meeting for the diocese on Sept. 21st, at Beltsville, Prince George's Co. About 100 Brotherhood men, representing 22 chapters, went out in a special car on Monday afternoon, and were hospitably entertained by the Beltsville chapter. Addresses were made by Mr. Henry C. Turnbull, of Baltimore, on "The coming convention," and by Mr. G. W. Salter, of St. John's, Washington, on "Brotherhood work in country parishes." A committee was appointed to visit the boys' chapters, several of which have been lately organized in the diocese. The arrangements and programme for the coming convention at Pittsburgh were brought before the meeting, and much interest was shown in them, and in the active preparations being made to send a large delegation from Washington. Besides the Rev. Walter A. Mitchell, priest in charge of the parish, several of the clergy from the city and vicinity were present.

The Children's Country Home closed its work for the season Sept. 17th, when, as has been the custom for several years, all the children who have been received during the summer were invited to spend a long, happy day on the grounds. The morning passed merrily in various games, and then the children, standing in

a great circle round a table spread under the trees, sang together the grace which precedes all meals at the Home. In the afternoon friends from the Flower Mission brought out flowers enough to give every child some to take home. There was a little entertainment by the children—songs and recitations. The Rev. Mr. Clark spoke a few kindly words, and explained the wish of the Sisters to have a chapel built large enough to hold all the children comfortably at morning and evening prayers, and Sunday services, the room now set apart for the purpose being too small. To each child who volunteered to aid in this work, a small barrel, suitably marked, was given, to be filled with pennies and returned to the children's visitor, Miss Gordon, by Thanksgiving Day. At 4 o'clock another feast was spread—ice cream, cake, fruit, and candy, all given by Washington dealers. So ended the most successful season of the Country Home, in which 250 children have enjoyed its comforts and pleasures for two weeks or more.

Pennsylvania

Oz W. Whitaker, D.D., Bishop

BISHOP'S VISITATIONS

OCTOBER

7. 11 A. M., commencement Church Training and Deaconess' House, and setting apart of deaconesses, Grace church.
11. A. M., Trinity mission, Buckingham; P. M., Centre Hill; evening, Holy Spirit mission, Plumsteadville.
13. Board of Managers, New York.
15. Brotherhood of St. Andrew's, Pittsburgh.
18. A. M., Advent, Kenneth Square; P. M., St. John's, Kelton.
20. House of Bishops, New York.
25. A. M., St. John's, Concord; P. M., chapel, Concordville, and St. Luke's, Chadds Ford.
27. Missionary Council, Cincinnati.

RADNOR—The 182d anniversary of Old St. David's church was celebrated on Sunday, 20th ult. The ancient edifice was beautifully adorned with ferns and flowers. The rector, the Rev. George F. Keller, preached an historical sermon, after Morning Prayer, taking as his text Dent. vii: 7 and part of verse 8.

Maryland

William Paré, D.D., LL.D., Bishop

BALTIMORE—On Sunday, Sept. 20th, the new organ of the church of St. Michael and All Angels' was used for the first time, and proved satisfactory. It is one of the largest in the city, and is the only one of its peculiar construction. Virtually two full organs are combined in the one aggregation of pipes and reeds, which, on account of the shape of the church building, are divided into two groups, one on either side of the chancel. Ordinarily the key desk will be at one side of the chancel, with the organist facing the choir, but in the case of a recital it may be moved to the centre of the church aisle, for the greater convenience of the organist in blending his tones. A long cable of electric wires connects the keys and the stops with pipes. Power is furnished by six small batteries run by water motors, and, if necessary, only one side of the organ need be put in service. It was built by the Hope Jones Electrical Organ Co., of London, Eng. The stops were voiced by Mr. Mitchell, of Boston, Mass. Mr. Loraine Holloway, a fellow of the Royal College of Organists, London, Eng., and recently organist at the church of St. John the Evangelist, Boston, Mass., succeeds Mr. Charles H. Thompson as choirmaster and organist, and entered upon his duties, Sunday, Sept. 20th. He has reorganized the singers, and intends having only a vested choir for all the services. Heretofore a mixed choir has sung at the morning services. The new choir will consist of 16 trebles, four altos, four tenors, and four basses. It is also the intention of Mr. Holloway to have a choir guild, composed of all the other vested choirs in the city and State, to give a yearly festival with the choir of St. Michael and All Angels'.

The Bishop quietly celebrated his 70th birthday on Sept. 23rd. In the morning he met the

diocesan missionary committee and transacted his usual work at his residence, 1110 Madison ave. He spent the evening with his family at their country home on the Joppa road, near Towson.

HAGERSTOWN—Dr. Henry U. Onderdonk who was for many years vice principal of the College of St. James here, left the city on Sept. 21st, for Laramie, Wyo., to assume the position of headmaster of St. Matthew's Hall for Boys, which is under the supervision of Bishop Talbot. Dr. Onderdonk is the son of the late Prof. Henry Onderdonk, of the College of St. James.

Michigan

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

The first union meeting of the Detroit chapters of the Brotherhood of St. Andrew for the present season was held on Thursday evening, Sept. 24th, at St. Peter's church. There was an encouraging attendance. The subject considered was "How can the Church retain her hold upon the men influenced by the Sunday afternoon services this summer in Mariner's church?" Addresses were delivered by the Hon. Wm. C. Maybury who presided, by the Rev. Messrs. C. L. Arnold and S. H. Woodford, and by Messrs. F. J. Webber, of the General Council of the Brotherhood, and T. M. Sherriff. Formal action was taken by which the assembly expressed to the local council the hope that this work of the Brotherhood among the sailors and men of the down-town districts might be continued, and 43 Brotherhood men enrolled themselves on the spot, pledging themselves to give personal help when called upon. At the close of the discussion a generous collation was served the members in the Church House adjoining, by the parish chapter of the Daughters of the King.

A harvest home festival and a parish reception to their new rector, the Rev. H. C. Goodman, were given by the members of St. Philip's church, Detroit, in their parish house on Monday evening, Sept. 28th. The house was decorated with fruits, flowers, and cereals, and the gathering was presided over by the Hon. Elliot G. Stevenson. Addresses were made by the Rev. Messrs. Waters, Swett, Collins, and Sayres.

The Detroit local council of the Brotherhood of St. Andrew has arranged for a union meeting at St. John's parish house, on the evening of Tuesday, Oct. 13th. The topic for discussion is "How can fraternal interest and acquaintance be increased among the members of local and State chapters?" At 11 o'clock the same evening the Detroit delegation to the Pittsburgh convention leaves by boat, via Cleveland.

Massachusetts

William Lawrence, S.T.D., Bishop

EPISCOPAL VISITATIONS

OCTOBER

11. A. M., 50th anniversary of Grace church, Lawrence; P. M., St. Paul's, North Andover; evening, St. Thomas', Methuen.
12. Evening, St. Paul's, Gardner (West).
18. A. M., church of the Ascension, Ipswich; evening, St. Stephen's, Boston; 24th anniversary of St. Luke's Home for Convalescents.
25. A. M., church of the Good Shepherd, Clinton; evening, St. John's, Framingham.
28. Evening, St. Paul's, Hopkinton.

BOSTON—Miss Martha Dexter, the efficient matron of the Church Home for orphans, has been ill for some time, occasioned by close application to her various duties. It is hoped that her life may be spared to continue her services where she is greatly needed, and where she has rendered excellent help for a quarter of a century.

The Rev. Dr. Donald, of Trinity church, officiated for the first time since his return from Europe, on Sunday, Sept. 27th. He is in excellent health, and was much benefited by his trip abroad.

The Clericus opened Monday, Oct. 4th, at the Diocesan House.

BELMONT—Bishop Lawrence laid the cornerstone of All Saints' church on Oct. 1 at 3 P. M. The work has for a long time been under the charge of the Rev. Edward A. Rand, of Watertown, and this event is one of the crowning points in his successful ministry in this town.

WEYMOUTH—The rector of Trinity church observed the Harvest Home festival in his parish after the fashion of the Feast of Tabernacles. Booths according to the Jewish custom were set up in the church, and the altar was richly decorated with flowers and fruits.

CAMBRIDGE—There are 12 students in the junior class of the theological school; one in the middle class has left and entered the General Theological Seminary in New York City.

MEDWAY—Christ church is in the successful charge of Mr. Garder, of the theological seminary, and there is a good prospect of the parish within a short time securing the necessary sum of money, to call a resident clergyman.

LEE—The Rev. G. M. Murray, rector of St. George's church, has started a kindergarten school at Lenoxdale. It is supported by Mrs. J. M. White, of Lenox.

Central New York

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

The regular convocation of the First Missionary District was held Sept. 22d and 23d, at St. James' church in Theresa. Large and interested congregations were present at the meetings. The Rev. John Smiley's faithful work as rector is bearing fruit. Much important missionary business was transacted and several earnest addresses were delivered. The Rev. A. J. Brockway was made secretary, J. M. Tilden, treasurer, and the Rev. Dr. O. E. Herrick, dean.

Minnesota

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

Mahlen N. Gilbert, D.D., Coadjutor Bishop

The opening services of Seabury Divinity School were held in the oratory of Seabury Hall on the feast of St. Michael and All Angels. The number of students enrolled for this year, over 30, is the largest in the history of the school. They were nearly all present at the opening service, which was a particularly bright and happy one. The Rev. Dr. Rhodes, of St. Paul, gave the address, full of zeal and helpful suggestion, and Bishop Whipple added greatly to the happiness of the occasion by taking the Celebration.

ST. PAUL—The Rev. Dr. Wright, rector of St. Paul's church, has returned from his trip through Russia, greatly benefited thereby.

Prof. Blaike has resigned his position as choirmaster of St. John the Evangelist church.

F. Blodgett, late choirmaster of Grace church, Detroit, has accepted a similar position at Christ church.

St. Peter's church celebrated Harvest Home, 17th Sunday after Trinity, with celebration of the Holy Eucharist, appropriate music, and special sermons. The annual parish supper took place in the guild room on the following Monday evening.

After five years of patient and persevering labor, the Rev. C. E. Haupt, rector of the parish of the Messiah, witnessed the consummation of his efforts, in the dedication of the Deaconess Home, Thursday morning, Sept. 24, Bishop Gilbert celebrated the Holy Eucharist, and formally dedicated the Home by appropriate prayers and ceremonies. In the afternoon the Home was thrown open to the public, and a reception held. The Bishop and clergy of the twin cities assisted in receiving the guests. A large number of the prominent laymen of both cities were present. In connection with the Home a room capable of seating 100 has been fitted up for a lecture room. Early next month Miss Margaret Borland will be duly installed as a deaconess, the first lady to receive the rite. Others are preparing themselves for the office later on.

MINNEAPOLIS — Complete arrangements have been made at Holy Trinity church for an eight days' Mission, beginning Oct. 4th, by Archdeacon Webber; during the Mission the archdeacon will address the students at the university, also the Y. M. C. A. At the annual reception of the parish for new members and the students of the university, President Northrup, after a few appropriate remarks, thanked the rector and the parish for what they are trying to accomplish for the religious and social welfare of the students at the university.

Georgia

Cleland Kinloch Nelson, D.D., Bishop
BISHOP'S APPOINTMENTS

OCTOBER

1. Opening of new St. Mark's church, Ogeechee missions.
4. Opening of new St. Paul's church, Albany.
11. St. Luke's church, Atlanta.
17. Board of Trustees of St. Luke's Hospital, South Bethlehem, Pa.
- 14-16. Brotherhood of St. Andrew, Pittsburgh, Pa.
20. House of Bishops, New York.
- 27-29. Missionary Council, Cincinnati.

Under date of Oct. 2d, the Bishop of Georgia writes to THE LIVING CHURCH:

"Pray allow me space to tell your readers of our recent disaster from the West India cyclone which swept over southeast Georgia on the 29th of September.

It may be, but we have never known or heard that the bishop of any diocese lost seven of his churches in forty minutes. All are familiar with the havoc created at Cedar Keys, Brunswick, and Savannah, St. Simon's Island, and the country from Waycross to Savannah, and have read of traffic blocked, valuable forests laid even with the ground, rice plantations frittered away, houses unroofed, public buildings destroyed, and devastation for miles and miles. None, however, will learn without my telling what destruction was wrought among our poor struggling missions on the coast.

Upon learning of the storm, and knowing the location, I immediately went to Brunswick, the centre of the district, to see for myself. Poor Brunswick! which first saw the boom-bubble pricked and burst; then the scourge of yellow fever decimated its population; again later, conflagration licked up valuable portions of the town; this year the cyclone nearly finished the work. It was the first time I ever fully understood the meaning of the term, the "besom of destruction." I found it here among my own people in the laying waste of our churches. We did not, praised be God, lose one life amid all the horrors of that one short hour. On the feast of St. Michael, a day to most of us calm and bright, crisp and delicious with the breath of early autumn, the storm god seemed to be let loose along our coast.

The church of the Transfiguration, St. Simon's Beach, was almost ruined; St. Ignatius', St. Simon's Mills, was utterly demolished; the chapel at the mills was badly damaged; St. Cyprian's, Darien, was crushed out of existence; Messiah, Owens' Ferry, was injured; St. Athanasius', Brunswick, was cloven in two and one-half laid on the ground, while the large building for the education of the negroes, with its furniture and equipment, was shivered to atoms, and a great live oak lay athwart one of our dwelling houses; St. Jude's was twisted like a piece of putty, completely out of shape; St. Mark's, the parish church, has its tower completely torn away and thrown across the street, and the roof strained from the side walls; St. James', Pooler, had its little bell gable, representing so much effort and sacrifice, destroyed; St. Bartholomew's, Camden County, was wrecked; and last of all our beautiful new St. Mark's church, Burroughs, (Ogeechee missions) just completed and paid for, the hope of four years, and the delight of our poor coast negroes for one short fortnight, was ruined.

Mr. McConnell and I were present on Oct. 1st to consecrate it; the people were gathered for many miles to see the finest building they had ever beheld, and to unite in the unique ceremonies

of the day. Judge of my dismay to find floors, ceiling, and spire mingled in one indiscriminate mass of broken boards and splinters for kindling—swept ten feet away from the foundations, as if some giant had lifted it up an hundred feet or so and then dropped it! It was simply pitiful. We sang "Blest be the tie," read Psalm lxx, kneeled down in the sand and said the Lord's Prayer, rose up and recited the Creed, and I then gave them some words of cheer and hope as I could with great effort summon in such a moment. I was even rash enough to promise them that by Feb. 1st, 1897, their church should be rebuilt.

What can I do but throw myself upon the loving generosity of those who have helped me before, and others like them?

While I waited for the train to take me away from the scene of destruction, one of my men unbidden broke out into a lament: "My fader die in my house, he head in my lap; dey ain no water in my eye; I come 'long de road Chuse-day, I look for de chech (church), dey ain no chech dar; water come in my eye like de rain. De women come roun', clean up dat chech, make it nice fo' de pahson; dey ain no chech; all gone to de groun'. Dey ain nothin' lef. De women dey set an' look, an' water come in dey eye like somebody done daid. We leave ol' St. Mark's Sunday 'fo' las'; we say: Good bye, ol' lady; we ain' see you no mo', 'cep' sometimes. Tilda say, ole St. Mark's stan' dere in de bush; you see her yit. Sho'uff, now we go back to de ole woman; storm ain tech her."

So we shall worship in old St. Mark's, with the sun glinting through the cracks and the air whistling through the floor, and amid the graves of hundreds of parents and children, sing the old hymns until we can once more raise our new church, the pride of all that country.

Seven thousand dollars will hardly replace what we have lost. I do not expect miracles to help us out, but I do hope for a share of the sweet charity which cannot remain unmoved while nearly one-tenth of our places of worship are laid waste, with no ability to restore them.

I shall gladly receipt for all sums which may be sent to me, and deliver them according to the specified wish of the donor.

The day after the storm the first assistance came from a layman in Savannah, \$5 for St. Athanasius', Brunswick. May we soon be able to shelter once more these hundreds who have no roof under which to worship."

Long Island

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

BROOKLYN — The Rev. Dr. Samuel M. Haskins, the venerable rector of St. Mark's church, recently returned home from a two months' tour in England, Scotland, and Wales. He has passed the half century mark of his rectorship and is greatly beloved by his parishioners. This is one of many cases where a faithful priest does not "wear out his welcome" among his people.

Holy Trinity church has been greatly improved during the summer and the rectory has been put in fine condition for the new rector, Dr. McConnell.

Some \$10,000 have been expended on the rectory of Christ church, Brooklyn Heights, as a welcome to the bride Dr. McKim is to bring there.

Mr. W. H. Abbott, of St. Jude's church, who has been president of the parochial society and prominent in the choir, on the eve of sailing for a two months' sojourn in England, presented the church with a fine processional cross of polished brass, mounted on an oak standard. It was set apart for its sacred uses by some felicitous words on the part of the rector, the Rev. R. B. Snowden.

A joint meeting of the L. I. and N. J. assemblies of the Brotherhood of St. Andrew was held at the church of the Redeemer, Astoria, on Thursday, Sept. 24th. At 5 P. M., there was a conference on "The duty of the Brotherhood man in the Sunday school," opened by Mr. G.

A. Thompson, of Christ church chapter, Brooklyn. At 6.30 a repast was served by the ladies of the parish. At 8 P. M., there was a short form of Evening Prayer with an introductory address by the Rev. Lindsay Parker, Ph. D. Mr. John W. Wood, general Brotherhood secretary, spoke to the topic, "The Brotherhood abroad." The Hon. John P. Faure, commissioner of charities, New York City, spoke upon "Conventions." This was pronounced a most successful meeting.

The Rev. H. O. Ladd, who has just begun his rectorship at Jamaica under very favorable auspices, has been stricken with paralysis; it will be a long time before he will be in condition to officiate.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

In response to a cordial invitation, between 60 and 70 people took advantage of the excursion to the Church Home for Children, Jonestown, on Sept. 24th. The guests were ushered into the school room, where, after a short choral service, the children entertained them with songs and other exercises. Bishop Rulison addressed them in a felicitous and sympathetic speech, followed by the Rev. Dr. O'rick and the Rev. Messrs. Angell and Baker. The guests then adjourned to the dining hall, where lunch had been provided by the ladies of St. Luke's church, Lebanon. A meeting of the board of directors of the Church Home was held in the chapel, presided over by the Bishop, the guests inspecting the Church Home and grounds during the afternoon.

SOUTH BETHLEHEM — The opening exercises of Lehigh University were held on Wednesday, Sept. 23rd, in the Packer memorial chapel. The freshmen class numbers more than 100, which is an increase of 25 per cent. over last year's entering class. Prof. Thornburg has returned, fully restored to health, and has again taken charge of the chair of astronomy. Two additional instructors have been added to the teaching force. No one has yet been appointed to succeed in the chairmanship of the university, the Rev. Elwood Worcester, Ph. D., who has gone to St. Stephen's church, Philadelphia. Saucon Hall has been entirely refitted during the summer, and will now be used for the department of English.

Maine

Henry Adams Neely, D.D., Bishop

The church of the Redeemer, Sorrento, has just received an unique addition in the form of an octagonal belfry, connected with the church by a winding cloister. The lower portion or ground floor of the belfry, which is twelve feet in diameter and of octagonal shape, handsomely finished in Maine pine, with floor and ceiling of Southern pine, shellacked, is intended for a study. This work is the gift of Mrs. William F. Cochran, by whom the church was erected in the summer of 1890.

St. Anne's church, Calais, has been reshingled during the summer, at a cost of about \$125. With the exception of a very liberal donation from the Bishop, this amount has been raised in the parish. There are many evidences of growth about St. Anne's parish, and the rector is hopeful of the continuance of its present success.

AUBURN — During the summer months the room originally erected as a parish hall has been enlarged, generally improved, and made over into a permanent church building, at an expense of about \$2,000. After careful consideration this plan was recommended by the Bishop, in place of a former one to erect a stone church. There is seating capacity for 225 persons. Mrs. Washburn, wife of the late Rev. William H. Washburn, former missionary in charge of this mission, has placed a window in the chancel of the church, in memory of her husband. There are many encouraging features in the work of Auburn, under the care of the Rev. Hudson Sawyer, and with the improvements made it is believed an excellent work will soon follow.

The Living Church

Chicago, October 10, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THERE is a great deal of nonsense spoken and written now about the workman, as if work done with hands was nobler than any other work. We all respect and honor the artisan, but when work is talked about, remember there is plenty of hard, exhausting work, honest, industrious, fruit-bearing work, done every day and everywhere by men who never stir from their office chairs, and never had a grimy face or soiled clothes. Take St. Paul, he knew well enough that when he stood under the shadow of the great statue of Minerva at Athens, and preached Christ, he was doing a grander work than when he was making haircloth tents; Paul the Apostle was certainly a more important person than Paul the workman. There is no particular merit in work as mere labor. You must take in the end for which it is done before you can glorify it much.

A VERY noble kind of work is that done for others in whom you have no selfish interest. When a poor woman sits up late to do her own washing that she may have an hour to give to the washing of a neighbor too ill to work, herself, that is noble, that is uplifting, that is heroic. So is it also when a young woman declines a party that she may give the time to the instruction or amusement of girls who need her superior advantages; or when a young man sets apart an evening he might innocently give to his own amusement, to the teaching a class of ignorant boys. Such actions will be heard of at the Judgment. And when work reaches the proportions of absolute self-sacrifice, when they who do it give up home and ease and submit to be called cranks and fanatics, we who cannot do such things ought to feel like kissing the hem of their garments. They are the nobles of our humanity.

THE S. P. C. K. not long ago presented to the missionary society of the "United Free Church Methodists," a gift of Church of England Prayer Books in the Suaheli language, one of the African dialects. The conference of the Free Methodists thereupon resolved that these books should not be allowed to be circulated, but should be destroyed. Canon Tristram who aided Bishop Steere in making this translation, comments upon the courtesy of this performance. He thought that any gentleman, not to say members of a religious body, would have declined the gift with thanks, or passed it on to the Church Missionary or University Mission Society, either of which would have been glad to make use of the books. "But no! They are to be destroyed. Worthy descendants of the

Roundheads, who inflicted fine and imprisonment on those who dared to use the English Prayer Book in private houses!" "William Tyndale," says the Canon, "translated the New Testament into English. It was burnt at Smithfield. This U. M. F. C. seems to have applied the lessons of history." The offensive book consisted simply of the daily services, Communion Office, Epistles, Gospels, and Psalms. What would John Wesley, the earnest Churchman, have said to this performance of his children?

A *Methodist* publication notes the tendency to specialization in the press of that denomination, and the increased difficulty of maintaining papers of general interest. A similar condition prevails in our own Church press. Local and minor organs are found in nearly every diocese and in many parishes. The Church papers seeking a national circulation are very few, and they are not, to any great extent, in competition; but the ground is so occupied by papers that are almost given away that the extension of the general Church press is slow and expensive. This is not to say that the local papers should be abolished, nor should we admit that they can really take the place of the general papers. We merely note the fact and deplore the difficulty. If Church people generally were as much interested in the Church at large as they are in the world at large, they would not be satisfied to read only a little monthly paper relating to home interests. They would take one or more weekly papers representing the whole Church, and have some pride in maintaining great Church papers for defending and extending the Faith. Another Methodist organ, referring to the state of things noted above, says:

We do not say that the multiplication of special and local papers is unwise; but we do desire to call attention to the manifest fact that if it is continued the prosperous existence of connectional organs becomes only a question of time. When the stream of water is drawn off into a thousand irrigating ditches the main channel is in danger of becoming a dry bed. Or, to change the figure, when too many cattle are turned loose upon even the best pasture the supply of grass will soon give out. Whether it is better to have a great many small papers, each one championing the interest of some particular section or some particular cause, or a few sheets that will command the general respect by their breadth and ability, is one of the things that needs to be impartially considered.

The St. Andrew's Brotherhood

It is not so very long ago that it was a serious question what the Church should do to attract young men, or, better still, what could be done to make their services available for the highest purposes. Doubtless it may be true now, as at most times, that many men—and women, too—do not come to church; but thirty or forty years ago the absence of *young* men, and their almost entire disconnection from any kind of practical work in be-

half of the Church, was far more noticeable than it is to-day. A great change for the better has taken place. It is not an uncommon thing to find in a parish church an active body of young men upon whom the rector can rely to help forward every cause in which he needs the support of willing hands and cheerful hearts.

Of course, the wide-spread employment of vested choirs of boys and men, and the formation of parish guilds of different kinds have contributed to this gratifying change. But by far the greatest instrumentality of all, the one which has done most to rally young men under the banner of the Church, and to enlist them in active work for the cause of Christ, under the leadership of the clergy, is the Brotherhood of St. Andrew. Beginning a few years ago in a Bible class in St. James' parish, Chicago, this society has taken shape and spread far and wide with extraordinary rapidity. It is now recognized everywhere in the United States as one of the most powerful agencies for good which the Church possesses. It has numerous chapters in Canada, and is making its way in the British Isles. Chapters now exist in the Episcopal Church of Scotland, and leading representatives from the Brotherhood in this country who went to England a few months ago to present its cause, were heartily received and accorded an enthusiastic hearing. We believe the organization has even gained a foothold in far-off Australia.

This surely is one of the most remarkable religious developments among many such in the latter part of the nineteenth century. The yearly conventions, attended by throngs of earnest men, with their crowded Communion services in the early morning, discussing the best means of developing to the utmost the efficiency of their community, and listening to words of counsel from eminent leaders in the Church, attest the unflagging enthusiasm of the movement. Here, then, has been provided an element out of which has already proceeded a multitude of lay-readers and mission workers, and not a few candidates for Holy Orders. It would be difficult to estimate the amount of good work which has been accomplished through this organization during the few years of its existence. If wise counsels continue to prevail, the possibilities of usefulness will constantly increase.

The Brotherhood has had the great advantage of hearty countenance on the part of the highest authorities of the Church and the earnest co-operation of many of the leading clergy. This is indeed an advantage in more than one way. The direct influence exerted in furtherance of the objects of the fraternity is obvious. But there is also the important consideration that the relation of the individual parish priest to his own chapter, and the presence and co-operation of the clergy in the great general gatherings, tend to produce a perfect understanding and to break down any

possibility of jealousy or antagonism between clergy and laity which, in a body like the Episcopal Church, with an organization which belongs to its essential being, would be simply suicidal and destructive of all good results. Still another advantage resulting from this harmonious relation is the healthful restraint which it lays upon restless or ill-considered impulses and enterprises. While this state of things continues to exist, it is impossible that the Brotherhood of St. Andrew should ever become committed to any programme or policy inconsistent with loyalty to the Church, first of all.

It is just here that the Brotherhood stands in marked contrast with some of the prominent organizations among our Protestant brethren. The complaint that has been made of them is that they have a strong tendency to become distinct sects or Churches. At least they often fail to strengthen the allegiance of their members to the denominations in which they have taken their rise. Assuming independence of their ministers, and emancipating themselves from "denominational" trammels, they hold religious services of their own, in which no provision is made for definiteness of faith or the conservation of the religious institutions heretofore identified with Christianity. It is not surprising that the wiser heads of some of these Churches should view with distrust the future reflective influence of these societies, seeing clearly that such young people as become at last "church members" after a training in one of these organizations, are likely to set little store by the time-honored tenets of the denomination to which they belong, and to regard religion as simply a compound of emotionalism and humanitarianism. From all this the Brotherhood is guarded by its fundamental principles. No chapter, as we understand, can come into existence except with the sanction of the parish priest, and when it is formed it is under his guidance and direction. Furthermore, it rests with him whether it shall continue to exist.

So long as this relation continues, it would seem impossible that the Brotherhood should be other than loyal to the Church at all points, and if it is not a strong and efficient instrument of good, the clergy have no one to blame but themselves.

We trust the coming convention may be even more successful than those of previous years, and that it may be the source of new impulses for good. Above all, it is to be hoped that the extension of the organization and the development of its practical good works may be attended in equal measure with a deepening of the interior spiritual life of the individual. Here, and here only, is the source of real spiritual power. Self-examination and prayer must go with service, to make the latter effectual in any true sense on earth, and acceptable in heaven.

Five-Minute Talks

BY CLINTON LOCKE

LXXXV.

I said last week that the only spiritual authority which to me possessed any weight in enforcing the keeping of the first day of the week, was the authority of the Church. But there are other authorities and other reasons for keeping it, which deserve consideration. In the first place, there is the law of the land. That enjoins a certain respect for Sunday, forbids trading and working on that day, or disturbing the devotions of worshipers. I know how often this law is set at naught. I know how office holders, for fear of losing the foreign vote, wink at the most flagrant violations of the Sunday ordinances, but still they are the law, and let us pray God they may long remain so. Their repeal is not advocated by any set of men with whom any Christian man would care to be identified.

There is also that tremendous factor, public opinion, which varies in different countries. I hope I am not such a bigot as to think that because public opinion in France about Sunday differs from public opinion in America, all Frenchmen are on the road to hell. I have traveled more than most men, and have never left my wits behind me, but always packed them up with my other traveling things and made constant use of them, and everywhere I have found deep spirituality and true love of God and man co-existing with very different views of Sunday from those we think so orthodox. We have no patent on the only proper theory of Christian living, by any manner of means. But foreign public opinion in this matter does not really concern us, although some Americans think we ought to swallow it whole, nasty dose as it would be. I am proud to think that up to this time there is a healthy public opinion about Sunday prevailing among the great majority of our people, and it seems to be about this: Sunday is a day for the special worship of the Lord God, and on it His children ought to frequent the courts of His house and offer Him their prayers and praises. The thought of Him ought to overshadow the day, and it ought to be a day of rest for the hard-worked, a day of quiet pleasure, a day when families shall come together, a day of good works, a day so full of uplifting and soothing things that every man, woman, and child shall look forward to it as the best and chiefest day of all the week. Now, I care not whether this opinion be logical or illogical, or on what grounds it rests, it is the usual American view of Sunday, and it is my firm conviction that all who wish their country well and revere God must rally around this opinion, support it, extend it, enforce it, by every means in their power. As I said before, neither I, nor probably you, my reader, need any other reason for the observance of Sunday than the command of the Church, but that does not weigh a feather with millions of our countrymen, with whom public opinion does weigh. It still constrains them, for it is a thing that none but fools ever disregard. Let it be ours to make that public opinion in the future, as in the past, tell on the side of the Lord's day as a day of worship and a day of rest.

There are three great arguments for keeping Sunday, entirely independent of the Bible. The first is the physical argument.

There is self-evident need of a day of freedom from labor. The health of any people must deteriorate who never know any respite from hard and pressing work, and their spirits must flag. With the deterioration of the body will come the deterioration of the mind and the soul. All employers must be brought to see the reasonableness, the humanity of this. It is the right of a man as man, and his fellow-men have no just power to deprive him of it, and we must take care that custom and combined action stand by the side of those who need protection from the greed of the crew who care not for God or man. Another argument is the need in every life of spiritual refreshment and help. Every one needs something, whether he acknowledge the need or not, to lift him up out of the level where for the most part he must dwell. You may talk about the thought of the universal presence of God sufficing, but my experience is that those who are contented with this universal presence soon forget any presence whatever. We must have times and places and forms, or we are sure to drift into a haphazard worship, and a very vague uplifting. It is hard enough now, with the help of Sunday, to keep the soul in union with God; what would it be without? I feel even as a priest it would be almost hopeless. Then Sunday subserves a very high social purpose. The coming together on one day of a whole nation in assigned places to worship, affords opportunities for that magnetic influence of man on man which is so wonderful and could be obtained in no other way. It fosters a brotherhood which experience teaches us is very real and very healthful. It seems to me self-evident that without a set day and fixed times for its maxims, the whole system of Christianity would fall to pieces. No religion could survive, deprived of that, nor do I believe a nation long could. I have given these cold-blooded reasons, but well I know a far higher one. The devout soul keeps Sunday because it needs, it craves, it cannot live and breathe without it.

The Hebrew Cosmogony

[From *Bibliotheca Sacra*, Jan., 1896.]

BY CHARLES B. WARRING, PH.D.

Within the last few decades scientists have made great advances in the knowledge of the earth's history during that immeasurably long period which preceded the creation of Adam. They have destroyed the illusion, once universal outside of Judæa, that the earth was eternal, as well as the opposite belief, prevalent till recently through all Christendom, that the whole universe came into being only six thousand years ago, completely finished and peopled, as now, in six common consecutive days. They have discovered a number of important facts as to the earth's primal condition, the origin and nature of light, its poor quality at first, its progress from poverty to present richness and power, the beginning of day and night, the once vaporous state of the waters now in the seas, their deposition, the then condition of the atmosphere, the once universal ocean, the emergence of the land, the order in which life began, and that in which, millions of years later, plants and water, air, and land animals reached their final development and culmination in present living species, man's contemporaries.

The Hebrew Cosmogony also purports to

tell of occurrences and conditions before Adam, and makes many statements about the very matters in reference to which scientists have been making their discoveries. So far as these are concerned, it falls within the domain of science, and thus, for the first time since the story was written, it becomes possible to determine its character by other testimony than its own. With this in view, I propose to compare its physical statements, one by one, with what scientists have told us. It has, it is true, another and very important side—the theological—but with that the present paper has nothing to do. The reader will see that this discussion extends only to the creation of Adam. The first chapter is complete in itself, has a style and character of its own, and is true or not, independently of all that comes after it.

It goes without saying, that to reach permanent results, and no others will be satisfactory, the account must be taken just as it reads,* without forcing the meaning of words, or changing the order of what it says, or interpolating into it anything not already there. There are many things believed to be the teachings of this story, which have no place in it. These in fairness should all be ruled out, relegated to Milton's "Creation," the great *omnium-gatherum* of medieval errors as to how and when our world was made.† I propose to take it with the utmost literalness, neither adding to it nor taking from it, any more than an astronomer would add to or take from a photograph of a celestial phenomenon. This is severe treatment to apply to a document written so many centuries before the birth of modern science. If it stands the test, its truth will be established, and if it fails it can easily return to the safe, but not very enviable, position assigned to it by the higher critics, and described by Dr. Cocker as poetic, unhistorical, and unchronological, where it need no longer fear the assaults of gnostic or agnostic scientists, or of anybody else.

The history of the earth divides naturally into two parts—the nebulous and the solid—the former preceding, the latter coming after, the formation of the opaque crust which still covers its surface. The characterizing phenomenon which marked the end of the first period, and the beginning of the second, was the commencement of the division between light and darkness which makes days and nights.

The Hebrew Cosmogony—I have omitted to say it is found in the first chapter of Genesis—readily divides in the same way.

I shall therefore style the first part of the account,

THE WORLD BEFORE DAYS AND NIGHTS.

SCIENCE'S ACCOUNT, A. D. 1895.	GENESIS' ACCOUNT, B. C. 2000?
-----------------------------------	----------------------------------

There exists an eternal First Cause which men call God.	God preceded all.
The heavens and earth are not coeternal with God, but were made by Him.	"In the beginning God created the heavens and the earth."

They did not, as was long believed, come finished into existence, but needed to be wrought through many stages of evolution to their present condition.	They are not pronounced good. (Although this was the most important thing of all, Genesis clearly implies a lack of completion by not calling the heavens and earth "good.")
---	--

The earth at first was an unsegregated, and undistinguishable part of an immense nebulous mass* and therefore had neither shape nor form.

The nebulous matter was inconceivably rare—millions of times rarer than the air—as near nothing as one can conceive.

At that time the earth was destitute of everything which it now contains, continents, islands, seas, rivers, plants, animals, and all else.

Before motion was imparted, darkness enveloped the whole mass. This measured 280000000 miles, and more, from outside to center. It was a dark and profound "deep."

The origin of motion can be explained only by referring it to the great First Cause.

The mass thus set in motion was no solid, but was mobile, a fluid, a very highly attenuated fluid.

Motion at first was only gravitational, and was far from being all that would be needed. It was only long after, when the atoms had had time to approach sufficiently near each other, that thermic, photogenic, chemical, electric, and other movements, up to the full complement of to-day, were added.

After motion had been imparted the heretofore dark mass began to give light.

This at first was poor in quality, as shown by the spectroscopic study of present nebulae. They give a spectrum with only three or four narrow bright lines indicating a very small range of colors. But as condensation went on, its quality kept improving until our planet attained the temperature of our sun, and then the light was good for all its present uses.

This completion of the evolution of good light occurred before the earth was covered with a dark crust, and, therefore, before its opaque body divided the light on the sun side from the darkness on the other.

Then day and night began.

And then was the first day.

So far as I can see, I have set down every physical statement in these first five verses with the closest adherence to their literal meaning, and without any change in the order in which they stand. The reader, if he will turn to the chapter, can verify this for himself, and it is hoped he will do so. If any

*Few will question the once gaseous condition of our earth, although there is the greatest difference of opinion as to how the solar system was formed from the great primal mass. This, however, does not concern our present inquiry, for Genesis says nothing about how it was done, and, I may add, science to-day can say no more.

"And the earth was without form."

("Without form" poorly renders the Hebrew word *tohu*. This is used in the Bible twenty times, and in nearly every instance is translated "vanity," "a thing of nought," or by some similar word.

"And void."

"Darkness was upon the face of the deep."

before
"the Spirit of God moved on the face of the waters"

(*Mahyim*, here translated "waters," is derived from a word meaning to flow, and is the exact equivalent of our word fluid. Giving it the closest translation possible, it means something non-solid, mobile, or easily made to flow.)

Genesis does not pronounce this act "good;" i. e., complete, and this, as in all other cases, indicates that the work was to be carried further.

"And there was light."

"And God saw the light that it was good."

before
"He divided the light from the darkness."

"And the light He called Day, and the darkness He called Night."

"And the evening and the morning were the first day."

one imagines that what Genesis says is unimportant, he is greatly mistaken. In fact, the better physicist he is, the better will he realize the serious and far-reaching effects of a successful reversal of the statements, or the order, of those few verses. It may make this more evident if I again use parallel columns:

GENESIS REVERSED.

The heavens and earth had no beginning.

They were "good" from the start, i. e., they were complete.

The earth was never without form and void, and it never consisted of exceeding rare material, *tohu*.

And darkness did not cover the face of the deep before motion began.

The Spirit of God did not move upon it.

Light came before motion.

Light did not become good till after the division between it and darkness.

THE EFFECT.

Then there cannot be any tidal friction, the sun cannot be losing heat, and energy does not fall to a lower form every time work is done. The past and future finite existence of the present universe is the necessary conclusion of so many lines of reasoning that its successful denial would be the most appalling catastrophe to science one can imagine.

If so, there has been no evolution of our solar system.

Then the earth never was an unsegregated part of a great nebula, and every form of nebular hypothesis is impossible.

Then light is not an effect of molecular movement, and the basal fact of optics is gone.

Then philosophy is wrong.

If so, the corpuscular, the undulatory, and the electrical theory of light must be given up. Not a vestige of either would remain.

Then the spectroscopy which has told us of the improvement in the quality of light as a nebula condenses to a liquid or gaseous form, as once in our earth, and now in the sun, is wrong.

I know of no document whose successful refutation would be more important than the established reversal of what is said in those five verses. For science to deny their truth would be suicide.

Compare with it the Chaldean myths, trivial platitudes when true, and grossly absurd as to the rest. The first tablet, the one which is so often said to correspond with the first two verses of Genesis, is in substance as follows, condensed but with no item omitted:

At that time the heavens and earth were not named. The deep was their father; the chaos of the sea, their mother.

Their waters flowed together in one. The reed was not gathered, the marsh plant was not grown.

The great gods were not yet made, any one of them. Destiny was not yet established. Lamu and Lahamu were produced first. Asher and Kisher next, and then Bel and Ea, their offspring.

It seems unaccountably strange that any one should seriously talk of agreement between this and the story in Genesis, yet many have done so.

(To be continued.)

A paper on church dedications in England brings to light some curious facts. It appears that there are certain ancient churches whose dedications have been forgotten. This is awkward when occasions arise which make it convenient, if not necessary, to know the name. It is recommended in such cases that inquiry be made

*In few places the reader will notice a change from the common version, but only to get closer to the original.

†Paradise Lost, vii.

whether there is or has been a fair held in a parish, since it was the custom to have these local festivities on the dedicatory saint's day. In the process of restoration it is very rare to find any stone or tablet with the dedication inscribed upon it. Among the early dedications there are none to SS. Simon, Jude, Mark, James, or Luke. Churches dedicated to St. Nicholas are generally found near the coast or on the banks of rivers. He was regarded as the patron saint of sailors. It is not known why churches dedicated to St. Botolph were almost always near a city gate, but such is the fact. St. Botolph's Bishopgate and St. Botolph's Aldgate are cases in point. The dedication of a large number of churches to St. George is supposed to be due to loyalty to the House of Hanover, though no one of the royal Georges has yet been canonized. The probability is suggested that after awhile churches will arise dedicated to St. Victoria, since a saint of that name exists in the calendar.

Letters to the Editor

THE CHOIR BOYS

To the Editor of the Living Church:

How to keep the boy when his boy voice is going and gone: First, the question depends somewhat upon the relative value you place upon the *boy* and the *voice*. Personally, the voice is to me a secondary consideration, the boy is the object of constant solicitude. The same set of physiological conditions that occur at the period of transition of the boy-voice, govern also the change in the life from childhood to adolescence. There is no time in a man's life the use of which is fraught with so tremendous consequences as that which occurs between, say 15 and 18 years, and this is the period which is comprised in the subject of these letters.

When the boy's voice breaks is the exact time when the wise priest will strain every nerve to keep that boy close within the influence of the Church, her services, and ways. I say, if it should be necessary, sacrifice the musical efficiency of your choir rather than adopt that cruel and selfish policy of giving a boy his walking ticket just as soon as you have used up all his boy voice.

But what shall I do with the boy? Boy clubs and military exercises are proposed. Good enough in their way, but neither permanent nor effective. Boys soon tire of playing "city club" and "cadet soldiers." They prefer the real thing—the down-town club and the real cadets. The Church must hold the boy—not the social, but the spiritual and devotional in the Church, will alone hold a boy at that sensitive age of which we are writing.

The Church cannot compete with the world to the wondering gaze of the boy's unfolding passions, in social gratifications. The Church's fountain is drawn from the grace of the Holy Spirit, and it is in the ways of devotion and the spiritual life that she can alone leaven the life of the boy for the first time feeling his manhood.

Therefore, give him something to do in the services of holy Church. To make him a door-keeper, *a la* St. Andrew's Brotherhood, will hardly satisfy one who has given his boyhood's best days, sacrificed, often, his boy fun, sung before the altar, clothed in white, with his pure, sweet boy voice. You must not take his cotta from him. Had he never worn it, 'twould be no loss, but having worn it in the very presence of the holy of holies, to take it from him is to make him feel a loss.

Now for practical methods. There are doubtless many. This is mine: *First*. I keep my choir large in numbers. Do I lose musical efficiency and precision thereby? I do. I allow it. But I gain boys and boy souls, and keep them. I have a dozen young men in my choir to-day who have been with us for six, seven, or eight years,

as long as the choir has been organized. They were treble voices, they are now tenors or basses. For two or three years they did not sing at all, but they came into choir, swelled the numbers, and could take as intelligent a part in the service as if they had been down among the congregation, where I greatly fear they would not have been found if they had been expelled for want of voice.

Secondly. I give them plenty of holy work in the sanctuary. They are divided somewhat thus:—four servers (two to serve each month); four candle bearers (two to serve each month); two thurifers; two crucifers; boat-bearers; receivers of the offerings; an organist and his assistant; with other smaller offices of service about the altar, retain my boys, happy and contented, feeling that, though God has removed their boy-voice, He has not left them without many opportunities to serve in the sanctuary, and wear those garments which, as boys, they have learned to love so dearly.

I speak after many years' experience as priest and choirmaster, and I would add that I think our priests are altogether too ready to hand over the management of their choirs to professional choirmasters, and thereby largely lose that personal contact with the boys that is so powerful an influence upon a young lad's life in the hours of his first great trials.

CHARLES E. WHITCOMBE.

St. Matthew's church, Hamilton, Ont.

THE MINISTRY AND THE BROTHERHOOD OF ST. ANDREW

To the Editor of the Living Church:

Is not the subject of material for recruiting the ranks of the ministry, one of deep and vital interest to the Church at large?

That there is in some dioceses quite a scarcity of clergy cannot be denied, and this writer knows of a clergyman who on a recent Sunday got up, a sick man, and though bidden by his physician to keep quiet, went through the four services (doing his own and a brother clergyman's work, being the only priest left in the city that could be called upon). Now, as the members of the Brotherhood of St. Andrew speak, exhort, make addresses, etc., at public conventions of the Brotherhood, alternately with the bishops and other clergy, ought not the members of a parochial or mission chapter of the Brotherhood, in the temporary absence of the rector or minister in charge, to conduct services and make addresses? Is there any impropriety in a Brotherhood man being a lay-reader, or, better still, a lay preacher? Is the custom of the ordinary lay-reader reading a printed sermon likely to be productive of spiritual awakening or edification, when any one can do this for himself? Something of this kind is actually permissible, I understand, by the canons of the General Convention; viz, licensing "to deliver addresses."

Our Church journals never omit to record the fact when a minister or licentiate of "some other denomination of Christians" comes into the Episcopal Church and takes Holy Orders. Whether such cases are always subjects for congratulation, and whether congregations of Churchmen can always be spiritually benefited by the teaching of those who come to us in this way, are questions not always answered in the affirmative, and there certainly are some cases where some of these gentlemen have not been a success; but certainly and most emphatically, the ranks of the ministry could be as well filled from among the chapters of the Brotherhood as from among other Churchmen who might read printed sermons, or from among those who have been ministers or licentiates of "some other denomination of Christians."

Taking all these points into consideration, it would seem that the Brotherhood of St. Andrew should be a great help to bishops and standing committees. They certainly would feel much more encouraged to sign testimonials for a Brotherhood man than for one who was not a member of the Brotherhood, a complete stranger to them.

Of course the argument may be made here

that whether a Churchman be a Brotherhood man or not, and even if his moral character and spiritually earnest life and conduct be all that can be desired, even this would not qualify him to teach others without proper ecclesiastical and academic training. To which it may be answered that there are hundreds, even thousands of gifted and highly educated Churchmen in the Brotherhood of St. Andrew, who are at this present moment just as fit for the ministry as many who are already clergymen; and even in cases where their literary and theological attainments may not be found to be up to the mark for the priesthood, many of them would be useful as deacons to help the clergy, and where no support could be given them they could be allowed to retain their secular calling.

In any case, the members of the Brotherhood of St. Andrew, just as they are, could be made a tower of strength and help to the clergy. That they are not more so is as much the fault of the clergy as it is their own. They should be invited to take part in the work, each man personally.

A BROTHERHOOD MAN.

SERVICES ON BOARD SHIPS

To the Editor of the Living Church:

An effort is needed to unite every diocese in the United States in making spiritual provision for the shipping of all nationalities in the principal ports of the two Americas, as the English Church is trying to do over the rest of the world; and to link together the existing Church workers on board ships in the ports of the United States for mutual support, as the American Seamen's Friend Society links together nonconformist agencies for sailors in many countries over sea.

Merchant ships are often manned by other nationalities than their own flags, many of their crews being heathen. Services, Bible readings, and other personal mission effort are most needed on board the ships themselves, and not merely amongst those of the crews who happen to land.

Various languages are often spoken in the same vessel. Bibles in 33 languages are sold to sailors on board their ships by the seamen's chaplain in Cork harbor. It is a cosmopolitan mission, requiring many agencies, if each member of the crew is to be personally influenced.

As the crews pass from port to port, they should be individually introduced to the clergy working afloat in the harbor to which they are bound. Hence the need of linking together the present isolated Church workers boarding ships in the various ports.

Several of the bishops are favorable to such a movement; but less exalted clergymen and other Churchmen must begin it, if the whole Episcopal Church is to share the blessing, "Lo, I am with you alway," which is attached to the command, "Go ye and teach all nations."

A SEAMAN.

THE COLONIAL CLERGY ACT

To the Editor of the Living Church:

As a constant reader of your interesting paper, my attention was arrested a week or two ago by some correspondence respecting the "Colonial Clergy Act."

This act has been felt by many in the colonies as pressing unjustly upon colonial ordained clergy, and to make an invidious distinction between such so ordained and others ordained by bishops of sees in England, which is scarcely in accord with the fullness of power as priest that they were invested with at their ordination.

I think besides the slur thus cast upon the priest there is a still greater slur cast on the colonial and American bishops, as if either they were careless in the selection of their priests, or were not competent to impart fully the grace of orders as are the bishops in England.

Would it not be a good time for those of our American brothers who recognize this uncalled-for distinction, to petition their bishops to bring this matter before the Lambeth Confer-

ence, with the object of getting the grievance redressed? I have discussed the matter with some of the clergy on this side of the line and that is the action which has been suggested.

COLONIAL PRIEST.

NO SURPLICE FOR WOMEN

To the Editor of the Living Church:

If such things must be as "mixed choirs" in our churches, can we not at least be spared the mortar-board and surplice worn by women? All honor to the bishop who prohibited such vestments in his diocese, on the ground that it was illegal for either sex to wear the garments of the other. The more is the pity that a use so unseemly should be tolerated when there is the modest white veil that is "eternally feminine." If women must appear as choristers, let them be "decently habited," not wearing the surplice of the priest and the cap of the "don," but covered with the modest veil, as becomes their sex.

Y. Y. K.

Personal Mention

The Rev. Dr. Walter Baker has returned from his foreign tour.

The Rev. F. M. Burch has recovered sufficiently to resume his active duties.

The Rev. L. N. Bissell has gone to New England on a short vacation.

The address of the Rev. C. S. Burch, of the diocese of Chicago, is 6 Tompkins ave., New Brighton, Staten Island; Mr. Burch is supplying Christ church during the vacation trip abroad of the rector, the Ven. George D. Johnson, D.D.

The Rev. Wm. B. Beach, of Wilmington, Del., has succeeded the Rev. W. E. L. Ward as bishop's curate at St. Paul's and St. Matthew's, Pittsburgh and began his labors in both parishes on the first of October.

The Rev. N. E. Cornwall has returned from his summer vacation abroad.

The Rev. Dr. C. D. Cooper has returned to Philadelphia from Cazenovia, N. Y., greatly improved in health.

The Rev. David H. Clarkson, of Colorado City, has accepted a call to St. Luke's parish, Fort Collins, Colo., and enters upon his work the first Sunday in October.

The Rev. Thomas L. Cole has resigned his rectorship in Oregon to undertake work in New York City.

The Rev. Dr. Sydney Corbett has just returned to his home at 4213 Chestnut st., Philadelphia, after a rest of more than a year, and has returned with health fully restored.

The Rev. Dr. E. Winchester Donald has returned to his parish after a trip abroad.

The Rev. E. P. Gray has resigned the curacy of St. Ann's church, Annapolis, Md., and accepted the rectorship of Grace church, Howard county, Md.

Bishop Huntington has returned to Syracuse from his summer residence at Hadley, Mass.

The Rev. Henderson Judd has resigned the charge of mission work at Whittier, Cal.

The Rev. W. B. King has returned from his tour in Europe, and resumed his duties.

The Rev. Franklin Knight, deacon, has been appointed to the charge of the mission of the Good Shepherd, Colorado City, Colo.

The Rev. Henry A. Metcalf has resigned St. James' church, New Bedford, Mass.

The Rev. John F. Milbank, late of St. Luke's, Hawkinsville, entered upon his duties at Grace church, Waycross, Ga., and associated missions, on Sept. 6th.

The Rev. G. Wharton McMullin has resigned the rectorship of Emmanuel church, Adams N. Y., and accepted the position of curate at the memorial church of the Holy Comforter, Philadelphia. Address accordingly.

The Rev. D. F. McKenzie has returned from his vacation in Canada.

The Rev. J. B. Mancho has been passing his vacation in Virginia and the Middle States, with old friends.

The Rev. William Dallam Morgan has resigned the assistant rectorship of Memorial church, Baltimore, and accepted the assistant rectorship of Christ church, Brooklyn, N. Y.

The Rev. Arthur Howard Noll has been appointed secretary and treasurer of Hoffman Hall, diocese of Tennessee.

The Rev. A. C. Prescott has taken charge of St. Joseph's church, Port Allegheny, Pa.

The Rev. George J. D. Peters has accepted charge of Ascension mission, Washington, D. C.

The Rev. Wilbur F. Paddock has returned from a three months' tour of Europe, and resumed his duties.

The Rev. Dr. Theodore S. Rumney has returned from his vacation, passed at Jamestown, opposite Newport, R. I.

The Rev. B. B. Ramage has resigned his connection with Hoffman Hall and opened a parochial school at Mufreesboro, Tenn.

The Rev. Dr. Wm. S. Rainsford sailed for Liverpool in the Cunard steamship "Etruria," Saturday, Oct. 3rd.

The Rev. Ernest V. Shayler has taken charge of Calvary church, Sandusky, Ohio.

The Rev. H. W. R. Stafford has accepted the rectorship of the church of the Good Shepherd, Barre, Vt., and entered upon his duties.

The Rev. A. F. Schtitzberg has accepted appointment to be one of the curates of St. Ann's church, Brooklyn, N. Y. He will do work among Swedes in that city.

The Rev. Henry B. Tru sell, of Miltury, Mass., has accepted the Bishop's appointment as missionary of the stations in Camden county, Ga., and will enter upon his duties Oct. 15th.

The Rev. A. G. L. Trew, D.D., has been spending his vacation in the San Bernardino mountains, Cal.

The Rev. Henry Tullidge, D.D. formerly an honored priest of the diocese of Pennsylvania, but recently a resident of Smyrna, Del., has returned to Philadelphia.

The Rev. Millidge Walker has resigned the rectorship of St. Paul's parish, Newark, N. J., and accepted St. Peter's, Cheshire, Conn.

The Rev. James B. Wasson, D.D., has entered upon his duties as curate at the church of the Holy Trinity.

The Rev. S. M. Wren has been spending his vacation in San Diego, Cal.

Official

THIRTY-FOURTH annual business meeting of the Evangelical Education Society will be held Thursday, Oct. 15th, at No. 1224 Chestnut st., Philadelphia, 3 o'clock P. M. Life members, annual members, and the rectors of churches which have contributed to the society during the year are entitled to be present and take part in the proceedings.

ROBERT C. MATLACK,
General Secretary.

THIRTY-FOURTH anniversary of the Evangelical Education Society will be held in the church of St. Matthias, Philadelphia, Sunday evening, Nov. 15th, at 8 o'clock; the Rev. John Hazen White, D.D., will preach upon the subject: "The Church is not properly training her men to do the work she has to be done. Therefore, it is not done."

ROBERT C. MATLACK,
General Secretary.

CHURCH CONGRESS

Provisional programme, Norfolk, Va., Nov. 17th-20th, 1896. Topics:—

Tuesday, 7:30 P. M., "How Can Social Unity be Best Attained?"

Wednesday, 10:30 A. M., "Do we need a Hierarchy in this Church?" 7:30 P. M., "The Ideal and the Real in Literature."

Thursday, 10:30 A. M., "Archæology and the Bible;" 7:30 P. M., "Permanence and Progress in the Interpretation of Christian Symbols."

Friday, 10 A. M., "What is the Organic Law of this Church?" 3 P. M., "The Pastoral Office as Affected by the Conditions of Modern Life."

Among the writers and speakers accepting are the following:

Rev. Frederick F. Reese, Prof. R. T. Ely, Rev. W. S. Rainsford, D.D., Mr. Edwin Lawrence Godkin, New York, Mr. Geo. Wharton Pepper, Philadelphia, Rev. J. J. Faude, Rev. Geo. L. Locke, D.D., Rt. Rev. John B. Newton, D.D., Rev. Percy S. Grant, Mr. Thomas Nelson Page, Rev. Percy Browne, Mr. Hamilton W. Mable, New York, Rev. Ralph H. Baldwin, Rev. Angus Crawford, D.D., Prof. Jackson, Columbia University, Rev. J. P. Peters, D.D., Rev. Leighton Parks, D.D., Rev. W. P. Du Bose, D.D., Rev. Edward S. Drown, Rev. J. H. Elliott, S. T. D., Rev. George H. Mallory, D.D., Joseph Bryan, Esq., Richmond, Va., Joseph Packard, Esq., Baltimore, Md., Rev. E. L. Stoddard Ph.D., Rev. Chas. R. Baker, D.D., Rev. W. M. Dame, D.D., Rev. E. M. Stires, Rev. C. Ernest Smith.

Appeals

THE GENERAL BOARD OF MISSIONS

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

THE MISSIONARY COUNCIL

Will meet in Christ church, Cincinnati, Tuesday, Oct. 27th, beginning at 10 o'clock A. M., when, by appointment of the Presiding Bishop, the opening sermon will be preached by the Rt. Rev. Dr. Capers, Bishop of South Carolina.

The Sunday preceding will be Missionary Sunday in the churches of Cincinnati and vicinity. A Children's Missionary Mass Meeting will be held in Christ church at 3 P. M., and a General Missionary Meeting in the same church in the evening. Information may be obtained from the Rev. E. F. SMALL, Chairman of the Committee of Arrangements; address, Church Rooms, 99 West Fourth st., Cincinnati, O.

PROVINCE OF ILLINOIS

The Orphanage of the Holy Child, Springfield, Ill., is obliged to appeal to the Churchmen of the three dioceses in Illinois, for assistance. The offerings received at Christmas-tide were not large enough to provide for the running expenses for the year, even with the closest economy, and there is not enough in the treasury to purchase the necessary supplies from now to January. The Executive Committee therefore asks for gifts of money for daily bread. Please address

VEN. FREDERICK W. TAYLOR, D.D.,
Treasurer Province of Illinois,
Springfield, Ill.

HOWE SCHOOL, LIMA, INDIANA

The Hammond Industrial School, Lima, Ind., under the care of the Order of the Holy Name, receives boys and girls between the ages of seven and fourteen years. They are given a thorough English education and taught simple industries, such as gardening, printing, stenography, house work, and needle work.

The school is established not only for orphans, but other destitute children, and those whose parents cannot give them the proper attention or home training. Terms, \$100 per year (12 months) payable monthly. Scholarships for boys with good voices.

Subscriptions and donations are earnestly solicited, as the school is largely dependent upon voluntary offerings. Address THE RECTOR, Lima, Ind.

Church and Parish

WANTED.—By a graduate of the Froebel School, a position as teacher, and to assist in Art Department. Is a communicant of the Church. Refer to the Rev. G. McC. Fiske, D. D. Address, Miss AMY MURRAY, 218 Williams st., Providence, R. I.

ALTAR linens and breads. Address ORDER OF THE HOLY NAME, Lima, Ind.

EXPERIENCED and cultured Churchwoman will take charge of girls requiring warm winter climate. Boating, tennis, etc. Also lessons in piano, singing, guitar, *belles lettres*. Highest New York City references. Address MRS. MACLEAN, Melbourne, Indian River, Fla.

A CLERGYMAN with a moderate income, having charge of two parishes, in good health and standing, and just 60 years old, would like to become rector of a small parish wherein his daughters (all graduates of a Church school and with musical education, both vocal and instrumental) could establish a school. Excellent references. Address "G. N.," office of THE LIVING CHURCH, Chicago, Ill.

THE organist and choirmaster of St. Paul's church, Detroit, seeks re-engagement. Widely known as a successful trainer of boys' voices and a first-class organist. Offers unexceptional references covering all points. Address, 123 Alfred st., Detroit, Mich.

CHURCH ARCHITECT.—John Sutcliffe, 705 Grand Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

DE LAND, FLORIDA

Beautiful and healthful fall and winter resort. Many a tractions; nice church; reverent services. The Stranger's Guild endeavors to be of service to Church people who come here. For further information, address F. A. STORER, Secretary.

JOURNALS OF CONVENTION, ETC.

The registrar of Western Michigan offers back journals, *Spirit of Missions*, *Churchman*, *Journals General Convention*, postage being paid. A large number of copies of *Church Review*, bound vols., \$1; unbound, 75 cts. Address REGISTRAR, 162 Fountain st., Grand Rapids, Mich.

The Editor's Table

Kalendar, October, 1896

4.	18th Sunday after Trinity	Green
11.	25th Sunday after Trinity	Green
18.	ST. LUKE, Evangelist, 20th Sunday after Trinity	Red
25.	21st Sunday after Trinity	Green
28.	SS. SIMON AND JUDE	Red

The Abode of Happiness.

BY THE REV. E. H. J. ANDREWS

I met a man upon the street,
His face was beaming, sunny as the day;
I stopped him: "Tell me, sir, I pray,
Where in this bitter world hast found the sweet?"

He took me kindly by the hand,
And drew me from the crowd of passers by
"Pleasures there are, which you and I
May both enjoy, they are as grains of sand.

"You look around, and here you see,
And there and everywhere, the same strange sight,
Millions of beings, with their might
Struggling for happiness's ecstasy.

"And yet how few of all the host
Who spend their precious lives thus toilsomely,
Find what they seek! A fleeting glee,
If even that, is all they get at most.

"And presently the passing bell
Proclaims that they have thrown away this life,
Worn out by an unfruitful strife;
Their ill success, their own sad funeral knell.

"Yet is it not here to be found?
Is it the secret of the mystic stone,
Which wise men ever seek to own,
And die, by fools bewailed, by folly crowned?"

"Ah, no, 'tis here, and all who live
May find it if they do but will to find;
They who will not see it they are blind,
The source of true joy is the verb 'To give.'

"Nay, turn not angrily away,
Test for yourself. 'Tis he, who freely gives
To succour others, only, lives
In that sweet atmosphere of joy to-day."
Deming, N. M.

James Lawrence Houghteling, who is the founder and acknowledged head of the Brotherhood of St. Andrew, was born in Chicago, Nov. 29th, 1855. He graduated from Yale College in 1876, was married three years later to Miss Lucretia Peabody, and in 1885 became associated with Mr. F. B. Peabody in the well-known real estate and banking firm of Peabody, Houghteling Company, of Chicago.

While at college young Houghteling took a decided stand against the telling of foul stories and other student vices, and it was during this experience that he was brought to a keen appreciation of the great value of individual influence emanating from sincere men.

After his return from college, Mr Houghteling was put to work in St. James' Sunday school by the Rev. Dr. Courtney, present Bishop of Nova Scotia, who insisted upon his taking charge of a class of boys which in a few years expanded into a Bible class, the members of which formed the nucleus of the Brotherhood of St. Andrew. From 1880 to 1885 he gave most of his time to Church and philanthropic work, and it was during this period that the great charm of the man, and his wonderful usefulness, seemed to develop. If any of "his boys" were sad and needed cheering, if any soul were weighed down with sense of wrongdoing and needed sympathy and guidance, if some heart were bursting with a great

love or joy, he would always take time from business, if need be, or the demands of his family, even at night, to listen, counsel, comfort or rejoice with the young men who sought him as a confidant.

Together with those whom it is his greatest joy to serve (young men earnestly trying to keep in the narrow way) came impostors seeking only what advantage they might gain from his open-hearted generosity, but he developed a wonderful ability to penetrate the external covering of man's nature, and many a man who came with wholly sordid motive, was sent away changed and strengthened by his contact.

In the Houghteling house was a special corner with a large office desk, where the boys were received, and nothing which was vital to the caller was too trivial to command respectful attention, and many a young man made a new start in life from beside that desk. Of late years his time has of necessity been given largely to the general work of the Brotherhood, but his unique place in St. James' chapter could never be filled by anyone else. He is beloved of all Brotherhood men, and though standing as he does, the leader of the more than fifteen thousand Brotherhood men who to-day carry on the work he began, he bears himself with that genuine modesty which so becomes the really great.

An unfortunate English lady complains that, unable to endure what she is pleased to call "ritualism," she withdrew from her parish church and erected an iron church, apparently at her own expense, where she might have services carried on in such a manner as she pleased. At this point her tribulations commenced. She obtained a grant of \$100 towards the stipend from the body known as the "Free Church of England," but on condition that they should have the appointment of "the man." The lady herself contributed \$250. For three months supplies were sent, and she complains that she had to provide hospitality, and that no visiting was done. Finally a gentleman in Deacons' Orders was appointed, and for nearly six months she had one long struggle against his irregularities as to services. "Then," she writes, "he asked for a holiday, and went away, leaving me to supply his duty at my own expense. Through my solicitors I have dismissed this gentleman. I am now supplying my services by the kind help of lay Evangelical loyal Churchmen from Derby." Such a story speaks for itself. The lessons it conveys need no elaboration.

Sir John Millais

BY ALFRED AUSTIN

I.

Now let no passing bell be tolled,
Wait now no dirge of gloom,
Nor around purple pall unfold
The trappings of the tomb!
Dead? No; the artist doth not die;
Enduring as the air, the sky,
He lets the mortal years roll by,
Indifferent to their doom.

II.

With the abiding he abides,
Eternally the same;
From shore to shore Time's sounding tides
Roll and repeat his name.
Death, the kind pilot, from his home
But speeds him unto widening foam,
Then leaves him, sunk from sight, to roam
The ocean of his fame.

III.

Nor thus himself alone he lives,
But, by the magic known
To his "so potent art," he gives
Life lasting as his own.
See, on the canvas foiling fate,
With kindling gaze and flashing gait,
Dead statesmen still defend the state,
And vindicate the throne.

IV.

Stayed by his hand, the loved, the lost,
Still keep their wonted place;
And, fondly fooled, our hearts accost
The vanished form and face.
Beautiful, most frail of earthly shows,
That fades as fleetly as it blows,
By him arrested, gleams and glows
With never-waning grace.

V.

His, too, the wizard power to bring,
When city pent we be,
Slow mellowing autumn, maiden spring,
Bracken and birchen tree.
Look! twixt gray boulders fringed with fern,
The tawny torrents chafe and churn,
And, lined with light, the amber burn
Goes bounding to the sea.

VI.

Toll then for him the funeral knell,
Nor around aisle and nave
Let sorrow's farewell anthem swell,
Nor solemn symbols wave.
Your very brightest banners bring,
Your gayest flowers! Sing! Voices, sing!
And let fame's lofty joy bells ring
Their greeting at his grave!

Sir John Millais represented thoroughly that healthy, open, honest spirit in art which we sum up when we say the word "English." His love for the open air, the moorland, and the wood may be seen in his landscapes, such as "Chill October," and "Over the Hills and Far Away," a Perthshire moor; his love for "home," in numberless works known the world over; his love for love, in his sweet pictures of "The Huguenot," "The Order for Release," and "Yes, or No;" his love for country, in "The Northwest Passage," and in the numerous glorious portraits of eminent men and women, which his glowing genius and unselfish labor has immortalized on canvas.

The honors which have come to him from a grateful country, and the unswerving devotion which he has shown for his art, make us long for such national spirit among ourselves, and for such men whom we also would delight to honor.

Few of us can estimate the far-reaching power of artists like Sir John Millais. His Huguenot has kindled many a lover's heart with hope that true love will ever plan and plot for his safety, even as the maiden in the picture strives to bind upon her lover's arm the badge which will protect him on St. Bartholomew's Eve. His "Yes or No," that gracefully poised figure with the lover's letter in her clasped hands, as with wistful upward glances she asks herself the momentous question, has voiced the tender anguish of many a maiden's heart.

And so on, through all his pictures, they are clean, wholesome, full of light and truth, and touch the fountains of affection, sentiment, and patriotism which ever flow in the people's hearts. He rests, as it were, in the very hearts of England's people, under the dome of St. Paul's, a fitting honor to a life which from its eleventh year showed its work in the Royal Academy, until as its president he was laid to rest on August 20th last, full of honors and mourned by all.

K.

On Visiting Strangers

BY L. I. W. KENT

"I was a stranger and ye took me not in." The old familiar saying, "Variety is the spice of life," is fully illustrated in these days in Church work, as well as in worldly pursuits. There are all kinds and conditions of guilds, societies, brotherhoods, and sisterhoods. Still the Catholic Church of Christ is like an omnibus in one way, there is "always room for one more."

There has been little real combined effort made in parishes to make the "stranger" feel "at home"—I mean any kind of stranger, whether he seems to need it or care for it or not. We are all social beings, more or less, and where sympathy and hospitality are extended to any one, it is an irresistible power for good to that person. The mother of a woman who had been drawn into the Church from conviction, said to me not long ago, "When I am in a strange place I always go to the Methodist church because they are so sociable, and make you enjoy yourself; the minister comes down and has a chat with the people after meeting, and every one has a pleasant word." We do not advocate following the example of the Methodist brethren in exactly that way, for, as I told her, the church is too sacred a place for that kind of enjoyment, but the spirit is good, and if there are those who are longing to work for the Master, and feel that they have not yet discovered their niche in Church work in the particular parish in which, in God's providence, their lot is cast, let them gather a few kindred souls about them and determine to find out the strangers who come to the church, and visit them and make them feel welcome and "at home," by the knowledge that they have real friends in that parish, even if they are new ones.

Then, there are people in every parish who, while they may have been in it a long time, do not feel that they are of it; these people need something quite as much as the real stranger; for some reason, whether it is with themselves (and it generally is) or from other's neglect, their best feelings have not been awakened, although they may have been regular church-goers and sermon listeners for years. There is a real work to be done for them, not by the priest of the parish, but by those of their own household of faith. "Whoso seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" I know a stranger who was made to feel that she was not "at home," by a look; and of another who was invited to a church "sociable" and then completely ostracized (when he got there) from any sociability. It was probably thoughtlessness, but let us have a "Thoughtful Guild" in every parish. Let it be a work whose members even know not what each other do. Let a few thoughtful souls, or those who wish to cultivate that virtue, get together each week for half an hour to pray, have no rules, no fees, only get together, pray, and then do a week's work of kind deeds and thoughtful words for those who are new strangers in the parish, not forgetting to find out the old strangers and the reason of their trouble, and, if possible, remedy it. It seems to me that next to our duty of showing love and kindness daily to those of our own house, comes the same duty to those of our household of faith. If one has a vocation for it, or can learn how to do it ac-

ceptably, it is delightful work to the doer and almost always repays him tenfold—if done "in His Name."

Book Notices

The Finding of Lot's Wife. By Alfred Clark. New York and London: The Frederick A. Stokes Company. Price, \$1.

For this tale, Mr. Clark has introduced a very curious legend in regard to the "Pillar of Salt," and about this legend the plot of the whole story centres. The reader will be sure to follow with fascinated interest the romantic and exciting adventures of two young Englishmen traveling in Palestine. Their sojourn with a band of Arabs, their discovery of the monastery of St. Lot (II), and the wonderful Valley of Madness, are all described in a graphic and thrilling manner.

Practical Reflections on Every Verse of the Minor Prophets. By A Clergyman. With a Preface by the Rt. Rev. Edward King, D.D., Bishop of Lincoln. New York: Longmans, Green & Co. Price, \$1.50.

This is the sixth and closing volume of this valuable series of devotional reflections upon various portions of Holy Scripture. The object is simply religious and devotional, not in any way critical or literary. The author believes that he has the highest possible warrant for his method from our Lord's own example, who showed His disciples how to interpret the Old Testament as witnessing throughout to Himself. It is a relief to turn from the contentions of critics about style and dates and names, and from the cold dissection of the books which have come down to us as the work of holy men "who spake as they were moved by the Holy Ghost," to the devout and spiritual application of their teachings which religious minded people, living in the light of the Gospel, have been accustomed to employ in all ages of the Church to the building up and strengthening of the life of their souls.

The Autobiography of a Truth. By Edna Lyall. New York: Longmans, Green & Co. Pp. 114. Price, 30 cts.

It was fitting that she who had written the "Autobiography of a Slander," should write the "Autobiography of a Truth." The truth whose life story is told by the gifted authoress is this, that "it is by the fearless right doing of each man and woman that all good comes." Among the characters of the story we find our old friends, Donovan and Gladys Farrant and Max Hereford. The scene is laid in Armenia, and we are taken into the midst of the strange and awful state of affairs which now prevail in that oppressed and blood stained land. The book is designed to arouse sympathy for the persecuted Armenians, and to bring English-speaking people to their help. The profits from its sale will be contributed to the Armenian Relief Fund. Thus it is a generous effort on the author's part by the use of her pen (which we trust may in this instance prove mightier than the sword) to help a needy cause. We wish the pathetic story which she has produced might be widely read.

Minnesota Church Club Lectures for 1896. Milwaukee: The Young Churchman Company.

The Church clubs throughout the country have undoubtedly done much good in the way of bringing forward Church principles and clearing away misunderstandings. The lectures before us, which have been thought worthy of publication, are especially noticeable in one respect, they were all delivered by clergymen of the diocese of Minnesota. As an introduction to the volume, the sermon of Bishop Whipple before the Lambeth Conference of 1888, has been prefixed, as relating generally to the same subject; that is, Christian unity. It is gratifying to find a circle of the clergy in one locality capable of maintaining, in general, so high a standard of scholarship and able to present the case of the Church with force and power. It is true, statements or suggestions here and there might be open to criticism, but the effect, on the whole, of such addresses must be good. While it is not probable that the cause of unity

will be much advanced, Churchmen themselves, in hearing or reading these lectures, will find much to strengthen their intelligent grasp of the principles they profess. While Dr. Wright hardly meets the question how the Catholic Creeds are the "sufficient" statement of the Christian Faith, he gives an instructive history of the Creeds, and some little known, but interesting, facts relating to various attempts at liturgical adaptation with a view to Christian unity. Perhaps the ablest lecture in the series is that on the Historic Episcopate, by Prof. Ten Broeck, of Seabury Hall.

Magazines and Reviews

The boys and girls will have to set their wits to work if they want to win any of the prizes of crisp new dollar bills which *St. Nicholas* offers in his magazine for October. There are fifty charades to be guessed, and the prizes range from \$10 to \$2 each, \$120 being offered in thirty distinct prizes. Some very curious military powder horns are described in this issue, actually engraved with maps of routes through the wilderness. There is also an account of the wonderful Chinese conjurers in Noah Brooks' "True Story of Marco Polo." There are several interesting short stories besides the serials.

Conclusions are reached in several instances in the October *Century*, this being the last number of Volume 52. Prof. Sloane brings his *Life of Napoleon* to a close with the eclipse of that monarch's glory, giving striking pictures of the battle of Waterloo and the exile to St. Helena. Mrs. Humphrey Ward's story, "Sir George Tressady," considered by many readers the best she has yet written, is concluded in this issue, and so is Mr. Howell's Saratoga novelette, "An Open-eyed Conspiracy," and Amelia Barr's Shetland story, "Prisoners of Conscience." "A Study of Mental Epidemics," by Boris Sidis, is a scientific paper, suggesting connection between social disorders and nervous affections making a people susceptible to popular delusions. The article has a bearing on American affairs, past and contemporaneous. Mme. Blanc compares French, English, and American children, and Bontel de Monvel, the French artist, contributes illustrations with his noted skill in the delineation of child life.

Books Received

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

HENRY FROWDE—OXFORD UNIVERSITY
91-93 Fifth Ave., New York Press

New Copyright edition genuine Oxford Teachers' Bible, with 124 Plates. \$1.25 to \$2.00.

Old Testament History. For Schools. By Rev. T. H. Stokoe, D.D. Part II. With Maps.

STABLE MONEY PUBLISHING CO., Chicago

The Money Question—The 50 per cent. Fall in General Prices—The Remedy. Monetary History 1850-1896. By George H. Sibley. \$1.50.

A. C. M'CLURG & CO., Chicago.

The Method of Darwin. A Study in Scientific Method. By Frank Cramer. \$1.

Science Sketches. By David Starr Jordan. New and Enlarged Edition. \$1.50.

THOMAS FARGIE, Manchester

Answer of the Great Church of Constantinople to the Papal Encyclical on Union. In the Original Greek, with an English Translation.

THOMAS WHITTAKER

Heaven Every Day, or Common Sense Christianity. By Theodore F. Seward. 50 cts.

Giving up Ourselves to Thy Service. By the Rev. C. I. Atherton, Canon of Exeter. 60 cts.

SUBSCRIBERS who are interested in cycling or amateur photography, should write THE LIVING CHURCH for pamphlets giving full information of attractive premium offers. Special arrangements with manufacturers make possible the offer of premiums of a value several times the amount which would otherwise be allowed in cash commissions.

The Household

The Story of Messire Costin, Huguenot:

His Peril and Strange Deliverance

BY ELLA F. MOSBY

CHAPTER I.

[The yellow letters and diaries from which this Huguenot story was gleaned are here exchanged for a modern form and style, as more easily intelligible than the stiff, old-fashioned French of the originals. The events occurred at the time of covert persecutions under the pretext of law just preceding the Revocation of the Edict of Nantes, and the scene opens at Rouen in the home of a wealthy Huguenot merchant, Messire Louis Costin.]

The droning voice of the clerk, Pierre Debeck, was reading aloud the Scriptures. Messire Costin had been dozing, but as Pierre read the verse, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified," he roused himself and looked about him. It was a fair and orderly group: his young wife with the child at her knee, the serious and decorous servants, and the grave clerk. The May sunshine coming in from the blooming garden where the bees rioted, touched brightly the Holland linen and the silver on the shelves—flagons and loving-cups, and the *nef* or casket holding the master's cup, knife, and spoon, and his salt and spice-boxes.

The clerk closed the volume, and with a half-sarcastic smile on his lips, but subdued voice, repeated, "In thy sight shall no man living be justified," and asked gravely: "Think you, Messire, that this is meant as literal verity—for in thy sight shall no man living be justified?"

The young wife, Renee, looked up with sparkling eyes, then paused, as if thinking better of it, and awaited her husband's reply.

The merchant hesitated, and then replied in rather a pompous manner, "I am in some doubt, my good Pierre, as to whether such statements be not rather general than individual. Of course mankind is sinful and prone to evil, but there is also the righteousness of the saints to be considered. Assuredly even now there are those of 'the religion' who are of spotless life, rich in good works, justified by a faith pure and steadfast."

"Assuredly," answered Pierre, bowing. It seemed as if he would have added, "Messire, for instance," but his eyes encountered Renee's grave look, and he went out in silence.

Now, M. Costin (Messire, as his associates called him, after the style of that day) saw nothing of either the intended flattery or the covert sneer, but he was mortified and irritated by Renee's silent protest. He knew that she loved him, but he perceived that she did not reverence or admire him, that she tacitly questioned his religious height. Day by day she proved her wifely sweetness and truth, and he could only explain this by her youth, her gayety or frivolity of temper; for he was a man who had been tested as by fire. It was in the years immediately preceding the Revocation of the Edict of Nantes, when it was amply evident that safety, wealth, position, all were on the opposite side of the Hugue-

not faith. So evident was it that for a year or more he had been transferring money, business, even family jewels, to London, in case of a sudden emergency, yet he had never for one instant swerved from his open profession of the reformed religion. He abounded in charities to the poorer brethren, especially to those who were colonists in America or were trying new ventures in Holland or the English towns. Verily, he thought it likely that some bread so cast upon the waters might return to him again, and he smiled to think of profits already gained from a colonial speculation, at once shrewd and pious. Of all the merchants in Rouen none stood higher for integrity and honor than M. Louis Costin. Had he not been so full of righteous wrath the week before when Jacques Gobet proposed some knavish trick to increase the profits on his manufactures, that he not only rebuked him sharply, but dismissed him on the spot?

Old Joseph, the foreman, so old that he took many liberties of speech, had remonstrated seriously: "Do you not know that Jacques is a Catholic, and has a brother who is a priest?"

"And have I not told you only to employ the Reformed?"

"My faith! What difference does it make—a man's creed—with his fingers? He was a tool—a good tool—if you had only handled him like one."

"You are easily alarmed, my friend. He is too poor to hurt us."

Old Joseph turned sharply upon him. "He's of the dangerous kind, I tell you. It is no good to warn a Costin. Your father was killed in the Wilderness (name of a Huguenot conventicle), simply because he wouldn't listen to a little prudent advice. But I'll tell you

Awarded
Highest Honors—World's Fair,

DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

for the sake of madame. I've no child, like you, but I've grandchildren over seven, and I want no quarrel with a priest."

Over seven! Ah, what a sharp pang rent the father's heart with anguish! He had forgotten the cruel law used to desolate so many Huguenot homes—the law by whose perversion any child over seven, persuaded to repeat before witnesses an *Ave Maria* or *Credo*, might be taken from Huguenot parents and placed under Catholic influences. He felt no pride in his courage and probity now.

At this point in his reflections, little Marie's merry prattle struck upon his ear. Renee was in the garden, her infant boy in her arms, and Marie was calling to her to see how much taller she was than the lilies—the shining, white, gold-hearted lilies. The child was eight years

The Standard of Excellence

The average woman cannot discriminate justly between machines, so far as their mechanical construction is concerned, but she can always wisely judge their work.

ALL THE ESSENTIAL QUALITIES OF A FAMILY SEWING-MACHINE ARE MOST PERFECTLY COMBINED IN . . .

SIMPLICITY—

so it can be easily adjusted, and won't get out of order.

STABILITY—

so that it will wear the longest with the least repairs.

SPEED—

so that it will do the most work with the least effort.

STYLE—

so that it will be an ornament to the home.



SINGER WORK IS ALWAYS GOOD WORK.

This is why Singer Machines maintain their supremacy all over the world, making the Singer trade-mark a reliable guarantee of perfection.

THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD.

old, like a lily herself for whiteness, and with a charming daintiness of pose and gesture that seemed to her proud father proof of the noble blood that ran in her veins. For he was of old lineage on the mother's side, and this, no less than his wealth, had gained for him the deference of his plainer neighbors and brethren; and Renee also was of good birth, and though so tender and gentle with the poor and humble, could carry herself proudly at need. The difference between them was that he was secretly proud of his pride, and Renee truly and inwardly repented herself of such momentary arrogance as grievous sin against God and her neighbor. But what was the child saying:

"It was a beautiful lady, with white lilies by her; and mother, he said her name was the same as mine. He promised me a beautiful doll if I would learn—oh, I have forgotten it—but it was a verse about the lovely lady."

His heart beat so violently that he could not speak. After a moment—it seemed an hour—his wife said, in a very quiet voice, but with a certain terror vibrant through its very sweetness:

"My darling, you must not take gifts from strangers, or learn things from them. Never talk to them, my child, or listen. Sometimes little children have been carried away from their fathers and mothers, and have never seen them any more."

Marie listened, a little incredulous at any mischief in connection with the "beautiful doll," yet touched by the strange passion of love and fright in her mother's tones. At last she ran to her, and putting her arms around her neck, comforted her with kisses.

Meanwhile, Costin, his hat pulled low over his brow, had gone to the servants to give each and all positive directions

against admitting strangers, or permitting the children to be seen on the street. Poor man, his anxiety sharpened his tones to harshness, and the servants resented as fault-finding his precautions, and paid no more heed to them than they could help.

The next afternoon he was astonished to meet Marie's nurse on the street, hurrying in an unusual direction. She told him her mistress had been summoned away from home an hour or two before, and just now she had received a message from her, directing her to leave the children in the care of "Tant' Lise," madame's old nurse, who still lived in her household, and to come at once to her at a number and street which Costin immediately perceived to be both far off and obscure. He believed it to be a ruse, and without communicating his suspicions, hurried instantly homeward.

He entered the garden by a little side-gate. There were voices—two were not familiar, but the third he knew well. It was that of Jacques Gobet, the discharged workman. And—surely he could not be mistaken—that was Marie's dear, childish tone in reply!

(To be continued.)

Queen Victoria's Long Reign

On Sept. 23d, 1896 Queen Victoria had reigned for a longer period than any other English sovereign. On that day she exceeded the length of her grandfather's long reign, the next in length being that of Edward III.

At the time of the accession of Queen Victoria, less than fifteen millions of passengers a year were carried on the British railways, and telegraphy was treated as a toy. Now ten hundred millions of people are carried yearly on the railways of Great Britain alone. The modern policeman had not appeared, and there was no State provision whatever for the education of the poor. Rowland Hill was working out a plan for postoffice reform amidst the stern opposition of the postoffice authorities.

But the most obvious fact in connection with the Queen's reign is the amazing growth of the British Empire in population and extent during that period. When the Queen ascended the throne there were only twenty-six millions of people in the British Isles. Now there are forty millions. The British possessions in India at that time were not a quarter of their present area, and they were ruled by a company of merchant princes. Now, the Queen is acknowledged as empress over a larger territory than was ever ruled by a Baber, an Akbar, or any Oriental potentate, and over a larger number of Mohammedan subjects than ever acknowledged prophet, caliph, or king. In South Africa alone the British possessions are as large as Austria, and in Western and Central Africa the Queen claims authority over a million square miles. Sixty years ago the whole white population of Australia was not equal to that of a third-class American city, whilst New Zealand had not been officially established as a colony. At the present time the British Empire contains ten million square

**HARPER'S
MAGAZINE**

DU MAURIER'S

NEW NOVEL

"THE MARTIAN"

BEGAN IN

THE OCTOBER NUMBER.

~~~~~

35 cents a Copy. \$4 00 a Year.

**HARPER & BROS., Publishers,**

NEW YORK

miles, and an estimated population of three hundred and sixty millions of people. Nearly one person out of every four on the face of the earth acknowledges, either directly or indirectly, the authority of the Queen, and yet the vitality of the race which has wrought these results shows no sign of abatement. The colonist in South Africa is just as vigorous as the early colonist of Virginia, and the men who are doing their best to establish an English colony in Central Africa are made precisely of the same stuff as those who came over to New England in the Mayflower. In the Transvaal, in Central Africa, in Australia, and in New Zealand this very same race is steadily solving international problems, both by the sheer increase of numbers and the enterprise and intelligence of a vigorous manhood.—*The Churchman.*

FROM TEXAS—"I am delighted with the paper, and consider it one of the finest and most instructive religious journals published. Indeed, it is a looked for and welcomed visitor to our fireside."

**"BUT** dost thou love life? then do not squander time, for that is what life is made of."

—BENJAMIN FRANKLIN

Do you know that three fourths of the food value of wheat is bolted out to make flour white? Perhaps you have been long, only, in applying the knowledge. The

**FINE FLOUR of the  
ENTIRE WHEAT.**

As ground by the Franklin Mills

is a little off white, therein is where the richness lies—in its tint. This flour is a brain, bone, nerve and muscle builder—these and time are life.

If your grocer does not keep it send us his name with your order—we will see that you are supplied.

See that the Flour ordered bears our label; avoid substitutes.

MADE ONLY BY

The Franklin Mills Co., Lockport, N. Y.

440

## CHANCES TO MAKE MONEY

Open to every man and woman, every girl and boy. No one need hesitate. The most remarkable opportunity ever offered. Simple and dignified. Address

The Ladies' Home Journal  
Philadelphia

### A New Manual on the XXXIX Articles THE THIRTY-NINE ARTICLES AND THE AGE OF THE REFORMATION.

An Historical and Doctrinal Exposition in the Light  
of Contemporary Documents

By the Rev. K. Tyrrell Green, M. A.,  
Lecturer in Theology and Hebrew, St. David's College,  
Lampeter.

8vo, pp 400, cloth, \$4 00.

E. & J. B. YOUNG & CO., Cooper Union, N. Y.



## Children's Hour

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

### The Old Farm Kitchen

BY FRANK H. SWEET

Into the wide, old-fashioned chimney, now,  
The blazing fire sends up a merry dance,  
And o'er the rafters shadows whirl and prance  
And pirouette and to each other bow;  
No place like this in all the world, I trow,  
Or such quaint pictures as this room enhance;  
Narrow, perhaps, to worldly circumstance,  
But broad and sweet to all that hearts endow.  
And here are nurtured those who fill the world  
With strength and beauty and with noble thought;  
And dreaming here the youth, whose flag un-  
faded,  
Will one day by the breeze of fame be caught  
And swift against oppression's hand be hurled  
And under which great battles will be fought.

### Petz the Brown Bear of Schellerhaus

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND

CHAPTER I.

THE MISSING COMB

One beautiful afternoon many years ago three children—a boy and two girls—ran down the steps of a cottage in Schellerhaus, a village at the foot of the Erz Mountains, which run between Saxony and Bohemia.

Over the door of this cottage was a sign, upon the blue ground of which was painted a large yellow comb, and under it the inscription, "Gottlob Lebrecht Winzler, Comb maker."

Each of the children carried an earthen pitcher which they expected to fill with the rich blackberries which grew upon the mountains. They had not gone far when they heard the voice of Casper, their father's apprentice, calling, and all halted to hear what he had to say.

"Heinz! Heinz! halt! halt! you have forgotten something," and Casper ran up and gave in the boy's hand a very coarse comb, which he took eagerly and put in his pocket.

"That is real good in you, Casper," said he; "I had forgotten it. You shall have some of my blackberries when I come back."

Casper had this in view when he ran to him with the comb, and satisfied that his plan would literally bear fruit, he ran back to his work, and the children kept on down the street.

They soon reached another cottage, over the door of which was also a sign betokening the occupation of the owner. A very appropriate one it was indeed: a

Macbeth lamp-chimneys are perfect, besides being made of tough glass.

But you want the one that is made for your lamp. Let us send you the Index; free.

Geo A Macbeth Co

Pittsburgh Pa

serpent carved from wood, its tail firmly fastened in the wall over the door, while from its open mouth was suspended a chain holding a flask marked "Beer." Under it was the inscription, "Ansel Stotzel, Tax-gatherer."

The children halted and rapped upon the open door, when a boy about the age of Heinz responded.

"August, we are going to the mountains for blackberries. Will you go?"

"Yes; wait until I get a pitcher," and running into a back room, he soon returned with one similar to those of the Winzler children, and all hurried away.

The beautiful scenery to which these children had been all their lives accustomed did not attract their attention from the ripe, luscious berries which grew upon the sunny slope of the mountain.

Truly the whole country was beautiful and romantic—the village of Schellerhaus at the foot of the mountain, upon which they could look down as upon an ant-hill at the foot of a giant oak, and the castle of Augustburg perched upon the very top, stately, lonely and almost deserted!

In ancient times the people offered their praises to God from the highest points of land, believing themselves nearer to the Great Being whom they worshiped. In later times the early Christians gathered for worship in the high places where the first beams of the rising sun greeted them; and in still later times the rulers of the people built their castles where they could look down upon the dwellings of their humbler neighbors.

Very often, however, these kings and princes, or other noblemen, felt these isolated castles too dull and lonely and would abandon them for the capital city only visiting their castles perhaps once during each year.

Among these was August III., elector of Saxony and king of Poland, who owned the beautiful castle of Augustburg, but had not visited it for many a year. Its large rooms and wide halls were empty, moths were destroying the rich tapestry and handsome furniture, and the whole place was slowly going to decay. It was true that a keeper lived in the castle, but he occupied but one room and the rest were left to solitude.

A bear-garden belonging to the estate was in the village of Schellerhaus, the keeper of it, Conrad, living in his cottage on the mountain.

The Winzler children picked steadily of the blackberries, but August went here and there like a butterfly, eating nearly all that he picked.

"Just look at the people from the village who are picking," said he; "I told you that everybody who could use their feet would be here."

"But there is plenty for all," replied Heinz; "my pitcher is nearly full."

"It isn't everybody that has a great comb to rake down the bushes with," commented August. "It is plain to be seen that your father is a comb-maker, and more than that, a burgermeister; of course his children must always have the best."

The cry of a cuckoo interrupted the dialogue. August opened his berry-stained mouth and called: "Cuckoo

# Fall

## Changes

First hot and then cool, chilly, and damp. The physical system needs to be well fortified to withstand these sudden changes. The blood must be rich and pure, the appetite good, the digestion perfect, the organs all in healthy working order. Nature should be aided at this season by the use of

### A Good Tonic

and blood purifier like Hood's Sarsaparilla. It has accomplished great cures through purified blood. It will build up the system and fortify it against the attacks of cold winds and storms.

# Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure all Liver Ills and Sick Headache. 25 cts.

### Wetmore Springs Health Resort,

48 miles north of New Orleans, on the Illinois Central R. R., the location high, in the midst of pines, the climate very beneficial to delicate lungs, throat, or rheumatic complaints. The waters have also many special cures, equal in many respects, to the celebrated "Poland Springs." Surroundings attractive and picturesque. Good hunting and fishing. Fresh vegetables from the home farm all winter.

Address, Mrs. M. Wetmore, Pouchatoula, La.

## PENNOYER SANITARIUM

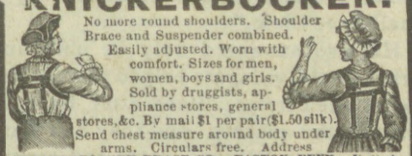
FALL the best time for treatment. For illustrated prospectus address N. F. PENNOYER, M.D., Manager, Chicago Office, 70 State Street. Tuesdays 1:30 to 4.

## If You are Sick,

or desire rest, you should investigate the unexcelled advantages of THE ALMA, Alma Mich. A beautiful book free.

**KNICKERBOCKER.**

No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail \$1 per pair (\$1.50 silk). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.



**DEAFNESS & HEAD NOISES CURED.** Our INVISIBLE TUBE Cushions help when all else fails, as glasses help eyes. NO PAIN. Whispers heard. **FREE** Send to F. Hiscox Co., 858 B'way, N. Y., for Book and Proofs

**OPIUM** and WHISKEY HABITS cured at home without pain. Book of particulars **FREE.** B. M. Woolley, M.D., Box 487, Atlanta, Ga.

### DYSPEPSIA! NEW CURE!

A new and positive cure has been discovered in Stuart's Dyspepsia Tablets. So great is the faith of the proprietors that it will cure any form of Dyspepsia or Indigestion, that they will send a *free trial package* to any sufferer. Full-sized package sold by all druggists at 50 cts. Address, F. A. STUART Co., Marshall, Mich.

TO RETAIN an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.



## HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.  
Sold by all Druggists.

crier, I'll give a dreier if you tell me how long I will live."

"Don't ask him," said Heizr, "a cuckoo has only his cry; he cannot prophesy."

"But listen to the echo; don't it speak plainly!"

"I always knew it was there," returned Heizr, carelessly.

"Now, I am going to ask it something," continued August. "Echo! echo! which is the greatest simpleton, me or Burgermeister Winzler?"

The echo answered quickly, "Winzler,"

"I knew he was," laughed August, maliciously, "but I thought I would ask."

"I can ask one, too," said Heizr, his face flashing with anger. "Echo! echo! who sells beer and makes people drunk, me or Herr Stotzel?" and the echo answered, "Stotzel!"

"Now, I will ask it something," said Kathie Winzler who was anxious to restore good humor, "What is the greatest purifier?" and the echo answered sharply and distinctly: "Fire!"

"Oh, I see a bush full of splendid berries! just loaded down," cried August who had heard more from the echo than he cared to hear. This exclamation brought not only the Winzler children but all the other berry-pickers within hearing distance, who made a rush for the spot.

"Halt!" cried August, "the berries are mine, I found them, and none of you shall have them."

He was answered only by nods and grins, as the villagers helped themselves to the fine berries. Bash after bush attracted the pickers, and they had wandered quite a distance down the mountain, when they were startled by a prolonged growl, or howl.

"We are near the bear garden," said Heizr, "suppose Petz should break out, what would become of us?"

The girls were thoroughly frightened,

and looked about them expecting to see the bear.

"I would climb a tree," said August, "or lay down and pretend to be dead."

"But a bear can climb as well as you, if not better."

"I would run like a sheep from a wolf," said Kathie.

"Yes, and with just as little chance of escaping," said August.

"We would call all the berry-pickers here and charge upon it; a bear will run from a crowd," remarked Heizr.

"Maybe you don't remember hearing of the two bears who destroyed forty-two children because they called the prophet Elisha 'bald head,'" said Kathie. "mother read it aloud to us out of the Bible."

Another growl from the bear made the children cluster together, and peer about them anxiously.

"I am going home," said August. "Not that I am afraid, but I am tired of eating blackberries. My bucket is not full, but I don't care; father buys plenty of them for two cents a quart to color wine with, so there is no use for me to bother gathering them to take home."

This naive confession made no impression upon the youthful listeners, they had known it before.

"Well, we will go with you," said Heizr; "but stop, I have lost my comb."

"You have lost it in the bushes," said August.

"No, I had it just a minute ago, and laid it down by my pitcher."

Search was made, but it could not be found.

"Somebody has taken it; who did it?" cried he, looking at the village children standing about.

"Not I; not I!" each and all but one exclaimed.

"Who is that girl?" inquired Heizr pointing to the silent one.

"It is Sybill, the rag merchant's niece, she is living there now, and that is little Gustel with her."

"Didn't Sybill take something from a scholar in school?" inquired Heizr.

"Yes," said one of the children, "a lead pencil, and a slate pencil, and a pen."

"Did she go near my pitcher of blackberries?" questioned he of his sister.

"Yes, I saw her there while you were calling to the echo."

"Then she has my comb; August, do you wait until I catch the pilferer."

The interest in this was so great that the bear was forgotten; Heizr ran after Sybill, and grasped her roughly by the shoulder.

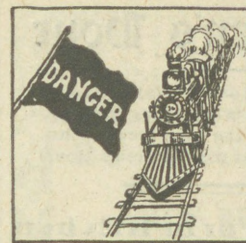
"I want my comb," said he, "you had better give it up or you will get into trouble."

"I have not taken it," replied Sybill beginning to cry.

"Any one who steals will tell falsehoods to hide it; that is what my mother says, and it is true; and she says that people who steal and then tell falsehoods to hide it, will not get to heaven, because they are breaking two of God's great commandments."

"I didn't steal it," re-iterated Sybill.

"But you pilfered things at school; you must give me my comb or I will tell my father, and you may get in a cell in jail where there are rats and mice."



YOU  
HAVE  
BACKACHE

Get Rid of It!

It is a sign that you have Kidney Disease; Kidney Disease, if not checked, leads to Bright's Disease,

and Bright's  
Disease  
Kills!

Because the Kidneys break down and pass away with the urine. . . . .

Heed the Danger Signal

and begin to cure your Kidneys to-day by taking

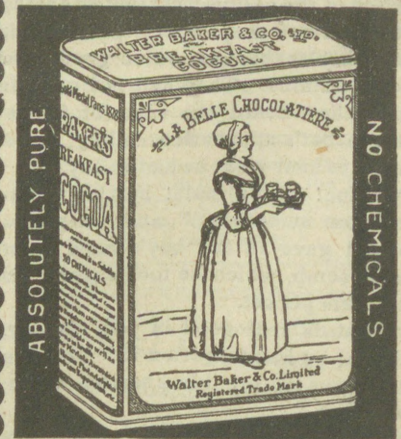
WOMAN'S  
Safe Cure

Large bottle or new style smaller one at your druggist's.

WALTER BAKER & CO., LIMITED.

Established Dorchester, Mass., 1780.

Breakfast Cocoa



Always ask for Walter Baker & Co.'s

Breakfast Cocoa

Made at  
DORCHESTER, MASS.

It bears their Trade Mark "La Belle Chocolatier" on every can.  
Beware of Imitations.

## Pousse Pâté...

And why not a pie-pusher as well as a coffee-pusher? It's far more necessary. Do you suffer with dyspepsia? Ayer's Cathartic Pills will cure you. Take a

PILL AFTER PIE.

Made  
in a  
Moment

A delicious drink instantly made from  
WHITMAN'S  
INSTANTANEOUS  
CHOCOLATE.  
Perfect in flavor and quality. Put up in pound and half-pound tins.  
Stephen F. Whitman & Son,  
Sole Mfrs., Philadelphia.

California FRUIT LANDS  
Foster & Woodson  
84 Adams Street,  
Chicago



"Or you will be thrown to the bear in the king's bear garden; if you don't give it up we will drag you there and throw you in," said August.

Sybill's tears flowed fast, but she made no move to give up the comb.

"Gustel," whispered Kathie to the little one, "where did Sybill put the comb?"

"In her hair," answered the child innocently.

Sybill's tears stopped instantly, her face flushed, and she cast anything but a friendly glance upon her little cousin. But the next minute all her energies were employing in trying to prevent her bonnet from being taken from her head by many eager hands. She failed, and the comb was found, while expressions of censure, threats, and ridicule, fell thick and fast from the lips of the circle gathered about her.

"What will your aunt say to this, you little thief?" inquired Heinz.

"And your uncle when he comes home?" supplemented August.

Talking in this way, they reached Schellerhaus, and kept on to the cottage of Hans Fingerling, the uncle of Sybill.

Her tears had ceased as they drew nearer, and she implored them not to tell her aunt, promising never to pilfer again. Heinz relented, and had almost made up his mind to say nothing about it, especially as he had recovered his lost property, but August took a different view of the matter.

"She stole the comb, and then denied that she had it," said he, "and if we don't tell on her, she will keep stealing until she finds herself behind iron bars."

The sisters of Heinz leaned to the merciful side of the question while listening to their brother's opinion, but August was the best lawyer, his argument carried most weight, and they, as jury, gave in to justice, and led the nine years' old culprit to the Fingerling cottage.

(To be continued.)

### Little Things

BY MRS. MARY FENTON

It was only a little thing for Nell  
To brighten the kitchen fire,  
To spread the cloth, to draw the tea,  
As her mother might desire—  
A little thing; but her mother smiled,  
And banished all her care,  
And a day that was sad,  
Closed bright and glad,  
With a song of praise and prayer.

Twas only a little thing to do  
For a sturdy lad like Ned  
To groom the horse, to milk the cow,  
And bring the wood from the shed;  
But his father was glad to find at night  
The chores were all well done.  
"I am thankful," said he,  
"As I can be,  
For the gift of such a son."

Only small things, but they brighten the life,  
Or shadow it with care;  
But little things, but they mold a life  
For joy or sad despair;  
But little things, yet life's best prize,  
The reward which labor brings,  
Comes to him who uses,  
And not abuses,  
The power of little things.

### YOUNG MOTHERS

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

**GARLAND STOVES AND RANGES**

*The World's Best*

A full and complete line of Cooking and Heating goods for all kinds of fuel, made by the same mechanics and of the same material as "Garlands." "Michigans" are the peer of ANY other line EXCEPT "Garlands."

**MICHIGAN STOVES AND RANGES**      **MICHIGAN STOVES AND RANGES**

THE MICHIGAN STOVE COMPANY, Largest Makers of Stoves and Ranges in the World.

## THE NEW CROWN VIOLET.

The Latest and Finest Violet. A Charming Gift Perfume.

Distilled from the natural flowers of the Riviera. No chemicals used. **THE FINEST VIOLET MADE**, and the success of the day in London and Paris. Price, in a beautiful carton, \$1.50 per bottle.

For sale by CASWELL, MASSEY & Co., New York; MELVIN & BADGER, of T. METCALF Co., Boston; GEORGE B. EVANS, Philadelphia; WILMOT J. HALL & Co., Cincinnati; LELAND MILLER, St. Louis; W. C. SCUFHAM, Chicago, and ALL LEADING DEALERS IN PERFUMERY.

ASK YOUR DRUGGIST FOR THE CROWN VIOLET.

**CROWN PERFUMERY CO.,**  
LONDON.

Makers of the universal favorites, Crab-Apple Blossoms and Mat-sukita Perfumes and the Crown Lavender Salts asked for all over the world.

## BUFFALO LITHIA WATER

NEPHRITIC COLIC.

WM. C. WILE, A.M., M.D., LL.D., of Danbury, Conn., reports the following (*New England Medical Monthly*, Dec. 15 1888): "In a recent outbreak of NEPHRITIC COLIC in our own person, the attack, under the BUFFALO LITHIA WATER was speedily cut short, the stones quickly passed, and the debris which followed showed a thorough cleansing of the kidneys and bladder of all foreign substances. All of the reflex symptoms and sequelæ were promptly relieved, and we feel under a deep debt of gratitude to this most excellent water for wonderful relief."

Sold by Druggists. Pamphlet free.

Proprietor, Buffalo Lithia Springs, Va.



**M**emorial Tablets in Brass, Bronze,  
-: Stone, Marble, and Mosaic.

HANDBOOK  
FREE BY  
MAIL.

**J. & R. LAMB.**  
59 Carmine st., New York.

**E**MBROIDERY Handbook FREE  
ALTAR LINEN Handbook BY  
SILK STOLE Handbook MAIL

Linen Chalice Veils, Embroidered Centers, 9 x 9, \$1.50;  
12 x 12, \$2.00; 19 x 19, \$3.00.  
Linen Chalice Veils, Embroidered Centers and Corners,  
9 x 9, \$2.25; 12 x 12, \$3.00; 19 x 19, \$4.00.

**The Living Church**

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago  
\$2.00 a Year, if Paid in Advance

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class  
mail matter.

Single Copies, Five Cents, on sale at the New  
York Church Book-Stores of James Pott & Co.,  
E. & J. B. Young & Co., Thomas Whittaker, E.  
P. Dutton & Co., and Crothers & Korth. In Chi-  
cago, at A. C. McClurg's. In Philadelphia, at John  
J. McVey's, 39 N. 13th st., and Geo. W. Jacobs  
& Co., 103 S. 15th st. In Boston, at Damrell & Up-  
ham's, 283 Washington st. In Baltimore, at E.  
Allen Lycett's, 9 E. Lexington st. In Brooklyn,  
at F. H. Johnson's, Flatbush ave. and Living-  
ston st. In Washington, D.C., W. H. Morrison's  
Son, 1326 F. st., N. W.

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

REMITTANCES.—Should be by check, postal, or  
express order. Currency is sent at senders' risk.

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

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

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

FOREIGN.—To subscribers in the Postal Union,  
the price is 12 shillings. To the clergy, 10 shil-  
lings.

ADVERTISING RATES.—Twenty-five cents a  
line, agate measure (14 lines to an inch), without  
specified position. Notices of Deaths free. Mar-  
riage Notices one dollar. Obituary Notices,  
Resolutions, Appeals, and similar matter, three  
cents a word, prepaid.

Liberal discounts for continued insertions.  
No advertisement will be counted less than five  
lines.

**Educational**

**CANADA**

**TRINITY COLLEGE SCHOOL.**

Port Hope, Ontario.

Church School for Boys. Founded 1865. New fire-  
proof buildings erected last year; furnished with every-  
thing that can conduce to the comfort and health of the  
boys; unsurpassed in the Dominion. For a copy of the  
Calendar or other information apply to the  
Rev. Dr. BETHUNE, Headmaster.

**Bishop Strachan School for Girls.**

Toronto, - - - Ont. 10.

(Established 1867).

PRESIDENT—The Lord Bishop of Toronto.

Prepares for entrance to the university colleges, for the  
examinations of the Toronto Conservatory of Music, and  
for the Government examinations in Art. Resident French  
and German Governesses. Fees for resident pupils (in-  
clusive of English, mathematics, Latin, German, French,  
and Drawing) \$252 per annum, with entrance fees of \$12.  
Discount for sisters and for daughters of clergymen.

The School will re-open (D. V.) after the midsummer  
holidays, on Wednesday, Sept. 9, 1896. Apply for Calen-  
dar to  
MISS GRIER,  
Lady Principal.

**CONNECTICUT**

**INGLESIDE. A School for Girls.**

New Milford, Litchfield Co., Ct.

Opens Tuesday, October 6th, 1896

Mrs. WM. D. BLACK, Patroness.



**Woodside Seminary.**

City advantages for culture and  
study. Experienced teachers.

MISS SARA J. SMITH, Prin.,  
Hartford, Conn.

**Educational**

**ILLINOIS**

**ST. MARY'S SCHOOL, Knoxville, Ill.**

A School for Girls,  
A College for Young Women.

One of the oldest Church Schools in the country. En-  
tirely rebuilt on modern lines in 1883. Everything up to  
the times. Music under the direction of Wm. H. SHER-  
WOOD, Chicago. A preparatory and college course. The  
degree of B.A. given to graduates. Physical culture a  
special feature.

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

**ST. ALBAN'S ACADEMY.**

Knoxville, Illinois.

A Classical and Military Boarding School, for Boys of  
all ages. Gymnastic training and athletic sports.

A. H. NOYES, Headmaster.

**WATERMAN HALL, Sycamore, Ill.**

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

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

**MARYLAND**

**ST. JOHN'S PREPARATORY SCHOOL.**

For boys 12 to 16 preparing for St. John's College,  
U. S. Naval Academy, or business. Careful supervision  
of health and habits. Masters all graduates. Address  
Principal, JAMES W. CAIN, M.A., Annapolis, Md.

**THE MISSES ADAMS' BOARDING  
AND DAY SCHOOL FOR GIRLS**, 506 Fryer Ave., Roland  
Park, Baltimore Co., Md. Half an hour by electric cars  
from Baltimore. Educational facilities of city, with ad-  
vantages of healthful and beautiful suburban residence.  
Number of boarders limited to six.

**NORTH CAROLINA**

**THE FRANCIS HILLIARD SCHOOL,**

Oxford, N. C. A home school for twenty girls.  
Thorough preparation for College. Specialists in Music,  
Art, Elocution, and Physical Culture. Certificate admits  
to the Woman's College at Baltimore.

**NEW JERSEY**

**SCHOOL OF THE GOOD SHEPHERD.**

HOME SCHOOL FOR YOUNG GIRLS Terms, \$250.  
Address, SISTER-IN CHARGE, Asbury Park, New Jersey.

**Seaside Home School and Kindergarten.**

For motherless children and for girls. Re-opened Sept.  
25, 1895. References: Rt. Rev. the Bishop of New Jersey,  
Trenton, N. J.; Rt. Rev. the Bishop of Maryland, Balti-  
more, Md.; Rev. A. J. Miller, Dr. Sarah Mackintosh, As-  
bury Park, N. J.; Rev. Elliott D. Tomkins, Long Branch,  
N. J.; Rev. Alfred Harding, Washington, D. C. Address,  
Miss ROSS, Principal, 604 Asbury Ave., Asbury Park, N. J.

**BURLINGTON COLLEGE.**

Preparatory Department. The Fifty-first year begins  
Sept. 17, 1896. Careful attention to the individual needs  
of students. Advanced work a specialty. Address,  
Rev. C. E. O. NICHOLS, Burlington, N. J.

**NEW YORK—STATE**

**KEBLE SCHOOL FOR GIRLS,**

Syracuse, N. Y.

Under the supervision of Bishop Huntington.  
Twenty-sixth school year begins Wednesday, September  
16, 1896. Apply to Miss MARY J. JACKSON.

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

A Boarding School for Girls.

Under the charge of the Sisters of St. Mary. On an em-  
inence overlooking the Hudson River. Prepares for Col-  
lege. Twenty-fifth year begins Sept. 23, 1896. Address  
THE SISTER-IN-CHARGE.

**Educational**

**NEW YORK CITY**

**ST. MARY'S SCHOOL, New York.**

Boarding and Day School for Girls. Collegiate, prepara-  
tory and primary classes. College preparation. Special  
courses. Address, SISTER SUPERIOR,  
6 and 8 East 46th Street, New York.

**MONTPELIER!**

A HIGH-CLASS SCHOOL FOR GIRLS.  
Reasonable Terms. Address,  
MRS. T. T. GREEN, 254 W. 88th St., N. Y.

**OHIO**

**Miss Phelps' English and Classical School**

FOR GIRLS.

College Preparatory. Regular and Elective Courses. 151  
East Broad Street, Columbus, Ohio.

**PENNSYLVANIA**

**BISHOP THORPE, South Bethlehem, Pa.**

A Church School for Girls. Regular and College  
Preparatory Courses. Superior instruction in Music, Art,  
Physical Culture. Healthful, picturesque location. Home  
life. Twenty-ninth year begins Wednesday, Sept. 23, 1896.  
Miss ALBERTA OAKLEY, Bachelor of Letters, Principal.

**VIRGINIA**

**EPISCOPAL HIGH SCHOOL,**

Near Alexandria, Va.

Fits boys for college or business. The 58th year opens  
Sept. 23, 1896. Catalogues sent.

L. M. BLACKFORD, M. A., Prin.

**WISCONSIN**

**CATHEDRAL CHOIR SCHOOL,**

Fond du Lac, Wisconsin.

\$200 for the School Year.  
Re-opens Wednesday, September 16th. For new illus-  
trated catalogue, address,  
The Rev. CHAS. E. TAYLOR, S.T.B., Warden.

**ST. JOHN'S MILITARY ACADEMY,**

Delafield, Wisconsin

A Church School for Boys. Situated in the "lake region"  
of southern Wisconsin, twenty-five miles from Milwaukee.  
Location unsurpassed for beauty and healthfulness. Pre-  
pares for any of the colleges, or for business. Rates less  
than for any other school of its class. New term opens  
Sept. 15, 1896. For catalogues, testimonials, and all other  
information, apply to the Warden, the Rev. SIDNEY T.  
SMYTHE, A.M., Delafield, Wis.

**KEMPER HALL, Kenosha, Wis.**

A school for girls under the care of the Sisters of St.  
Mary. The twenty-seventh year begins September 21, 1896.  
References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee;  
Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo.  
F. Seymour, S.T.D., Springfield; General Lucius Fair-  
child, Madison, Wis.; David B. Lyman, Esq., Chicago;  
W. D. Kerfoot, Esq., Chicago. Address,  
THE SISTER SUPERIOR.

**GRAFTON HALL,**

Fond du Lac, Wisconsin.

School for Young Ladies. Preparatory, Academic, and  
Collegiate. German, French, Latin, and Greek. Music,  
Art, Culture, and Needlework Departments.  
Rev. B. TALBOT ROGERS, B.D., Warden.

\$125 to \$145 yearly, board and tuition, orphans of  
Churchmen (limited means), children of clergymen,  
and young men studying for the ministry. Others, \$175 to  
\$195. Address,  
Rev. T. M. REILLEY, B.D., Haddonfield, N. J.

**BURGLARS' PICK LOCKS** Even when your own  
Key is in the door.

The STAR LOCK PROTECTOR will  
make any door lock absolutely BURGLAR PROOF; It is  
adjustable, fits any knob or key, cannot get out of order  
and lasts a lifetime. Sent postpaid for 15 cts.

Alfred Mfg. Works, Chicago, Ill.



**Amusing Advertisements**

A LONDON periodical recently offered a prize for the best collection of unintentionally amusing advertisements. Here is a part of one list. It embodies illustrations of the curious effect which misplacing of a comma, or of a word or two, often has upon the meaning of a sentence: "Annual sale now going on. Don't go elsewhere to be cheated—come in here." "A lady wants to sell her piano, as she is going abroad in a strong iron frame." "Wanted, a room for two gentlemen about thirty feet long and twenty feet broad." "Lost, a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and a muzzle." "Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good sailor." "Respectable widow wants washing for Tuesday." "For sale, a pianoforte, the property of a musician with carved legs." "M. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin." "A boy wanted who can open oysters with a reference." "Bulldog for sale, will eat anything; very fond of children." "Wanted, an organist and boy to blow the same." "Wanted, a boy to be partly outside and partly behind the counter." "Lost, near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle." "Widow in comfortable circumstances wishes to marry two sons." "To be disposed of, a mail phaeton, the property of a gentleman with a moveable head piece as good as new."

**Stained Glass Memorials**  
BENJAMIN SELLERS,

For 10 years with Tiffany Glass Company,  
80 BIBLE HOUSE, New York, 9th st. and 4th ave  
Clergy and others visiting Bible House are invited to see memorials on exhibition.



**MEMORIALS.**

Stained Glass,  
ALTARS, REREDOSSES, ROOD  
SCREENS, PULPITS, FONTS, LECTERNS, MEMORIAL TABLETS,  
AND ALL WORKS IN  
GLASS, STONE, WOOD, AND METAL.

R. GEISSLER, 124 Clinton Place,  
New York.



**COX SONS & VINING,**  
70 Fifth Avenue, New York.

Embroideries and Fabrics,  
Clerical Suits, Surplices,  
Cassocks, Stoles, Hoods.

SUCCESSORS TO  
COX SONS, BUCKLEY & CO.



**FURNITURE**  
Of All Kinds

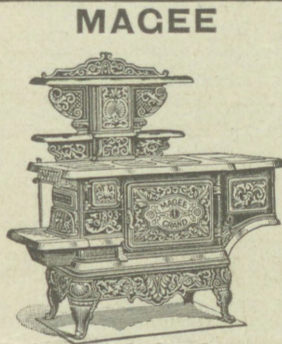
FOR  
**CHURCH AND CHANCEL.**

Write for our new catalogue.  
Special designs and prices  
made on application  
Correspondence solicited.

PHOENIX M'FG CO.,  
EAU CLAIRE, WIS.

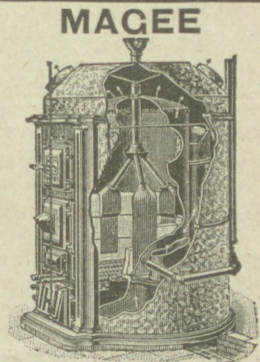
Geo. E. Androvette & Co.,  
Stained Glass  
27-29 So. Clinton St., Chicago, Ill.

**MAGEE RANGES & HEATERS**  
ARE THE BEST  
ALWAYS RECEIVE HIGHEST AWARD



GRAND RANGE.

THE MOST  
ECONOMICAL  
and  
EFFECTIVE  
HEATING & COOKING  
APPARATUS  
in the  
WORLD.



BOSTON HEATER.

YOU SHOULD SEE the "MAGEE" Ranges and Heaters, embodying the latest developments in the manufacture of heating and cooking apparatus. Famous on account of their patented features, and appreciated and praised by users everywhere. Sold by leading dealers. Correspondence solicited.

MAGEE FURNACE CO., 32-38 UNION ST., BOSTON.

AGENCIES: 86 LAKE ST., CHICAGO. 27 NEW MONTGOMERY ST., SAN FRANCISCO.

**ST. AGNES' GUILD,**

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.  
Address, REV. WM. B. HAMILTON, Rector,  
1466 Monroe St., Chicago.

**FARRAND & VOTEY,**  
HIGH GRADE ORGANS.

Correspondence Solicited. DETROIT, MICH.

HENRY PILCHER'S SON'S  
Louisville, Ky.  
**PIPE ORGANS**

Highest Awards World's Fair.

**THE GREAT CHURCH LIGHT**

For electric, gas or oil. Send dimensions. Book of Light and estimate free. I. P. Frink, 551 Pearl St., New York

**BLMYER**  
B CHURCH  
BELLS.



UNLIKE OTHER BELLS  
SWEETER, MORE DURABLE,  
LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**MENEELY BELL CO.,**

CLINTON H. MENEELY, General Manager.

Troy, N. Y., and New York City.

Manufacture a Superior Quality of Bells.

THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS** CHIMES and PEALS  
In The World  
PUREST BELL METAL (Copper and Tin.)  
Send For Price and Catalogue.  
MESHANE BELL FOUNDRY, BALTIMORE, MD.

**BELLS**

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



**Buckeye Bell Foundry**  
E. W. Vanduzen Co. Cincinnati, Ohio.  
Best Pure Copper and Tin Church Bells & Chimes.  
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

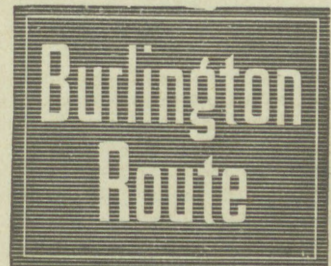
**WALTER B. SAYLER,**

ATTORNEY AND COUNSELLOR AT LAW.

Room 916, 171 LaSalle St., CHICAGO, Ill.  
New York Life Building.

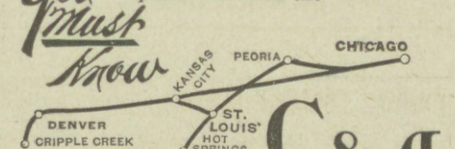
**JOSEPH GILLOTT'S**  
**STEEL PENS.**

GOLD MEDAL, PARIS EXPOSITION, 1889,  
AND THE CHICAGO EXPOSITION AWARD.  
THE MOST PERFECT OF PENS.



**BEST LINE**  
**CHICAGO AND ST. LOUIS**  
TO  
**DENVER**  
FOUR TRAINS DAILY

That the best line from Chicago to Cripple Creek, Colo., and all points shown in the



accompanying map is the Chicago & Alton R. R.  
Write or call to-day, for lowest rates and full particulars. R. Somerville, General Agent Passenger Department, 101 Adams Street, Marquette Building, Chicago, Illinois.

...Bind Your Copies of...

**The Living Church**

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

**The Living Church,**

55 Dearborn Street, Chicago



Care of the Eyes

To preserve the sight unimpaired, as well as the beauty of the eyes, the rules of hygiene should be strictly observed. Too strong a light, and profound and long continued darkness both predispose the eye to various maladies, some of them very serious. Especially are sudden transitions from darkness to light, and the reverse, injurious to the eyes. The pupil of the eye expands in the darkness, and if it be suddenly exposed to a bright light, contraction not taking place readily, paralysis of the retina, with consequent blindness, may ensue. The sudden transition from light to darkness is attended with less serious but no less certainly injurious, consequences. The reflection of light on the snow or the sand or any brilliant surface, a predominance of glaring or of dark colors in the rooms where much of the time is spent, looking long at rapidly moving objects, are all injurious to the sight. Soft tones are both most pleasing and most beneficial to the eye. Green is the color most favorable to the eye, as it exercises the muscles moderately without fatiguing them, while black or very dark colors maintain them in a state of inactivity. The prolonged use of the eyes, and especially in an artificial light, is very hurtful to them, and the few minutes' rest which it is necessary to give them occasionally to avoid over-fatigue, is a trifling loss of time compared with the time gained during which they will remain serviceable.

On awakening in the morning the eyes should not be exposed suddenly to a bright light. A few moments should be allowed to elapse to accustom them to the half-light of the bedroom before drawing up the blinds and admitting the full light of day. The habit of rubbing the eyes in the morning, or at any other time, is attended with obviously bad consequences unnecessary to specify.

Too much sleep and too little sleep are both alike injurious to the eyes, the former debilitating them through the prolonged naction in which it keeps them, the latter from fatigue.

The eyes should always be washed before going to bed to remove the dust which may have gathered on the lids during the day, and also on rising in the morning, to remove the humors that may have gathered during the night. Ordinarily pure cold water is the best for this purpose, warm water tending to redden the eyes and make them watery.

When the eyes have become irritated through excessive use, a compress of fine linen wet with very cold water applied to them and changed as often as it becomes warm will generally relieve them. If the irritation continue, the following lotion will probably prove efficacious:

- Distilled water..... 1 kilogramme.
- Rosemary flower..... 30 grammes.
- Steep the rosemary flowers in the water for a week, then strain, and to the strained water add the following:
- Rosewater..... 30 grammes.
- Brandy..... 30 "

Another lotion for relieving irritation of the eyes is prepared as follows:

- Sulphate of zinc..... 1/2 gramme.
- Sulphate of copper..... 1/2 "
- Alum..... 1 "
- Camphor..... 5 decigrammes.
- Distilled water..... 250 grammes.

Mix the ingredients together and filter the mixture through a filtering-paper. The lotion is to be used cold.

When the inflammation extends to the membrane of the eye in the form known as conjunctivitis, a light diet, cooling and slightly laxative drinks, emollient lotions, and complete rest of the eye, followed after a few days by astringent lotions, will generally suffice to effect a cure.

A pinch of borax dissolved in a little water makes an excellent eye-wash. In reading or sewing, if possible, the light should fall over the left shoulder.—*Harper's Bazar.*

AFTER A DAY'S HARD WORK  
TAKE HORSFORD'S ACID PHOSPHATE.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

# GREAT SPECIAL SALE

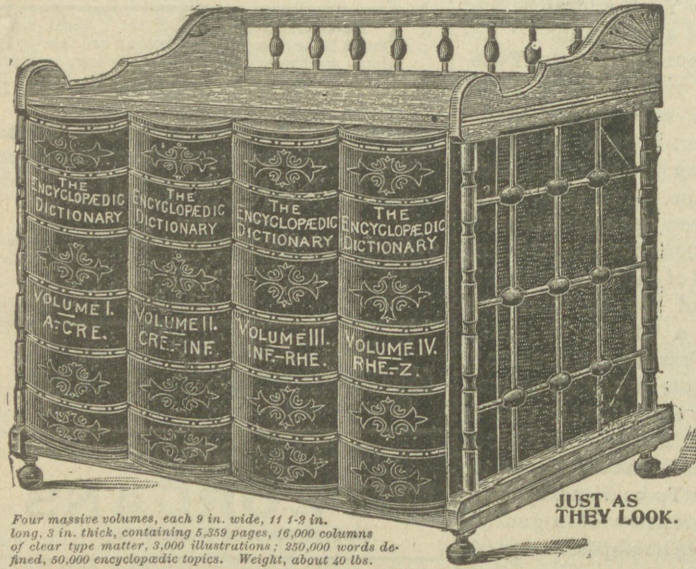
POSITIVELY LIMITED TO NOVEMBER 30.

That the American people are quick to recognize **genuine merit** and to manifest their appreciation by hearty response is amply shown by the present flood of orders for the splendid new and richly illustrated edition of our great **Standard Dictionary and Encyclopaedia of all the World's Knowledge**. From all parts of the country come urgent requests to extend the limit of our **Great Special Offer**, and in order that none may be disappointed, we have decided to make an extension to **November 30**. This extremely liberal offer is made for the sole purpose of **advertising** our superb work of general reference. We cannot hope to make money by it, for the low prices, on such very easy terms, barely pay for paper, printing, and binding, saying nothing of the original outlay of over **\$750,000.00** for the work of editors, artists, and engravers; but the immense amount of talk created will help to make known and popularize that greatest of all modern and entirely up-to-the-times household reference library, the

## Encyclopaedic Dictionary

**UNTIL NOVEMBER 30** this truly marvelous work will be furnished any reader of this announcement on receipt of only **\$1.00** in cash and the remainder in small monthly payments, amounting to about five cents a day. **After November 30** prices will be immediately restored to regular rates—**\$42.00** to **\$70.00** a set, according to binding.

**WE CHALLENGE COMPARISON WITH ALL THE WORLD!**



Four massive volumes, each 9 in. wide, 11 1/2 in. long, 3 in. thick, containing 5,359 pages, 16,000 columns of clear type matter, 3,000 illustrations; 250,000 words defined, 50,000 encyclopaedic topics. Weight, about 40 lbs.

**JUST AS THEY LOOK.**

**This Superb New Edition**

Revised to June 1, 1896, contains thousands of the newer words not found in any other reference book on earth, including the very latest coinages of 1896, such as "Roentgen rays," "aseptolin," "vitascope," "skia-graph," "fluoroscope," etc. It is the only up-to-date dictionary, the most practicable encyclopaedia, and also a **Genuine Triumph of Art!**

with its magnificent array of chromatic plates in **17 COLORS**, dozens of single and double-page engravings in delicate monotone, and 3,000 artistic text illustrations.

**100 EDITORS** and thousands of special contributors from all over the globe have devoted their best talents to the preparation

of this marvelous condensation of all the world's knowledge. **Look at the List!** The great Prof. Huxley on zoology and physiology; Prof. Richard A. Proctor, astronomer; Sir John Stainer, music; Hunter, Morris, Estoclet, Herriage, Williams—the most brilliant educators of the nineteenth century.

**REMEMBER!** This great work is not for sale in any book-store and can be obtained only from us or our authorized representatives, who will show their credentials.

**More than \$750,000 Required to Produce this Work.**

**IT IS THE LATEST AND BEST DICTIONARY** of our language. Each legitimate English word is exhaustively treated as to its origin, history, development, spelling, pronunciation, and various meanings.

**IT IS A CONCISE ENCYCLOPAEDIA** of anatomy, botany, chemistry, zoology, geology, art, music, physics, philosophy, mathematics, mechanics, theology, biblical research, etc. **50,000** separate encyclopaedic subjects tersely treated by the master minds of our generation.

**IT IS A SUPERB LIBRARY BOOK**, printed on high grade white paper from plates never before on press, durably bound, and containing the most superb illustrations, in 17 colors and in monotone, ever made for any reference work.

**IT IS BETTER THAN ALL OTHER DICTIONARIES** because it is the latest and most complete, containing nearly twice as many words as are in the largest "unabridged," and treating 20,000 more encyclopaedic subjects than are covered by other cyclopaedias costing from \$50 to \$200. **There is no other publication in its class.**

**TWO EXPERT OPINIONS--THOUSANDS SIMILAR.**

Rev. Dr. Chas. H. Parkhurst.—"The Encyclopaedic Dictionary is a library condensed into four volumes; a ton of diffusiveness reduced to forty pounds of quintessence, and withal, as delicate in detail as it is comprehensive in contents."

"Scientific American," New York.—"It forms in itself a library for the busy man of affairs, the mechanic ambitious to advance himself in his line, or the student or apprentice just making a beginning."

Adopted as the Standard in Public Schools Throughout the Country.

**SEND US YOUR NAME AND ADDRESS** with 10 cents to pay postage, for our handsome book of specimen pages, samples of colored plates and other illustrations.

### HOW TO SECURE

**THIS GREAT BARGAIN.**—Send \$1.00, and the entire four handsome volumes, bound in cloth, will be forwarded. Every month thereafter send \$1.50 for twelve months, making a total payment of \$19.00 (regular price of this style \$42.00). If Half-Russia style is desired the monthly payments are \$2.00 until \$25.00 is paid (regular price of this style \$52.50). If Full Sheep style is wanted, monthly payments are \$2.50 until \$31.00 is paid (regular price of this style \$60.00). **The first payment in any case is only One Dollar.** To anyone wishing to pay all cash we allow a discount of ten per cent., and furnish the book-case free of charge; otherwise, the book case is \$1.50, which must be paid in advance. This allowance is practically the cost of keeping the account if purchased on monthly payment plan. **We always recommend the Half-Russia binding as the most serviceable.** (When ordering, be sure to mention style of binding wanted.) Understand, the complete set of four volumes is sent after the first payment of \$1.00, which gives you the use of them for a year while paying the remainder at the rate of only a few cents a day. **All freight or express charges must be paid by the purchaser.** That you will be entirely satisfied is shown by our willingness to send you a valuable set of books upon payment of only \$1.00. We refer to any Bank, any Newspaper, or any Commercial Agency in Philadelphia. **Agents Wanted. Mention this paper.**

**Books Guaranteed as Represented or Money Refunded if Returned Within 10 Days.**

**SYNDICATE PUBLISHING CO., 234 S. Eighth St., Philadelphia.**

"Thoughtless Folks Have the Hardest Work, But Quick-Witted People USE

# SAPOLIO