

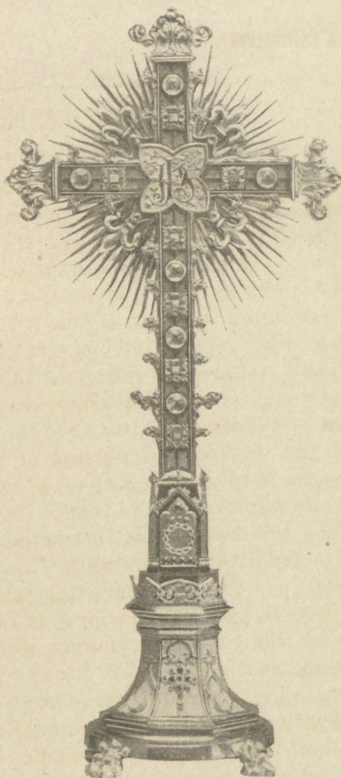


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## The Living Church

C. W. LEFFINGWELL, Proprietor

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# The Living Church

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

VOL. XIX. No. 27

CHICAGO, SATURDAY, OCTOBER 3, 1896

WHOLE No. 936

## News and Notes

THE date for the Missionary Council to meet in Cincinnati has been changed to Oct. 27th, by consent of the Presiding Bishop. There will be a meeting of the House of Bishops on Oct. 20th in the Church Missions House, New York City, for the purpose of electing missionary bishops for the jurisdictions of Duluth and Asheville. The first named has succeeded in raising \$20,000 for the endowment of the future diocese and will deposit the amount with the Board of Missions in trust, the interest in the meantime to be applied to the payment of the salary of the Bishop of Duluth when consecrated.

THE Rev. G. P. Haydon, a bachelor clergyman, has intimated to the Archbishop of York his intention of bequeathing his library to the archdiocese in order to encourage reading. His grace, in reply, said they had already a magnificent library, but only a few scholars like the late Canon Raine entered it. In his former diocese of Lichfield there were two houses, bequeathed by former piety, overflowing with books for the clergy, but no one ever entered them. He himself had offered prizes to curates who evinced signs of study, but to induce men to read who had no taste for it entirely befitted him.

THE officials of the Illinois penitentiary at Joliet have made an innovation in prison discipline which we believe will be attended with excellent results. We wish the plan might be generally adopted in all prisons. The stripes which have hitherto distinguished the convict dress, are to be almost entirely omitted after January next. Prisoners of docile spirit and clean records are to be clad in suits of cadet gray, and those with records not quite up to mark are also to wear the gray, but with enough of a stripe to mark the distinction. The suits will be changed to blood red for all insubordinates. The officials hope that this plan will promote good discipline and cultivate self-respect. The suit now used levels all convicts down to a common degradation; the new dress will distinguish between bad, better, and best.

WE are never surprised in this country at any kind of ludicrous mistake or confusion in connection with ecclesiastical affairs, but it is curious to find that in England, where the Church has been for centuries a part of the life of the nation, mistakes of the same description are constantly made. Such a paper as the London *Daily Telegraph*, in commenting upon a recent pamphlet by Dr. Browne, Bishop of Stepney, refers to him as "Mr." G. F. Stepney. A Dublin paper some time ago spoke of a letter from the Archbishop of York as the production of the

Rt. Rev. Dr. Ebor. Dr. Reeves, Bishop of Down and Connor, received a letter addressed to Messrs. Down and Connor. A young sprig of nobility, an undergraduate at Oxford, was much puzzled by a communication from the Bishop of Rochester with reference to a living of which his young lordship was patron. He told a friend that he had received an impertinent note from a Mr. "E. T. Roffen," and asked if he knew who the fellow was! Of course the adoption of Latin names and abbreviations is largely responsible for this.

WE have from time to time mentioned the continued existence in some parts of England and Ireland of the Primitive Church Methodists who adhere to the rule of John Wesley. They have no regular ministry, only preachers and exhorters, and resort for the sacraments to the parish churches. Their own meetings are held at a different hour from the Church service. The annual Primitive Church Methodist Conference met this year at the Town Hall, Maguire's Bridge, Ireland. The rector of the parish presided, the Church choir led the singing, and three addresses were given. This was in the evening. The next morning there was a celebration of the Holy Communion at the parish church, after which the conference assembled for business. A conference sermon was preached by a canon of the Church of Ireland in the evening. Before the conference adjourned several letters of apology were read from clergymen and others, including the Bishop of Derry. In conclusion the *Te Deum* was sung, and the proceedings closed with the benediction.

THE vicar of St. Michael's, Lower Sydenham, has solved in a practical way some of the difficulties attending the virtual exclusion of religious teaching from the board-schools. For three or four years in succession he has held a daily service for children at the mission rooms of the parish during the summer, with encouraging results. The parents are grateful at having the children taken off their hands for an hour during the long vacation, and the children have been eager to come. The average attendance last year was nearly 400. The Church catechism is taught and explained, and the children's service has led the way to the Sunday school and other parochial organizations for children. In four years the mission Sunday schools have doubled in size, and have now 650 children from three to eighteen years of age. The influence of this work upon the parish generally is very perceptible. There has been such an amazing growth of Baptisms that there are now very few unbaptized children in the district. The population is about 6,000, of which the greater part are gas-workers, artisans, and general-laborers. There is a suggestion in this which some of our own clergy might well make use of in their work.

THE Board of Missions, in consideration of the fact that the year had closed without any deficit in the treasury, and the outlook was encouraging, restored to the appropriations for the current quarter the eight per cent reduction ordered in June. They also restored \$500 each to the dioceses of Dallas and Iowa, voluntarily relinquished by them in view of the pressing emergency of the summer, and declined to accept the proposal of the Bishop and diocese of Western Michigan to relinquish \$200 out of the \$1,000 annually appropriated to them. The treasurer of the board was instructed to pay back to the Bishop of Western Virginia and the clergy of the self-supporting parishes in that diocese, the eight per cent of their salaries for the past three months, which they had donated to the board, for the purpose of sharing in the reduction ordered. A letter was submitted from Bishop Nicholson, on behalf of the diocesan council of Milwaukee, relinquishing, with full appreciation for the assistance so long rendered, any appropriation to that diocese after Sept. 1st. The amount of the reductions in appropriations still remaining in force aggregates \$24,195.39, besides the \$9,000 in current funds towards endowing the episcopate of Dallas, which was included in last year's budget. It will be readily seen therefore that there is still ample cause for a continuance of liberal offerings for the missionary work of the Church.

Now that so much interest is being taken in the subject of sanitary and comfortable housing of the poor, the method adopted by the city of Glasgow offers itself as worthy of imitation. Realizing the impossibility of maintaining adequate police supervision over the private lodging houses, the authorities decided to erect a series of municipal lodging houses, which should combine comfort and cleanliness with cheapness. There was one class for which special provision was needed; viz., the widows and widowers with children, who have no means of caring for the children during their own daily absence from home. To supply this need, the municipality has erected a "Family Home," which is said to be unequalled in arrangement and management. It is situated on a large plot of ground in the poorest section of the city. There are accommodations for 165 small families. In addition to the ordinary bed and living rooms, there are reading, smoking, and recreation rooms, and a large dining room. For the children a spacious nursery and roof garden is provided, with a specially trained nurse and assistants. Hot and cold baths and small kitchens for the preparation of infants' food are also in the building. The scale of charges for rental is for mother with one child, 78 cents per week, and for a father and one child, 93 cents; 16 cents being added for a second child, but for a third child only four cents. Board may be had for adults

at five cents for breakfast, eight cents for dinner, and six cents for supper; children, 45 cents a week. These low charges act as an incentive to fathers and mothers to support the children and keep them with them rather than have them become a charge upon public or private charity.

### Canada

The consecration of Dr. Grisdale as Bishop of Qu'Appelle took place at Holy Trinity church, Winnipeg, on the 30th ult. The ante Communion service was read by the Metropolitan, while the Bishop of Toronto was the Gospeller, and the Bishop of Montreal, Epistoller. The procession included a large number of Canadian bishops present in Winnipeg for the meeting of the General Synod. The parishioners of St. John's cathedral, Winnipeg, presented Dr. Grisdale with his episcopal robes and an address expressing their regret at parting from him. The Winnipeg battalion of the Boys' Brigade had a very successful camp on the banks of the Assiniboine in August.

Among the matters of interest which came before the General Synod which met in Winnipeg on Sept. 21st, was a resolution for a Hymn Book for the Church in Canada, one for the adoption of a Canon of Discipline for all orders of men, clerical and lay, and one for the consideration of the position of the Church relatively to other bodies. A memorial was sent from the diocese of Niagara praying for a special form of service to commemorate the 400th anniversary of the discovery of America by John Cabot, which will be on June 24th, 1877. There was also a memorial from the diocese of Huron asking for a Canadian edition of the Prayer Book, and another for the consideration of the general question of religious education in the Dominion in the public schools. The diocese of Toronto presented a memorial in regard to the establishment of a missionary bishop in Japan. Bishop Courtney, of Nova Scotia, preached the opening sermon before the General Synod.

Bishop Sullivan, of Algoma, has finally accepted the position as rector of St. James' cathedral, Toronto, and his resignation of his episcopal charge is to be sent in to the House of Bishops at the meeting in Montreal in October. The Bishop lately received a check from an anonymous donor, a friend of the diocese in England, for £500 for the mission fund of Algoma.

Canon Newman died in Toronto on the 8th, at the age of 74. He had had charge of more than one parish in the diocese of Huron during his life, and one in Delaware. Bishop Hellmuth appointed him canon of the cathedral, London, Huron, in 1883. He was a nephew of Cardinal Newman, and was much beloved for his kindly and genial nature.

### St. James' Parish, Chicago

St. James' church, a picture of which appears on the cover page of this issue, is the mother church of Chicago.

The first service of the Church in this city of which there is any definite record, was held upon invitation of the pastor of the Presbyterian congregation in their place of worship, Oct. 12, 1834, by the Rev. Palmer Dyer. On this occasion the Holy Eucharist was celebrated, about 25 Presbyterians, including their pastor, and three or four members of the Church, partaking of the Blessed Sacrament. At this time Chicago had been incorporated as a town but one year, with a population of about 250 persons.

The first resident clergyman of the Church was the Rev. Isaac W. Hallam, sent west by the Domestic Board of Missions, under whose administration the parish of St. James was organized, services being held for some time wherever opportunity offered, sometimes in private houses, at others in the edifices of the Presbyterians or Baptists. The first regular location was on the northeast corner of Kinzie and Wol-

cott sts. In July, 1835 ground was broken near the southwest corner of Cass and Illinois sts., and the erection of the first church begun, upon property given by Mr. J. H. Kinzie. Here was rung, upon Christmas morning, 1836, the first bell brought to Chicago. The work was completed and the edifice consecrated by Bishop Chase, June 25, 1837. The population of the city at that time had reached 4,000. This church was completed and paid for, and a surplus of \$4,000 was, during the following year, utilized for the construction of a rectory.

In 1843 the Rev. W. F. Walker succeeded to the rectorship, which he occupied for one year, being followed by the Rev. S. B. Kellogg, during whose term the organization of Trinity took place, notwithstanding which St. James' parish steadily grew. The Rev. Robert H. Clarkson took charge of the church early in 1849, being then in deacons' orders. In 1850, and again in 1863, the church was enlarged, but was still inadequate for the accommodation of its membership; consequently in June, 1856, the cornerstone of a new edifice was laid, and the first service held therein Dec. 27, 1857. The debt at this time was about \$30,000, which was raised by a *pro rata* assessment on pew-holders, and the church consecrated by Bishop Whitehouse May 19th, 1864. The election of Dr. Clarkson to the episcopate created a vacancy, which was temporarily filled by the Rev. Edward C. Porter, and at Easter, 1867, the Rev. Dr. Rylance assumed the duties of rector. It was during his ministrations that the first extensive additions to the church building were made, incurring a bonded indebtedness of \$40,000, of which only \$17,000 could be placed. This emergency was met by a vestry meeting in the spring of 1870, at which the first resolution offered and passed was to the effect that they would not adjourn, or leave the room until all the bonds were placed, or agreed to be placed. History records that the work was accomplished forthwith.

During Dr. Clarkson's incumbency, and in the early days of the war, the promise was made by him from the pulpit that should any of the young men attached to the church fall honorably in defense of their country, their names should be inscribed on a memorial tablet placed within the church's walls. A number did thus fall, and their names are inscribed on the beautiful monument, standing in the vestibule, erected to their memory.

Dr. Rylance severed his connection with the parish in 1871, and was succeeded by Dr. Hugh Miller Thompson, during whose administration the church was destroyed in the great fire of October 9, 1871. Homeless, as most of the congregations were, they held service upon the following Sunday in the open air, within the blackened and crumbling walls, which were all that remained of their once beautiful church. Here, amid these sacred associations, it was resolved that St. James' should rise again. After earnest efforts, accompanied by partial success, Dr. Thompson resigned, and was succeeded in March, 1872, by the Rev. Arthur Brooks. A temporary building was constructed by utilizing portions of the walls left standing, and later the work of rebuilding was begun; before its completion, however, the Rev. Dr. Samuel S. Harris, on Oct. 1, 1875, succeeded to the rectorship, and on Oct. 9th, of that year, a memorial thanksgiving service was held in the completed new church. The chimes now in use were placed in the tower on Christmas Day, 1876, a memorial to Mr. James Carter, by his surviving children.

Dr. Harris, being called to the office of bishop, was succeeded by the Rev. Dr. Frederick Courtney, on April 4, 1880. His rectorship of two years was a period of marked growth and prosperity. He was in turn succeeded by the Rev. Dr. W. H. Vibbert, during whose rectorship the bonded debt of \$35,000 was raised, and the church consecrated on May 31, 1884, by Bishop McLaren. After his resignation in 1891, the parish was for a time without a rector, the vacancy being filled in 1892 by the election of the Rev. Floyd Tomkins who remained for about two years. During his rectorship the very beautiful and complete parish house was

built and presented to the parish by Mrs. Elizabeth Stickney as a memorial to her husband, and during the present year she has added to this most generous benefaction, as a part of her memorial, the beautiful new rectory.

The present rector, the Rev. Dr. J. S. Stone, entered upon his duties Jan. 5, 1895, and under his able leadership the parish is making satisfactory progress in all departments of its work.

### New York City

The church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, has just sent a special gift of \$200 to *The Tribune* Fresh Air Fund.

The Woman's Auxiliary of the Board of Missions held an interesting meeting, for the beginning of fall work, last Thursday at the Church Missions House.

At Trinity church, Morisania, in the upper part of the city, the rector, the Rev. Albert S. Hull, has just completed the 25th year of his service in the rectorship. In celebration of the happy event, his parishioners have presented him with a purse of \$250.

At the church of Zion and St. Timothy, the Rev. Dr. Lubeck, rector, the parish branch of the Church Periodical Club sent last year 149 periodicals regularly to the clergy of the Church. The cash receipts were \$226.56, of which amount \$50 was contributed for a paralyzed clergyman. The expenses of the club are increasing, and the work growing steadily.

At the church of All Angels, the Rev. Dr. Chas. F. Hoffman, rector, the contemplated improvements, already referred to in these columns are on a large scale. A lot 25 by 100 has been purchased for \$35,000. Dr. Hoffman has presented four more lots, valued at \$65,000. These five lots are to be added to the present site. The ground for the frontage of the new edifice will extend 127 feet on West End Ave., 150 feet in 81st st., and 50 feet in 80th st.

The Rev. Isaac C. Sturges, vicar of Zion and St. Timothy, writes: "In issue of Sept. 5th, appears an article in reference to the fresh air work of the chapel of Zion and St. Timothy, in this city. A correct statement of the matter is as follows: One hundred and two persons were sent to the country, for periods of from ten days to three weeks. About 3,000 persons were sent upon free excursions. While we are indebted and grateful to the *Tribune* Fresh Air Fund, the *Christian Herald* Fresh Air Fund, the Sisterhood of the Good Shepherd, and the Society for Improving the Condition of the Poor, for many favors conferred, yet our large and most beneficial fresh air work is made possible and chiefly supported by generous gifts of the members of the church of Zion and St. Timothy, and of other friends interested in the work."

Grace church is gradually increasing its endowment by means of endowed pews. There are at present six such pews, endowed by former occupants, as memorials; and set forever free. There are also endowments for the special work of deaconesses, there being at present four such funds. The rector contemplates increasing the number by ten more, allowing for the support of deacons. This would provide the support of seven deacons and as many deaconesses. Dr. Huntington's plan contemplates "real deacons," for diaconal work only, and not necessarily looking to the priesthood as an immediate advance. The idea involves taking young men fresh from the seminaries, and by giving them a two years' post-graduate course in "studies in real life," help to equip them adequately for their future work. Each endowment amounts to \$10,000. For the deacons, it is provided that the funds may be memorials, and may, if desired by the donor, designate the theological school of which the deacon for the time being shall be a graduate. Rooms in the clergy house are available for the object of such post-graduate work without a stipend, to young laymen who are disposed to take an active part in the East-side work of Grace parish, and to live among the people they seek to serve.

Bishop Nicholas, of the Russo Greek Church, held special services Sunday, Sept. 27th, in the temporary church of St. Nicholas, which is in a private house in Second ave. He has just come from Texas, and is to visit Boston, Bridgeport, Syracuse, Rochester, Buffalo, and other Eastern cities, where Russians are to be found. There are estimated to be 35 000 Russians resident in and near New York City. An important matter engaging the Bishop's attention at this time is a project to erect a suitable church edifice in this city, for the Russo Greek rites. The temporary chapel, the only Russian place of worship in the city, does not begin to meet the wants of the congregation. There are other places of worship for Greeks. Last November while in Russia, Bishop Nicholas presented to the Holy Synod at St. Petersburg a request, asking for assistance to build the new church here, and although no official announcement has been made, it is understood that a liberal grant was obtained for the purpose desired. It is said that the members of the congregation, although belonging mainly to the poorer classes, have raised \$30 000, to aid in putting up this building, the cost of which is estimated at about \$100 000. It will be one of the finest Russian churches outside of Russia. At the services for the Russian congregation, the Bishop took the principal part, and was assisted by the rector, the Rev. Alexander Holovitsky. On the evening of Saturday there was a reception for the Bishop, at the close of which he gave his blessing to those present. He has held service for the Arabian and Syrian members of the Greek communion here.

A report has just been presented by a special committee of the "Federation of Churches and Christian Workers in New York City," of which Mr. Robert Graham, general secretary of the Church Temperance Society, is chairman, and the Rev. John F. Steen of Ascension chapel, and Mr. Thomas Henry Sill, of the Brotherhood of St. Andrew, members. The Federation is composed of members of various religious denominations, and has aimed at co operation in reaching sociological facts and conditions. The committee investigated by a house-to-house census, a district between the Hudson river and 8th ave., and between 43rd and 53rd sts.; it contains about 40 000 inhabitants. The report is accompanied by statistics in tabular form, and by illustrative charts. The astonishing fact is disclosed that 18 476 persons, or nearly one-half of the whole are non-church goers. Of those classed as nominally or really belonging to any religious body, by far the largest number profess to belong to the Church. And yet the Church has no church or mission in this district, the nearest of our churches being the church of Zion and St. Timothy, and Ascension memorial chapel. In the opinion of this Federation of Christians of all names, there is a clear call for a new parish of the Church to be planted here. The region has grown to its present proportions in comparatively recent years. Doubtless the Bishop and the arch-deacon have given and will give the questions involved careful attention. The children of age to attend the kindergarten number 3,439, and the founding of kindergartens would do great good. Through the wholesome influence of the new Raines liquor law, the number of saloons has been lessened, 22 saloons and five liquor shops having closed up within recent months. One of those vacant saloons has been secured as the centre of operations for a Church club of young men. Formerly there was in the district a mission of the Church, under the care of the church of the Holy Trinity.

GENERAL THEOLOGICAL SEMINARY.—The Bishop Paddock lectures for the current year began Oct. 21st, the lecturer being the Rt. Rev. John Dowden, D.D., Bishop of Edinburgh. The course is being delivered in the chapel of the seminary, and has for its general subject, "The Theological Literature of the 16th, 17th, and 18th Centuries. The first lecture was of an introductory character. The Bishop discussed the writings of Archbishop Cranmer, and

Bishops Ridley, Latimer, and Jewel, dwelling upon the general tone of the literature of the Church of England in the Reformation period. The next lecture will be on Oct. 7th.

### Philadelphia

The organ at the church of St. Martin-in-the-Fields, the Rev. Jacob Le Roy, rector, is being remodelled and enlarged.

The congregation of St. Matthias' church has secured the services of the Rev. Richard N. Thomas, until the vestry extend a call for a new rector.

The Clerical Brotherhood resumed their meetings on Monday, 28th ult., at the Church House. The topic for discussion was "Sunday school work," which was opened by the Rev. L. N. Caley.

The Rev. Edmund Banks Smith is to have temporary charge of Calvary Monumental church, from Oct. 1st, until Nov. 15th, when the new rector, the Rev. Jesse Higgins, now of Westminster, Md., assumes permanent charge.

Workmen are now engaged in tearing down the old stores fronting the nearly completed stone rectory of St. Luke's church, Germantown; their removal will afford a perfect view of the church, rectory, and St. Margaret's Home.

To Messrs. Thomas Little & Son has been awarded the contract for alterations and additions to Holy Trinity church. The addition will be of iron and stone, about 20 by 30 feet, and the alterations will include the entire remodelling of all the interior, fancy hardwood finish, electric work, seats, altar rail, lectern, etc.

The Divinity School re-opened on Thursday, 24th ult. Evening Prayer was said in the "Bishop Stevens' library," which is to be used for devotional purposes while the chapel is being beautified by the Alumni Association. There were 18 new students matriculated, 12 of whom were admitted to the junior class, the other 6 entering upon a special course. After a celebration of the Holy Communion on Friday morning, 25th ult., the regular work of the several classes was begun.

The Sanitarium, which was founded by Churchmen, who are still largely interested in its welfare, has done a grand work during the summer months in caring for sick and enfeebled children. The managers report that from June 24th to Sept. 14th—80 working days—no less than 32,834 children, with their care takers, were taken to and from this resort. The little bathers were, infants, 3 332; girls, 15 692; boys, 11,519. The two steamers made hourly trips to and fro, and no accident whatever occurred.

At the Home of the Merciful Saviour for crippled children, a number of carpenters and painters have been at work in the Hutchinson and William Rindle memorial houses repairing and freshening up. The grading of the lot at 45th st. and Chester ave., and the setting of the new wrought iron fence all around it, is a great improvement. The city houses were closed June 3rd, and re-opened Sept. 10th, during which time the family of 64 occupied the comfortable house at Avon-by-the-Sea, N. J. This institution will receive the sum of \$5,000 from the estate of Mrs. Lucy Gascoyne, whose will was probated on the 21st ult.

The splendid altar and reredos, which has been in course of construction for over a year, and which is designed as a memorial of the late Mrs. Rachel A. South, has been completed, and temporarily placed in Memorial Hall, Fairmount Park, until the great George W. South memorial church of the Advocate is ready to receive it. As a work of art, both altar and reredos are very finely executed and thoroughly in harmony with the architecture of the church, and the prominent position they will occupy. The material of which they are composed is Indiana limestone of a delicate cream color. The central panel, a representation of the Last Supper, is of very superior workmanship, and will repay study of its detail. The altar and reredos are gifts of the congregation. The

church, which has been several years in building, and is of cathedral like proportions, is advancing slowly towards completion.

In the will of Hannah P. Smith are the following bequests: to the rector, for the time being, of St. Clement's church, \$500, to be expended for any parochial purpose he may think proper, and to be paid as soon as possible; also to the rector of the same church, \$100, to be paid at or before her burial, if possible, for music and other church expenses of her funeral, at his direction; to the rector of the church of the Ascension, Atlantic City, N. J., she gives one diamond and opal lace pin, one solitaire diamond ring, and two other rings which she always wore, the jewels to be set in a chalice; she also leaves to the same church a silver cake basket. To her friend, the Rev. F. A. Sauborn, rector of St. John's church, Newark, N. J., she bequeaths four volumes of the Roman breviary. To the Rev. W. S. Heaton, of the City Mission, for use in his missionary work, her Easter and Christmas booklets, cards, and fancy pictures, also her paper novels, the latter to be placed in a hospital box in case he cannot use them. She devises the remainder of her books or pamphlets to the rector of St. Clement's to be used for a spiritual library. Her wardrobe is to go to the All Saints' Sisters at St. Clement's, to be sold or used for charitable purposes. Out of the proceeds of the sale of her effects, \$100 is to be paid to the House of St. Michael and All Angels' for colored cripples. Such religious pictures as her relatives do not want, are to be sent to St. Clement's Hospital. Her silver crucifix and chain are left to her friend, the Rev. J. H. Townsend, of Atlantic City, N. J.

## Diocesan News

### Chicago

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

The opening of the new parish house of St. Paul's, Hyde Park, took place on Thursday evening, Sept. 24th. Among the large number of guests were many of the city clergy. The parish house is situated on the new church lot, corner of 50th st., and Madison ave. It is a two-story building, the lower story being one large room, with raised platform at one end, Sunday school library, and vestry room; the second floor consisting of parlors, refectory, kitchen, and sewing-room. The appointments of the building throughout are most excellent; it is heated by steam and lighted by electricity. The cost is about \$15 000, of which a considerable sum was given by the Ladies' Guild. Mr. Myers, a member of the vestry, deserves much credit for the hard work he has done in raising funds and superintending building operations. The guests tendered their hearty congratulations to the rector, the Rev. C. H. Bixby, on the completion of this, the first of the group of church buildings which will eventually occupy this very desirable site.

Two gifts, of \$100 and \$200 respectively, have been received by the Rev. C. A. Holbrook, rector of Trinity, Aurora, toward the fund for the erection of a parish house.

### Kansas

Frank R. Millsbaugh, D.D., Bishop

The 37th annual convention was held Sept. 16th and 17th, in St. Paul's parish, Kansas City. When the convention was invited to Kansas City it was thought that St. Paul's church would be in a condition for holding the convention there, but as it was unfinished the sessions of the convention were held in a church in the parish, which was kindly loaned for the occasion. At 10:30, Bishop Millsbaugh and many of the clergy and lay delegates assembled in the church for divine worship. The annual convention sermon was preached by the Rev. Alfred Brown, dean of Wichita, from the text, John i: 47, "An Israelite indeed in whom there is no guile." It was a timely sermon, spiritual

in tone, full of encouragement and hope. The Bishop celebrated the Holy Communion. Wednesday afternoon was spent in listening to the report of the diocesan treasurer, in discussing the finances of the diocese, and in listening to the partial report of the committee on Constitution and Canons. Archdeacon Hill was elected secretary. He appointed Canon Miner his assistant. On the evening of the 16th a large missionary meeting was held, at which the Bishop read his annual address, showing that work was progressing in the diocese along all lines, and that as a result there had been 514 confirmations in the year—the largest number in any one year in the history of the diocese. This report also showed that the largest number of clergy was in active work in the diocese. The address indicated a vast amount of work done by the Bishop. The keynote of the convention was one of thanksgiving for the past and hope for the future. Archdeacon Hill and Archdeacon Watkins read their annual reports, followed by a missionary address by Dean Bodley, who was very successful in obtaining missionary pledges for the coming year. The Rev. W. W. Ayres, treasurer of the cathedral chapter, the Board of Missions for the diocese, read his annual report, which showed that nearly all the pledges of last year had been paid, or partially paid.

On Thursday the convention re-elected the Standing Committee of last year, composed of the Rev. A. Beatty, D.D., the Rev. Messrs. J. Bennett, W. W. Ayres, and A. Brown; the Hon. H. W. Gleason, Prof. F. E. Stimpson, and Messrs. D. P. Blish and Wm. Henderson.

Mr. J. M. Macomb read the report of the committee on Constitutions and Canons. An interesting discussion followed, which was participated in by the Rev. Dr. Beatty, the Rev. T. W. Barry, Dr. Krum, and Dean Bodley. It resulted in the adoption of the report on the Constitution as presented by the committee. Archdeacon Watkins and Mr. D. P. Blish were elected delegates to the Missionary Council.

On the whole, this was one of the most inspiring conventions that has ever been held in the diocese.

The 38th convention of the diocese will meet in the church of the Covenant, Junction City, on the third Wednesday and Thursday in September of 1897.

In a separate room the annual meeting of the Woman's Auxiliary of the diocese was held on Sept. 16th, at 2 o'clock in the afternoon. Bishop Millspaugh, after opening the convention with prayers, gave an address full of words of thanks for what had been done, and encouragement regarding the future. The Rev. M. J. Bywater also gave an address encouraging the work of the Auxiliary. In the reports it was shown that upwards of \$1,400 in missionary boxes and cash had been raised during the year. Another very encouraging feature was that two years ago there were only five branches in Kansas, whereas to day there are 34 active branches in the diocese. Mrs. E. S. Thomas was re-elected president, Mrs. F. R. Millspaugh vice president, and Mrs. Edgar Wright, secretary and treasurer, for the coming year.

On Thursday afternoon, at 2 o'clock, the Daughters of the King held their annual convention. Archdeacon Hill, the chaplain of the order in Kansas, opened the sessions with prayer, a short address, and his report. A local assembly was formed in the diocese, with Mrs. Herbert Hodge, president, Miss Hambleton, vice-president, and Miss L. Dudley, secretary and treasurer. Enthusiastic addresses and reports followed during the afternoon. Archdeacon Watkins gave an address, as did also the Bishop, who closed the convention with his blessing. Archdeacon Hill was re-elected chaplain.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

On Monday, Sept. 14th, Holy Cross Day, the annual meeting of the guild of the Holy Cross (for invalids) was held at St. James' church. There were two celebrations of the Holy Eu-

charist and a sermon by the Rev. D. I. Odell, of the church of the Incarnation, Philadelphia. A luncheon was served at St. James' Hall, and was followed by a business meeting.

The new church for St. Paul's parish, East Cleveland, is nearing completion.

The Rev. E. J. Craft who has been for more than two years in charge of the church of the Ascension, Lakewood, in addition to his parish of Grace church, Newburg, will, for the future, confine his work entirely to the latter place. The field for work at Lakewood is widening greatly, owing to the rapid growth of the city in that direction, and the entire time of an active man is needed in that parish.

### Los Angeles

Joseph H. Johnson, D.D., Bishop

VENTURA.—On the 15th Sunday after Trinity the Bishop visited St. Paul's mission and conducted the services, assisted by the lay reader—the missionary in charge being confined to his bed by nervous prostration. This mission, which two years ago was staggering under a \$3,700 debt, with no one to carry it, is steadily coming to the front, having reduced its debt to \$600. The Bishop expressed his satisfaction at the general condition of things and the Churchly tone of the services. In the afternoon the Bishop drove 15 miles to Trinity mission, Hueneme, and again conducted services for the sick missionary.

### North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

Bishop Walker has made the following appointments for services in the cathedral car, except where otherwise specified:

#### OCTOBER

- |                                  |                                 |
|----------------------------------|---------------------------------|
| 2.—4. Fargo, Gethsem. ne church. | 6. Wheatland.                   |
| 5. Mapleton.                     | 8. Oriska.                      |
| 7. Tower City.                   | 12. Eckelson.                   |
| 9. Sanborn.                      | 14. Jamestown.                  |
| 13. Spiritwood.                  | 16. Carrington.                 |
| 15. Pingree.                     | 19. Oberon.                     |
| 18. New Rockford.                | 20. Fort Totten, Indian church. |
| 22. Minnewaukon.                 | 23. Sykeston.                   |
| 25. Grand Forks.                 | 27. La Moure.                   |
| 28. Oakes.                       | 29. Edgeley.                    |
| 30. Monango.                     |                                 |

In a vigorous new town on the Great Northern railroad, named Walker, in honor of the Bishop, a valuable plot of ground has been offered, without cost, for a church.

It is a thoroughly missionary section which has been visited by Bishop Walker during his visitation, covering nearly a month past. The distance traversed by him within the State was nearly 1,000 miles. Five persons were baptized by him, and 21 confirmed. He officiated at 21 services and preached 17 times. At Larimore he preached and was assisted in the service by the Rev. F. J. Tassell who for many a year has been engaged in self denying and laborious missionary work in Minnesota and this State. Larimore, Park River, Milton, and Langdon are in his care. In the first we have a handsome frame church. Mr. Tassell's field covers an area of 60 miles or more.

At Casselton four were confirmed. The Rev. J. Trenaman, a devoted worker in North Dakota since the Bishop commenced his labors, is the missionary. He also has charge of the church at Northwood. Between these two points the distance is 53 miles. At each of the points named there is a handsome church building; one is erected of stone, the other, reared during the Rev. Mr. Harvey's incumbency, is a beautiful frame structure.

In Jamestown and Valley City the Bishop preached. These two missions have been placed under the charge of the Rev. Henry J. Sheridan, whose efficient labor has, through God's blessing, brought new life to the work in each place. Classes are preparing for Confirmation to be presented in the near future. In each of the above-named towns we have a very beautiful church constructed of prairie boulders. The missionary likewise holds services at regular in-

tervals in Carrington and New Rockford; he is compelled to travel 49 miles from his home to reach his most distant station.

At New Buffalo, which is under the charge of the energetic and earnest Rev. R. J. Mooney, there were 15 persons confirmed, an extraordinary class for the population of the town. At Mayville, which is in charge of the same clergyman, one person was confirmed. This field, which includes Tower City and Portland, extends over a territory 60 miles long.

In Wabpeton the Bishop preached and confirmed one person. Here the Rev. F. M. Bacon has been laboring diligently for nearly a year past. A new era has dawned on the mission since he took charge. His field is a large one extending into Minnesota, and including the towns of Breckenbridge and Alexandria.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On St. Matthew's Day, at the hospital which he himself had done so much to perfect, the Rev. Edward Hamilton Parnell, rector of the church of St. John the Divine, Sharon, entered into rest. Mr. Parnell had been at Sharon but 18 months, having gone thither from Wyoming, but in that short time he had accomplished a great deal, presenting large classes for Confirmation, winning the love and confidence of all his people and the respect of the entire community. On Wednesday, Sept. 22d, there were two celebrations of the Holy Communion during the morning, which were largely attended. The funeral services took place in the beautiful new church at two o'clock in the afternoon. The Lesson was read by the Rev. r. Barber, of McKeesport, the burial anthem by the Rev. Mr. Herron, of New Castle, and the Creed and prayers by the Bishop, the surpliced choir furnishing appropriate music. There were present of the clergy, in addition to these already mentioned, the Rev. Messrs. Brooks, of Oil City; Lowry, of Corry; Johnson, of Greenville; Judge, of Franklin; Bannister, of Beaver Falls; and Frazer, of the diocese of Ohio. The interment was at Sharon. A committee of the clergy, consisting of the Rev. Messrs. Barber, Herron, and Judge, was appointed to prepare a memorial minute.

GREENSBURG.—The Rev. A. J. Fidler, rector, last week returned from his holiday, spent in Canada, and was delighted with the pleasant surprise which his parishioners had in store for him. The handsome church had been made more beautiful in that the walls had been tinted terra cotta, the Caen stone font and pulpit restored to their original color, the brasses and marbles brightened, and the whole church thoroughly cleaned.

### Spokane

Lemuel H. Wells, D.D., Bishop

The convocation of this jurisdiction met Sept. 9th, with a much larger attendance than ever before.

The Bishop in his address said there were eleven men at work in the field. He reports the ordination of two priests and one deacon, and the consecration of a church in Palouse, and that another is now freed from debt and ready for consecration in Roslyn. It has been a year of financial disaster and terrible depression, and yet, in spite of it all, a year of debt paying. He expresses the hope and belief that the day of running into debt in this jurisdiction has ceased forever.

It is imperatively necessary that a church should be built this year in Ellensburg and Waterville. These, with the beautiful log church at Chelan, for which plans have been gotten out, will supply the most pressing needs in this direction. A rectory in Yakima must also be built to accommodate Mr. and Mrs. Bartlett, who have left a beautiful rectory in Delaware, with a delightful parish, to take up hard work, on a small salary, in a western mission.

There is still the same disheartening lack

of clergy, but the many places unsupplied, the Bishop is thankful to say, will be visited from time to time by a general missionary, the Rev. Herbert Bowers, D.D., whose salary has been partly provided for by a friend in the diocese of Pittsburgh, and it is earnestly hoped that the Rev. Mr. Bull of the diocese of Pennsylvania, who is also most acceptably working as a general missionary, and has been for some months, may permanently take up the work along the railroads in a plain chapel car, finished like a freight car. This car can be attached to freight trains and hauled at an expense of about one cent per mile, and will also be available in many places for the visitations of the Bishop.

Considering the terrible financial depression, the schools have done fairly well, and both give promise of a better year to come. No one can realize the usefulness of these Church schools except a bishop who constantly travels from place to place, and everywhere finds his old pupils ready to welcome him and co-operate in the services at new places, and the building up of the Church in old ones. "For 25 years," the Bishop says, "I have thrown a large part of my energy and work into founding and strengthening Church schools, and for 25 years I have seen wonderful evidence of their usefulness to individual souls and to the cause of our beloved Church, and I almost always find these girls, wherever they are scattered, far and near, amongst the best instructed, both in regard to Christianity and the Church, of any in the community, and acting as earnest missionaries for the mother whom, in these schools, they have learned to love."

### Connecticut

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

HARTFORD—The fall term of Trinity College opened with a service in the chapel. About 45 new men presented themselves. The number of scientific students entering this year is especially noticeable—some dozen or more entering the sophomore class. A temporary building has been erected at the south end of the main college building to take the place of the old gymnasium. It will contain a few recitation rooms, and space for a reading-room.

### Massachusetts

**William Lawrence, S.T.D., Bishop**

#### BISHOP'S APPOINTMENTS

##### OCTOBER

4. A. M., Trinity, Lenox; P. M., Grace, Dalton; evening, St. Stephen's, Pittsfield.
5. P. M., St. Luke's, Lanesborough; evening, St. Mark's, Adams.
6. A. M., Williamstown, consecration of St. John's church; evening, St. John's, North Adams.
7. A. M., St. John's, Ashfield; evening, Emmanuel, Sherburne Falls.

SOMERVILLE—The Rev. Dr. Andrew Gray preached a memorial sermon on the life and services of the late rector of St. Thomas' church, the Rev. George W. Durrell, on Sunday evening, Sept. 20 h.

BOSTON.—In St. Matthew's church a service in commemoration of the good work done by the Rev. Alfred F. Washburn was held Sept. 20th. The sermon was preached by the Rev. A. E. George from Acts x 38 "He went about doing good." Reference was made to his labors in this locality among the poor and unfortunate. The characteristics of his ministry were dwelt upon: (1) He was a worker in a hard and discouraging field, and accomplished excellent results. (2) His faithfulness. (3) His sense of duty in little things.

The will of the late Mrs. Susan H. Bertram directs her executor to deposit with the Massachusetts Hospital Life Insurance Company and the New England Trust Company \$25,000 each; the income of these sums to be paid to the Sisterhood of the Holy Nativity, Providence, R. I., and if this society should cease to be either a corporation or a sisterhood, then to pay the sums to

the St. Margaret's Sisterhood, in Louisburg Square, this city. She gives to the Rev. C. C. Grafton, Bishop of Fond du Lac, Wis., \$5,000, which sum is to be used for the benefit of the Sisterhood of the Holy Nativity; \$10,000 to St. Luke's Home (for convalescents), Roxbury, Mass., after the death of Julia A. Putnam who is to have the income of the sum for life; to St. Margaret's hospital of this city, \$5,000, upon the death of one heir who receives the income for life; another \$5,000, the income of which is given to an heir, reverts to the Sisterhood of the Holy Nativity, Providence, R. I., upon the death of the beneficiary.

PITTSFIELD—The senior warden of St. Stephen's teaches an adult Bible class, composed of both sexes, every Sunday morning after Church service. The junior warden is superintendent of the Sunday school, and is the leader of the Guild of the Disciples, which meets on Sunday evenings.

CAMBRIDGE—The annual retreat of the Brotherhood of the Way of the Cross took place Sept. 22nd, in St. John's church, and was conducted by the Rev. Charles H. Brent. The Rev. Alfred E. Johnson, is superior, the Rev. Edward L. Drowne, vice-superior, and the Rev. George Walker, secretary and treasurer.

The St. Paul's Society and Harvard Chapter of the Brotherhood of St. Andrew will be very glad to receive the names of new students attending the University. They may be sent to H. B. Huntington, 7 Waterhouse st., or to W. H. P. Hatch, 80 Perkin's Hall.

### Michigan

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

CLINTON—Anniversary services were held in St. John's church, on Sept. 17th, to commemorate the opening of the little church 60 years ago; Holy Eucharist at 10 A. M. and Evensong at 7:15 P. M. In the evening the preacher was the Rev. R. B. Balcom. The little church of St. John's was built by the Rev. W. N. Lyster, the pioneer priest of Lenawee county, and paid for at his own expense, but afterwards bought by the congregation, with help from New York. The name first selected for the parish was St. Patrick, by which it was known for a number of years, but in 1853 the records show a change to the present name. St. John's is one of the oldest church buildings of the State, having been opened for use a few months after St. Peter's, Tecumseh, which was opened in Aug. 1835, and is the oldest building of our Church now in use in the three Michigan dioceses. The Clinton congregation now has a very neat little church; it has been twice enlarged, and within the last three years over \$650 have been expended on repairs. At the anniversary services, the rector, the Rev. W. R. Blackford, read some interesting historical notes taken from the parish records. The work in Clinton is very prosperous.

### Mississippi

**Hugh Miller Thompson, S.T.D., LL.D., Bishop**

Bishop Thompson was attacked with intermittent fever while on his way to Bay St. Louis, and had a relapse while passing through New Orleans. He was cared for by old friends and sent to his home, under medical orders to keep quiet for at least four weeks. He is much improved, and it is hoped will soon be able to be at his work.

The Rev. W. T. Howe, rector and missionary at Woodville, has been obliged to give up work and go to Colorado for awhile. He has been in a hospital at Denver undergoing a painful operation; but his recovery is now reported.

St. Mary's church, Bolton, has been re-opened for service. A fine tower 60 feet in height and 10 feet square, surmounted by a cross, has been added, from plans furnished by the rector. The flat ceiling inside has been taken away, and there is now a fine open timbered one. The old and cracked plaster has been replaced by diagonal ceiling. The whole of the inside has been finished in hard oil, and the pews re-varnished.

The tower was built by a bequest from the late Mrs. Baldwin, and a marble tablet to her memory has been placed on the wall.

### Delaware

**Leighton Coleman, S. T. D., LL. D., Bishop**

The week of anniversary services at St. Matthew's, Wilmington, began on Monday, Sept. 14th. At 8 P. M., there was Evening Prayer and sermon by the Ven. Archdeacon Hall, followed on successive days by the Rev. M. B. Dunlap, the Bishop, the Rev. H. A. Henry, the Rev. K. J. Hammond, the Rev. A. R. Walker, and Dr. Pelham Williams, as preachers. On Sunday and on St. Matthew's Day, and on Tuesday, Sept. 22nd, the anniversary of the vicar's ordination, there were celebrations of the Holy Eucharist.

On the first Sunday in September, Trinity church, Wilmington, was re-opened for services, it having been closed during August in order to make some improvement in the ventilation.

Raising St. Mark's church, Millsboro, has greatly improved its appearance, standing as it does now at some elevation above the ground, with an entirely new foundation. A new floor has been laid, and the building completely renovated.

During the absence on his vacation of the rector of St. Peter's church, Smyrna, the church was put in thorough repair, handsomely carpeted, and two beautiful memorial windows added. A short time ago another was put in in memory of Mrs. Wilhemina Leinberger, a faithful communicant. The two now added, are in memory of Jacob Raymond, one of the founders of St. Peter's, and Mrs. S. H. Fisler, one of the original members. It is expected that several more windows will be added during the year.

### Alaska

**Peter Trimble Rowe, D.D., Missionary Bishop**

Another letter from the Bishop is dated at Circle City, June 16th, and says they reached Circle City on June 11th, after an adventurous and fatiguing journey of 900 miles. He had to build his own boat and drag her on sleds over the ice, which in many places was rotten and dangerous. Then they rowed over Lake Labarge and ran dangerous rapids, where on the shore may occasionally be seen the emblems of Christianity, marking the spot where lie the remains of some adventurous miser who had there met an untimely death in the rushing, roaring waters. In one place there was an opening 50 feet wide in the lake, and they launched the boat and ferried across. They took the river on May 30th, and soon came to a bad piece of water, where two boats were wrecked and the outfits lost and the men only barely escaped with their lives. The Five Fingers and the "Rink Rapids" were both dangerous and caused loss of life and many outfits last year. But says the Bishop, "I am deeply thankful to a merciful Providence which has brought us safely through all dangers." They saw very little game, and fewer human beings. They came across a few Indians, and on June 4th reached Fort Selkirk, where the Church of England has a very nice mission. On the 6th they reached Fort Yukon, having travelled 240 miles between Thursday at 11 A. M., and Saturday at 5 A. M. Here Bishop Bompas resides, but was not at home. However, the Bishop met Mrs. Bompas and held a service for the whites and had Communion. The river is ten miles wide at Circle City and is full of islands. The city is rude and crude, and is the largest log cabin city in America. Miners wages are from \$6 to \$10 a day, but living is very high, a broom costing the Bishop \$1.25. The Alaska Commercial Company placed a nut at the disposition of the Bishop and he preached the first sermon in Circle City, and baptized an Indian child. The Indians pestered the Bishop by their persistence in coming to see him.

## The Living Church

Chicago, October 3, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THE latest move of Ballington Booth has been to have himself "ordained as a Christian minister" at the hands of Bishop Fallows. The newspapers make the interesting statement that Mr. Booth considered this step necessary for the successful prosecution of his work. He is represented as saying that under his commission in the Salvation Army he had been authorized by his father to administer the sacraments, but that he felt that in his new relation as head of the Volunteers he ought to have a new authority to do these things. There is evidently some mistake here, since the elder Booth has all along made it understood that he had nothing to do with sacraments and cared nothing about them. But Ballington Booth, if rightly reported, seems to imply that he received ministerial powers from his father sufficient to constitute him a Christian minister in the Salvationist body, but now in connection with a new body he has thought it necessary to have a new ordination. It is a noticeable fact that this ordination has been conferred by the authorities of the Reformed Episcopal Church, a body which has decided, as we understand, in its highest legislative assembly, that it will not repeat any ordination which has been sufficient in the body to which a minister has hitherto belonged. It is clear that we have in all this some curious inconsistencies. It seems certain that the affair marks the first step in the transformation of the Volunteers into a sect of the usual character, especially as it is intimated that Commander Booth will now proceed to transmit the "orders" he has received to certain of his officers.

AT the meeting of the Canterbury diocesan conference, the Rev. J. H. Ellison advocated a scheme by which the junior clergy might aid missionary work in connection with the S. P. G. A man, after two years' work in his first parish, might go on 'foreign service' for a time, still retaining connection with his diocese at home. He would remain an officer in the army, sent for special work abroad, but retaining his place in his regiment at home. The idea seems to meet with considerable favor, and is said to have been taken up by the bishops, who have appointed three of their number a committee to consider the scheme. It is proposed to bring it before the Lambeth Conference next year, when the foreign missionary bishops will have an opportunity to express themselves on the subject. It is thought that the plan is likely to have a great influence in extending the Anglican

Church, and that it will help to bind the English colonies closer to the mother country and develop the imperial spirit which it is so desirable to foster and encourage. For ourselves, we see serious difficulties in the scheme. In the first place, it sets aside the element of entire self-devotion which we have been accustomed to consider necessary for the best results in mission work. The home connection being retained and the intention of returning after a time being distinctly before the mind, there would be a strong obstacle in the way of perfect identification with the work and that adaptation to new conditions, always somewhat difficult for an Englishman. Then there is the question of episcopal control. Nevertheless, any sincere movement of this kind is worth trying.

### Substitutes for the Saloon

Prof. Francis G. Peabody, in *The Forum*, gives some statistics and suggestions about "Substitutes for the Saloon." These relate chiefly to the locality of Boston, but may be helpful in the solution of the problem elsewhere. It is estimated that the saloons of that city dispense enough beer and liquor to give every man in the city a drink and a half every day. The amount of intoxicating fluid consumed in hotels, restaurants, clubs, and private houses, does not enter into the account. The saloon receipts are estimated to be nearly seven millions of dollars annually, and most of this comes from people of moderate means. This population of the city is about half a million; of this number about one hundred and fifty-six thousand are over twenty years of age, and presumably they are the class from which the saloon money is derived. It is safe to say (this is our estimate) that not one-half the grown men of any city patronize the saloons. On this basis we have an average expenditure by "saloon men" of nearly one hundred dollars a year. This, we believe, is far below the amount expended by those who drink in saloons. The total tax for saloon drinking, in the city referred to (and Boston is no worse than other large cities), is more than the tax for the public schools, the fire and police departments, and the city park system combined, and most of it from people of slender incomes, from men whose families have few of the comforts and none of the luxuries of life. In every great city we have an army of besotted men indulging themselves daily with hilarious companions, while their old fathers and mothers or wives and children never have a dime to spend for their pleasure.

In the war against the saloon, appeal is generally made to the fact that they are breeders of crime, hot beds of political corruption; and the drink habit is condemned for its injurious effects upon the health of its victims. These objections should, indeed, be sufficient to en-

list the co-operation of all high-minded citizens in striving to abate the nuisance. There is another phase of the subject that has not, perhaps, been sufficiently considered—the social phase. Professor Peabody puts this forward very prominently, and maintains that the popularity of the saloon arises from its ability to meet the needs of the social instinct and the desire for companionship and pleasant surroundings. We are not convinced that the position is altogether well taken. It does doubtless meet a need, but it is the need arising from a perverted, and not a true, social instinct. It is claimed by some that the saloon is a blessing, in so far as it is "a poor man's club;" but we challenge the assumption that any man's club is a blessing if it keeps him away from his home and consumes his earnings to the deprivation of those who have a right to just as good things as he gives himself.

The welfare of the world depends on the influence of the family as well as upon law and religion, and any tendency away from this is to be received with alarm. The saloon is the enemy of the home, the destroyer of domestic life, the slayer of conjugal and parental affection. It is bad, first, because it supplies men with ever-present opportunity for injurious indulgence of appetite; it is bad again, because of its bad associations; bad because it robs the poor man of his wages, bad because it robs the poor man's family of the comforts they are entitled to, and of the husband and father who belongs to them. Men frequent the saloon to indulge depraved appetites, both physical and social. As the appetite for wholesome food is destroyed by saloon potations, so is the appetite for family and social life destroyed by the degrading companionship of the saloon. Men do not go there chiefly for that. They go for drink, and lose their interest in everything that does not minister to low and selfish indulgence. They come to look upon their own gratification as the chief end of life, they squander their earnings upon themselves, and are mean and stingy, if not positively unkind to their kindred.

The writer in *The Forum*, whose paper has suggested some of these reflections, finds that substitutes for the saloon are already provided in considerable numbers, and have a reasonable degree of attractiveness. Still, they are very inadequate, and there is a lack of unity among the agencies that are aiming to provide them. They are "scattering enterprises." All the forces enlisted in this work, religious and secular, Catholic and Protestant, he thinks, should be organized and work together. Again, he recommends that the "substitute" should not be a mere annex to religious propagandism. It may open the way for religious influence, but should not be used as a decoy. Refreshment and social recreation of a healthy order will not attract the class that needs to be reached, if the men



know they are likely to have a prayer-meeting sprung on them. In these and other suggestions there is food for thought and stimulus to action.

### Five-Minute Talks

BY CLINTON LOCKE

LXXXIV.

Among the many letters about the "Talks," came one the other day, asking me what I thought of the position of Church people who were obliged to work on Sunday: what sin attached to such work, and what course they ought to pursue. I am going to try and answer that question, though it is part of a thorny business, and any statement which goes against ordinary American Protestant notions is sure to be branded as godless, infidel, and destructive. Such accusations, however, ought not to move a thoughtful man very much, for his reading shows him that any deviation from a common belief is always received in that way. When I was a boy, the clergymen who held and taught these views about the days of creation, the deluge, etc., which all intelligent men now hold and teach, were everywhere called godless, infidel, enemies of religion, and were boycotted by their fellow-clergymen. Things are somewhat better now, but still any difference from generally received opinion brings much annoyance and misunderstanding to the one who differs.

When one is asked what the Holy Scripture says about the keeping of Sunday and what directions it gives, the true answer is—Nothing. There is, of course, a great deal about keeping the Sabbath, but the Sabbath is Saturday, not Sunday, and was a Jewish day, not at all binding on Christians any more than is sacrificing two pigeons at certain times. In the New Testament there are only two passages at all relating to Sunday: one in Acts, "On the first day of the week, when the disciples were come together to break bread, Paul preached to them;" and one in Corinthians: "On the first day of the week, let every one of you lay by him in store, as God hath prospered him." From these two passages I am unable to formulate any Divine directions as to how Sunday should be kept.

The only authority I find for keeping Sunday is the authority of the Church, which to me, as to all Churchmen, is an amply sufficient authority, and one to which we readily bow. The Church instituted the practice of celebrating Sunday by abstaining from work and by joining in public worship, that worship to be, if possible, attending a celebration of the Eucharist. Those two things the Church from the very beginning has laid as an obligation on all Christian people, and she teaches clearly that no man has done his Christian duty, as far as the Lord's Day is concerned, who has not kept these two commands. The Church had a perfect right to do this, for to her the direction of all such things was left by Christ. Rest and worship, then, are the two great Sunday duties. We do indeed read the Fourth Commandment in church, but simply because it shows how the Jews rested on that day, and implies that much more should Christians rest; but the Fourth Commandment says nothing about worship, for the words "keep holy," mean simply "to

set apart." Remember the Sabbath Day and "set it apart."

Much more could be said about this, if there were space, but this paper is not designed to consider the whole Sunday question, but simply the case of those who have to work on Sunday. Now, the directions of that branch of the Church to which we belong about Sunday are as follows in her canon law: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation." These are surely excellent directions, and every Christian person should do all in his power to carry them out. They do not, however, cover the case of those who have to work. What shall they do? Now, a very short and easy method, and one often used, is to say, "No Christian should work on Sunday, and every Christian man commits sin who does not instantly throw up a situation which involves his doing Sunday work." But is this answer at all fair? Is it practicable? Can it be carried out? Do those who shout it most loudly keep it themselves? Is it not evident that a good deal of work has to be done on Sunday and that some people must do it, and that to refuse to do it would make for the majority of people, the rest and the worship of God on Sunday perfectly impossible, as, for example, in large cities, the stoppage of all means of transportation? Will it not be better to say frankly: "Work must often be done on Sundays, and when necessary, there is no sin in doing it." Our Lord himself lays down that principle about the Sabbath, and it certainly applies to our day of rest.

Now, if you are called, in the reputable and necessary avocation you follow, to do some work on Sundays, I do not think you need worry about doing it, as if it were entailing sin. I pity you to have to lose the needed rest. I deplore with you the difficulty of attending the public worship of God, but I have to bow to stern necessities, and God does not expect of His children an impossible service. But are you doing what you can to counteract the evil effects of your hard position? Is it not possible for you by a little self-denial, early rising, late sitting up, doing a little extra work at other times, to get time for divine worship at some hour on Sunday? There are in the cities very many services at all hours. If you try hard, I am almost sure you can get to some one or other. It will not do for you to say: "Oh, I cannot help it?" Are you trying to help it? Can you say conscientiously that by no possible means can you get to any Church service at any time on any Sunday? I really believe there are few cases where this could not be done. I have known car conductors and drivers, engineers and firemen to do it, and to appear at church quite as often as those who were not so hampered. Then do you, on the holy day, if absent from church, have church in your heart, and often and silently lift up that heart to God, and beseech Him to help you in your extremity? Do you keep Sunday in your talk, in your reading, in your greater gentleness and forbearance? Remember, all important as public worship is, it is not all there is of Sunday. I do not know that I can say more. The situation is difficult, do every thing you can to lessen the difficulty. God will know if you are sincere and in earnest.

### Letters to the Editor

ROBERT BURNS

To the Editor of the Living Church:

A century has passed away; the full circle of one hundred years is completed since all that was mortal of Robert Burns was laid to its long rest. It is a late day to question the genius of Scotland's poet; it is poor taste to draw aside the veil with which loving hands have tenderly hidden the frailties of one whose life and words are enshrined in the hearts of countless thousands.

Were it possible for your correspondent of the 19th September, Mr. John Scott, to attain, even faintly, to a true conception of Burns, his criticism would be less severe, his condemnation gentler and more humane.

With all respect for Mr. Scott's opinion, God did endow Robert Burns with genius. He gave him the power of seeing beauty in nature and manhood in his brethren. The daisy in the field, the ripple of the stream as it flowed at his side, the murmur of the wind in the wood around him, the pure radiance of the star in the heavens above him, spoke to him in a language unknown to his critics. His soul responded to the voice of his Maker in all the surroundings of his life; but God, in his wisdom, saw fit to make his existence one of toil and sacrifice. His whole life was crushed by the iron hand of penury, his days were passed in the bitter, unending strife that marks the struggle of the peasant to secure the rude shelter for his head and the coarse sustenance of his daily food. He was placed among those who held the strictest principles of Calvinistic faith, against which his soul revolted, as a denial of all he knew Jesus came into the world to bring humanity. He lived in a time when the world, driven to desperation by the wrongs of ages, was rising in its might, breaking the bonds of tyranny and oppression, and though wading through blood, was advancing by all that suffering and agony to a higher, better, and nobler life. He died as the world's new song of liberty was ringing in his ears, as the old wrong and evil were crashing into ruin before Napoleon's victorious cannon.

Is it a wonder that such a man, gifted with the inspiration of genius, burning under the sense of injustice, and crushed beneath the grinding hand of poverty, should sometimes swerve from the straight path? Who can tell the bitter penitence that followed such lapses? Could a man whose picture of the "Cotter's Saturday Night" will stand forever as a representation of pure, humble, simple, trusting faith, be the lost, degraded being Mr. Scott sets before us?

Men know Burns better; they know his temptations, his failures, and his faults. They also know the nature God gave him, his toil, his sacrifices, his agony of life, and his noble work that will stand for all times, not only for his fellow-Scotsmen, but to the whole appreciating world.

Our eyes grow dim with tears as we recall that life of toil, suffering, and blighted hope, and we leave the poet to his quiet rest, knowing that God in His infinite compassion will deal gently with his child on whom He saw fit to lay so heavy a burden of life.

THOMAS MAIR.

Boston, Sept. 20th, 1896

THE LOGIC OF "BROAD" CHURCH

To the Editor of the Living Church:

The admirable interpretation by the Rev. Mr. Davenport of those principles which misguided Churchmen call "broad," in your issue of last week, receives a pointed illustration in a book called "Protestantism," just written by Mr. Edward P. Usher, of Massachusetts, presumably a "Massachusetts Churchman." Mr. Usher assumes that the Church of England, as he calls the Anglican communion, is Protestant, and on its position is especially fitted to provide a basis of unity for all Protestant bodies. This is not novel doctrine, to be sure, but I hope that the conclusions drawn as to the essentials of

Anglican belief will not be accepted by non-Catholics as those generally held. The denial of our Catholicity is too common and too silly to annoy us. But when Mr. Usher deals with the Creeds and the Sacraments he absolutely misrepresents the beliefs of the Church in a manner which is nothing short of scandalous. He begins with a denial of the inspiration of the Holy Scriptures; he proceeds from this to demolish the doctrines of the Trinity, of everlasting punishment, of a divinely ordained priesthood and a visible Church; he scoffs at miracles; he sneers at the Creeds; he rejects in derision the Miraculous Conception of our Lord; and he says that Sacraments are unessential. I will not take the trouble to enlarge upon the offensiveness of his method of argument, or the disingenuousness with which he endeavors to show that one may deny all these things, and still be a Churchman—that the Church does not teach what she says she teaches. His atheism, doubly offensive because it masquerades as religion, may be left to the attention of those qualified to refute it. But as he constantly quotes "Broad" Churchmen in defense of his positions, his book cannot but be regarded, I think, as a logical outcome of "broad" teaching. Its appearance emphasizes the danger pointed out by Mr. Davenport.

LAYMAN.

Providence, R. I., Sept. 14.

#### THE INCARNATION AND THE FALL

To the Editor of the Living Church:

In reply to the letter of the Rev. M. Hopkins, in the last number, I beg an opportunity to say, that in the expression I used in my paper on Broad Church theology—"the sacramental system postulates a Fall"—I did not say or mean to imply that the Incarnation postulates a Fall. My remark had reference rather to the negation of a fall that the theology criticised contends for. That the Incarnation is the effect of a divine purpose antecedent to the creation of man, the offspring of divine love, and not merely an expedient to remedy the accident of a Fall, is one of my most cherished convictions. The sacramental system is the divinely constituted means whereby the Incarnation is made effectual for the salvation of men, and in stating the process by which it works, it seems necessary to recognize the condition from which the fallen man is to be saved. This is all that I meant by saying that the sacramental system postulates a Fall.

JOHN S. DAVENPORT.

Hartford, Sept. 25, 1896

#### BROAD CHURCH THEOLOGY

To the Editor of the Living Church:

I read with interest Mr. Davenport's paper in a recent issue of THE LIVING CHURCH, and in the main found agreement with it; but I have not been accustomed to trace the especial ideas and tendencies which he condemns to Maurice, but rather to Robertson, of Brighton. Possibly in the letters of Maurice there may be expressions to which exceptions may be taken, but I am sure that in the "Kingdom," his *magnum opus*, Mr. Davenport will find nothing of the kind. Dr. Brooks and the "Boston people" generally, get their notions from Robertson's sermon on Baptism; where he got them I have never been able to find out, unless, in part, from the Presbyterian "Confession of Faith," they being a sort of a modified and extended Calvinism.

D. D. CHAPIN.

#### WHO IS RESPONSIBLE?

To the Editor of the Living Church:

Among the communications in your issue of Sept. 18th, "A Pious Forgery," I send you herewith a leaflet copyrighted in 1879 by St. Ignatius Guild, entitled "Fifteen Minutes Before the Blessed Sacrament." If you will compare the extract from the converted Brahmin's tract with the leaflet you will find them identical.

Who is the plagiarist? The Brahmin or St. Ignatius' Guild, or both? The copyright notice on the St. Ignatius leaflet implies originality as well as proprietorship. It would be quite interesting to have this little tangle straightened out. Perhaps St. Ignatius' Guild could unravel it.

FAIR PLAY.

#### Personal Mention

The Rev. Dr. C. DeWitt Bridgeman and the Rev. Dr. Edward A. Bradley returned by the North German Lloyd steamship "Werra," on Sept. 16th, from foreign lands.

The Rev. Gideon J. Burton has returned from his stay abroad.

The Bishop of California has recovered from his recent illness, and resumed his episcopal functions.

The Rev. Robert S. Coupland has resigned the curacy of St. Luke's church, Norfolk, Va., and accepted the rectorship of St. John's church, Covington, Ky.

The Rev. Edgar Carpenter has accepted the rectorship of the church of the Messiah, Baltimore, Md.

The Rev. H. D. Chambers will take charge of Pine Island and Mazappa, Minn., Sept. 27th. The address will be Faribault, Minn.

The Rev. H. M. Clarke, Ph D., having entered upon missionary work in the diocese of Pittsburgh, should be addressed at Indiana, Pa.

The Rev. J. C. Davis has been elected principal of the public schools of Portsmouth, Va.

The Rev. Hunter Davidson has been passing the month of September visiting at Charlestown, W. Va.

The Rev. Elmer E. Esselburne has accepted a call to become rector of St. Paul's church, E. Cleveland, Ohio. He will enter upon his duties Oct. 1st.

The Rev. Edward H. Eikel has accepted the rectorship of Christ church, Williamsport, diocese of Central Pennsylvania, to take effect at the end of October.

The Rev. J. Holwell Geare, M. A., has accepted an unanimous call to the rectorship of Holy Cross parish, Cumberland, Md., and entered on his duties Sept. 20th.

The Rev. Dr. Julius E. Grammer has returned from his vacation spent at the seashore.

The Bishop of Kansas has entirely recovered from his recent serious illness, and has resumed his duties.

The address of the Rev. Samuel P. Kelly during October and November will be 622 North 16th st., Philadelphia.

The Rev. Walter Lowrie has entered upon the curacy of St. James' church, Philadelphia.

The Rev. A. H. Lealtad has resigned St. Andrew's parish, Cleveland, Ohio, and has accepted a call to become rector of St. Thomas' church, Chicago.

The Rev. Ellis Lyon, curate of St. Paul's church, Yonkers, N. Y., has accepted the rectorship of Christ church, Yonkers.

The Rev. Daniel Lewis has resigned the charge of St. Mark's church, Johnstown, Pa.

The Rev. S. B. Moore has returned to No. 302 Second ave., Asbury Park, N. J. During October he will have charge of Trinity church, in the absence of the rector.

The Rev. F. D. Miller has taken charge of Christ church, Alameda, Cal., as *locum tenens*. Please address accordingly.

The Rev. Dr. Henry Mottet has just returned to his duties after two months of travel in France and other parts of the continent.

The Bishop of Massachusetts has just returned from his visit to Europe, and will at once resume his visitations in the diocese.

The address of the Rev. Charles A. Maison, D. D., is now 1215 Locust st., Philadelphia, Pa.

The Rev. W. N. McVikar, D. D., has returned from Europe to his country place at Chestnut Hill, Pa.

The Rev. Dr. Robert J. Nevin, of St. Paul's church, Rome, Italy has been visiting New York.

The Rev. W. H. K. Pendleton has taken charge of Zion and Trinity churches, Fairfax County, Va.

The Rev. Reginald Pearce has accepted charge of St. Thomas' church, Providence, R. I.

The Rev. W. C. Roberts has returned from his European tour.

The Rev. Chas. E. Spalding, the newly appointed minister in charge of Grace church, West Philadelphia, commenced his labors there on Sunday, 29th ult.

The Rev. Frederick P. Swezey has resigned the charge of Grace chapel, Hartford, Conn., to accept appointment as one of the curates of St. Luke's church, Brooklyn, N. Y., and enters upon his new duties Oct. 1st.

The Rev. John B. Van Fleet has resigned the rectorship of St. Andrew's church, Waverly, Iowa, to accept missionary work in the jurisdiction of the Platte.

#### Died

HILL.—Entered into rest at the Arlington House, in the Catskills, on Sept. 3rd, 1896, George H. Hill, of Brooklyn, N. Y. in his 68th year. Funeral and interment were held on Monday, Sept. 7th, at St. Paul's church, Mt. Pleasant, N. Y. "Numbered with Thy saints."

ALLYN.—Entered into life eternal, at Chicago, Sept. 15th, 1896, in the 16th year of her age, Angela Allyn, youngest daughter of Chas. H. and Mrs. Angela Allyn, of Corsicana, Tex., where she was interred, Sept. 19th 1896.

"May light perpetual shine upon her, O Lord."

BOURNE.—Entered into life eternal, Sept. 21st, 1896, at Jarv's, Ont., Alice, fourth daughter of Charles E. and Emma M. Bourne, in the 19th year of her age. *Requiescat in pace.*

#### 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 preceeding 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.

#### Church and Parish

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.

A LADY having for several years had the entire charge of a gentleman's children and household, in Boston, would like a similar position in Chicago. References exchanged. Address G, care THE LIVING CHURCH.

WANTED.—A position as organist in some church. Graduated at the Royal Conservatory, at Leipzig. Address MAMIE M. DEGE, Schuyler, Neb.

THE organist and choir-master 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 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him

ALTAR bread; priests' wafers one cent; people's wafers 20 cents a hundred; plain sheets two cents. Address MISS A. G. BLOOMER, 4 West 2nd st., Mt Vernon, N. Y.

##### DE LAND, FLORIDA

Beautiful and healthful fall and winter resort. Many attractions; 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.

The Editor's Table

Kalendar, October, 1896

4. 18th Sunday after Trinity	Green
11. 19th 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

"Strangers and Pilgrims"

BY JOSEPH F. LEE

This world is not our home: but strangers here,  
We journey on a better home to gain,  
Where sorrow ne'er intrudes, nor anxious care,  
But peace and perfect joy forever reign.

This world is not our home; in pilgrims' way  
We bravely journey on; nor wish to roam  
Where pleasure, care, or sloth may bid us stray  
From safe, though rugged, path that leads us home.

This world is not our home: but pilgrims, we,  
With only scrip to bear, and staff in hand,  
From weight and care of earthly riches free,  
Would journey on to home in happy land.

This world is not our home; we are pilgrims here.  
What though, at close of day, the wayside inn  
Give lodging poor, and scanty be the fare.—  
We journey on, a bounteous realm to win.

This world is not our home; in trouble here,  
With broken hearts bereaved, a pilgrim band,  
To meet again the loved and lost ones dear,  
We journey on to heavenly, happy land.

Then welcome, welcome to that longed-for day  
When we from daily toil and trouble free,  
No longer weary pilgrims on the way,  
Our journey done, that happy home shall see.

Duewest, S. C.

Rossetti's estimate of Wordsworth is thus expressed in one of his letters quoted in the August *Atlantic*: "Now I really think there's much too much Wordsworth. He's good, you know, but unbearable. One *morceau* of Wordsworth, which I had not met with anywhere else (To my Maiden Sister, sent by my Dear Wife's (and my own) darling boy) or something like that, drew my pencil, I confess, to the margin in a moment, with the compound adjective 'puffy-muffy,' not inapplicable to much I have found in the same excellent writer." The "*morceau* of Wordsworth" is entitled, "To my Sister. Written at a Small Distance from my House, and sent by my Little Boy."

A curious custom prevails in the cathedral of Seville. On four days of the year a dance is performed in the church; namely, on the Feast of the Purification, the Feast of the Assumption, and the first two days of the Carnival. The dance is performed by eight small boys, in slow measures like those of a minuet, the dancers accompanying themselves with castanets. The practice is an ancient one, and repeated attempts have been made by the archbishops of Seville to suppress it. During the time of Pope Gregory XV, the archbishop took a very decided stand and absolutely prohibited the observance. The citizens then petitioned the Pope, who desired to see the dance before giving judgment. Boys, dresses, and castanets were, thereupon, packed off to Rome. The Pope saw the dance and temporized. It might continue, he said, until the dresses were worn out. The citizens have taken care that the dresses should not wear out, and they are not likely to do so.

The Plague of Insects

There are times when mosquitoes and flies are a sore trial to one's patience and equanimity, but the worst of such experiences must be a light affliction in comparison with what one has to undergo in Africa. In *The Century* appears the following description of this plague of insects, written by Mr E. J Glave who recently died of fever while waiting for a home-bound steamer after completing a journey across Africa from east to west. He says:

In the swamps the mosquito is a vicious little fanatic. He assails you in clouds without the slightest provocation, and remains till killed. He is a keen observer, and if you are sitting in any posture which stretches your garments tightly over your leg, you feel a sharp sting which tells you the mosquito has noticed the fact. A small hole in your mosquito net he notices at once, and will struggle through it, a wing and a leg at a time, and when inside calls to a few friends and tells them the way he entered. Other insects annoy you. Big moths, inquisitive about your lamp, enter your room at full speed, flutter noisily about your lamp, or try to commit suicide in your soup, leaving the fluff of their wings floating on the surface. The jigger burrows into your flesh, and starts in to raise a family in a little white bag beneath the surface of your skin. The proverbial little ant is a terror to mankind. The large brown driver ant, marching in swarms of millions, with giant ants as leaders and officers, is a dreadful enemy. They move over the ground like a dark brown ribbon a foot wide, devouring every living thing they meet, from a grasshopper to a goat, if the beast cannot escape. Their heads are furnished with terrific nippers; if you are bitten, and attempt to pull away the insect, you will find that the head remains in your flesh. They will enter your house; no matter how well filled your larder was before the visit, it will contain nothing but bones afterward. The white ant does not bite you; his particular province is to destroy your most valuable property—your best trunks, your favorite shoes. In one night he will so attack a wooden box that when you lift it in the morning the bottom will drop out; he will eat a living eucalyptus tree, and when he is in the district the poles of your house in a few months' time will crumble into dust. At a certain stage of his existence he has wings, which he sheds at your meal times into your dishes. Scorpions and tarantula spiders are only occasionally met. Large beetles come from long distances to see you, and end their journey by striking you in the face. Many insects of smaller calibre settle on the back of your neck, and when you try to brush them off sneak down your back. Small saw flies feel particularly curious about your right eye when the left one is closed and you are trying to get a bead on a buck.

A Prayer in Welsh

FOR THE PRESIDENT OF THE UNITED STATES AND ALL IN CIVIL AUTHORITY

Translated into Welsh at the desire of the Bishop of Central New York, by the Rev. Robert Wm. Pritchard, Utica, N. Y.

GWEDDI DROS ARLYWDD YR UNOL DALAETHAU, A PHAWB AG SYDD MEWN AWDURDOD GWLAD-WRIAETHOL.

Hollalluog Dduw yr Hwn sydd a'rh deyrnas yn dragwyddol, a'rh allu yn anfeidrol; Cymer drugaredd ar yr holl wlad hon; a thrwy hynny arwain galonau dy weision, *Arlywdd yr Unol Dalaethau*. *Llywodraethwyr y Dalaeth hon*, a phawb ag sydd mewn awdurdod, modd y byddant yn gwybod gweinidogion pw ydynt; uwchlaw pob dim geisio dy anrhydedd a'rh ogoniant; ac fel y byddo i ninnau, a phob rhyw ddynt, wrth iawn-ystyried awdurdod pw y maent yn ei ddal, yn ffyddlon ac ufudd eu parcbu, ynot ti ac erddot ti, yn unol a dy Sanctaidd Air a'ch orinhadon, trwy Ie u Grist ein Harglwydd; Yr Hw a gyda Thydi, a'r Ysbryd Glan, sydd yn byw ac yn teyrnasu, bych yn un Duw, heb r'lan na gorphen. Amen.

Book Notices

*Seven Times Round Jericho.* By the Rev. L. A. Banks, D.D. New York: Funk & Wagnalls Co. Price, 75 cts.

A series of good addresses on the temperance question, dealing particularly with illustrations of the deadly effect of the saloon. Whether we endorse the idea of the Prohibitionists or not, the writer of these lectures gives some most telling blows at the saloon in its present position and freedom to work for the destruction of lives and homes.

*Among the Northern Hills.* By W. C. Prime, LL.D. New York: Harper & Brothers. Price, \$1.

A genial companion is Dr. Prime, and many of us have been a fishing with him and enjoyed his charming conversation "along New England roads." While he is a close observer of inanimate nature, and in touch with "mother earth," his sympathies with life are keen, his sketches are brightened by human interests and pulsate with heart beats. There is a gentle humor, too, playing in and out of the leaves of his fancy; and pathos that reveals a tender heart; and a Catholic spirit that recognizes what is good and true, even when it has not the Presbyterian stamp upon it.

*Adoniram Judson Gordon.* A Biography. By his son, Ernest B. Gordon. New York and Chicago: Fleming H. Revell Company. Price, \$1.50.

A very interesting and well-written life of Dr. Gordon, one of the foremost divines of the Baptist denomination. We have enjoyed the book because it exhibits the force of character and the sterling worth of its subject. We cannot, of course, agree with all his teachings, but we admire conscientious work for the Master, and we find it in Dr. Gordon's life. Our Baptist friends lost a strong personality by the death of Dr. Gordon, and one who in the face of great difficulties accomplished results that seldom come in the lifetime of sincere ministers of the Gospel. The writer of the book has given us a review of his father's life which, while it shows affection for his father and love of his task, is yet an unbiased account of a life that was spent for others rather than for himself.

*Some Modern Substitutes for Christianity.* By George Wolcott Shinn, D.D. New York: Thomas Whitaker. Pp. 87. Price, cloth, 50 cts.

The sub title of this book very well sums its contents: "A Consideration of the Claims of Theosophy, Christian Science, Spiritualism, Socialism, and Agnosticism, and the Reasons for declining to accept any one of these Systems as a Substitute for Christianity." Dr. Shinn has done here an uncommonly useful thing in clearly and succinctly explaining certain modern fantasies of quasi-religious systems that we hear much about in our day, but concerning which it is hardly too much to say that any competent knowledge of them is mostly confined to the literates, while to the rest the very names even of these systems are mere words that convey no real understanding of the things intended by them. The author, cleverly and fairly, makes all things plain that are held and taught in these false systems, in six compact chapters, one for each, following a chapter as preliminary, on "What we are asked to give up, and what do they offer in place of it?"

*The Living Church's Introduction to the Book of Common Prayer.* Being a Short History of its Development. By the Rev. Edwin H. Eland, M.A. London and New York: Longmans, Green & Co. Pp. 184. Price, \$1.50.

This will be found an interesting and useful book, not only for the laity, but also for the clergy and students of theology. The author's aim has been to produce a book which should be reliable, short, and clear, and we think he has succeeded admirably. He has gone, so far as possible, to the original authorities for information, and has availed himself of the latest modern research. The growth of the Prayer Book is skilfully and scientifically traced, and its contents are analyzed and explained. The chapter on the Medæval Primers is of unusual interest, and suggests a larger development of devotional literature in the present day. We are glad to welcome this sound and scholarly

work, written, unlike many previous treatises on the Prayer Book, from a Catholic standpoint and dealing with controverted questions in a calm and fair minded spirit of judicial inquiry. The systematic arrangement of materials and the copious index add much to the value of the book, and make it available for ready reference.

**The Thirty-Nine Articles of the Church of England.** Explained with an Introduction. By Edgar C. S. Gibson, D. D., Vicar of Leeds, sometime Principal of Wells Theological College. Vol. I, i-viii. New York: Macmillan & Co. Price, \$2.25

There was room for a new commentary on the Articles, notwithstanding the usefulness of some of the existing works. Bishop Forbes' treatise will continue to be of service to the student, but it is rather a discussion of certain important points in the Articles than a complete work on the entire series. The recent "Introduction" by Dr. Maclear and Mr. Williams is what its name implies. Though most useful for class room purposes, it does not fill the place of the more extended and deeper treatment to be found in the present volume. An introduction of 89 pages gives a most admirable review of the history of the Articles. The difference between "creeds" and "confessions," is indicated, perhaps with too great brevity, since this is a subject upon which there is much confusion of thought at the present time. The successive documents beginning with the "Ten Articles of 1536" are passed under review, and the extent of English obligation to Lutheran formularies is accurately pointed out and its limitations clearly shown. A conspectus of the changes made in forming the Articles of 1663 out of the Edwardian Articles is very instructive, especially as showing the utter refusal of the Church of England in any synodical action to allow the Real Presence to be called in question. One of the most satisfactory features of this introduction is the history of subscription in the Church of England. It is made transparently clear that the supposed Calvinism of the Articles is a comparatively modern error. From the time when subscription to the Articles was first imposed in 1571, it was the Calvinists who objected. It was they who in the time of Archbishop Laud refused to take the Articles in their historical and grammatical sense. On the other hand, it was the precursors of the modern High Churchmen who asserted that sense. This is worthy of the consideration of those who have censured the men of the Catholic movement for vindicating these formularies from the eighteenth-century gloss which had come to be associated with them, and have made the accusation that the method employed justifies the use of any and every kind of interpretation which any one may by any amount of special pleading be able to impose. Many instances might be cited in the succeeding portion of the book of Dr. Gibson's firm theological grasp and clearness of thought. Such, for instance, is his "note," p. 179, on Pearson's confused treatment of the Descent into Hell. The discussion of the "Apocrypha," is very lucid, but we think it ought to have been pointed out that that term is not employed in the Articles or in the Prayer Book. The strictly theological articles are, on the whole, admirably treated. All necessary facts with reference to the Creeds are presented with a fullness remarkable in so brief a space. The particulars added by the most recent discoveries, the Apology of Aristides, for example, have their due place. The account of the Athanasian Symbol and the remarks upon its meaning and upon the so called "damnable clauses," are particularly useful. The work may be recommended with great confidence to the attention of the clergy and theological students, and we shall look with interest for the concluding volume.

The fruitful field of historic fiction will be entered by Edward A. Rand, the popular writer of books for young people. His new book takes up the early history of New York in the days of Peter Stuyvesant, and will be entitled "Behind

Manhattan Gables." Since Henty has made so great a success of stories illustrating English history, a number of our best writers are doing similar work for American periods.

### Magazines and Reviews

*Blackwood's* for September opens with an article on "The Soudan Advance: What Next?" The writer has no hesitation in asserting that the evacuation of Egypt by the English "is no longer within the range of practical politics." "The Passion Play at Selzach" is a pleasant sketch of a sort of imitation in a Swiss village of the celebrated representation at Oberammergau. Among several other papers and stories, the account of "Continental Yachting" will interest lovers of sport, while "The Last Chapter of Party History" contains some important considerations for students of the English constitution and parliamentary government.

The re appearance of Mr. George Du Maurier's name in *Harper's Monthly* for October, as the author of a new novel, entitled "The Martian," will be a strong attraction for a large number of readers as each successive installment appears. The story opens in Paris, in the early fifties, the hero being introduced at school. There is much charm of style in these initial chapters. A fine portrait of the author forms the frontispiece. A popular paper by R. R. Bowker sketches the history of electrical invention and some of its recent applications to every day affairs, and includes portraits of men who have brought electrical force into practical use. Those interested in the development of the colored race will note the sketches of negro character by Mrs. Martha McCulloch Williams, entitled "A Black Settlement." Mrs. Ruth McEnery Stuart contributes a short story, "The Unlived Life of Little Mary Ellen," notable for its simple, pathetic beauty.

*Christian Literature* for September has the seventh installment of Professor Washfield's account of "Augustine and the Pelagian Controversy," and the second part of the Rev. G. A. Smith's essay on the "Service of the Old Testament in the Education of the Race." Father Clarke's interesting article on "The Training of a Jesuit," is reprinted from *The Nineteenth Century*. The Rev. Prebendary Whiteford enlarges upon the extensive place given to the Resurrection in the Apostolic preaching, but fails to note the apologetic reason for this. Other interesting selections are *The Churchman's* appreciative article on Bishop Coxe; Dr. Mungler's sketch of Horace Bushnell, in which we note in passing the common but erroneous statement that "the Thirty-nine Articles are Calvinistic," and a useful account of the "Oldest Manuscript of the Hebrew Bible," by the Rev. W. Scott Watson. This it seems, is in the possession of the writer. It contains the whole of the Samaritan Pentateuch. It is dated A. D. 656, two hundred and sixty years earlier than any other known copy.

The interesting article on "The Sculpture of Olin Warner," by W. C. Brownell, in *Scribner's Magazine* for October, will arouse regret for the artist's untimely death in August, while this critique was being printed. The illustrations are exceedingly fine, and give promise of the successful career that might have been Mr. Warner's had he lived longer. His work is aglow with life and warmth and is marked by a beautiful softness and picturesque quality. He excelled specially in portrait busts and medallions. Uncle Sam's lighthouses are numerous, some 2,600 or 2,700 in all. Those on the North Atlantic coast are the subject of a paper by Kirk Munroe, detailing many an adventure therein. Current topics of the time are treated in articles by E. F. Godkin on "The Expenditure of Rich Men," stating some plain but possibly unwelcome facts; "The Government of Greater New York," by Col. F. V. Greene who points out the opportunities for a model city government. The recent strikes render Miss Humphrey's discussion of "The New York Working Girl" particularly timely.

### Opinions of the Press

#### The Interior

**DANGEROUS POLITICS.**--Looking at the facts of the situation as it now exists, we must say that there has never been a time when an attempt to inflame the laboring classes against employers would produce conditions so dangerous. There is a great deal of suffering from lack of employment. The hungry men are in the mood to become violent, and if their employers be pointed out to them plausibly as the cause of their sufferings, we may have a condition incomparably worse than at any time before. It is not our business to go into a discussion of the causes of the present almost utter depression of industries. It is our business to denounce any attempt to inflame class hatreds, for political purposes. The attempt is based upon statements as false as the effect is pernicious and dangerous. Nearly every employer was not long ago himself an employe. He is in sympathy with his employes. He is their friend, not their enemy. His interests are their interests. There are cases of greed and rapacity, of course, and against such cases we are glad to interpose the labor unions.

#### The Church Times

**THE FORCE OF PUBLIC OPINION.**--The heart of a nation is warmer than the heart of its diplomatists, who are obliged by the nature of their work rather to let the head guide them. The last atrocious massacre in Constantinople has aroused throughout the civilized world a feeling of indignation, which is finding expression in a demand for the Sultan's deposition. It is well that the popular voice should protest before high heaven against the iniquities of the crowned assassin. For even though governments are not forced thereby to do all that an indignant people may demand, yet an emphatic hint would be given them that their diplomacy must aim at something higher than the mere avoidance of mutual quarrels. If the Sultan's deposition, and the dismemberment of the Turkish Empire are matters not within the range of practical politics, it is scarcely too much to hope that a joint control of the Turkish government by the other European powers is not an impossibility.

### 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.

#### CHAS. SCRIBNER'S SONS.

Songs and Other Verse. By Eugene Field. \$1.25.  
Lenox. By George A. Hibbard. Illustrated by W. S. Vanderbilt Allen. 75c.  
Second Book of Tales By Eugene Field. \$1.25.  
E. & J. B. YOUNG & CO.—S. P. C. K.  
The Church Historical Society Lectures. Series I. By Rt. Rev. G. F. Browne, Rev. Messrs. A. J. Mason, F. E. Brightman, W. E. Collins, and W. H. Frere. Series II. Authority in Matters of Faith. By Rev. Messrs. A. Robertson, R. L. Outley, K. B. Kacknass, and W. E. Collins.

#### THE BAKER & TAYLOR CO.

The Regicida's A Tale of Early Colonial Times. By Frederick H. Cogswell. \$1.50.

#### FRED'K A. STOKES CO.

Sweetheart Travelers. A Child's Book for Children, for Women, and for Men. By S. R. Crockett. \$1.50.  
The Village of Youth and other Fairy Tales. By Bessie Hatton. Illustrations by W. H. Margetson. \$1.50.  
One Day's Courtship and The Heralds of Fame. By Robert Barr. 75 cts.  
Children's Singing Games. Illustrated and Arranged. By Eleanor W. Willard. \$1.25.  
Vawder's Understudy. A Study in Platonic Affection. By James Knapp Reeve. 75 cts.  
The Herb-Moon. A Fantasia. By John Oliver Hobbs. \$1.25.

#### CASSELL PUBLISHING CO.

John Bull & Co. By Max O'Rell. Illustrated. Paper covers. 50 cts.

#### FLEMING H. REVELL CO.

Sowing and Reaping By D. L. Moody. 50 cts.  
Through Fire and Flood. By F. B. Meyer. 50 cts.  
Tyne Folk. Masas, Faces, and Shadows. By Joseph Parker. 75 cts.

#### LONGMANS, GREEN & CO.

The Autobiography of a Truth. By Edna Lyall. Paper, 30 cts.

## The Household

### Night Scenes in a Wayside Inn

"Say, Mister, gimme a mutton pie for four cents, will ye? It's all de money I got. Honest!"

A little, ragged urchin had thrust his head in the door of the Wayside Inn, in Herald Square, and made this speech.

"No. I think you're the kid who worked that same game on me last night," called back a round, good-natured man, dressed in spotless white coat, cap, and apron.

"No, I ain't, Mister. Dead straight, I ain't, Mister. Only got four cents—cross me heart," answered the lad, and feeling reassured by the kindly expression of the one he addressed, he ventured up the steps and stood on the threshold.

"Come and get it," said the innkeeper, who stood behind a short counter at one end of the wagon, flanked by steaming urns. "Take that stool at the other end of the wagon," said he, "and eat like a Christian."

The boy was tearing the pie like a wolf and spoiling the neat effect of the floor with drippings.

"Take that fork and eat as if you were used to high living," the innkeeper added, pleasantly. "This way"—and, picking up another fork, he went through the motion of carrying the food to his own lips.

"Ah, I don't like it dat way," the boy answered, but, nevertheless, he condescended to put the pie back on the plate and accept a fork to experiment with.

"Don't you want a glass of water?" asked the good-hearted host, as the lad was moving off, with a death-like grip on the plate.

"Yep," he replied, turning back.

"Wouldn't you rather have a cup of coffee?" put in a man who had been observing the conditions of trade.

"Chee!" exclaimed the lad, and his eyes bulged.

Mutton pie and coffee all at once seemed too much for his mind to grasp calmly.

"Give him a cup of coffee," said the stranger. "Two cups if he wants them"—and here the lad's eyes stuck out again—"and anything else he needs to fill him up."

Three or four heads came up at this remark. A man around the wagon restaurant burning money! Such a thing was never heard of. They looked at the boy enviously. He was to be envied at that moment for more reasons than one. The ease and smoothness with which he was gorging great chunks of mutton-pie and dropping coffee from sight was worthy of note. The lad got to his second cup and went at it with appetite unappeased. A piece of juicy huckleberry pie was at his elbow awaiting his attack. All that meant a check for twenty-five cents.

Twenty-five cents for one meal was a record-breaker in the Wayside Inn. The average price is ten cents.

"Won't some of you gentlemen have a cup of coffee?" said the stranger, addressing four or five men who were seated on little stools fixed to the floor before a narrow shelf on which their food rested.

"Everybody have a cup of coffee with me," he added, jovially, and then it became plain that the stranger was in that peculiarly merry mood that only alcohol can produce.

"Have a cup of coffee and a piece of pie—everybody," he repeated. "There's some satisfaction in a treat like this. There is, for a fact," he added confidentially to the innkeeper.

One of the men looked up sullenly as coffee was about to be served all around without further words.

"I ain't a beggar," he growled, "and I don't want nobody's charity. I'm drinking coffee now, and if I want more I kin buy it."

"Yes'n you kin hold some mug up, too, for the money," saucily blurted out the boy in the corner.

"I'll throw ye out de window," replied the burly man addressed, with an added expression of contempt, and he rose as though to carry out his threat.

A big fellow in a blue blouse, worn inside his coat, turned on his stool and stuck out his foot, blocking his passage.

"Sit down!" he said.

"What?"

"I said sit down."

"I'll sit down or stand up, just as I please, see?" answered the ill-natured one, tough and defiant.

"All right; stand up, then. But don't make any breaks at ten-year-old boys."

"A—h, chase yerself! D'ye think I'm goin' to hurt him?" contemptuously going back to his seat.

"No, I don't think you are," said the other, lazily stretching himself. "Not while I'm here."

"And do you suppose a duffer like you'd stop me?"

"I think so, for a little while," said the lad's protector, coolly and tauntingly.

"Here, we don't want any 'rowing' in this place," put in the innkeeper. "Everybody here is supposed to be a gentleman, and if he isn't, he must act like one. Come up and get your coffee, gentlemen," the rule of the wagon being that every customer helps himself after his order is placed on the counter before the innkeeper's stall.

"Yes, step up like paupers and get

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your free grub," sneered the tough man, when all went forward to the counter except himself.

He might have found himself on the outside by force in another minute, if the merry stranger hadn't spoken and eased their tempers:

"Don't mind a disagreeable crank who doesn't know enough to be sociable. This isn't charity, boys. This is sociability. I've been ordering 'em up all night, just 'cos I feel sociable, and why should I quit when I strike a temperance house?"

"Coffee and pie is all right, isn't it? Better than anything else. Sure, I haven't had anything to eat myself since yesterday, but I'm going to have something now with you, just to be sociable. That's the idea—sociability."

"Who did you say runs this wagon?" he asked the innkeeper, turning into an inquisitive mood.

"The Church Temperance Society, sir."

"Is this run in the cause of temperance?"

"Yes, sir."

"It is. Good! Good! Good!" said he, reflectively, while his mind seemed to be grappling for another thought.

"I suppose it's all right," said he, look-

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ing up, "but I don't see where the scheme comes in."

"Well, you see, sir, Robert Graham, the secretary of the society, started these wagons when the saloon people were arguing that all night licenses were necessary, as poor men who worked at night and others out late must have a place to get a cheap bite and a drink. The thing didn't pay at first, but when his daughter came back from England she took hold of the work, and before long one wagon had made money enough to buy another wagon, and the two wagons soon made money enough to buy a third. Then two rich persons bought a wagon each and gave them to the society. The wagons cost a good bit, too—\$1,000 apiece.

"Now, everybody doesn't know it, but anybody can stop here and get ice-water. That is one thing we are here for—to give ice water to thirsty men who might have to go to the saloons."

"You've got five wagons now, then, eh?"

"Yes, sir. One at Broadway and 47th street, one at Sixth avenue and 42nd street, one at Union Square, one at Astor Place, and this one."

"Open day and night?"

"Yes, sir."

"What kind of patrons do you have?"

"Well, all kinds. Poor fellows, who have no home and very little money, poor workingmen, and, in the daytime, boys and clerks. Many a respectable man who can't pay more than ten cents for a meal comes here and gets his mutton pie and a cup of coffee, which is as hearty and wholesome a meal as any man needs."

"Hearty, sure enough, but not a good thing for dyspeptics, I should say," the stranger observed, with a laugh.

"Maybe not; but those who have only ten cents to spend for a meal are not the ones that are bothered with ailments of that kind."

"Is that 3 o'clock or a quarter past 12?" glancing through the window at the time-piece in the Herald Building, and getting ready to go.

"Three o'clock, sir."

"The night has passed quickly. I think I'll go home and go to bed. Beginning to feel like a reformer myself. It's a dismal night," he added, poking his head out. "Starting to rain, too. What do you do with your customers now?" he asked, feelingly, looking toward the group he had been supplying with food.

"Oh, they can stay out of the wet as long as they behave and there isn't a rush."

"Well, how much do I owe you?"

"A dollar, five, please."

"Cheap enough. Never had so much fun for the same amount. Only half the world knows how the other half lives, sure enough.

"Good-night, landlord. Good night, boys. Better luck to you. Hope to see you dining at Delmonico's next.

"Good-night, young fellow," to the boy.

"Come here. Did you say you only had four cents? Now, what did you expect to live on for the day?"

"Why, haven't I got me box over there in the cellar? 'N' when I get two shines

I buys ten papers, and when I sells dem I buys ten more. Den I'm fixed."

He tipped the lad a quarter and passed out somewhat unsteadily.

The door had hardly closed on him when the surly customer arose and shuffled from the room.

"Say," said the boy, excitedly approaching the man in the blue blouse, "dat robber is goin' to folla dat swell bloke. Didn't you see how he looked green at dat roll when dat fellah paid his bill?"

"How do you know he's a robber?"

"A—h, how'd I know? Don't I know de fly cop what arrested him twict on serspishun 'cos he wuz ont him for other times before dem?"

"I'd just like to catch that fellah doing something crooked," said the man in the blouse. "Wouldn't I fetch him one under the chin that would take the bluff out of him? Well, I'd try."

Blue Blouse and the boy went out together.

The rest of the story was told the next night by Blue Blouse.

"That boy is a wonder," said he. "He had the whole game right. I saw that gentleman—and a mighty fine gentleman he is—turn down 33rd street just as I left the wagon. I don't know what put it into his head to go that way, because he lives away uptown, and he said he was going over to get a Seventh avenue car. Little foggy, I guess.

"Well, who did we see skipping around the corner but that crook that the boy sized up, and we kept our eye on him. There wasn't a soul on the street. It was just as quiet as a graveyard, and when we got around the corner creeping like close to the buildings, that foot-pad was making a run for the gentleman, and the next minute he was on his back.

"Say, you ought t' seen that kid. He was there quick as a cat, and he had his two arms around that fellow's legs so that he couldn't move no more than he could with a hundred-pound weight and chain around him."

"Did you let him ago?"

"Not exactly; but when we let go to look after the gentleman he bolted."

"Was the gentleman hurt?"

"Not a bit. He had all his money, too, and he was as sober as a judge."

"Did he give you anything?"

"No, say, d'ye think we're always looking for something? He wanted to give us a roll, and the kid and myself wouldn't take a cent. That's right. But the gentleman got me a job to-day, and he's going to take care of the kid and send him to school."

The story was ended in front of the Wayside Inn, and a couple of weary wayfarers were standing outside looking hungrily in.

"What's the matter, partners?" said the man with the blue blouse, approaching them. "In hard luck?"

"Yes," answered one. "Broke."

Blue Blouse produced two dimes. "Go in and have a square meal with me," he said. "I'm working."

Then one phase of city life opened for another night in the wagon restaurant.—*The New York Recorder.*

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THE SMALLEST REPUBLIC IN THE WORLD. —Do you suppose that Monaco, or the Republic of Andorra, or even that of San Marino, is the smallest State in the world? If so, you will be surprised to hear—as we are—that a little island off the northeast coast of Sardinia, not far from the Bay of Terranova, and Tavolara by name, enjoys that proud distinction. It is some three miles long, by about 130 feet in breadth, with a population of 55 souls. From 1836 to 1886 Tavolara was a tiny monarchy, but upon the death of Paolo I. (and last) and by express desire of that potentate, it became republican in government, with a president elected for six years, the women voting as well as the men. Italy, we are told, recognized the microscopic republic in 1887.

A GOOD story has recently been told of Dr. Keate, the famous headmaster of Eton College in the early part of the century. He was so noted for the use of the rod that he came to be commonly known as "Flogging Keate." Finding, one morning, a row of boys in his study, he began, as usual, to flog them. They were too terrified at the awful little man to remonstrate till he had gone half way down the row, when one plucked up courage to falter out: "Please, sir, we're not up for punishment. We're a Confirmation class." "Never mind," said Dr. Keate, "I must be fair all 'round, and it will do you good." So he finished them off.

## Nerve

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## 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.

### Polly's Intelligence Office

Polly was at the window sewing, making a calico apron. The stitches were not very small, neither was the hem all of the same width; but the apron was serviceable.

Polly had an anxious look—"worried," her grandma would have said. Every few moments she stopped sewing and looked very earnestly out of the window, where there was nothing new for her to see—only a barn, an orchard, and pleasant meadow bank beyond. The child was not thinking of the outlook, but of her own cares and responsibilities.

The day before Polly had been made president of a mission band. Sally Tucker had held that office, but, being discouraged, had resigned.

The band had voted to contribute a certain sum to support a little girl in India. The little girl was alive at last accounts, but the band had not sent a single penny to keep her alive.

Polly's father said, "It was a heavy contract for so slim a girl," but was real good; for he became "an outside silent member," and paid one dollar. Polly's mother "joined" and paid fifty cents. Grandma wouldn't put her name down, but gave forty cents.

All this was encouraging, but Polly wanted the "society" to earn money.

As she sewed and pondered ways and means, Mrs. Samson, their nearest neighbor, "slipped over" to "sit a spell." Polly thought it queer that Mrs. Samson never went anywhere, but always "slipped" to places.

She began, as usual, to talk about her old aches and one or two new ones she had picked up, or, rather, that had picked her up.

Then she told how lonesome it was to live all "stark" alone, and her intention to find a likely family to take her house and board her—a family who would be in early nights, and not "mallick the woodwork."

"Now, of an evening," she added, "it is awful lonesome; and I'd like to slip into meeting, but I'm clean beat out doing my chores. There," she said mournfully, "I must go. Peter Snow has come with my milk, and there is Thomas a-sitting on the window sill a-crying."

Thomas was a very black cat with large yellow eyes, and was indeed crying severely, if one could judge by the way he opened his mouth. "Why not stay to tea with us," Polly's mother said kindly.

Mrs. Samson wished she could; but, "if Thomas was nothing but a cat, she set by him, 'cause he'd been poor Seleney's when a kitten. And he was particular about his meals. He always had a drink of milk soon as it came; and then, if she didn't look out, one of the Higgins tribe, like as not, would steal the milk, can and all, first thing she knew."

Polly pitied Mrs. Samson, because it was lonely with only a cat for company. To be sure, Thomas was very handsome, and could sing; but he was like some folks, he liked to sing away from home.

Polly had often done errands for their neighbor, and was trusted about her house. So, although she didn't exactly want to, she offered to go over and see to the fire, Thomas, and the milk can.

After some polite words, Mrs. Samson let Polly go, and she sat back in a comfortable chair with quite a smile on her face.

Polly found considerable to do in her neighbor's kitchen.

The floor needed sweeping, the table cloth was on crooked. Then Thomas was to be noticed as well as fed.

When she left, really the kitchen had a much more tidy appearance; for Polly had a talent for "righting things."

The next forenoon Mrs. Samson "slipped over" with a plate of "caraways" for Polly, as pay for her service. She sat quite a "spell," telling what a handy child Polly was, how much she made her think of Seleney, and how easy she could "grub along" if she (Mrs. Samson) had her to "chore about."

After their neighbor went home, Polly sat thinking.

"Mother," she presently said, standing by the table where her mother was cutting out work, "do you believe Mrs. Samson would be willing to pay me money if I'd work for her?"

"I don't know, dear. You could ask her."

"I've been thinking"—

"Well, dear, what about?"

"You know we must earn money for that little girl in India, and p'raps I could that way."

"A good idea, Polly, but you must not expect great pay. You could go over and have a talk with Mrs. Samson."

With some misgivings Polly ventures. Mrs. Samson is knitting, and Thomas is on his cushion in the sun. At once she plunges into the subject, telling all

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about the mission band and the little girl in India, and how they must take care of her, 'cause they'd promised.

When the whole was told, Mrs. Samson was pleased with the idea of having Polly to "chore" for her, and said it would be "agreeable."

Before Polly went home, Mrs. Samson said she would like to hear more about the missionary business, and would like to see the papers about it. The pay was left to Polly to decide upon.

That night the little girl wrote in her best hand:

"I will work for you for five cents purr hour."

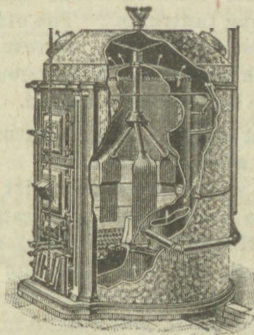
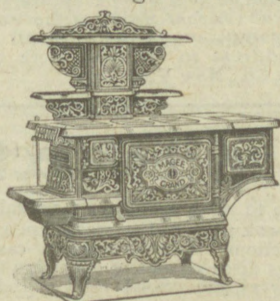
This document she showed her father. He thought it reasonable, and asked if Thomas (the cat) "had any interest in the business." A strange question, Polly thought; but papa was funny.

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The little girl did her best at Mrs. Samson's. She washed and wiped dishes, swept the kitchen floor, picked over raisins, and hung out a few things Mrs. Samson "dabbed out," besides feeding the hens. She earned ten cents, and went home well pleased.

The next afternoon that Polly worked out a Mrs. Snow came in to Mrs. Samson's. She "ran in." As Polly worked, the visitor watched her with interest, and in time heard about the band and their pledge to the little girl in India. Before she left, she asked Polly to come to her house and take care of her Sam Ellis, a baby who was "so worrisome she couldn't set a stitch." Mrs. Samson suggested that some other "bander" take that job because, "as a rule, presidents didn't work much, but directed and oversaw others."

Polly and her mother talked the matter over, and Mrs. West advised the calling of an extra meeting to consider the question.

That night Polly wrote out a few simple rules for the conduct of members of the band who were detailed for service:

1. You must not be noisy, open drawers, or peek into closets.
2. Must not tell things you hear. (Mrs. West's suggestion)
3. Must not ask for something to eat.

The members of the band heartily approved of going out to service, with one or two exceptions. Indeed, they were so anxious to work that five were eager to take care of worrisome Sam Ellis Snow.

The pastor of the church mentioned the matter very pleasantly at a prayer meeting, and gave "Miss Polly West's" name as the one to whom application must be made if one wished such help.

So it came about that Polly kept an "Intelligence Office."

While this was new, it worked well. But the children grew tired of being good—somewhat as older people do—and of working so hard for a little girl they never saw.

Polly, besides working for her neighbor, became nursery maid to Sam Ellis, the other children being tired of his "teething tantrums." The older people also lost what little interest they had felt, which caused even stout-hearted Polly to become discouraged.

About this time Mrs. Samson decided to have a tea company.

Polly was engaged to assist, at eight cents an hour, in the preparation. The best parlor was opened, aired, and dusted. The room was so seldom used that Thomas availed himself of the opportunity of seeing it, and walked in.

He sat down on the best rug in front of the fireplace to watch proceedings. While Mrs. Samson laid the fire, she told Polly how long she was "a-drawing in that mat, and the cat in the centre was really Thomas's portrait," and what a piece of work it was to have his ears mates. "One would lop; and, as to his eyes! Mercy on us! I'm a-fire!" she screamed, as she ran towards the door, her thin calico dress all in a blaze. "Polly! Thomas!" she cried in her fright.

In an instant Polly pulled up the rug, portrait and all—Thomas rolling over on

the hearth—and wrapped it as well as she could about the terrified old lady.

"Lemme go, Poll West!" screamed Mrs. Samson; but Polly held it about her until the fire was out, then, with a moan of pain, fell to the floor.

"My dear little girl!" she heard, as if some one a great way off was talking to her; and, when she looked up, it was into her father's face. Her mother and Dr. Clarke were doing something to her hands.

Near by was Mrs. Samson, telling the neighbors how it all happened.

Little Polly's willing hands were sadly burned, but Mrs. Samson's life was saved.

Mrs. Samson was of the kind who could never do two things at once. In her desire to tell how "Thomas' portrait was drawn in her best rug," she put a lighted match to her dress instead of to the shavings.

Only the day before Polly had read in her *Youth's Companion* a few simple rules for emergencies. Otherwise she would not have known what to do.

There were days and nights of suffering for Polly, but the band flourished.

The Sabbath after the accident the minister talked in the evening to Polly's band. He urged them to be faithful in small things, saying: "Polly West was braver when she worked day after day for love of the little girl in India than when she saved the life of her friend and neighbor. The work required patience and faithfulness, the saving of this life called for courage."

When Polly was well, Mrs. Samson had the band to tea, Thomas included. Then and there she joined, paying ten dollars. Others in the church sent money, so that it was a serious question the children had to decide.

"Shall we support one little girl five years, or five little girls one year?"—*The Examiner*.

JOHN ADAMS, says *The St. Louis Republic*, was eight years older than his successor, Thomas Jefferson; he eight years older than James Madison; he eight years older than James Monroe, and he eight years older than John Q. Adams. George Washington ended his term as President in his sixty fifth year, and so, too, did John Adams, Thomas Jefferson, James Madison, and James Monroe. Thomas Jefferson and John Adams both died on the same day, July 4, 1826, exactly fifty years after the signing of the Declaration of Independence. One other President, James Monroe, died on July 4th. His death occurred in 1831. Every President, it is said, with the single exception of William H. Harrison, has had blue eyes.

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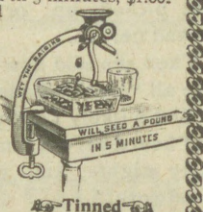
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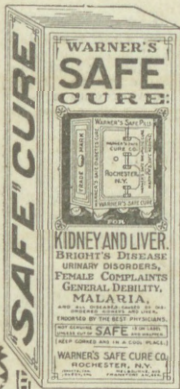
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### The Right Use of Shoes

CONTINUED

Patent leather is something of a care and burden, after its best days have gone past, and while the shoes are still in their mechanical construction too good to throw aside. Treatment from time to time with oil is undoubtedly desirable, in order to prolong the wearing lifetime of the shoes; but it must be very carefully given or the fine gloss will be so injured as to give a dull and lifeless appearance. Sweet oil is the best for this purpose, and it should be applied sparingly. All of the surplus should be carefully and thoroughly wiped off, and the shoe is then to be polished with a piece of chamois. After the glaze of patent leather begins to crack and will no longer take the fine polish without which patent leather is a burden to the eye, there is no resource so effectual as varnish; but when once the application of varnish has been begun, it must be continued to the end. While this varnish may be readily bought of a shoemaker, it is also easily made at home, and of course more cheaply than it can be purchased. Here are two recipes, either of which will be found satisfactory: First, take a half pint each of spirits of wine and port wine, a quart of black ink, fifteen ounces of gum arabic and six ounces of sugar candy. Put the gum and sugar together in a pint of the ink, and let the mixture stand in a warm place till dissolved. Then add the other pint of ink and the port wine. (It is better to have a total abstainer superintend this process, otherwise the wine may be found to shrink, impairing the quality of the varnish.) Boil gently for five minutes, allow it to cool somewhat, add the spirits of wine, boil up for a minute again, and strain into bottles. Second, take four ounces of powdered gum arabic and two ounces of logwood. Put in a saucepan with a pint of claret, and let it simmer over the fire for fifteen minutes. Let the heat be very gentle, or the claret will be evaporated, making the varnish too thick. Strain when cold and bottle for use.

Varnish must be applied to patent leather with the tips of the fingers; nothing else will answer so well. Be sure that the shoe is perfectly free from dust or dirt of any kind. If it has been previously varnished, all of the old coat must be washed off with warm water, and the shoe should be almost perfectly dry before the new coating is applied. Take a little varnish on the end of the finger, and rub it very evenly and smoothly over the surface of the leather, proceeding till all is covered. The first attempt will be something of an experiment; it will be done better next time, and still better with more practice. Great care must be taken that no dust gets to the varnish till it is entirely dry, otherwise the work will have to be done over again. It does not need to be said that the shoes cannot be worn while the varnish is green. Other kinds of leather may be varnished, though not so successfully as patent leather.

Creaking shoes are an intolerable nuisance; yet some shoes will creak, notwithstanding every precaution. For such intractable wear it is recommended to pour a small quantity of linseed or sweet oil upon a flat surface, like a platter, and allow the soles of the shoes to stand in the oil over night. In that way they will not only lose the squeak, but will become saturated with the oil, making them proof against dampness. Another cure may be effected by tacking them to a cobbler and having one or two pegs driven into the centre of the soles. As the squeak comes from the friction of two pieces of leather, any means which will prevent their rubbing upon each other will secure the desired result.—Good Housekeeping

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