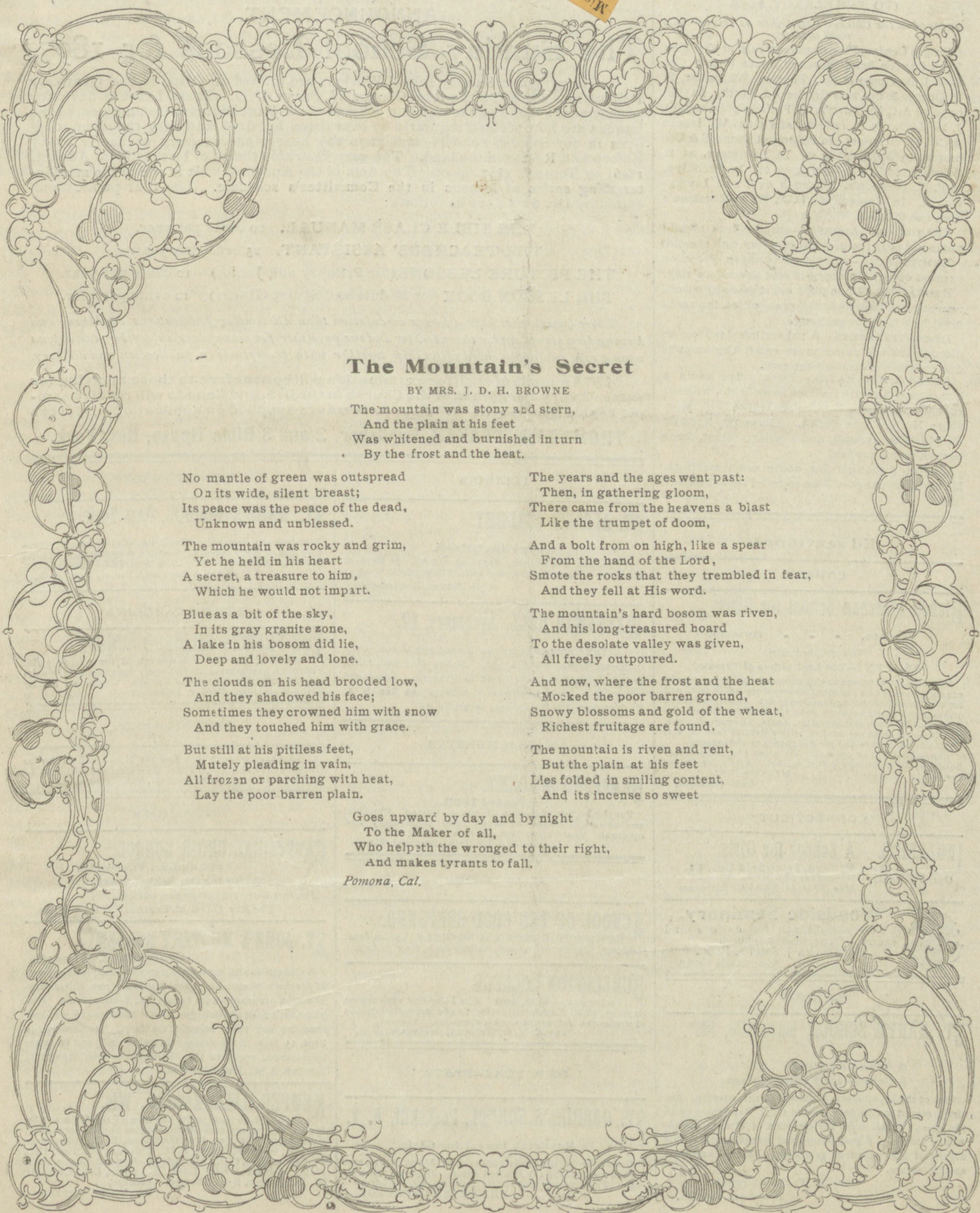


The Living Church

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The Mountain's Secret

BY MRS. J. D. H. BROWNE

The mountain was stony and stern,
And the plain at his feet
Was whitened and burnished in turn
By the frost and the heat.

No mantle of green was outspread
On its wide, silent breast;
Its peace was the peace of the dead,
Unknown and unblessed.

The mountain was rocky and grim,
Yet he held in his heart
A secret, a treasure to him,
Which he would not impart.

Blue as a bit of the sky,
In its gray granite zone,
A lake in his bosom did lie,
Deep and lovely and lone.

The clouds on his head brooded low,
And they shadowed his face;
Sometimes they crowned him with snow
And they touched him with grace.

But still at his pitiless feet,
Mutely pleading in vain,
All frozen or parching with heat,
Lay the poor barren plain.

The years and the ages went past:
Then, in gathering gloom,
There came from the heavens a blast
Like the trumpet of doom,

And a bolt from on high, like a spear
From the hand of the Lord,
Smote the rocks that they trembled in fear,
And they fell at His word.

The mountain's hard bosom was riven,
And his long-treasured hoard
To the desolate valley was given,
All freely outpoured.

And now, where the frost and the heat
Mocked the poor barren ground,
Snowy blossoms and gold of the wheat,
Richest fruitage are found.

The mountain is riven and rent,
But the plain at his feet
Lies folded in smiling content,
And its incense so sweet

Goes upward by day and by night
To the Maker of all,
Who helpeth the wronged to their right,
And makes tyrants to fall.

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The Living Church

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

VOL. XIX. No. 31

CHICAGO, SATURDAY, OCTOBER 31, 1896

WHOLE NO. 940

News and Notes

AN event of more than ordinary interest took place on Thursday, Oct. 22nd, in St. Bartholomew's church, New York City, when the marriage of the Rt. Rev. H. B. Whipple, Bishop of Minnesota, and Mrs. Evangeline Simpson was solemnized by Bishop Potter. Bishop Gilbert, the Rev. Dr. Greer, and the immediate relatives only, were present at the ceremony. Mrs. Simpson is the daughter of the late D. Francis Marrs, Esq., and widow of Mr. Michael Simpson, of Massachusetts. She was a friend of the late Mrs. Whipple.

THE Czar must be somewhat confused in his mind as to the character of the national religion of Great Britain. Not long since the Bishop of Peterborough, under the Queen's sanction, represented the English Church at the Czar's coronation, where he appeared in the ancient Anglican Episcopal vesture. But on his Imperial Majesty's recent visit to England, he was received by the Queen at her castle of Balmoral, in Scotland, and here he was taken on Sunday to the Presbyterian worship at Crathie kirk. It does not appear that he had any opportunity of witnessing the service of the Church of England. It would not be surprising if he should be led to conclude that Presbyterianism and Anglicanism were all one.

THE Ven. John D. Morrison, D.D., LL.D., archdeacon of Ogdensburg, N. Y., who, as noted elsewhere in our columns, has just been elected Missionary Bishop of Duluth, has been for many years a leading priest of his diocese, and well known in the counsels of the Church in the United States. He is a member of the House of Deputies of the General Convention, and one of the examining chaplains of Albany. He is a man of energy, sound judgment, sound Churchmanship, missionary earnestness, and also a man of consecrated scholarship. He received the honorary degree of doctor of divinity from Union College, of Schenectady, N. Y., and that of doctor of laws, for literary work, from McGill University, Montreal, Canada. He entered upon his present rectorship in 1875, and has therefore held it for 21 years.

THE Associated Press (as reported in the Chicago papers) seems to have extended its telegraphic facilities in a marvellous way. It tells us that "Dr. Thorold may be promoted to be Dr. Benson's successor!" It might be a question if his translation from Paradise to the see of Canterbury would be a promotion. Reading between the lines, we see that the present Bishop of Winchester (Dr. Davidson) is the prelate to whom the rumor of promotion refers. The late Bishop of Winchester, Dr. Thorold, died

more than a year ago, and the present occupant of that great See is scarcely entitled to promotion. While possessing high administrative abilities, a favorite of the Queen, and not advanced in years, it is thought that his physical strength would not be equal to the work which the successor of Dr. Benson would have to perform. There is something grotesquely ludicrous in the announcement that the dispatch of the Associated Press is "copyrighted,"

THE London *Standard*, in a recent article, says that in Wales the tide is unquestionably flowing strongly in favor of the Church, and that the Nonconformist attack is about played out. *The Standard* pays its respects to Sir George Osborn Morgan's statement that the Church of England is uncongential to the Welsh temperament, but that the emotional nature of the Celt exposes him to the danger of yielding to the allurements of Rome. To this the answer is, that the improvement of the services of the Church under High Church and ritualistic influences makes them fully as attractive to emotional temperaments as those of Rome can be. It is worthy of note that the spread of the Church in Wales has been coincident with the growth of the High Church party throughout the kingdom. The movement for the Disestablishment of the Church in Wales seems already to have become a piece of ancient history. Yet it is but a short time since party leaders were indignantly declaring that opposition to it was opposition to the will of the people of England and Wales.

MUCH remains to be done before perfection is reached in modern methods of quick transit. Attention so far has been mainly centred upon the attainment of the highest possible rate of speed and the adoption of the most economical agents of locomotion. It still remains to secure greater safety. Too much still hangs upon the unflinching attention or unflinching good judgment of individual men. Some element of this kind, we suppose, will always remain, but it must be reduced to a minimum. Terrible accidents continue to occur at intervals, most of which are traceable to causes which show some defect in the general system by which too much is left dependent upon human fallibility. America is not alone in this matter. The report of the London Board of Trade, recently issued, shows that in England, during 1895, 1,024 persons were killed in railway accidents. The injured were 4,021. It is true, however, that a remarkably small number in both lists were passengers. Of these only 83 were killed, and 1,100 injured. Only five persons were killed through collisions. This analysis indicates that while the aggregate number of killed and injured was large enough to point to the necessity of new precautions in certain

directions, in other respects a very high degree of safety has been secured, and this in the very direction in which we are still seriously defective. Most of us will agree that in many details the American railway system is superior to the English, but in the crucial point of the greatest degree of safety, it is evident we still have something to learn.

At the celebration of the 150th anniversary of Princeton College honorary degrees were conferred upon several distinguished Churchmen. The degree of Doctor of Laws was bestowed upon Charles C. Harrison, provost of the University of Pennsylvania; Henry C. Liea, historian, of Philadelphia; Dr. S. Weir Mitchell, scientist and poet, of New York, and President Seth Low, of Columbia University; and the degree of Doctor of Divinity upon Bishop Satterlee, of Washington, and the Rev. Drs. Morgan Dix, and Wm. R. Huntington, of New York. The writer of "Five-Minute Talks," has returned from his "Locke-Haven," Wequeton-sing. One of his admiring readers declares that a certain thing she asserts must be true because she saw it "in one of Dr. Locke's small talks!"—*The Mission Herald*, N. C., has our belated thanks for a very kind notice of THE LIVING CHURCH, which the editor says is "a wholesome and decided Church paper."—Canada will hereafter observe the same Thanksgiving Day as the United States. This will increase the neighborly spirit between us.—Out of every 75 persons convicted of murder in this country only one is hanged. In 1890 there were 4,230 murders; in 1894, 9,800; in 1895, 10,500.—In all the principal towns of Germany each division of the fire brigade summoned to a fire is accompanied by at least one "scaphander," a man whose face is protected by a special vizor and respirator, while his body is clad in a dress which is absolutely fireproof. He carries a large sack of the same stuff on his back, enabling him to enter parts of the building and to carry out the occupants—one adult or two or three children—in the fireproof bag. This is a method worthy of adoption in all our cities and towns.—The Bishop of Armidale and Grafton, New South Wales, is reported in the *Armidale Express* as expressing regret, in his address to his synod, that the Bishop of Ballarat had been obliged by ill-health to take a protracted rest in the other world. The right reverend invalid is in reality taking a vacation in England and Ireland.—The total profit of the British postoffice to the government last year was \$16,160,610, and the total number of packages of all kinds delivered throughout the United Kingdom was 3,030,527,000, an average of 77 to each inhabitant; 31,879 letters without addresses were posted last year, and over half a million dollars found in letters opened at the dead letter office.

The House of Bishops

The House of Bishops met in special session upon call of the Presiding Bishop, at the Church Missions House, on Tuesday, Oct. 20th. After devotional exercises, the House assembled for business. There were present 45 bishops, also Bishop Holly, of Haiti, who was invited to an honorary seat. The Bishops of Lexington, Washington, and Marquette were in attendance for the first time, and were presented to the House with the usual formalities. In the absence of the Presiding Bishop, through physical inability, the Bishop of Albany presided.

The following was adopted as a Standing Order of the House, in place of the former Standing Orders 1 and 2:

The senior bishop of this Church in the order of consecration, having jurisdiction within the United States, is the presiding officer of the House of Bishops. He shall discharge such duties as may be prescribed by the constitution and canons of the General Convention, and for its own needs by the House of Bishops; and shall hold office for life, unless he resign or be relieved from that office by a vote of a majority of the bishops entitled to vote in the House of Bishops.

The death of his Grace, the Most Rev. Dr. Benson, Lord Archbishop of Canterbury and Primate of all England, was announced to the House. The following resolutions, offered by the Bishop of New York, were unanimously adopted:

Resolved, That this House, assembled for the first time after the sudden and unexpected death of the Most Rev. Edward White Benson, Archbishop of Canterbury, desires to place upon record its sense of the irreparable loss which the Anglican communion and the Church of Christ in all lands has thus sustained. A prelate of wide learning, devout life, Catholic sympathies, and most beautiful and benignant character, his brethren in the American Episcopate can never forget his many acts of kindness to them and theirs, and his inspiring example of unflinching loyalty to the cause of Christ and His Church:

Resolved, That this minute be communicated to the presiding officers of the Convocation of Canterbury, and to the family of the late Archbishop, by the chairman of this House.

Suitable action was also taken upon the death of the Rt. Rev. Dr. Coxe, Bishop of Western New York.

The question of the election of a missionary bishop of Duluth was discussed. It was decided to proceed with the election; and nominations were made, to lay over, under the rules of the House, until the succeeding day. The proposition to elect a missionary bishop for the new missionary district of Asheville, was, after a lengthened consideration, decided in the negative, in so far as to postpone the election for some future meeting. It was determined that the Bishop of North Carolina, from whose diocese the new district has been taken, should for the present continue to give it his episcopal care.

The bishops were entertained at lunch at the New Amsterdam Hotel, by the ladies of the Woman's Auxiliary, and were further entertained in the evening by Bishop Potter at the see house, Lafayette Place.

At the session on Wednesday, after the customary devotional preliminaries, the election of a missionary bishop of Duluth resulted in the choice of the Ven. John D. Morrison, D.D., LL.D., Archdeacon of Ogdensburg, and rector of St. John's Church, Ogdensburg, N. Y., in the diocese of Albany. The House of Bishops then adjourned.

The Board of Missions

The Board failing of a quorum on the stated day, Oct. 13th, met by adjournment on the 19th, when there were present seven bishops, eight presbyters, and three laymen.

The auditing committee reported that they had secured the services of a reliable accountant, who certified that he had examined the accounts of the treasurer for the past fiscal year, compared the same with the vouchers, and found them to be correct.

Letters were received from eleven bishops having domestic missionary work under their jurisdiction, with regard to appointments

missionaries, etc., and favorable action was taken in cases where it was required.

A joint letter from the Rt. Rev. Dr. Graves and the Rev. Mr. Partridge was presented, calling for the immediate appropriation of \$1,153, United States gold, being the cost in excess of funds in hand for the repairs to the church of the Nativity, Wuchang, after the cyclone of last year. The sum was so appropriated, and the general secretary was requested to make an urgent appeal to the Church for the contribution of this amount, in order that it might not be necessary to use money which cannot be spared from the current work. It is hoped that there may be a prompt response.

The Bishop of Haiti, who has not been in this country since 1875, was presented to the Board. He spoke a few appreciative words. The Bishop will attend the Missionary Council in Cincinnati, and expects to return to Haiti on Nov. 7th.

New York Bible and Common Prayer Book Society

The annual report says: "Another year has closed in the history of the New York Bible and Prayer Book Society, and in its review we see much to encourage us in the future. We have distributed 64,576 volumes of Bibles, Prayer Books, and Hymnals in all parts of the United States, and no one, perhaps, not intimately acquainted with our work, can appreciate the help our society has given in establishing our Church in various localities. The Prayer Book and also the Hymnals are the quiet, but effective agents in supplying the spiritual longings of many who have long been wanderers without a helper or a guide. It is hard for us, surrounded as we are by all the privileges of our Church, to realize the comfort which its services gives to those who have been deprived of them for years. They are our brethren, and it is not much to ask of us to enable them to share somewhat in our blessings.

"The society, during the past year, has tried to meet the want existing in the need of our liturgy translated into foreign languages. We have helped in the translation of the Japanese Prayer Book, and are now assisting in procuring a Chinese Prayer Book for use in this country among the many Chinese settlers here. The question of providing a liturgy for the use of the various nationalities now crowding to our shores is one of the very greatest importance, and we do not hesitate to ask the sympathy and cooperation of Church people in our efforts to supply the need. We already have a Spanish and French Prayer Book and a liturgy for the Germans and the Swedes, and we are preparing one for the Chinese.

"The office of our society is now removed to the Church Missions building of our Church, 4th ave. and 22nd st., and we are thus brought closely into contact with the late movement of the General Convention in spreading a knowledge of the Prayer Book and increasing its circulation.

"Trusting in the continued support of the Church, we enter upon the work of the new year with renewed courage."

Canada

A remarkable Mission has just been held in All Saints', Kingston, Ontario, by the Rev. Father Field, S.S.J.E. A Mission was held in the same church last year, but, owing to special local circumstances, the real work of the Mission only began just as it was closing. After much consideration it was therefore decided to depart from the ordinary rule and hold another this year. Its character, however, was entirely different. At the outset the missionary declared it to be a doctrinal mission, and every address was a simple and very outspoken exposition of some one doctrine of the Catholic Church. In spite of very bad weather during a portion of the two weeks, the attendance varied from fair to good, and the interest was far greater than in the mission of last year. A very beautiful fresco painting by Christopher Mall,

of the Fitzroy Society, London, England, was placed in the church as a memorial of the Mission, more especially of the children's catechism. This service was held every day at 4:15 P. M., and was excellently attended. The children were taught on the Dupanloup system of questioning, instruction, and homily, very much the same lessons as the adults were in the evening, and a good proportion of them regularly brought an analysis of the previous day's instruction. These proved a valuable test of the extent to which they had appropriated the teaching. A considerable number every day obtained the highest mark. At the close a league with a simple rule of prayer and almsgiving was founded to perpetuate the work of the Mission.

New York City

Prof. McDowell, the new professor of music at Columbia University, received the honorary degree of Doctor of Music, at the 150th anniversary of Princeton University, just held.

At the 45th anniversary of St. Luke's Home for Aged Women, held in St. Thomas' church, on St. Luke's Day, addresses were made by Bishop Sessums, of Louisiana, and the Rev. Drs. Morgan Dix, E. Walpole Warren, and Edward A. Bradley.

At the church of the Incarnation, the Rev. Mr. Grosvenor, rector, Bishop Dudley, of Kentucky, preached a special sermon on the morning of St. Luke's Day, in behalf of the colored race. The women of the political Afro American club turned out in full force.

At the church of the Archangel, the Rev. Ralph Wood Kenyon, rector, a series of mass meetings are to be held for wage-workers, beginning the last of this month. Mr. Robert Goeller is to define the laws affecting labor, and Mr. Geo. K. Loyd is to discuss the settlement of strikes by means of arbitration.

At St. Michael's church, the Rev. John R. Peters, D.D., Ph.D., rector, a fine window in honor of St. Agnes was unveiled on the afternoon of Sunday, Oct. 25th, with appropriate ceremonies. The window is a gift from the members of St. Agnes' Guild, and represents the saint as shown in a well-known painting.

The Woman's Auxiliary of the Board of Missions is to celebrate the 25th anniversary of its foundation by a series of services. The first of these was in the form of a Quiet Day, held at Cavalry church, Saturday, Oct. 24th, by Bishop Gailor, of Tennessee. There was an early and late celebration of the Blessed Sacrament, with a succession of meditations and addresses lasting all day, and into the evening. Further services will be held Oct. 29th and 30th.

The Home for Incurables, with the addition of the new wing, recently completed, has accommodations for about 300 inmates, and those whose charity has sustained the home will, it is hoped, realize the need of larger income to support the enlarged work. The two women who furnished the fund for building the new wing, about \$100,000, gave it on the condition that their names be kept secret. The theatre is yet in course of construction, in the lower part of the new wing, and will, as a large assembly room, add much to the cheerfulness of this home.

The authorities of Columbia University have just called special attention of the students and the general public to a course of lectures to be given by Prof. Wilhelm Dorpfeld, director of the Imperial German Institute of Archaeology at Athens, to whose ability and devotion several of the most notable excavations on Greek soil of the last 20 years owe much of their success. The lectures will be delivered in one of the large lecture rooms at the present buildings of the university, beginning Monday, Nov. 9th, with the theme, "Troy and the Homeric citadel," followed successively by discussions of the latest excavations in Greece and Mycenae, with special account of the important excavations at Olympia. The lectures are to be delivered in German and will be amply illustrated

with slides. They will be open to the general public without cards of admission.

The annual meeting of St. Luke's Hospital Society was held Monday, Oct. 19th, in the law office of the president, Mr. Geo. Macculloch Miller. All the members of the board of managers for last year were re-elected. Mr. Andrew C. Zabriskie and the two managers representing the corporation of the House of Rest for Consumptives, were re-elected, and in place of the late Edward L. Tiernan, the society elected Howard Townsend. The constitution of the society was amended so as to make the president of the medical board of the hospital and the Rev. Dr. Geo. Stuart Baker, the pastor and superintendent, additional *ex officio* members of the board of managers. Mr. Miller, who presided at the meeting, explained that the reason for the change was to bring the managers into closer sympathy with the medical administration. The Rev. Dr. Baker presented a report of the work of the institution.

The church of the Redeemer, the Rev. W. Everett Johnson, rector, has decided to abandon its present edifice, and erect a new one on the East Side. Announcement was made Sunday, Oct. 18th, that this step was necessitated by inability to pay interest upon the heavy incumbrances which have long been a burden to the parish. Trinity Corporation for some time aided the payment of interest upon a mortgage of \$25,000, held by Mr. J. Pierpont Morgan, but this assistance is to be discontinued after next May. Besides this there is a mortgage of \$65,000 held by the city, representing the value of the ground which it had originally been supposed was freely allowed for the use of the church. The rector's efforts to secure needed funds have thus far been unsuccessful, and unless a change in affairs comes about, the edifice will probably be closed to worshippers. This event will, it is hoped, be at least delayed until spring, and will lead to new efforts elsewhere for parochial establishment.

At the consecration of the chapel and pavilions of the new St. Luke's Hospital, on St. Luke's eve, referred to in our last issue, about 200 vested clergy were present. The board of managers also took prominent part, under the leadership of its president, Mr. George Macculloch Miller who has been a most active promoter of the new buildings. The service was conducted by the Ven. Archdeacons Tiffany and Thomas, and Dean Hoffman; Bishop Potter celebrated the Blessed Sacrament, assisted by the other bishops. Bishop Littlejohn delivered an impressive address. At close of the service in the chapel, the clergy visited in procession and dedicated the Muhlenberg, Norrie, Vanderbilt, and Minturn pavilions. The music at the service was rendered by the members of the choir of St. Thomas' church, supplemented by the organ of the chapel, and other instruments, under the direction of Dr. Geo. Wm. Warren. At the end of the services the tubular chimes presented by the superintendent, the Rev. Dr. Baker, in memory of his mother, rang a peal.

The committee of members of the House of Deputies of the General Convention on the subject of revision of the Church's constitution has just held a session in the vestry rooms of Trinity chapel. The president of the House of Deputies, the Rev. Dr. Morgan Dix, occupied the chair, and there was a full attendance of members, including the Rev. Drs. John H. Elliot, John H. Egar, J. Lewis Parks, John Fulton, Geo. McClellan Fiske, the Ven. Archdeacon F. W. Taylor, Senator Edmunds, Chancellor Woolworth, Judge Robert Earl, and Messrs. Hill Burgwin, Alfred Mills, and Edmund H. Bennett. The session was the second so far held, and largely completed the work of the committee. The work accomplished by the House of Bishops and not as yet acted on by the House of Deputies was fully considered, and much unanimity was shown in reaching agreement on a report to be submitted to the next General Convention. Final arrangement of the report remains to be done, and a further session of the committee will be held; after which, and some

six months before the next General Convention, the nature of the proposed recommendations of the committee will be made public to the Church.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the day nursery was open last year 309 days, with an attendance of 13,940 children, the largest daily average of any given month being 59. The cost of the institution was \$1,472 92, or a trifle over \$10 *per capita*. There were received in fees from the mothers, \$636 52. Another charity of this parish doing work for the general public far outside the parish limits, is the diet kitchen. Last year there were distributed 5,048 pints of soup, 2,288 pints of milk, and 1,778 puddings. The total attendance was 3,852 persons, or a daily average of over 15. The cost was \$409 37. The employment society furnished a total of 5,700 garments, with a total attendance of nearly 1,000 women. The garments were distributed to public institutions. The cost was \$538 75. In addition to the ordinary work of the Day Nursery, it has distributed among the poor a large amount of partly worn clothing, groceries, vegetables, and fruits, toys for poor children, and money to meet trying cases of want. It has been running to the full extent of its capacity, and there is great need of increased accommodations. It is hoped that an adequate building may be erected. The work of Employment Society, Diet Kitchen, and Day Nursery is under the direction of the Helping Hand Association, which also sustains a kindergarten for poor children.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Prof. Seabury, D.D., delivered last Wednesday before his class in Church polity, a special statement regarding the last Encyclical of the Patriarch of Rome, on the subject of the orders of the Anglican branch of Holy Catholic Church. It has been definitely settled by the faculty to allow the Rev. Prof. Walpole, D.D., to take a leave of absence, beginning Jan. 1st, in order that he may fill an engagement to deliver a course of lectures in England in the coming year. On Thursday of last week the seniors gave the annual reception to the new students and faculty. An address of welcome was made by the president of the class, Charles H. McKnight, followed by addresses by the Very Rev. Dean Hoffman and the Rev. Professors Walpole and Richey. The Rev. Dr. Russell, professor of elocution, gave a recitation.

Philadelphia

Superintendent Jackson of the Educational Home for Indian boys, has resigned, and has been temporarily succeeded by assistant superintendent Mercer.

The Rev. Dr. W. B. Bodine will have entire charge of the forces of the Church Army, stationed in this city. In a few weeks the various corps will be ready for work, and a start will be made at once.

Sunday evening services at the theatre are again to be undertaken during the coming winter, and will be conducted by the Rev. J. E. Johnson, who originally inaugurated these services in years gone by.

Four chaplains of the college department of the University of Pennsylvania have been selected for the present collegiate year; among these is the Rev. Dr. T. A. Tidball, rector of the church of the Epiphany.

The St. Andrew's Choral Society began its 9th season on Monday evening, 19th inst. Rehearsals are held in the chapel of St. Andrew's, where free instruction in vocal music is given by the society's organizer and conductor, Mr. Wm. R. Barnes.

The Day of Intercession for Sunday schools throughout the world was observed at St. Simeon's memorial church, the Rev. Edgar Cope, rector, on Monday evening, 19th inst. Bishop Whitaker presided, and addresses were made by Coadjutor Bishops Gilbert of Minnesota, and Gailor of Tennessee. A large congregation was in attendance, and beautiful floral decorations marked the event.

St. Luke's Day was observed as a special patronal festival at St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector. At the high celebration of the Holy Eucharist, the St. Cecilia's Mass of Gounod was beautifully rendered by the vested choir. In the afternoon the Ven. Archdeacon Brady preached, and in the evening the Rev. Charles M. Armstrong.

The local council of the Brotherhood of St. Andrew held its monthly meeting on Tuesday evening, 20th inst., at the Church House. An address was made by the Rev. H. Richard Harris, followed by "Convention Echo addresses" delivered by Messrs. Silas McBee, A. M. Hadden, president of the local union of New York city, and James C. Sellers. The Rt. Rev. Dr. Dowden, Bishop of Edinburgh, made a few remarks, describing the appearance of the convention hall, and recounting the work done.

The regular quarterly business meeting of the Southeast convocation was held, 21st inst., in the parish house of St. Luke's church, the Rev. L. Bradley, dean, presiding. The treasurer's report showed that the amount expended during the last quarter was \$1,254.32, and the balance on hand, \$948.41. The missionaries of convocation, Rev. Messrs. H. L. Phillips and M. Zara, with Mr. Max Green, submitted reports of their summer's work among the colored residents, Italians, and Russian Jews, respectively. Archdeacon Brady made a few remarks.

A pitiable case of death from destitution and neglect in the case of an elderly man, who, with his aged and infirm mother, occupied lodgings in an obscure court of the city, came to light the other day. The remains would have been consigned to a pauper's grave had not the mortuary guild of St. Vincent, connected with St. Clement's parish, in accordance with their merciful and gracious charitable work, taken charge of the obsequies and given Christian burial to the deceased in their own consecrated plot in Mt. Moriah cemetery. It is understood that the University of Pennsylvania will care for the aged mother, the widow of a distinguished physician and graduate of that institution.

The Northwest convocation met on the 20th inst., at the Church House, the Rev. Dr. B. Watson, presiding. The treasurer's report showed a balance of \$700. Reports were also received from the church of St. John Chrysostom, and the chapel of St. John, the Divine. The question of continuing services at the church of the Atonement was referred back to a committee appointed some time ago, which will act in conjunction with the Bishop and archdeacon, and report at an adjourned meeting to be called by the president of convocation. A communication was received from the bishop announcing that he had decided in favor of the proposed new missions at 22nd and Tioga sts., and 32nd street and Lehigh ave. The site selected is owned by the city, and pending the issuing of maps by the city, the matter will be allowed to rest.

The special Day of Intercession for Sunday schools was observed in a large number of churches on Sunday, 18th inst. At the church of the Holy Apostles, the Rev. Henry S. Getz, rector, there was an early celebration of the Holy Eucharist specially for the officers and teachers of the church and the memorial chapel of the Holy Communion. The sermons in the morning, at both church and chapel, had reference to the Sunday school work of the Church. At Zion church, there was also an early celebration of the Holy Communion, at which a short address was made by the rector, the Rev. C. Campbell Walker. In the afternoon at the young people's service, an address was made by Wm. Waterall, Esq. Special services were held in the evening at both St. Matthew's and St. Matthias' churches; and at old St. Andrew's, the rector, the Rev. Dr. W. F. Paddock, made a special address to St. Andrew's Boys' Brigade.

The 28th anniversary of the Sunday school of the church of the Good Shepherd was observed on Sunday, 18th inst. At 8 A. M. there was a

celebration of the Holy Eucharist especially for the Sunday school teachers; and after Morning prayer, at a later hour, the rector, the Rev. John A. Goodfellow, preached the anniversary sermon, in which he stated that he had already taken part in 25 previous anniversaries. The event was formally celebrated by the school in the afternoon, when addresses were made by the Rev. Wm. H. Graff and Mr. Henry Budd. In the evening, the rector preached a sermon on "The duty of parents to see that the spiritual welfare of their children is provided for." In reviewing the present gratifying condition of the Sunday school, that contains a membership of 175 in the main school, and 350 in the infants' department, the latter under the care of Mrs. J. A. Goodfellow, it was stated that in the first year of the school's existence there were only about 10 scholars. This little band was taught in a hall at Frankford avenue and Adams street for some time, until the church membership had grown sufficiently strong to allow of their present handsome quarters. During the past year the contributions of the school amounted to \$351. The anniversary offering was \$45.

The autumnal meeting of the West Philadelphia convocation was held in St. Mary's church, West Philadelphia, Oct. 22nd. Archdeacon Brady presided in the absence of the Rev. Dr. Charles A. Maison, dean, who was attending the funeral of his brother. A committee of three—the Rev. A. Welling, Mr. W. J. Peale, and Maj. Moses Veale—was appointed to co-operate with the Southeastern convocation in extending missionary work. The Rev. John Dows Hills, associate rector of St. Mary's, stated that religious services of 20 minutes' duration would be held once a week in Houston Hall, University of Pennsylvania, the initial meeting to be on Wednesday, Nov. 4th, at which Bishop Whitaker will officiate. The committee appointed to take charge of these services consists of the Rev. Wm. Hills, Messrs. George F. Calhoun and Benton S. Easton. Reports from missionaries of convocation were presented. The Rev. Dr. Martin said that a lien of \$1,102.25 remained against St. James' church, Hestonville, and the holders stated that, if it were not soon paid, execution would be ordered. The report from St. George's, West End, stated that the city had paid \$1,000 indemnity for damage done the church property, caused by cutting a street through. As this amount was used instead of the \$100 awarded to St. George's by the last convocation, the amount was returned. Half of this sum was given to St. James' church, and the remainder placed in the treasury of the convocation to be used for current expenses. An address was delivered by the Rev. W. H. Falkner on "The unused forces of city mission work." He said that many deacons and lay workers, at present anxious to be engaged in the good work, and who could be used in carrying out the plan of the Laymen's League as established at Pittsburgh and Buffalo, were not given opportunity. At 8 P. M., a public missionary meeting was held in the church, when several addresses were made by members of convocation.

Diocesan News

Duluth

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

The Rev. E. C. Johnson has decided to take charge of St. John's mission, Lakeside, and the Holy Apostles' church, West Duluth. Through his energetic and self-denying efforts he is strengthening all these missions. Affairs look very bright and hopeful for two self-supporting parishes in the near future. Mr. W. F. Scobie has been appointed musical director at St. John's, Lakeside. He began his musical career as a cathedral choir boy in England. In connection with the above-mentioned missions there are two Sunday schools in a flourishing condition, with teachers' meetings every Friday evening, presided over by the priest in charge.

St. Helen's, a beautiful stone edifice at Wadena, costing about \$3,000, the result of the energetic efforts of the rector, the Rev. R. R. McVettie, is completed. The church is free from debt and ready for consecration.

Confirmations by Bishop Whipple: Rushford, 11. By Bishop Gilbert: Hallock, 7; St. Vincent, 4; Euclid, 3; Crookston, 10; Fosston, 6; Twin Lakes, 2; and ordained Louis Manypenny, deacon; Gull Lake, confirmed 1; White Earth, 1; Detroit, 2; Staples, 7.

Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

DES MOINES.—The Days of Intercession for Sunday schools were duly and profitably observed in St. Paul's parish, the Rev. J. Everist Cathell, D.D., rector. The Rev. William White Wilson, D.D., rector of St. Mark's church, Chicago, came to Des Moines on Oct. 17th, accompanied by Mr. Wm. Wright, for 29 years superintendent of the Sunday schools of Grace church, Chicago. There were four services in St. Paul's church on Sunday, Oct. 18 (St. Luke's Day), including an early celebration of the Holy Communion, and besides the regular morning session of the Sunday school. At the morning service, Dr. Wilson preached a most effective sermon on St. Matt. xviii: 14. In the afternoon there was a great children's service, at which the singing was conducted by the vested choirs and the Sunday schools of St. Paul's church and the church of the Good Shepherd, and addresses were made by the Rev. A. V. Gorrell, Dr. Wilson, Mr. Wright, and George F. Henry, the superintendent of St. Paul's Sunday school. At evening service there was another very large congregation, with several addresses. The *conversations* in chapel on Monday evening completed the observance, but the interest in religious education will be felt for some time to come.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Northwestern convocation held its meeting for the fall in St. Paul's church, Norwalk, Oct. 13th and 14th. Eighteen clergymen, including the Bishop, were present, an increase of 50 per cent. over the average of seven years ago when the Bishop began his work in Ohio, the anniversary of which event occurred on the previous Sunday. Norwalk is a flourishing old town of some 8,000 people, settled by some of the best representatives of the Eastern States, a goodly number of whom were Church people. St. Paul's church, with its rectory and chapel, stands near the centre of the best residence portion of the town, and has ever exerted a leading influence. It has so prospered during the 12 years of the rectorship of the Rev. C. S. Aves, the present incumbent, that it has over 300 communicants. On Tuesday evening of this session of the convocation, the Rev. R. O. Cooper preached on the words, "Speak unto the children of Israel that they go forward." On Wednesday morning an unusually large number received the Holy Communion. The sermon was by the Rev. Jno. F. Butterworth, on the text, "I speak concerning Christ and the Church." It was a strong and timely vindication of the Church's claims to be Oae, Holy, Catholic, and Apostolic. At the business meeting, besides reports from missionaries, the Bishop made a warm appeal for diocesan missions and Kenyon College. The latter was also very fully set forth in a fervent speech by its president, the Rev. W. F. Pierce, L.H.D. In the afternoon the Rev. C. G. Adams spoke on "The best method of parish work," and the Rev. H. M. Green read a paper on "How to prepare a sermon." Profitable discussion followed. At the closing service missionary addresses were delivered by the Rev. Dr. G. T. Dowling, Rev. Messrs. J. W. Sykes, and T. N. Barkdull. The attendance at all these services steadily increased to the end.

At the same time (Wednesday evening), a harvest home service was going on in St. Luke's

church, Milan, just three miles from Norwalk. The Rev. E. Weary, its rector, is also rector of Christ church, Huron, eight miles distant. The Milan church, once one of the most flourishing, had declined to a very low state through removals and deaths and the changes in the business of the town, but it is looking up since Mr. Weary took charge. A Methodist family next door to the church had opened their large and commodious house for the harvest home supper, which was liberally patronized, and netted \$30 for painting the church building. The church was elaborately decorated with fruits, vegetables, and foliage. A large choir of over 20 singers from Huron rendered very heavy music. Addresses were made by the Rev. Dr. W. C. Hopkins, the Rev. C. G. Adams, and the Rev. E. Weary.

Harvest home festivals have also been held this year in Huron and Sandusky, and proved exceedingly interesting and instructive.

The commemoration of the 100th anniversary of the first religious service held in Steubenville occurred in St. Paul's church, the Rev. Geo. W. Hinkle, rector. There was a celebration of the Eucharist in the chapel at 7:30 A. M. The High Celebration was at 10:45, the Bishop, celebrant and preacher. The service was fully choral, Morley's Communion Office in G, with Tours' Nicene Creed in F, the anthem, "As pants the heart," from Spohr's "Crucifixion." At choral Evensong the rector made a short address. In 1796, the Rev. Dr. Joseph Doddridge, then in charge of Christ church, Charlestown, now Wellsburg, held religious services at what is now the city of Steubenville. The town was laid out the following year, and Dr. Doddridge appears to have held services at irregular intervals until Dec. 1st, 1800, when an arrangement was made to have services held every third Sunday at the residence of Mrs. Mary McGuire, on what is now part of the infirmary farm in Cross Creek township. This arrangement continued for a number of years, and for awhile seems to have been a substitute for services in the town itself. Finally it developed into St. James' church, Cross Creek, and services were resumed in the village, which culminated in the organization of St. Paul's parish, at the house of Mr. Wm. R. Dickenson, on the 17th day of May, 1819. The parish was legally incorporated in 1825. The first rector was the Rev. Intrepid Morse who, from the record, seems to have been present at the organization of the parish. The Rev. C. D. Williams, after a few words of congratulation to his former parishioners, delivered an able sermon on the beneficent work of the Church and the underlying motive, which was the personality of Jesus Christ Himself. The Rev. C. K. Cogswell followed with a sketch of the rise and growth of religious orders in the Church. The concluding prayers were said by the Bishop. In the evening of the next day the ladies of St. Paul's gave a reception in the parish house. Letters were read and reminiscences written by Miss Mary O. Chase, of Gambier, Ohio.

Connecticut

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

The 4th local conference of the Daughters of the King was held in St. John's church, Waterbury, Oct. 10th. There was a celebration of the Holy Communion at 10 o'clock, the Rev. Edmund Rowland, D.D., celebrant. A business meeting in the hall of the parish house was called to order by the president of the conference, Mrs. James Lawrence Stevens, of St. Paul's chapter, Norwalk. The meeting was opened by Dr. Rowland with prayer, and an address of welcome responded to, in the name of the Daughters of the King, by the Rev. Edward H. Mathison. Then followed an address by the president, Mrs. Stevens, and very encouraging reports were read by the secretaries of the different chapters in the State, explaining their work for the past year. Officers were elected for the coming year: President, Mrs. Thomas L. James, of Trinity chapter, Seymour; vice-

president, Mrs. Fannie A. Peck, of St. Paul's chapter, New Haven; secretary and treasurer, Miss Ada E. Burt, of St. Agnes' chapter, Hartford. At 2 o'clock a public meeting was held in the church. Addresses were delivered by the Rev. Edward H. Mathison, on "The order of the Daughters of the King; its object;" the Rev. E. L. Sanford, on "The use and need of Daughters of the King in the parish;" the Rev. Edward H. Coley, on "What is our work as Christian women?" the Rev. Richmond H. Gesner, on "How to obtain enthusiasm among the Daughters, and the need of it;" the Rev. S. Halstead Watkins, on "The spiritual work of the Daughters of the King—as a member of society and as an individual."

The 23rd meeting of New Haven Co. convocation was held in Christ church, Ansonia, the Rev. C. E. Woodcock, rector, on Oct. 13th. There was only a fair attendance, owing to a heavy rain storm, which kept many away. The convocation sermon was preached by the Rev. Father Prescott. At the business meeting the Rev. Geo. H. Buck was elected dean, and the Rev. R. H. Gesner, secretary. A committee was appointed to arrange for a meeting in the interest of Sunday school work next winter, in one of the New Haven churches. An exegetical paper was read by the Rev. Stewart Means, and an essay by the Rev. E. H. Mathison.

North Dakota

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

EPISCOPAL VISITATIONS

NOVEMBER

- | | |
|-------------------------------------|-------------------|
| 1. Ellendale. | 2. Lisbon. |
| 3. Sheldon. | 4. Davenport. |
| 5. Leonard. | 6. Horace. |
| 8. Fargo, Gethsemane church. | |
| 10. Gilby. | 11. Drayton. |
| 12. Pembina. | 13. Forest River. |
| 14. Johnstown. | |
| 15. Grand Forks, St. Paul's church. | |
| 17. Sanborn. | 18. Dazey. |
| 19. Cooperstown. | |
| 20. Fargo, Gethsemane church. | |
| 21. Wild Rice. | 24. Abercrombie. |
| 25. Fairmount. | 26. Wahpeton. |
| 27. Hickson. | 29. Ellendale. |
| 28. Monango. | |

DECEMBER

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|--------------|--------------|
| 2. Mooreton. | 3. Wyndmere. |
| 4. Minnor. | |

Southern Ohio

Boyd Vincent, D.D., Bishop

The 9th convocation of the Dayton deanery opened in Christ church, Dayton, on the evening of Oct. 5th, with Evening Prayer and sermon by the Rev. John A. Howell. The following day a celebration of the Holy Communion was followed by a business session, when reports were made in regard to mission work. The Rev. Abdiel Ramsey, of Piqua, stated that he expected shortly to start a mission at Covington. The Rev. John P. Tyler reported the building of a vestry at Greenville, at a cost of \$1,800. The Rev. Dr. McCabe expects to start a mission among the railroad workers of Springfield. At the invitation of the National Cash Register Company, the convocation lunched at the works, continuing their business session afterwards in the chapel belonging to the plant. The committee on securing church attendance, appointed at the last meeting of convocation, made its report, which called forth a discussion and many suggestions. In the evening a missionary service was held at Christ church, when addresses were made by Bishop Vincent and Archdeacon Edwards.

CINCINNATI—A home for working women and girls has been opened in 3d st. by Mrs. Emma B. Diant, deaconess, by consent of Bishop Vincent. It seeks to furnish a pleasant home, without board, at a cost of \$1.25 a week. It has been named "The Lawrence," and has accommodations for 22 persons.

Mrs. Martin Barr, during her lifetime felt the necessity of the rector of Christ church having an office in connection with the church. Plans for such an addition had been prepared

when death called her away. Her daughters, Mrs. Henry M. Cist and Mrs. Charles Cist, at once took up the work, and have carried it to a successful completion as a memorial to their brother, Mr. Martin Barr, a former vestryman of the church. The addition is of brick, and consists of two stories, with office for the rector and robing-rooms for the choir. The Rev. A. J. Wilder commenced work as assistant at Christ church on Sept. 20th. The Year Book of Christ church for 1896, just issued, gives a very encouraging account of the life of the parish. It shows 28 Baptisms, 21 funerals, and 472 communicants. Ten societies are in active operation. The total of contributions for all purposes was \$17,500, of which \$3,000 was given to diocesan objects, and over \$4,000 to other missions and charities.

The Cincinnati clericus met at the Gibson House on Monday, Oct. 7th, as the guest of the Rev. R. G. Noland, of Covington, Ky. It was felt that the clericus was getting too large, and it was decided by vote to limit the membership to 30; only priests who have been six months in the diocese are eligible to membership. An excellent essay that aroused much discussion was read by the Rev. William G. McCready, of Newport, Ky., on the subject of "Parochial schools as missionary agencies."

Long Island

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

BROOKLYN.—The church of the Holy Apostles', Windsor Terrace, has just closed a successful fair. Considering the size of the mission, the returns were very encouraging. One pleasant feature of the occasion was the voting to the rector, the Rev. G. F. G. Hoyt, a fine painting, showing the high esteem in which he is held by his people.

Beginning in November the Rev. Dr. McConnell intends to have his 4:30 P. M. Sunday service a musical one; not, he says, a "musical entertainment," but a religious service.

The church of the Advent, formerly holding service in a private house in Bensonhurst, are about to erect a parish building in Bath Beach, which will serve for divine worship as well as other purposes till they are able to afford a chapel. Bensonhurst and Bath Beach are so located that it is not easy to find the line separating them, both being within the limits of Brooklyn.

The Girls' Friendly Society of St. Andrew's church, is in a very prosperous condition. It has been in existence for two years, but there is no falling off in the interest. On the return of Mrs. Ackley, the wife of the rector, from her vacation, the girls arranged for her a delightful surprise and welcome.

The beautiful St. Luke's church on Clinton ave., which has so long labored under a very heavy debt, was consecrated on the morrow of St. Luke's Day. A fair has been in progress in this parish, which, with some liberal aid from generous hearts, wiped out the debt. The Rev. Dr. Swentzel, during his not long rectorship, has labored assiduously to rid the parish of this incubus, and the 19th of October was a glad day for him and his appreciative people.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

At three o'clock, on Oct. 17th, being the eve of St. Luke's Day, the corner-stone of St. Margaret Memorial Hospital was laid with imposing ceremonies, by Bishop Whitehead. The hospital is situated at the corner of Davison and 46th sts., and was founded and endowed by the late Mr. John Shoenberger; and is named in honor of his first wife, Margaret. By his will, Mr. Shoenberger left \$800,000 and a large piece of land for the hospital. The buildings were designed by Mr. Ernest Flagg, architect of St. Luke's Hospital, New York City. The hospital is under the charge of the diocese of Pittsburgh, and the board of trustees was elected by the convention of the same. In a temporary structure, erected for the purpose, the procession

was formed in the following order: The vested choir of Trinity church, accompanied by three brass instruments to lead the music; the lay-readers and clergy of the diocese; the Bishops of Louisiana and New Jersey; the Lord Bishop of Edinburgh and the Bishop of Pittsburgh; the architect; a deputation from the convention of the Brotherhood of St. Andrew, and the trustees of the hospital. The processional hymn was "Saviour, blessed Saviour." Bishop Whitehead made a short address of congratulation, and was followed by Mr. Reuben Miller, president of the board of trustees, who referred in a most kindly and fitting manner to the life of Mr. Shoenberger, his work for the Church, and described in detail the plans and objects of the hospital. The hymn, "For all the saints who from their labor rest," was sung, after which the stone was laid with the customary ceremonies. Bishop Whitehead then introduced Mr. John P. Faure, commissioner of charities of New York City, and chairman of the committee representing the Brotherhood, who spoke a few words of greeting and congratulation. The principal address of the afternoon was delivered by Bishop Scarborough who for many years during the lifetime of Mr. and Mrs. Schoenberger, was rector of Trinity church, the parish to which they belonged. The Bishop's address was an eloquent tribute to the noble work of the hospital, and closed with a eulogy of Mr. Shoenberger and his wife. Short addresses were also made by Bishops Dowden and Sessums. A very kind message of congratulation was received from the superintendent of St. Luke's Hospital, New York City, the Rev. Dr. George S. Baker. To this a reply was made by Bishop Whitehead, reciprocating the good wishes on the consecration of the chapel of the new St. Luke's, which took place on St. Luke's Day.

The annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place Oct. 19th, at Christ church, Allegheny, Bishop Whitehead presiding. The opening service was a celebration of the Holy Communion by the Bishop, with an address. The Rev. Dr. Stone, of Chicago, spoke of the need of consecration on the part of all who engage in work for the Master and His Church. Mr. Dufond, an Indian, a delegate to the Brotherhood convention from South Dakota, told briefly of the work that was being undertaken by the Brotherhood and the Indian women in his district. The Rev. Mr. McDuffey, a colored priest from Asheville, spoke in behalf of the colored work, and made an appeal for assistance in completing a chapel which is under process of construction for the congregation of St. Matthias' mission, of which he is in charge. Miss Carter spoke a few words of greeting, and the Bishop invited all present to adjourn to the Sunday school room to enjoy the hospitality of the ladies of the congregation. In the afternoon there were addresses by Miss Carter on her work among the Indian women, and by the Rev. Mr. Brent, of Boston, who spoke of personal sanctification as the best preparation for work for others in any department of Church activity. The business meeting was held, the usual reports being read. The following persons were elected for the coming year: President, Mrs. Ormsby Phillips, Allegheny; vice presidents, Mrs. Mackey, Franklin; Mrs. Cortlandt Whitehead; Mrs. Mary Childs, Pittsburgh; corresponding secretary, Mrs. G. A. Gormly, Sewickley; recording secretary, Mrs. M. A. Tschudi, Pittsburgh; treasurer, Mrs. J. O. Slemmons, Allegheny; correspondent of Periodical Club, Mrs. H. M. Doubleday, Pittsburgh; president of Junior Auxiliary, Miss Diana Benson, Allegheny. In the evening there was a public meeting, upon which occasion addresses were made by Mr. Silas McBee, of Sewanee, and the Rev. J. H. Hopkins, of St. Joseph, Mo.

On Monday evening the directors of Kingsley House tendered a reception to the Misses Lippincott and Evans, who have taken charge of the work for this year. Addresses were delivered by the Rev. Dr. Hodges, of Cambridge, and Mr. McBee, of the Brotherhood of St. Andrew.

New York

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

The Bishop administered Confirmation, Oct. 4th, at St. James' church, Hyde Park, and St. Paul's, Sing Sing; on Oct. 7th, at St. James', Callicoon; Oct. 11th, at St. Peter's, Portchester, and St. Paul's, East Chester.

The fall meeting of the archdeaconry of Dutchess was held on Thursday, Oct. 15th, at St. Margaret's church, Staatsburgh. The morning session was begun with a celebration of the Eucharist. In the afternoon routine business was conducted.

TUCKAHOE—The vestry of St. John's church has decided to build an addition on the east side of the edifice for a vestry room, and a new organ will be put in at an early date.

The clerics of the Highlands held its autumnal meeting at St. Paul's church, Sing Sing, Tuesday, Oct. 20th. The visiting clergy were entertained at luncheon at the rectory by the Rev. and Mrs. C. M. Niles. In the evening a musical festival was held in the church. The choirs taking part were those of St. Paul's, and Christ church, Tarrytown. An address was given by the Rev. Dr. Edward A. Bradley. The choir of St. Paul's entertained the visiting choir in the Sunday school room.

Bishop Potter confirmed, Oct. 14th, a class presented by the Rev. Gouverneur Cruger, Montrose. On St. Luke's he administered Confirmation at the church of the Holy Innocents, Highland Falls.

New Jersey

John Scarborough, D.D., Bishop

The first meeting of the New Jersey local assembly of the Daughters of the King was held in Grace parish, Elizabeth, Oct. 15th. Invitations to the chapters in the dioceses of New Jersey and Newark, and to the rectors of the parishes in which the chapters are at work, were sent out by Elizabeth Dean chapter No. 87, of Grace church. This chapter was the first to be organized in New Jersey, having had a representative appointed to the first meeting of the Central council held in 1891, Mrs. F. O. Walter. There was a large attendance of delegates and visitors from Paterson, Newark, Irvington, Trenton, Beverly, Long Branch, South Amboy, and from St. John's church, Elizabeth. In the afternoon there was a quiet hour for devotional services, conducted by the Rev. Edward Bradley, D.D., of St. Agnes' chapel, Trinity parish, New York City.

The business session was held in the parlors, where an address of welcome was made by the Rev. Henry Hale Sleeper, Ph.D., rector of Grace church. In extending the hospitalities of Elizabeth Dean chapter to the assembly, he made especial mention of the life and devotion of Mrs. Dean who gave the plot of land on which the parish house stands, to Grace church. Her life was full of good deeds, and the duty of daily Bible reading, urged by Dr. Bradley, was the constant pleasure of her life. Mrs. Elizabeth A. Norris and Miss Sadie J. Robins, president and secretary of the Elizabeth Dean chapter, acted as temporary officers of the assembly. Reports of work done were read from nearly all the chapters in the State, and showed that the order is in a flourishing condition. Letters were read from the Bishops of New Jersey and Newark, regretting their absence, owing to other engagements beyond their control. Mrs. Henry Hale Sleeper, the diocesan secretary appointed by the Bishop, was unable to be present, owing to illness, and she sent her cordial greetings to the assembly.

The following officers were unanimously chosen: President, Mrs. Charles E. Betticher; vice-president, Miss Alice S. Mackintosh, of Elizabeth; secretary, Mrs. Emily B. Campton, of Newark, and treasurer, Miss Sadie E. Flarelle, of Newark. Representatives of the New Jersey assembly at the general convention in Philadelphia: Mrs. Frank Hetherington, of Elizabeth, and Miss Mabel R. Woodruff, of Irvington. A constitution and bylaws were adopted, provid-

ing for two meetings each year, one in each diocese. One meeting is to be held in the week before Lent, and the other on the first Thursday in November. Supper was served at 6 o'clock, by Elizabeth Dean chapter. Tables were arranged in the form of the badge of the order and were handsomely decorated in white and blue, the colors of the order.

At the evening session papers were read by Mrs. Elizabeth A. Norris, of Elizabeth Dean chapter, Mrs. Emily A. Campton, of All Saints chapter, Newark, and by Mrs. Charles E. Betticher, of Fidelity chapter, Beverly. Miss Elizabeth A. Ryerson, secretary of the Central council, of New York City, conducted a most interesting question hour. She was accompanied by Miss Minnie Ryerson, also a member of the first, or Alpha chapter, of New York City, who participated in the discussions. Dr. Glazebrook made the closing address, again calling attention to the spiritual work of the order, which was designed to fill a place in the Church that could not be met with guilds or societies for material work. The service closed with a hymn, and prayers and benediction by the rector of Grace church. It was unanimously voted to send a telegram conveying the greetings of the assembly to the convention of the Brotherhood of St. Andrew, in session in Pittsburgh.

Milwaukee

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

Mr. Arthur Drury Goodnough, son of the late Edward Augustus Goodnough, priest of the Oneida mission, entered into rest at Tomah, Wis., on Sept. 11th. He had lately been appointed clerk of St. Mary's mission, Tomah, by the Bishop.

The members of the Junior Auxiliary of the diocese are preparing a "Christmas box" to be sent to the Pine Ridge Indian Agency, S. D. Last year they sent a large box, which was greatly appreciated. This branch of the Junior Auxiliary is doing an excellent work, and steadily growing under the efficient direction of its hard-working officers. Special praise is due to Miss Emily V. Roddis, of St. John's parish, Milwaukee, the corresponding secretary and treasurer, of whose indefatigable labors for the cause few are cognizant.

The Rev. Percy Clinton Webber, M. A., late archdeacon of the diocese, now general missionary under the direction of the Bishop, will conduct a Mission in St. John's church, Milwaukee, this month. Father Webber has lately conducted a most successful five days' Mission in Christ church, Rolla, in the diocese of Missouri.

The Very Rev. Father Dominic, O. S. A., Prior of St. Augustine's Priory, Old Kent Road, London, Eng., began a ten days' Mission in Milwaukee, on Saturday, Oct. 10th. Owing to lack of advertisement the Mission has not been as successful as could be desired. Father Dominic who was for some years associated with Father Ignatius, of Llanthony Abbey, Wales, is an earnest and eloquent speaker, and has been in England a most successful missionary. The Rev. Father will conduct a Mission in Chicago on Oct. 19th.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BISHOP'S VISITATIONS

NOVEMBER

1. A. M., St. David's, Radnor; P. M., St. Paul's, West Whiteland; evening, St. Martin's, Marcus Hook.
8. A. M., St. Paul's, Doylestown; P. M., Emmanuel, Quakertown; evening, Messiah, Gwynedd.
10. Board of Managers, New York.
15. A. M., St. John's, Pequea; P. M., Ascension mission, Parkesburg; evening, Trinity, Coatesville.
22. A. M., St. Mary's, Warwick; P. M., St. Mark's, Honeybrook.
29. A. M., St. Jude's, Philadelphia; P. M., Good Samaritan mission, Paoli; evening, St. Stephen's, Bridesburg.

Delaware

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

The church at Laurel has been enriched by the presentation of several handsome memorial gifts. Chief among these are an oak altar and reredos, in memory of Mr. and Mrs. Isaac Giles, and seven-branched brass candlesticks, in memory of the children of Mr. and Mrs. J. Turpin Wright. They all were lately set apart and blessed in a special service, conducted by the Bishop, who congratulated the rector, the Rev. Chester M. Smith, upon these tokens of his people's appreciation of what is due to the worship of the sanctuary.

The church at Millsboro has undergone some improvements within and without, which add very much to its appearance.

At the recent anniversary services in connection with the community of All Angels, several new associates and priest associates were admitted by the Bishop.

The babies have returned to the hospital in Wilmington, from their temporary summer home, at Atlantic City.

There was a large attendance at the October meeting of the Clerical Brotherhood, held at Bishopstead. A paper on "Christ's teaching as to wealth," was read by the Rev. H. G. G. Vincent, and was afterwards generally discussed.

The site of the church erected in 1667 by the Swedes, Dutch, and English, at Cranehook, near Wilmington, has just been marked by the erection, under the auspices of the Historical Society of Delaware, of a substantial and duly inscribed stone. This was lately unveiled with appropriate ceremonies, in which leading citizens, Churchmen, and others participated. The Bishop delivered one of the addresses, in which he commended the older generations for attending public worship under circumstances which he feared would prove too inconvenient for the present generation. The building whose site has thus been marked, was the third church erected on the Delaware, and was the immediate predecessor of the Old Swedes' church, erected in what is now Wilmington, in 1698.

The recent annual meeting of the diocesan branch of the Woman's Auxiliary, held in St. Andrew's church, Wilmington, was attended by over 300 women, and was generally esteemed to be the largest and best in the history of this organization. Representatives were present from nearly all the parochial branches, and all were equally enthusiastic. Addresses were delivered by Bishop Coleman; Archdeacon Brady, of Pennsylvania; the Rev. L. L. Kinsolving, of Brazil; the Rev. G. S. Gassner, of Delaware; the Rev. Dr. Taylor, of Baltimore, and Miss Emery, of New York. They were inspiring and helpful. The business session was characterized by great interest and unanimity. Nothing could have been more hospitable and thoughtful than the care and attention bestowed upon all by the rector of St. Andrew's, the Rev. Dr. Murray, and his people. The elections resulted as follows: President, Mrs. Charles E. McIlvaine; vice presidents, Miss Rodney, Miss Comegys, Miss Orr; secretary, Miss Huid; treasurer, Mrs. Wm. C. Lodge; directress of domestic work, Mrs. A. G. Wilson; directress of foreign work, Mrs. H. L. Curtis; librarian, Miss Lafferty. President of the Junior Branch, Mrs. Geo. C. Hall; secretary and treasurer, Miss Van Trump. The amount contributed for the year, in money and boxes, amounted to nearly \$2,500.

Western New York

GENEVA—The museum of Hobart College has just received the gift of an Egyptian mummy, said to be 2,500 years old, found at Akhmim, near Luxor. It came through Mr. F. C. Penfield, consul-general of the United States at Cairo. Prof. F. P. Nash, of the chair of Latin, has, at the advice of his physician, taken a temporary leave of absence. Mr. John Copeland Kirtland, Jr., is in charge of the chair for the time being. The number of lectures offered in English and in history has been increased this year.

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

VISITATIONS

NOVEMBER

2. A. M., Emmanuel, Somerville; P. M., St. Margaret's, Boston (Brighton); evening, St. Luke's, Boston (Allston).
4. A. M., Trinity, Boston; Woman's Auxiliary to the Board of Missions, Massachusetts branch.
8. Evening, Trinity, Bridgewater.
11. Evening, Trinity, Ware.
15. A. M., Trinity, Haverhill; P. M., church of St. John the Evangelist; evening, church of the Ascension, Cambridge.
18. Evening, St. John's, Millville.
22. Dedham: A. M., St. Paul's; P. M., church of the Good Shepherd; evening, church of Our Saviour, Boston (Roslindale).
29. A. M., Christ, Boston; evening, Grace, North Attleborough.

DECEMBER

2. Evening, St. John's, Gloucester.
5. Evening, St. John's, Fall River.
6. A. M., church of the Ascension; P. M., St. James'; evening, St. Mark's.
9. Evening, Trinity, Canton.
12. Evening, St. James', New Bedford.
13. A. M., Grace, New Bedford; P. M., St. Martin's evening, St. Thomas', Taunton.
16. Evening, St. Mark's, Foxborough.
20. Boston (Dorchester): A. M., St. Mary's; P. M., Grove Hall mission; evening, St. John's, Jamaica Plain.

BOSTON.—The local council of the Brotherhood of St. Andrew met for a religious service in Trinity church, Oct. 23. The address was made by the Rev. E. W. Donald, D.D. A business meeting was held in the chapel. Reports from the convention at Pittsburgh were made by Dean Hodges and Archdeacon Rousmaniere. The former dwelt upon the character of the convention being a religious one, and upon the interest awakened in social matters. The latter spoke of the details of the convention in conference work, and the pronounced loyalty to the spirit of Christ which prevailed all through the deliberations of the convention. Mr. William C. Newell gave a description of the feeling existing between a parish vestry and the Brotherhood, with suggestions to obviate the difficulty. Mr. E. S. Crandon concluded this interesting meeting with a short address on the "Brotherhood point of attack." St. Andrew's House has been abandoned for want of support. It was opened for one year.

The celebration of the 25th anniversary of the founding of St. Luke's Home for Convalescents was held on St. Luke's Day in St. Stephen's church. The Rev. Dr. Pelham Williams gave a brief description of the origin of the work. He was followed by the Bishop. Dr. Samuel Eliot said the home met an absolutely existing want, and it stood all alone in Boston; it emphasized the truth that the home was the divine expression of compassion, which lifts us above the earthly civilization into the presence of God. The Rev. Leighton Parks, D.D., made an eloquent appeal for the home and its noble work.

Miss Martha Dexter, for a long term of years matron of the Church Home, and a few years previous to this, a missionary at the North End, under the charge of the late Mr. Robinson, died Oct. 23rd, and was buried Oct. 26th, from St. Matthew's church.

St. Barnabas Guild for Nurses held a choral service in the church of the Advent, Oct. 22nd. Bishop Lawrence preached the sermon, and Bishop Whitehead, assisted in the service.

ASHMONT.—Col. O. W. Peabody, the liberal supporter of All Saints' church, died Oct. 23rd, and was buried Oct. 26th. His gift towards the parish for a church building amounted to \$85,000.

LAWRENCE.—The 50th anniversary of Grace church was observed Oct. 18th, by the re-opening of the church and the dedication of the new chancel. The expenses of these alterations were borne by all the parishioners, nearly every one in the parish contributing. The chancel now measures 40x25 feet, with a tinted ceiling the same height as that of the church, separated by a heavy chancel arch. The choir extends

into the church, and is separated by a heavy oak parapet six feet high. There is a beautifully carved oak reredos, which is a memorial, and is the gift of the Blanchard family. The altar cross is the memorial gift of the Saunders family. The old chancel window has been effectively enlarged. All the furnishings are in oak, and there are accommodations in the stalls for 30 choristers. The new organ is from the generosity of Mr. Edward F. Searles. A memorial chapel with paneled oak ceilings, seating about 50, is on the right of the chancel. The church, with these new improvements, will now accommodate about 650 persons. The opening services were most impressive. Bishop Lawrence preached on Sunday morning, Oct. 18th, and the Eastern convocation met in the church, Oct. 19th. Holy Communion was celebrated, and the sermon was delivered by the Rev. E. W. Donald, D.D. At a later hour, a paper on the "Eastern convocation in the past" was read by the Rev. T. F. Fales. The Rev. J. W. Suter treated the topic, "The future of the Eastern convocation." Archdeacon Chambre was unable to be present, and the vice dean, the Rev. Dr. Abbott, presided at the meetings of the convocation. A parochial Mission will be conducted in February by the Rev. E. Walpole Warren, D.D.

PITTSFIELD.—The first Tuesday in November the Rev. Dr. Newton will complete 15 years' rectorship of St. Stephen's. Lately he has made over 560 calls upon his parishioners, scattered over a large territory, including the adjoining townships. This visitation of his was begun June 1st, and is just completed. Bishop Lawrence lately confirmed 20 persons in this parish.

NORTHAMPTON.—St. John's church has purchased a new rectory, which the rector will soon occupy.

DORCHESTER.—The rector of All Saints' parish is making an effort to establish the church in the direction of Norfolk st. The neighborhood lies between Morton st. and Milton ave., and Fuller st. and Lauriat ave. A Sunday School will soon be in active operation.

TAUNTON.—At St. Thomas' church, the Rev. Morton Stone, rector, on Oct. 14th, occurred the autumn festival of the vested choir, including Dr. Vincent's beautiful cantata, "The crowning of the wheat," its first rendition, probably, in this country. The cantata formed the anthem of the regular choral Evening Prayer. Goss' "Wilderness" was given as an offertory anthem, and *Magnificat* and *Nunc Dimittis* were in anthem form by choir-master Jeboult, of Taunton, England. Between old and new Taunton there has been a frequent musical correspondence. Recently an anthem has been dedicated by the choir-master of the old church to the choir of the new. A floating debt of \$2,000 against the parish has been paid recently. The guilds and societies have all made a vigorous start for the winter, and plans are being made to rent parish rooms for the work until a house can be provided. The weekly Eucharist has been made the rule of the parish.

Nebraska**Geo. Worthington, S.T.D., LL.D., Bishop**

OMAHA.—A memorial celebration of the Holy Eucharist has been arranged for in the cathedral on All Saints' Day, in memory of Dean Gardner, to be followed in the evening by a memorial meeting under the auspices of the B. S. A.

Mr. J. C. Ingersoll, late a M. E. minister in the northwest portion of the diocese, has been confirmed, and has applied for Holy Orders. He has been licensed, and is serving as lay-reader in St. Andrew's, one of the churches in charge of the clergy of the associate mission. The Rev. S. G. Wells has left the mission and taken charge of Grace church, Council Bluffs, Iowa.

The recent death of the Bishop's only brother, Mr. John C. Worthington, is a sad loss to the diocese, of which he was a liberal, but unostentatious, benefactor. He was warmly loved by all who knew him. In connection with

his funeral a celebration of the Holy Eucharist was held in St. Matthias', Canon Doherty, celebrant. The interment was at Batavia, N. Y.

The clericus has been revived, and will hold its first meeting at Bishopthorpe, Nov. 2nd. At the harvest home services the Clarkson Hospital was remembered by many of the parishes and missions, not only by the canonical offerings, but by liberal gifts in kind.

Fond du Lac**Charles C. Grafton, S.T.D., Bishop**

The cathedral choir school opened in September with 15 boarders, a gain of five over a year ago. The school has been steadily growing ever since its opening in January, 1894, each year showing a gain over the corresponding time of a year before. But three vacancies now remain.

Tennessee**Chas. Todd Quintard, D.D., LL.D., Bishop**
Thos. F. Gailor, D.D., Ass't. Bishop

Up in the extreme northwest corner of Tennessee is Union City, a place of some 500 inhabitants. When the Rev. Irenæus Trout was sent there last spring by Bishop Gailor, the Church was practically unknown. Mr. Trout at once organized a mission, calling it St. James', and with what few Church people there were, hired an old carpenter shop, got some lumber and paint, made an altar and benches and painted them, and put down a carpet, Mr. Trout doing the carpentry and sewing the carpet. A Bible for the lectern and an organ were provided, and afterwards a bell. Union City has been the despair of the diocese for twenty years, but the Church has got a foothold at last. Mr. Trout wants tracts to distribute, and cast-off clothing for the poor, and money.

Minnesota**Henry B. Whipple, DD., LL.D., Bishop**
Mahlon N. Gilbert, DD., Coadjutor Bishop

MINNEAPOLIS.—Marked improvements in the property of St. Mark's church have recently been made. The old rectory is being fitted up for a boys' club and a Home for the Newsboys and Bootblacks. A two-story building has been erected on the site of the old rectory, costing about \$8,500 which is yielding to the parish over \$3,000 per annum. The rector, the Rev. H. P. Nichols, has returned from his European trip greatly benefited.

St. Peter's mission, Postsiding, will hereafter hold evening services immediately after the close of the Sunday school. This work is being carried on by two members of St. Peter's chapter of the Brotherhood of St. Andrew, under the direction of the rector, the Rev. A. T. Gesner. A bright future for the mission seems apparent if the work is faithfully and energetically carried on.

FAIRMOUNT.—St. Martin's church, the Rev. Wm. C. McCracken, rector, recently held a seven days' Mission, conducted by Archdeacon Webber. The underlying *motif* of the sermons, notwithstanding their various and special subjects, was always "In the Cross of Christ I glory." The church could not hold the people at the final service, and many went away, while others stood without at the windows. The good seed sown in the hearts of so many, will surely spring up and bear fruit unto eternal life.

Maryland**William Paret, D.D., LL.D., Bishop**

BALTIMORE.—The following clergy will assist Bishop Paret as lecturers and teachers in the Maryland theological classes for the coming year: The Rev. Messrs. C. Ernest Smith, D.D., Old Testament in English, first Hebrew, and dogmatic divinity; Edward T. Lawrence, New Testament in English and Greek; Robert H. Taylor, D.D., advanced classes in Hebrew and Greek; Frederick W. Clampett, Butler's Analogy; Thomas Atkinson, Christian evidences; John G. Saddler, Christian ethics. The Bishop will give instruction on the Church and the Prayer Book.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

The Roman Policy and the Anglican Church

The recent declaration of the Pope on Anglican Orders must inevitably clear the atmosphere and make men see the true relations of things. It makes evident to sincere men that one path is closed to them, and thus inferentially makes plainer than ever the one way of duty for every one who believes in the Church as it has come down to us through the Anglican succession. That duty is to do with all his might the work that lies before him, and to work for the spread of that Church in which the providence of God has placed him; for its greater purity, its more vigorous life, its more varied activity, its fuller apprehension of the glorious heritage which properly belongs to it.

The best way to understand the Church and to appreciate the truth of its vocation, is to become familiar with its history, both before and since the Reformation. Few thinking men can review this history without being convinced that the Anglican Church has a mission of tremendous importance to the Christian world. The nature of this mission will be differently estimated by different minds from their various points of view, but a true Churchman will feel convinced that it is of God, and that he is called to make his own contribution by earnest and steadfast devotion to that special work which has been committed to his hands.

The temptation will arise from time to time to forsake one's place and desert to other ranks. Men are led in their impatience to force issues, unsatisfied unless they can see all evils remedied in their own time. When such influences have prevailed in the Anglo-Catholic Church, it has not been long before some signal reminder has come which forced such men back to the path of duty; which compelled them to realize that there was no real relief in the direction in which they were tending; that the attempt to achieve great things in one brief moment was foredoomed to failure.

No period of English Church history affords better examples of the kind of which we are speaking, than the era of the Catholic revival which set in from 1833. Newman has borne witness that the early days of the movement were crowned with wonderful success. Those who were engaged in it were filled with the joy of triumph. Then came the period of opposition. Men's hearts began to fail them. Newman's secession took place. It seemed as if the foundations were giving way. Numbers followed him, seeking in the Church of Rome what they thought could never be made secure in that of England. Many of these

were eminent men, and it seemed as if the stream of secession would never cease until the Church was drained of all who should have been her truest sons.

If the Roman Church had really possessed that wisdom of which she so often makes her boast, doubtless she would have pursued to the end the policy which had seemed so far successful. This policy was little more than to "sit still." But under the divine ordering this was not to be. One strain after another had tried the souls of English Churchmen who longed for the restoration of the old paths of the early Church. The compromising Jerusalem bishopric, the decision against stone altars, the elevation of the heretical Hampden to the episcopacy, the Gorham decision—all these ill-omened events befell within ten years. The last of these had taken place, resulting in fresh loss to the Church of England of men who could ill be spared, when Pope Pius IX thought it a fitting time to issue the famous bull of 1854, declaring the Immaculate Conception of the Blessed Virgin to be a matter of faith necessary to salvation. This was directly opposed to all that the Church of earlier days had seemed to teach. It drew direct and emphatic attention to the present nineteenth century claims of the papal see. It tore away the veil which had hid from men's eyes the modern Roman Church.

Then secessions virtually ceased, and men turned back to their old allegiance, prepared to go on more patiently in the old ways of their own Church, convinced that there was no refuge for them elsewhere. Difficult as their work might be, and notwithstanding the clouds which obscured the prospect, they were convinced that the will of God was plain, and that it did not sanction desertion of the Church of their Baptism.

If the "Essays and Reviews" and the failure to obtain their legal condemnation tended again to produce restlessness and discontent, the Pope was ready with a warning that not in the direction of Rome was relief for souls of English fibre and training. The Encyclical of 1864, with its famous syllabus of errors, reiterated the old lesson of intolerance and disregard of history.

Meanwhile, the ritual war was coming on, the "Public Worship Regulation Act" was passed, with the idea of stamping out once for all those who were esteemed to be troublers of the peace. The ritual trials ensued and priests were mulcted of their property and cast into prison to enforce what Dean Church called "a grotesquely one-sided and stiff conformity to minute legal interpretations of rubrics." On the other hand, the most destructive teaching met with little notice from the authorities in Church and State. A large body of men were smarting under a strong sense of injustice. "Under such circumstances," says the great Dean again, "think how the arguments for Rome would be pressed and

how bitterness of mind gives them force." Yet there were almost no conversions to Rome of the least importance during many troubled years. And why? Because just at the moment when the conflict was thickening, the most trying period was setting in, Rome again made herself impossible, by the publication of the Vatican decrees, and the affirmation of the personal infallibility of the Pope as a matter of faith binding upon the conscience.

Henceforth, more than ever, intelligent people with any knowledge of Church history, saw that there was no hope in the direction of Rome. They might "grumble, protest, and wait, hoping for better things," but it was clear that they must stay where God had placed them, and devote all their energies to the work which lay immediately at hand.

Time passed, and a new danger presents itself. The Broad Church current from its earlier negative and sporadic character, has taken on a positive and aggressive shape and advanced to the most serious extremes. The very foundations of the Christian Faith are attacked. The ancient Creeds, the verbal embodiment of revealed religion, are brought into question, and the attempt is made to reconcile Christianity with its opposites. And this is done with impunity, with increasing boldness, until in many minds there settles down a feeling of hopelessness as to the end of all this. Meanwhile, the Vatican decrees receive interpretations. Various limitations are laid down. A doubt begins to arise whether it might not be possible to accept them after all without any great strain upon the conscience. The most notable movement in the Christian world of late years is the wonderful growth on all hands of the desire for Christian unity. All who are thoroughly in touch with the doctrine of the Church as contained in the Prayer Book, and who have entered heart and soul into the spirit of the appeal of the Anglican Communion to the days of the undivided Church, have seen many dangers in this movement. The greatest danger of all is that the attempt may be made to bring about a kind of unity not based upon a Catholic foundation, but upon a compromise with modern sects.

It was natural that many such should think first of the restoration of unity between the divided members of the Apostolic Church. As Rome lay nearest, both historically and locally, it was not strange that the hope should be indulged in some quarters of some approach to an understanding with the patriarch of the Eternal City, some steps towards repairing the breach of three hundred years. The Pope himself seemed to encourage such ideas. It was thought by some that even a quasi and partial recognition on the part of Rome of the Anglican claim to the Apostolic Succession, would greatly aid the cause of faith and fur-

nish the defender of supernatural religion with a new weapon against the destructive spirit of the age. Even Mr. Gladstone, the doughty antagonist of the Vatican decrees, was strongly possessed with this conviction. But, as many had predicted, such hopes proved vain. Again Rome has proclaimed, in unmistakable accents, her unalterable hostility to the great Church of English-speaking people. In no particular will she relax her unbending attitude.

Can we any longer refuse to read the lesson of this history? Is it not clear that it is the Divine Will that the isolation of the Anglican Church is to continue until her separate work is done? At every critical epoch in the last half century, when it might have been in her power to adopt a policy which would inflict a deadly wound upon the Church of England, Rome, with all the astuteness and diplomatic wisdom with which her curia is credited, has been led to take such action as tended to strengthen rather than weaken her antagonist. At every point she has taken pains to make herself impossible as a resource for those who were tempted to turn to her for refuge.

Surely there should now be an end of hopes and expectations in that quarter. A work is laid out for us, and we cannot do better than devote ourselves to it, heart and soul. It is to "strengthen the things that remain," to vindicate the faith and claims of the Church by her works, to develop and maintain all that belongs to our glorious heritage, to assert the Catholic name and character which have come down to us, with courage and constancy, and, above all, to strive for the salvation of men's souls in all those great regions of the world which the providence of God has opened to us.

It is not necessary to make reprisals, to set up altar against altar, or to meet pride with greater pride. Let the Church pursue her way with dignity and patience. "In quietness and confidence shall be your strength." It is true there are many and great problems to be met; internal disorder, false teaching, revolutionary projects; and much is yet to be done to reach the highest standard of duty in ministering to all sorts and conditions of men.

We have already quoted Dean Church, let us turn again to the record of this typical Churchman. It was at a moment of the gravest anxiety. One priest was in Holloway gaol. The Privy Council had just given a disastrous decision. More prosecutions were threatened. The Dean himself was contemplating resignation as a protest against the monstrous condition of things. But at that very moment he writes to the warden of Keble: "The perplexity is great . . . And yet there is no more glorious Church in Christendom than this inconsistent English Church, nor one which has shown such wonderful proofs of Christian life."

This is the kind of loyalty we need, which, while it looks facts in the face, sees also further and deeper than the present ephemeral state of things, and works on with unflinching zeal, devotion, and enthusiasm for the high ends which God in his own good time will surely achieve.

The New Archbishop

The announcement of the nomination of Bishop Temple, of London, as Archbishop of Canterbury, will be received with some surprise, on account of his advanced age. Dr. Temple is now seventy-five years old, and for some time past it has been reported that the infirmities of age were increasing upon him. Apart from this serious consideration, little fault could be found with his appointment, notwithstanding some passages in the earlier period of his career. The Rt. Rev. Frederick Temple was the son of an army officer. He was born in 1821, and educated at the Tiverton Grammar School and at Balliol College, Oxford, of which he afterwards became a fellow and tutor in mathematics. In 1848 he was appointed principal of the training college at Kneller Hall, near Twickenham, and in 1858, headmaster of Rugby. At Rugby his character was summed up by a schoolboy in a letter to his father, in the words: "Temple is a beast, but he is a just beast."

In 1860 appeared the notorious volume entitled "Essays and Reviews." The first paper was by Temple, and though not in itself open to any severe criticism, its appearance in connection with several others of an extreme rationalistic character deeply affected the reputation of its author. It is well known that the book was condemned by the Canterbury Convocation. Dr. Temple exhibited at this time some of his most marked characteristics. He refused to say one word by way of differentiating himself from the other contributors to the book. This dogged refusal might have deprived him of all prospect of promotion but for the friendship of Mr. Gladstone who in 1869 nominated him to the see of Exeter. The situation was certainly, on the face of it, anomalous. A man was now to be made bishop who had been one of the authors of a book which the Church had branded as heretical. A storm of opposition was excited, and still Temple obstinately declined all explanation. Dean Church whose admirable balance of mind entitled his judgment to great respect, did not approve of the character of the opposition, but, nevertheless thought something was due from Temple. "He had, by his own admission," said the Dean, "given some ground for distrust to a great mass of the body in which he was to bear office; and explanations might, I think, have been given, both in charity and wisdom, without any compromise of liberty." In the end, Temple was consecrated against the protests of eight bishops.

He soon proved by his works what he had refused to indicate by his words, that his position had been misunderstood. He became "an energetic high-souled and most religious bishop." As years passed on it became evident that he was soundly orthodox, and his contributions to the defence of the Faith and of the Catholic character of the Church were solid and effective. He was Bampton lecturer in 1884, and the next year was translated to London. Here he has shown himself an able administrator, tolerant and just in his relations to all parties in the Church, and heartily appreciative of all real work. His attitude with reference to the marriage of divorced persons has been perhaps the only thing which has caused pain to earnest men. It would seem that he feels himself bound by parliamentary law to sanction formally what he knows to be contrary to the law of the Church. But, as usual, he has refused to explain his position.

It is rare to find a man so absolutely independent of public opinion. This independence is carried to the extreme, so as sometimes to imply a certain proud disdain of his fellow-men and what seems to him their petty opinions. Having once taken his position, he allows no consideration or influence to alter his decision. Thus invincible firmness sometimes passes into mere dogged obstinacy. But it is said that every strong character "has the defects of its virtues." In this period of the world's history, however, when the force of public opinion, right or wrong, is usually so powerful, it is certainly refreshing to find a man of high position, who, when he has made up his mind, will not allow any consideration of popularity, any influence of friends or any attack of foes, to affect his course of action; who will not, for any consideration of policy, either temporize or retract. Bishop Temple seems to know nothing of diplomacy or of political methods. He has attained his ends by sheer force of will and invincible determination. Such a man has not for some ages occupied the throne of Canterbury, and if he were still in the vigor of manhood, his administration would doubtless be a memorable one. But if it be true that his age is evidently telling upon him, his appointment can only be regarded as the crowning distinction conferred upon one whose strong qualities have inspired the profound respect of his contemporaries.

Five-Minute Talks

BY CLINTON LOCKE

LXXXVIII.

Some inquiring mind wants me to tell what I know about the "millenium," what there is in the Bible about it, and what the Church doctrine is about it. Well, I don't know much, nor does any body else, but that has not prevented an immense deal of writing on the subject. As for Church doctrine on the millenium, the first Articles

(Edward VI.) call the whole thing "Jewish dotage," and I think I can safely say that you can believe what you like about it. If it comforts you to think there is going to be a literal and earthly reign of Christ on earth for a thousand years, why think so, it will do no harm. What has always been known as "Millenarianism" or "Chiliasm" is founded on the first seven verses of Revelation xx. I have not space to quote them here, but read them over, and you will see on what rests the belief, once very extensively held in the Church, and even now held by Christians here and there, and by small sects, that at some time in the future Satan's power will be suspended for a thousand years; that those who have suffered for Christ will be raised from the dead at the beginning of that time and reign with Christ on the earth until the thousand years are over. This is called the first resurrection, and after that will come the general resurrection and the Judgment.

Now if we could take these seven verses of Revelation literally, we would have no difficulty. Curious and illogical as the doctrine would appear we would have to believe it, but there are immense and insuperable difficulties in the way of taking the Revelation of St. John literally. It simply cannot be done. It seems to be written in a secret or cipher language, well understood by Christians of that time, but perfectly dark to the heathen persecutors, who could not base any accusations against Christians on its words. I state this as a theory, but there are fifty other theories, and it is sufficient to say, in order to show the difficulty of the book, that quite a large library would not suffice to hold the entirely different explanations which have been written and printed about it. Take one point—the Antichrist mentioned; he has been explained to be either Napoleon or Mahomet, or the Pope, or Luther, or Calvin, or, what seems to me most likely, Nero. And yet in spite of all its figures and tropes and symbolic numbers and allegories, the wisdom of the Church in putting it into the sacred canon (which she only did after many years and much discussion) has been shown by the fact that no book in the Bible has been more consoling and more uplifting throughout the centuries. Its glorious descriptions of the triumphs of Christianity and the joys of heaven, and the presence of Christ with His people have comforted and sustained many a fainting heart.

But to return to the millenium. "A thousand years" is a Jewish phrase for a very long time. The Talmud uses it in that way, so does the Bible, and so does the American citizen. Nothing is more common with us than to say, "If you wait a thousand years you will not see it," meaning simply a long period. You see then how impossible to interpret it literally. Then, again, if our Lord literally ruled the world from an earthly throne for a thousand years, how unaccountable it would be that at the end Satan's power should be so great that there would have to be an awful contest for the mastery. I let the literal interpretation severely alone, and this is what I get out of the verse and out of the millenium, a splendid hope for the future. Why, I am sure that if St. John were living now, he would think the millenium had already come, so immense would appear the difference between the world in which he lived and our world. Then, the little sect of Christians despised, ridiculed, and hiding in the dens

of the earth; now, that same body reigning over the brightest and best portions of the universe, and daily extending its dominion and its blessed Faith. He would indeed see much evil, but to him it would appear as if Satan were indeed chained and bound in comparison with his tremendous power in the apostolic age.

I believe there have been milleniums, and there will be far grander ones as the years go on. The general teaching of the Fathers of the Church has been that before the last Judgment, the Church is to see a time of splendid triumph. The great nations of the East will be gathered in, Africa will come out of darkness into light, the substantial unity of the Church will be an accomplished fact, and, greater than all, the tremendous social inequalities which blacken the horizon now will be swept away, and the law of Christ will be the law of the land. The Scriptures appear to teach this. God's great laws of progress seem to warrant it. Optimists like myself see great signs of it. It may not soon be, and its being will not be without noise and fury and garments rolled in blood, for Scripture not only in the Apocalypse, but elsewhere, teaches that the powers of evil, fearful of the loss of dominion, will gather themselves together under some powerful leader, and make a last, a desperate attack upon Christianity. Fierce will be the struggle, but the right and the true will triumph (for to doubt this is to deny Christ), and thus indeed Satan will be chained and the millenium will shine forth, not bounded by just a thousand years, but to go on until the last day, and then to go on further under the new heavens and on the new earth.

Prayers for the Departed

A DISCOURSE DELIVERED IN ST. ANDREW'S CHURCH, WALDEN, N. Y., BY THE REV. JOHN ANKETELL, A. M.

The souls of the righteous are in the hands of God, and there shall no torment touch them.—Wisdom iii: 1.

The beautiful feast of All Saints', though not the most ancient, is one of the most honored in the Western Church. On special days the Catholic Church calls our attention to the good example of some Apostle or Christian hero who has gone before us in the pathway of perfection. But on this day she gathers into one wreath all the beautiful flowers of sainthood, and commemorates all (both known and unknown) who have finished their course in the faith, hope, and love of the Triune God, who have now entered into the joys of Paradise, and are expecting that most glorious consummation of the Beatific Vision of God in the eternal light of heaven.

The day is a holy day of obligation, a day which appeals to the hearts of all true Christian people, and especially to those who have lost Christian friends and relatives. What has become of them? Are they in joy or woe? We see them not. Are they still living? Do they see us? Do they sympathize with us? Do they pray for us? Such are the questions which every thoughtful mind asks itself.

Our canon assures us that "the souls of the righteous are in the hand of God, and there shall no torment touch them." Are they dead? No! "In the sight of the unwise they seemed to die . . . but they are in peace." Their joy is not yet perfect;

but they have a "hope full of immortality." After they have "been a little chastised" for their unrepented faults, then "they shall be greatly rewarded; for God proved them, and found them worthy for Himself. As gold in a furnace He tried them, and received them as a burnt offering." But this imperfect state of trial and incomplete joy shall not endure forever. For the great day of final judgment shall come, and then "in the time of their visitation they shall shine" with glory like that of the holy angels. Then "they shall judge nations, and have dominion over peoples, and their Lord shall reign forever." And, oh! what comfort there is in the blessed promise which follows—"They that put their trust in Him shall understand truth, for grace and mercy are to His saints, and He hath care for His elect."

Such is the teaching of the wise man, who lived centuries before the birth of Christ, read yearly to us by our Church on the morning of All Saints' Day. How does it agree with the doctrine of Christ's Holy Catholic Church? Is it well for us to remember our departed friends in our devotions? Is it lawful for us, as Christians, to pray for the "dead?"

In the first place, let us remember that the souls of the departed are not dead.

There is no death! the stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown,
They shine forevermore.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
Those dear, immortal spirits tread;
For all the boundless universe
Is life; there are no dead!*

But one will say: Does not death end the probation, and fix the state of every child of Adam for eternity? It does, and the Church does not pray for the souls of the lost. She prays only for the faithful departed, that they may have light, peace, purification, and rest while they are with Christ in the place of departed spirits, waiting for the resurrection of the body and the life everlasting in heaven. But which of us can tell who are saved, who lost? May we not hope that our departed friends are saved, with greater or less confidence, according to their "deeds done in the body?"

For more than 1,500 years after Christ every Christian in the world prayed for the souls of his departed friends. Then arose Luther and Calvin and taught their followers that it is a wicked thing to pray for the dead! But they were not wholly without excuse. Men had been taught in the mediæval Roman dogma that there was a horrible furnace of fire into which the souls of Christians were cast, where they suffered the torments of hell for many, many long years, until they were prayed out! "Drop a little money," cried Tetzels, "into my alms-chest for prayers and Masses, and out will fly a soul."

Is it any great wonder that Protestant reformers went to the opposite extreme—denied altogether the Intermediate State, and taught that every soul at the moment of death flew up to heaven, or down to hell, thus practically denying the doctrine of a Day of Judgment?

* Bulwer Lytton

But one says: "There is no single verse in the New Testament which commands us to pray for the departed." True, and there is also not a single verse in the New Testament which commands us to keep Sunday, baptize infants, or admit women to the Holy Communion. If you give up one of these points, you ought to give up all. It is a known fact that the Jews (at least from the time when they returned from Babylon, for the prayer is in Chaldee,) prayed publicly in their synagogues for their departed friends, as they do now. They did so in the days of Christ; He visited their synagogues, joined in these prayers, and never reproved them.

In fact, there is not a single argument which can be urged against prayers for the departed which the infidel does not urge with as much force against all prayer. "The state and condition of the dead are fixed and settled." And so are all things fixed and settled in the providence of God. Therefore, we should not pray for rain, or the recovery of a sick friend, because God knows what He intends to do. This would put a stop to all prayer. But God bids us "pray without ceasing," and neglect of prayer comes from lack of faith. "God will do what is right by the souls of the departed. We can safely leave them in His hands without praying for them." If this be any argument, we can apply it to the affairs of this life, and say: "God will do right in all things, therefore we need not pray to Him for any thing, but just leave all things to His will!"

Although there is no express command in the New Testament to pray for the departed (which was unnecessary, since all the Jews did pray for them), there is at least one instance, recorded in II. Tim. i: 17, 18: "The Lord give mercy unto the household of Onesiphorus. . . . The Lord grant him to find mercy from the Lord in that day."

It was natural that when our English services were set forth at the Reformation, the language used would be cautious, on account of prevalent Roman abuses. Yet we find this doctrine unmistakably set forth. In the solemn consecration of the Holy Eucharist we pray that "we, and all Thy whole Church, may obtain remission of our sins," etc. In our burial service, as we stand by the open grave, we pray "that we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss." In our Litany we pray, "Remember not, Lord, our offenses, nor the offenses of our forefathers." It may not be generally known that when our Articles of Religion were first set forth some one proposed to include "prayers for the dead" in the list of "Romish" abuses, and his proposal was at once rejected. We do not pray to the departed, though we doubt not that they remember us in their prayers to God, as we do them.

And now, since I have conclusively proved that this doctrine is taught in the Bible, as well as by the whole Catholic Church of Christ, ancient and modern, let me further say that it commends itself to the sorrowing heart and soul of man bereaved of his friends. Church missionaries, recently returned from Japan, tell us that Protestant missions in that country are a failure, because they will not teach this solemn remembrance of the departed. The Japanese, noted for their family affection, say: "We would rather remain heathens and pray for

our departed friends, than become such Christians as you are!"

Still, this is not true of all Protestants. Men are often better than their creeds; the Presbyterian, Richard Baxter, and the Methodist, John Wesley, have left on record their prayers for the faithful departed. Would that all their followers might imitate them in this matter—as indeed some do. Is it not irrational that we should pray and weep by the bedside of our dear friends; and then, the instant that breath has left their bodies, treat them as dead logs? Let us follow the example of the early Christians, and remember them constantly in our prayers and Holy Eucharists. For the best of us have great need of such prayers. None become absolutely perfect in this life. Death, it is true, ends our probation. There is no danger that the departed saint ever can, or will, fall away from the grace and love of God. But he carries away with him into that unknown world the remembrance of earthly sins—perhaps, of sins unrepented. The best of us is not fitted to pass at once into the unveiled presence of God and the full, radiant glories of the upper heavens. We shall need gradual cleansing and purification for the great Day of Account. No earthly fire can touch us—nothing but the fire of His divine love, purging away our dross. The saint will be at rest in Paradise.

"After life's fitful fever he sleeps well."

And so we pray for our departed (as after our decease we trust that others will pray for us)—*Requiem aeternam dona eis, Domine! et lux perpetua luceat eis.* We ask not that lost souls shall be saved, but, oh, grant to Thine elect, light, joy, peace, purification, and rest—"the rest which remaineth for the people of God."

"Pray for my soul. More things are wrought by prayer

Than this world dreams of. Wherefore, let thy voice

Rise like a fountain for me night and day
. . . . For so the whole round earth is every way
Bound by gold chains around the feet of GOD."

Letters to the Editor

THE CAMBRIDGE THEOLOGICAL SCHOOL

To the Editor of the Living Church:

In your issue of Oct. 17th, you make use of these wise and true words in one of your editorial paragraphs: "It is necessary to reflect, in the first place, that our own logic may not be faultless or our forecasts infallible; and in the second place, that it is never right to charge men in the mass with moral responsibility for results which they do not for a moment acknowledge as following from the causes they advocate." With the same issue comes a voice from the prairies of Iowa that cries aloud and spares not. We fear that Mr. Quinn is a pessimist. We know from his words that he has a grievance against the Episcopal Theological School, at Cambridge, Mass., because he implicitly condemns the school, and all who are in sympathy with it, for not "standing upon the New Testament platform of sound Catholic teaching." Just what this means is not entirely clear, but it must be something dreadful, because "several prominent clergymen" have found it out "at great expense and personal sacrifice." Precisely wherein the school is opposed to the New Testament; just wherein it is opposed to the Catholic Faith, Mr. Quinn does not specify. If this opposition to the Bible and the Creeds exists at Cambridge, and among the Cambridge alumni, the remedy is open and obvious, and

the fact may be ascertained without difficulty, without the aid of an ecclesiastical detective bureau, "at great expense and personal sacrifice."

Bishop Potter, in his last convention address, described a certain class of alarmists as "doleful pelicans upon our ecclesiastical house-top." For some time the "pelicans" have been greatly disturbed anent the Cambridge School. Why? Graduates from the Cambridge School are at work in nearly every diocese in the country—have their bishops any complaints to make as to their learning, loyalty, piety, faithfulness? If so, we have yet to hear of any such strictures. No doubt Cambridge men, as a rule, recognize the fact that a new application must be made of some of the old, and, in their essence, eternal truths of the Gospel, to meet the fresh needs and changing conditions of modern life and thought. It would seem that only ecclesiastical moles would be blind to this fact. To judge the Cambridge School by the extreme utterances of a few men, is just as unfair as to dub the General Theological Seminary as disloyal and Romanizing because of some things that have happened there. While the suspects are being arraigned, why not say something about Lord Halifax and his Italianizers, English and American?

JOHN T. ROSE.

Casepovia, N. Y.

THE TITHES IN PRACTICE

To the Editor of the Living Church:

In your paper of Oct. 17th, is one of Dr. Locke's excellent "Five-Minute Talks." It is on tithes. In it the doctor asks: "How could a man who had to support a family on \$600 a year give \$60?" On my desk lies the *Cleveland Plaindealer*, in which is a long interview with Wilford Woodruff, the head of the Mormon Church in Utah. To the question, "How is the Mormon Church supported?" his answer is: "It is supported entirely by tithes. According to our religion every man is expected to give one-tenth of what he makes every year to the church." Over and above all current expenses the church has now, according to Mr. Woodruff's statement, \$300,000 in hand of such offerings.

Now, I am tolerably certain, from traveling from one end of Utah to the other, that there are thousands belonging to that religion whose income is not over \$600 per annum; and who faithfully contribute their \$60 per year toward the tithing fund, beside such other voluntary contributions as go toward building their meeting houses and sustaining the Emigration Fund, for assisting poor converts in Europe to reach Utah.

Nor do these offerings represent all which these people freely give for the maintenance and spread of their faith. Out of a population which *The Plaindealer* reports as 150,000, they send 3,360 missionaries, from the flower of their youth, between nineteen and thirty-five years of age, into the foreign missionary field; 365 were reported at the last October conference as laboring in the States south of Virginia. These men give their time freely, pay their own way to and from their mission field, and also provide for their families while absent. At lowest estimate, this shows an expenditure for church extension, over and above all tithes and local demands, of at least \$2,016,000. Two million, sixteen thousand dollars, contributed by one hundred and fifty thousand people, annually!

This object lesson proves to us two things: First, that where people believe intensely in their religion, they are willing to make sacrifices. Utah's cities and farms attest that the financial condition of these people compares with any in America, whose average incomes are no larger than theirs.

The second object lesson brought out for our notice is that we have no easy task in attempting to plant missions, assisted by the exceedingly small sums our Church is expending in Utah, among a people who not only adhere so strictly to the law of tithes, but are willing to expend \$2,016,000 for the purpose of supplanting Christianity with the gross heresy of Mormonism.

OBSERVER.

THE TITHE

To the Editor of the Living Church:

I am sorry to differ from so learned a writer as the Rev. Dr. Locke, but I am constrained to disagree with him entirely in his view of the tithe question. The tithe did not spring from the Mosaic law, but was in existence long before. In an admirable tract by the then rector of St. James' church, Syracuse, printed in 1851, the author draws attention to the fact that the first offering of the tenth was by Abraham to Melchizedek, a mysterious priest who was a type of our Blessed Lord. Jacob, in his vow at Bethel, recognizes the same rule. The Mosaic law demanded a tithe. This was independent of all offerings for the poor, etc.

There is good reason to suppose this was a part of the moral law, and there is not a line in the New Testament to lead us to suppose that it was abrogated.

I am aware that the view taken by Dr. Locke is widely held and taught by many of our clergy, and the result is that nine out of ten of our people, having been told that there is no definite rule for giving in the New Testament, give upon no fixed principle and no fixed proportion of their income; they give upon impulse.

If all our people were taught from childhood that one-tenth of all they receive belongs to God, there would be funds for building churches, sustaining services, caring for the poor, and carrying on the great missionary work of the Church, without incessant appeals for money from all quarters.

Dr. Locke thinks a man with \$600 income cannot afford to give \$60 to the Lord. Why not? If the man will give his tenth on principle, and trust God as to the result, it will be more than made up to him, in temporal as well as spiritual blessings. The trouble is, we are not willing to trust God and take Him at His word.

JOHN W. SHACKELFORD.

Saratoga Springs.

A STRANGE CASE

To the Editor of the Living Church:

On the 16th inst., a well-dressed gentlemanly appearing man called upon the undersigned, announced himself as a Churchman, and asked to be introduced to some physician with whom he might confer as to his mental condition. He claimed to have lost all knowledge of his personal identity, of which fact he had become conscious within two or three days. The stranger was taken to one of our leading physicians and, after careful examination, placed in the city hospital, where he still remains.

He thinks he has been going from place to place for a considerable time, but cannot tell for how long. Nothing about him gives any clue as to his identity. Some of his linen is marked J. H. H., and he registered at a hotel as J. Harrison, St. Paul, although he thinks this is not his name or home. He is an Englishman by birth, about fifty years of age, well educated, and thinks he has traveled extensively in this country and abroad. He recalls that on one Easter, probably within the past two or three years, seven young ladies belonging to his Sunday school class were confirmed. At the early Celebration preceding the Confirmation, he, with his entire class, which, he thinks, numbered about twenty, went to the Holy Communion. He also believes that he has at some time acted as a lay-reader. This letter is written with the thought that possibly some rector may recall the circumstances of the Confirmation above referred to, and be able to throw some light upon the identity of this unfortunate stranger.

GEO. H. DAVIS.

Mankato, Minn.

THE NAMES OF CHURCHES

To the Editor of the Living Church:

St. Nicholas is one of the twenty five most popular saints in England, but there is not one church in America dedicated to him; that is, not in the P. E. C. of the U. S. A. A book has been published on this subject. I think that

every bishop has a copy. But they do not seem to have read it, or to lend it, if we may judge from the names we find in the almanacs. In every diocese about seven churches are dedicated in these names: Trinity, St. Paul, St. John.

A. Q. DAVIS.

CHURCH MUSIC

To the Editor of the Living Church:

May I ask the opinion of some of the clergy and choirmasters as to the advisability of a "choral union" of mixed voices giving in a public music hall or theatre building as a "musical rendition," one or more of the following numbers or works: *a.* Communion Service complete; *b.* Any of the Canticles with *Gloria Patri*; *c.* *Te Deums*?

CHORISTER.

Opinions of the Press

The Interior

THE CREAM OF THE YEAR—"The melancholy days have come"—Bryant would not have written that line of autumn had he lived west of the great lakes. Any one who has had the good fortune to spend September and October, or even October and November, between the Father of Waters and the distant ranges of mountains knows that this period is the cream of the year. We were speaking with a Scotch woman well advanced in life who had passed a single season in the Northwest, and for lack of anything else to say, offered some sympathetic words upon an enforced exile at her period of life: "Ah, but it's grand," was the reply; "I ha'e seen more o' the sun in the past three months than in all the rest o' my life." And indeed the western autumn is the season of the sun. A cloudy day is almost unknown, and a cloud rare. Corn, the one great crop of this section, is now being gathered in along the lower edge of the belt; and gradually the harvest of the shining ears will creep to the north, and by the middle of October it will be completed. With no dread of rain before his eyes, the farmer drives his team out into the broad field, and passing up and down the long rows spends the days in such atmospheric gold as Claude would have loved to paint. Not sodden with equinoctial storms, but dry and crisp as if ready for the mattress-maker, the husks fall back under his rapid motions. The crows flit lazily through the balmy air, and the blackbirds swirl in countless thousands over the harvest, upon whose abundance they fail to make an impression. Now and then a prairie cock leads his grown covey booming on swift wing down the rows, out into the open grasslands where the purple of the aster and the yellow of the golden-rod sturdily defy the early frosts. Every covey along the hidden streams is festooned with wreaths of bitter sweet or bright with the scarlet arils of the spindle tree, "the burning bush." Each cottonwood grove is stirring with a score or two of quail, and out and in from the wild gooseberry thicket leaps the young rabbit. In many of our western States the farmers arrange for some outing about the first of October; and he who has not seen the farm, the ranch, or the untilled prairie, under an autumn sun has not seen it at its best, or learned what days compensate for the severity and length of the winter following them.

Personal Mention

The address of the Rev. W. Brown-Serman is now St. Barnabas' rectory, Stottville, N. Y.

The Rev. Archer Boogher, of Canton, Mo., has accepted charge of St. Paul's church, Hickman, Ky., to take effect at the end of the present month.

The Rev. T. C. Cartwright has resigned the rectorship of St. Barnabas' church, Brooklyn, N. Y., to take effect Nov. 1st.

The Rev. Dr. E. George Currie, of Christ church, Baltimore, has returned from his visit to Germany and France, and resumed his parochial duties.

The Rev. Alexander Crone has removed to the diocese of Vermont.

The Rev. George W. Farrar has accepted appointment as general missionary of the archdeaconry of Buffalo, W. N. Y., and entered upon his duties.

The Rev. A. C. Hardy, Jr., has accepted the rectorship of the church of the Ascension, Wakefield, R. I., and entered upon his duties.

The address of the Rev. Isaac Houlgate, late of St. Peter's mission, North La Crosse, is 529 Ninth st. South, Minneapolis, Minn.

At the recent examinations at Trinity University, Toronto, the Rev. James G. Lewis, B. D., of the church of the Reconciliation (parish of the Incarnation), New York, obtained in the Hebrew department the degree of Doctor of Divinity.

Bishop Nicholson returned from Europe on the steamship 'Umbria,' Oct. 10th.

It is not the Rev. J. F. Nichols, as stated recently, but the Rev. R. S. Nichols, who has become curate in Grace church, New York.

The Rev. Geo. Patterson has returned from Europe, and is now at home and at work again.

The Rev. Isaac Newton Phelps has relinquished the curacy of Grace church, Providence, R. I.

The Rev. Dr. D. Parker Morgan arrived home from abroad by the American line steamship "St. Paul," Friday, Oct. 16th.

Bishop Penick has accepted the rectorship of St. Mark's church, Richmond, Va., and will enter upon his duties in November.

The Rev. Dr. Cornelius B. Smith, rector *emeritus* of St. James' church, New York, has returned from a tour of Europe.

The Rev. William Reese Scott has resigned the assistantship of the church of the Transfiguration, New York City, to enter upon his duties as rector of St. Peter's church, Hazelton, Pa., on All Saints' Day. Please address accordingly.

The Rev. Walter C. Stewart has accepted the rectorship of Grace church, Bath, Me.

The Rev. Richard C. Searing has temporary charge of Bethesda church, Saratoga Springs, N. Y., in the absence of the rector, the Ven. Archdeacon Carey.

The Rev. J. Spencer Turner, Jr., and the Rev. John M. Rich have accepted appointment to curacies at the mission church of the Holy Cross, New York City.

The Rev. Guy L. Wallis begins his duties as curate at Holy Innocents', Hoboken, on All Saints' Day. His address will be 600 Willow ave., Hoboken, N. J.

Died

IN MEMORIAM A. W. R.

In Vigil Fest. Omn. S. S., A. D. 1895. Augustus Wynkoop Reynolds. *Beati sunt qui in Domino moriuntur.*

Official

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

ROBERT C. MATLACK,

General Secretary.

Church and Parish

PUPIL nurses wanted immediately at St. Luke's Hospital, Newburgh, N. Y. Address the hospital.

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.

BOOKS.—I shall be glad to receive the name of a theological college or other institution where the following books will be welcomed and used; about half of them are only shelf work: "Library of the Fathers," complete Ante-Nicene; "Library of the Fathers," complete Post-Nicene; S. Baring Gould's "Lives of the Saints;" John Mason Neale's various books on the "Eastern Church;" Janus, "The Pope and the Councils;" Abbe Guettee, D. D., "The Papacy;" and about 20 other miscellaneous theological works. Address H. L. RINGWALT, 246 Third ave. Pittsburg, Pa.

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

A child was brought to a Yorkshire vicar for Baptism. As he was told that the name was to be Noah, he naturally referred to the infant as "he" in the course of the service. Soon he felt his surplice pulled by one of the women, who whispered to him that "it was a lass." "But Noah is not a girl's name," said the parson. "Yes, it is," spoke up the child's father. An adjournment was made to the vestry to settle the point. The father said that whenever he had a child to be named he consulted the *sortes sacre*; that is, he opened the Bible by chance and chose the first name of the proper sex that met his eye. The clergyman insisted that in this case a mistake had been made, whereupon the father opened the Bible at Numbers xxvi:33, and read sure enough: "The names of the daughters of Zelophehad were Noah, etc." There was no more to be said.

An obituary notice of Mrs. Sarah Bardsley, widow of the late Canon Bardsley, contains some interesting particulars. Mrs. Bardsley had lived to be ninety-three years of age. At the time of her marriage, in 1834, her husband was curate of Keighley, and it became the custom of the newly married pair to take tea on all pleasant Saturdays with the Rev. Patrick Bronte and his daughters at the neighboring vicarage of Haworth. Mrs. Bardsley used to describe the trepidation with which they read Charlotte Bronte's *Shirley*, expecting to find the curate of Keighley delineated with the others so mercilessly dealt with in that famous book. Mrs. Bardsley was the mother of seven sons, all of whom took Holy Orders, one of them being the present Bishop of Carlisle. An orphan nephew, brought up by the Bardsleys, also entered the ministry. This was the late Rev. Geo. R. Wareing, minor canon of Carlisle. Two of the sons became missionaries in foreign lands and died at their posts. Four of the grandsons are in the sacred ministry, and several granddaughters are engaged in missionary work. This is truly an unparalleled record.

The Bishop of Western Equatorial Africa says that most of the chiefs of that region are now favorably disposed towards the Christians, and some have adopted Christianity. It is a curious fact that there are probably more converts from Paganism to Mohammedanism than to Christianity. The Moslem missionaries, through ignorant and superstitious, are very active, and the fact that they allow polygamy tells strongly in their favor as against Christianity. Many of the tribes are well disposed towards Christianity, but the uncompromising attitude of the English missionaries and colored teachers concerning polygamy makes their progress slow. Another very formidable adversary of truth and righteousness is the liquor traffic which along that coast reaches astonishing dimensions, and is constantly increasing. Last year the value of the liquor imported into Lagos rose

from over \$6 000 000 to about \$10 000 000. The British government has done much to suppress the slave traffic, but the effects of that could hardly be worse than this wholesale consumption of spirits, generally of the worst possible quality. A duty has been imposed, but it is too small to be of any avail in checking this importation of liquid death.

The Prayer Book and John Robertson

(From *The Edinburgh Evening Dispatch*)

If there be a book in the great English tongue which a man may put in his vest pocket and feel sure that he has got one of the great religious classics, not only of the English tongue, but of all tongues, that book is the "Book of Common Prayer." And as every time the earth turns round its axis the English tongue is becoming more and more the language of the world, the "Book of Common Prayer," expressed in the English tongue, is becoming more and more the expression of the common devotional feeling of all English-understanding men. It is not because it is a book of the Church of England. The Church of England ends where England ends. You cross a geographical border and the Church of England is behind you. But the "Book of Common Prayer" existed in the main before the Church of England was known by a local name. It existed as the quintessential expression of the devotions of Christendom. If there be a book, other than the Bible itself, which carries down the aroma and the heritage of the saintliest souls from the first centuries in which Christianity slowly dawned through blood-red clouds as the regal religion of the world, it is the "Book of Common Prayer."

"Thou wast not born for death, Immortal Book,
No hungry generations tread thee down."

But a notorious Scotsman, eager for more notoriety, crosses the Atlantic to the great fattening-ground of all notorieties—to the land of Barnum and Bankum and Tammany. And he sails, apparently for once in his life, without sufficient introductions; and consequently on what he calls "Lord's Day, 19th July," the services on board the *Cephalonia* are conducted with due decorum, just as if the Rev. John Robertson, of the Gorbals, were not on board. He remembers nothing about a passage of Scripture which refers to "One or two gathered together in Myname," but flings off in high dudgeon and disdain because the Rev. John Robertson has been asked neither to preach nor to pray. If this man is not preaching or praying in his own peculiar style, he is evidently supremely miserable. He must turn aside and "watch Mother Carey's chickens," for there seems to be no human companionship on board the *Cephalonia*. Considering the multitudinous centuries during which Mother Carey has looked after her own chickens, it seems a work of supererogation for the Rev. John Robertson to interfere with her maternal duties. Yet the moment he is not praying or preaching so as to be heard by some man, he seems, according to his diary, to have no resource save caring for those uncared for bipeds; and sometimes even—we wonder how the chickens liked it?—he "mixed them up with Argyll's 'Reign of Law.'"

It may be that at times the meaner hirelings of the Church of England—and there are hirelings in all Churches—mumble and mutter one of the most magnifi-

cent litanies of Christendom so that it becomes an object of ridicule to the rascal and the reprobate. But how is it possible that a man calling himself a Christian and minister should venture to write to his flock:—"Hullo! it's that wretched Prayer Book of the Church of England alone, no Bible, no preaching?" We wonder if the Rev. John Robertson ever read the Prayer Book through. 'Tis a little bit of a thing; half the size of a fair-sized novel. We wonder whether he ever even read the services to be used by those at sea. One of them happens to be the Lord's Prayer. Is that a "Churchly hash-up," as he blasphemously calls it? And not only does this man and minister dare to desecrate one of the finest products of that side of human emotion which we know as piety, but he dares also to calumniate the character of most of his fellow-passengers. "We're afraid," he writes, "we're rather a godless company on board the *Cephalonia* this trip." Why don't you speak for yourself, John? Robert Hall—a man not forgotten even yet as one of the classic pulpit orators of England—once described a creature of the Rev. John Robertson's stamp as "a mouse trying to nibble off the wing of an archangel." If we turn mouse into midge the metaphor will be only more appropriate.

The Bishop of Delaware on Divorce

In my own mind, legislation ought to take the course which, to the credit of South Carolina, has already been the rule in that enviable commonwealth, and has been lately reaffirmed at its Constitutional Convention—namely, to allow of no divorce on any ground. If that cannot be accomplished, then let no divorce be allowed except for clearly proved adultery, and let no permission be given to either party thus divorced to marry again. Events are constantly proving that, with the temptations to collusion, fraud, and bribery, this is the only safe course to pursue.

I am not forgetful of the fact that our branch of the Catholic Church permits remarriage to the innocent party when a divorce is obtained on the ground of adultery. But I am thankful to know likewise that no clergyman is obliged to perform a marriage ceremony under any circumstances. So that while I cannot forbid any such ceremony, I certainly cannot advise it, nor can I imagine anything that would induce me to take part in it.

I suppose it is too much to expect that our people would favor the adoption of the Table of Degrees of Affinity as in force in our mother Church of England. Some of us, however, remembering that it was adopted by our House of Bishops in the year 1808—which action has never been by them repealed—consider ourselves bound by it, and I trust that an increasing number of clergymen may be found to stand by it.

One thing we may at least hope and strive to see accomplished in the coming Constitutional Convention; namely, the relegation of the whole matter of divorce under our laws to the courts of justice alone, without permission to our legislature to deal with a single case.

I am not ignorant of the pleas made in behalf of poor people who find it cheaper to obtain divorces from the legislature than from the courts. But experience goes more

and more to prove that where it is made easier to obtain such decrees, a larger number of totally undeserving persons avail themselves of such facilities, and the inevitable tendency is to lower still more the common ideas regarding the sanctity of marriage.

This is a matter that enters more than is commonly appreciated into the very texture and stability of human society, and as Christians and Churchmen we have the clear right to demand that our conscientious convictions shall find expression in the legislation of the State where we may be residing.

I will add but one word to this part of my address. I am, as already known, irreconcilably opposed to allowing a divorce on any ground—taking my position on the words of the marriage vow, "until death do us part"—but, recognizing the hardships, and perils even, that accompany the living together of some husbands and wives, I would be perfectly willing to favor such legislation as would, under certain circumstances, permit a separation, terminable when different and happier conditions should prevail. This remedy could be so applied as not to do dishonor to the fundamental principles which I deem to be violated in granting a divorce.

—Convention Address, 1896.

Book Notices

Little Winter-Green. By Caroline Frances Little. Illustrated. New York: Thomas Whittaker. Pp. 98. Price, 50c.

The author of this most interesting and instructive little story for the young folk, is already known to Church people by her "Three Vocations" and by many excellent Church poems and articles appearing from time to time in *THE LIVING CHURCH*. From the general and great favor with which all of Miss Caroline Frances Little's writings heretofore have been received, it may safely be anticipated that the present issue will be eagerly sought for by parents, for the Christian advantage and entertainment of their children by the coming winter's fireside. The story is very prettily told, in the chaste and simple English of true scholarship, and it never flags. Like all her writings, the things contained have "become sound doctrine."

Woman; A Sermon Preached in the Cathedral of Bermuda. By the Rev. Charles H. Schultz. New York: Crothers & Korth. Pp. 35. 12mo. Paper. Price, 25c.

This is far more than a sermon—it is an important monograph, demanding careful, thoughtful reading. The author analyzes the likeness and the unlikeness in the natures of man and woman, showing that the distinctions in their natures are not alone in their physical organism, but in their spiritual being, woman being in every sense the complement of man, and being designed by God for this purpose and adapted by Him so as "to educe the inherent powers of manhood," so that "man in his higher intellectual nature must remain unevolved without woman." After showing the mutual relation and interdependence of man and woman, the author points out the unique sphere of woman as revealed in the type-woman, the Blessed Virgin Mary, whose sphere was the home, whose vocation "mothering the Son of Man," and in whom we find at once the model of woman's life in the home, the nursery, the drawing room, and the community. The author displays sound scholarship, and his little work will help the clergy to teach clearly and rightly upon this important subject.

The Wardship of Stepcornbe. By Charlotte M. Yonge. Illustrated by W. S. Stacey. New York: Thomas Whittaker. Pp. 309. Price, \$1.25.

Another of those historical tales in which the greatest writer for the young in our generation so all-confessedly excels, and one which will fasten an enchantment upon them out of which

it will be hard to arouse any intelligent boy or girl. The tale is constructed with a design of sketching the troublous times of the youth of Richard II, marked by the decay alike of the Church hierarchy and of the feudal system. It was the day of Wickliffe and of the "Lollards," but if any faithful reader of the tale should be surprised by the absence of anything in it about his Bible, he should be reminded that that was not completed till after 1481; though, probably, parts of it were then already dispersed. The English of the period that was commonly spoken would be difficult to understand, and therefore Miss Yonge makes the language here conventional, although one chapter (xx) gives a fair idea of what it was like in its mixture of English and Latin. Like all her books, it will improve the mind as well as interest. There are many fine page illustrations.

History of the Scottish Church. By W. Stephen, Rector of St. Augustine's, Dunbarton. Vol. II. Edinburgh: David Douglass.

This volume brings the history of the Episcopal Church of Scotland to a conclusion. The period covered is from the year 1563 to 1895. The excellence of the former volume prepares the reader to expect a more than usually satisfactory presentation of an ill-understood department of history in the concluding portion of the work. The task was undoubtedly more difficult. In the earlier period there is a unity of subject which is wanting in the confused events of subsequent times. There has never been in the history of Christendom, we suppose, a Church which, within two or three centuries, has had such a record of vicissitude, of persecution, of dissension within and uncompromising hostility without, and has still escaped extinction. More than once it has seemed to perish from the sight of men, but has, after awhile, emerged again to continue its destined course. That it has fulfilled a great mission, even amid tribulation and depression, none have such reason to know as American Churchmen, and that there is still a great future in store for it, is testified by the constantly increasing life and vigor of later days. Despite its difficulty, Mr. Stephen has performed his task well. Here, if anywhere, the reader will find himself able to thread his way intelligently amid the ecclesiastical labyrinth of Mary's reign; the new start made in 1610; the overthrow of 1638; the second restoration of Episcopacy in 1661; the disestablishment of the Church in 1689; the "collegiate" episcopate; the penal laws of 1719 and again of 1746. Nor does the writer conceal or palliate the unwisdom of the bishops at so many critical moments; the indefensible relation which they maintained toward the Roman Catholic Pretender after Disestablishment; the extraordinary tendency to internal dissension at a time when every consideration, both sacred and secular, demanded peace. On the other hand, we have a record of determined loyalty to principle, of steadfast devotion, and of individual piety and holiness of life, such as would adorn any period of Church history. Learning was cultivated in spite of adverse circumstances. A remarkable liturgical development took place, of which the Church in America is reaping the benefit. Mr. Stephen candidly admitted in the preface of his first volume that he did not profess to be "colorless in his opinions," and in the preface to Vol. II. he contends that the consciousness of bias will in reality be a safeguard to an honest writer, who is the more likely to be on the watch against the tendency to shape his narrative in accordance with preconceived ideas. We are of opinion that the character of the work bears out this contention, and that it would be difficult to find a more impartial history.

Five Lectures upon the Church. Delivered before the Church Club of Connecticut. New Haven: The Tuttle, Morehouse & Taylor Press.

These lectures are of a high order of merit, fully equal to the best in that useful series of volumes issued by the Church Club of New York. The lecturers are the Rev. Thomas Richey, D.D., Bishop Hale, the Rev. Prof. Hart, Bishop Coleman, and the Rev. S. D. McCon-

nell, D.D. The subjects are: "The Primitive Church," "The Greek Church," "The Roman Church," "The English Church," and "The Protestant Episcopal Church in America." The president of the club, in his short introduction, says: "It would have been desirable to have had other branches of the Church presented." It is difficult to know where he would have found them. Apparently he uses the word "Church" in a different sense from that of the lecturers.

The lecture on "The Primitive Church," by Dr. Richey, presents the view that the organization of the early Church was a matter of gradual development under Divine guidance and the formative influence of the Holy Spirit. It was the period "during which the Christian Church was passing out of the embryonic state into a condition of organic growth and development." Of course after reaching this condition the Church does not again undergo organic transformations in later periods. Here, we take it, the lecturer would part company with recent theories of ecclesiastical evolution. This lecture is one of the most original in the book.

The address of Bishop Hale on "The Oriental Church" is packed full of interesting facts and reminiscences, such as none but he could have presented. We suppose no other member of the Anglican communion possesses so wide a knowledge of the Churches of the East, from personal and intimate acquaintance with leading ecclesiastics, extending over a long series of years. This lecture yields in point of interest to none in the book. To most readers it will be a revelation of facts previously unknown.

The subject of "The Roman Church" is dealt with by Dr. Hart. There is, in fact, little left to be said on this subject, though we think good might be done by presenting in popular form a survey of the religious revival in Europe during the present century, the reactionary policy of Pius Ninth, the present attitude of the Papacy toward Church Unity, and recent developments in this country in Roman circles. It need not be said that Dr. Hart presents his points with clearness and force. It is useless, however, in the light of the history of the Anglican Church since the Reformation, to plume ourselves upon the fact that "the Roman Church is almost the last place where we can look for a daily or a weekly, or even a monthly, Communion service for the congregation gathered together." It is within living memory that anything of this kind could be looked for among ourselves. It can hardly be contended that the Reformation gave any immediate impulse to the frequency of Communion in the Church of England. Even Herbert, in his "Country Parson," does not contemplate anything of the kind. As to "daily common prayer offered by the congregation," can we be said to have it, as a custom of the Church?

Bishop Coleman goes over the well-trodden ground of Anglican Apologetic. His lecture affords a convenient summary of the historical argument for the Catholicity of the Anglican Communion. We observe that he refers to the often-cited case of the "nine hundred and ninety-nine years' lease." We have received so many inquiries with reference to this alleged lease, and have had such poor success in obtaining tangible evidence as to the details, that we could wish the Bishop had given chapter and verse.

Dr. McConnell's treatment of "The Protestant Episcopal Church in America" is chiefly with reference to the question of unity. It stands with that of Dr. Richey as one of the two most original and suggestive of the five. To say that we accept his position is quite another thing. It appears to us that the point for which he contends (and with which, on our own understanding of the terms, we agree), namely, that the Church is a "divinely developed organism," carries with it far more than he is willing to allow. In the beginning of his address, he says: "We have relations which we must not even wish to ignore, with the Catholic past; with the Catholic present; with doctrine and with truth."

In the course of his lecture he disclaims the idea that "episcopacy" is worth anything except as bound up with the "Church idea," the essence of which is, "that in order for an organism to live, it must live continuously." It is through the episcopacy that this continuous existence is insured. From such reasoning it would seem to follow that episcopacy is of the "essence" of the Church, but as we proceed we learn that the lecturer does not accept that conclusion. The organism is more than the external form which conserves its life. It exists in order to maintain and perpetuate life-giving sacraments, heavenly doctrine, and true ideas and institutions of worship. The continuity of the Church includes the continuity of all these elements. An episcopal succession, without the maintenance of the sacraments, the true Faith, and the Catholic principles of divine worship, would be little worth. The opening section of this lecture and a portion of the argument inspired the hope that the speaker saw these points. But in the end his contention is, if we understand him, that the single gift which we have it in our power to bestow upon the Protestant world is "episcopacy." Sacraments do not matter, creeds and doctrine do not matter, forms or principles of worship do not matter; only let all the denominations receive the episcopacy from us and we shall soon see "the finished cathedral," the great church of the future.

Of course these views are set forth with the speaker's well-known brilliancy and force. But, after all, we are brought back to that view of the episcopacy which he has seemed to reject, that somehow it is valuable for its own sake apart from all the other elements embraced in the "Church idea." He does not believe that men have been attracted to this Church by its faith or by its worship; still less, as we trust, by its social prestige. That attraction is "only to be explained" by the possession of episcopacy. Yet we are not sure that we appreciate Dr. McConnell's whole position. In one place he rejects latitudinarianism, in another he repudiates the principle upon which "exchange of pulpits" is proposed.

He says we must "make terms" with American Protestantism, which elsewhere he describes as a "sprawling aggregate of well-meaning Christians," and says that it is "impotent" and is "losing strength every year." The idea of absorbing it is a futile dream. We must, therefore, try another plan. To the plan which seems to be in the mind of the lecturer, involving a process of "making terms" with various religious bodies in which the one matter of the episcopacy is to take precedence of everything else that the "Church idea" stands for, we think the Catholic Christian can have but one answer. At the risk of being represented as "thanking God we are not as other men are, and sitting still with our inheritance hugged to our bosom, and waiting until we can dictate our own terms," and of being guilty of "ecclesiasticism," we are under the necessity of insisting that the Church stands for more than a principle of order; that it stands also for a right Faith, a repository of Divine grace, and Catholic traditions of worship. These are the gifts for men which have been entrusted to us. We have simply no right to throw any of these aside, if men will but accept one of them. Adaptation is a duty, but it is the adaptation of these necessary things so as to make them, if possible, more acceptable to men; not an adaptation which consists in dispensing with them to humor prejudice and opposition. Persuasion is necessary, not denunciation or bullying. Humility is necessary, as on the part of men who deeply feel how much their own failure to commend the truth by their lives has had to do in alienating others from the old paths. Charity is necessary, as taking account of the thousand motives which move men's minds, and for which they are not directly responsible. But the idea that it will be possible to form a new Church of the future which shall include the aggregate of American Protestantism by yielding up all the marks of the Church but one, seems to us far more futile than the hope that the spectacle of one body remaining firm and

steadfast in the midst of restlessness and change, may gradually attract all that is best and most earnest in the Christian world around us.

Mr. Thomas Whittaker announces for immediate publication a special cheap edition of "The Book of Praise," for Sunday schools, at 15 cents per copy. This edition will contain a variety of liturgical services for the opening and closing exercises, together with a selection of 200 standard hymns set to familiar music. The aim is to give a book, at moderate cost, that will familiarize the children with the prayers and hymns of the Church while being trained in her nursery. An edition of ten thousand copies will be ready in a few days.

Among the recent issues of "The Twentieth Century Series" (Frederick A. Stokes Co., New York and London), we notice a new book by Robert Barr, "From Whose Bourne," the story of a "traveler who *did* return;" and "Vawdie's Understudy," by James Knapp Reeve, a study in platonic affection, clever, readable, but a book that leaves the reader not wholly reassured by the triumph of what seems a good impulse rather than settled principle. The same publishers offer in "The Newport Series" two stories in one volume, "One Day's Courtship," and "Heralds of Fame," by Robert Barr; also, "A Master of Fortune," by Julian Sturgis. Many more might succeed in "mastering fortune" could they have the hero's mental and physical equipment for a start, though the author leaves something to be accomplished morally, by force of will and an honest purpose.

Among the announcements of Jas. Pott & Co., may be noted the last and concluding volume of the Rev. Cunningham Geikie's New Testament series, "Hours with the Bible." Dr. Geikie is also hard at work on the story of the life of Lazarus of Bethany, to be called "Ben Ami." The Holy Bible is treated as a "Divine Library" in a new book by the Rev. J. Paterson Symth, author of "How We Got Our Bible." The Rev. Edgar G. Murphy has written a good book called "Words for the Church." "Book of Offices and Prayers for the Clergy" is announced. The Rev. Hermon G. Batterson, D.D., has prepared for the press a volume called "Vesper Bells and other Poems." A new edition of Bishop Cox's "Ballads" and "Paschal" is in press. Canon Knowles has also put together some of the most beautiful poems, both new and old, original and selected, which will prove a choice book to give to those who are in affliction or sorrow of any kind. The Rev. Walker Gywnne's series is now completed by the addition of an Old Testament series. The Rev. H. H. Oberly has prepared a new series on the catechism, based on the French system, with a companion book on the subject of systematic catechising. The Rev. William Hawks Pott has prepared a companion book to his former volume on the "Life of the King." The new book is for advanced classes, and is called "The Founding of the Kingdom," being a course of lessons on the Acts of the Apostles. A new catechism is also announced by Mrs. Charles H. Smith. It is for little children and on the Old Testament.

Magazines and Reviews

The October number of that valuable literary journal, *The Bookman* (Dodd, Mead & Co., New York) contains an unusually entertaining article on "The New England Primer," whose function is described by its historian, Paul Leicester Ford, as "the book that taught millions to read and not one to sin." A great idea of its appearance may be derived, by those who have never seen one of the originals, from the illustrations. The completion of what is in all probability to be the final work on the Brontës—Mr. Shorter's "Charlotte Brontë and her Circle"—is commented on. There will be later, of course, extended reviews of a book that, "for sustained and permanent value, can have few rivals" among similar works, in this or any year.

A portrait of Johanna Ambrosius, the German peasant poet, with an account of her life and some extracts from her poems, appears in this number. Her life aim is described in her own words on the duty of the poet:

"Not for himself he asks blessing;
Content is he if, in his song,
He bringeth aught for your refreshing;
For gold or thanks he doth not long."

The Bookman's account of this humble singer and the interest that she has awakened in the old world, is worthy of careful attention on the part of those who are watching contemporary literature. There are four full departments—"Chronicle and Comment" on English, American, and other writers; "*The Bookman's Table*," "The Book Mart," and "Novel Notes," besides reviews of new books and literary letters from Paris and London. "Kate Carnegie," by Ian Maclaren, is continued. "The Gentleman in American Fiction," by James Lane Allen, will attract attention, and may result in producing what Mr. Allen points out we have not now—"the Anglo-Saxon gentleman of the New World, our representative character, as large as life in our fiction."

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.

CHARLES SCRIBNER'S SONS

- With Cochrane, the Dauntless. A Tale of the Exploits of Lord Cechrane in South American waters. By G. A. Henry. With twelve illustrations by W. H. Margetson. \$1.50.
The Log of a Privateersman. By Harry Collingwood. With twelve illustrations by W. Rainey, R. I. \$1.50.
Problems of Modern Democracy. Political and Economic Essays. By Edwin Lawrence Godkin. \$2.
Through Swamp and Glade. A Tale of the Seminole War. By Kirk Monroe. Illustrated by Victor Perard. \$1.25.
The Power of Thought; What it is and what it does. By Douglas Sterrett. With an introduction by J. Mark Baldwin. \$1.75.
On the Irrawaddy. A Story of the first Burmese War. By G. A. Henry. With eight illustrations, by W. H. Overend. \$1.50.
Fables. By Robert Louis Stevenson. \$1.
The Expository Times. Edited by the Rev. James Hastings. M.A. Vol. VII. October, 1895-September, 1896. \$2.10.
In the South Seas. Being an account of experiences and observations in the Marquesas, Paumotu, and Gilbert Islands in the course of two cruises on the yacht "Casco" (1888) and the schooner "Equator" (1889.) By Robert Louis Stevenson. \$1.50.

HOUGHTON, MIFFLIN & CO.

- American Statesmen. William Henry Seward. By Thornton Kirkland Lothrop. \$1.25.
Three Little Daughters of the Revolution. By Nora Perry. Illustrated by F. T. Merrill. 75 cts.
Talks on English Writing. By Arlo Bates. \$1.50.
The Children's Crusade. An Episode of the Thirteenth Century. By George Zabriskie Gray. \$1.50.

HARPER & BROS.

- Rick Dale. A Story of the Northwest Coast. By Kirk Monroe. Illustrated by W. A. Rogers.
Constitutional History of the United States. From the Declaration of Independence to the close of the Civil War. By George Ticknor Curtis. In two volumes. Vol. II. Edited by Joseph Culbertson Clayton.

THOMAS WHITTAKER

- Faith and Social Service. Eight Lectures Delivered before the Lowell Institute. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. \$1.25.

PAMPHLETS RECEIVED

- Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.
Fiat Money Inflation in France. By Andrew D. White, LL.D., Ph.D. D. Appleton & Co. 25 cts.
Connecticut Convention Sermon. By Samuel Hart, D.D.
Old South Leaflets (new issue). Old South Meeting House, Boston.
The 26th Annual Report of the Protestant Episcopal City Mission, Philadelphia.
The Calendar of the Church School for Girls in the Diocese of Montreal. 1896-97.
Official Report of the Fifteenth International Christian Endeavor Convention. Publishing Department, United Society of Christian Endeavor, 646 Washington St., Boston, Mass., U. S. A.
The Insufficiency of Physical Law. By Charles B. Warring, Ph.D.

The Household

How a Kind Thought Grew

BY S. JENNIE SMITH

"Nothing to-day," Clara Rolland said, hurriedly, and then she turned from the little peddler to whom she had spoken, and was about to address her two friends who were following her down the front steps of her own home. Something in the face of one of them caused her to ask:

"What is it, Genie? Did you wish to buy something?"

"Oh, no; I have no money to spend just now. I merely felt inclined to say an encouraging word to the little fellow, but he was off before I could speak."

"Do you always say an encouraging word to peddlers?" Bertella Wright inquired, with a merry laugh.

"Yes, I try to do so, if they seem to need it, especially if they happen to be children. Think what it is to be sent out into the world to earn money in that way. I'm afraid the poor little things oftener meet with rebuffs and cross denials than with anything else. Besides, we shouldn't scorn them, as we are apt to do; all of us, in a way, have something to sell—at least, our parents have—and how should we like them to receive rough treatment from people who are asked to buy?"

"Yes, I had some things to sell once—the week I was in papa's store, you know," Clara said, seriously, "and I remember how badly I felt when customers were impatient or hard to please."

"Then don't you think it worth while to speak a kind word to deserving peddlers, even if you can't buy anything?"

"I suppose it is, but who besides you would have thought of it? The only wish of the majority of people—myself included—is to get rid of them as quickly as possible."

"That's so; we do forget that they are human beings with feelings like we have ourselves," Bertella added.

"That little fellow particularly took my attention," Genie went on; "he had such an appealing look in his great dark eyes, and he seemed as if he were unused to being thrown on the mercy of the world."

"Doubtless he is new to the business," said Bertella, "for that was little Sydney Reed. I know his family. They were in comfortable circumstances when the father was alive, but now I believe they are compelled to struggle hard to get along. I didn't know that Sydney was peddling, though, and probably shouldn't have given him a second thought now, only for your remarks about him. I suppose I might have bought something from the child. It would have meant so much to him, and so little to me, but I didn't think."

"Yes, we might once in a while encourage these little toilers by purchasing some slight thing, and not put ourselves out much either," Clara observed.

The girls were hurrying down the street as they talked, and when they entered a house not a block away, and waited in the parlor for a friend who was to go with them on a little pleasure

excursion, they still had the young peddler under discussion.

"Abby will be down in a moment," their friend's mother said, entering the room a few moments later, "but how serious you all look! May I ask what weighty subject is on your minds?"

"We were talking about little Sydney Reed," answered Bertella. "You know the Reeds, Mrs. Williams? They once lived near you on Broad street. I am afraid they are having a hard struggle to get along, and yet they are the kind of people to whom you can't really give anything."

"Yes, that is so, but we might help them in other ways. It never occurred to me that they might be suffering. We are selfish creatures. We become so engrossed in our own affairs that we fail to notice how much other people need us. I am glad that you thought of them, Bertella."

"Oh, don't give me credit for it. I never gave them a thought myself until Genie, who is always thinking of others, wanted to say a kind word to little Sydney. The child came to Clara's door with notions to sell."

"Peddling, is he? That child!"

"Yes."

"Then they must be in need. I shall ask Mr. Williams to see if he can do anything for them. Perhaps he can get David a good position down town. The boy is fifteen years old, bright, capable, and willing, but I believe he gets a mere pittance at Brown's store. Somebody was talking to me about him lately."

"Clytie takes in dressmaking," said Bertella.

"Clytie Reed!" exclaimed Clara, "why, I know her. She was in my class at school. A sweet girl she was, and so neat and particular about everything she did. I should think she would make a good dressmaker. She had such a knack of fixing her own dresses, too. Does she get much work?"

"I think not. There are so many dressmakers in the neighborhood, and they are all better known than Clytie."

"Then I shall take my dresses to her. I've been wondering whom I should go to now. I have to wait so long for Mrs. Starkins to make a dress, for she is rushed with work. She's all the fashion, just now, you know."

"So shall I take mine to Clytie," Bertella said, expressing a sudden resolution. "I've been going to Mrs. Starkins, too, but she can spare me."

At this point in the conversation Abby appeared, ready for her outing, and the girls started off.

That evening when Mr. Williams heard about the condition of the Reed family he said, with deep regret, "That's too bad; I had no idea that they were really in need, but I might have known though. They have nothing but that cottage and the little money that Clytie and David earn. There's a whole lot of little ones, too. How neglectful we are! Reed was a good fellow, always ready to stretch out a helping hand to the suffering, and we have been letting his family struggle along without thinking anything about them. I believe I know of a pretty good position for David, too. I'm glad you mentioned him, or I should never have thought of him. Roe & Co. want just

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such a boy to work up in their business. They asked me to recommend one, and I was thinking over my Sunday-school boys. However, David needs it more than any of them do. I'll see the firm right away."

It was only about two weeks afterward that the three girls went together to call on Abby Williams. "Oh, say, Genie," Clara suddenly cried, breaking in upon a conversation about some anticipated pleasure. "I must tell you now before I forget. You remember that kind thought of yours?"

"What do you mean?"

"About speaking an encouraging word to peddlers."

Genie laughed merrily. "What about it?" she asked.

"It has had a wonderful growth."

"Clara, you talk in riddles."

"Well, I shall explain. You see, it was just this way: You said you thought it was worth while to speak a kind word to such people. That started Bertella and me off on the subject of buying from deserving peddlers in general, and little Sydney in particular. You, of course, remember that we talked over the matter with Mrs. Williams. I was here yesterday, and Abby was telling me that her mother spoke to her father about the

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Reeds, and he thought of a position that he could get for David. So the boy rejoices now in a salary double the one he used to have. A number of our friends have given Clytie work, and she is so busy that her mother helps with the dressmaking, and May, the next girl to Clytie, attends to the house. May is so glad, too, because she likes housekeeping better than anything else, and she expected she would have to look for some kind of a position outside. More than that, Genie, I was telling my father about the Reeds, and he happened to refer to them in the presence of old Mr. John Cole. 'There,' said the old man, 'I owed that William Reed some money—a matter of a hundred or so, I think—and I've been intending to give it to his family, but neglected it. I'd no idea that they needed it so much. I'll go there to-night.' And he did, and altogether better times have come to the Reeds. It is really delightful to see them. Bertella says they used to look so careworn, and now they are bright and happy, and all on account of a kind thought of yours."

"But it might all have happened, any way," said Genie, who was now looking very happy herself.

"Oh, no, dear; you planted the kind-thought seed, and others helped it to grow, but without the seed there would have been no growth."

"Well, it was all I could do, anyhow. I have so little money, and I must make my own dresses. I can't help in that way, you know."

Mrs. Williams had entered the room while Genie was talking. Laying her hands affectionately on the girl's arm, she said: "My child, you don't need to. You have a gift that is of far more value than money. Yet it is one that the rest of us may acquire—that of knowing when kind words are needed by those about us."

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.

Petz, the Brown Bear of Schellerhaus

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND
CHAPTER IV.
OVER THE WALL

Being Saturday afternoon when Fingerling reached home, the week and its duties were past to the residents of Schellerhaus as well as to himself.

The housewives had put their cottages in order, and were sitting placidly by their open doors, knitting in hand, until the excitement at the bear-garden called them to join the younger members of the households, who had collected about the walls.

A nine-pin alley was near this wall, and the people were alternately watching the fortunes of the players, and the grins and antics of the bear.

One of the most expert players was

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comb-maker Winzler, who with coat off, had laid aside his dignity as burgermeister and was heartily enjoying the sport.

The balls were rolling, and the spectators were deeply interested in the game, when there came a terrible cry from the people at that moment looking into the bear-garden, followed by exclamations—"Oh God spare her!" "Heavenly Father comfort the poor mother!" and like petitions.

All who could get a look over the wall had done so, and many had drawn back, their faces pale with horror at what they were quite sure would happen. Herr Winzler at the first cry had thrown aside his mallet, and hurried to the spot, where he met August Stotzel, who caught his hand and besought him to listen.

"It was not my fault, Herr Burgermeister," pleaded he. "Some one ran against me, and that threw me against her, and she let the little one fall from her arms."

"Who is it? Who are you talking about?" questioned Winzler excitedly.

"Sybill, the rag-peddler's niece."

The burgermeister could not wait to hear more; he pressed his way to the wall and peered over where the crowd was most dense, which was a corner of the bear-garden called the cage.

In the wall, near where he stood, was a heavy oak door, never opened save to put in or take out the bear; and opposite to it in the cage was a similar heavy door, the first opening out, and the other opening into the garden. The outer one was locked and barred, while the other stood open. Into this cage the bear frequently entered, tempted by nuts and other dainties which the spectators threw to him that they might have a nearer view.

What Herr Winzler saw filled him with horror, as it had done all who preceded him; a little girl about five years of age had fallen into the bear-pit. In the fall an arm was broken and she was much bruised, and was crying from pain as well as fright. Her eyes were fixed imploringly upon the sea of faces above her, while Sybill was wringing her hands and crying, 'I could not help it, August

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pushed my elbow and she fell out of my arms."

The bear was but two steps away from the spot where the little girl had fallen, and after looking at her a moment in surprise, advanced and snuffed about her.

A cry of terror went up from the spectators, and shouting, clapping of hands and stamping of feet diverted his attention from her for a moment, but he turned to her again and uttered a low growl. Women screamed, and strong men grew pale, yet were unable to turn their eyes away from the scene, although expecting every moment to see the child torn to pieces by the teeth and claws of the ferocious wild beast.

Petz, as he was named, raised his foot and placed it upon the shoulder of Gustel, then withdrew it and laid his nose against her shoulder, while a sigh of relief was heard from the crowd.

It was at this moment that Fingerling reached the wall and looked over, and when he saw that it was his little Gustel he turned faint and would have fallen, had not some one caught him and assisted him to a seat under a tree.

In the meantime, the balls in the alley were forgotten; some one had gone up the mountain for Conrad and the key of the outer door of the bear-cage, for their only hope was to get the child through that door, but how it was to be done was as yet a mystery.

Frau Fingerling ran among the crowd begging them to save her child, and neighbors strove to comfort her, telling her to trust in God, for only He could help in times of distress.

Conrad came as quickly as he could, grumbling all the way against spectators in general, and Sybill in particular.

"It is just as I have expected," said he, "and the wonder is that it never happened before. They all act as if it were a tame rabbit in the garden instead of a savage wild beast. It is true the bear knows me, but what help is it that I have fed him and attended to his wants? it is yet as much as my life is worth to try to snatch the child from under his nose."

By this time he had reached the garden and put in execution his first plan for saving the child, which was to throw into the cage articles of food which Petz liked, hoping to attract him to it. But this plan had been tried by the spectators, who had brought the best pieces of meat from the butcher shop in the village and thrown them there, but bruin paid no attention to their well-meant efforts. What was there in the meat to which he was accustomed, in comparison to the warm, living, tender flesh of the child!

"You see!" remarked Conrad, "that Petz is so well fed that even the best meat does not tempt him. Had he been hungry, the child would not have had time to give one cry."

This plan had failed, and Conrad had to think of something else.

"Walk toward the cage slowly, Gustel," called he; "don't hurry, but go quietly, and when you reach it, jump in and pull the door shut."

Gustel had been trained at home to instant obedience, and it came natural to her to obey. She walked slowly forward, but the bear kept step with her, its nose

upon her shoulder, and the second plan had failed, and a groan arose from the excited people.

"The only chance left," said Conrad, "is for some one to go through this outer door into the cage, and let Gustel get as near the door as possible and when the attention of the bear is attracted in another direction, to snatch her in, and shut the door."

The bear-keeper undid the heavy bolts and unlocked the door, and as it grated on its rusty hinges the bear turned and looked, then trotted toward it; but seeing it was closed, it returned to the child.

"Gustel, walk quietly around, and watch your chance to slip into the cage," said Conrad; "don't hurry, we are going into the cage and will save you."

The child obeyed, and the people encouraged her by word and counsel.

"Dear Father in Heaven, Thou who spared Daniel in the den of lions, spare her!" said Frau Fingerling, sinking upon her knees.

"Help us, dear Savior," said Fingerling; "our hope is in Thee!"

Slowly Gustel walked around, the bear following. Should she become frightened and run, it was certain death. She passed and repassed the closed door of the cage by which Conrad was waiting, but the bear was always too near her to make the attempt at rescue. At length a lucky thought came to one of the spectators; he rolled up an old coat, making it look as much like a person as possible, and dropped it into the garden; the bear sprang toward it, for a moment forgetting the child.

"Run, Gustel, quick! fly to the cage!" cried the excited crowd.

She was but a few steps from the door; it was quickly opened, and she was saved.

Finding he had been deceived in the bundle, the bear turned quickly to where he had left the child, and finding her gone, he gave a howl of rage and clawed fiercely at the wall.

With Gustel in his arms, Conrad came through the outer door, and again Fingerling and his wife knelt and thanked God for his great mercy.

(To be Continued)

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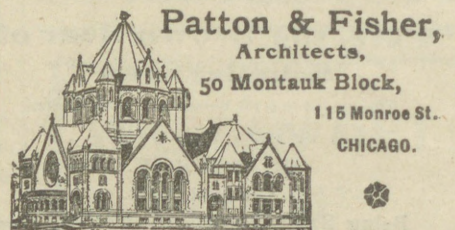
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How We Spent Hallow- Een

BY MRS. GEO. E. COY

Yes, it was very different here in Pineville this last Hallow-eve to what it's ever been before. It's all owing to Capt. Arthur that it was, too. Of course his name isn't Captain; that's what us boys call him, you know. He's a fellow that came here to live about a year ago; one of these jolly sort of chaps that's good without being preachy, and that everybody likes. Why, I don't believe there's a boy in our school but what'd most cut off his head for Capt. Arthur if he asked him to—or his little finger, or one of his toes, anyhow. Funny, ain't it, how a boy, even if he ain't like that, and makes fun of another for being so, really likes him all the better for it? I mean the being good, you know.

Well, a few days before Hallow-eve a lot of us boys was out in the school-yard talking about it, and planning tricks to play on folks.

"I move that we steal widdler Bassett's cow again," spoke up Tom Marshall. Now, we had done that the year before. We'd done lot's of things, in fact, not just at her place, but we cut-up pretty rough there, one way and another; but all round;—resin-strings and tick-tacks, and changing signs, and a dead dog in the cistern at Squire Adams', and—oh, lot's of trick's like that; everything we could think of for mischief—and, lastly, we had taken "Jennie," the widow Bassett's cow, out of her stable and away off up to Brooks' farm—that's most three miles from here—and we put a horse's harness on her, and hitched her up to a roadcart. She's the gentlest cow that ever was, anyway, and such piles of splendid milk as she does give; and then we tied her to the hitching post and left her there, and the next night at supper-time father told about it, and told how worried Mrs. Bassett had been, and frightened, too, at the noises and all around her house through the evening, and how bad she felt when she found Jennie had been stolen, and how she hunted all over for her, and it was such hard work for her to walk much, anyway; and told how hard she had to work to make a living, and yet how willing and glad she was to help anyone else; and asked if I remembered the fancy scarlet mittens she knit for me once, and spoke of the time I was so sick with the measles a year or two back, and she came to see me, and told me such a jolly lot of stories of the time when her folks first settled here, when it was all woods, with bears and wolves and such things—and all the time father talked as pleasant, and never asked if I was one of 'em that did it. That ain't father's way. He's never whipped any of us, and he never scolds, but you'd better believe he makes us know when we've done something we've no business to. So I knew well enough that he knew or suspected that I was into that performance, and some-way it didn't look funny to me a bit then, or anyway only just mean! So when Tom proposed stealing Jennie again, I didn't want to, and said so.

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"Humph," says Tom, "why not?"
"Oh, because she's old and poor," says I, "and has to work so hard"—

"Who," the cow?" one of the boys interrupts me, while Tom breaks in—

"Oh, pshaw! seems to me you're gettin' pretty particular. 'Tain't going to make her any older or poorer if us fellows have a little fun with her and her old cow Hallow-eeen time, is it?"

"What's that," asks Capt. Arthur, coming up just then. So Tom told him all about it. Arthur's lip curled, and he says: "It's a cowardly trick to tease and worry anyone like that, anyway."

Tom commenced to bluster some, but Arthur went right on as if he didn't hear him: "I heard that Mrs. Bassett thinks she will have to sell her cow this winter, for it was so dry she didn't raise hardly a bit of hay on that little scrap of ground she's got, and she's had such a hard time to get along this year that she is afraid she can't possibly buy feed enough for Jennie."

"That's a shame," said Charley Mason. "She raised Jennie from a little sick calf that old man Ray was going to kill, for no one would buy it, and he gave it to her to pay for helping his wife a week in house-cleaning time. She thinks the world and all of her, too, and besides that, she says the cow is the biggest part of her living, and she wouldn't know how to get along without her now."

Well, we went on talking about it a few minutes, till all at once Arthur spoke up; he'd been whistling "Home, Sweet Home" very softly and keeping time to it with the ends of his fingers on the cap board of the fence, and says:

"Say, boys, let's do something worth while this Hallow-eeen."

Of course we all agreed to that, and I asked what it should be.

"Well," answered Arthur, "I saw Mrs. Bassett out cutting wood the other day, and I went over there a few minutes"—he didn't say he went to cut it for her, but we all knew he did, for that's his way—and somehow she got to talking with me about things, and I tell you I feel sorry for her. Now, I think you fellows owe her something for the tricks you played on her last year, and seems to me it would be jolly fun to club together and buy some hay for Jennie, and take it

there Hallow-eeen night. What do you say?"

"Well, we said a good many things, but finally agreed that Arthur was right, and we'd do it. Tom Marshall grumbled some, but that didn't count. Before Arthur came to Pineville Tom had been a kind of leader among us—not because we liked him, for nobody did, much, but he had a way of crowding himself in and putting himself at the head of everything, and—but to go on with my story, while we was talking it over Billy King had a bright idea, which was that we should get up a pile of wood for her, too.

There's any amount of it laying round in our woodlot that we never take the trouble to pick up," says he, "and father won't care, I know."

"Let's begin to-night after school," said I. "This is Tuesday, and Friday is Hallow-eeen, so we won't have much time. We can get heaps of it from our woods, too, and that's nearer her place than yours is."

"Who'll we buy the hay from?" asked Fred Conway. "From Mr. Allen? He's got lot's of it to sell."

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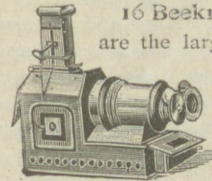
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"No, don't," said Charley Mason; "he is a rich man, so he can't need the money as much as some others do. Buy it of Mr. Stephens. He's kind of poor; so it'll be a help to him, too."

So we got it all settled, finally, and and that afternoon Billy asked his father, and I asked mine, about the wood. We didn't tell what we wanted it for, but they didn't mind, so the whole crowd of us boys went at it. You wouldn't believe what a big pile of it we got by Friday evening. We took it as close to the widow's as we could without being seen, so as to have it handy to carry there after dark, for of course we wanted it to be a complete surprise to her. I tell you we had lots of fun over it, too.

Early Friday morning, Arthur and Charley and I went to Mr. Stephen and bought the hay. We had enough money to buy a ton and a half, for every boy, even Tom, put some towards it, and Mr. Stephens promised to haul it as close as he could to Mrs. Bassett's that night after dark—and I'll say right here that I believe he put in some extra bales, for that was the biggest ton and a half of hay I ever saw, and the other boys said so, too.

Just as soon as it got dark we went at it. Work?—Well, I rather guess we did, and tired.—My! But we kept at it till we'd got the wood all carried and piled up nice, close to Mrs. Bassett's house, and the hay all in the barn. It took us most all night, but we didn't care, only it was so hard to keep still, for we had such a jolly lot of fun doing it, that we wanted to laugh and whoop, but we didn't. The last thing we did was to tie a note to Jennie's horns, saying that the Hallow-eeen elves hoped her and her mistress would excuse the tricks they'd played on them the year before and would accept the hay and wood from them, with their best wishes and promise that they wouldn't do mean tricks any more. That was the sense of it, anyway, but I can't put it together as smooth and book-like as Capt. Arthur did. Then we went home. That was all the tricks we played, but I tell you what, we had more fun out of it than we ever had before out of any, and that's the kind we are going to play every Hallow-eeen after this.

It got told round, of course, what the Hallow-eeen sprites had done, and the minister spoke about it in his sermon, and the *Pineville Banner* printed a piece about it, and as for Mrs. Bassett—but there, I'm not going to tell any more of that part of it, for you'd think I was bragging, and that ain't what we did it for.

Now, maybe some of you fellows who read this think there couldn't be any fun in doing such tricks as this one I've told about, but you'd better believe there is. A good deal more than in the other kind. You just try it once and you'll see. Anyhow, us fellows in Pineville have found out there is, and as I said before, that's the kind we're going to play right along after this.

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"The old theory was that consumption is a constitutional disease of the blood and general system, transmitted by inheritance from parent to child. Under that false theory its cure was impossible. To be attacked was equivalent to the hand of death. People, when told their disease was consumption, universally gave up all hope. The only effort was to relieve the symptoms by cough mixtures, tonics, opiates, and change of climate, that they might die with less suffering. Every case so treated went on from bad to worse and ended fatally.

"All this is now changed for the better. The real cause of consumption has been found to be not 'a taint in the patient's constitution,' nor 'a poison in his blood,' but a parasite feeding upon and destroying the structure of his lungs.

"After centuries of fatal treatment founded upon false theory, the medical colleges and leading physicians of the world, five years ago, accepted the germ theory as proved, and adopted it as the only cause of consumption. This is now the established doctrine of medical science. With knowledge of the true origin of the disease, the failure to cure it was rendered plain, and its rational treatment brought within the reach of all so afflicted. We now know consumption to be a LOCAL disease of the lungs, and it is an axiom of medical science that all local diseases require LOCAL TREATMENT for their cure; that it is a GERM DISEASE of the lungs, and the clinical experience of all the great lights of medicine teaches that no germ disease was ever cured without specific germicides applied directly to the germs and germ-infected parts.

"To cure we must kill and expel the germs and arrest and heal their ravages in the air tubes and cells of the lungs. Unless this be done there is no possibility of cure in any case. So long as the germs remain in the lungs and retain their vitality, the disease goes on. Solid and fluid medicines taken by the stomach, and hypodermics injected through the skin, act only on the general system. They neither reach the lungs in any curative form, nor act at all upon the germs which are killing the patient.

We can reach and heal the lungs only by inhaling medicines into them. Medicated air and medicines in a state of vapor when breathed act directly on the very seat of the lung disease. If the inhaled medicines are right the arrest of the disease surely follows. If the injury to the lungs be very great, the progress of cure may not be rapid; but it is as certain in consumption as cure is in other serious diseases.

"We now have germicidal inhalants, which are easily and safely inhaled, under which no form of germ life can live. These we are using with great success in all forms of lung diseases—asthma, bronchitis, catarrh, and consumption. Under them the lungs are as curable as any other organ of the body. Their discovery and introduction into medi-

cine constitute a new era of hope for the afflicted."

[To be continued.]

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:: SOME FACTS ::

THE EFFECT OF FREE SILVER ON THE CHURCH AND CHARITIES

The careful attention of readers is invited to the following statement, by a competent authority, of the effect which the free coinage of silver 16 to 1 will have, if it should become a law, upon religious and charitable enterprises of all sorts.

Mr. Bryan in his speeches has announced his financial programme, in case of his election. It is as follows: He will sell no more bonds with a view to maintaining the gold reserve in the United States treasury; he will take the ground that the principal and interest of government bonds are payable in silver; he will redeem the outstanding paper money in silver; and he will as speedily as possible convene Congress in extra session for the purpose of passing a free coinage act.

This policy, if carried out, will put the country upon a silver basis, without waiting for the passage of a free coinage act, as soon as the gold reserve in the treasury shall have been exhausted, if not immediately upon his election.

Putting the finances of the United States upon a silver basis means that the silver coin of this country will no longer be redeemable, directly or indirectly, in gold. Everybody knows that, at the present time, the silver bullion in a silver dollar is not worth one hundred cents in gold. Measured by the gold standard, the legal standard of valuation, it is now worth only about fifty cents. Whenever this country goes to a silver basis, the silver coin of the country, instead of passing current at its face valuation in gold, will be received in exchange for other commodities at its bullion value, or at the rate of about fifty cents on the dollar. The only people who will benefit by such a sudden and radical change in the monetary standard will be speculators, and semi-dishonest people, who insist upon paying their debts, under the legal tender act, in this depreciated money. These form but a small percentage of the total population. The mass of the people will have to undergo the risks and hardships incident to a total derangement of all existing business relations. It is predicted, by those in the best position to judge, that the banks will fail, or at least suspend payment; that the factories and mills will be closed; that the great body of workingmen will be thrown out of employment; and that the farming community will find diminished sale for farm products, which will be the occasion to them of great distress, if not of the loss of their lands through the foreclosure of mortgages. It may be, as stated by the advocates of free coinage, that in the end business will adjust itself to the new conditions, that the contraction of the currency, and the still greater suspension of credit, which would immediately follow the passage of a free coinage act, will in time be followed by an enlargement of the volume of the currency through the coinage of silver or the printing of silver certificates, and that the prices will, when all this shall have been accomplished, be nominally higher than at present; though it is not believed that they will be any higher when measured in terms of gold. But, meanwhile, the greatest stringency in the money market will prevail, which will be aggravated by the throwing out of employment of so many hundreds of thousands of men who live by their daily labor, and by the necessity for selling everything that can be sold at any price that it will command in the market, with only a limited number of takers, which will bring prices down for the time being to a lower level than has ever before been known in the history of this country.

It is easy to see how this will affect the contri-

butions for the support of the churches and of charitable institutions and associations. With larger demands upon them than ever before, they will have less funds with which to meet them, and much of the poverty, disease, and loss of life which will ensue, will be unrelieved by adequate charitable ministrations. Many people regard religion and charity, which necessarily cost money for their support, in the light of luxury rather than a necessity; and when there is not money in the house with which to provide necessities, contributions to the support of the churches and of charities are no longer possible.

The Churches have undertaken the support of certain classes of persons, namely, disabled ministers and their families, the widows and orphans of deceased clergymen, missionaries in foreign lands and in destitute, poverty-stricken regions in our own country, the children of missionaries sent home to be educated, divinity students receiving an education for the ministry in theological schools, dependent members of individual churches, etc., all of whom will suffer from the adoption of the legislative and financial policy outlined by Mr. Bryan in his speeches, and approved by his supporters in the presidential campaign.

Under these circumstances and conditions, all of the Church boards and committees will be crippled in their work and unable to redeem their implied obligations.

There are also many charitable institutions, such as hospitals, homes for the aged, orphan asylums, and the like, not under the patronage of the State, which, if they do not belong to the Church, depend upon the members of Christian Churches wholly or in large part for their maintenance and usefulness. Some of these institutions have endowments and others have not. Those which are not endowed will have to reduce the number of their inmates, if not close their doors. How will the free coinage of silver affect our endowed charities? The interest upon their bonds, mortgages, or evidences of indebtedness will be paid in depreciated silver, and while nominally as large as before, will, in fact, be worth only half as much. It is admitted on all hands that the effect of free coinage upon individuals and institutions with fixed incomes will be disastrous, but it is argued that they must suffer for the general good. There would be more force in this argument if it were clear that such suffering would result in the promotion of the general welfare, which it is not.

The same remark applies, of course, to all colleges and institutions of learning, to all academies, seminaries, and parochial schools. A writer upon this subject has said: "It is only necessary to consider what would be the effect of the payment in fifty-cent dollars of the income of the great institutions of the Methodist Church, which are dependent upon the earnings of those sums with which they have been generously endowed. The educational institutions of the Methodist Episcopal Church include fifty-eight colleges and universities, sixty-five female colleges and seminaries, eighty foreign mission schools, twenty theological institutions, and four missionary institutes, whose total endowment funds amount to \$13,621,894. They employ thousands of professors and teachers, and educated last year no less than 42,249 students. The effect of cutting in half the splendid revenue and enormous endowment funds of these noble institutions by a debasement of the currency can scarcely be realized.

There is still another view to be taken of this

subject, in its relation to foreign missions and the support, not only of missionaries, but of schools, hospitals, and other benevolent institutions under the care of missionaries. The money collected in this country and sent abroad is in the form of gold drafts upon London. The man who drops a silver dollar in the contribution box knows, when he does so, that his dollar is worth one hundred cents in gold, and will buy exchange on London to the same amount as if he had given a gold dollar. Just as soon as this country is upon a silver basis, his dollar will buy only half a dollar's worth of gold exchange in London, so that the contributions of the churches intended for the support of foreign missionary enterprises will be diminished by one-half, even although they should be fully reported in our Church journals at their present figure.

The effect of all this disturbance of values upon humane and philanthropic work, and upon the cause of Christ in particular, it is appalling to contemplate. It means an increase in the volume of aggregate suffering in the world. It means a diminution in the alleviation of human misery and want. It means a serious falling off in the supply of educated Christian ministers. It means the closing up of many of our churches, the stoppage in large part of the religious press, and a general decline of organized effort for the suppression of vice, crime, and infidelity by purely moral agencies. It means social demoralization, and the deprivation of the civil power of its most effective support in the moral sense of the community represented in this institution of government.

Never, since the question of African slavery was upon trial before the people of the United States, have ethical questions entered so deeply into politics as at the present moment. Never before have politics and morals been so identified with each other, so that it is almost impossible to distinguish them, even in thought. The moral sense of the nation is opposed to the free coinage of silver, for the owner of the silver bullion, at any ratio which is not commercial ratio, first, because of the injustice to individuals which would follow in the payment of debts; second, because of the instinctive opposition of every sensitive soul to the ruin of human lives and human happiness involved in the proposed change, without due notice and preparation, of our existing monetary standard; and third, because of the apprehended influence of such a policy upon the interests of the Churches and of the institutions fostered and promoted by them. This is why probably nine-tenths of the membership of the Christian Churches of this land is in opposition to the election of Mr. Bryan, notwithstanding his personal blamelessness of life and his eminently respectable Christian character.

An attempt has been made to make it appear that the issue is not, after all, one of the coinage of silver at this or that mathematical ratio to gold, but of the rights of the poor in opposition to the oppression of the rich. The cry has been raised of mammon and anti-mammon. If this were true, the Church would not be upon the side of mammon. But it is not true. Riches and poverty are not a question of gold and silver. False political economy is opposition to the truth, and opposition to any truth is opposition to all truth. It is the duty of all intelligent, enlightened, well-informed men who love their country and their kind, to protect the poor against their own ignorant and foolish impulses, and against the misleading advice of their false friends.



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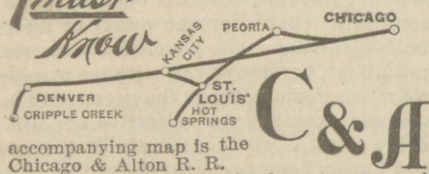
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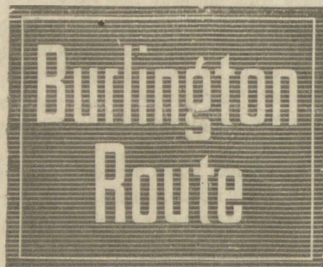
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Causes of Headache

Headache may be caused, first, by diseased conditions of the blood; second, by nervous irritation; third, by inflammation of the nerves of the head or of tissues adjacent to them. The last cause is the most infrequent, and is scarcely possible to discuss in an article of this character. Briefly, however, I would say it can be generally distinguished from the other two, both of which are irritative conditions, by the fact that pressure over the aching parts increases the pain, while in the case of irritative headache, pressure more or less relieves it. A medical axiom is: "The pain of inflammation is increased by pressure, while the pain of irritation is relieved."

The ordinary headache which is so extremely common among the inhabitants of our Atlantic seaboard towns is a combination of the first and second causes. It is the outcome of conditions affecting the nerves through impoverished blood containing poisonous matter absorbed from badly digested food. So called liver torpidity and the catarrhal affections due to our changeable climate also aid in effecting its spread. Nervous exhaustion, due to irregular and fast living, plays an important part in its causation. Nervous strain, especially of the eyes, and inflamed tissues about the internal bones of the nose are special causes. Nerve irritation, which is but poorly understood by the general reader, is a prolific cause of so-called nervous headache.

To understand this, one should know that the nerves terminate throughout the body—in the muscles, on the skin and mucous membrane surfaces—in delicate, sensitive filaments and little round bodies called corpuscles, that affect the operations of the will or control involuntary functions, such as digestion, the heart's action, etc. Continued irritation of these nerve terminals at any point in the system will cause headache.

I know of no more dangerous practice than to treat headache pain blindly with drugs, unless it be to treat insomnia with sedatives.

Both lines of treatment lead to the abuse of anodynes and hypnotics, and as a usual thing result in a continued condition of invalidism.

One very common cause of headache, which, if not the only cause, is, at least, a great factor in it, and amenable to home treatment with medicine, is constipation. Of course, outdoor exercise is the best possible thing for permanent cure. It is very easy to relieve most forms of headache by means of the coal-tar derivatives, of which so many are in the drug market. These form the basis of the many headache cures found on the druggists' shelves. Their use is not entirely without danger, for they are powerful heart depressants if taken in doses of any considerable size.

After all, the best treatment for headache is preventive, and if we would all follow Kant's golden rule in disposing of each day, allotting eight hours for work, eight hours for play, and eight for sleep, we would soon leave headaches and the ills attending them behind.—*Ladies' Home Journal*

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