

The Living Church

Miss S. P. Smiley 14300
See Library Home
Study Section
4906 W 20th St



MR. ROBERT GRAHAM,
General Secretary of the Church Temperance Society. *Page 773*

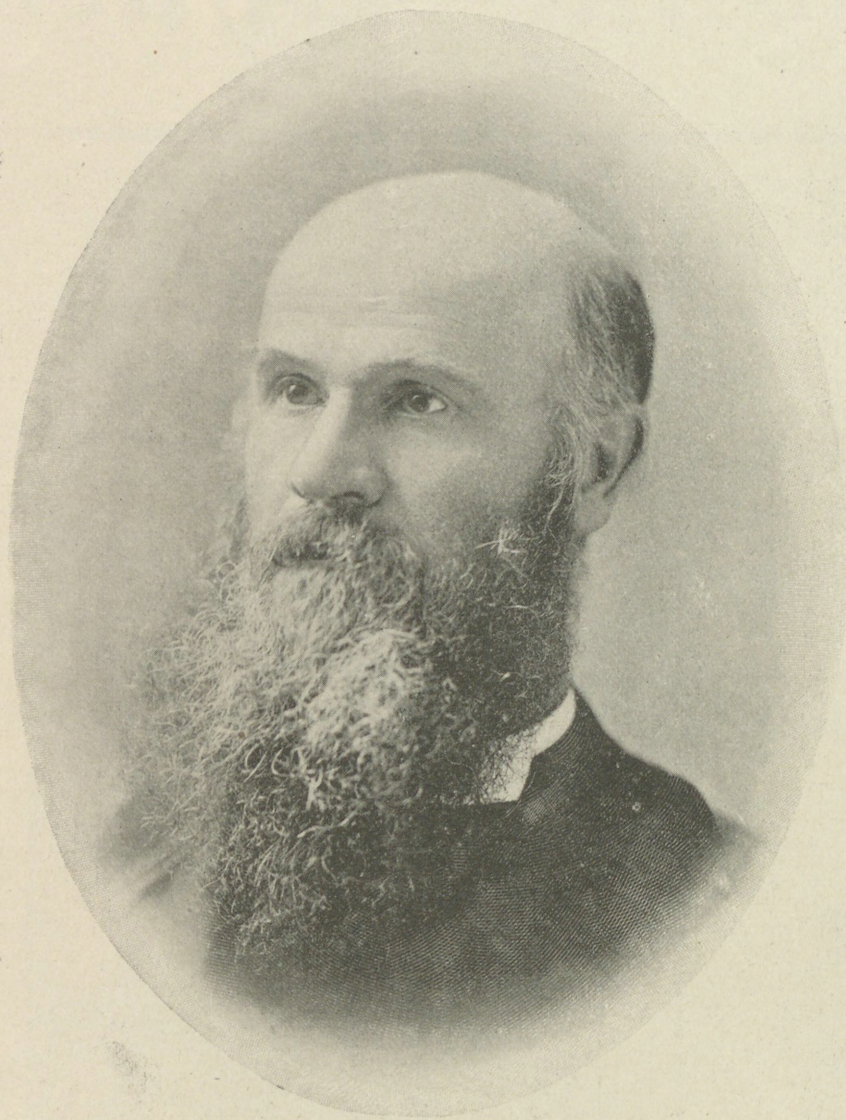
AN OFFER TO SUBSCRIBERS

Any Old or New Subscriber to
THE LIVING CHURCH

REMITTING \$4.00 BEFORE
NOVEMBER FIRST
CAN OBTAIN

THE LIVING CHURCH, for one year, price, \$2.00, } Together
THE EPISCOPATE IN AMERICA, price, \$5.00, } for \$4.00.

To Clergymen, \$3.50. In case your subscription is paid to some time in the future, you can take advantage of this offer, remitting as above, and have your subscription extended still another year. Subscribers in arrears, to receive this book, must add \$2.00 to the bill rendered.



THE RT. REV. DANIEL SYLVESTER TUTTLE, D.D.
Specimen Illustration from The Episcopate in America.

The Episcopate in America



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

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

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

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

The Living Church

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

News and Notes

A PRESIDENT has been elected, and the issues of the campaign are closed, for a time at least. It is to the credit of our people that they have passed the crisis so peacefully. On the night of the returns our great cities were in a storm of agitation. Such a tumult of excitement as the streets of Chicago presented, we have never heard or imagined. It was like the roar of the sea but pitched on a higher note. In the localities where the bulletins were displayed, it was impossible to move in either direction but by inches. A strange incident was the presence of so many apparently respectable women in the crowd. There was no harm to any one. The papers report that there was not a blow struck in Chicago during the day and night of the election. This should redeem the city from some of its bad repute as misgoverned and disorderly.

IT IS stated that a joint reply to the Pope's recent Encyclical by the Archbishops of York and Canterbury had been prepared shortly before the latter's sudden death. The draught of this document was in the late Archbishop's hands and was undergoing revision. A letter in relation to it addressed to the Archbishop of York was found among his papers. It is supposed that this important paper will be published before long.

A DISPATCH from Dublin announces the sudden death of the Rt. Rev. Frederick R. Wynne, D.D., Bishop of Killaloe, Kilfenora, and Clonfert. His body was found dead on the sidewalk at 5:30 A. M., Nov. 3rd, near his residence in Dublin. Immediately afterwards the startling fact was revealed that his wife also lay dead in her bedroom within. An investigation shows that the Bishop had started out at about that hour to fetch a doctor for his wife who had been for some time seriously ill and had been taken worse in the night. They had come to the city from Killaloe a short time before on account of Mrs. Wynne's health. The death of Dr. Wynne will be much regretted, as his amiable character and the value of his literary productions had given him more than a local reputation. He was appointed to the bishopric two years ago.

THE *Church Times* may be taken as representing the views of the High Church school in England. This paper comments very favorably upon the appointment of Bishop Temple to Canterbury. It draws attention to the fact that it did not share in the hostility to Dr. Temple which brought about such strong opposition to his election to the see of Exeter in 1869. It expressed the conviction at that time that he was sufficiently differentiated from the other contributors to the notorious "Essays and Reviews," and predicted a sound and wholesome administration of the diocese under his rule. The article concludes as follows: "On the whole, the general feeling seems to be that Dr. Temple has put his

fellow Churchmen under a great debt in consenting to let himself be put at their head at the present juncture, and has shown himself, as ever, ready to sacrifice his own feelings for the good of the Church which he has served so long and with such conspicuous success." The age of the new primate is, unfortunately, far advanced, he being now past seventy-five. *The Church Times* draws attention to the fact that if Dr. Temple had remained a schoolmaster, he would have been retired twenty years ago, the age of fifty-five having been settled upon as the period when senile decay sets in among those of that profession. Bishop Temple, however, apart from some difficulty with his eyes, is still in the full vigor of physical and mental health. The Bishop is reported to have expressed with manly frankness his readiness to enter upon his new work, and his conviction that he will be able to render substantial services to the Church in the capacity of Primate of All England, and it appears to be the general belief that he is right.

FOR the first time, apparently, since the Reformation, the festival of the translation of the body of St. Edward the Confessor to its present resting place behind the high altar, was observed at Westminster Abbey, by a choral celebration of the Holy Communion at 10 A. M. At Evensong in the afternoon an address on St. Edward the Confessor was delivered by Dr. Creighton, Bishop of Peterborough. The press reports state that the service was magnificently rendered. The dean and sub-dean, who wore their scarlet doctors' robes, read the lessons. There was an enormous congregation. Many Roman Catholics visited the shrine and laid wreaths upon the tomb. The Bishop in his address spoke of St. Edward as the founder of the Abbey, and a man who, though he was not a great king or mighty in action, was loved much, and "under the penetrating discipline of sorrow led his people to believe in a great and glorious future, and gave them a legacy of hope." In the fragrance of the memory he left behind, he stands with King Alfred.

IT IS now announced from official sources that "the Powers," at least Russia, France, and England, have come to an agreement about Turkey. It is interesting to observe that France appears as the spokesman in this connection, and it was reserved to M. Hanotaux, the French Minister of Foreign Affairs, to announce to the world that a precise interchange of views had occurred, and that Europe was now united in insisting that the sultan must give his subjects peace. His Turkish Majesty only a few weeks ago caused a representation to be made, which, in a tone of injured innocence, set forth the affection which he had always had for his Armenian subjects. They were, however, very wayward sons, who delighted in burning their own houses and villages, and starving and otherwise maltreating themselves in order to create a prejudice against the kind and gentle Turk. Now, finding that his statements have received no

credence, he has hastened to promise that further persecutions shall be stopped and all the reforms required by the Powers shall be immediately put into effect. He is "not guilty," but he will "never do it again." These promises were made a year ago, and they will be made as often as it seems necessary, but the pretence of fulfilling them will last only so long as the European nations hang together. The moment a disagreement appears, the "Crowned Assassin" reverts to his old methods of murder, rapine, and torture. None of the statesmen who with such serious air make these demands upon the Sultan, can have the least expectation that any permanent reform will follow, so long as that wily potentate is assured that no pressure will be put upon him, except while all the governments concerned agree, which is not often, nor for long, and that it is a necessity of the situation that the integrity of the Ottoman Empire must not be interfered with.

IN connection with the great meeting of the Brotherhood of St. Andrew at Pittsburgh, it is pleasant to notice evidences of the spread of this great organization in England. *Church Bells* says that a corporate Communion of the five Liverpool chapters was celebrated on a recent Sunday, at 8 A. M., in St. Jude's church. This was followed by a breakfast, at which silence was observed during the reading of a chapter on "Parochial visiting." At 9:30 the litany was said in church, followed by a practical address on the words, "Be kind," by the Rev. W. J. Adams, of St. Augustine's. This was succeeded by meditation, and by prayer on behalf of the several parishes. This seems to us a most excellent plan by way of preventing the Brotherhood from losing hold of the necessity of cultivating personal piety as well as exterior activity.

A TELEGRAM in the daily papers reports that the Bishop of Marlborough, presiding at the meeting of the Bible Society in London, Nov. 7th, made the statement that an eminent Roman Catholic priest, who had been intrusted with important missions by the Pope, came to London and applied to the Bishop for admission to the English Church. But just as his preparation was completed the priest was kidnapped and taken back to France. The London papers demand that the Bishop shall give further particulars of this extraordinary case.

BY the will of the late Mr. Alfred Marriot of the Grange, Mirfield, near Dewsbury, a large sum of money has been left for the use of the Church of England. The S. P. G. will receive more than \$750,000, while the archdioceses of Canterbury and York and the diocese of London will have \$250,000 each. The specific purposes, church and school building, etc., are carefully indicated. Mr. Marriott was a bachelor and a convert to the Church from Unitarianism. Another handsome legacy, recently received by the Bishop of Manchester, was \$150,000 from the estate of the late Mr. Weston, yarn merchant of that city. The money is to be applied to Church purposes within the diocese.

Daughters of the King

MOTTO--Magnanimiter Crucem Sustine. WATCHWORD--"For His Sake."

Preparatory to the 4th annual convention which was held at the church of the Incarnation, Philadelphia, on the 5th and 6th inst., a Quiet Day was conducted by the Rev. Floyd W. Tomkins, Jr., rector of Grace church, Providence, R. I., on Wednesday, 4th inst. Services commenced with a celebration of the Holy Eucharist at 10 A. M., when the Rev. Mr. Tomkins addressed the members on the topic, "Consecrated Lives." He said:

We are apt to think of these as lives lived away from the world, lives super-earthly and impracticable. I find no such meaning in the Bible. The word itself means a life set to a clear, definite purpose. 'This one thing I do,' as says St. Paul. True consecration means, that like him, whether we eat or drink, or go about domestic drudgery, we do it all to the glory of God, a thought which spiritualizes all the seemingly dull or common things of life.

From 2 to 5 P. M., there was an hourly series of prayers and addresses, in which he spoke on "Opportunities," "Difficulties," and "The Promises."

While God shows us our sins, with a view to his forgiveness of them, the devil shows them as obstacles in the path of improvement. When Satan can make you too humble-minded to do any work for God, he is perfectly happy. God always works with imperfect instruments, and false humility in religious endeavor contempt of God.

At the close of the addresses Evening Prayer was said, and the congregation dismissed with the benediction.

The opening service of the convention commenced at 11 A. M. on Thursday, 5th inst. Bishop Whitaker presided. After the hymn, "Jesus, Lover of my soul," the litany was said by Archdeacon Brady, followed by the Communion Office by Bishop Whitaker. The sermon was preached by Bishop Millspaugh, of Kansas, from the text, St. Matt. ix: 9, "The call of St. Matthew."

He said the text showed a great example of unselfishness. Religion consists not in making sacrifices, but in making them without thinking about them. The Daughter of the King sees life in a new light. She is the one who gives way; who is ever thinking how to be serviceable to her sisters. When she loses, she gains the victory. Unselfishness can be shown at home and in our own parishes. The prayers and work of the Order should be directed to the individual, and dependence should not be placed on example alone.

At the close of the sermon, the Holy Communion was celebrated.

The members of the Order assembled in the parish building for business. A devotional service was in charge of Bishop Millspaugh. The president and secretary of the council were respectively the president and secretary of the convention. The president, Mrs. E. A. Bradley, read her address, which stated that the Order has grown steadily since the last convention, there being a gain of 66 new chapters against the loss of one; present number of chapters, 515. There is a membership of 11,733, representing 69 dioceses.

The address of welcome was made by Mrs. John B. Falkner, of Christ church chapter, Germantown, in a graceful manner; and at its conclusion the convention adjourned for luncheon, which was served by the Philadelphia ladies.

On the re-assembling of the convention, a motion was carried that a telegram of love and sympathy be sent to Bishop Williams, of Connecticut, the Presiding Bishop of the American Church, who is seriously ill. The report of the council secretary, Miss E. L. Ryerson, was read, which is in part as follows:

Since the last convention 64 new chapters have been formed; 2 re-organized; 6 renewed, 2 disbanded, and 1 surrendered its charter. The new field entered into has been the Danish West Indies, and the Order has extended to the dioceses of Los Angeles, Oklahoma, and Nebraska; and in the dioceses of California, Virginia, Pittsburgh, and New Jersey, local assemblies have been formed.

While the Order's outward growth continues, the reports show that its inner life is deepening, and that much attention has been given to the dangers of size and to the necessity of careful choice in the selection of members, to the usefulness of the social element

often associated with Church work, and to the necessity for increased resolution and fidelity.

The council appreciating the great difficulty in reaching far-off chapters, at its meeting in January decided to authorize the local assemblies, or if there be no local assemblies, the bishops, to appoint diocesan secretaries.

The report further stated that a member of the Order has dedicated herself to work in China.

The names were read, nine in number, of the members who had died during the year.

The report of Mrs. Warner, the treasurer, showed that the receipts, including a balance from the preceding year, were \$3,752.52; present balance, \$1,934.23.

Sectional reports were read from the councils of Connecticut, Washington, D. C., Florida, Kentucky, Maryland, New Jersey, New York, Pennsylvania, and Ohio. Reports were presented from the local assemblies of Virginia and Long Island.

The remainder of the afternoon session was taken up by five-minute speeches by a number of speakers.

By permission, the Rev. Albert E. George spoke relative to the work in Massachusetts, where there are four chapters. A paper on "Individual responsibility," was read by Mrs. Philemon Davidson, of Queenstown, Md. Mrs. Chas. H. Smith, of Buffalo, N. Y., followed by reading a paper on "Personal consecration." The afternoon session closed with an interesting article on "Christian fellowship," by Mrs. Charles L. Fitchett, of Summit Hill, Pa.

The evening service in the church was largely attended. The Rt. Rev. Dr. Coleman, Bishop of Delaware, presided very delightfully. He said he wished that a tithing of the fervor which secular workers threw into the presidential campaign, might be thrown by Christians into their religious activities. The Rev. Dr. E. A. Bradley, of New York City, in his address on "The past and its lessons," said that he hoped the Daughters of the King would take to heart the same lesson that the country has just learned—that honesty, loyalty, and fidelity to the constitution one is pledged to, are the best in the long run. The Rev. George W. Douglass, D.D., of New Haven, Conn., in his address on "The present and its opportunities," touched on the spirit of envy and strife between classes, as exhibited in the events of the election, and declared it to be the duty of the Order to persuade the poor men, by their life and example, as well as by precept, that those who are better off are their friends and not their enemies. The Ven. Cyrus D. Brady, Archdeacon of Pennsylvania, spoke on the topic, "The future and its possibilities."

The third day's session commenced with a celebration of the Holy Communion, after which Morning Prayer was said in the church. The convention then adjourned to the parish building where a brief service of devotion was conducted by Bishop Millspaugh.

Miss Sarah F. Smiley, of New York, was to have read a paper entitled "How to study the Bible," but owing to a sudden illness was unable to be present.

Mrs. James F. Olmstead, of Schenectady, N. Y., read a paper whose topic was "Bible Class Methods." She gave many excellent suggestions gleaned from her own experience as a Bible class teacher.

The Maryland council, through Mrs. Paine, of Bishop Paret chapter of St. Barnabas' church, Baltimore, presented a number of amendments to the constitution. A committee was therefore appointed to report to the fifth annual convention upon these changes, and it was suggested that said committee should study the constitution of the Brotherhood of St. Andrew before making any report.

A communication was received from an absent chapter relative to a button to be worn in place of, or as an alternative of, the silver badge as worn at present. Considerable discussion ensued, even Bishop Millspaugh taking part

therein, but on a standing vote the button was rejected, and the silver cross remains as the only badge of the Order. Discussion was also held over the question of the observance of a week of self-denial for the sake of missions, which was finally agreed to, and the date fixed for the last week in Epiphany.

A telegram of love and congratulation from the aged Presiding Bishop Williams, of Connecticut, was read, and by a standing vote placed upon the minutes.

It was decided to raise the salary of the secretary to \$900, in order that she may be free to devote more of her time to the affairs of the order. It was also resolved to rent a room in the Church Missions House, New York, to serve as a central office for the Order, and form a general meeting place for the members when they are in that city.

The third Sunday in each month was selected by the Order as a day for corporate communion.

The conference of details, which closed with a question-box exercise, was decidedly interesting. These details were outlined, and Mrs. Bradley, the president, was paid many flattering tributes for her unceasing efforts to spread the organization over land and sea. Reference was made to Miss Ryerson's splendid work with the First Council, Alpha, and she was highly complimented on her efforts, which have resulted in the organization of Councils in so many parishes. The details of the work of organization were dwelt upon at length by various members. It was decided to work more energetically in the future, and it was for this purpose the secretary's salary was raised.

Mrs. Lucy Dallas, of Chicago, Ills., read a paper on "Worship and Work."

She commenced by speaking of the value of prayer and thanksgiving in producing the consecration of life, which is needful before worthy work can be done in helping others to live the higher life. In discussing the lines of service that are open to women, she pointed out that woman's field of activity has grown so much wider in recent years that, whatever her adaptability may be, there is always some kind of work that she can do for the benefit of the world. If any woman is in earnest, she will find many opportunities for being useful, especially if she is content to do the small tasks that lie close at hand.

A paper on "The source of power—prayer" was read by Mrs. Thomas L. James, of Seymour, Conn. She said:

There is no power except from God. Therefore, let every soul be subject unto the Divine Omnipotence, and seek by prayer to attain to that source of power. A machine that is idle because it has no power is of no use to any one, and in the same way a man or a woman who does not seek power from God, cannot hope to accomplish any spiritual work."

Miss Louise Price, of Delaware City, Del., read a paper entitled "The use of power—service." In the course of her address she said:

Every true service is a prayer, and every true prayer is a service. In the services of the Church let us be more reverent, more devout, more earnest, taking care to be in our places in ample time, that we may not by our late entrance disturb the devotion of others. Let us see to it that strangers in the church are made welcome, supplying them with Prayer Books and Hymnals, finding the places for them, that they may take part in the service, and inviting them most cordially to come again. Let us work more heartily for the good of the parish, remembering that the service of the Daughters is not one that in its immediate results aims at an outward show of good works. The visiting of the sick, and comforting the distressed, was alluded to at length; and the power of prayer was dwelt upon.

A communication was received from Bishop Millspaugh inviting the Order to meet in Kansas next year, but it was declined on account of the distance. An invitation was then extended by Mrs. G. W. Davenport, of Washington, to meet in the capital city, and it was unanimously accepted.

A ballot was taken for the election of the council for the coming year, and the following were elected: Mrs. E. A. Bradley, New York;

Mrs. E. J. Warner, Morrisania, N. Y.; Mrs. J. W. S. Peck, New Haven, Conn.; Mrs. J. B. Falkner, Germantown; Mrs. John Moncure, Philadelphia; Mrs. Adam Denmead, Baltimore, Md.; Mrs. J. F. Olmsted, Schenectady, N. Y.; Mrs. T. U. Dudley, Louisville, Ky.; Mrs. L. Pell-Clark, Orlando, Fla.; Mrs. F. Sessums, New Orleans; Mrs. Lucy Dallas, Chicago; Miss Louise Price, Delaware City, Del.; Miss S. Bluxom, Brooklyn; and Mrs. Thomas L. James, Seymour, Conn. The council also includes the seven original members of the Alpha chapter attached to the church of the Holy Sepulchre, New York, who established the Order in 1885. Their names are: Mrs. M. J. Franklin, Miss E. L. Ryerson, Miss M. D. Ryerson, Mrs. J. H. Kahrs, Miss M. Thompson, Miss Bessie Thompson, and Mrs. Chas. Lange.

By a rising vote a "God-speed" was sent to all the members of the Order who had been married during the past year. A vote of thanks was tendered to the Pennsylvania and local chapters, as well as to the rector of the church for the manner in which the convention had been entertained; and a similar vote of thanks was given to all the officers for the faithful manner in which they had conducted their respective offices during the year past.

Immediately after the adjournment of the convention, a short meeting of the council was held, at which the following officers were elected: President, Mrs. E. A. Bradley, New York; vice-president, Mrs. E. J. Warner, Morrisania, N. Y.; secretary, Miss E. L. Ryerson, New York; and treasurer, Mrs. J. H. Kahrs, New York.

The Church Abroad

The Bishop of Argyll and the Isles, in his address to the annual synod of the diocese, mentions the progress made at Oban, the diocesan centre. Several missions have been strengthened by being brought into direct connection with Oban. The public "catechism" has been instituted with very marked success, in connection with the weekly Sunday afternoon service for the boys and girls of the Church. "And last, though chiefest," says the Bishop, "since the beginning of last Lent there has been a daily celebration of the Holy Eucharist at Oban, with a daily attendance of communicants and worshippers. From this constant showing of the atoning Sacrifice of Him who died that He might be the propitiation for our sins, we may well hope not only for pardon and acceptance, but also for many other blessings of which, as individuals and as a diocese, we stand in need." The Bishop says of "the House in Iona" that it is fulfilling a useful purpose. "It has been made use of by a large number of priests and others who have visited our holy island during the past year." Retreats have been held there, the last of which was in July, conducted by Father Hollings, S.S.J.E., attended by sixteen priests. A large portion of the address is devoted to "The Reunion of Christendom."

New York City

At Trinity church, New Rochelle, in the suburbs, the Rev. Chas. F. Canedy, celebrated on All Saints' Day, the 21st anniversary of his rectorship of the parish.

The rector of the church of the Transfiguration, the Rev. Dr. Geo. H. Houghton, has resigned the chaplaincy of the Sisters of the Order of St. Mary, a position he has faithfully held for many years.

Bishop Potter has issued a special recommendation to the clergy of the diocese to cooperate with the Church Temperance Society, in the recognition of the subject of temperance in services and sermons on Sunday, Nov. 15th.

At All Angels' church, the Rev. Chas. F. Hoffman, D.D., LL.D., rector, a memorial window was unveiled on the morning of All Saints' Day, the gift of Mr. Chas. F. Hoffman, Jr., in memory of Eugenia L. Hoffman. It gives a representation of the vision of the pure in heart.

Mrs. Maria Louisa Vanderbilt, widow of the late Wm. H. Vanderbilt, died suddenly from heart trouble, on Friday, Nov. 6th, at the residence of her daughter, Mrs. Elliott F. Shepard, at Scarborough-on-the-Hudson, just above the city. She was in her 76th year, and was daughter of a preacher of the Dutch Reformed body. In 1841, she married Mr. W. H. Vanderbilt. Many women were more prominent in the social life of New York than Mrs. Vanderbilt, who found her chief enjoyment in devotion to her children. An earnest member of St. Bartholomew's church, under the Rev. Dr. Greer, she was always active in the numerous good works of the parish, and never tired of charitable efforts, quietly and unobtrusively conducted. She was the chief mover, and the main contributor, in the establishment of St. Bartholomew's parish house. This was her pet charity, and she gave it personal care and attention, as well as liberal financial support. She was often present individually at its notable services and anniversaries. She at all times shunned publicity in her effort to ameliorate the condition of those about her, and her most intimate friends were unaware of her numberless acts of kindness and charity.

At St. Matthew's church, the Rev. Henry Chamberlaine, rector, the organist, Mr. R. H. Home, who has served for three years has resigned and removed to Stamford, Conn. Mr. Home planned the present organ of the church, and gave much attention to its construction. He also organized the vested choir, and has won many friends in the parish by his faithful labors. He has just been succeeded by Mr. Sidney Cross, who entered on his duties on All Saints' Day. On Wednesday, Nov. 4th, a special service was held in the morning, in the interest of woman's work in the parish. An address was delivered by the Ven. F. B. Van Kleeck, D.D., Archdeacon of Westchester; followed by a celebration of the Holy Eucharist. The offertory was devoted to the use of the guild. A short business meeting was held in the guild room, at which officers were elected, and plans for the winter's work discussed. There was a large attendance of parish workers on the occasion. Next May will be the 10th anniversary of the founding of this parish, which with its new church, and its important field at 84th st., near Central Park, has a most promising outlook of growth. An effort is making to raise \$10,000 in two years, towards the reduction of the debt on the church, by the subscription of 200 shares of \$50 each, payable in quarterly amounts, so as to make the task burdensome to none. It is hoped that the full sum will be subscribed before the spring anniversary.

GENERAL THEOLOGICAL SEMINARY.—The matriculation exercises were held on All Saints' eve. They consisted of a service in the chapel in the morning, and reception and dinner given by the Very Rev. Dean Hoffman, in the afternoon. A special musical service, under the direction of Mr. H. W. Ruffner, of the senior class, was rendered effectively by the chapel choir of male voices. The music was of Mr. Ruffner's composition. The junior class met on Tuesday of last week, and elected officers as follows: President, Wm. Porter Niles, of New Hampshire; vice-president, John Chamberlain Ward, of Western New York; secretary and treasurer, Franklin Emerson Smith; historian, Louis Wilbur Scofield, of Western New York; precentor, Z. Barney Phillips, of Southern Ohio. On the same occasion, the Rev. Dr. Seabury gave a farewell reception to the Rt. Rev. Dr. Dowden, Lord Bishop of Edinburgh, on his completion of the Bishop Paddock course of lectures. The members of the faculty and many of the students were present. The Rev. Prof. Cady, on the occasion of his 70th birthday, was presented with tokens of appreciation by members of the class of '98. Bishop Gilbert recently addressed the missionary society on work among the Indians. Prof. Riley has increased the interest in homiletics, by starting a Friday evening exercise of senior preachers, open to other classmen.

Philadelphia

The Rev. Maurice L. Cowl, who recently resigned the rectorship of St. Elizabeth's church, will remain there, and become the assistant of the new rector, the Rev. William McGarvey.

Although Bishop Whitaker did not issue a special prayer for use on Sunday, 1st inst., in view of the approaching presidential election, yet in many of the city churches, such a prayer was offered, both at Matins and Evensong.

During the past year, the missionary society of St. James' church, the Rev. Dr. Joseph N. Blanchard, rector, has led all the parishes of the diocese in its contributions for missionary boxes; the value of same being placed at \$2,137.05.

The will of Narcissa D. Albright was admitted for probate on the 31st ult., disposing of an estate of about \$12,000; it mentioned the following bequests: To the church of the Beloved Disciple, \$5,000; and the residue to be divided between the city mission, House of Rest for the Aged, Home of the Merciful Saviour for Crippled Children, Children's Country Week Association, and the city mission for the Home for Consumptives.

The parish guild of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, celebrated their anniversary by a special service on the evening of All Saints' Day. The sermon was preached by the Rev. Dr. Worcester, the new rector of St. Stephen's. A new organization to be known as "The Students' Class," has been inaugurated in this parish by the Rev. Charles H. Arndt, associate rector.

The chimes of old Christ church rang out on Wednesday evening, 4th inst., welcoming the Rev. Francis Campbell Steinmetz, and Miss Mary R. Lawson, whose marriage was solemnized in this historic old church, where the bridegroom is a curate. Bishop Whitaker was unable to attend but the rector, the Rev. Dr. C. Ellis Stevens, performed the ceremony.

On All Saints' Day, at St. Mark's, there were three celebrations of the Holy Eucharist. At the last and High Celebration, at 11:45 A. M., the service was full choral. The celebrant was the Rev. F. D. Lobdell, a former priest assistant of the parish. The sermon was preached by the rector, the Rev. Dr. A. G. Mortimer, whose text was the Holy Gospel for the day.

At old St. Andrew's, Valentine Smith, the English tenor, sang at the opening of the musical services on the evening of All Saints' Day. St. Andrew's choir and choral society, under the direction of Wm. R. Barnes, rendered Buck's *Magnificat* in A, Millard's *Bonum est* in G; and for the anthem Shelley's "Hark, hark, my soul." The evangelical musical services at this church bid fair to be even a greater success this winter than last. The engagement of the fine tenor solo of the (R. C) cathedral, Mr. Valentine Smith, has been followed by that of Mrs. Jennie Newgardner, a celebrated contralto.

The 18th choir festival of the choir of the church of the Saviour, was held on the evening of All Saints' Day, and a better service has seldom been rendered by this well-trained choir. The Rev. Julius G. Bierck presided at the organ in a masterly manner. The music was new, having never before been sung by the choir. The programme included Dr. Steggall's great anthem, "Remember now thy Creator," and Bruce Steane's "If ye love Me, keep My commandments," as well as C. H. Lloyd's *Magnificat* and *Nunc Dimittis* in F. The sermon was preached by the rector, the Rev. Dr. William B. Bodine.

The benediction of St. Margaret's House took place on Saturday afternoon, 31st ult. In the absence of Bishop Whitaker, Bishop Coleman of Delaware officiated. The clergy of neighboring parishes, and the choir of St. Luke's church, Germantown, assembled in the sacristy of that church, whence they proceeded in a body to the house, the choir singing as the processional, hymn 300. They also rendered Psalms 15 and 91, after some versicles had been said antiphonally by the clergy and congregation. Proceeding to the main room, where the prayers of dedication were said, an address was made by the

Bishop. The Rev. Dr. Upjohn read a paper, giving the origin and plan of the institution, which has already appeared in these columns. Although the building stands on the church grounds, it is not a part of the corporation of the parish, being separately incorporated. A handsome marble tablet in memory of Mr. McCall, with a framing of carved Caen stone, has been placed in the vestibule of the house, and was unveiled just before the ceremony. It bears this inscription:

To the praise of God, this house is builded for the maintenance of a Christian home and household, a memorial of Harry Wilcox McCall, rector's warden of St Luke's church, who entered life 18th June, 1894. Here may true faith, the fear of God and patient love abound, and body and soul find wholesome ease under the overshadowing providence of our God, and in the grace of our Lord Jesus Christ, keeping innocency and taking heed unto the thing that is right.

The corner-stone was laid on St. Margaret's Day, July 20, 1895, by Bishop Coleman, and a full description of the building may be found in THE LIVING CHURCH of Aug. 3d, 1895.

A largely attended meeting was held on Thursday evening, 5th inst, under the auspices of the Northeast convocation, in the Church House, to promote rescue work in connection with the Church. The Rev. H. R. Harris, dean, presided, and conducted the opening devotional service. There is a large district in this city in need of work of this kind for men and women. The meeting was addressed by Mrs. Robert S. Barrett, widow of the late general missionary of the Church, and national superintendent of the Florence Crittenden Homes. She reviewed the work being carried on in New York, and said that Philadelphia offered a splendid field in which to labor to civilize and Christianize fallen men and women. She stated that at this time there are 283,000 names of women on the blotters of the police stations. A decade ago a few squares were devoted to this evil, but since then the increase has been very great. The Rev. George C. Groves, Jr., of the Galilee mission, New York, said up to this time the American Church has stood aside, and done little or nothing in the rescue mission work. He had often seen more men from the Galilee mission at the early Communion in Calvary chapel, New York, than from the large membership of that church. The work must be done in the Church's way. The same language must be used as in the pulpit of the church. The happy medium must be struck between gentility and common sense. What is wanted in rescue mission work is neither nonsensical descending nor intellectual ascending. Earnest enthusiasm is wanted. The Rev. L. N. Caley, secretary of convocation, said that the Northeast convocation desired to start rescue mission work in some needed locality, within its bounds; and the sum of \$1,000 is already on hand to carry on the work for at least a year.

Chicago

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

The annual meeting of the Church Club will be held on Thursday, Nov. 12th.

The death of the Rev. A. Mead Burgess, rector of Trinity church, Wheaton, which occurred on Tuesday last, Nov. 3rd, was a most unexpected blow to his parishioners and friends. Mr. Burgess has been in this diocese for the past two years, coming here in November, 1894, from the diocese of Western Michigan. The funeral was held at Wheaton on Thursday, the Bishop of Chicago officiating, assisted by the Rev. Dr. Rushton and the Rev. C. E. Bowles. The remains were taken to Grand Rapids for burial.

The semi-annual meeting of the Chicago branch of the Woman's Auxiliary was held Oct. 31st, in the church of Our Saviour. There was a large attendance of officers and members. The meeting was called to order at 2:30 o'clock, the president, Mrs. D. B. Lyman, presiding. After the offices of devotion and roll call, the president gave an address of welcome, and expressed an earnest wish that all of the branches would take into their winter's work a renewed interest and determination to not only do good, but

better, work than heretofore. Miss Clarke, who is assistant to the city missionary, was introduced to the auxiliary, and gave a short account of her duties in this new and important branch of work. Invitations were received for the next annual meeting in May, 1897, from Emmanuel branch, La Grange, and St. Andrew's branch, city. The invitation from La Grange was accepted, St. Andrew's branch kindly withdrawing their invitation until some future date. The Rev. Chas. Scadding, of La Grange, gave a most interesting paper on "Missionary work in large cities," which showed a wide knowledge of the subject. The president introduced Dr. Sarah L. Walrath, medical missionary to St. John's school for boys and girls, at Cape Mount, Africa. Her earnest devotion to her work, as well as the charm of her personality, won for her school, and for all foreign work, a stronger measure of interest than has been felt before. The president gave a short account of the conference of diocesan officers held in Cincinnati, on Oct. 29th, in connection with the 25th anniversary service of the Woman's Auxiliary. Dr. Langford gave warm praise and encouragement to the Woman's Auxiliary, which has developed a strength and power calling forth the praise and gratitude of the bishops and clergy of the entire Church. The Bishop gave kind words of advice and instruction to the auxiliary. After prayers and the benediction, the meeting was adjourned. On invitation from the rector and ladies of the church of Our Saviour, most of the members repaired to the guild rooms, where supper was served and a social hour was passed.

The regular monthly meeting of the officers and members of the auxiliary was held in the Church Club rooms, Nov. 5th. Owing to the stormy day, only the faithful few were present. Noonday prayers were said, and an interesting talk with Dr. Walrath well repaid those who braved the storm to be present. It is earnestly desired that members who wish missionary reading matter will avail themselves of the Auxiliary Lending Library, which is open to all in the Church Club rooms. It is hoped that it may become a strong factor in missionary work in our diocese.

There was a missionary service in the evening at 7:30, at which the Bishop presided and gave a short address, expressing his gratitude to the officers of the auxiliary for bringing among his people those who stir up our hearts to new courage and zeal. He introduced the Rev. Mr. Burleson, of the diocese of Fond du Lac, who gave most interesting and touching accounts of his work among the Oneida Indians. He praised the Woman's Auxiliary for all the help their branches had sent to him and his people, and prayed that their good work might ever go on, for it is God's work. The Rev. Alfred Lealtad spoke on the mission work among colored people, expressing deep gratitude for all that had been done. Dr. Langford told how the threatened deficit was met by the great body of Church people in a way which showed that they did believe in missions. After the offertory and hymn, the service was closed with prayer and benediction by the Bishop.

CITY.—The Rev. Anstin W. Mann held two services in the deaf-mute language at All Angels' Mission, on All Saints' Day. The attendance was good. Mr. Mann expects to visit this interesting mission again in December.

On Sunday, Nov. 1st, the Bishop administered the rite of Confirmation in St. Ann's mission, to a class of 13 members. In the afternoon of the same day, the Rev. Dr. Rushton baptized one adult and seven children in the same mission.

The birthday of the Girls' Friendly Society in America, All Saints' Day, was celebrated at St. Ann's, Humboldt Park, by the organization of a junior branch. The office of admission was held in the afternoon, when 10 candidates were received. The Rev. Dr. Rushton officiated and made a helpful address. The Bishop was present in the chancel.

The local assembly of the Brotherhood of St. Andrew, and many of the local clergy, met at

Grace chapel, Nov. 5th, at 8 P. M., in response to an invitation from Bishop McLaren. Notwithstanding the inclement weather prevailing that evening, about 200 men were present, and after an impressive Brotherhood service, the Bishop delivered a most earnest address to the men of the Brotherhood, upon the great necessity for character building by the members of that Order. He endeavored to impress upon his hearers that no real good can be accomplished through merely perfunctory performance, that men who try to help others must ever be striving to be themselves what they would have others become; that pride of accomplishment, self-complacency, and kindred vices, were deadly antidotes to Christian growth. The Bishop was eloquent, and all who heard him must have received a lasting impression of the earnestness and truth of his message, apostolic as it was.

The Board of Lady Managers of the Church Home for Orphans held their fifth anniversary exercises on Saturday, Nov. 7th. Holy Communion was celebrated at the church of the Transfiguration at 11 A. M., the chaplain officiating. A collation was served at the orphanage from 1 to 2 P. M. The annual reports were read showing the institution to be in good condition. The Rev. Chas. H. Bixby, rector of St. Paul's church, and the Rev. C. E. Tate made addresses, and the children rendered an elaborate program of songs and recitations, with the catechism. The following officers were elected for the coming year: President, Miss Edith Stevens, St. Paul's church; vice-presidents, Mrs. Cowper, Epiphany, Mrs. Evans, St. James; treasurer, Mrs. J. M. Wheel, St. Mary's; rec. secretary, Mrs. R. H. Wyman, St. Luke's, Evanston; local secretary, Miss Daniels, Transfiguration

Long Island

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

St. John's church, Fort Hamilton, though without a rector, has regular services morning and evening, with a priest for officiant whenever he can be secured. They hope when the new body of soldiers are established at the Fort, to have a regular rector.

The Convention Journal, recently issued, shows a steady and healthy growth in the strength of the diocese. Brooklyn, especially, is growing most rapidly in population, and the newer parishes, located in the less dense sections, are deriving the benefit of this influx of population. The report gives at present 124 priests and 12 deacons, with 128 churches, chapels, and missions. The Bishop, in his address, stated that the diocese is in most points progressive. Although he was absent a portion of the year, the number confirmed (1,901) is the largest in the history of the diocese. There are 30 licensed lay-readers, 10 postulants, and 12 candidates for Holy Orders. Happily, the Bishop had to report only three deaths among the clergy. The grand total of Baptisms is 2716, of communicants, 28,720. The total of offerings is \$700,709.83. Aside from the large amount of missionary work accomplished by the several archdeacons, the cathedral is a busy missionary centre, and the clergy there are doing good work for the Church in parts adjacent.

Minnesota

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

ST. PAUL.—St. James' church commemorated the ingathering of the harvest, with full choral Evensong and appropriate sermon.

The church of the Messiah held its harvest festival followed by a parish supper.

On Sunday, Oct. 18th, intercession for Sunday schools was observed in all churches, with early Celebrations and special sermons.

St. Paul's church held its harvest festival with a full choral Evensong, the Rev. Mr. Ferris being the special preacher. The Rev. Dr. Wright conducted the service, assisted by the Rev. Messrs. Hood, Holmes, and Salinger. The choir rendered some classical music of a high character, greatly to the delight of a large and appreciative congregation.

Sunday, Nov. 25th, the Sunday school children, to the number of about 900, assembled at

Christ church in the afternoon, where the annual Sunday school rally was held. After a shortened form of Evensong had been rendered by the vested choir, and several appropriate hymns for children were sung by the united schools, the Rev. J. J. Faude gave the children a very delightful and entertaining talk on "Armor." The Rev. E. Dray followed with a talk on "Christian soldiers."

One of the most inspiring gatherings of the Brotherhood of St. Andrew ever held here occurred Monday evening, Oct. 26th, at St. Paul's church, the occasion being the reception of the delegates from the Pittsburgh convention. Every chapter in the city was well represented. A shorter form of Evensong fully choral was rendered by the vested choir, after which Dr. Wright, in a few appropriate remarks, welcomed the delegates. The Rev. H. H. Hood, one of the delegates, after a few happy remarks called upon the delegates for their special subjects. Brother Dunlap delivered an able and critical address on prisons and hospitals, outlining the methods of the New York chapters, and called upon his brethren in St. Paul to imitate their example. Brother C. E. James (colored) related experiences on the trip, and the proceedings of the convention, and the hearty reception they encountered on all sides. Brother Whitney read an excellent paper on "Bible classes and how to conduct them;" Brother Benedict made an able address on "Work amongst traveling men;" Brother Freeman spoke on "Brotherhood work amongst boys, especially choir boys;" Brother Hagerman read an interesting and practical paper on "Ushering;" Brother Boreland on "Personal Brotherhood work." The addresses were inspiring and instructive, and will be the means of infusing fresh life and vigor into all the chapters. The most interesting sight at this service was the large number of boy chapters in attendance. The boys' chapter at St. Paul's church is composed chiefly of choir boys. A half hour was enjoyably spent in social intercourse.

At East Grand Forks, on St. Luke's Day and the Sunday following, Church services were held for the first time, by the late rector of St. Paul's church, Grand Forks, N. Dak., by invitation of the earnest loyal Church people of that growing town on the Red River. The services were held in the Presbyterian place of worship, by the courtesy of those good people, and they have extended the favor until such time as our people have a place of their own. It was through the energy of Mrs. Nash, wife of the postmaster of East Grand Forks, that services were held in Grand Forks, N. D., way back in pioneer days. Mr. Nash is willing to donate land both for a church and rectory, if the location is deemed suitable. It is earnestly hoped that a missionary can be sent to East Grand Forks at least once a month. An auxiliary to missionary assistance is to be formed, and a supper is being arranged to take place in the near future. The little mission is called St. Luke's mission in remembrance of the day upon which the first service was held. Mr. Nash will read service until further arrangement is made by the Bishop. The mission has received a donation of Prayer Books, Hymnals, Bibles, a surplice, altar linen, and a brass cross.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop.

The Rev. William M. Purce, rector of Grace church, Osco, has taken charge of the work in Geneseo and will officiate there every Sunday evening. He will also take the work in Cambridge, where the Church has been neglected for some years, and will give services there every Sunday afternoon at 3 o'clock. Cambridge is 5 miles from Grace church, and Geneseo 12 miles from Cambridge, and in order to take all these services, it will necessitate a drive of 27 miles each Sunday. It is the intention of Mr. Purce and the general missionary to conduct a Mission in Cambridge in January.

The faithful Church people at Osco are rejoicing in having at last secured a permanent rector, and at the prospects of the establishment of a Church school for boys in the splendid

building which they have erected for a rectory and boarding school. It is heated with steam and is pleasantly located for the purpose.

There is but one county in the diocese of Quincy in which the services of the Church are not held at least once a month. The general missionary is an indefatigable worker.

Southern Ohio

Boyd Vincent, D.D., Bishop

The regular meeting of the Cincinnati deanery took place in Grace church, College Hill, Friday, Oct. 16th. Holy Communion was celebrated by Dean Tinsley, and the Quiet Hour was conducted by the Rev. Frank W. Baker. There were 25 clergy present, including the Bishop. In the afternoon two most excellent papers were read—the first by the Rev. C. M. Roberts, on "The use of a liturgy;" the second, by the Rev. Arthur C. Thomson, on "The use of Church literature in our parishes."

The 10th meeting of the Columbus Deanery was held in Trinity church, Newark, beginning Monday evening, Oct. 12th, with Evening Prayer and sermon by the Rev. J. W. Atwood, on St. Luke xi: 2: "Thy kingdom come." At 9 A. M. Tuesday, Holy Communion was celebrated by the Bishop; the Rev. N. N. Badger preached from II. Cor. xii: 19. A general and thorough review of the mission work in the deanery was given by the Bishop and those engaged in the work. The work already established goes on encouragingly, except at Nelsonville, where there are peculiar discouragements. At New Lexington a lot has been purchased, and the funds for the erection of a church building secured. Martin's Ferry and Bellaire have been separated, and each has its own resident clergyman. The proposed parish house and Sunday school building at Bellaire will soon be built. At Ironton the erection of a new church has been begun. The new St. Andrew's chapel will soon be consecrated. At the noon hour the Bishop conducted a short devotional service. At the afternoon session two papers were read in answer to the question: "How may convocation further the spiritual interests of the deanery?" (1) "By holding parochial missions," the Rev. E. W. Banks; (2) "By giving it increased oversight of the mission work of the deanery," the Rev. E. H. Gilkey. Both papers called for a discussion, and many practical and helpful suggestions were offered. At 7:30 P. M., a missionary meeting was held, when addresses were made by Bishop Vincent, Archdeacon Edwards, and the Rev. Messrs. Hewitt and Badger.

COLUMBUS.—The church of the Good Shepherd celebrated its 25th anniversary by appropriate services, Oct. 8th and 11th. The mission Sunday school, out of which the parish of the Good Shepherd developed, was started in 1866 by the Rev. C. A. L. Richards, rector of Trinity church, in the waiting room of the old depot, and was afterwards held in a frame building placed on a lot owned by the Columbus & Xenia R. R. Here the work was carried on for five years, until a lot was secured on Russell st., and the building of the church begun in 1871. The church was completed Oct. 8th, and the Rev. C. M. Sturges, assistant of Trinity chapel, appointed to the charge of the mission, where he remained for two years, until succeeded by the Rev. J. M. Kendrick, now Bishop of New Mexico and Arizona. It was organized as a parish in 1875. Mr. Kendrick continued as rector until February, 1878, being succeeded by the Rev. E. J. Humes who in turn was succeeded by the Rev. F. O. Granniss in 1880. Mr. Granniss continued rector for 11 years. In 1886 the new stone church was begun. The present rector, the Rev. R. R. Graham, took charge in January, 1892. The anniversary services commenced with a celebration of the Holy Communion at 10:30 A. M. The sermon was preached by the Rev. F. O. Granniss. At the evening service, addresses were made by the Rev. J. W. Atwood, the Rev. F. O. Granniss, and Mr. A. N. Whitney. At the closing service of the celebration on Sunday evening, the rector spoke of the work that lay before the parish in the future, and quoted the following statistics of the work done in the past:

Baptisms, 578; number confirmed, 382; total communicants enrolled, 575; marriages, 105; burials, 226.

DAYTON.—On Sunday, Oct. 4th, the first year of the Rev. Y. Peyton Morgan's rectorship of Christ church was celebrated. Mr. Morgan preached from I St. Peter, ii: 9. "The first year," he said, "had been eminently satisfactory. It had been a steady, progressive pull. The financial question had been settled with remarkable ease in the face of hard times." He bore witness to the splendid work of the vestry, and of the faithfulness and efficiency of the parish organizations.

GALENA.—The church of Our Saviour was totally destroyed by fire on Oct. 25th, 1895. In its place a new church building has been erected. It is of frame, 25x50 feet, of Gothic architecture. It is set upon a brick foundation about 7 feet high, giving a large room underneath, 25x40 feet. It is all paid for, with the exception of about \$120.

New York

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

The Bishop administered Confirmation at St. Thomas' church, Amenia, on the morning of All Saints' Day. In the afternoon he confirmed at St. Peter's, Lithgow, and in the evening at Grace church, Millbrook.

VERBANK.—On Monday, Nov. 2nd, Bishop Potter laid the corner-stone of the new buildings of All Saints' Home, under the auspices of the Brotherhood of Nazareth. A considerable number of visitors went out from New York City to be present on the occasion.

CONCORD.—The Feast of SS. Simon and Jude was duly observed in St. Simon's church as a dedication festival. The Holy Eucharist was celebrated at 8 A. M., and at 8 P. M. choral Evensong was sung. The sermon was preached by the Ven. Archdeacon of Richmond, Dr. Johnson; and the Rev. Romilly Humphries, the Rev. McClure Bellows, and the Rev. A. L. Wood, assisted the Rev. H. Newman Lawrence, minister in charge, in the service. The church was profusely decorated with flowers and palms, and presented a beautiful appearance. The *Te Deum* was sung as a special act of thanksgiving for mercies vouchsafed during the past year. Several gifts to the church were given or promised as thank offerings, and the people seemed to highly appreciate the festival, which was the first of its kind ever held there.

Los Angeles

Jos. H. Johnson, D.D., Bishop

The re-opening of St. John's church, Los Angeles, after it had been closed for two months for alterations and additions, took place on the 21st Sunday after Trinity. Messrs. Wilcox and Starbuck, of Los Angeles, under the direction of the rector, prepared the plans which have just been carried into effect. As a result, the church has been enlarged from a seating capacity of 300 to 650. Very little of the original building remains. The church has been widened, a handsome chancel and sanctuary added, and a north transept and tower erected at the intersection of nave and choir. The building itself has been raised, and an extensive basement ten feet high and the whole size of the church, has been added to the building. This basement will be used for Sunday school purposes, choir rooms, guild meetings, Brotherhood of St. Andrew meetings, and other church activities for which St. John's parish has been noted. A new pipe organ is in process of construction, and will be completed in a few days. A handsome memorial window is also in course of manufacture, in memory of a former vestryman, the late Thomas B. Brown, Esq., of Los Angeles, and is a gift from his mother. A very handsome rood screen of California redwood has been erected in the church. The altar has been raised seven steps above the nave floor, and with its proper and canonical ornaments is at once Churchly and dignified. Among the memorials which have been promised are a massive brass eagle lectern, a handsome processional cross, a jeweled altar cross,

and a bishop's chair. The latter is the gift of the Sunday school.

The growth of St. John's parish is an object lesson pointing out the rapid growth of the city of Los Angeles. Five years ago, when the present rector was instituted, the parish numbered about 40 communicants, and there are now 420 on the roll. The parish was the possessor of about \$7,500 worth of property, upon which there was an indebtedness of \$6,500, which has all been paid off. Extensive additions have been made from time to time, and property has been acquired in the neighborhood for future use. The total valuation of the property now possessed by the parish is about \$30,000. A mortgage of \$12,000 rests upon it, which will be provided for when it comes due. St. John's parish is now fortunate in being the possessor of the most desirable piece of church property in Southern California, having a frontage of 288 feet on one of the best streets in the city. The intention is to build, in the future, a large church on the corner, and utilize the present building for a parish house, leaving room for a commodious rectory adjoining the group of buildings. The rector, the Rev. B. W. R. Taylor, has, by God's blessing, been singularly successful in building up a congregation of reverent Church people, loyally devoted to Catholic truth and principle. There is a large vested choir, Eucharistic lights and vestments are in use, and the services of the Church are rendered devotionally. A remarkable feature of this parish is that it is as attractive for those who hold evangelical views as it is for those of the opposite school of thought. At the opening services, at which the church was filled to its fullest capacity, the Bishop of Los Angeles celebrated the Holy Eucharist and preached, complimenting the parish upon its enlarged sphere of action, and the rector upon his successful work accomplished during the five years of his rectorship. It is expected that the next convention of the diocese of Los Angeles will be held in this beautiful church.

MONROVIA.—St. Luke's mission held its sixth anniversary on St. Luke's Day. The charge of the Rev. J. H. McCrackan includes the three missions, church of the Ascension, Sierra Madre, St. Luke's, Monrovia, All Saints', Duarte. Some weeks ago the Sierra Madre church received a massive and handsome granite altar. The excellent altar of carved redwood, displaced by the granite one, was thereupon presented to the sister congregation at Monrovia; and it was used for the first time in its new sanctuary at this anniversary service on St. Luke's Day. After Morning Prayer, the Rev. Mr. McCrackan read an address on behalf of the people of Ascension church, Sierra Madre, formally presenting the altar to their brethren of Monrovia. The Communion service then proceeded, the preacher being the Rev. A. G. L. Trew, D.D., by whom these missions were organized while rector of the mother parish at San Gabriel. In the afternoon a service was held, at which a granite font, of simple and impressive design, was dedicated, and a striking address was delivered by the Rev. Dr. Trew, on the Sacrament of Baptism. The font was then used for the first time, a little girl being baptized by the Rev. Mr. McCrackan.

Maine

Henry Adams Neely, D.D., Bishop

An important missionary work has been begun at Norway, a prosperous town of some 3,000 inhabitants, in Oxford Co., and the principal centre of commercial activity in the surrounding neighborhood. The service of the Church was conducted publicly for the first time in this bright little town by the dean of the cathedral in Portland, on the evening of March 13th, 1896. The occasion was marked by much enthusiasm. The dean remained for some days in Norway, and held informal consultations with persons interested in the Church. On the third evening public service was held in the Methodist church, kindly loaned for the occasion. A large congregation took part in the service. Two adults were baptized, and on the following morning

the Holy Communion was celebrated, ten persons receiving the sacrament.

On Thursday, April 16th, the Bishop visited Norway and administered the rite of Confirmation to six persons. On the following morning Holy Communion was celebrated, and 15 persons were recipients. On July 1st, the Rev. Marcus H. Carroll, a deacon lately transferred from the diocese of New York, was sent by the Bishop to take charge of the work in Norway. Since that time regular services have been held in a hired hall, and will be continued through the winter. With the kind assistance of the Rev. Hudson Sawyer, missionary at Auburn, an effort is being made to raise a sum sufficient to build a small chapel in the coming spring. The Church members in Norway, all of them persons of limited means, have already contributed \$100, one-fourth of the sum required to purchase a site for the new chapel. The Bishop has authorized the Rev. Mr. Sawyer by letter to make an appeal on behalf of this enterprise to all Church people who are willing to help in furthering its success.

Nebraska

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

CRETE.—Trinity church has been enlarged and considerably improved to the extent of being practically now a new church. The Bishop officiated at the re-opening.

WAHOO.—The Bishop has laid the corner-stone of St. John's church. The work is being rapidly pushed on, and it is hoped the church will soon be ready for use and consecration.

NEBRASKA CITY.—A new rectory is being built for the Rev. F. W. Eason; the old one was sold a few years ago, it being old and dilapidated.

LINCOLN.—The Rev. H. P. Silver is doing a good work in the city and surrounding district. The congregations in Holy Trinity are far larger than ever before in the history of that parish. He has opened a very promising mission in Havelock, where already a Confirmation class of two has been presented. The Rev. R. N. Turner (deacon) has been transferred to this diocese from Rhode Island, and is associated with Mr. Silver in his various mission works, among which are two mission schools in the city.

Virginia

Francis N. Whittle, D.D., LL.D., Bishop
John B. Newton, M.D., Coadjutor Bishop

One of the Seminary's mission churches was badly damaged in the late great wind storm. The building, which was only recently erected at Lincolnia, was moved on its foundations and badly strained.

The fall meeting of the Valley convocation was held in Christ church, Millwood, on Oct. 19-22. It is composed of the clergy of the Shenandoah Valley, of whom nine were present. The visiting clergy were entertained by the members of Millwood parish.

The regular fall meeting of the Richmond convocation was held in the church of Our Saviour, Hanover, Oct. 19th, and continuing five days. There were present 12 clergymen, most of these from Richmond. In order that they might be close to the church, and thus be better able to transact the necessary routine business, they "camped out," large tents having been provided and the use of a public schoolhouse kindly tendered by the authorities. The "commissary department" was carefully looked after by the ladies. The convocation gave much time to devotional services, and sermons were preached at each service. On Thursday the discussion of the subject, "The distinctive character of the Episcopal Church," was made the chief feature, after which an address on missions was made.

The Piedmont convocation held its regular fall meeting in Christ church, Alexandria, on Oct. 20-22. On Tuesday morning the Rev. A. K. Massie preached, and the same night a service in the interest of the Brotherhood of St. Andrew was held, the Rev. F. W. Clampett, D.D., preaching from the text, "We persuade men." On Oct. 21st, at 9 A. M., was held a Quiet Hour, the dean of the convocation, the Rev. G. W. Nelson,

conducting. The convocation sermon was preached by the Rev. G. O. Mead, from St. John iii: 16. An essay on "The work of the Holy Spirit" was read by the Rev. C. E. Ball. At the night service the Rev. E. L. Goodwin preached. At 3 P. M. the Rev. Dr. Duhring, of Philadelphia, made an address on Sunday school work, afterwards holding a conference. Then followed a visit to the Theological Seminary, which was greatly enjoyed. At night a missionary meeting was held, the Rev. L. L. Kinsolving giving an account of the work in Brazil, after which the Rev. John McGill made an address. Hamilton was selected for the spring meeting.

Ohio

Wm. Andrew Leonard, D.D., Bishop

St. Paul's church, Cleveland, celebrated its 50th anniversary of church life on Sunday, Oct. 25th. The Rt. Rev. Nelson S. Rulison, Bishop of Central Pennsylvania, who was the predecessor of the Rev. Dr. Bates in the rectorship of St. Paul's, was welcomed back on that day, and preached both morning and evening to large congregations. In the morning Bishop Leonard spoke a few words of comfort and cheer. In the afternoon Bishop Rulison blessed the chapel of St. Philip the Apostle, a new mission established by Dr. Bates shortly before his death, and in which he was greatly interested. The Rev. John D. Skilton, assistant minister of St. Paul's, has carried on the work, and a neat little chapel, costing about \$2,000, has been completed, free from debt. At this service ten persons were baptized.

The Rev. A. B. Putnam has resigned the rectorship of Emmanuel church, where he has been for seven years, and has accepted a call to Grace church, Mansfield, Ohio. This parish was organized 50 years ago by the Rev. Mr. Cracraft, now the rector of Christ church, Hudson, Ohio. Mr. Putnam entered upon his new duties Nov. 1st. He will be greatly missed from the roll of Cleveland clergy, where his sterling worth and sound judgment have made him appreciated and loved.

Oklahoma and Indian Territory

Francis Key Brooke, S.T.D., Bishop

The second annual convocation was convened at Grace church, Muskogee, I. T., Oct. 6th, and adjourned on the 8th.

After Evening Prayer on Tuesday, the Bishop delivered his annual address. He reviewed the work and growth of the Church for the past year, and without any exception there seemed to be an increase in the work, and new fields opened to the efforts of the clergy. It was a very encouraging address, notwithstanding the lack of results from the scarcity of money.

The second day opened with a celebration of the Holy Communion, at 9 A. M. The Rev. D. A. Sanford, of El Reno, preached a very practical sermon. Immediately after this service the Bishop called the convocation to order, and routine business was transacted.

At the meeting of the Woman's Auxiliary, the Bishop presiding, Mrs. A. B. Nicholas read the treasurer's report. Mrs. Dr. Forsythe gave a summary of the work which the hospital at South McAlester has accomplished. With a capacity of only 15 beds, about 200 patients have been cared for, and she urged that each branch of the Auxiliary direct their efforts toward endowing a bed. Several delegates promised help, in the name of their respective churches, during the coming winter. Miss Ida A. Roff, the lace teacher among the Indians at Anadarko, made an exceedingly interesting report of her labors in that field, and exhibited some of the lace which the Indians had made. Mrs. Nicholas explained the object of the united offering. Rev. Mr. Sanford made an address on his work among the Indians; the Rev. Mr. D. P. Okerhater, the Indian deacon, made an address, and then, with Mr. Luke Bearshield, the Indian lay-reader, sang the "Bonum Est" in Cheyenne.

At 8 P. M., the Rev. Mr. A. V. Francis, M. A., preached from I Cor. xiii: 1. The Rev. Mr. Nicholas made an address on the work of the Daughters of the King; Mr. F. R. Jones, on "The

methods and objects of the Brotherhood of St. Andrew."

The third day, at 10 A. M., the Bishop called the clergy and lay-readers together for a quiet hour of advice, meditation, and prayer. It was productive of great help and blessing.

In the evening, a missionary meeting was held, in which addresses were given by the workers among the full-blooded Indians, the two Cheyenne Indians present both speaking in English. During the same evening, the Bishop and others held an interesting service at Wagoner, 20 miles distant.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

On Sunday, Oct. 11th, the new St. Paul's church, Albany, was formally opened for divine worship by Bishop Nelson. The funds for the completion of the church have been provided, and it will be duly consecrated at no distant date. The music at the opening service was very fine, to which the beautiful pipe organ, erected by H. Pilcher's Sons, contributed in a large degree.

The Rev. J. N. McCormick, of St. Luke's, Atlanta, after a lengthy illness, resumed his duties on Oct. 18th.

The work recently done in Christ church, Macon, has greatly improved the interior. The polychrome work has produced better harmony of color, and makes the church appear to better effect. The altar has been placed on three steps, a baptistry formed in the angle of the sacristy wall, a water motor provided for the organ, and the entire church re-carpeted. Funds are provided for the cost.

Responses to Bishop Nelson's appeal, in behalf of the churches that were wrecked in the recent storm, have been received sufficient to pay about half the cost of re-building St. Mark's church, Burrows Station. There is nothing with which to re-build St. Bartholomew's, another of the Ogeechee missions.

St. Andrew's church, Darien, in the great storm that visited the coast a month ago, lost its chancel window, and all the plaster was broken down. The window blinds and the panes of glass in the windows were demolished. The church was moved to the left several inches. The storeroom of the rectory was blown away, and the kitchen wrecked. The old hall, which was used for entertainments, was blown down, as also stables and outbuildings.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Church school for deaconesses will open with public exercises and award of certificates on Nov. 7th, and the classes will resume work on the 9th. A larger attendance is expected this year than last.

The diocesan kindergarten has been re-opened in new quarters, No. 1202 Annunciation st. There are sewing and cooking classes on Saturdays, and kindergarten lessons on school days. It is proposed to add a reading-room and also an art gallery. Probably a bathing room may be one of the additions. The city parishes are all interested in the kindergarten work. The new building is amply provided with rooms, and has on one side a nice yard. The rector of Trinity church has taken the old kindergarten, and intends to use the location as a centre for missionary work.

In a cyclone which visited this place on Thursday, the 29th ult., St. John's church, the Rev. A. J. Tardy, rector, had its roof partly destroyed, and the ceiling over the vestry-room and sanctuary badly damaged.

The Rev. Dr. Percival celebrated the 31st anniversary of his rectorship of the church of the Annunciation on the evening of All Saints' Day. Under his rectorship the work has grown from a mission into a well-organized parish. The first service was held in a workshop. Now a beautiful church, with a commodious chapel and a large and reverent congregation, attest the efficacy of the good priest's work and prayers.

The dean of Christ church cathedral, the Rev. F. I. Paradise, last year started a sewing school under the direction of the ladies of Christ church

guild. About 80 children had their names enrolled. The school has just resumed its work, and already a large number of children are in attendance. The children are furnished with material by the ladies of the guild, and are presented with the garments they make. Those that attend range in years from five to 18, and some of them come from distant parts of the city.

ST. FRANCISVILLE.—The rector and his family have moved into the commodious rectory just finished. The building is a substantial one, and before being occupied by Dr. Douglass and his family was nicely furnished by the members of the parish.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

At a meeting of the Standing Committee, consent was given to the election of the Rt. Rev. William David Walker, Bishop of the missionary jurisdiction of North Dakota, to be Bishop of the diocese of Western New York.

The chapel of the Good Shepherd, in the Knolls, near Abingdon, is being enlarged, and it is expected the work will be completed in a few weeks. The addition is a two-story building, the upper part opening into the church and the lower floor to be used for a schoolroom.

Within the past year the entire debt on Trinity church, South Boston, has been cancelled and the beautiful little church consecrated, and now the congregation has erected a commodious and substantial rectory adjoining the church.

A few months ago a wind storm badly damaged the walls of Grace church, News Ferry, and displaced the roof; the congregation were compelled to abandon it, being unable, from lack of funds, to repair it. Friends have come to their aid, and the church has been repaired and put in excellent condition.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

A matter of general, as well as parochial, interest has been decided by the announcement made on All Saints' Day at St. Mark's church, Capitol Hill, that the Bishop had determined to accept the invitation from the vestry of that parish to make it the pro-cathedral of the diocese. He has selected, and the vestry have called, the Rev. Wm. L. Devries, of Alberton, Md., to be rector, who has accepted, and will enter upon his charge on the first Sunday in Advent, when the new arrangement will go into effect. This, it is believed, will open a new era of prosperity, not only to St. Mark's, but to the Church generally in the region round the Capitol.

The opening service, for the winter, of the Woman's Auxiliary was held in the church of the Ascension, Nov. 3rd. The Bishop celebrated the Holy Communion, and made an earnest and helpful address to the large congregation, chiefly of Churchwomen interested in the work of the auxiliary. A business meeting was held in the Sunday school room, when 18 parochial branches were represented. Plans for the winter's work were discussed, the first object being to supply the needs of the missionaries in the four Maryland counties belonging to the diocese. An appeal was also made for contributions from all the parish branches for a Christmas box to be sent this month to an Indian mission school.

The convocation of Washington met in St. John's church, Nov. 4th. The Holy Communion was celebrated at 10 o'clock, and Bishop Satterlee gave an address upon the words, "Pray, ye, therefore, the Lord of the harvest," etc; 38 of the clergy, and 14 lay delegates were present. The archdeacon, the Rev. T. S. Childs, D.D., made a verbal report of work within the bounds of the convocation, which are the same as the diocese. At the afternoon session an address was made by the Rev. Dr. Mackay-Smith upon "System in Church work," followed by an interesting discussion, during which the Bishop gave some practical advice on the subject. The evening session was devoted to a discussion regarding the missionary work of the diocese, follow-

ing a paper on "The mission of convocation," by the Rev. T. O. Tongue. It was participated in by the Bishop and the rector of St. John's, and also by the Rev. J. A. Aspinwall, president, and other members of the committee of missions. The sessions were all of unusual interest.

A parochial retreat was given at St. Paul's church, by the Rev. C. N. Field, S. S. J. E., beginning on the eve of All Saints' Day, with an informal conference in the parish house. Father Field preached both morning and evening on All Saints' Day, and in the afternoon held a children's service, when he gave an illustration of the St. Sulpice method of catechising. On Monday, in addition to the usual daily Celebration at 7:15, there were services and instructions at 10, 12, 3, and 4:30, and the concluding address at 7:30 in the evening.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

NORWOOD.—The new edifice of St. Stephen's church was opened on the morning of All Saints' Day. The interior was beautifully decorated with autumnal leaves and flowers. The service was in charge of the Rev. T. William Davidson, who had been appointed in July last. He took for the subject of his discourse, "The festival of All Saints", its purpose and lesson," the text being Rev. vii: 14. In the evening Bishop Whitaker dedicated the church. The congregation was organized in July, 1892. On August 18 last, ground was broken for the chapel, and on Sept. 5th, the corner-stone was laid by Archdeacon Brady. The building is of frame, with handsome stained windows, which were paid for by the children of the flourishing Sunday school. The handsome hymn board was designed by one of the scholars, Master. L. Walter Davis. This building is to be used as a chapel after the erection of a church on an adjoining lot. It has a seating capacity of 150. The parish was recently made a mission of the convocation of Chester; from the report made to the Bishop May 1, 1896, there were 60 communicant members. At 2 A. M. of Wednesday, 4th inst. fire was discovered in the building. The volunteer fire department was soon on hand, and the flames extinguished. The loss is about \$500, (including the damage to the stained glass windows and the books in the library), which is about one-fourth the cost of the building.

Central New York

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

The missionary convocation of the Second District was held at St. Stephen's church, New Hartford, Oct. 27-28. After evening prayer, addresses were made by the Rev. F. P. Harrington, on Faith; the Rev. A. L. Byron-Curtiss, on Patience and Self-denial in domestic missionary work; the Rev. C. J. Lambert, on Missions. There was a low Celebration at 7:30 the next day; Morning Prayer at 9:00, followed by a conference, at which the recent act of the Legislature of the State relative to vestries was made clear. At the high Celebration at 11:00, the Rev. J. H. Egar, D.D., preached. After luncheon, the convocation joined with the ladies of the auxiliary, in listening to the dean's report, after which, a session for the transaction of business was held.

The mission church at Redfield, has been renovated and repaired throughout during the past summer, being greatly improved by paint and water-color decorations on the interior, and a neat coat of paint on the exterior.

St. Joseph's church, Rome, in spite of the hard times, which its congregation of working people feel keenly, is in an exceedingly prosperous condition. It now has the benefit of regular administrations of a pastor in priests' orders, and there are weekly Eucharists. There are many evidences of a deepening of the spiritual life of many of the congregation, by a devout use of the regular Celebrations.

St. Timothy's, Brookfield, is a mission in a hard field occupied by Seventh Day Baptists, but by the persistent work of a priest who devotes one week in four to the field, together with a handful of Church folk, it is devoutly expected that a foothold will be obtained there.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

THE *Family Churchman*, London, has proposed that the sixtieth anniversary of the reign of Queen Victoria shall be celebrated by bringing about a reunion between the Church and the Wesleyans. In a recent issue the statement is made that the feeling of Churchmen is very encouraging, the general attitude is one of generous sympathy. But on the side of the Wesleyans there seems to be no favorable response. The letters from leading Methodists printed in the same paper, indicate very clearly the fact that they are unwilling to consider the project; they cannot see any necessity or any utility in such a movement. The simple truth is that the genus of Methodism tends to sub-division. The idea of visible unity under one government and faith has perished from among them. There are, in the United States, seventeen distinct Methodist bodies. While all, we suppose, agree that the differences upon which they take their stand respectively, are not of essential importance, they nevertheless remain apart and think it no harm to do so. This is sufficient to show that the "Church idea" has been entirely lost. It is, therefore, entirely useless to appeal to them from the standpoint of the Church.

— x —

Science and Theology*

DR. ANDREW D. WHITE, well known in educational and political circles, has produced a work in two portly volumes, on the "Warfare of Science with Theology." Coming from a man of such reputation, this production is distinctly disappointing.

The writer, in the first place, never seems to have defined his subject to himself. In particular, the word "theology" is evidently used in a vague and indefinite sense. The book fails to show that there is any warfare, or can be any, between science properly so-called, and theology, as such. There are numberless examples given of the opposition of ecclesiastical persons and authorities to new discoveries, theories, and guesses in the scientific field. But this is evidently a different thing from an opposition of theology to science. The author does not disguise the fact that in the opposition were many persons at different times who are not usually charged with theological prejudice; such, for instance, as Voltaire and Agassiz. Nevertheless, he does not hesitate, by a process of his own, to classify them as belonging to the theological side. On the other hand, it is certainly rather upsetting to preconceived ideas to find President McCosh and Professors Sayce and Delitsch, and even Cardinal Wiseman, ranged with the scientists in this warfare.

The many curious instances which Dr. White's painstaking research brings before us are enough to show that the development of science, as it is now understood, has been a slow process, and that it has achieved its victories in the face of much prejudice and dogged opposition. It is also the fact that the leaders of this opposition have often been ecclesiastics and Church authorities. But it is a disappointment to find a writer who

by profession is a teacher of history after modern scientific methods, failing to show any insight into the real causes of things. It is a very shallow interpretation of the facts to jump to the conclusion that "theology" is chargeable with the whole of the difficulty.

It is necessary to take into account the curious conservative instinct of human nature which has always made the introduction of new things difficult, which makes the farmer slow to adopt "new-fangled" inventions, on the plea that his father's ways are good enough for him; which caused the mill hands to resist the introduction of steam power; which left the inventor of the sewing-machine many years without reward for his labors; and which leads the housewife or the domestic servant to reject with scorn new devices intended to relieve some of her burdens. This kind of thing goes on in all periods, and it is a part of the warfare of science with something, but certainly not with theology. When Dickens shows how his inventor is treated as a public enemy, brow-beaten, insulted, and plundered by the officials of the circumlocution office, it does not occur to him to arraign theology as the offender.

If from among the clergy of the Middle Ages came the spokesman of the opposition to new scientific theories and discoveries, it was largely clerics also who made such discoveries. In both cases this was incident to the situation. A very large part of those who had aspirations after learning took orders or entered the "religious life." Thus only for a long period, while Europe, through much turbulence, confusion, and bloodshed, was assuming its modern shape, could men gain that quiet and immunity from constant struggle and turmoil, which made study and scholarly investigation possible. Theories or even discoveries which had the aspect of novelty, or seemed to revolutionize received ideas, were naturally opposed at first. They had to meet, not simply that instinctive conservatism of which we have spoken, but that conservatism reinforced by the best learning and, indeed, the science of the age. That theological ideas were often bound up with that science is not a matter for contempt and scorn, but is to be explained on historical and philosophical grounds. It was an accident of the situation.

It might be a fruitful matter of inquiry to ascertain how often the opposition proved to be correct. Undoubtedly many scientific theories so-called were but wild guesses. A true scientific method had not yet been developed. It is hardly right to charge the Church with responsibility for the pseudo science of astrology, or with the fact that chemistry was confounded with alchemy.

If Dr. White had undertaken a history of the gradual differentiation of the experimental method of science from the philosophical and *a priori* methods, he might have made a useful contribution to the history of human thought, and produced a book of permanent value. Science and philosophy were originally confounded, the latter taking precedence. It was not perceived that there was room for a branch of learning resting simply upon experiment and observation, entirely disentangled from traditional ideas and preconceived theories. Tales of travelers, and even imaginations of poets, were taken as facts and became a part of the sum of human knowledge, as was supposed. It was long before men appreciated the necessity of testing the truth of received

notions by careful investigation. Meanwhile, the Church, or "theology," as our author would express it, was not responsible for the basilisk, the chameleon, or the phoenix. The science of the times generally asserted the existence of such creatures. It is true that revelation was considered to add certain facts to the sum of scientific knowledge, but this was on the same principle by which the theories of philosophers and traditional ideas universally received among men also formed important elements in this supposed knowledge.

To all this is to be added the comparatively small interest with which the accumulation of all the multitudinous facts of the natural world was regarded. In comparison with ethics, metaphysics, and the divine knowledge revealed for the salvation of the immortal soul, the accurate knowledge of any number of the facts of the material world must necessarily have appeared a matter of infinitely little account. In this age of the world it is understood that scientific knowledge has a very important relation to the welfare of the human race in this world, and that it is not without some relation to the world to come, though it is decidedly open to question whether, just now, its relative value is not overestimated.

In vindication of the Church it is necessary to remember that in most, if not all cases of conflict, the real opposition has been not, properly speaking, between "science and theology," but between old science and new. The science of the period having been accepted on the faith of those who at the time are recognized as the authorities of the scientific world, the Church proceeds to construct her apologetic in accordance therewith. It is not then wonderful that when a new and revolutionary theory is propounded by a new leader or advocated by a new school of scientific men, it should meet with criticism and often with rejection. It is a matter of continuing to uphold what science has hitherto taught, or of accepting out of hand the new science at the bidding of new men.

In the course of such a conflict there will be found ranged against the new teaching scientific men as well as religious writers, and in its favor there are generally some representatives of the theological world.

If Dr. White could have shown that theology, or what is asserted to be supernatural religion, as held and propagated by the Catholic Church and the Christian world, is necessarily antagonistic to science, his book would indeed have had a serious significance. If, on the other hand, he had devoted his labors to an investigation into the process by which the boundaries and limitations of two great fields of human thought have gradually been differentiated from each other, he would have made a permanent contribution to the field of knowledge. He has, however, contented himself with an invective against "theologians" of successive ages as the principal obstructors of scientific advance. Any one who chooses to take this line can undoubtedly find plenty of instances, but without a more searching investigation into the causes of things, such work is thrown away.

In general, the author's assertion that the introduction of Christianity interposed an invincible obstacle to the progress of science, is sufficiently met by the patent fact that it is precisely within the limits of Christendom that science has achieved its triumphs and reached its present advanced

*A History of the Warfare of Science with Theology in Christendom. Two volumes. By Andrew Dickson White, LL.D. (Yale), L.H.D. (Columbia), Ph.D. (Jena). New York: D. Appleton & Co.

stage of development. It can hardly be questioned that this is owing to the intellectual training and enlightenment which had its source in the Christian Church.

— x —
Five-Minute Talks

BY CLINTON LOCKE

XC.

LISTEN to me about our duty as regards giving pleasure to others; not simply freedom from pain, but absolute pleasure. There is a great deal of pain in the world. I know how necessary and how useful a great part of it is, as a warning and a protection. If it did not hurt you to put your fingers on a hot stove, a great many fingers would be burned off, but there is a great deal more pain in the world that there need be, and I want to urge upon you the effort to give as much pleasure as you can in order to counterbalance as much as possible of the pain.

I hold no utopian views about the misery and the sorrow in the world. I do not believe the Henry George system, or the "Looking Backward" system, or any other of these patent medicines, will do away with it, but I do believe that the better Christians we are, the less pain there will be. I want to urge upon you as a great Christian duty, the giving as much pleasure as possible to those who in this toiling life can have very little of it without your help. Take children—childhood is a part of life when we ought to store up a great treasure of joy and light-heartedness, the recollection of which will brighten many a dark day—so then let one of your duties be the giving pleasure to the children of the poor and struggling, taking them excursions, giving them toys, seeing that the girls have some pretty frocks, giving the boys tickets to games and proper shows, trying to keep them out of stores until they are a little older. How it grieves me to see the little creatures who have to work in stores. Their parents cannot help it, bread must be got and the children must help. It will make your vacation a great deal sweeter if you can carry with you to the seashore or the mountains, or the lake, the knowledge that there is one poor little boy or girl who is also able to take some pleasure, to climb a hill, to row a boat, to pick a flower, and to get away from work—inexorable monster whose servants we all have to be the greater part of the year, and rightly so, for moderate work is always happiness.

Take women, how little pleasure there is in the life of many working girls in the city. The miserable salaries are just enough to cover the absolutely necessary outlay. The girl looks longingly at the beautiful dresses in the shop windows, or on the girls, no prettier and no nicer than she, who pass her in the streets. She, too, craves some pleasure, some excitement, and she is too good and pure to seek it where some of her unhappy sisters find it, in selling herself for gold. Can you not contribute somewhat toward throwing a little sunlight on her life? Is it not easy for you to provide, not as a thing of dole, not as a boon to a pauper, but as a brother, or a sister to a sister, country excursions, a week or two of country life away from the close streets, the worst cared for (I write from Chicago) of any large city in the world. Can you not send her sometimes a ticket to a good play—something where she can laugh to her heart's content—to a delightful concert, or any bright, exhilarating,

proper amusement, never mind if you think it vulgar, if it be not coarse? Remember, I am not speaking now of improving her mind, but simply of giving pleasure.

Take men. Do you employers like to be kept every moment at the grindstone? Do you not enjoy the hours and days and weeks you spend away? Is it then too much to ask of you to remember those who are likely to lose their places at the grindstone, if they leave it for a moment? Send them away sometimes, "not grudgingly, or of necessity, for God loveth a cheerful giver." When workmen realize that their employers feel them to be brother men, are interested in their lives, want them to have a little of the cake as well as of the bread of life, the backbone of strikes and disloyalties and rebellions will be broken, and a great deal better work would be done. Some may say this is just the sentimental talk of a preacher who thinks he knows it all, and could run a business better than we who have been at it for years. Cobblers had better stick to their lasts. Never mind. I have confidence enough in the great body of my readers to feel that you sympathize with the wish to brighten and gladden the lives of the great multitude.

God made us all, and a thousand links bind us together. The happiness or the unhappiness of one class must react on all the rest. We cannot with impunity in these days separate any one class from the others. We are our brothers' keepers, and our keeping is not exhausted when we have provided straw and bread and water; it includes music, flowers, laughter, color, sunlight, happiness. I shall never forget a missionary's wife who, when written to about her wants from my parish, replied that she would like a red dress trimmed with pretty lace. Some of the good sisters pursed up their lips, and thought her very flippant, but I resolved she should have it, if I had to buy it myself. She lived in a wretched, dull little frontier town, and if a red dress would put a little bit of color in it, in God's name, let her have it.

Letters to the Editor

THE CAMBRIDGE THEOLOGICAL SCHOOL
To the Editor of *The Living Church*:

In reply to the criticism of my letter on "The Episcopal Theological School," Cambridge, Mass., by Mr. John T. Rose, I desire to say briefly: I am no pessimist. I have no personal grievance against the school. I have evidence before me that its teaching is not in accord with the Bible and the Creeds. My claim that such is the character of the teaching of the school is based upon the known utterances and printed statements of some of its professors. But in a letter to a Church paper one cannot enter fully into such matters (see Prof. Allen in "New World," vol. 3, p. 138, also "The Heart and Creeds," the Rev. A. W. H. Eaton, pp. 55-57).

Mr. Rose says: "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." With this fact I am in full sympathy, and, therefore, I do not come within the meaning of the phrase, "ecclesiastical moles."

I recognize as fully as the Cambridge men or Mr. Rose, the necessity that a new application must be made of some of the old, eternal truths of the Gospel to meet our present conditions. But let us see to it that our new application of the old truths are not erroneous views. It is just here that this school errs.

I do not regard the denial of the resurrection of the body as a new application of an old truth—it is manifest error, contrary both to the Bible and the Creeds. Such denial is a prominent feature in Broad Church theology.

To eliminate the supernatural from the Birth of Jesus Christ, affected by some German theologians, and also by this school, is not a new application of an old truth, but is a clear denial of Bible teaching. To take from the Atonement of Christ its vicarious character is not a new application of an old truth, but a plain denial of Bible teaching on this subject, and is, therefore, manifest error. The evidence along these lines of thought Mr. Rose can easily find if he desires.

In conclusion, let me say that Churchmen will judge the Episcopal Theological School, Cambridge, by its own teaching. Some men have exposed the heterodox teaching of this school, not by extreme utterances, but by utterances so close to the real facts of the case that when, months ago, the dean of the school sought the privilege of replying to them, and that privilege was freely accorded him, he has not, to this date, availed himself of the opportunity of rebutting the facts stated. We have no special concern, in this connection, with the General Theological Seminary, nor with Lord Halifax. We want to help the Episcopal Theological School to get rid of Episcopal Unitarianism and the false teaching of Schleiermacher.

J. C. QUINN,
Mason City, Ia. Rector of St. John's.

CHURCH PERIODICAL CLUB

To the Editor of *The Living Church*:

The Church Periodical Club wishes to appeal through your columns to its many friends, feeling sure, if the needs of its work were better known, more help would be forthcoming. The aim of the club is to furnish reading matter to all missionaries who require it, either for themselves, or for those among whom they labor. The urgent need, at present, is money with which to forward this reading matter to its destination. Large packages are constantly received at the general office, and their contents are sorted and re-packed in boxes for the different missionaries. Then these boxes wait for days, weeks, sometimes even for months, before there is enough money to send them on their way. They fill up the space that is needed for incoming packages, and make the work of distribution much more difficult from lack of room. Meanwhile, the poor missionary wonders if his appeal has been in vain; and all because the donors of reading matter have not realized that boxes cannot be carried on railroads without money! If every donor of reading matter would accompany the gift by even twenty five cents, and if every person who reads this appeal would contribute something, the work could go on and increase, instead of being constantly hampered by lack of funds.

Contributions may be sent to the treasurer, Miss Florence Taylor, 35 W. 9th st., New York City, or to the general office, 51 Church Missions House, 4th ave. and 22nd st.

A visit to the general office would demonstrate the urgency of this appeal, and would always be regarded as a favor.
ANN H. LAIGHT,
Recording Secretary.

LACK OF CHURCH SIGN-BOARDS

To the Editor of *The Living Church*:

If it could only be realized how much trouble the traveling Churchman has in finding "the Church" in the place in which he happens to "stop over," I certainly think better facilities would be offered for more easily ascertaining its whereabouts. Yonder is a steeped edifice, but no sign, notice board, or anything else to inform the public what it is. Though the Church almanacs say (for instance) that St. James', St. John's, and Grace are names of the three churches in the place, none of them, when found, have signs or notice boards to make him quite sure as to whether it is one of the three, and, if so, which one.

I have read much in our Church periodicals on the subject of why such and such people don't go to church. Perhaps the lack of easily accessible information as to where churches are located, may be a reason why more travelers don't go to church. Let every church have its name (and, if practicable, hours of services) conspicuously placarded on the premises; also, if there be a local directory, try and have it properly inserted and classified therein, and with as much other practical information concerning it as space will permit; also endeavor to have its street or road location placed in the Church almanacs, and I have little doubt but what these almanac editors would be pleased to receive the information. And then, too, our Church service notices in hotel corridors and railroad stations seem usually conspicuous by their absence—just where those of the Methodists, Baptists, and Presbyterians are generally found. Instead of our habitually displaying notices in such places, we seem to display a sad lack of the evangelistic spirit.

One of our impressive preachers said at a noon-day business men's service (in substance): We hear much more nowadays about more religion needed in business, whereas, for his part, he thought more business was also needed in religion.

Would it be a good business method for a merchant to adopt, to avoid the display of even a doorway sign at his place of business, telling his name and the commodity dealt in? I think every reader of this article will say, No. Then why expect parish corporations to flourish that don't even put sufficient business into their religion to announce to the public, at their doorways, their names, particular business days and hours, etc.

WM. STANTON MACOMB.

THE TITHES

To the Editor of *The Living Church*:

I was very sorry to see Rev. Dr. Locke's "Five-Minute Talks" (which we generally read with pleasure and profit) on tithes, in your paper of the 17th Oct., which I fear will not help to increase the number of those who faithfully devote a tenth of their incomes or earnings to Church or charitable purposes. As I understand it, the giving of a tithe is older than the "Law of Moses" and should be observed just as every seventh day should be; viz., as belonging to God.

As to a man with \$600 a year not being able to pay it, the Rev. Doctor is quite mistaken. I say so, because when I first became convinced that the tenth was God's, my income was about \$300 a year (this was about fifty years ago.) It was from reading "Leslie on Tithes" and later on a little book compiled by Rev. Dr. Rowe, of Quebec, that decided me. Since then I have laid by the tenth of every dollar received and devoted it to either Church offertories or works, and giving to the poor. Never have I regretted doing this, for independent of thus doing a duty, there is the satisfaction of having a certain fund to draw upon to meet cases that otherwise one would think it was impossible to afford to help.

Of course I do not think all Christians should only give a tenth; those who have large incomes should give freely thereof, but *all* should give at least the tenth, and have faith in God's promise that "all these things shall be added unto you." My own experience has proved the truth of this, money coming in from most unexpected quarters when I could not see how I could possibly meet current expenses. I could say much more on above subject, but must not trespass further on your valuable space, except to say I was much pleased with and thoroughly endorse the letter of John W. Shackelford in your paper of Oct. 31st.

AN ENGLISH CATHOLIC.

Toronto, Ont.

THE CHURCH UNITY SOCIETY AND THE MACLAREN LIFE-CREED

To the Editor of *The Living Church*:

It is only to-day that, through the kindness of two of my right reverend brethren, I have learned of what is styled "the Maclaren Life-

Creed," and of a letter upon the subject of its employment as a basis of Christian unity addressed to various persons by Mr. Theodore F. Seward, for whose lively interest in this great cause I have so high a regard.

Mr. Seward's use in this connection of letter-heads, which might seem to imply that the Church Unity Society is aware of, and in sympathy with, his communications *in re*, constrains me to say that the society has never sanctioned any such action on his part, and must not be held as in any way responsible for it.

I have had no opportunity of consulting any of my fellow-officers in regard to the matter; but am most anxious of at once disclaiming for myself any sympathy with a proposition, which, however so well-intentioned, is, in my judgment, so subversive of the first principles of Organic Christian Unity.

LEIGHTON COLEMAN,

Acting President of the Church Unity Society.

Bishopstead, Wilmington, Del., Nov. 9th, 1896.

THE BOY VOICE

To the Editor of *The Living Church*:

THE LIVING CHURCH of Sept. 18th, publishes a letter signed by J. D. Fairchild, which, referring to a communication of my own in the same paper, of Aug. 29th, puts me in a false light. Mr. Fairchild appears to think that in opposing the use of the boy voice during its period of change, I look upon it as a *false* voice. This is what musicians might call an incorrect reading, for it is not what I wrote, and is not at all what I meant.

In the article referred to, I stated two well-known facts concerning the voice: First, that a falsetto voice is a false voice; and secondly, that a boy's voice during its period of change is a voice *out of condition*; and as every human organ when out of condition calls for rest rather than work, that inference naturally follows. Mr. Fairchild claims, on the contrary, that during this mutation period the boy's voice can be wisely and safely used, and that fairly good tenor and bass voices have resulted from this ordeal, as he is pleased to call it. No doubt this is true in a great many cases, but if *use* of the voice during its changing period produces fair or good tenors or basses, by the same inference *resting* the voice during that period would result in excellent or even very fine tenor or bass voices.

HORACE HILLS, JR.,

Organist Mt. Calvary Church.

Baltimore.

Personal Mention

The Rev. Stephen H. Alling's address is now Lyndonville, Vt.

The Rev. Geo. E. Abbitt has accepted the rectorship of the church of the Ascension, Mt. Sterling, Ky.

The address of Rev. Edmund Robt. Bennett has been changed to 399 Thomas st., St. Paul, Minn.

The Rev. Edward Benedict, of Warrenton, N. C., has accepted a call to Somerset parish, Somerset Co., Md. He will enter upon his new duties about the 24th Sunday after Trinity.

The Rev. H. F. Crofton, of the West Indies, has accepted a call to East New Market and Vienna parishes, Dorchester Co., Md.

On account of bronchial trouble, the Rev. William Gill, late of Grand Forks, N. Dak., has accepted work in the Sacramento Valley, with residence at Colusa, Cal.

Having accepted the curacy of St. Andrew's church, Bridgeton, N. J., the Rev. C. Gilbert Hannah requests mail matter intended for him to be addressed accordingly.

The Rev. Henry P. Horton has entered upon the curacy of St. Andrew's church, Ann Arbor, diocese of Michigan.

The Rev. Edward C. Houghton has taken charge of the American chapel, Munich.

The Rev. H. P. Hickman has accepted charge of St. Paul's church, Littleton, and St. Philip's church, W. Penn Creek, diocese of Colorado.

The address of the Rev. R. G. Hamilton is now Palmyra, N. J.

The Rev. Ernest W. Hunt has entered upon the rectorship of Christ church, Owosso, Mich.

The Rev. Jesse Higgins, having entered upon his duties as rector of Calvary Monumental church, Philadelphia, should be addressed at 760 N. 41st st.

The Rev. Henry Morgan Stone has taken charge of Berkeley memorial chapel, Middletown, R. I.

The Rev. Samuel Trivett has resigned the charge of St. Andrew's church, Romulus, and Grace church, Belleville, Mich.

The postoffice address of the Rev. X. Alanson Welton is Redlands, Cal.

Official

THE Rev. Dr. Wm. R. Huntington, rector of Grace church, New York, will preach at the anniversary of the Bishop White Prayer Book Society, to be held at St. James' church, 22nd and Walnut sts., Philadelphia, to-morrow (Sunday) evening at 8 o'clock.

THE annual meeting of the American Church Missionary Society will be held (D. V.) on Tuesday, Nov. 24th, at 2 P. M., in the Church Missions House, New York City. All interested in the work of the society are invited to attend.

BY ORDER OF THE COMMITTEE.

VISITORS to the Church Congress, which meets at Norfolk, Nov. 17th to 20th, who pay full fare from point of departure to Norfolk, and obtain a certificate from the station agent to that effect, will be allowed a return rate of one-third the usual fare. Certificates must be signed by the secretary of the Congress at Norfolk.

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.

THE CHURCH PERIODICAL CLUB

The annual meeting will be held in the guild room of St. Bartholomew's church, 96 East 44th st., New York City, on Wednesday, Nov. 18th, 1896, at 2:30 P. M. All persons interested in the work of the club are cordially invited to be present.

ANN H. LAIGHT,
Recording Secretary, C. P. C.

AT a meeting of the clergy held at Lee Hall, Friday, Nov. 6th, 1896, the following resolutions were adopted:

WHEREAS: In the loving presence of Almighty God, His servant, the Rev. Elijah H. Downing, S. T. D., has been called to rest, be it therefore

Resolved, That the Church Militant has, by the death of Dr. Downing, lost a most faithful son, and the diocese of Iowa, from the ranks of her clergy, a patriarch whose earnest work and whose daily life and conversation have been to them a constant example of right and holy living;

Resolved, That while we mourn with the widow and the family of our deceased brother in the temporary separation, we rejoice with them in the hope of the resurrection and life everlasting.

S. R. J. HOYT, Archdeacon of Davenport,
Secretary.

Died

DOWNING.—Entered into rest, at his home in Davenport, Iowa, on Nov. 3rd, being within the octave of All Saints', the Rev. Elijah Hedding Downing, D.D., in the eighty-seventh year of his age.

"Blessed are the dead who die in the Lord, even so, saith the Spirit, for they rest from their labors."

CLARKE.—At Louisville, Ky., Oct. 18th, 1896, of heart failure, John W. Clarke, aged 76 years. A life-long communicant of the Catholic Church, a faithful member of the Brotherhood of St. Andrew, honored and respected by all.

CRENSHAW.—Entered into the rest of Paradise, at her home, Hawfield, Orange Co., Va., on the morning of Oct. 27th, 1896, Fanny Graves, wife of William G. Crenshaw.

Church and Parish

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

CHURCH ARCHITECT.—John Sutcliffe, 702 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.

WANTED.—Three clergy, one a priest of some experience in city mission work, for an associate mission; all single men, willing to live in community on small stipends; and positive Churchmen, but willing to follow prescribed and simple methods of work. Address BISHOP VINCENT, Mitchell Bldg., Cincinnati, Ohio.

The Editor's Table

Kalendar, November, 1896

1. ALL SAINTS' DAY, 22nd Sunday after Trinity.	White.
8. 23rd Sunday after Trinity.	Green.
15. 24th Sunday after Trinity.	Green.
22. Sunday next before Advent.	Green.
29. 1st Sunday in Advent. Violet. (Red at Evensong.)	Green.
30. ST. ANDREW, Apostle.	Red.

MR. ROBERT GRAHAM, general secretary of the Church Temperance Society and adjutant-commander of the Church Temperance Legion, has been identified with work of this character for over twenty-five years. Previous to his coming to America thirteen years ago, Mr. Graham was engaged in temperance work in the northern province of the English Church, having been honored by a call to do its first organized work in this line. He is the editor of *Temperance*, the organ of the C. T. S., and the editor of several pamphlets, among the number, "Social Statistics of a City Parish," "A Churchman from my boyhood up," Mr. Graham says, "I believe in its Creeds. I reverence its sacraments, and I acknowledge the threefold order of its ministry. I also believe in its sovereign power and stern duty to help to solve those vast problems of applied Christianity now facing it in this State and nation. One of the gravest of these is intemperance in its narrowed significance of drunkenness." The Church Temperance Society, which was established in 1881, is the recognized exponent of temperance work in our Church. The Presiding Bishop is its president, and sixty bishops, vice-presidents. Its basis is a union on equal terms between those who temperately use and those who totally abstain from intoxicating liquors as beverages. Recognizing that effects spring from causes, it lays down four main lines of practical action: 1. Prevention, because it is better than cure, and if you form the boy, it will not be necessary to reform the man. 2. Counteraction, because the saloon can never be extirpated until you put something better in its place. 3. Restriction, because it is possible to limit in number and diminish by taxation, when it would not be possible, even if desirable, to prohibit, especially in large cities. 4. Rescue, because God's law lays down that the only answer to be given to the question of "Am I my brother's keeper?" is "Yes." This year, the society has asked that the twenty-fourth Sunday after Trinity, Nov. 15th, be selected as the Sunday on which Christian Temperance be the special subject of teaching throughout our congregations; if the whole influence of the Christian ministry throughout the land could be simultaneously and strenuously thrown upon the right side of this tremendous issue, the blessed result would be incalculable.

AMONG the various hindrances Christianity is called upon to encounter, one of the worst is that which comes from those who ought to be its friends. The following story comes from India: A middle-aged Hindu, after years of thoughtful inquiry, resolved to accept the Christian religion. He was employed in the office of a European commissioner who had shown him some goodwill. To him the poor fellow opened his heart expecting, without fail, to be met with hearty sympathy and encouragement. To his surprise the commissioner earnestly dis-

sued him, chiefly on the ground that he would lose the respect of the Hindus, without gaining any standing among Europeans. Evidently the officer thought his clerk might prove less useful to him as a Christian than he was as a Hindu. *The Indian Witness*, from which this story comes, asserts that this is by no means a solitary instance.

HISTORICAL criticism seems bent upon depriving us one by one of most of those gems which alone to the youthful mind made history worth reading. We have long ago been assured that the cherished story of Pochontas is without foundation. Doubts have even been thrown upon Plymouth Rock. William Tell and the apple are mythical. And now the "whipping boy," that vicarious victim of princely misdemeanors, is declared a popular superstition. Our boyish sympathies have been wasted upon a fiction, and one of the props of our republican antipathy to kings has been removed when we are assured that the misbehavior of kings is not punished by flogging another boy kept in the royal household for that purpose. It is reported that the present German Emperor takes a pious pleasure in wielding the rod upon the bodies of his imperial offspring. The late Princess Augusta had seen her royal brothers, the Duke of York and the Prince of Wales, afterwards George IV., tied to posts and flogged with long whips like dogs. After all, the latter gentleman could hardly have had all the discipline he deserved. German history tells us that the father of Frederick the Great kicked and cuffed and pulled the hair of the royal children. The only evidence of the "whipping boy" seems to be the case of one kept by King James I. to spare the skin of Prince Charles. It is surmised that if this prince had been made to smart himself for his boyish offenses, he might have added to the better elements of his character a stronger regard for strict veracity and fidelity to engagements.

WHEN I now look at a foreign illustrated newspaper or magazine, says Lafcadio Hearn in the August *Atlantic*, I can find little pleasure in the engravings. Most often they repel me. The drawing seems to me coarse and hard, and the realism of the conception petty. Such work leaves nothing to the imagination, and usually betrays the effort which it cost. A common Japanese drawing leaves much to the imagination, nay, irresistibly stimulates it,—and never betrays effort. Everything in a common European engraving is detailed and individualized. Everything in a Japanese drawing is impersonal and suggestive.

THE *Church Review* says: Fridaythorpe, on the Yorkshire wolds, was a type of what a village was likely to be under the lazy, old, good-natured regime. The last vicar had been there thirty-two years. During that time there never was a morning service. Service was at two in the afternoon, and occasionally in the evening, but as often as not the vicar sent word round to say he would read service in the vicarage kitchen. The Holy Communion was administered three times a year to a few people, not one of whom had been confirmed. As to keeping Good Friday, Ascension Day, or other of the Church's holy days, they were no more in evidence than the Greek kalends. The people cite as an illustration of the old vicar's

good nature that on occasions of the chapel anniversaries he would close the church to give everybody an opportunity to attend. A year ago the vicar died, and there was appointed in his place a curate from All Saints', Margaret street, the Rev. Anthony Bathe. His London friends said he would be quite thrown away there, and Yorkshire people said that the ways of All Saints' would never suit the wolds. Yet one year sufficed to work a revolution. No better test could be adduced than the observance of Good Friday, for to people unaccustomed to think of it as different to an ordinary day, it needed special effort to get them to regard it as a holy day. But on Good Friday the church was full at the "Three Hours." Men who a year ago were stout Wesleyans followed the cross in procession round the village, singing from "Hymns Ancient and Modern." At the evening service the church was packed, while on Maunday Thursday thirty communicated at a High Celebration with incense and vestments. When people said, "Nothing can be done on the Yorkshire wolds," it was because they attempted to do nothing.

In a Cumberland Parish

ST. MICHAEL'S RECTORY,
Cumberland, England, Aug., 1896.

DEAR LIVING CHURCH:—It is but a few days since I left Chicago, and now I am writing to you from a rectory said to be over five hundred years old. This house has walls three feet thick. It has many gables, and on the north and south ends there are chimneys eight or ten feet square, like our old chimneys in Virginia. It has just been improved and modernized at great expense, and now is an ideal rectory, combining the old and the new. Some of the rooms have old beams of timber running through them, and there are many quaint and curious things about the house. This parish, St. Michael's, Worthington, is one of the largest and oldest in Cumberland. The parish is carried on by the rector and three curates. The rector is the Rev. H. Ernest Campbell, M.A., chaplain to the Bishop of Carlisle, who has held the living two years. He visited Chicago during the World's Fair, and preached in the church at Maywood, and visited the stock yards (as all Englishmen do). He has established the weekly celebration of the Holy Communion, and has several mission schools, and all kinds of organizations for Church work; there are 1,200 children in the Sunday schools. Separated by a wall from the rectory is the large parish church, with lofty nave and aisles divided by great stone columns. The tower of the church has a clock and peal of bells. This church is full on Sundays both morning and evening. All around the church lies the graveyard, with stones containing curious inscriptions; one is that of a man who was murdered, and is as follows:

"You villains, when this stone you see,
Remember that you murdered me;
You bruised my head and pierced my heart,
Also my bowels did suffer part."

The church and rectory grounds comprise several acres, all enclosed by a high stone wall, after the English fashion. All around outside this wall lies the town of Worthington, a place of 25,000 people. It lies at the mouth of the river Derwent, which flows down through beautiful valleys. The town is on the shore of the Irish Sea, and on the right we can see the hills of

Scotland, and on the left, the Isle of Man, where good Bishop Wilson lived; on the west we can see the mountains in the Lake district, and can almost see the beautiful lakes, the Derwentwater and Grasmere and Windermere. Over there among the hills Wordsworth lived and wrote his poetry and died. It is said that almost any one might write poetry in the Lake district, and I wish my dear friend Canon Knowles might come here and use his gifted pen for THE LIVING CHURCH, although Carlile said that he "wondered how Wordsworth lived in that damp and rheumatic country."

About three miles west of this town lies among beautiful hills the little village of Dean, and we went out one day to call on Dean Snerman who is rural dean and rector. He is also Lord of the Manor, and magistrate and landed proprietor. He has lived in that hamlet thirty-five years—beloved by his people and the country round. The church is very old and quaint; the bell rope comes down into the chancel, and the sides of the church are not alike. The rectory stands amid lovely lawns and gardens, and the walls are covered with vines and flowers to the roof. We found the good dean in surplice, stole, and hood, about to conduct a child's funeral. After that he showed us over the church and rectory, with delight and enthusiasm; then in the pretty rectory, with the genial family, came the "afternoon tea," with the pleasant chat about the Church in England and America. It reminded me of Huesley, Keble's home, and of what Bishop Huntington wrote in his preface to "Memorials of a Quiet Life," of another English rectory: "It leads us into one of the most refined and cultured and lovely of those English homes, a home as if by some wonderful breath from heaven almost everything that is not hallowed and generous seems to have been purged away."

A ride of an hour brings us to Carlisle, the cathedral town. The cathedral, although not one of the largest, is very interesting. You may enter at the east gate, which is right in the market place; you pass from the busy street into the quiet precincts. All round are the quaint homes of the canons and the dean. As we look at the deanery we remember that Archbishop Tait was once Dean of Carlisle, and that in that deanery five of his children died of scarlet fever within a few days of each other. The window in the north transept is a memorial of the children. The east window is very large, indeed one of the finest in England, and there are many old things in the way of carvings. I noticed that the altar, unlike most of the cathedrals, contains no cross and altar candles.

The choir sang well, and the service is most reverent. The great dignitaries, I suppose the dean is one, sit at either side of the gate of the rood screen in the choir. After they are seated a vergier draws a heavy curtain at their side; I suppose to keep off the drafts from the nave, but one cannot help thinking, "How snugly he tucks the dear old gentlemen in." The close, as they call the surroundings of the cathedral, is full of old houses and ruins of the old monastic buildings, and calls to mind what Hawthorne wrote in his book, "Our Old Home," of a cathedral close: "In truth almost every cathedral close in turn seems to me the loveliest, cosiest, safest, least wind-shaken, most decorous, and most enjoyable shelter that ever the thrift or selfishness of mortal man contrived for himself. How de-

lightful to combine all this with the service of the temple."

One is often brought by circumstances to places of interest; for instance, we were invited last week to attend what the society papers called a "fashionable wedding," at Dalston, four miles from Carlisle. Paley, who wrote the "Evidences," was once vicar of this church, and was appointed a canon of Carlisle; he gave as one reason for leaving Dalston, "that he had preached all his old sermons several times." The marriage was by the Lord Bishop of Carlisle, assisted by several clergymen, and was quite like what we read of in the best English novels; the great country people, the general holiday, the bridesmaids, and pages, etc. It may interest your lady readers to know that on entering the church, the bridesmaids walked *behind* the bride and not before, as with us. The bridal couple *knelt* when they joined hands and the ring was given. We were impressed with the dignity and beauty of the English marriage service, and the fact that all marriages must be in the daytime, an improvement on our American fashion of evening weddings in church, with guests in evening dress in God's house, and all the glare of gas or electric lights. The church at Dalston has been most beautifully restored and the altar has cross and candles. After the wedding reception at a beautiful country place, we were invited by the Lord Bishop of Carlisle to go home with him to Rose Castle, the Bishop's palace, to see the castle and dine with him, and we gladly accepted. We were soon seated in the Bishop's carriage; with his daughter, we made, with the Bishop, a merry party of five, and whatever awe I felt at the thought of an American priest riding in a Bishop's carriage and rubbing knees against a real live gartered Lord Bishop, was at once removed by the hearty and genial manner of the good Bishop. After a charming ride of three miles, we came to Rose Castle, one of the "stately homes of Old England," standing in a beautiful park and charming gardens. Rose Castle was once a fortified stronghold and was famous in border wars. Once Bruce came down and burnt the castle, and it contains dungeons where many prisoners were confined. After tea in the great drawing room, the Bishop himself showed us all over the castle. Then evening service in the castle chapel which has some beautiful stalls and carvings. The Bishop kindly asked me to read the lesson, "as it was so unusual for him to see an American clergyman at Rose Castle." The short service was choral, the Bishop's daughter presiding at the organ, all the servants and guests being present.

Then followed dinner; after dinner a pleasant hour with our kind host and family. Then the ride to the station and back to Worthington. In the dining room are portraits of many bishops, among them one held so dear in America, Bishop Harvey Goodwin. I have preached twice in the parish church of St. Michael, Worthington, the two Sundays I have been here—the first Sunday in the morning, when I told them a little of the early struggle of our American Church, and the next Sunday in the evening; and what a comfort it is to see a great parish church full of people at the evening service. I shall return home with a stronger conviction than ever that the Church of England is doing a great work, and that, as Gladstone has said, "her clergy are as a class the best and most useful men in all the

world, combining in themselves more than any other body of men, priest, pastor, friend, scholar, and preacher." I shall leave this interesting country with regret, and this rectory and parish church almost with sorrow, for the holiday here, with its surroundings and its friendships formed, has been an ideal one, and go back to our great and growing city of Chicago, more than ever convinced that the American Church, too, has a great future before her.

C. C. T.

Book Notices

The Village of Youth and Other Fairy Tales. By Bessie Hatton. With numerous illustrations by W. H. Margeton. New York: Frederick A. Stokes Company. Price, \$1.50.

This should be called a book of allegories rather than fairy tales, for its deep undertone of teaching seems too serious for the mind of childhood. The imagery is chaste and beautiful and the style is graceful and dignified. It is a good holiday book for thoughtful youth, very attractive in typography and illustration. We notice a line repeated at the top of page 15, and a line dropped at the top of the following page.

The Evolution of an Empire. A brief Historical Sketch of the United States. By Mary Platt Parmele. New York: William Beverly Harrison, 59 Fifth Ave. Price, 75 cents.

Every teacher of United States history feels the need of suitable "side-reading" in connection with the text-book, by which the story shall be impressed upon the mind, as a whole, leaving the details to the class-room. The so-called "standard" works are too extensive and costly for general use. Here is a book of moderate size and small cost that seems admirably adapted to such use. Of course, in a sprightly narrative which aims to give a summary and explanation of events, the author's views of men and things are likely to occupy a prominent place. These, in the work before us, seem to be in the main judicious. As a matter of typographical taste we should recommend a more sparing use of italics.

The Violet. By Julia Magruder. With illustrations by C. D. Gibson. New York: Longmans, Green & Co. Pp. 210. Price, \$1.25.

This handsome volume contains a clever story of high life in American society. It is told in a natural and engaging manner, and is thoroughly readable. It is exactly the sort of thing that society people of the present day will enjoy. There is some very entertaining dialogue, and the descriptive parts are not overdrawn. The characters are just such as one will meet any day in the upper-ten of any of our chief cities. The elegant illustrations make them very real to the reader's mind, and invest them with most charming qualities. Like most novels of the present day, this story is somewhat doubtful in its ideas of morality. We can trace the influence upon the author's mind of that most wayward of new women, Amalie Rives, and we are sorry to find in this story some outcroppings of the notions embodied in the "Quick or the Dead." We think it a pity that such sentiments should be perpetuated. But we are bound to confess that Violet, the heroine of this story, is a far more respectable woman than the wild and unprincipled Barbara, whom she is a little inclined to imitate. She is, in fact, an attractive character.

Gentle Jesus: A Life of Christ for Little Folk. By Helen E. Jackson, with frontispiece by Charles Robinson, and full-page illustrations by W. S. Stacey. New York: Thomas Whittaker. Pages 223. Ornamental cover. Price, \$1.25.

There have been many child's books of the Bible, or of the Gospel story, but this, in its way, excels them all, and it is a veritable boon to anyone who would seek first to unfold the divine story of the earthly life of Jesus, God's Only Begotten Son, to the simple mind and dawning intelligence of one of His little ones. One cannot help but be struck by the artistic skill of

narrative which the book exhibits; the life of Jesus is given synoptically from the Gospels; rehearsed at every point possible in the Gospel form of words, the only changes made being an occasional substitution, where needful, of a little understandable word for a bigger one in the text, and everywhere the incidents of that Life for us, in teaching, miracle, act and work and prayer, are orderly grouped and related, with original connectives by the author, and are often explained helpfully for a child, in a chaste and easy fashion that bespeaks the best of literary taste in such a subject. The broad volume has thirty-four uncommonly good illustrations, most of them full-paged, and is made and put together with a strength that allows of the little listener leaning over it at the reader's knee, and "touching."

The Gospel of Experience; or the Witness of Human Life to the Truth of Revelation. Being the Boyle Lectures for 1895. By the Rev. W. C. E. Newbolt. M. A., Canon and Chancellor of St. Paul's Cathedral, London. London & New York: Longmans, Green & Co. Pp. 192.

In this volume Canon Newbolt has adventured into a new field of literature. Although he is evidently not so much at home in it as in those to which he has heretofore confined himself, we have good ground to be thankful that he has entered it. He has produced a treatise of solid and substantial worth, full of well digested wisdom, and calculated to confirm the faith of any honest reader, whether he be a Christian or no. His thesis is that the great truths of the Gospel are confirmed and illustrated by human experience so strikingly as to create a presumption of their credibility even if they were unrevealed by God. He examines human life and experience, and finds that they corroborate the Scriptural doctrines of a personal God, the fall of man, sin, temptation, punishment, redemption, atonement, and grace. One of the most unique features of his method is that he makes his appeal, not only to human experience in general, but in particular, to the highest forms of spiritual development which mankind has reached. He holds that the highest intellectual equipment does not qualify a man for spiritual experience, and that we could not make a greater mistake than to submit delicate and complex operations of the soul to those who, by the very nature of the case, are unqualified judges. Hence his final appeal in every case is to the highest types of Christian character for the confirmation of the Catholic Faith. We wish his argument might have been somewhat more fully worked out, and we believe that, especially in the closing chapters, it might have been made much stronger than it is. But we are grateful to the learned lecturer for the interesting line of thought which he has struck out.

The Ecumenical Councils. By Wm. P. Du Bose, S. T. D. Ten Epochs of Church History. Vol. III. New York: The Christian Literature Co., 1896.

This volume, the learned author reminds us, is not a history, but "an historical study of the growth and formation of the Catholic doctrine of the Person of Jesus Christ." With a clearness heightened by long familiarity with his subject, Dr. Du Bose traces the development of early opinions upon the mystery of the Incarnation, through the heresies of Ebionism and Docetism, and the essential pantheism of Sabellianism, until the climax was reached in the Church's conflict with Arianism, which logically involved all the further conflicts with heresy which succeeded the Nicene era. But he does not make it clear that the Catholic Church from the beginning held and taught a definite Faith, a "deposit" of truth "once for all delivered," in opposition to these successive developments of heresy; and that while the Church's definitions were caused to assume greater exactness from this conflict with error, her apprehension of the fact and the verity of the union of the divine and human natures in the One Person of the Son of God incarnate was complete from the first, from the birthday of the Church. It would be rather perilous to assert that the Apostles, say St. Paul or St. John, did not have as developed and defined a doctrine of the Person and Work of our Lord as the Church did after the time of

the General Councils. We believe that the Apostles did have such a complete apprehension and comprehension of the truth, and that their inspired writings prove it. The Holy Spirit did "guide them into all truth." Dr. Du Bose says: "On and from the day of Pentecost, upon which the Christian Church took its birth, the Apostles in Jerusalem preached a Gospel, administered a Baptism, and celebrated a Holy Communion in each of which was involved the whole truth of the Person and Work of Jesus Christ. But it is not necessary to believe that these Apostles themselves had in their minds a developed and defined doctrine of the Person and Work of our Lord." Well, it seems to follow that if they did not have it, it is worse than useless to appeal to their Epistles and to the Gospels for proof of the truth of the Catholic Faith. The distinction between Dr. Du Bose's position and that which we have stated is vital. That there were errors in the Church in regard to the Incarnation, even in the Apostles' time, is true enough, but they were known to be errors, and were either corrected or cast out, because the Apostles knew and taught the perfect truth and committed it to the Church. It was only when this deposit of faith was challenged by heresy that the Church acted according to her plain duty "to assert this truth in such language as might be unmistakably expressive of it." The Church could not thus have stated and defined the Faith in the language of the Creed and the decrees of the General Councils if she had not from the beginning not only held but apprehended it.

We dwell upon this position taken by Dr. Du Bose because it biases his treatment of the Church's Christology all through his book. It leads him to regard that Christology as a constructive development by induction from the materials furnished in the New Testament. "While all the materials are given, no induction is made for us from them, but it is left to the spiritual science of humanity to construct for itself the Christ as it is to physical science to arrive for itself at the unity and wholeness of natural knowledge." (P. 324.) We do not wonder, therefore, that his contention, often repeated and insisted upon, is that the process of Christological development was arrested at the close of the General Councils, and was finally crushed out by what he terms "the indiscriminating and wholesale rejection of Adoptionism." Nor are we surprised at his severe criticism of the great Council of Chalcedon, and of the famous Tome of St. Leo, a criticism which is by no means sustained by the Definition of the Council or by the Tome when carefully studied. See for example, Dr. Bright's notes on St. Leo's "Sermons on the Incarnation." Dr. Du Bose charges that "Leo had not yet arrived at a satisfactory conception or appreciation either of our Lord's completeness in each nature or of His unity in both. But neither had he any conception of any lack in his own views or in their expression; and the misfortune is that at this critical moment his supreme personal and official weight of authority closed the great living question pressing upon men's minds and hearts for further solution, and not so much settled it as fixed it as it stood, forever unsettled in the Western Church." (P. 262.) He holds that St. Leo in saying that our Lord is *totus in suis, totus in nostris*, did not really comprehend any such completeness of our humanity in Him. "There is no really human significance given by Leo to any activity or experience of our Lord higher than those which are corporeal." (P. 261.) Now, we are forced to say that we simply cannot understand how Dr. Du Bose could have committed himself to such a statement, or to this other: "Even Leo neither successfully conceived our Lord as one Person nor wholly conceded to Him the two natures." (P. 282.) He altogether belittles the work of both St. Leo and the Council of Chalcedon when he limits it to the "mere affirmation of two opposite and apparently irreconcilable facts;" namely, "the real Deity and the real humanity, the presence together in the One Person of the Lord of two natures, the divine and human, distinct, unconverted, and uncon-

fused, yet indivisible and inseparable." He does not admit, apparently, that the unity of person upon which St. Leo and the council took their stand, is the solution, so far as there can be any solution at all, of the intellectual difficulties which confront us in this deep mystery of the Incarnation of our Lord Jesus Christ.

If we understand Dr. Du Bose's position, his contention is that the Church has not yet grasped the significance of our Lord's human nature. While in words the totality and complete perfection of His humanity have been confessed, in reality the thought of the Church has been and is yet, to use his own words, "scarcely less Monophysite than the Monophysites." But surely the perfection and reality of our Lord's human nature cannot be insisted upon even by the learned author himself with greater clearness than it was by SS. Athanasius, Cyril of Alexandria, and Leo. We have the most thorough sympathy with Dr. Du Bose in all his attempts to vindicate this necessary side of the truth, but in the modified Adoptionism which he advocates as affording a solution of the religious difficulty involved in the Catholic doctrine of the Incarnation, we fail to agree with him. The Incarnation is represented as the apotheosis of universal humanity. "Jesus Christ not only assumed the common nature of us all but is also the common or universal personality of us all." (P. 326.) "Our Lord was also universal humanity, and so every human being may predicate of himself and realize in himself all that is true of Him; he may in Christ be not himself but Christ." "Why then," he asks, "should we hesitate, as the Adoptionists did, to call even the human Jesus not only adopted but also essential and proper Son of God? It was because in their vindication of His particular manhood and His adopted sonship they lost sight too far of His universal manhood and in that of His essential divine sonship. If they had seen that more clearly and fully they would have been willing to call even the human Christ proper as well as adopted Son of God." We cannot find anything new in all this. On a basis of Hegelian philosophy, we have as complete an assertion of a distinct human personality in our Lord as would satisfy Nestorius himself, while as regards our relations to God in and through Christ, we do not see wherein Dr. Du Bose has departed from the idea of F. D. Maurice, that all men, simply as men, are by reason of the Incarnation members of Christ, and children of God. Moreover, our author's theory raises new difficulties. He is willing to admit an Incarnation of God only spiritually and ethically (pp. 232-6). "It is He then who is in God and is God, who is in the *cosmos* and is its living principle and essential life, who is also our Incarnate Lord. He is one and the same in all, and yet assuredly the *Logos* in the man and humanity is not the *Logos* as He is in God or the *cosmos*. Neither does He in His Incarnation discharge these larger functions nor does His Incarnation suspend or interrupt them. We can only say that He so far only incarnates Himself or becomes man as it is the meaning and end of the Incarnation that he should do so," etc., etc. Just so, Nestorius was driven by the exigencies of his theory to deny that in our Lord "dwelt all the fullness of the Godhead bodily," and refused to adore as God an infant a day old. A limited incarnation he would accept. We are content with the theology of the Catholic Creed, and to adore the Lord Jesus as being at the same time Very and Eternal God, "by whom all things were made," "upholding all things by the word of His power," and the suffering, dying, and triumphing Son of Mary, Son of Man, in the unity of His divine personality. While we hold fast to the terms of the great mystery of Godliness in the definitions of the General Councils, we must beware lest we lose the mystery itself in attempting to reduce it to the categories of any human system of philosophy. We do not think the central doctrine of the Catholic Faith can be reduced to any such system without grave peril, and we fear that we must, however reluctantly, recognize in Dr. Du Bose's brilliant work another instance of a "solution" of the Incarnation which proves to be a dissolution of it.

"J. COLE," by Emma Gellibrand, is one of the quaintest, tenderest, wholesomest stories that has been written for many a year. It is already known and prized by many readers. We are glad to see it take artistic setting worthy of such a gem, in the skillful hands of Messrs. T. Y. Crowell & Co., with illustrations by G. A. King. \$1.

"DADDY JAKE, THE RUNAWAY," by "Uncle Remus (Joel Chandler Harris), is also an old favorite, as a large page holiday book. The Century Company have issued a handsome edition of shelf-book form, retaining the illustrations, which are very effective. \$1.25.

We are pleased to announce another book in prospect from the mine of good material found in the columns of THE LIVING CHURCH. A circular from Dr. Locke states that his series of "FIVE MINUTE TALKS" is in the hands of The Young Churchman Co., awaiting responses by way of advanced subscriptions. Price, \$1.00. The book will be ready for a Christmas present if encouragement is given promptly enough. Dr. Locke's address is 2825 Indiana Ave., Chicago.

Magazines and Reviews

The Quarterly Review for October (Leonard Scott Pub. Co.) contains a delightful article on Sir Thomas More, whose character and tragic death are of perennial interest. Other important articles are "Elizabethan Fashions," "The New Art Criticism," "Speaker Onslow," "Money and the Masses in America," which, by the way, is only a little more accurate in its general information in regard to ordinary matters American than other articles in back numbers of *The Quarterly*. A paper on "The Papal Conclaves" is an excellent review of the methods of papal elections, as well as of considerable literature on the subject, and has the merit of being up to date.

The Edinburgh Review (Leonard Scott Pub. Co.) for October opens with a discriminating critical article on "Napoleon III." In "Catholic Mystics of the Middle Ages," a rather sympathetic sketch of Santa Theresa, St. John of the Cross, and others, is given, with a very fair estimate of their influence for good. "Woman under the English Law" would be excellent reading for those American women who enjoy more rights and privileges than their English sisters ever dreamed of, and who are yet clamoring for more. One of the most able and interesting of the eleven articles in this number is that on "Beethoven's Nine Symphonies," a review of Sir George Grove's recent volume with that title, which will be appreciated by all lovers of music.

The young readers of *St. Nicholas* start in with the first chapters of three new serials in the November issue: "Master Skylark," a story of the time of Shakespeare; "The Last Three Soldiers," which tells of the adventures of members of a Union Signal Corps who become castaways in the midst of the Confederacy, and a story for girls, entitled "June's Garden," by a daughter of Barton Hill, the Shakespearian actor. Jane Marsh Parker describes the struggle of the Russian Overland Telegraph and the Atlantic Cable companies to first establish telegraphic communication between this country and Europe, and George Kennan tells "How the Bad News came to Siberia"—that is, the news of the success of the Atlantic Cable. There are many other good things in this issue which we have not space to mention.

"Campaigning with Grant" is the title—attractive to a large class of men readers—of a series of papers by General Horace Porter, begun in the November issue of *The Century*, which, with this number enters upon its twenty-seventh year. Abundant anecdote enlivens the pages of General Porter's reminiscences. Two new serial novels also commence in this issue: "Hugh Wynne, Free Quaker," by Dr. S. Weir Mitchell who, on the occasion of Princeton's sesqui-centennial, was honored with the degree of LL.D.; and "A Rose of Yesterday," by Mr. Marion Crawford, who needs no introduction to

readers of fiction. For other reading we have "An Object Lesson in Municipal Government," by Mr. George F. Parker, wherein Birmingham furnishes an interesting model for our cities, one of the most salient features being that no member of the City Council has "any privileges on a railway or public conveyance of any sort, even on the tramways belonging to the city, or admission to a theatre or entertainment, and none is permitted to vote on a question when he has a personal interest. He is subject to a fine of £50, with loss of office, if he enters into any contract with the city, or sells an article of even the smallest value to the council, or to any of its subsidiary or associated committees or departments. So strictly is this observed that a member of a committee suspected of a desire to sell eligible property to the city, was forced to retire from public life."

Opinions of the Press

Catholic Citizen

THE SUNDAY PAPER.—The voluminous Sunday issue of a daily is a freak peculiar to the competition of American journalism; doubts may well be entertained whether this freak will last. The American newspaper reader is not a leisurely person, even on Sunday. He likes brevity, system, and directness. A padded paper with its news scattered for the benefit of the advertiser is not to the public taste. We notice that Chief Justice Russell has been interviewed at Montreal on the subject. "Have you seen our Sunday newspapers?" He replied, "Yes; I think they are monumental and awful. It is something we do not have in England. Whenever I see one I am reminded of the case of an old gentleman of Oxford, who read his paper with great care and thoroughness, but whose progress was so slow and whose paper was so large that he was always six months behind the current issue."

Dallas-Galveston News

A WEAK POINT.—The country is teeming with people who have never been taught to live within their means. Many of them do not know the meaning of the word economy. Debts have always been hard to pay, and of course they are doubly so to men of this class. Their difficulty is increased by a loss of confidence that follows naturally as a result of their plan of getting along. The most intractable trouble with this country to-day is due to the weak and dangerous habit of going and staying in debt. Of course, every man who is behind with the world is not to be condemned. In some cases it is proper and sensible to use one's credit. In other instances, good men have fallen hopelessly behind because of the faults or failures of others, or because of embarrassing conditions for which they themselves are not responsible. It is the pernicious habit of going to-day and paying to-morrow, or of not paying at all, that does the mischief. As a matter of self-defense and safety, at least four men in five should pay as they go. It is doubtful if more than five in twenty have been observing this rule. Wherever you find a man who has done so you will find one who is not tearing his hair out over foreign wars or the money question. What this country needs in both private and public affairs is a pay-as-you-go policy instead of the wild habits of speculation and extravagance in which millions of the people have been so lavishly educated.

The Independent

VITALITY OF MORMONISM.—More exciting public questions have, for a time, diverted attention from the policy which the Mormon Church has been developing since the enactment of the anti-polygamy legislation of 1887; but "the Church" itself has not slept. It is almost monthly receiving recruits from Europe, where an active propaganda is still kept up. Switzerland has become a veritable hunting ground for Mormon converts. Geneva and Berne are centres of a Mormon influence that has taken on all the characteristics of a permanent enterprise; and this

summer, during the great national fair, which has brought the Swiss people from every mountain hamlet to Geneva, proselyting has been carried on with great success. Evidently the hopes of those who believed that the suppression of polygamy would undermine the Mormon ecclesiastical system, are not to be realized. Indeed, it is still a debated question how far polygamy has been in fact suppressed, although it is no longer practiced openly. It is certain that the European agents of "the Church" often talk of plural marriage, to men whom they hope to tempt, as a system that is only temporarily in abeyance. The vitality of Mormonism is drawn from its economic virtues, which some of its critics might profitably emulate. A population that has submitted to a hard industrial discipline until it has converted deserts into gardens, can always make an extremely plausible argument for its social and religious ideas. It has "something to show" for its beliefs. The "twin relic" will go the way of slavery when the Gentile of the West unloads some of his crazy economic notions and substitutes a patient development of his natural resources for real estate booming and "working for silver." Until then the Mormon will continue to be his formidable competitor, in spite of the home missionary or the federal court.

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

The History of the last Quarter Century in the United States. (1870-1895.) By E. Benjamin Andrews, President of Brown University. With more than three hundred and fifty illustrations. In two vols. God, the Creator and Lord of all. By Samuel Harris, D.D., LL.D. Professor of Systematic Theology in Yale University. In two vols. Price \$5 for the two volumes.
The Court of King Arthur. Stories from the land of the Round Table. By William Henry Frost. Illustrated by Sydney Richmond Burleigh. \$1.50.
Europe in the Middle Ages. By Oliver J. Thatcher, Ph. D., and Ferdinand Schwill, Ph. D. With maps and charts. \$2.

T. Y. CROWELL & CO.

Saul. By Robert Browning. Illustrated by Frank O. Small. \$1.50.
Famous Givers and Their Gifts. By Sarah Knowles Bolton. \$1.50.
Chilhowee Boys at College. By Sarah G. Morrison. \$1.50.
Household Stories from the Collections of the Brothers Grimm. Translated by Lucy Crane.
Seed Thoughts for Mothers. Compiled by Mrs. Minnie E. Paull. 75c.

JAMES POTT & CO.

Thanksgiving after the Communion of the Body and Blood of Christ. Compiled by a Layman of the American Church. \$1.
The School of Life. By Theodore F. Seward. 50c.
The Church Identified. By William D. Wilson, D.D. 50c.

THE CHRISTIAN LITERATURE COMPANY

The Age of the Great Western Schism. By Clinton Locke, D.D.

E. & J. B. YOUNG & CO.

A Ramble at Sewanee. By the Rev. Charles Hoffman, D.D., LL.D., D.C.L.

LEE & SHEPARD, Boston

The Rosebud Club. By Grace Le Baron. 75 cts.

THE CASSELL PUBLISHING COMPANY

Not All the Kings' Horses. By Katherine Elwes Thomas. 50 cts.

THE MACMILLAN COMPANY

The Prophets of the Christian Faith. By the Rev. Lyman Abbott, the Rev. Frances Brown, the Rev. Geo. Matheson, the Rev. Marcus Dods, the Rev. A. C. McHaffert, the Very Rev. W. H. Fremantle, Prof. Adolph Harnack, the Rev. A. N. Fairbairn, the Rev. T. T. Munger, the Rev. A. V. G. Allen, and the Very Rev. F. W. Farrar. \$1.25.

Music Received

FROM NOVELLO, EWER & CO.

The Little Choir Book. Compiled by Thomas Curry, with exercises by J. Stainer. 10 cts.
Vesper Hymns. A. T. Lee Ashton.
Communion Service in the Phrygian Mode. Daniel H. Wilson. 25 cts.
"Hail, Gladdening Light." George C. Martin.
"They that go down to the Sea." J. George Elvey.
"Not unto us, O Lord." John E. West.
"O Joyful Light." Berthold Tours.
"If I go not away." Thomas Adams.
Parish Choir Book. No. 292.
"Let us now fear the Lord our God." John E. West.
"I will set His dominion also in the sea." Daniel H. Wilson.

The Household

Through the Open Door

BY RHODES CAMPBELL

HE never knew how he found himself in a church—he who had declared he “was done with all such things.” They were a part of his past, and the past was a closed door to his mind. Yet he sat there, obeying the resistless something which had fairly swept him through the church door. He found himself admiring the interior, the stained glass windows with their unusual designs, the chancel with its full dress of exquisite and varied autumn branches of leaves and long trailing vines of the white feathery clematis, which, before it departs for the year, goes to seed in a novel, yet renewed state of glory; not the beauty of youth, but of age.

The man in the back pew smiled half cynically as he thought how, once, he would have seized upon this symbol for the subject of a discourse, setting forth an old age as it should be; the Christian’s faithful life still shedding forth beauty, though of a different and more subdued type. The organist touched the keys of the organ with a master hand, and a part of Bach’s fugue in D major, rolled forth. He knew it well, he had been a musician.

And then he gave a start of surprise, for instead of the rector, the Bishop entered the aisle followed by six clergymen, while four men in the distinctive garb of deacons, came around the aisle immediately before the chancel.

Then the visitor realized that he was to witness an ordination of priests. He glanced wildly about, and for a moment meditated a hasty retreat. But again this powerful something bade him stay; and again the man’s will yielded to a force invisible, yet most real.

The hymn rang out in the carefully trained boys’ voices of the vested choir. And then the Bishop entered the pulpit, and without notes or written words, began his sermon. The sinner back by the door knew all about sermons; he would endure the ordeal. But he did not know this one. He had heard more learned discourses, but this was from the heart. Simple yet beautiful language clothed the earnest words; but, after all, it was the conviction of the man himself which compelled the most undivided attention. Then, rarest of all gifts, the Bishop knew when to stop, just the needed word, and then the tender, solemn charge to the candidates before him. “I have just been reading a wonderful book,” he said after a moment’s pause, “which told of two brilliant intellects belonging to men of distinction. The mathematician reasoned himself into atheism, in which conviction he died; the other, a natural scientist, followed the same course, only that in later years he arrived at a far different conclusion. He declared most emphatically that there were facts as indisputable in the spiritual world as in science, and that scientific theories could not explain them; but there they were, and he could not ignore or disbelieve them.” The Bishop charged the men before him to teach these truths in words, lives, and deeds.

The service went on; the most impressive, perhaps, in the Episcopal Church ritual. The solemn vows and responsibilities assumed “by the help of the Lord,” on the part of the candidates. The ordination

hymn, with the Bishop’s strong, beautiful voice singing the lines, alternating with the choir. And then, the invitation for the relatives and nearest friends of the newly ordained rectors, to partake first of the Holy Communion from their hands. All this was not new to the man listening to it so intently. His face was ashen, his eyes seemed looking into eternity.

He could not, now, keep that door closed. He must open to the power which demanded it. He must see—what did he not see, as the long closed door swung back? But, far ahead and above all others, he saw the earnest, young face of a deacon standing before his Bishop, answering his searching questions with “I will do so, the Lord being my helper.” He saw, with startling distinctness the face of the deacon’s mother, with its rapt look of gratitude and happiness at this consecration of her son, her only son, and she was a widow. How had he kept his vows, that earnest, devoted, young man? Had the Lord proved faithless? No, no, even the man’s ready excuses would not admit that; but the vows were broken, the life of service abandoned, and for what? The pride of intellect had arisen and driven faith to the wall. Yet to-day, he kept repeating the words of the scientist he had just heard, “that there were facts as indisputable in the spiritual world as in that of science, and science could not explain them.” He knew that, had he not felt them to-day?

The congregation filed out of the church, past the man with such a strange look on his face. And then the man with a start, went out into the sunlight. Yet it was not the same man who had entered the church. The look of the young, earnest deacon he had seen through the open door, crept into this older, harder face, and covered its cynicism and coldness, warmed into strange new life the old dead resolves and zeal, for the door was not shut.

Such are some of the facts of the spiritual world.

Awarded
Highest Honors—World’s Fair,
Gold Medal, Midwinter Fair.

DR.

**PRICE’S
CREAM
BAKING
POWDER**

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

THE nickname, “Uncle Sam,” as applied to the United States Government, is said to have originated as follows: Samuel Wilson, commonly called “Uncle Sam,” was a government inspector of beef and pork at Troy, New York, about 1812. A contractor, Elbert Anderson, purchased a quantity of provisions, and the barrels were marked “E. A.,” Anderson’s initials, and “U. S.,” for United States. The latter initials were not familiar to Wilson’s workmen, who inquired what they meant. A facetious fellow answered: “I don’t know, unless they mean ‘Uncle Sam.’” A vast amount of property afterward passed through Wilson’s hands marked in the same manner, and he was often joked upon the extent of his possessions. The joke spread through all the departments of the Government, and before long the United States was popularly referred to as “Uncle Sam.”—*Ladies’ Home Journal*.

Mr. Moody’s Bible Class

BY DWIGHT L. MOODY

The famous Northfield evangelist begins, in the November Ladies’ Home Journal, a series of popular Bible studies in the form of a great National Bible Class, destined to prove the most helpful religious department ever sustained by a magazine.

One Dollar for One Year

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

The Author of "Coronation"

IN the beautifully picturesque town of Shirley, Mass., the members of the Unitarian church and society are astir with busy preparations for an occasion which is to hold in ever green memory the name of "Coronation's" great composer, Oliver Holden, a native of their town. A tablet is to be placed in the church, with his name and birth inscribed, and a leading quotation from grand old "Coronation" engraved upon it, which has echoed and will echo from

shore to shore
Till moons shall wax and wane no more.

The house in which Oliver Holden was born has, until very recently, stood undisturbed, a valued landmark and relic, in the town of Shirley. But, yielding to the onward sweep of time, it has now been torn down, much to the regret of the older inhabitants. Some have even secured pieces of the wood and devised little picture-frames and souvenirs, to keep in remembrance the honored roof-tree under which he dwelt.

It was not until Mr. Holden left Shirley, to live in Charlestown, that he composed "Coronation." Doubtless few are aware that the quaint organ upon which the grand strains of this triumphant old tune were composed is still in existence, and in a good state of preservation. It is in possession of his granddaughter, who cherishes the instrument with pride and affection, in view of all the associations which cluster around it. This last surviving relative of Oliver Holden is the widow of one of Boston's famous and prospered men, and during the last spring she has renewed the spot of his burial in the old Phipps Cemetery of Charlestown, and placed a tablet upon it with fresh memorials to her honored grandparent, who for long years has slept beneath the sod. As we pause to look upon this tablet we read:

□ Here sleeps the sweet singer,
Oliver Holden.
Composer of the tune Coronation.
Born in Shirley, Sept. 18, 1765.
Died in Charlestown, Sept. 4, 1844.
To his dear memory this tablet is placed by his
Granddaughter.

Then following this inscription, and underneath it, is engraved the leading verse of the hymn which inspired the tune:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all.

It is a matter somewhat to be commented upon that, while Mr. Holden was a Baptist, such homage should be paid his memory by the Unitarians of Shirley. But it shows loyalty to the native born, overleaping all denominational differences.—*Boston Transcript.*

STARVED TO DEATH

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

WEDDING AND CHURCH DECORATIONS.

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

CALDWELL, The Woodsman,
Evergreen, Alabama.

"Campaigning with GRANT"



A series of articles

BY

Gen'l Horace Porter

Begins in the November number of

THE CENTURY

NO man knew Gen. Grant more intimately than his aide and friend Gen. Horace Porter. He has been engaged for many years on this series of articles giving his recollections of Grant as a man and a soldier, and containing a series of striking pictures of campaign life and scenes enlivened with anecdote and flashes of characteristic humor. In this November number are first chapters of

A Great Novel of the American Revolution,

"HUGH WYNNE, FREE QUAKER,"

Sometime Brevet Lieut.-Colonel on the Staff of his Excellency General Washington."

By DR. S. WEIR MITCHELL.

Illustrated by HOWARD PYLE.



THIS powerful novel, Dr. Mitchell's masterpiece, is a story of the American Revolution and of Philadelphia society from 1753 to 1783. Washington, Franklin, Lafayette and other famous men, figure in it. It is safe to say that readers of this story will obtain from it a clearer idea of the people who were foremost in Revolutionary days and of the social life of the times than can be had from any other single source. It is not only historically accurate, but it is a most interesting romance of love and war. The hero serves on Washington's staff.

The November Century

now ready, contains first chapters of these serials and of Marion Crawford's new novel "A Rose of Yesterday," written especially for THE CENTURY. New features will be announced from time to time. Do not miss this November number,—sold everywhere; 35 cents. Yearly subscriptions (which should begin with this issue), \$4.00. All dealers take subscriptions, or remittance may be made to

THE CENTURY CO., UNION SQUARE, NEW YORK.

EVERY CHURCHMAN

Should possess a copy of the
Proper Lessons for the Sundays
and Holy Days throughout the
Year

As set forth by the General Convention

This book contains in full those portions of Holy Scripture appointed by the Church, in General Convention, to be read at Morning and Evening Prayer. Most useful to the clergy, especially in missionary work, and to the laity for use either in church or at home.

Nicely printed in long Primer type.
Size 5¼ x 3¾ inches.

1460 CLOTH, red edge.....	\$ 75
1462 FRENCH MOROCCO, gilt edge.....	1 10
1465 PERSIAN CALF, gilt edge.....	1 50
1463 ALSATIAN, red under gold edge.....	2 00
1464 TURKEY MOROCCO, red under gold edge.....	2 75

E. & J. B. YOUNG & CO.,
Cooper Union, Fourth Avenue, New York.

For Choicest New Flowers,

Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.

notice this to-day. This ad. will not appear again.)

\$250 XMAS IN GOLD GIFTS.

Who can form the greatest number of words from the letters in EDITORS? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use plurals. Here is an example of the way to work it out: Editors, edit, set, dot, dots, to, etc. These words count. The publisher of WOMAN'S WORLD and JENNETH MILLER MONTHLY will pay \$50.00 in gold to the person able to make the largest list of words from the letters in the word EDITORS; \$25.00 for the second largest; \$15.00 for the third; \$10.00 for the fourth; \$5.00 for the twenty next largest, and \$2.00 each for the twenty-five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome ladies' magazine, twenty-eight pages, 112 long columns finely illustrated, all original matter, and long and short stories by the best authors; price \$1.00 per year. It is necessary for you, to enter the contest, to send 12 two-cent stamps for a three-months' trial subscription with your list of words, and every person sending the 24 cents and a list of fifteen words or more is guaranteed an extra present by return mail (in addition to the magazine), of a large 192-page book, "The Master of The Mine," by Robert Buchanan, a remarkably fascinating love story. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Dec. 15 (contest extended, positively closes Dec. 15), so that the names of successful contestants may be in the January issue, published in December, and prizes mailed Dec. 20, in order that they may reach the winners before Christmas. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write now. Address J. H. PLUMMER, Publisher, 905 Temple Court Building, New York City.



Between the dark
and the day-light,
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 Schel-lerhaus

(Translated from the German of Gustav Nieritz.)

BY MARY E. IRELAND
CHAPTER VI.

CALLED TO THE CASTLE

As they expected, Gustel's wonderful escape was the subject of the morning's discourse, and in consequence the family were regarded with much attention and sympathy; which, though not sought or expected, was none the less appreciated.

After the services were over, Fingerling waited to thank the pastor for his kind remembrance of them, and to speak in terms of appreciation of the application made of the events which could not fail to benefit his hearers.

Words of appreciation from even the humblest of his parishioners were not lost upon the pastor; they encouraged and strengthened—in this instance particularly so—for he had a high opinion of the integrity and worth of Hans Fingerling, and knew that his words were from the heart, and that of all his hearers none had a more thorough understanding of his sermons, for the rag-gatherer was educated far above his humble calling, and had, moreover, the best of all knowledge, that of God's Word.

When they reached home they found Gustel sleeping quietly, and Bertram reading beside her couch.

She awoke upon their entrance, and smiled brightly.

"Has the doctor been to see our little Gustel?" inquired her father.

"Yes, and brought me these sugar-cakes," and she held them up exultingly.

"The good, kind man, how thoughtful of him!" said the mother gratefully.

"There are more good than evil people in the world, of that I grow more convinced every day of my life," said Fingerling; "but have you eaten any of your cakes, Gustel?"

"No, I kept them to share with you!"

"That was very sweet and kind of you, but I am sure we would all prefer that you keep them."

"Sybill must have one, I think," suggested Frau Fingerling, noticing the girl's eyes fastened wistfully upon the cakes; "she and Gustel can have one apiece at dinner, and I will put the others in the pantry for Gustel. I am sure Bertram will agree to this."

"Certainly; cakes are only for people who fall into bear-pits," laughed he, "or for those who have had a terrible fright from letting one fall in."

"It is singular that you should have happened to come to-day, Bertram," remarked his uncle while Frau Fingerling, having changed her church attire for that of every-

day, was setting up the dinner prepared the day before. "I surely thought you had heard of Gustel's accident."

"No, I knew nothing of it until I came," replied Bertram, his face flushing slightly; something that his uncle noticed, but he made no comment.

"You must be tired, your village is at least three hours' walk from here."

"Yes, I do feel tired, for I did not stop to rest on the way, but walked steadily and fast."

"If we had sent for you to come and stay with Gustel while we went to church, you could not have happened in at a better time."

Dinner was ready by this time, and they all enjoyed it; then came the afternoon Bible class, to which all went except Frau Fingerling; then the evening service, and the well-spent pleasant day was at an end, for all retired early in order to rise refreshed for the next day's labor.

"Uncle," said Bertram when they had finished breakfast; "does Phylax still draw your cart?"

"Yes, but why do you ask?"

"I thought perhaps you might let me take his place; I am stronger than a dog, and will work faithfully for you."

"You are not in earnest," said Fingerling, "you have employment."

"I have left my place."

"Oh, you foolish boy!" cried Fingerling,

Ringling

Noises in the ears, sometimes a roaring, buzzing sound, or snapping like the report of a pistol, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also results from catarrh. Hood's Sarsaparilla, the great blood purifier, is a successful remedy for this disease, which it cures by purifying the blood.

Suffered with Catarrh.

"For years I was a constant sufferer with catarrh and a dull headache. I had no strength or appetite. When I had taken a bottle of Hood's Sarsaparilla, I felt better, and since taking six bottles, I am troubled very little with headache."—Miss ELLA WEST, Watseka, Illinois.

Catarrh and Dyspepsia.

"We have used Hood's Sarsaparilla in our family for years, and are never without it. My sister has been cured of catarrh and dyspepsia by taking Hood's Sarsaparilla, and we have found it very valuable as a family medicine."—W. E. GOSELINE, 30 Orient avenue, Brooklyn, N. Y.

Hood's Sarsaparilla

Is the best—in fact, the One True Blood Purifier.

Hood's Pills cure Liver Ills; easy to take, easy to operate.

DRAPERIES AND HANGINGS

discussed by

Mrs. OLIVER BELL BUNCE

in the description of

BEAUTIFUL INTERIORS

In the NOVEMBER 14 Issue of

10c. a Copy \$4 a Year

HARPER'S BAZAR

Burlington Route

BEST LINE CHICAGO AND ST LOUIS TO ST PAUL AND MINNEAPOLIS

You must know

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

C&A

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

California FRUIT LANDS

FOSTER & WOODSON, 84 Adams Street, Chicago.

WALTER B. SAYLER, ATTORNEY AND COUNSELLOR AT LAW, Room 916, 171 La Salle St., CHICAGO, ILL. New York Life Building.

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

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

Alfred Mfg. Works, Chicago, Ill.

DYSPEPSIA! NEW CURE!

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

reddening with vexation; "after all the trouble I had in getting you placed where you could earn your living, to hear you say as unconcernedly, 'I have left it,' as though saying 'good-morning, uncle.' There you had food and clothes and schooling, just for the few hours you worked nights and mornings. Now I have you again upon my hands when it is hard work to support my own family. Speak, boy, and tell me what possessed you to leave your good place."

"Don't be angry, uncle," pleaded the boy, tears filling his dark-blue eyes; "my employer made the excuse that I was there only upon trial, and he was therefore at liberty to discharge me at any time; so when I refused to steal hoop-poles out of the forest of the owner of the estate, he showed me the door."

"And you did right to go through it and come straight here," said his uncle heartily. "You are a brave, good boy, and I have done you injustice. You shall stay here and share our home until we can find something for you to do elsewhere. It may be that Farmer Wagner may have something in the way of helping with his stock. I will see him; at all events we will not despair; God is over all; He will see that we do not suffer."

Before setting out on his rounds collecting rags among the farmhouses, Herr Fingerling resolved to call upon Father Neumann and Burgermeister Winzler, to thank them for their help in setting Gustel's arm.

He went to the comb-maker's first, and found not only Herr Neumann there, but several other neighbors, who had collected by appointment to discuss some village improvement.

"I am glad you happened in," said the burgermeister, heartily; "we were just discussing the sermon of yesterday, and dwelling upon the wonderful escape of little Gustel. I move that we each give something to buy comforts for the little one; who will second the motion?"

There was a cordial response to this, and Herr Winzler led off by dropping a silver piece into the hand of Fingerling.

"I have just sold some grain," remarked Herr Mueller, "and here is my contribution," and he laid several pieces of silver into the same hand, as did the butcher, who had sold calfskins that morning. Thus the gifts flowed in until quite a sum was collected, and Fingerling, too surprised and grateful to utter the thanks he would, went home, and with his wife and children knelt down and gave thanks to God who had put it into the hearts of his neighbors to help him.

"I don't see how it is," said he to his wife that evening, "that I feel almost dismayed by having so much money. I have not earned it, and feel so undeserving of it, as it only came to me through a threatened danger to our Gustel."

"But God sent it as surely as if you had earned it, and as surely as he turned death aside from our child. It would be ungrateful to God as well as to our neighbors had you refused the gift. We had sorrow and fright on Saturday—that was one of the shadows of life; to-day we are in the sunshine, let us take it from the hand of God with gratitude."

"Uncle, I have thought of a way to use your money," said Bertam; "why not buy a larger cart, and Phylax and I together

could draw it? You could then make longer trips and buy more rags."

"I have wished many times for a hand cart," replied Fingerling, but hark! what ails Phylax? Go, Sybill, and see what he is growling and snarling about."

Before she could obey, there came a knock at the door, and Conrad, the bear-keeper, entered, and Sybill turned pale from fear, she could not have told why.

"You have a bad dog, Fingerling," said he, roughly; "it was all I could do to keep him from attacking me. My wild bear could teach him manners. I don't believe you give him enough to eat; if I did not feed Petz better than you feed your dog, Gustel would not have lived one minute after she fell into the pit. It costs me a good deal to keep him in food, but I would stint myself rather than have him go hungry. But I did not come to say all this, but to tell you that our headkeeper wishes you to come to the castle; he wants to hear all about your child's escape from the bear, and you mustn't keep him waiting; the people who are above us consider it insolence if we are not prompt to the minute when they send for us. You had better tie your dog before you go, or he will do somebody harm."

"My dog wouldn't hurt a kitten," replied the rag-gatherer, "and I don't see what he has against you. He has spite only against thieves and other rogues; I will go out with you, and hope he will prove as gentle as a lamb."

This was correct so far as regarded his master, but he snarled at the bear-keeper, and would have snapped at him had not his master prevented.

"Just wait until I get the chance to pay you back for this," thought he, as he parted from Fingerling; "there are as sharp teeth as yours in the world, and roast dog is as good to some palates as sheep."

Herr Fingerling had in the meantime donned his holiday suit, and went to the castle, where he told the whole story of Gustel's rescue.

"Wonderful! wonderful!" remarked the headkeeper, "that a savage wild animal like a brown bear should have spared the child; but, Meister Fingerling, I must tell you of a singular warning we had the very night before the accident. It was about midnight, and everything was still, not a creature moving, when the lid of an immense chest in my oats granery fell with such a terrific noise that I thought the castle was trembling about my ears. It certainly was an omen of what was to happen."

Fingerling could scarcely restrain a smile

Ayer's Sarsaparilla is GOOD

for all diseases that have their origin in impure blood. It is

BETTER

than other sarsaparillas, better made, of better ingredients and by better methods. Its record of cures proclaims it the

BEST

MAGEE RANGES and HEATERS

HAVE NO EQUAL

MAGEE FURNACE CO., 32-38 Union Street, Boston.

at the ignorant superstition of the head-keeper, and was on the point of telling him who the ghost really was. But, on the other hand, he did not wish to bear false witness against his neighbor, and he feared he might be doing this by giving the testimony of a nine years' old girl who was alarmed by being alone in the darkness, and who might have mistaken the voice of the thief for that of Conrad. For no money would he do any one an injury, but, on the other hand, he felt it to be a duty to warn the headkeeper.

"Gracicus Herr Baron," said he, "are you sure it was a spirit who threw down the lid?"

TO BE HEALTHY AND STRONG
Use "Garland" Stoves and Ranges.

THE accommodations, surroundings, cuisine, mineral waters, remedial appliances, and medical attendance at



The Alma, Alma, Michigan,



are unequalled by any resort for sick people in America. Every person should read our beautiful book, sent free to any address. It tells why sick people get well at THE ALMA. Charges moderate.

Throw out the Seeds

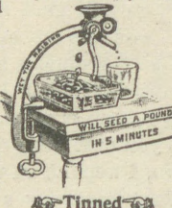
of your raisins and grapes and prevent appendicitis. You can seed them yourself, without loss of time or tax of patience, with the

Enterprise Raisin and Grape Seeder

Removes seeds without waste. Always ready for use, never gets out of order. No. 36, seeds a pound in 5 minutes, \$1.00. No. 38, seeds a pound in a minute, \$2.50. At hardware dealers.

THE ENTERPRISE
M'F'G CO. OF PA.

Philadelphia, Pa.
Makers of the Enterprise Meat Choppers. Send two 2c stamps for the "Enterprise Housekeeper" — 200 recipes.



Wetmore Springs Health Resort,

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

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

PENNOYER SANITARIUM

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

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "Brown's Bronchial Troches." They possess real merit.

Might it not have been a thief who was stealing your oats, and by some accident the lid was thrown down?"

"That is folly, Fingerling," said the head-keeper, contemptuously. "It would be a foolhardy man who would run the risk of being shot down by my lodgekeeper."

"But there are thieves sometimes whom people never suspect," persisted the rag-gatherer.

"Oh, there was no thief in this case, I am satisfied that it was an omen;" and seeing that he could make no different impression, Fingerling took leave, and resolved to consult the pastor in regard to the matter. This he did that very evening, and was gratified to find that his view of the case met with entire belief.

(To be continued.)

A Friend Dead

My dear old Gyp is dead! Yesterday a quarrelsome brute, ten times his size, mangled the poor dog with her cruel teeth and after a few hours' suffering he died. No one in Faribault loved me with a truer love than Gyp. He was a favorite of my dear wife, and after she went to the other home Gyp centered all his love for her on me. I never left my home that the dear fellow did not watch me with wistful eyes until out of sight; and he was always at the door to welcome my home-coming. If I had been long absent he would come to put his forefeet on my knees, and look into my face with his thoughtful eyes which seemed to say, "How I love you!"

I did not take him with me south in the winter, and then Gyp made his home with a few friends. He never staid over a week in a place, as if afraid to wear out his welcome. Only two days ago, as we were about to retire, the dear fellow came and put his feet on my knees and said as plain as dog could say: "Dear master, don't send me away. It won't be long before we part." When I said, "Dear Gyp, you shall stay with me," he was overjoyed. Several times that night he crept softly to my side and looked in my face to be sure I was here. I should be meaner dog than he, if I had not returned such love. I did love him. I shall miss his joyous welcome, his loving eyes, which have told me many things.

Perhaps someone will say, "Gyp was only a dog." Yes! and a dog is a dumb creature of God; he can rejoice and suffer, he can fear, and he can love. It was God our Father who gave him these wonderful intuitions, these marvelous instincts, that deep, true, unwavering love. These sentient creatures of God have the strongest claim on us who have been made their guardians. There are few things which tell of a mean, selfish nature in boy or man as quickly as cruelty to animals. Some wise and great heads like Bishop Butler and John Wesley believed that they will live again. They have memory, which binds our lives in a harmonious whole, and which has the prophecy of a future life. They are a part of that creation which was marred by the devil, which waited for redemption. When man or woman find their true place at a

A TOBACCO POISONED HEART

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco, take SURE-QUIT, an antidote chewing-gum. 25c. a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it today. Eureka Chemical Co., Detroit, Mich.

Saviour's feet and His love fills their heart, that love overflows in joy to these dumb creatures of God.

I am sure you will pardon me for saying all this of one I so loved. I only do it hoping that some who read it will be more kind to these friends of ours, for the sake of God our Father, who created them as he did us.

H. B. WHIPPLE.

Faribault, Sept. 24, 1896.

Be Courteous, Boys

"I treat him as well as he treats me," said Hal. His mother had just reproached him because he did not entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"O, I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; your grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said that he did not exactly mean that; but his father who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him, has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added, "Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your own self and no other boy can drag you down."—Exchange.

MOST WELCOME WEDDING GIFT.

SIMPLE STRONG



SILENT SPEEDY

"Mother's Machine"

With Latest Improvements. Lightest Running, Easiest Managed.

Greatly aids domestic bliss.

The SINGER MANUFACTURING CO.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

NOTICE.

I want every man and woman in the United States interested in the Opium and Whiskey habits to have one of my books on these diseases. Address, B. M. Woolley, Atlanta, Ga., Box 487, and one will be sent you free.

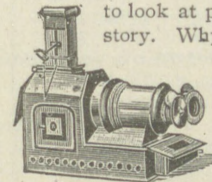
"Macbeth" means toughness of glass, when applied to lamp-chimneys; perfection of draft besides, if you get the Number made for your lamp.

Let us send you the Index.

Geo A Macbeth Co

Pittsburgh Pa

Children love



to look at pictures and be told a story. Why not take advantage of this trait to fill the Church on Sunday evenings.

Show them pictures by the aid of one of our Stereopticons.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

RILEY BROTHERS,

Bradford, Eng. 16 Beekman St., New York.

The largest Stereopticon outfitters in the world. BRANCHES—BOSTON: 35 Bromfield St. CHICAGO: 198 La Salle St. KANSAS CITY (Mo.): 315 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St.

XMAS

DIALOGUES, Pieces to Speak and how to get up Fascinating Sunday School Entertainment—all 10c. J. & P. B. MYERS, 85 John St., N. Y.

IMPROVED

Cathedral Tubular Bells, Chimes and Peals. (Harrington and other Patents).

U. S. Tubular Bell Co., Sole Mfrs., Methuen, Mass.

MENEELY BELL CO., CLINTON H. MENEELY, General Manager.

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

Manufacture a Superior Quality of Bells.

BELLS

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

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.



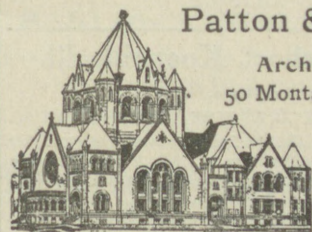
Buckeye Bell Foundry

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



BANKRUPT STOCK BICYCLES

\$20 each. New, High-grade '96 models. Must be sold. Write at once. R. M. MEAD CYCLE CO., Chicago.



Patton & Fisher,

Architects,

50 Montauk Block,

115 Monroe St.,

CHICAGO.

JOSEPH GILLOTT'S STEEL PENS.

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

EMBROIDERY Handbook ALTAR LINEN Handbook SILK STOLE Handbook

FREE Linen Chalice Veils, Embroidered Centers, 9x9,
\$1.50; 12x12, \$2.00; 19x19, \$3.00.
BY Linen Chalice Veils, Embroidered Centers and
MAIL Corners, 9x9, \$2.25; 12x12, \$3.00; 19x19, \$4.00.

J. & R. LAMB
59 Carmine St., New York.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

After 60 days, \$2.50.

(TO THE CLERGY, \$1.50).

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

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

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

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

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

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

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

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

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

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

Educational

CONNECTICUT

Ingleside, A School for Girls,

New Milford, Litchfield Co., Ct.
Opens Tuesday, October 6th, 1896.
Mrs. WM. D. BLACK, Patroness.



Woodside Seminary.
City advantages for culture and study.
Experienced teachers.
MISS SARA J. SMITH, Prin.,
Hartford, Conn.

ILLINOIS

St. Mary's School, Knoxville, Ill.

A School for Girls,
A College for Young Women.

One of the oldest Church Schools in the country. Entirely rebuilt on modern lines in 1883. Everything up to the times. Music under the direction of Wm. H. Sherwood, Chicago. A preparatory and college course. The degree of B.A. given to graduates. Physical culture a special feature.
REV. C. W. LEFFINGWELL,
Rector and Founder.

Waterman Hall, Scyamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

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

LUETKE'S ART WORKS AND CHURCH FURNISHINGS

In - Metal, - Wood, - Stone, - Marble, - Glass, - Etc.
41 University Place, -- New York City.

Educational

St. Alban's Academy,

Knoxville, Ill.

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

A. H. NOYES, Headmaster.

MASSACHUSETTS

Bradford Academy,

Founded 1803.

For the higher education of young women. Classical and scientific course of study, also preparatory and optional. Year begins Sept. 16 1896. Apply to

IDA C. ALLEN, Prin., Bradford, Mass.

NEW JERSEY

School of the Good Shepherd,

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

Burlington College,

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

NEW YORK—STATE

St. Gabriel's School, Peekskill, N. Y.

A Boarding School for Girls.

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

NEW YORK CITY

St. Mary's School, New York,

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

NORTH CAROLINA

The Francis Hilliard School,

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

PENNSYLVANIA

A Thorough French and English Home School for 20 girls. In charge of Mme. H. Clerc and Miss M. L. Pecke. Address, 4313 Walnut st., Philadelphia, Pa.

WISCONSIN

Cathedral Choir School,

Fond du Lac, Wisconsin.

\$200 for the School Year.

For new illustrated Catalogue, address,
The Rev. CHAS. E. TAYLOR, S.T.D., Warden.

St. John's Military Academy,

Delafield, Wis.

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

Kemper Hall, Kenosha, Wis.

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

STAINED GLASS MEMORIALS

BENJAMIN SELLERS,

For 10 years with Tiffany Glass Company,

80 BIBLE HOUSE, New York, 9th st. and 4th ave.

Clergy and others visiting Bible House are invited to see memorials on exhibition.

GEO. E. ANDROVETTE & CO.,

STAINED GLASS,

27-29 So. Clinton St., Chicago, Ill.

ST. AGNES' GUILD,

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, Rev. Wm. B. HAMILTON, Rector,
1406 Monroe St., Chicago.

COX SONS & VINING,

70 Fifth Avenue, New York.



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

SUCCESSORS TO

COX SONS, BUCKLEY & CO.

CHURCH FURNITURE,

Stained Glass Fabrics, Etc.

R. Geissler, 124 Clinton Place (W. 8th St.), NEW YORK.

CHURCH AND CHANCEL FURNITURE

OF ALL KINDS.

PHENIX MFG CO., -- Eau Claire, Wis.

CHURCH ORGANS

Hook & Hastings Co.

Boston, Mass.

THE GREAT CHURCH LIGHT

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

AN URGENT NEED SUPPLIED.

New ready. Primary Lessons for Church
Sunday Schools, with Sewing Cards.

BY MISS MARY E. HUTCHESON.

The best thing yet produced for Infant and Primary Classes. A four-page leaflet, with interesting lesson and sewing or picture card for each Sunday. Tasteful in style and Churchly in character. A full set for Advent sent for five cents. Single samples, with circular, giving all particulars, free.

The Church Publishing Co., Ltd.,

Church Missions House,

Fourth Ave. and Twenty-Second St.,
NEW YORK.

"The best musical Hymnal in the
Anglican communion."
Rt. Rev. BISHOP DOANE.

The "Tucker" Hymnal

Examine and compare before buying
a new set. Sample copy sent to choir-
masters, post-paid, on receipt of \$1.13,
the wholesale price. Retail, \$1.50.

The Century Co.
Union Square, New York.

HOW LUNG DISEASES ARE NOW TREATED.

GREAT SUCCESS OF ANTISEPTIC AIR INHALATIONS.

A GROUP OF WITNESSES BEAR TESTIMONY TO THEIR CURE.

(Extracts from Dr. Hunter's Lectures.)

Having already explained what consumption really is; how it arises; in what way it can be prevented; why it has always proved fatal under treatment by the stomach and the various hypodermic nostrums, "KOCH'S LYMPH," "Edison's Aseptolin," "GOAT'S BLOOD," "Asses' serum" and other animal and chemical poisons, all of which have been tried and relegated to oblivion as dangerous fads of Modern Empiricism, it only remains for me to tell you **WHAT WILL SUCCEED**, and to prove to you that **IT IS SUCCESSFUL** in innumerable cases, even after all other means have been tried in vain.

In the guiding light of past experience, no reputable specialist in lung diseases can see either science or sense in treating any disease of the lungs, whether it be Tuberculosis or Bronchitis, Asthma or Chronic Pneumonia, without direct application to the diseased parts. Medicated air breathed into the lungs goes to the root of the disease and is the only hope. We now have germicidal inhalants which kill and drive out the bacilli of tuberculosis, and we have antiseptics and healing inhalants which cure Bronchitis, Asthma and all catarrhal inflammations of the air passages and lungs, by inhalation, as certainly as a **SORE EYE** or **SORE THROAT** is cured by direct application to those parts.

The people, unlearned in the mysteries of medical science, cannot be expected to decide on the truth or fallacy of medical doctrines. But no person of ordinary intelligence can fail to understand and rightly estimate the value of plain, naked facts. Everything in life that is true and valuable to mankind rests upon them. A group of grateful witnesses from every State in the Union proclaim that they were sick and in danger of their lives by lung diseases; that they could find no help or hope or cure from other treatment; that they were finally led by reports of its great success to try my treatment of antiseptic air inhalations, and were cured by it after everything else had failed.

Braden B. Adam, of 292 Hermitage ave., Chicago, says: "After every one considered that I had to die, and after I had been treated by three other physicians, none of whom gave me any hope, I placed myself under Dr. Hunter's care, and in four months I became perfectly well, and have remained so ever since. If I had not gone to him when I did, I would have been in my grave long before this."

Mrs. J. A. Keplin, of Bulkley, Ills., says: "My case was pronounced incurable by my home physician. I had several hemorrhages, night-sweats, and all the bad symptoms. Your method of treating lung diseases by inhalation restored my health, and I have every reason to believe, effected a permanent cure."

Chas. Corkey, of Pullman, Ills., writes: "Last July, being troubled with my lungs, spitting up matter, tired on slight exertion, and running down in weight, I called on Dr. E. W. Hunter. Under his treatment I recovered my health completely, and gained in weight from 135 to 184."

Noble Jones, commission merchant and member of the Chicago Board of Trade: "My son was an invalid for years, suffering with lung disease. He was treated by several well-known physicians, and they all pronounced his case hopeless. We had to nurse him night and day, as you would a child, he was so helpless. I was about to give up in despair when I first heard of Dr. Hunter. He treated him for eleven months. He began to improve from the commencement, and kept on gaining in flesh and strength under the inhalations, and is to-day a sound, healthy man, able to take his place among men in the busy walks of life."

(Cases to be continued.)

No such cures as the above were ever before made in these diseases. This is really the only rational application of medicines possible in lung complaints. The remedies can be used by patients in their own homes, but now that we have a grand sanitarium, affording the additional benefits of change of air, uniform temperature and personal medical supervision at all times, it is better to go there, if possible. In this magnificent winter home we have accommodations for three hundred guests. Patients have all hotel comforts, and need not be separated from their relatives and friends. It is founded for the CURE of lung complaints, and no objectionable cases or last stages of consumption are received.

E. W. HUNTER, M.D.

Note.—Dr. Hunter's books, giving all information, can be obtained at his office, Venetian building, Chicago, Ill., by applying to him personally or by letter to that address.

Measuring

In many of the cooking schools the following rules determine accurately the spoonful, a measure which formerly widely varied to suit the caprice of the novice or the ease of the happy-go-lucky housekeeper. The bowl of a spoon being concave necessitates a corresponding rounding above the surface to make it really a spoonful. To measure accurately, therefore, a teaspoonful of dry material, take up a heaping spoonful of sifted material, and shake it lightly until it is rounded above the surface enough to correspond exactly with the concave surface.

An even or scant teaspoonful means a spoon filled lightly and leveled with a knife to the surface of the spoon, while a heaping spoonful means all the spoon will hold of any sifted material. In using solids, especially butter or lard, a knife should be employed to deftly even off the superfluous amount.

An "even" cupful of anything means a cup full to the brim, so full that only the steadiest hand can carry it without spilling. A "brimming" cupful, as its name indicates, is a cup running over. A scant cupful lacks a quarter or half inch of reaching the top of the measure, while a solid cupful is something packed as firmly as is possible.

"Butter the size of an egg" is a very indefinite mode of measurement, and a more satisfactory way of expressing the same amount is to say "a heaping tablespoonful," or one-quarter of a cupful.

A tablespoonful of melted butter means a tablespoonful of butter after melting, while a tablespoonful of butter melted, means a tablespoonful measured before melting.

Sugar, salt, flour, soda, spices, and mustard especially, should always be sifted or stirred up lightly before measuring, as when packed they are compressed so much less than their rightful bulk for measuring.

The following measures of capacity may be found useful to hang in the kitchen for easy reference.

4 even teaspoonfuls liquid—1 even tablespoonful.

3 even teaspoonfuls dry material—1 even tablespoonful.

16 tablespoonfuls liquid—1 cupful.

12 tablespoonfuls dry material—1 cupful.

2 cupfuls—1 pint.

4 cupfuls—1 quart.

4 cupfuls flour—1 quart or 1 pound.

2 cupfuls solid butter—1 pound.

2 cupfuls granulated sugar—1 pound.

2½ cupfuls powdered sugar—1 pound.

1 pint milk or water—1 pound.

1 dozen eggs should weigh 1½ pounds.

Skim milk is heavier than whole milk, and cream is lighter than either, while pure milk is three per cent. heavier than water.

The following table of proportions is also valuable. Use:

1 teaspoonful soda to 1 cupful molasses.

1 teaspoonful soda to 1 pint sour milk.

3 teaspoonfuls baking powder to 1 quart flour.

½ cupful of yeast or ¼ cake compressed yeast to 1 pint liquid.

1 teaspoonful extract to 1 loaf plain cake.

1 teaspoonful salt to 2 quarts flour.

1 teaspoonful salt to 1 quart soup.

1 scant cupful of liquid to 3 full cupfuls of flour for bread.

1 scant cupful of liquid to 2 full cupfuls of flour for muffins.

1 scant cupful of liquid to 1 full cupful of flour for batters.

1 quart of water to each pound of meat and bone for soup stock.

4 peppercorns, 4 cloves, 1 teaspoonful mixed herbs for each quart of water for soup stock.

It is often said of good cooks that "they never measure, they guess." Not so. Long experience has taught them to measure, and measure accurately by means of that same experience and judgment.—*Good Housekeeping.*

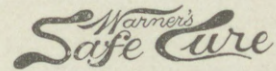
FOR INDIGESTION

USE HORSFORD'S ACID PHOSPHATE.

Dr. G. H. LEACH, Cairo, Ill., says: "Of great power in dyspepsia and nervous prostration."

A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.



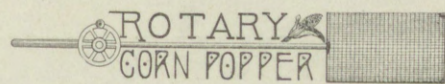
is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE

Quick as a Flash!

WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT: Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins. Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.



Best Popper made. Price, 50 cents. Agents wanted.

G. T. HACKLEY, Mir., Czernovia, N. Y.

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

ESTABLISHED 1780

WALTER BAKER & CO., Ltd., DORCHESTER, MASSACHUSETTS.

Breakfast Cocoa, absolutely Pure, delicious, nutritious.

BARLOW'S INDIGO BLUE

The Family Wash Blue ALWAYS RELIABLE

For sale by Grocers

D. S. WILTBERGER, 233 N. 2d St., Philadelphia, Pa.

BUFFALO LITHIA WATER

Descriptive pamphlets sent free to any address.

Proprietor, Buffalo Lithia Springs, Va.

"IT IS IGNORANCE THAT WASTES EFFORT." TRAINED SERVANTS USE

SAPOLIO

CHARLES SCRIBNER'S SONS' ANNOUNCEMENT OF NEW BOOKS INCLUDES THE FOLLOWING:

SENTIMENTAL TOMMY

The Story of his Boyhood. By James M. Barrie. With 11 full-page Illustrations by William Hatherell. 12mo, \$1.50.

"There is every reason to think that 'Sentimental Tommy,' J. M. Barrie's story, is going to have a wider interest than any he has written, with, perhaps, the one exception of 'The Little Minister.' Personally we prefer the new story. The subtle mixture of humor and pathos is unusual, even with this master of those qualities."—*The Critic*.

THE LAST QUARTER CENTURY IN THE UNITED STATES---1870-1895

By E. Benjamin Andrews, President of Brown University. With 350 Illustrations. 2 vols., 8vo, \$6.00.

President Andrews' work is absolutely unique. Never before have the many history-making events of this period been gathered together in a historical narrative by a competent hand. The illustrations, prepared at a great expense, are remarkable for their combination of artistic charm with absolute historical accuracy. Since its publication in SCRIBNER'S MAGAZINE the History has been thoroughly revised and increased in size almost one-half, with 100 additional illustrations.

MRS. CLIFF'S YACHT

By Frank R. Stockton. Illustrated by A. Forestier. 12mo, \$1.50.

"Nowhere have Mr. Stockton's powers been exerted with better effect than in this book. In its quaint humor and its romantic adventure it makes a very noticeable book indeed, and one which cannot fail to widen its author's reputation."—*Philadelphia Telegraph*.

THE EDGE OF THE ORIENT. By Robert Howard Russell. With 130 Illustrations, chiefly from photographs. 12mo, \$2.00.

THE SPRIGHTLY ROMANCE OF MARSAC. By Molly Elliot Seawell. Illustrated by Gustav Verbeek. 12mo, \$1.25.

COLONIAL DAYS IN OLD NEW YORK. By Alice Morse Earle. 12mo, \$1.25.

PROBLEMS OF MODERN DEMOCRACY. By E. L. Godkin. 8vo, \$2.00.

MY VILLAGE. By E. Boyd Smith. With nearly 150 Illustrations from Original Drawings by the Author. An artist's sketches of French rural life. 12mo, \$2.00.

IN OLE VIRGINIA. By Thomas Nelson Page. With 24 full-page Illustrations by A. B. Frost, Howard Pyle, W. T. Smedley, C. S. Reinhart, A. Castaigne, and B. W. Clinedinst. 12mo, \$2.50.

LOVE IN OLD CLOATHES, and Other Stories. By H. C. Bunner. With 12 full-page Illustrations by A. Castaigne, W. T. Smedley, and Orson Lowell. 12mo, \$1.50.

CHARLES SCRIBNER'S SONS, 153-157 Fifth Avenue, New York

Have You Seen the
New Policy of the

UNITED STATES LIFE INSURANCE CO.?

ISSUED OCTOBER, 1896.

Incontestable.

No Restrictions on Occupation,
Residence, or Travel.

LOW RATES. ✂ LARGE GUARANTEES.

* * * * *

AGENTS WANTED. For Particulars, address

J. H. STRONG, Gen'l Manager,
Montauk Block, -- Chicago, Ill.

SPECIAL COMBINATION OFFER

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Living Age.....	\$9 25
North American Review.....	6 25
The Forum.....	4 75
The Century.....	5 75
The Art Amateur.....	5 50
Harper's Weekly.....	5 50
Harper's Bazaar.....	5 50
Atlantic Monthly.....	5 25
Harper's Monthly.....	5 25
St. Nicholas.....	4 75
Scribner's Magazine.....	4 75
The Literary Digest (new subs. only).....	4 50
New England Magazine.....	4 50
The Review of Reviews.....	4 25
Good Housekeeping.....	3 75
Harper's Young People.....	3 75
Youth's Companion (new subs. only).....	3 50
English Illustrated Magazine.....	3 20
The Cosmopolitan.....	3 00
Babyhood.....	3 00
Child Garden.....	2 90

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective office of publication. Address,

THE LIVING CHURCH,
55 Dearborn St., -- Chicago, Ill.