

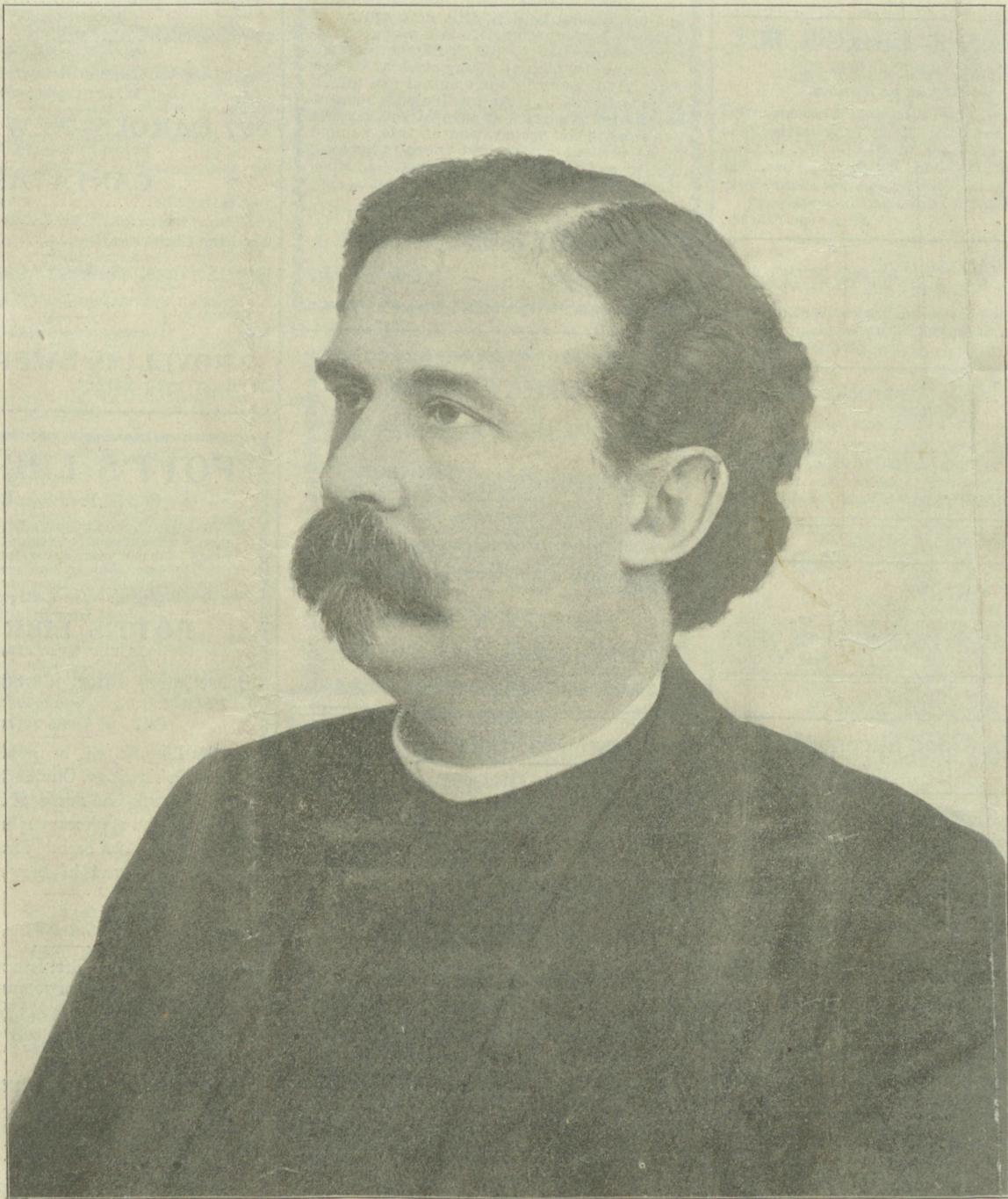
NOVEMBER 7, 1896

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Anniversary and
Memorial Number

The Living Church

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The Living Church

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

Memorial to the late Rt. Rev. Samuel Smith Harris, D.D., D.C.L.

One of the Founders of The Living Church

THE hearts of American Churchmen were deeply stirred when on Aug. 5th, 1888, the news was flashed by the Atlantic cable that the Rt. Rev. Samuel Smith Harris, D.D., Bishop of Michigan, was stricken down with apoplexy in the pulpit of Winchester cathedral. There was a widespread sympathy for the talented, graceful, and accomplished man, the able, energetic, and promising young bishop. A few days after, at the Langham Hotel in London, the fatal stroke really came, and in pathetic helplessness the brave strong man lay, until on August 21st his spirit was permitted to take its flight.

Bishop Harris was specially prominent in committee work during the Lambeth Conference. He went abroad for much needed rest, but the attraction of work, and work of such influence as that for which the Lambeth Conference gave ample scope, was too great for him, or rather, his striking personality and well-known ability attracted work to him, and he was too unmindful of self either to refuse it or neglect it. When the end came, on the evening of the 21st of August, 1888, telegrams of sympathy were received at once from the Archbishop of Canterbury and others, and arrangements were made for the funeral of the dead Bishop from Westminster Abbey.

An eye-witness thus describes the scene: "There was not a note upon the organ as we entered the choir, and while the coffin was being placed on the shoulder-high trestles beneath the lantern, and between the two facing sections of the standing congregation. Nor was there any music during the service. But the place itself was enough. A funeral held in the historic mausoleum of England, and in the presence of the great dead of many ages, was a sufficient honor and distinction. No pomp and ceremony, such as might have been under different circumstances, could have added to the solemnity and impressiveness of the scene. It was befitting in all its speaking reality to the genuine character of the devoted, noble, and manly prelate." The clergy of the abbey present were Canon Westcott, now Bishop of Durham, and Minor Canon Cheadle. The Rev. Canon Ellwin and Sir John Hassard, principal registrar of the Province of Canterbury, represented Archbishop Benson. The American Church was represented by Bishop Whipple and Bishop Thompson; the Rev. Treadwell Walden, the Rev. Dr. Gallaudet, and the Rev. Stephen H. Granberry were also in attendance. The American Minister and Mrs. Phelps, with the officers and secretaries of the legation, were likewise present. Bishop Thompson delivered a funeral oration with his accustomed power, in which he said: "It is my sad duty to speak a word over our dead. Strangers far from home, are we really strangers in the dear land of our fathers, among the homes of our loving kinsmen? Is any Churchman a stranger in this abbey? And is there a place more fitting to say the

last words over the bier of an American bishop than in this venerable church, the cradle and tomb of our common ancestry? That for an hour the body of our beloved Bishop of Michigan should lie here is a wonderful illustration of the oneness of that vast communion which surrounds the world with the same praises and the same prayers. There is a widowed diocese beyond the western seas, by the great lakes of the North, in mourning to-day. A thousand hearts in America send sighs across the deep. That from our American bishops it is the young and the strong that should be early called is strange. Bishop Harris has paid the penalty which so many of us pay—he died of overwork, which made him old in his youth. The strong body and brain gave way under the terrible strain of an American episcopate. He crossed the sea for rest, but it was too late. A great promise has failed, for the Bishop of Michigan was the centre of many hopes. He was such a thorough American, he understood his time so well, and was built on such a large model, that I know of no one around whom so many hopes gathered for the future guidance of the Episcopal Church in America."

A memorial service with full choir was held in the abbey on the Sunday following, August 26th, and a sermon was preached by Bishop Whipple. The interment took place in Detroit on Tuesday, Sept. 4th, and all that reverent affection could accomplish was done to show respect and love. He lies at rest in Woodmere, in the diocese for which he accomplished so much in his episcopate which scarcely reached its ninth year. He was consecrated on Sept. 17th, 1879. He died Aug. 21st, 1888, in the 47th year of his age.

His life, though thus comparatively short, was full of incident; as a student, a soldier, a jurist, a priest, a bishop, he was eminent in each. His person was most attractive. Of tall and commanding figure, well proportioned, and well knit, with the bearing of a cavalier, and the perfect manners of a finished gentleman, he always commanded attention. His face was classic and clear cut, with a brow of special breadth and character. His eyes were clear and piercing, but ever kind and gentle also. If he differed from you, it was with such a grace that you felt almost complimented thereby. Such a personality must have had a rare charm during all its periods.

The southern boy, born on a plantation in Alabama, must have been a winsome child. As a student he commenced early. At twelve years of age he was prepared for the sophomore class of the most advanced colleges in the country. In 1856 he entered the University of Alabama, from which he graduated with distinction in 1859. His chosen profession was the law, but when the civil war broke forth he at once took up arms, and served chiefly on staff duty until all hostilities were ended with the surrender of Lee. During this period he married Miss May Pickett, daughter of Col. Albert Pick-

ett, of Alabama, a man of refined tastes and much culture. The war ended, the future bishop found himself practicing law in New York, where he was singularly successful. But a voice kept telling him that he was fitted for better things than even a lawyer with a lucrative practice, and after conference with Bishop Horatio Potter, he decided to devote himself to the ministry of the Church. Bishop Potter, with that clear insight of his, endeavored to persuade the young man thus moved to higher things, to settle in New York, and devote himself to a mission for young men, but with a more heroic feeling the young man himself determined to turn his face to his native and beloved South, and begin his work there. He was admitted to Deacons' Orders by Bishop Wilmer, in 1869, and was advanced to the priesthood in the same year. He served his diaconate in St. John's church, Montgomery, Ala., became subsequently rector of Trinity church, Columbus, Ga., and afterward rector of Trinity church, New Orleans, successor to such men as Bishop Polk and Bishop Beckwith. In 1875, Dr. Harris became the rector of St. James' church, Chicago, and in the old diocese of Illinois, under Bishop McLaren, he at once took a foremost place, being a member of the Standing Committee, and a deputy to the General Convention in 1877. In this same year he was unanimously elected on the first ballot to be the bishop of the new diocese of Quincy, just formed. This election he declined. In 1879 he was elected to the diocese of Michigan, and consecrated Sept. 17th, by Bishop Wilmer, of Alabama, and others. How well he administered the diocese is matter of history. It was in certain relations a difficult heritage, but his gentle tact and entire devotion insured success. In accordance with his breadth of view, he felt that the Episcopal Church should be, as it were, economically aggressive and do as best it could with its means. With this idea he urged the foundation of a Church house for Church students, duly affiliated with the University of Ann Arbor in Michigan. This now exists as the Hobart Guild in that place. He also, through the generosity of Governor Baldwin, founded the Baldwin lectures at the same university centre. His far-seeing and aggressive spirit was also evinced in the fact that in 1878, while yet rector of St. James', in Chicago, he, with the Rev. Dr. John Fulton, founded and for six months edited THE LIVING CHURCH, which continues to this day.

From 1878 to 1896 seems but a hand breadth to look back on, but what wondrous strides has the Church made in those eighteen years! But across that really great stretch of time, the figure of Samuel Smith Harris, D.D., LL. D., Bishop of Michigan, looms up clearly and distinctly. Noble, manly, devoted, and far-seeing, beloved and respected in that far North, against which in his young ardor he would dare to fight, but for which in a better fight, the fight of faith, he laid down his life.

The Missionary Council

The meeting of the Missionary Council in Christ church, Cincinnati, on Tuesday, Wednesday, and Thursday, Oct. 27th-29th, was the most successful and inspiring gathering of that body which has yet been held. From start to finish—from the loving and fervent sermon of Bishop Capers to the heartfelt, spontaneous words of the few who uttered the Council's valedictory—the spirit of earnest love for the Lord Jesus Christ, of zeal for the missionary work of His Holy Church, of consecration to the labors of the mission field, and of faithful endeavor to do the best and most helpful things for the advancement of the Kingdom of God, pervaded the entire Council.

Sunday was devoted to consideration of mission work in the Cincinnati churches. At 3 P. M. in Christ church, there was a children's missionary mass meeting, at which addresses were made by the Rev. W. H. Lewis, of Bridgeport, Conn., the Rev. Carroll M. Davis, of St. Louis, and Mr. W. R. Butler, of Mauch Chunk, Pa. At 8 P. M. there was a general missionary meeting in the same church. On Monday evening the work of the American Church Building Fund Commission received attention at a large meeting in Christ church, when addresses were made by Bishops Dudley and Brooke.

The opening service was at 10 A. M. Tuesday, and was a semi-choral celebration of the Holy Eucharist. The Bishop of Missouri, who presided most acceptably over the sessions of the Council, was the celebrant, the Bishop of Kentucky, the epistoler, and the Bishop of Pennsylvania, the gospeler. The music was rendered with great sweetness and power by a mixed surpliced choir. The sermon, by the Bishop of South Carolina, was from the text, Acts I: 6-8.

"When they therefore were come together, they asked Him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And He said unto them: It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Only as the Church is strong in the truth of Christ can she go forth to conquer the world. In opposition to the popular creed of materialism and selfishness, the Church seeks for mankind the best gifts from above. She has to withstand this spirit of materialism in her own members which leads them to keep back their offerings and to disregard the work of missions. The Church's greatest need is to perpetually renew her own spirit by identifying herself with her Master and His work in the world. Sympathy—not mere sentiment—the sympathy of Jesus for the poor, the sinful, and the suffering is necessary, not only for the Church as a whole, but for the humblest communicant. The crowning glory of the Church is her missionary work, wherein she shines with the light of her Master's love. We must not be impatient. More, doubtless, might have been done; but by the Church in this land much has been done. Yet, while we must use the material instrumentalities which are in the world, let us not rest upon them, for never did our Master stand forth with greater power than when He taught the Apostles that the source of their strength was not from the world but from the pentecostal gift of the Holy Ghost. We all have the same gift, and the Church continually prays that we may stir it up in our own hearts. Her need is to realize the abiding strength of this, her baptism of spiritual power.

After the organization of the Council for business, Bishop Vincent bade the Council welcome to Cincinnati in a few well-chosen words, and Bishop Tuttle called upon the Bishop of Pennsylvania to respond. The order of business having been reported, the Council took a recess for luncheon, which was elegantly served and bountifully furnished by the ladies of Cincinnati and vicinity, in the large Scottish Rite "Cathedral" near Christ church, on the three days the Council was in session.

THE BOARD OF MISSIONS

Upon reassembling at 2:30 P. M., the report of the Board of Managers was read and referred to a committee. Of course the principal item in this report was the statement that the threatened deficit had been more than met by the liberal response of the Church to the appeal of the Board for funds, on account of which every one was grateful and happy. Another important report on ways and means was included, but was made a special report and offered to the Council for its consideration. It set forth a plan of action to bring the General Board of Missions in touch with the several dioceses and with every congregation and clergyman in the dioceses, in gathering offerings for general missions. The resolutions were as follows:

1. That an annual apportionment be made by the Missionary Council, or (in the years in which the Missionary Council does not meet) by the Board of Missions, of the minimum amount that each diocese is expected to contribute; such apportionment to have, in every case, the consent of the diocese itself, by its bishop and diocesan convention.

2. That each diocese be requested to appoint an auxiliary board of general missions, whose duty it shall be to assign to each parish within the diocese such part of the diocesan apportionment as a majority of the committee on the one hand, and the rector of the parish, or (in case of vacancy in the rectorship) a majority of the vestry, on the other hand, may deem just.

3. That in any diocese in which the stated council or convention has been already held for the present year, the bishop and the Standing Committee of such diocese be requested to act as the auxiliary board of general missions until the council or convention of the diocese shall next assemble.

4. That the Missionary Council, or the Board of Missions, as the case may be, be requested to appoint, on the first day of its meeting, a Committee of Apportionment, to consist of bishops, presbyters, and laymen, with whom each diocese, through its representatives, shall be invited to confer with respect to its apportionment; the result, in all cases, to be reported to the Council or to the Board of Missions for its formal action before the final adjournment. In the case of any diocese without representation at a meeting of the Missionary Council or of the Board of Missions, it should be the duty of the Committee on Apportionments to communicate with such diocese, in writing, with respect to its apportionment, and to make known the result, without avoidable delay, to the Board of Managers.

5. In case the contributions of any diocese should be in excess of its apportionment, such excess ought not to be carried over as a credit to the diocese for the ensuing year; nor, in case the contributions of any diocese should fall short of its apportionment, ought the amount of its deficit to be added to its next apportionment. It should be understood that any pledge made in pursuance of the method herein proposed is not to be construed as a legal contract, but as purely a moral obligation.

When nothing else was being done, the Council gave its attention to these resolutions, and after several hours' discussion they were adopted or approved, and so ordered reported back to the Board of Managers.

This discussion was most unfortunately allowed to crowd out the papers which were to be read on the first day, and consequently,

as the Rev. Dr. Stone, of Chicago, was obliged to go home that evening, the Council did not have the pleasure and profit of hearing him read his paper on "Sunday schools and missions."

In the evening there was a great missionary meeting at Christ church, at which several missionary bishops gave account of the work in their jurisdictions.

SECOND DAY

On Wednesday, after a Celebration at 7 A. M. and Matins and Litany at 9, the Council took up its work. The first paper was read by the Rev. Dr. C. T. Olmsted, of Utica, N. Y., on

SYSTEMATIC OFFERINGS.

The Church's failure to fill the missionary treasury was a failure to develop resources. We lack system in bringing the individual, the parish, and the diocese into active service. That false idea of individual freedom fostered by a misinterpretation of certain texts of Holy Scripture, favored spasmodic giving under the spur of emotional excitement or sentiment, but opposed systematic giving as a matter of conviction and duty. Yet liberty is not freedom from orderly government, not even in heaven itself. Habitual goodness, which creates an atmosphere of life, is what God requires and inculcates. So giving should be habitual, regular, systematic. We should not neglect any one of the three great agencies, the parish, the diocese, the General Board of Missions. The systematic method is the only effective, as it is the only righteous way of raising money for missions. It reaches more people and shows them that they can give more than they think they can, and interests them personally in the work. Giving, like everything else, like praying, especially, is easy enough when you know how.

The next paper, by the Rt. Rev. G. Mott Williams, of Marquette,

HOW SHALL THE CHURCH BEST REACH THE RURAL POPULATION?

was wise, witty, and practical. After a humorous description of the awkwardness and helplessness of the city-bred seminarian sent to minister to a rural population, the Bishop alluded to the rural missions established and served by the students at Nashotah Seminary, and said that it suggested the central associate mission plan as the most effective in some parts of the country.

The conditions in his own diocese were somewhat different. What is needed is a class of clergy who will live among the country people, cultivate a glebe, be content with small returns for their work in money, but certain of plenty in produce, like the farmers themselves. Lay-readers will not do. He instanced the rural Methodist preachers in his diocese, who conform to these conditions and do excellent work after their kind. If the Church could get hold of them, ordain them, and develop them as she alone is capable of doing, and they would still remain where they are, the problem would be solved in a very practical manner.

CONTRIBUTIONS TO GENERAL MISSIONS

The next paper was by Archdeacon Taylor, of Springfield, Ill.: "Should any clergyman fail to give his congregation an opportunity to contribute at least once a year to the Church's general missions?"

Of course there was but one answer to be given to this question, but though probably every clergyman would acknowledge his obligation to take an annual offering, how came it about that in practice it is not taken? Parochial selfishness is bad, but diocesan selfishness is more dangerous because more plausible. Congregations must

earn that to take up mission work is a venture of faith. Giving for missions re-acts directly upon the spiritual life of a parish. Without such interest in missions parochial dry-rot sets in. Mission work is an opportunity for the people themselves. Once arouse the true missionary spirit and the offerings will take care of themselves.

After luncheon, Bishop Tuttle read his paper on the subject,

HOW FAR IS IT WISE TO FOUND INSTITUTIONS IN MISSIONARY JURISDICTIONS?

The good Bishop kept his hearers in constant laughter by his infectious humor.

He said that his subject involved the postulate that it was wise to found institutions. He agreed to that. Most assuredly we must find institutions in Church work; the Church itself is an institution—so are the ministry, the sacraments, parishes, dioceses, church buildings, etc. Institutions are the embodiment of the spirit of brotherly love and co-operation. But is it wise to found them in missionary jurisdictions? Certainly—all those essential to the being of the Church, most of all the missionary episcopate. Missionary bishops were sent out by the American Church after only fifty years of experience, but it took the Church of England, with all her wealth and power, 180 years to learn it. Found the pastorate. He plead with missionary bishops to stay with their flocks; leave them not often nor except from necessity; stay not long away. Pastor is the strongest, sweetest, most Christlike, fullest name for a bishop or any other clergyman. How far is it wise to found institutions in missionary jurisdictions? Univerally wise as to all necessary things. But in regard to costly churches, parish buildings, etc., his advice was, *Festina lente*. The conditions in the jurisdictions are continually changing. Buildings are often left to waste their sweetness on the desert air. Better not build up an expensive plant with help from outside. Let the permanent church building be the expression of the real solid life of the people. A rectory is always a safe and good investment. He did not think much of cathedrals in this connection. The true American cathedral is not yet in being anyway. The missionary bishop is the greatest autocrat in the Church. His Standing Committee even is subordinate to him instead of robustly co-ordinate. (At this sally there was great laughter, for the Bishop shook his finger at the Rev. Dr. Robert who sat just beneath the pulpit.) If he wishes to limit his autocratic power by a cathedral system, in the name of merciful kindness let him. Orphanages and homes for the aged are not necessary, for the conditions precedent are not to be found. Hospitals are useful, especially in large towns and mining centres. But beware of the contentions of the physicians. The *odium medicorum* is as bad a beast as the long abused and much heard of *odium theologium*. In regard to schools, go slowly. The seven lean kine of school maintenance always apt to eat up the seven fat kine of school foundations. Income and expenditure cannot be kept within rifle-shot of each other.

The Rev. Irving P. Johnson, of Omaha, followed with a lively paper on

ASSOCIATE MISSIONS

He animadverted severely upon the lack of discipline in the Church and the bumptiousness and conceit of young deacons seeking preferment and leaving mission work in large cities to old men. It is a dreadful confession of the Church's failure to say that we must be content to let the Salvation Army do the work because it does it well. A Church which claims apostolic honors must not evade apostolic responsibilities. The associate mission is a massing of our strongest forces where they can most effectively cope with our strongest enemies. He proceeded to give the details of the constitution and work of the associate missions. The priest at the head, and necessary qualifications as a ruler not only of men but also of the kitchen. The relationship of his associates and lay-workers. The rule of life must be simple, not

monastic necessarily, but adapted to the work. Services and hours for study must be provided. The plan is the best for working city missions in neglected districts, and, to some extent, suburban missions, but not for country work, because it involves too long absence of associates from the central house. He argued that the Church ought to insist upon the celibacy of her young clergy for at least the first three years of their ministry, while they were being trained in practical work in associate missions.

THE WOMAN'S AUXILIARY.

The report on the work of the Woman's Auxiliary was read by Bishop Atwill, of West Missouri. It is too extensive to give here in detail. Much rejoicing was occasioned by its being the 25th annual report of the Auxiliary. A large number of delegates of the Woman's Auxiliary were present at the Council. On Thursday, the 29th, in St. Paul's church, there was a celebration of the Holy Communion, by Bishop Vincent, with a sermon by the Rev. Dr. Langford, for the members of the Auxiliary, as a thanksgiving for 25 years of successful work, and after attending the noonday prayers with the Council, a conference of the general and diocesan officers was held in the afternoon. Moreover, on Friday Bishop Gailor held a Quiet Day for the Woman's Auxiliary, at which he repeated the instructions and addresses delivered during the Quiet Day he had held in New York on the 24th for the members of the same organization, and in the afternoon of the 29th there was a general missionary meeting in Christ church chapel, in connection with the mission work of the Auxiliary.

In the Council Bishop Dudley moved that the Church's gratitude to God and congratulation to the women of the Church, be expressed by a rising vote, which was done.

The Bishop of Georgia spoke in this connection on the need of trained women workers, especially among the negroes and poorer classes of the South, and carried a resolution recommending that provision be made for the support of such.

The report of the Society for Work among the Jews occasioned some lively debate, and especially a hot shot from Bishop Gilbert who favored relegating this work to the dioceses, which could better attend to it, and dissolving the society as an auxiliary to the General Board.

On Wednesday evening the members of the Council, and of the Woman's Auxiliary, attended a reception given them by the Bishop-coadjutor of Southern Ohio and the Churchmen of Cincinnati, at the Scottish Rite parlors. It was a very enjoyable social gathering, and very largely attended, and wholly in keeping with the unbounded and warm-hearted hospitality tendered the Council by Bishop Vincent and his flock.

WORK AMONG THE COLORED PEOPLE

On Thursday morning the Council took up the report of the Commission on Work among the Colored People. Bishop Capers, for the committee which reported on the work, favored having one central theological seminary for colored students, instead of trying to do the work at several different schools. Bishop Dudley explained that the policy of the Commission had been to make King Hall, Washington, such a central institution, especially for advanced students, and urged upon the Church its duty towards the colored race. The Bishop of Georgia followed with a stirring speech.

The Commission was not asking Church people to give something for nothing. The negroes

of the South were helping themselves as they were able. Over \$21,000 was raised by them the past year, nearly half as much as the amount appropriated by the Board for the work of the Commission. He spoke of the great value of schools of a parochial character, and more strongly of industrial schools, and said that if he could get the money to build such a school, he had been offered \$7,500 per annum to support it. He inveighed against the disgrace and shame of Churchmen giving their money to secular or denominational institutions, while our own are left to eke out a miserable existence or to perish, or never to be built at all.

CHURCH WORK IN HAITI

The Bishop of Haiti, the Rt. Rev. Dr. Holly, was requested by the Council to speak about the work in that island, which he did with great detail, and deeply interested the few who could hear him distinctly. He was suffering from a very severe cold, and there was much noise in the street in front of the church.

The religious condition of the Haitians is one of great destitution. The French Roman Catholic priests make merchandise of the sacraments, and go back to France enriched. The Voodoo doctors debase the people and keep them enslaved to superstition. Human sacrifices have not been unknown. The people in the mountains are the most ignorant. The Bishop found traveling evangelists most useful in reaching these poor people. His people were very poor and so were his clergy, who all have to engage in some secular occupation in order to live. The Church is favorably regarded by the natives, who perceive that it alone is trying to raise up a native ministry. Parochial schools in the country are a great necessity.

The remainder of the session was occupied by reports of special committees, and clearing off the work of the Council. The committee on the report of the Board of Managers presented a long list of resolutions, which were adopted. The burden of them was to commend the work and stir up people to support it, especially those clergy and congregations which are doing nothing in that way.

The prevailing political atmosphere stole in through some unguarded window, and pervaded the good and loyal soul of the Rev. Dr. McKim, of Washington, who offered a long preamble and a shorter resolution, the latter calling us to prayer for God's blessing upon our land, and the averting of threatened dangers. The atmosphere seemed to be growing a little murky and lurid with an approaching cyclone, when a great deal of merriment was caused by the error of the chairman in recognizing Mr. Parker, of New Jersey, as "the Bishop of New Jersey." What power there is in a funny thing to avert strife! The surcharged preamble was amended out of the resolutions, and when final prayers were said, the good old Prayer for Congress was adapted, by omission of a clause, to the occasion.

After the formal resolutions of thanks, most touching and appropriate closing remarks upon the work of the Council were made by the Rev. Dr. Abbott, of Cambridge, Mass., the Bishops of Kentucky and Missouri, and Mr. Stimpson, of Kansas, responded to with great feeling by Bishop Vincent. The *Gloria in Excelsis* was sung, the prayers and thanksgivings were offered to Almighty God, and the Council adjourned *sine die*.

CHARLES DUDLEY WARNER says: "I am not sure but we shall have to go back to the old idea of considering the churches places for worship, and not opportunities for sewing societies and the cultivation of social equality."

Canada

A meeting of the Provincial Synod has been called to take place in Montreal Nov. 12th. Among other important matters to be brought before it is the resignation of the Bishop of Algoma, who has undertaken the charge of St. James' cathedral, Toronto. The opening service for the season of the rural deanery of Toronto was held in St. Philip's church, Sept. 28th. The Bishop made an address after the celebration of the Holy Communion. The offerings given at the thanksgiving service in the church at Norway were almost sufficient to clear off the floating debt. Special services were held in the diocese of Toronto Oct. 18th, in connection with the days of intercession for Sunday schools appointed by the Archbishop of Canterbury. On the 19th there was a service in St. James' schoolhouse, of the Sunday School Association, when the programme for the coming year was drawn up. The thank-offerings given in St. Luke's church, Mulmur, are to be used to put a furnace into the church. A large number of the friends of Wycliffe College, Toronto, were present at the opening exercises on the 5th, the Bishop, president, and others on the platform. Of the 100 graduates of Wycliffe, 85 are at work in the Dominion, eight in the United States, and the rest in foreign missions. Plans have been prepared for a chancel and other additions to St. John's church, Whitby. The church of the Redeemer, Toronto, celebrates its 25th anniversary in November.

The proposed changes and additions to St. James' church, London, are to be postponed for the present, as the plans for them require more than the sum provided, \$5,500. The Indians at Walpole Island have asked permission of the executive committee of the Huron Synod to build a new church five miles from the present church. The Bishop will appoint a commissioner to visit and report upon the matter. Bishop Baldwin inducted the Rev. Mr. Lowe as rector of St. Paul's church, Wingham, on the 11th ult. A large class of candidates was confirmed by the Bishop on Sept. 28th, at Kincardine.

St. John's church, Bath, diocese of Ontario, is now said to be the oldest Anglican church in Upper Canada, having been used since 1795. Old as it is, it has been kept in good repair, and has many modern improvements. The offerings given in St. Paul's church, Westport, at the Thanksgiving service, go towards paying the debt on the church furnace.

A farewell meeting was held at the schoolhouse of the church of the Ascension, Hamilton, diocese of Niagara, lately, on the departure of Miss Eva Young, sister of Bishop Young, of Athabasca, to assist her brother in mission work in his diocese. She has been seven years at work in Ceylon. The Rev. H. G. Miller, for some years principal of Huron College, London, has been appointed to St. Thomas' church, Hamilton. St. Matthew's church, Reading, has been much improved, and the new, large vestry was used for the first time Oct. 4th. A new and beautiful font has recently been given to St. Paul's church, Norval, by a member, in memory of her daughter. It is made of Ohio stone.

Bishop Grisdale, of Qu'Appelle, has contradicted the statement that he is to take up his residence at Regina immediately. It is likely that he will spend some time in England, first. The residence at Indian Head is not the property of the Church, but was built and presented to the late Bishop Burn by Lord Brassey. Dr. Grisdale was unable to be present at the opening of the cottage hospital at Saltcoats, as his enthronement took place the same day at St. Peter's pro-cathedral, Qu'Appelle. There was a full choral service on the occasion. Dr. Grisdale has resigned the honorary treasurership of the diocese of Rupert's Land. The Archbishop consecrated St. Andrew's church, Minnedosa, on the 27th. The classes in St. John's College, Winnipeg, and in the college school, have reopened with as large numbers as last year, in some cases, larger. Canon Rogers has been appointed secretary of the diocese of Rupert's Land, taking Bishop Grisdale's place.

There was a very large congregation in the church of the Redeemer, Thessalon, diocese of Algoma, on the occasion of Bishop Sullivan's last sermon as Bishop of the diocese. An attempt is being made to pay off the debt on the parsonage at Schrieber.

The Bishop of Quebec had a number of visitations in the country parishes to make on his return from the Northwest early in October, and addresses to the students of Bishop's College, Lennoxville, to deliver during the month. There is a large increase this year in the number of those attending Bishop's College, and also in the college school.

Dedication Festival Sunday of St. John the Evangelist's church, Montreal, was celebrated Oct. 18th. The preacher at both services was the Rev. W. T. W. Finley, of Roxbury, Boston. The service was full choral. Much regret is expressed at the death of the Rev. Canon Henderson, principal of the Montreal Diocesan College, on Oct. 20th. Taking place on the day before the formal opening of the college buildings, the sad event cast a gloom over the proceedings. The *conversazione* for the evening in Convocation Hall was postponed. Speeches were made in the morning by Dr. Machray, Primate of All Canada, the Bishop of Huron, and others. The 8th annual conference of the College Association was held in the same week. There was a very impressive service in St. George's church, Montreal, on the evening of the 11th, when the sixth annual convention of St. Andrew's Brotherhood in Canada, was brought to a close. The rector of St. Cyprian's church, Toronto, conducted the service, and addresses were given by the president, the Dean of Montreal, and others. The audible renewal of the Brotherhood vow by the 800 men present was something to be remembered. It was decided to hold no Canadian convention next year, but to unite with the American Brotherhood in an international convention at Buffalo, N. Y.

The corner-stone of the new church of St. Paul at Philipsburg, diocese of Montreal, was laid on Sept. 29th, by Bishop Bond, assisted by many of the clergy of the district. The building when completed will be one of the handsomest churches in the eastern townships. The basement will be used as a Sunday school room. The church is to be of brick on a stone foundation. St. Barnabas' church at St. Lambert was consecrated by the Bishop of Montreal, Sept. 25th. The corner-stone was laid in 1884, but the building was enlarged in 1891. The Ven. Archdeacon Mills preached his farewell sermon at Trinity church, Montreal, lately.

Girls' Friendly Society

The annual meeting of the Girls' Friendly Society in America was held Oct. 21 and 22 in Detroit. On Wednesday, Oct. 21, the exercises of a "Quiet Day" were held in Christ church, the conductor being the Rev. James S. Stone, D.D., rector of St. James' church, Chicago, and the subject of the meditations being the helps, hindrances, and rewards in Christian work.

The annual sermon before the society was preached in the evening by the Rev. Dr. Prall, of St. John's, Detroit, from St. Luke ii:19—"And Mary kept all these things and pondered them in her heart." A pleasant reception in the Church House followed the service, and was attended by a large number of friends and members of the society.

The exercises of Thursday were held in St. John's church and parish building beginning with a celebration of the Holy Communion at 9:30 a. m. In the conference of associates which followed, these topics were treated: "The relation of the G. F. S. to other Church societies," by Mrs. Miller, of New York, and by Mrs. Prophet, of Chicago; "Responsibility," by Miss Marshall, of New York, and by Mrs. Thos. F. Davies, of Detroit; "The duties of the branch secretary, defined and undefined," by Mrs. Frazer, of Philadelphia, and Mrs. James M. Brewster, of Detroit; "The need of a central literature department," by Miss Dickerson, of Philadelphia, and Miss Hoppin, of Boston; "The work of the G. F.

S. in mills and factories," by Miss Frances Sibley, of Detroit, and "Enthusiasm in branch work," by Mrs. Barnum of Virginia, and Miss Irene Farquhar, of Detroit.

New York City

Last week Bishop Sessums, of Louisiana, addressed the students of the Union Theological Seminary on the subject of "Church unity." The address was delivered in the Adams chapel.

St. George's church has a Chinese Sunday school. The average attendance during the first year was 20. The Chinamen contribute of their own funds to extend Christian missionary work in China.

At Columbia University the increase of the number of students has continued, and there are now over 1,750 men in the university. The increase has been most marked in the law department, where there are now almost 400 students.

St. James' church has secured the services of Mr. Walter Henry Hall, of St. Ann's church, Brooklyn, as organist and choir-master in succession to the late Alfred S. Baker. Mr. Hall will retain charge of St. Ann's choir. He was formerly connected with the choir of the church of the Heavenly Rest.

The Church Club held its first meeting at its new headquarters, 5th ave. and 47th st., on the evening of Oct. 28th. Bishop Potter presided, and made an address, in the course of which he referred to the political situation. After the formal meeting, the members of the club partook of light supper in the main room.

At the church of St. Mary the Virgin, the Rev. T. McK. Brown, rector, there was solemn vespers of the dead, after the vespers of the Church, on the evening of All Saints' Day. The service was attended by members of the Guild of All Souls. During November, on weekdays, there will be a requiem Mass daily, except Thanksgiving Day and St. Andrew's Day.

On Saturday afternoon, Oct. 25th, was laid the corner-stone of the new buildings of Barnard College, on its new site close by the new site of Columbia University. President Low and members of the faculty of Columbia were present to testify their interest in the forward movement of this branch of the university. One of the new edifices is to be called Milbank Hall, which reveals a singular coincidence. It has hitherto been officially announced that Mr. Jos. Milbank was the donor of the western wing of the Teachers' College, also affiliated with Columbia, and now in process of construction. The trustees of the Teachers' College were considering the name of Milbank Hall for this structure, but will now probably choose some other name.

On All Saints' Day, the Rev. Dr. Dunnell celebrated the 25th anniversary of his rectorship of All Saints' church. For almost the entire time he has been chaplain of the 22nd Regiment. The services throughout the day were of great interest. At a recent vestry meeting, resolutions were unanimously adopted expressing "grateful appreciation of Mr. Dunnell's earnest, unwearied, and fruitful efforts in behalf of this parish and neighborhood, and the Church at large." It was also resolved that the offerings and collections received at or in connection with the services in this church on All Saints' Day be presented to the Rev. Dr. Dunnell "as a token of the affection and esteem of those among whom he has gone in and out through all these years, and who esteem him very highly in love for his own and for his work's sake."

At St. George's church, the evening trade school for boys has opened for the winter. More than 70 names were taken of new candidates for admission. This is the largest number that has ever applied at this time. Nearly every one of last year's boys returned. With the new boys, the roll already contains 260 names, and waiting lists for new candidates have been established in most of the classes. By making a slight change in arrangement

carpentry and drawing departments, room has been made for 300 boys in the school, and from present indications there will be the full number enrolled in a short time. The school will be carried on along the same lines as last year. No new classes have been started, but the present ones will be still further developed. The same teaching force has charge. The present need is for supervisors, and an appeal has been made for gentlemen of St. George's to aid in this way. Their work is to make friends of the boys, visit absentees, and aid in keeping up the tone and spirit of the school.

The new building of the church of the Ascension, at Mt. Vernon, in the suburbs, is so nearly completed that it is hoped to hold opening services on the second Sunday in November. The Brotherhood of St. Andrew held farewell services in the old church on the evening of Tuesday, Nov. 3rd. The new edifice is at Park and Sidney aves., and the corner-stone was laid last spring. The parish was incorporated in May, 1890, by a body of worshipers numbering less than 50, who have since held services in temporary quarters. The new structure is of Gothic design, and the materials are native granite and colored brick. The outside finish is of rock-faced stone. The roof is of slate, with slate-lanterned tower, 100 feet in height, and a spire. The church is 95 ft. long by 81½ ft. broad. The interior is finished in oak, with oak pews and other furniture. A marble altar and reredos, a gift of Mr. E. B. Wesley, as a memorial of his wife, will be ready for placing in position in a few weeks. It is being made in Italy. The rectory recently built on Park ave., adjoins the church. The former church structure will continue to be used as a chapel and Sunday school building. The rector is the Rev. F. M. S. Taylor.

The Rev. Dr. Thomas Drumm died in St. Luke's Hospital on Monday morning, Oct. 26th. He had been sick since August, and about nine days ago was taken to the hospital. Dr. Drumm was born in Dublin, Ireland, May 19, 1823. When about 17 years of age he went to the island of Barbadoes, in the West Indies, to engage in business. After a stay of about six years, he came to New York, and finally took Holy Orders in the Church, graduating from the General Theological Seminary in 1856. Later he took the degree of Doctor of Medicine at Johns Hopkins' University. Although he never became a practicing physician, his medical knowledge was turned to good account in connection with his priestly work. His first parish was at Carbondale, Pa., and later he took charge of a church at Trenton, N. J. The outbreak of the war interrupted his work at Trenton, and he enlisted as a chaplain and served with the Northern army till the close of hostilities. Upon his return from the front, he accepted charge of work at Westfield, N. J. In 1883 he became chaplain of the Home for Incurables, at Fordham, in the suburbs of this city, where he remained till 1887. He then entered upon the duties of chaplain of this port, under the Board of Missions of the Church. This labor he continued untiringly and successfully until May of the present year, when he retired. It brought him into most useful relations with the clergy of England and the colonies; and he practically created the method of caring for alien members of the Anglican Church arriving on our shores—a task that until then had been most inadequately met. Dr. Drumm married about 40 years ago, Miss Sarah Le Baron, of Bristol, R. I., who survives him, as do two sons: the Rev. Thomas J. Drumm, of Concord, N. H., and Jas. Drumm, Esq., of this city; also two daughters, both of this city. The burial service took place at St. Luke's Hospital, on the morning of Tuesday, Oct. 27th.

GENERAL THEOLOGICAL SEMINARY.—Upon the announcement of the death of the wife of the Rev. Dr. Jewett, professor of pastoral theology, the students appointed a special committee and drew up resolutions. Out of respect to Mrs. Jewett, the regular seminary lectures were suspended on Wednesday, and the students of the

different classes attended the burial services. Prof. Walpole, of the chair of dogmatic theology, has formally announced to his classes that he will sever his connection with the seminary, Dec. 23rd. Bishop Gilbert, of Minnesota, addressed the Student's Church Missionary Society last week, on the work in his diocese, touching particularly on his experiences among the Indians. The Rev. Prof. Body attended the 150th anniversary of Princeton University, as the representative of the seminary.

Philadelphia

The Society of the Sons of St. George, at their meeting held on the 23rd ult., placed in nomination the Rev. Dr. E. W. Appleton and the Rev. Dr. J. S. Stone, as their chaplains for the ensuing year.

In the will of Anne Kitchen, filed for probate on the 27th ult., is a bequest of \$150 to the endowment fund of the church of the Holy Apostles, and \$100 to the Episcopal Hospital. She also devised her residuary estate to the church of the Holy Apostles.

A harvest home festival was held on Sunday evening, 25th ult., in St. John's church, Northern Liberties, the Rev. R. H. Barnes, rector. The interior of the church was decorated with fruits, vegetables, and grain. Archdeacon Brady delivered the address.

The Rev. H. B. Martin desires us to say that the statement attributed to him in our last issue was not correct. He reported only "a small floating debt on St. James' church, Hestonville, and that the parish is in a more prosperous condition than ever before."

At the church of the Evangelists, the Rev. Dr. H. R. Percival has handed over the spiritual charge of the parish to the Rev. C. W. Robinson as priest in charge. Dr. Percival expects to be at the services as heretofore. On Sunday evening, 1st inst., solemn vespers of the dead were sung, and on Monday, 2nd inst., the Holy Eucharist was celebrated at 7, 7:30 and 9 A. M., with the approval of the Bishop.

At a meeting of the board of managers of the Episcopal Hospital, held on the 29th ult., it was announced that the family of the late George L. Harrison had completed the endowment of the George L. Harrison Memorial House for Incurables. Mr. B. G. Godfrey was appointed to prepare a paper of regret and sympathy with regard to the late J. B. Townsend, Esq., legal adviser of the hospital.

In connection with the Boarding House Association of which the Clinton st. home is part, an attractive house, 834 Pine st., corner of 9th st., has been opened, where the boarders can enjoy the comforts of home in addition to the protection they require in a large city. References are required for admission to the home, which is under the care of an efficient matron, and controlled by a board of lady managers. This is a recognized Church institution.

The 24th anniversary of St. Barnabas' church, Kensington, was celebrated on Sunday, 25th ult. There was an early celebration of the Holy Eucharist, and after Morning Prayer at a later hour, the rector, the Rev. J. R. L. Nisbett, preached an historical sermon, reviewing the work of the parish since its organization. In the afternoon the Sunday school was addressed by Archdeacon Brady. In the evening, the sermon was preached by the Rt. Rev. Dr. Garrett, Bishop of Dallas.

The Rev. Wm. McGarvey, one of the assistants at the Evangelists, has resigned therefrom and has accepted the rectorship of St. Elizabeth's, to succeed the Rev. M. L. Cowl, who has resigned. Mr. McGarvey assumed charge on the 1st inst., and preached at the morning service. He is the Superior of a new religious society entitled "The Congregation of the Companions of the Holy Saviour," which society has received the entire sanction of the bishops of the Church. The members are clergymen who are pledged while in the "congregation" to a life of chastity, and to keep a simple rule of prayer, meditation, and study in divine things.

The North-east convocation met on the 27th ult., at the church of the Advent, the Rev. H. Richard Harris, dean, in the chair. The treasurer's report showed a balance of \$508. Reports for the missionary committee were made by the Rev. C. L. Fulforth, of the church of the Messiah, Port Richmond, which was now celebrating its golden jubilee; he stated that good work was being accomplished in that neighborhood by the parish. The Rev. Edgar Cope, rector of St. Simeon's memorial church, reported that the district visitor in that parish had been very busy among the many unemployed in Kensington. In the evening a missionary meeting was held in the church, when addresses were made by the Rev. Messrs. L. N. Caley, H. R. Harris, L. Bradley, and R. A. Rodrick.

Services commemorative of the 50th anniversary, or golden jubilee, of the church of the Messiah, Port Richmond, were begun on Sunday, 25th ult. The interior of the pretty brown stone church was given an additional beauty by a profusion of artistically arranged ferns, palms, and flowers within the chancel. The services began with the Eucharistic Office, and after Morning Prayer, the rector, the Rev. C. L. Fulforth, gave an historical review of the parish since its foundation; and in the evening, the Rev. Dr. J. N. Blanchard preached on "The historical character of the Church." There were daily celebrations of the Holy Communion throughout the following week; and on each week-day evening, there was a special song service by the choir, under the direction of Mr. Robert Staton, organist and choir master. Sermons were delivered at this evening service by the Rev. Dr. W. B. Bodine, on "The Creeds;" Rev. Dr. R. C. Matlack, "Fifty years in the diocese of Pennsylvania;" Rev. H. L. Duhring, "What constitutes a successful parish?;" Rev. H. R. Harris, "The practical value of the Church;" Rev. Dr. A. G. Mortimer, "The Holy Eucharist;" Rev. L. Bradley, "Witness bearing;" this latter sermon was delivered on the evening of All Saints' Day, service on the vigil of that feast being omitted. The parish was organized Oct. 27th, 1846, a vestry elected, and a rector called. Public worship was at first held in a carpenter shop. A lot 80x100 ft. had been donated by a generous citizen, Dr. B. S. Janney, and on June 28th, 1847, Bishop Alonzo Potter laid the corner-stone. On Christmas Day, 1847, the basement of the church was first used for Church services, and on Easter Day, April 23rd, 1848, the congregation occupied the church, which was consecrated by Bishop Potter on the day following. The church is beautiful, convenient, and modern. Its style is early English Gothic of the 13th century, and is cruciform in structure. There are sittings for over 600, and it cost, furnished, \$6,200. During its half century, the parish has had nine rectors, including the present, the Rev. C. L. Fulforth, who has been in charge since St. Andrew's Day, 1890. The rector is a graduate of Nashotah Seminary, and an energetic pastor. During his administration the church has become free, and depends for its support on the voluntary pledges of the people. A new parish house has recently been erected, at a cost of \$10,500, of which sum over one-half has been paid. The church has recently been the recipient of a handsome brass cross, in memoriam of Jeremiah Raker, for many years a conscientious and faithful vestryman; also a Caen stone font, as a memorial of the children of the rector and Mrs. Fulforth.

Chicago

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

A lending library has been established by the Woman's Auxiliary, for the purpose of increasing interest in missions. It is open at all times to all desiring to borrow from it, upon payment of an annual subscription fee of 25 cents. It is hoped the books may be used for individual reading, for reading aloud at meetings of branches of the Auxiliary, and for reference in preparing papers on missionary topics. Books must be called for and returned to the Church Club rooms.

The Rev. John C. Sage, of Berwyn has accepted a call to the rectorship of St. Luke's church, Dixon, and will enter upon his new duties at once.

As a result of their earnest and energetic efforts during the past summer, the members of St. Andrew's mission, El Paso, have raised \$3,000, with which they have bought a piece of ground and built a beautiful little church. The Rev. Dr. Rushton, the Bishop's secretary, held the first services in the church on Sunday, Oct. 25th.

A meeting of the southern deanery was held in St. Andrew's mission, El Paso, on Oct. 27th and 28th. At the first service, on Tuesday evening, addresses were delivered by the Rev. S. W. Wilson, rector of Grace church, Pontiac, and the Rev. W. B. Walker, rector of Christ church, Joliet. Holy Communion was celebrated on Wednesday morning, at 7:30, by the dean, the Rev. Dr. Phillips, assisted by the Rev. Dr. Rushton. Morning Prayer was said at 10:30, and an excellent sermon on "The marriage garment," was preached by the Rev. H. L. Cawthorne, rector of Christ church, Ottawa. The deanery met for business in the afternoon at 3 o'clock. The Bishop of Chicago administered the rite of Confirmation in the evening to a class of six, and preached an impressive sermon on "Troubles." During the week the balance of \$500 on the cost of the building was raised by special appeals made by the Rev. Dr. Rushton, and on Thursday the church was consecrated. The sermon was preached by the Rev. Dr. Phillips. Morning Prayer was said by the Rev. Messrs. H. L. Cawthorne and S. W. Wilson. The deed of consecration was read by the Rev. W. B. Walker. The interior decorations are Churchly and beautiful. The altar, brass altar cross, and vases are gifts of the Rev. W. M. Steele, the altar being his own handiwork. There are several memorial windows, gifts of members of the mission. Owing to serious illness, the Rev. W. M. Steele, who has labored so faithfully for many years in this mission, was unable to be present at this consummation of his labors and perseverance. Great regret was expressed by all at his absence, and earnest prayers offered on his behalf. The building committee, consisting of Messrs. R. J. Evans, W. R. Gough, and W. H. Hoagland, deserve great praise for the excellent work they have done.

The Rev. J. M. D. Davidson has been appointed priest in charge of the church of the Atonement, Edgewater.

On Sunday morning, Nov. 1st, the Rev. S. S. Bursell, of Oneida, Wis., missionary to the Indians of that locality, preached in St. Peter's, Chicago.

The Rev. H. C. Granger, formerly of Dixon, has been appointed priest in charge of Grace church, Sterling.

Milwaukee

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

The Bishop arrived in Milwaukee on Friday evening, Oct. 23rd, after an absence of twelve weeks, spent chiefly in Europe. He was met at the station by the Standing Committee of the diocese and conducted to his cathedral, where a special choral service of thanksgiving was held, including proper prayers and a solemn *Te Deum*. The Bishop made a brief address, and at the close of the service gave the apostolic benediction. A reception was afterwards held in the Guild Hall, at which a large number were present, eager to greet their beloved diocesan. The Bishop will soon begin his pastoral visitations in the north-western part of the diocese.

The Rev. Clarence H. Branscombe, late temporary missionary at Fox Lake, Wis., has removed to Centralia, in the diocese of Fond du Lac, to which he is canonically attached. Mr. Wm. A. B. Holmes, of Nashotah Seminary, has been licensed as lay-reader at Fox Lake, under the Rev. Father Bonell who is yet absent in Colorado, by reason of continued ill-health.

Mr. George Hirst, of Nashotah Seminary, has been licensed by the Bishop as lay-reader at Jefferson, under the supervision of the Rev.

Father Jenks, until a resident priest can be secured for St. Mary's Mission.

The Rev. Horatio Gates, rector of Trinity church, Wauwatosa, has been placed by the Bishop in charge of the new church of the Nativity, just completed at North Milwaukee. Services on each Sunday afternoon will soon be begun. It is hoped that this beautiful little church building will be so finished that it may be formally dedicated and blessed on the coming Feast of the Nativity, Christmas Day.

Dr. M. A. Johnson, whose removal to White-water is mentioned elsewhere in our columns has done an exceedingly useful work in Watertown, and one which will long be remembered.

The Rev. Isaac Houlgate has felt compelled to resign his work in St. Peter's Mission, La Crosse, and has removed to Minneapolis. Dr. Houlgate has done a most self-denying and conscientious work at La Crosse, and carries from the diocese the well-deserved respect and regard of all his brethren.

Quincy

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

A most successful Mission has just closed at Trinity church, Geneseo. It was conducted by the Rev. W. Francis Mayo, the general missionary of the diocese, assisted by the Rev. W. M. Purce, rector of Grace church, Osco. The parish has been growing weaker, apparently, for some time, and it was decided by the general missionary that the only thing that would put new life into it was a two weeks' Mission. As a result there will be several Confirmations and a deeper interest in the Church than there has been for years.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

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| 7. Stoneville, Mayodan. | |
| 8. Madison. | 10. Walnut Cove. |
| 11. Germanton. | 12. Mt. Airy. |
| 14-17. Salisbury and Rowan county. | |
| 20. St. James' church, Iredell county. | |
| 22. Morganton. | 23. Hickory. |
| 25. Statesville. | |
| 28. St. Mark's church, Mecklenburg county. | |
| 29. Charlotte. | |

DECEMBER

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| 3. Lexington. | 4. High Point. |
| 5-6. Greensboro. | 7. Durham. |

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

On the evening of Tuesday, Oct. 6th, the Bishop visited the Mission House of Epiphany parish, in South Washington, the occasion being the opening of the 14th year of the Men's Meeting. The rooms were beautifully decorated, and 180 men were present. The Bishop gave them a short, but beautiful address, expressing great delight in the work, which is similar to one in which he was interested in New York. After the address, the Bishop and Mrs. Satterlee talked with many of the men individually, giving each a hearty handshake. When refreshments had been served, the Bishop closed the meeting with the usual service, the men joining heartily in the hymn and Creed.

The Clericus of the diocese held its first fall meeting at the rectory of St. Paul's Church, Rock Creek parish, on Tuesday, Oct. 20th. The rector, the Rev. Dr. James A. Buck, entertained the association at luncheon, and afterwards read a paper on "The Church—its origin and unity," which was followed by a general discussion. The Clericus is composed of 35 of the clergy, and meets once a month, from October to May; 24 were present at this meeting. The president is the Rev. Gilbert F. Williams.

The Rev. Dr. Buck recently gave a lecture for the benefit of the church of the Advent, Le Droit Park, in which he related many interesting personal experiences of his ministry of 50 years, all of which has been passed within the dioceses of Maryland and Washington, most of it in his present parish.

At a meeting of the clergy of the District at St. John's Parish Hall, on Oct. 26th, a proposition to establish a Church hospital for the treatment of eye, ear, and throat diseases, was considered, and favorably acted upon. The Rev. Dr. John H. Elliott presided, and Dr. E. Oliver Belt read an appeal from physicians of the District, setting forth the need for such an institution. The Rev. Charles E. Buck offered a resolution, which was passed, heartily endorsing the proposition. The board of managers of the hospital will consist of members from each of the parishes of the District of Columbia. The first medical board has been selected, and there will also be three consulting physicians, and three consulting surgeons.

An "echo meeting" of the Brotherhood of St. Andrew was held on the evening of Oct. 26th, at Christ Church, East Washington, the Rev. Gilbert F. Williams, rector. Addresses were made by the delegates to the late convention, and much interest was manifested in the accounts of its proceedings.

Western Colorado

Abiel Leonard, D.D., Bishop

The third annual Convocation was held in Christ church, Aspen, Sept. 16th and 17th. There was an early Celebration on the first day, and in the afternoon the Bishop took steps towards organizing a diocesan branch of the Woman's Auxiliary to the Board of Missions, which was accomplished on Thursday evening. The Bishop delivered his annual address. In the evening the bishop and clergy were given a reception in the parish house, by the rector of the parish, the Rev. Thomas Bell, and his parishioners. The Rev. O. E. Ostenson delivered the convocation sermon on the subject of missions.

The Rev. Hiram Bullis was elected secretary, and the Rev. Arnoldus Miller, treasurer. The Bishop appointed the following Standing Committee: The Rev. Messrs. Hiram Bullis and Arnoldus Miller; Messrs. J. S. Lawrence, of Gunnison, and S. S. Eddy. Judge R. G. Withers was appointed chancellor of the jurisdiction. The convocation closed with a most enthusiastic missionary meeting on Thursday evening, when the Bishop, the Rev. Arnoldus Miller, and the Rev. O. E. Ostenson delivered addresses. The clergy reported this the most practical and thoroughly enjoyed of the three convocations so far held.

The Church in Western Colorado has been greatly prospered during the past convocation year. The parochial reports show an increase in all items of statistics over the previous year except three. There was a decrease of one in Sunday school officers, a decrease of \$71.42 in moneys raised by guilds and societies, and a decrease of \$49.95 in current expenses. The increase in infant Baptisms was 97 per cent., in adult Baptisms, 100 per cent.; in Confirmations, 42 per cent.; in offerings and pledges, 74 per cent.; and this notwithstanding the continuance of the business depression. Every parish and mission contributed to the General Board of Missions except one, and that was not visited during the year by any clergyman. One of the parishes and some of the best missions are vacant. The clerical force ought at least to be doubled. The following are a part of the statistics for the year just closed: Infant Baptisms, 81; adult, 10; Confirmations, 20; communicants, 520; marriages, 15; burials, 29; Sunday school officers, 32, pupils, 311; Sunday services 586, week-day 125; celebrations of Holy Communion, 148. Total contributions for all purposes, \$6,091.66.

Iowa

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

The autumnal convocation of the Muscatine deanery was held in Muscatine, Oct. 20th. The customary services were held and interesting addresses given by the visiting clergy, the Rev. Messrs. W. K. Berry, J. H. Lynch, F. G. Parkinson, and H. W. Perkins. A vote of sympathy with the Bishop of the diocese in his severe and prolonged sickness was passed. The Rev. E. C. Paget is dean of the convocation.

Long Island

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

BROOKLYN.—In our last issue we referred briefly to the consecration of St. Luke's church, on Clinton ave., which occurred on the morrow of St. Luke's Day. There was a large attendance of the clergy. After the usual service of consecration, the Bishop celebrated the Eucharist; the Rev. Dr. E. A. Bradley, of New York, preaching the sermon. The Rev. Dr. Haskins and Dean Cox assisted in the service, the dean reading the sentence of consecration. The music by the choir, reinforced by a portion of Seidl's orchestra, under the direction of Prof. J. A. Van Olinda, was admirably rendered. The total amount of the mortgage was \$33,000. Of this amount, notwithstanding times of depression, \$29,500 has been raised within a year. This grand result is due in great measure to the untiring energy of Dr. Swentzel. St. Luke's is a free church and a few laymen have helped munificently in clearing off the debt. St. Luke's is one of the best organized and hard working parishes in Brooklyn. The finely organized vested choir has 40 members; the Sunday school numbers about 400. The convention report gives 1,200 communicants, and the aggregate offerings of the year as \$40,000. A few years ago fire destroyed the old St. Luke's, with the exception of the massive altar and elegant chancel, which are a part of the new edifice. A generous parishioner built the fine memorial chapel and parish house now adjoining the church, and costing \$60,000. The organ is one of the finest in Brooklyn and is the anonymous gift of a lady. It is arranged on both sides of the chancel, connected by electricity, and probably cost about \$30,000. Now that the debt is lifted, St. Luke's will become a still more potent factor for good in that section of Brooklyn.

On the 22nd, the G. F. S. of St. Andrew's parish, celebrated its second anniversary in the parish rooms. It has now a membership of about 60. A candidates' class for the G. F. S., starting with 11 members, has now 40. The branch belonging to St. Andrew's church, New York city, were invited and came in large numbers. Mrs. Ford, president of the G. F. S. in this diocese, was also present. The rector, the Rev. W. N. Ackley, gave an address of welcome and congratulation. Miss Hixon, secretary of the New York branch, spoke in a felicitous vein. A brief musical programme was rendered, after which a collation was served.

A post-convention meeting of the Long Island Assembly of the Brotherhood of St. Andrew, was held in St. Thomas' church, the Rev. W. C. Jones, Ph.D., rector, Oct. 22nd. Various speakers talked to the themes presented in the general conference and question box on the Pittsburgh convention. A collation was served at 6:30. At 8 p. m., after a brief service, Mr. Silas McBee made a happy address. The Bishop of Louisiana spoke with great power and eloquence to a full church. His topic was "Unity"—unity in the Church, and among men. He emphasized the idea that no Christian could properly grow in grace unless he had this sense of unity with his fellows, and a willingness to give of himself to help others.

Bishop Littlejohn has recently completed his annual visitation of the eastern portion of Long Island. Archdeacon Weeks, of Suffolk Co. accompanied him. Oct. 13th he confirmed eight in St. Andrew's church, Yaphank. On the evening of the same day the meeting of the archdeaconry of Suffolk was opened at Christ church, Sag Harbor, the Bishop acting as presiding officer. The 50th anniversary jubilee of the foundation of Christ Church was held at the same time. The Bishop made an eloquent address. The historical address was given by the Rev. John H. Harrison, father-in-law of the rector, the Rev. G. T. Lewis. Letters were read from clergy identified with the earlier history of the parish, one being from the Rev. Richard Whittingham, of Maryland, and one from the Rev. Dr. Haskins, who held the first service and preached the first sermon, 50 years ago. The Bishop also visited Greenport and Riverhead.

St. Clement's church was the scene of the diocesan conference of the Daughters of the King, Oct. 21st. The Rev. Mr. Lacey was the preacher, and assisted the rector, the Rev. R. E. Pendleton, in the Holy Communion. The ladies served luncheon, after which plans relating to the work of the Daughters of the King, were laid out for the year to come.

In St. Mark's church Sunday morning, Oct. 18, the Rev. Dr. S. M. Haskins, rector, preached a sermon appropriate to the 57th anniversary of his rectorship. His text was I Cor. iv:1: "Let a man so account to us as of the ministers of Christ and stewards of the mysteries of God." Dr. Haskins said: "It is with devout gratitude to Almighty God that I lift up my heart with thanksgiving for my long and healthy life and for the blessed privilege of being permitted to abide in one sanctuary, to preach the blessed gospel of peace and salvation, and to offer upon this one altar the sacrifice of prayer and praise. There is not now in all the five dioceses of New York State a pastor in active service who was contemporary with me, nor has there been any one who has occupied the same pulpit for the same length of time. In July, 1839, when I was ordained, there were but 17 bishops in the United States and as many dioceses. There have since then been 142 bishops consecrated and 80 have died. There were then about 1,000 clergy; there are now about 5,000. In 1839, the Church was feeble, little known and respected, but during the last half century she has become strong and mighty in the nation and respected by all who know her. Of all my classmates in the theological seminary but one survives me. I have baptized 3,215 children and adults; I have presented to the bishop for Confirmation, 1,467; I have joined in holy matrimony, 1,240 couples; I have held funeral services over 2,676 people; I have added to the Holy Communion by Confirmation and by the receiving into the communion, over 3,190. It is not for worldly honor or distinction that this work is undertaken or spoken of. It is with heartfelt joy and thanksgiving to Almighty God that He has given to me such a glorious stewardship."

Rhode Island

Thomas March Clark, D.D., LL. D., Bishop

AUBURN.—The Venerable Bishop of the diocese visited the church of the Ascension on the morning of Sunday, the 25th inst., and confirmed six persons. This is the second class presented by the rector, the Rev. Walter C. Stewart, within six months. Despite his feeble health, the Bishop preached a sermon which few who heard it will forget. His charge to the candidates was very touching. The people are regretting very much the removal of the rector, who has done what the Bishop terms "a noble work." His successor is to be the Rev. Herbert C. Dana, a graduate of Nashota.

Easton

Wm. Forbes Adams, D.C.L., Bishop

The Middle convocation, the Rev. James A. Mitchell, dean, met at East New Market and Vienna, in Dorchester Co., on Oct. 21st and 22nd. A new departure was made at this session of the convocation, forces being divided and some of the clergy going to East New Market and some to Vienna. In St. Stephen's church, at the former place, the first service was at 7:30 p. m., Tuesday. After Evening Prayer, addresses were made by the Rev. Messrs. L. B. Baldwin, W. W. Kimball, W. Y. Beaven, and G. C. Sutton, on the text, "Repent ye for the kingdom of heaven is at hand." At 10:30 a. m., Wednesday morning, matins and litany were said, and Dean Mitchell celebrated Holy Communion, the sermon being preached by the Rev. W. W. Kimball. At the closing services in the evening, addresses were made by the Rev. Messrs. G. C. Sutton, J. A. Mitchell, and L. B. Baldwin, on the "Doctrine of the Holy Ghost." At the close, the dean made a few remarks appreciative of the full attendance and of the hearty hospitality of the people, and the rector, on behalf of himself and congregation, thanked the clergy for their services. In St. Paul's church, Vienna, after Morning Prayer, a sermon was preached by the

Rev. W. W. Greene, from Eph. v:15, "See then that ye walk circumspectly." At the evening service the topic appointed for consideration, "Repent ye, for the kingdom of heaven is at hand," was presented. In the absence of Dr. Gantt, to whom the first topic "The kingdom of heaven," had been assigned, Dr. Greene made a few remarks, by way of introducing the subject, after which the Rev. T. C. Page made an address upon the second topic, "The privileges of the kingdom," and was followed by the Rev. W. W. Greene upon "The obligations of the kingdom." On the second morning, after services by the Rev. Messrs. Greene and Gantt, an appropriate address was delivered by Dr. Gantt, after which the Holy Communion was administered by the Rev. T. C. Page. In the evening the appointed topic was presented, "I believe in the Holy Ghost," the first division of which, the "Doctrine of the Holy Ghost," was presented by the Rev. Mr. Greene; the second, "The operation of the Holy Ghost," by the Rev. Mr. Page; and the third, "The Holy Ghost, the Sanctifier," by the Rev. Mr. Gantt. The services closed with a brief, but happy, address by the Rev. Mr. Page, in which he expressed the appreciation of himself and the clerical brethren of the kindness and hospitality extended to them and, their wishes for the good effects upon the community of the services held.

ELKTON.—At the annual meeting of the Young People's Guild of Trinity parish, the Rev. Wm. Schouler, rector, held recently, it was decided to provide for the completion of the new pipe organ recently erected in Trinity church. On Sunday morning, Oct. 4th, Bishop Adams administered the rite of Confirmation to three persons in Trinity church. In the afternoon he preached in St. Andrew's (Goldsborough memorial) church in the afternoon. It was the first occasion of the Bishop officiating in the restored Trinity church and in the new church, Andora.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Grace church, Ottawa, was consecrated Oct. 22nd. At 10:30, a large congregation having assembled, the Bishop and attending clergy marched up the aisle, reading responsively Psalm xxiv. The instrument of donation was read by Mr. C. P. Skinner, senior warden. The Rev. S. E. Busser read the consecration sentence; the Rev. George S. Gibbs, rector of the parish, read Morning Prayer, assisted by the Rev. Messrs. P. F. Duffy and N. S. Thomas. The Rev. Mr. Thomas preached. The Bishop was celebrant of the Holy Communion. The first mission services in Ottawa were held in 1871, by the Rev. Mr. Norwood, a deacon, then recently returned from Liberia. After that time there was always a little band working to establish a parish and procure a house of worship. Now that hope has been realized and there is rejoicing. In the evening a class numbering six was presented for Confirmation.

The convocation of the deanery of Atchison met in Grace church, Ottawa, immediately after the consecration. The new dean, the Rev. N. S. Thomas, presided. Many interesting and valuable papers were read and addresses made.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D.D., Bishop Coadjutor

We regret to learn that the Rev. J. H. Sellers, rector of Bunker Hill, died suddenly of heart disease, Oct. 21. He had been sick apparently of consumption for some time, and was contemplating a trip East, with the intention of relinquishing his work. He leaves a wife and two children. The funeral service was held Oct. 25th, and the body placed in a vault until arrangements could be made for final interment in Vermont. The Rev. H. M. Chittenden, the Rev. Messrs. J. H. Tomlins, Rochstroh, and J. S. Wright were present at the services.

Maryland

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

LONG GREEN.—On Sunday, Oct. 11th, Bishop Paret visited Trinity church, the Rev. George Kelso, rector, and after preaching, confirmed a class of six persons.

Tennessee

Chas. Todd Quintard, D.D., LL. D., Bishop
Thos. F. Gailor, D.D., Bishop Coadjutor

BISHOP QUINTARD'S VISITATIONS

NOVEMBER

1. St. Augustine's, Sewanee.
8. Emmanuel, Gallatin.
15. Nashville: A. M., church of the Advent; P. M., St. Peter's.
16. St. Paul's, Franklin.
17. Grace, Spring Hill.
22. Nashville: A. M., Christ church; P. M., St. Ann's.
25. Trinity, Winchester. 29. Grace, Ross View.

DECEMBER

- 1-7th. Trinity, Clarksville.
13. St. Peter's, Columbia.
20. St. Barnabas', Tullahoma. 25. Sewanee.

West Virginia

Geo. Wm. Peterkin, D.D., LL. D., Bishop

Mr. Jno. Gassman, of Martinsburg, has been elected by the Standing Committee to fill the vacancy in their ranks caused by the death of Mr. Edmund J. Lee.

Since June 1st last the Bishop has visited 42 points, and hopes to visit 35 more before the close of the year. He recently, in company with the Rev. Mr. Marley, went to Fayette Co., and held services in six places. Mr. Marley expects to hold services from time to time at these places, but there is work enough for three or four men; \$51 was contributed for the work.

A meeting was recently held in the interest of Church work in Trinity church, Martinsburg, at which the Bishop presided. Addresses were made by the Rev. W. P. Chrisman and the Rev. Dr. Neilson, on work among the colored people; by Judge Beckwith, on the Brotherhood of St. Andrew, and by Mr. Jno. Aglionby, on Church work. Dr. Buck, of Washington, also spoke.

A series of meetings in the interest of diocesan missions, to be held in the prominent churches in the diocese, has been arranged by the Bishop, and the first was held in Trinity church, Parkersburg, Oct. 2nd. Addresses were made by the Rev. Messrs. Jno. S. Gibson, J. Brittingham, and B. M. Spurr. The service was much enjoyed, and the offering was liberal.

On Sunday, Oct. 4th, the Bishop visited Trinity church, Morgantown, and the following day held a reception at the new University hall. The building has been enlarged, and has now 40 occupants, against 15 last year.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

The autumnal meeting of the convocation of Germantown was held on the 25th inst., in the church of St. James the Greater, Bristol. At the morning service the Holy Eucharist was offered by the rector, the Rev. W. B. Morrow, Mus. Bac. The sermon was preached by the Rev. Dr. Charles S. Olmstead. Reports were presented by the several missionaries of convocation, and routine business was transacted. In the evening, a public missionary meeting was held, Archdeacon Brady presiding, when addresses were delivered by the Rev. Dr. J. N. Blanchard, on "The Snyder avenue mission;" the Rev. H. F. Fuller, on "Church work among the Jews," and the Rev. Herbert J. Cook, on "Church work among the seamen."

The convocation of Chester held its autumnal meeting at St. John's church, Concord, Oct. 13th. An address was delivered by the Rev. Dr. Thomas Richey, of the General Theological Seminary, on "Parochial organization and its relation to both civil and ecclesiastical law." The Holy Communion was celebrated by the Rev. George A. Keller, dean. There were 23 of the clergy present, and 21 lay delegates, representing 14 parishes and missions. The report of the committee on re-adjustment of the missionary work of convocation, emphasized the principles which have hitherto guided the members of convocation in the work, and recommended a somewhat different course of action. The report was adopted, and the committee discharged with thanks.

The fall meeting of the convocation of Norris-town was held in the church of Our Saviour,

Jenkintown, on the 28th ult. Mr. Charles Leekens, chairman of the building committee, reported that the new church edifice at Rogersford was about completed. The sum of \$4,600 had been expended, leaving a debt of \$1,800, for which a mortgage on the property will be given. An animated discussion on the subject of equalizing the apportionment of the missionary fund among the parishes was followed by the adoption of a resolution to the effect that the matter be carried before the diocesan board for adjustment. On motion of the Rev. Isaac Gibson, a request will be forwarded to Bishop Whitaker, that the Rev. Joseph T. Wright be appointed to the mission of the Holy Trinity, Lansdale. A missionary meeting was subsequently held, when addresses were made by the Rev. Messrs. H. R. Harris, Isaac Gibson, and H. J. Cooke.

LOWER MERION (Cynwyd). The 33rd anniversary of the consecration of St. John's church was celebrated Oct. 20th. Assisting in the services were the Rev. Messrs. James Houghton, W. W. Steele, J. R. Moses, Charles S. Olmstead, D.D., and H. A. F. Hoyt, priest in charge. The sermon was preached by the Rev. Dr. B. Watson. The first service held in this church was on the occasion of the National Thanksgiving, August, 1863, appointed by President Lincoln as a day of rejoicing and thanksgiving to Almighty God for success of the Union armies after the battles of Vicksburg and Gettysburg. When the church was consecrated, Oct. 20, 1863, the late Bishop Brooks, then rector of Holy Trinity, Philadelphia, preached the sermon, the late Bishop Alonzo Potter officiating. The late Rev. George Emlen Hare, D.D., who at that time resided in this vicinity, had charge of the church until the first rector, the Rev. F. E. Arnold, was called.

UPPER PROVIDENCE.—On Sunday, Oct. 4th, at St. Paul's memorial church, Bishop Whitaker administered Confirmation to a class presented by the rector, the Rev. B. J. Douglass. A part of the vested choir of St. Andrew's church, West Philadelphia, assisted in the musical portion of the service. At the close of the Office, the bishop, preceded by the choir, church wardens and vestry, and visiting clergymen, marched to the cemetery gate, where the request to consecrate was read, after which the procession entered the enclosure, and the ceremony, consisting of prayers, psalms, hymns, and a litany, was conducted. As a recessional, the choir sang the hymn "Oh, what the joy and the glory must be." The Bishop was assisted by the rector, the Rev. Dr. T. C. Yarnall, the Rev. A. J. Barrow, and the Rev. A. A. Marple. During the past summer a large annex to the church edifice, for Sunday school purposes, has been erected, as described in THE LIVING CHURCH of Aug. 8th last.

New York

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

LEWISBORO.—Bishop Potter administered Confirmation at St. John's church, on the morning of Sunday, Oct. 25th. In the afternoon he administered the same rite at St. Matthew's church, Bedford, and in the evening at St. Mark's church, Mt. Kisco.

MAMARONECK.—The interior walls of the parish house of St. Thomas' church have been renovated and re-decorated, and improvements are also being made in the rectory.

South Carolina

Elison Capers, D.D., Bishop

St. Philip's, Charleston, has been closed during the absence of the rector for three weeks, but re-opened its doors the first Sunday in October. The rector's ministrations at St. Paul's will also be renewed shortly. The services at Grace church have been uninterrupted, having been duly provided for by the absent rector and his assistant.

The charitable work of lay-reading for the sick and friendless at the City Hospital, formerly done by the late Robt. A. Pringle, Sr., is still carried on by Dr. Frank Frost and members of his family.

There were, before the Civil War, many self-supporting parishes within easy reach of

Charleston, but now their condition is very different. They have to be provided for, and by the Bishop's appointment, the Rev. J. Magwell Pringle has been ministering from December last, all through the winter and summer of the present year, to the churches at Grahamville, Wilton, Hardeeville, and Bluffton, to which list Oketie has been added.

The records of this diocese show that as a result of the war no less than 25 parishes, with all their manifold administrations of grace and truth to both rich and poor, have become extinct.

On Sunday, Oct. 4th, the Bishop consecrated the chapel of the Resurrection, at Greenwood. This mission is in charge of the rector of the church of the Advent, Spartanburg, the Rev. T. S. Bratton. It is a very neat and Churchly building, seating about 150, and has been built mainly through the efforts of Mr. Bratton.

In the evening of Oct. 18th, the Bishop preached and confirmed a class of ten persons.

St. Michael's, Charleston, is enlarging the Sunday school building, and the work is so far advanced that the middle of November will probably see it completed. This improvement will add greatly to the facilities of carrying on the parish work. The first floor will contain a study for the rector, and a guild and other rooms, and the second floor will have a large hall, 21 by 63.

The Porter Military Academy is opening well this year, having 87 students. At the opening service, Oct. 14th, the Rev. P. H. Whaley, of Pensacola, Fla., a former pupil, was the preacher.

The Rev. R. W. Barnwell has gone to Ridge Spring, where he intends to be a farmer for a time, in the hope that exercise in the open air may benefit his continued ill-health; he has accordingly resigned his place as assistant minister of Grace church, Charleston.

Nebraska

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

The Bishop has authorized for use in this diocese the prayers recently set forth by the bishops in New York for use in their respective dioceses. All over the diocese the greatest financial pressure is felt, the incomes of all our parishes and missions are considerably lessened, and the clergy suffer accordingly; yet by their earnest zeal and self-denial, with lessened stipends, the work of the Church is being carried on more vigorously than ever before in efforts to plant the Church in towns where she has hitherto been unknown, and in sustaining her services in places now unable to support a clergyman.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

NOVEMBER

1. Smethport: St. Luke's, All Saint's.
8. Emmanuel, Corry; St. Peter's, Waterford; St. Matthew's, Union City.
11. Pittsburgh: St. Matthew's; St. Barnabas' Guild for Nurses.
15. Johnstown: All Saints', St. Mark's.
16. Laymen's Missionary League.
20. Ordination of Deaconesses.
22. Trinity, New Castle; St. Mary's, Beaver Falls.
25. St. Stephen's, Wilkinsburg.
29. St. Thomas', Oakmont; St. Cyprian's, Pittsburgh.

DECEMBER

- 5, 6, 7. Pittsburgh Sunday School Institute.
11. Trinity, Meyersdale.
13. St. Peter's, Uniontown; Grace, Menallen.
14. St. Bartholomew's, Scottsdale.
20. Christ church, Greensburg; St. Matthew's, Pittsburgh.
25. Pittsburgh.
27. Trinity, Braddock; St. Stephen's, Jeannette; St. Luke's, Latrobe.

At a meeting of the council of the Guild of St. Barnabas for Nurses, in Boston, Oct. 23rd, the Rt. Rev. Cortlandt Whitehead, S. T. D., was again elected chaplain-general of the Order.

Miss Sybil Carter has spent ten days in Pittsburgh in the interest of her work among the Indian women of Minnesota and elsewhere. During that time she addressed the Woman's Auxiliary at their annual meeting, and spoke to the members of the Junior Auxiliary at Trinity

chapel, Oct. 20th. On some of the other days she visited the missionary societies and Sunday schools of several of the parishes, and on Oct. 25th, at the house of Mrs. Daly, in the East End, Miss Carter exhibited the lace made by the Indian women, making sales, and receiving orders for work.

Minnesota

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

A course of lectures will be delivered at the Deaconess Home recently opened, upon the following subjects: "Church history," the Rev. A. T. Gesner; "Liturgies," the Rev. J. J. Faude; "Old Testament," the Rev. F. T. Webb; "Theology," the Rev. D. W. Rhodes; "Bible class," the Rev. C. E. Haupt; "English Church history," the Rev. Chas. Holmes; "New Testament," the Rev. H. P. Nichols.

A fine new rectory is nearly completed at Redwood Falls. The rector, the Rev. Mr. Knowlton, and family expect to move into it in November.

From the bequest of the late Mrs. Hunniwell a beautiful rectory for St. Paul's church, Owatonna, has been purchased.

A beautiful harvest festival was held at Basswood Grove, followed with a harvest home repast served in the grove.

The parishioners of Suanne are making a desperate effort to wipe off a \$900 burden, \$500 of which has been subscribed, with good prospect of securing the balance. A rector will be procured when the debt is cleared.

Central New York

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

THE BISHOP'S APPOINTMENTS
NOVEMBER

1. St. John's School, Manlius.
10. Evening, Ithaca.
11. A. M., Trumansburg; P. M., Hayt's.
17. Evening, Mexico.
18. A. M., Albion; P. M., Pulaski.
21. P. M., Paris; evening, New Hartford.
22. A. M., Westmoreland; P. M., Clark's Mills.
29. Chittenango and Canastota.

A new parish is about to be organized in the southern part of Syracuse, under the name of All Saints', the first service being held on that festival. The members of the new movement come from the various city parishes.

The convocation of the fourth missionary district held its semi-annual meeting on Oct. 20 and 21, in Grace church, Mexico, the Rev. Henry S. Sizer, rector. The sermon was delivered by the Rev. Herbert G. Coddington. The Rev. William De Lancey Wilson made an address, and the Rev. Frederick W. Webber read an essay on Sunday school work.

Michigan

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

The autumnal meeting of the Detroit convocation was held Oct. 29th in Christ church, Dearborn. In the absence of the dean by indisposition, the sessions were presided over by the Rev. J. F. Conover, D.D., who also celebrated the Holy Communion and preached at the opening service. Reports were made by a number of the clergy, of missionary work done in the last quarter, and a very earnest discussion ensued on the subject of missionary work in the suburbs of Detroit. The committee on a mission chapel at the Detroit Flats was continued under instruction to perfect the canvass for funds among the Church people who are accustomed to spend part of each summer at this attractive resort. An interesting paper was read on "The concentration of missionary effort," by the Rev. R. T. W. Webb. At the evening service missionary addresses were made by Mr. Webb, the Rev. H. C. Goodman, Mr. Clarence A. Lightner, and by the rector, the Rev. Edward Collins.

The committee on the Normal Course in the Church Sunday School Institute of Detroit, has made announcement of five public meetings for teachers, with lectures and debates as follows, the period of special study extending from the time of Augustine, A. D. 600, to Wycliffe, 1356:

Nov. 6th, St. Joseph's memorial chapel, "The conversion of Europe," the Rev. R. D. Brooke; debate, "Do we need monasticism?"

Nov. 13th, St. Peter's church, "The separation of the Eastern and Western churches," the Rev. Jas. F. Conover, D.D.; debate, "Is full intercommunion with the Oriental Churches desirable?"

Nov. 20th, St. Paul's chapel, "The Rise of the Papacy," the Rev. Wm. Gardam; debate, "Has the Papacy been a benefit?"

Nov. 27th, St. James' church, "Mohammedanism and the Crusades," the Rev. R. T. W. Webb; debate, "Has Mohammedanism benefited the world?"

Dec. 4th, Emmanuel church, "Charlemagne and the Holy Roman Empire," the Rev. W. S. Sayres; debate, "Is the union of Church and State a vain dream?"

Connecticut

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

The Bishop of Indiana is spending some weeks in the diocese, making visitations for Bishop Williams.

MIDDLETOWN.—The Rev. F. F. German, for four years curate of Holy Trinity church, closed his work in that parish Sunday, Oct. 25th, having accepted the rectorship of St. Thomas', Mamaroneck, N. Y. Mr. German's departure is sincerely regretted by the parishioners of Holy Trinity, and their esteem for him found expression in a number of beautiful gifts, among them a purse of \$110, a desk set, a salver, and a candelabra, all of solid silver. The Rev. George H. Wilson continues as assistant minister at Holy Trinity, and the rector, the Rev. E. Campion Acheson who has been in Canada for some weeks recuperating from a severe accident, returned last week to the work of the parish.

EAST BERLIN.—The growth of St. Gabriel's mission since early in January, 1895, has been really phenomenal. A public hall has served for holding regular services since that time, but the people of the mission are now busily engaged in the erection of a new church. In addition to his regular morning and evening services here, the Rev. A. J. Gammack is also priest in charge of the thriving mission of St. Paul's, in Southington, going there for a monthly Celebration. On the other Sundays of the month, St. Paul's is supplied by a student of the Berkeley Divinity School.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Episcopalian Club began the season of its annual banquets at the Hotel Brunswick, Oct. 26th. Mr. Henry M. Lovering, of Taunton, presided. Mr. F. Stanhope Hill, editor of *The Cambridge Tribune*, read a paper on the continuity of the Anglican Church from A. D. 61 to 1896, rebutting the insufficient evidence of an editorial in a Boston paper, which delights to say otherwise. The Rev. Dr. McConnell, of Brooklyn, N. Y., discussed the topic of the Primitive Church. He paid a tribute to modern scholarship, and enlarged upon its revelations. The age, he described as one of evolution, and the evolution of the Church is being understood. The ideal Church is not in the past, but in the future. We must look to the future to find the divine idea of the Church's development. In referring to the early Church, he thought it concerned itself but little about its organization, yet from it the modern Church must learn the spirit of Christ and His methods. Archdeacon Tiffany, of New York, spoke in reference to the American Church. After tracing its history, he emphasized the comprehensiveness of its existence; it should not be an echo of the English Church. He alluded to the need of a constitution for the Church, and advocated the tolerant spirit in recognizing the rights of all parties.

St. Monica's Home for the colored sick folk will occupy hereafter better accommodations at 47 Joy st. The service of dedication was conducted by the Rev. Father Longridge, assisted by the Rev. Father Benson. Sister Katharine is in charge of this excellent charity. There are eight patients at present in the home, but 12

adults, and three children can be accommodated. A fair will be held at the Vendome, Nov. 19th and 20th, for its interests.

The Rev. Dr. Donald, rector of Trinity church, and others, have come out in a signed document against the biennial amendment to the constitution of the state, and contemplate its injurious effect upon the moral welfare of the people of the state.

SPRINGFIELD.—The Rev. J. F. Ballantyne, rector of St. Peter's church, is doing a good work among the Syrians in his community. A quiet day will be held in the parish Wednesday, Dec. 2nd. The conductor is the Rev. Chas. E. Woodcock, of Ansonia, Conn.

CAMBRIDGE.—The matriculation service of the theological school took place Thursday afternoon, Oct. 29th. The address was made by the Rev. Charles H. Brent. He reminded the young men of the solemnity and responsibility of the ministry, and explained the opportunity of their present relations, and how essential it was that these should be improved. Six young men matriculated. After the service, Bishop Lawrence presided at a dinner in the refectory, where the trustees and members of the faculty, and others, enjoyed a social time.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A very prominent Churchman and citizen has just passed away. The Hon. Columbus Delano, at the age of 88, died suddenly on Friday, Oct. 23rd, in his home in Mt. Vernon, Ohio. His aged wife was at the time suffering from a broken hip. Mr. Delano was born in Shoreham, Vt., in 1809. At the age of eight he removed to Mt. Vernon, which has been his home during the rest of his earthly life. As a lawyer he was at an unusually early age elected to be a prosecuting attorney. He was one of the founders of the Republican party. In 1861, he was made commissary general for Ohio, and in 1863, was elected to the Ohio Legislature, where he served two terms. In 1864 and 1866 he was elected and reelected to Congress. Next he was appointed by President Grant as Commissioner of Internal Revenue and lastly he served five years as Secretary of the Interior. As a Churchman he was vestryman of St. Paul church, Mt. Vernon, Ohio. Trustee of Kenyon College which he liberally supported financially. He was delegate to the diocesan convention, and deputy to the General Convention, in both of which bodies he had much influence. He filled all these positions of honor and trust with conspicuous fidelity and ability. He was close in the counsel of Bishops Chase, McIlvaine, Bedell, and Leonard, and he leaves behind him a fragrant memory, valuable and inspiring alike to Church and State.

TOLEDO.—St. Luke's is one of our successful missions. Started by St. Andrew's Brotherhood, under the leadership of the Rev. J. W. Sykes, it received as a gift an old schoolhouse from the school board, and with a few hundred dollars bought a lot, moved, refitted up the house, the money being raised by the St. Andrew's Brotherhood, the clergy, and the diocesan Church Building Fund. The Ladies' Aid Society and Guild have papered the house and bought the carpet, organ, and altar. Under the services held by the Rev. Harold Morse, the attendance has been good, and a Sunday school of 40 pupils has been started. Now the Rev. T. A. Barkdull has charge, and on his second Sunday the congregation was too large for the room. Air Line Junction is a growing suburb, and has no other church of our Faith except this. The outlook at St. Luke's is full of promise.

Vermont

Arthur C. A. Hall, D.D., Bishop

MONTPELIER.—The newly organized vested choir of Christ church, the Rev. A. N. Lewis, rector, made their first appearance in the chancel on Sunday, Oct. 25th. The singing showed careful and thorough training, and was much enjoyed by the large congregation present. There are now six vested choirs in the diocese: St. Alban's, Burlington, Rutland, Vergennes, Middlebury, and Montpelier.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

The Utility of Age.

A POPULAR journalist (Mr. Stead) has recently said that "in the Old World old men reign." For, although a young sovereign like the Czar of Russia, or the Emperor of Germany, or a young aristocrat like Lord Rosebery, starts in life on a pedestal sufficiently high to be observed of men, "still, in a democracy where all men start on a dead level, nothing but age and the growth which years can bring raises the individual high enough above his fellows to gain that recognition which enables him to exercise a commanding influence." It is true that Germany has a young kaiser of thirty-seven, but the man at the helm is Prince Hohenlohe who is seventy-seven. And, even now, the iron ex-chancellor, Prince Bismark, who has completed his eighty-first year, still speaks with the most masterful voice of the leading statesmen of Europe. In Russia, the young czar, not yet thirty, was, until recently, a mere puppet in the hands of Prince Lobanoff, a veteran diplomatist who has recently died at the age of three score years and ten. In Italy, the ruling mind is that of Signor Crispi who is seventy-six, and in Great Britain the aged Queen upon the throne and "the Grand Old Man" at Hawarden, are the most conspicuous personalities. In Rome, there is the Pope who is a man of eighty-six, surrounded with a college of cardinals, a large majority of whom are past seventy. The great Empire of China is represented by its distinguished viceroy, who seems to have entered upon "the youth of old age" at seventy-four, and is engaged in the pastime of encircling the world. The distinguished editor of the London *Review of Reviews* regrets the absence of old men in French politics, and finds that as it is in France and in Spain, so it is "across the Atlantic." There the old man is not wanted.

Mr. Stead will, doubtless, be gratified to discover that even "Young America" is gradually coming around to the matured view of the "Old World" regarding the utility of age. The national Democratic party at its recent convention at Indianapolis nominated a man of well nigh four-score years as a candidate for the presidency, and for the vice-president it selected a distinguished general who has completed his seventy-third year. The nominations of Senator Palmer and General Buckner are, at all events, an evidence that there is a large section of the American people who do not regard age as a disqualification for office. In their opinion "the man of wisdom is the man of years."

If in the affairs of State it is found that, after all, it is perhaps safer to entrust the government of the nation to men of mature years, how much more should it be in the ruling of the Church? The word "elder," as applied to the ministry of the Church, assumes that such should be the case. And the Church has learned by the experience of modern times that it is both wiser and safer to place men of well-rounded character and experience in the front ranks of the ministry. In the sacred work of the Church the value of age and experience cannot be questioned.

But there are sometimes good reasons

why congregations and dioceses "fight shy" of men who have reached the limit of three-score years and ten. Clergymen of advanced age and experience too often imagine that they have learned all that is to be learned, and have experienced all that is necessary; in fact, that they have nothing more to know. As Lord Bacon has said, "Men of age object too much, consult too long, adventure too little." If men advanced in years wish to retain their hold upon the minds of men, they must keep abreast of the age and not merely fall back upon the past experiences of a long life. It is in this respect that the sight of the aged Chinese Viceroy of seventy-four, traversing the world in search of ideas, is so singularly refreshing. And even in the case of Mr. Gladstone, still youthful at eighty-six, and in that of Pope Leo at the same age, we see how much can be accomplished by men who are determined to remain youthful and to adapt their minds and habits of thought to the requirements of the times in which they live. Many a bishop of a diocese, and many a rector of a church, have been voted "too old," not because of the growing infirmities of the body or mind, but simply because, through a self-opinionated disposition, they are determined to learn no more.

To quote the words of Cicero, as we approve of a youth who has something of the old man in him, so we are most pleased with the old man who has within him the freshness of youth. The world is disposed to be generous to the old man. It recognizes that age is an opportunity no less than youth, and that if it is spring which gives fresh blossoms, it is autumn which makes them ripe and fit for use. It does not count a man's age until there is nothing else left to count. The recent Democratic convention at Indianapolis, in its selection of men who have passed the line of three-score years and ten, and in its putting forth of the aged senator of Illinois as a rival to the "Boy Orator" of Nebraska, has surely demonstrated this. Let us make a note of this unexpected event in politics, and use it as a lesson for the benefit of the Church.

WITH this issue THE LIVING CHURCH enters upon its nineteenth year. Its first number was dated Nov. 2, 1878, the Rev. Drs. Harris and Fulton being the editors, publishers, and proprietors. After six months, with the approval of the Bishop of Illinois, now Diocesan of Chicago, the paper was transferred to the present owner, and has since been conducted by him. While painfully conscious of many shortcomings and mistakes in his journalistic work, he has been encouraged from time to time by many cordial expressions of appreciation, and by the general acceptance throughout the Church of the principles and measures which he has felt it his duty to advocate. He hopes that the recent improvement in the form and appearance of the paper will meet with approval, and be taken as an indication that years have not abated the energy and enthusiasm with which the work was undertaken.

THE work which the Church has attempted to do at the immigrant station at Ellis Island, New York Harbor, has attracted attention from time to time. It has a special interest for western Churchmen because so large a proportion of the immigrants find their final resting places in that part of the country. We understand a principal object of

the work to be the searching out of members of the English Church and aiding to bring them into relation with the rector of the parish or missionary in the place of their final destination. The work has for some time past been understood to be under the charge of the St. Andrew's Brotherhood. We gather from the report of Mr. John C. Wood to the Board of Missions that while he considers it a work which the Church ought not to neglect, he does not regard it as one which the Brotherhood is specially called to carry on. The report was made to the Board of Managers, but turning to the summary of their proceedings, we find only a statement of the Bishop of New York that he intends to relinquish all appropriation for the emigrant chaplaincy after December 1st. There is something in all this which seems to need explanation. It is hardly possible that a work of such importance is to be given up entirely.

THERE are hints in some of our English exchanges that an attempt is being made to set on foot a new Disestablishment movement. The report is that at a meeting of Churchmen, held with this purpose in view, a resolution was passed expressing the opinion that the existing connection between Church and State in England has become injurious to the spiritual interests of the Church and a hindrance to the progress of true religion. It was resolved to form a society of Churchmen on non-political and non-party lines, to be called the Churchman's Liberation League, having for its object the liberation of the Church by means of Disestablishment.

THE full significance of the papal yearnings for Christian unity is now clear, so far as the Church of England is concerned. The mask of kindness and benignity is thrown off, and it appears that there are two main agencies through which Pope Leo seeks to forward the cause of Catholic unity in England. These agencies, says *The Irish Ecclesiastical Gazette*, are "denunciation and sustentation." On the one hand, the sacraments and orders of the Anglican Church are denounced as "utterly null and void," as "fictitious," and administered by persons who are "under a delusion." On the other hand, the Pope and Cardinal Vaughan have published abroad their intention of forming "a considerable fund for the support of converted Anglican clergymen." If we are not radically mistaken in the character of the English clergy, this public and ostentatious offer of a monetary bribe to entice them from their allegiance will, by the indignation and contempt it is sure to arouse, completely defeat its own purpose. It does not seem possible that any persons will be allured by such a bait except such as the Church can well afford to spare. *The Gazette* proceeds:

We await the result of these Roman tactics without any anxiety. The Pope must be singularly ignorant of the tone and temper of the Anglican Church to approach it as he does. Whatever he may say to the contrary, the Bible leads us to suppose that we shall save our souls not by submitting blindly to the loudest voice which threatens us with the severest penalties, but rather by following the path of imposed duty with the greatest possible patience and hope, and the virtue of faith which holds fast to God through all darkness. God has, we must believe, special tasks in store for the Anglican Church, tasks for which the Roman temper and Roman theology are, by their very character and tone, disqualified. It seems very likely that to

us much rather than to Rome it will belong to work out the relations of religion to critical knowledge, and to vindicate the true character of its position to historical research. The victory that has been won within the last fifty years against the powerful attack made on the genuineness of New Testament documents, and consequently on the historical character of the Gospel record, has been won with very little aid from the Roman Catholic Church.

To this it may be added that it was in England that the onslaught of Deism was met and overcome. It was divines of the Church of England, like Bishop Butler, who produced at that time works which have become a perpetual possession, true bulwarks of the Christian Faith. Nothing like the immortal "Analogy" issued from the Churches under the Roman Obedience. The Church of France hardly made a serious attempt to overcome the sinister influences which culminated in the great catastrophe of the Revolution. Certainly we may not doubt that "God has a great work for this Church to do, and it needs every member of the same to play his part with faith and patience."

THE anniversary of Lord Nelson's great victory over the French fleet at Trafalgar, Oct. 21st, was kept in England with an unusual display of popular enthusiasm this year. The vicar of Burnham Thorpe, the village where Nelson was born, was seized with a bright idea, and accordingly on the morning of the 21st, the following lines appeared in every morning paper in London:

"He who taught Englishmen to do their duty
And girt with wooden walls his native isle,
Asks for one shilling to restore to beauty
The church which brooded o'er his infant smile."

LORD HALIFAX has been much criticised in some quarters as if his interest in the papal attitude towards Anglican Orders had been due to doubts in his mind on that subject, which only a favorable decision from the Pope could clear up. The following extract from a letter to a friend puts a different face upon the matter:

Cardinal Vaughan and his friends have led the Pope into a gross blunder. It is a case of Galileo over again. *E pur si muove* instinctively occurred to me as I read the paragraph. If anything is certain in this world it is that English Churchmen cannot and never will approach the question of reunion except on the basis of recognition of the orders conferred by the Anglican Church. Such victories are more disastrous than defeats, and I shall be surprised if it does not prove so in this case. As I said some time ago, our love for and loyalty to the Church of England can only be quickened by such action on the part of the Pope.

ANNOUNCEMENT is made of the nomination of the Rt. Rev. Mandel Creighton, Bishop of Peterborough, as Bishop of London to succeed Bishop Temple. Bishop Creighton is one of the most eminent of the English bishops, and his name was freely mentioned as successor to the late Archbishop of Canterbury. As a scholar, he has a European reputation. While vicar of Ebbleton, Chathill, Northumberland, he published the first volume of his great "History of the Popes during the Reformation." Shortly afterwards he was appointed "Dixie Professor of Ecclesiastical History" at the University of Cambridge. In this position he was enabled to prosecute his work with superior advantages. Five volumes in all have been published, bringing the history down to the year 1526. Dr. Creighton became Bishop of Peterborough in 1891. He was recently selected to represent the Church of England

at the coronation of the Czar of Russia, an office which he fulfilled with eminent distinction. His promotion to the great see of London reflects credit upon the Queen and Lord Salisbury, and will be received with general satisfaction, except by the world of scholars, who cannot but fear that the "History of the Popes" will never be completed. It is difficult to see how the Bishop of London, with the immense amount of practical administrative work which confronts him on all hands, can possibly continue to pursue the work of a student and scholar also. If the project of erecting the see of London into an archbishopric should be carried out, we can imagine no one more fitted to become the first archbishop than Dr. Creighton.

THE English correspondent of a Chicago paper, who lately characterized the late Archbishop Benson as a "paltry prelate," now ventilates his views of Bishop Temple, the Archbishop designate. He ascribes the choice on Lord Salisbury's part to political motives, since the Bishop is supposed to be at one with the Premier on the subject of school legislation. The sagacity of this observation may be gauged by the fact that it would probably be difficult to find a bishop, in the southern province at least, who is not in sympathy with the government in that matters. This sapient correspondent goes on to assure us that the promotion of Bishop Temple is unpopular on all sides, that he has chiefly employed himself hitherto in making enemies, and especially that the clergy feel aggrieved that such old men should "get all the plums," leaving younger men to feel that there is "nothing left to live for!" We shall await with interest the confirmation of these views in the current English press.

SO far, the Roman triumph over the Church of England, of which the late Bull was to be the signal, has been represented by the capture of one English clergyman out of about 30,000. The clergyman in question, the Rev. David Lloyd Thomas, is a Welshman, and hitherto unknown. "Crockford" reveals the fact that he was ordained in 1872, and that since that time he has held nine different cures. Perhaps he is the proverbial "one swallow," or perhaps he is the leader of the expected host of seceders, who are only waiting till the proposed sustentation fund for converts materializes, which Cardinal Vaughan has announced as in prospect. We shall see. It would be curious if there were only one after all the dark suggestions about a large body of English clergymen who were in doubt about their orders, and only waited the decision of his Holiness to determine their action.

A CURIOUS occurrence has taken place in London, involving certain questions of international law. A Chinaman, Dr. Sun Yen, accused of being concerned in a conspiracy against the Chinese government, was enticed into the Chinese embassy, and there seized and imprisoned, with the intention either of punishing him on the spot or smuggling him on some vessel flying the Chinese flag and sending him back to his own country, where he would undoubtedly have suffered death. There is a recognized principle called "exterritoriality," according to which the precincts of a legation are considered as being in a certain sense a part of the territory of the country which the

legation represents. Thus Sun Yen was told that he was now in China and that English law had nothing to do with him. Apparently he might have been strangled or beheaded in the embassy, if the English government had not interfered and insisted upon his discharge. It thus appears that the principle of exterritoriality has its limits. It gives the right of asylum, but no right of capture, imprisonment, or punishment. Otherwise the envoys of the Turkish assassin might kidnap Armenians in various lands and cut their throats within the precincts of their various legations. It is not surprising, therefore, that the English government lost no time in requiring the release of the unfortunate Dr. Yen.

THE Shrewsbury Church Congress is considered to have been one of the most successful ever held. The memorable sermon of the Archbishop of York impressed a character upon it from the outset. Several of the subjects were of the highest and most pressing importance, and were discussed by men of eminence, generally recognized as leaders in all matters relating to the interests of the Church. The discussions on Church reform, Education, and the Marriage question, must have aided materially in forming public opinion. The English Church Congress dates from 1861, when the first meeting was held at Cambridge. Its utility was doubted in many quarters, and the attendance on that occasion was small. The purpose of the institution is to bring together men of different recognized schools in the Church, that they may hear and see each other face to face. Many prejudices have been allayed in this way, and, on the whole, it is hardly doubtful that the best interests of the Church have been greatly advanced and much enthusiasm aroused in her behalf which would otherwise have remained undeveloped. The interest shown in the Congress by the public and the press generally insures a widespread and intelligent apprehension of the religious questions which are engaging the principal attention of Churchmen at the present day.

Five-Minute Talks

BY CLINTON LOCKE

LXXXIX.

LET us have a short exposition of some verses in the second chapter of First Timothy; they seem to be needed. St. Paul in this chapter is speaking of public worship, and some rules for it. He says in the eighth verse, "I will that men pray everywhere, lifting up holy hands without wrath or doubting." I take it that these words were called out by the conduct of some of the women in the Ephesian Church. The new teaching of the Gospel was a revelation of the dignity and place of woman, and the declaration that there were no class, or race, or sex distinctions with Christ, had tempted these women to overstep the conventional rules of decorum which prevailed in Ephesus. Respectable Greek women never took any part in public proceedings, and St. Paul did not wish Christian women unnecessarily to fly in the face of the customs of their country. He therefore lays down the rule here that men are everywhere to conduct the public service of prayer. This is a matter of course in the Catholic Church. Her rules have no provision whatever for female priests, and we look with great aversion on

the woman preachers presiding over congregations, the Rev. Eliza Jane, and the Rev. Mary Ann; but they are not likely to trouble us Catholics. Let us do with them as Dante did when he met the lions in hell, "I did not reason about them, but looked at them and passed by."

The rule of the Catholic Church does not, however, prevent women from being deaconesses, abbesses, mother superiors, heads of societies, and from voting and talking in any meeting for the advancement of the cause of Christ, and no woman need worry about its being contrary to the Bible, if she wants to do it, though let her take care that she does not do too much of it and talk her rector and the flock to death. American women are not Ephesian women, and the female sex has gone up a good many steps since St. Paul's time, and the world looks with entirely different eyes on women who are well fitted to take a part in public life.

Then in the ninth verse, St. Paul speaks of the way in which women should dress for church, for his words do not in any way apply to the ordinary dress of women in society, and cannot be cited as any argument against fine clothes. He says, speaking of church service, that "women should adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." No one imagines that by "broidered," or braided hair, St. Paul meant that women should not wear braids, real or false to church, if they wish to do so. He refers to a fashion of braiding gold and jewels in the hair, which was most vain and most distracting to the attention of the other worshippers. "Shamefacedness" has got now a bad meaning, we associate it with sheepishness, but the Greek word means "shrinking from any thing unbecoming," and so with sobriety. It has no reference to drink, but to "self-restraint," to the keeping under vanity. The whole verse refers to plain costumes for church, and American women need the caution as much as Ephesians did. English and continental women do not need it, for they never rig themselves out for church, but our fair countrywomen often think church just the place to display fine bonnets and fine gowns. I commend this verse to their attention.

In the eleventh and twelfth verses, St. Paul says, "Let the women learn in silence with all subjection, for I suffer not a woman to teach, nor to usurp authority over the man but to be in silence." I have always thought that some forward Ephesian women had been getting up in church and interrupting the service to air their views on certain things, and that such conduct inspired these verses, but that may be an extreme view. St. Paul, however, refers only to public service, and lays down the rule that these women should keep quiet and listen to the man who is leading the service. He does not hold it to be seeming for a woman before a mixed congregation to preach and to "usurp authority," which must mean to take a place which does not belong to her. He has no reference whatever to women in home, or social life, or at our ordinary gatherings for this or that purpose. There are numberless women who know far more than their husbands, and to whom their husbands and brothers and sons will do well to listen, and whose counsel and advice they had better follow. I have no doubt Ephesian men found that out and were guided by their

wives, as men of sense who had sensible wives have ever been. I quite as often took counsel with women as men in my parish, and found their counsels just as valuable. "In silence" does not mean that "poor downtrodden woman," to quote the Rev. Eliza and her sister shriekers, is to keep her mouth shut whenever a man is around, but that she is to recognize that her place is not to be in authority over the public congregation. She is not to "usurp authority" which belongs to men. It is silly to speak of St. Paul, as I have heard done, as a despiser of woman. He and his fellows did more to raise women out of the pit of degradation and intellectual inferiority which they occupied in all pagan systems, than all the improvers of the world have done ever since.

Letters to the Editor

A LETTER FROM ENGLAND

To the Editor of *The Living Church*:

It is with great pleasure that I read your valuable columns week after week. I know you are a lover of the truth, and it is for that reason that I take up my pen to correct a statement that is made in your issue of the 12th September last. Therein you remark that a handsome processional cross has been presented to our Rochester cathedral by the Rev. Warren C. Hubbard, of Rochester, N. Y. This gift we English Churchmen are justly proud of, but you are under the impression that it is the only processional cross in use in an English cathedral. Such is not the case. To my personal knowledge the processional cross is in regular use at Chester and Manchester cathedrals, and I believe that there are two or three more cathedrals where such is used, but I have not the names by me.

Some twelve months ago I had the privilege of effecting nearly fifty exchanges between English and American Church papers. Some of these have fallen through, and I am continually being notified of the pleasure such exchanges have caused both here and in America.

I am again in a position to arrange several more like exchanges; i. e., *Church Times*, *Church Bells*, *Church Review*, and *Illustrated Church News*, for American Church papers. Perhaps some of those persons whose exchanges have fallen through would like to renew. I shall be very pleased to hear from them and others desiring exchanges as I have named.

RASMUS R. MADSEN.

93 Red Rock St., Liverpool, Eng.

EPISCOPAL AUTONOMY

To the Editor of *The Living Church*:

The recent decision of Pope Leo as to the claims of Anglican ordination, leaves the question precisely where it stood before, and where it would have continued to remain for some time at least even if distinct overtures had been made. The fact is that Episcopal Churchmen are very well satisfied with the present order of things. I think I may say for the alleged "Romanizers" in our communion that they have no earthly desire to shake off the allegiance which they in common with ultra-Evangelicals bear to the great Episcopal Church of all lands. I insist on this because an idea too largely obtains that the "ritualists" have some esoteric destiny, nobody seems clearly to know whither, although for convenience we hear the term Romeward, whereas the Ritualists value as truly and as heartily as do the Low Churchmen the elasticity and flexibility of our Churchly system. It has been clearly shown that Low and High can take root and flourish in the same general precincts without any necessary clash. There is no reason for partisan aggression among fellow-Episcopalians, and there is as little reason for a sense of homelessness or discontent in the minds of any. A recognition by Rome of the validity of our orders is not a whit more important to the

most pronounced Ritualist than to the ultra-Low Churchman. The fact can never be too emphatically stated and insisted on that ritualism, as it is styled by many in the Episcopal Church, is not an imitation or even an adaptation of mere Roman ceremonial. There is but one way of administering the Holy Communion, and one form of words by which it can be administered. The Prayer Book remains intact, and the resemblance of the Roman Mass in outward detail to the order of the Communion in advanced churches is an accident or rather an incident, not a collusion. But the common origin of these rites and ceremonies has been too clearly pointed out by many of the ablest Church writers. The point here is that the Pope's inability to recognize Episcopal orders has no bearing whatever upon the progress of Ritualism. I dislike to use this term and do so merely for convenience. The points of coincidence between the Low and the High are amply sufficient to preserve for all time the unity of the Church. Our objection to the word Protestant is not found on any feeling of contempt or ill-will for the professed Protestant denominations, nor on any blind feeling of admiration or possible loyalty to the Church of Rome. We object to the term simply because it is now an anachronism. It dwarfs the true character of a great Church by making it confessedly a mere denomination which objects to the teachings and assumptions of another denomination. It is needless as a personal allusion, so to say, to the Roman Catholics. It has very much the same meaning as "anti-Roman" or "anti-papal." It has not even been adopted as a title by more than one or two Protestant denominations. This word we would eliminate, for it seems to us that it is as little needed by thoughtful Low Churchmen as by Ritualists. The Puritans saddled upon their children the most prosaic and anti-euphonious names they could find in Deuteronomy or Leviticus. Surely our conceptions of what would be well pleasing to God do not drive us to such an act of injustice to our children in these days. So the term Protestant has subserved its purpose and completed its mission long ago. What the Episcopal Church needs is a system of mutual forbearance, in view of the undoubted elasticity of our Prayer Book. It is well for the Church that there are such differences, for it enables wide extremes to meet in sincere friendship. The Ritualist would feel no more at home anywhere else than the lowest of Low Churchmen would. If the Pope does not see a way of recognizing our orders it applies to us just as truly as to our Low Church brethren. We have a common cause with them and we would not have any recognition which would exclude them, not even if it were pressed upon us. The autonomy of the Episcopal Church is safe, and with autonomy we can always have harmony by cultivating it.

WILLIAM B. CHISHOLM.

Opinions of the Press.

The Church Times

THE ARCHBISHOP OF CANTERBURY.—The Archbishop who has just passed to his rest leaves English Churchmen conscious of a great and heavy loss. We mourn the loss of a true spiritual father, a brilliant prelate, a great example. His career is a stimulating instance of what can be accomplished by enthusiasm, zeal, and devotion to duty. At Wellington, at Lincoln, at Truro, he has left abiding proofs of his untiring industry and commanding influence. A great public school, a training-school for the clergy, a new cathedral, are indeed conspicuous monuments. But, perhaps, more enduring even than these will be the mark he has undoubtedly impressed upon the whole Church of England. The period of his rule will be remembered for the singular quickening of spiritual and moral activities, the awakening of the missionary spirit, and the growth of a larger conception of the dignity of the English Church and her importance in the Catholic world. If he had done nothing else, his courageous act in breaking down, through the Lincoln judgment, the evil tradition of putting the lawyer into the place of the spir-

Itual judge would have been a great memorial. Up to the present we possess no great written evidence of his literary power, but we are promised at an early date the publication of his work on St. Cyprian, upon which he has expended many hours of such leisure as he could snatch amid a multitude of pressing cares. We are glad that it is decided to lay him to rest in his own cathedral. Such a place is fitting alike for the head of the Church, a cathedral builder, and a writer on the ideal constitution of cathedral churches.—R. I. P.

The Outlook

GOVERNMENT PROTECTION.—It is the duty of a government to protect its citizens wherever it has the power; where it has not the power it should cease all pretense of protection and declare frankly its powerlessness, that they may seek safety elsewhere—in flight if necessary. American property has been destroyed, American lives endangered, and the American flag insulted in Turkey. Whether this has been done by the connivance or because of the incompetence of the Sultan, it is needless to inquire. It is our bounden duty to do one of two things: either to notify the American citizens who are pursuing a quiet and legitimate calling in Turkey that we are unable to protect them and their property, or else to proceed at once vigorously to afford them protection, by insisting upon the payment of indemnity for the injuries already inflicted, and upon the protection of them from future threats and danger. What we have no right to do is to temporize and palter and leave Turk and American alike uncertain of our purpose. It is, therefore, cause for gratification that the Bancroft has been ordered to go to Constantinople and that the American fleet has been ordered to rendezvous in the vicinity, and we trust that this means that the Administration has determined to afford adequate protection to the persons and property of its citizens in Turkey, at whatever cost to us, and at whatever hazard of war to Europe. Bad as war is, a timid and truculent spirit in the presence of an armed bully is worse; and that has been the apparent spirit of the European powers in the presence of Turkey. We believe that the American public, without respect to party, will support the Administration in pursuing a different policy and exhibiting a different spirit.

The Watchman (Baptist, Boston)

THE ETHICS OF CONFUCIUS.—Li Hung Chang's observation on the superficial parallelism between the ethics of Confucius and the ethics of Jesus is what we would expect from an acute and diplomatic mind. What he does not see is that the mere precept is the smallest part of the whole matter. You can find admirable precepts in almost every religion. Buddhism and Islam, in particular, have many of them. Two things are particularly to be borne in mind; one is that no religion can be judged by its fragmentary insights into truth. We must also take into account the partial, the incorrect, the misleading statements of ethical law with which the just precept is associated. But more important even than this, is the fact that no religion can be judged by its precepts, but by the power it provides to fulfill them. Does it bring to bear upon human souls adequate motives to enable them to do what is seen to be right? In this resides the uniqueness of Christianity. It is more than a moral code; it is a power that enables a man to keep the ethical law which it enunciates.

Personal Mention

The Rev. Edward Benedict has removed from North Carolina to take the rectorship of Somerset parish, St. Andrew's, Princess Anne, Md., commencing his new duties on All Saints' Day.

The Rev. Wm. Cross has resigned the parish of the Messiah, Detroit, Mich., and entered upon his duties as rector of St. Luke's church, Hot Springs, Ark., on All Saints' Day.

The Rev. Jerry Knode Cooke who has been in charge of Christ church, East Haven, Conn., has accepted a call to become curate of Grace church, Baltimore, and will take up his new work at once.

The Rev. G. W. Dunbar, chaplain U. S. A. for more than twenty years, has been ordered home to await retirement, and his future address will be Janesville, Wis.

The Rev. Myron Alfred Johnson, D.D., rector of Watertown and Beaver Dam, has accepted a call to the rectorship of St. Luke's parish, Whitewater, Wis., and enters on his new duties on All Saints' Day.

The Rev. J. M. V. King who has been laid up for some time at St. Luke's hospital, Chicago, with typhoid fever, has recovered, and returned to his parish, St. John's, Corsicana, Tex., resuming his duty on All Saints' Day.

The Rev. Gustave A. C. Lehman's address is changed from Neshotah to Columbus, Wis., where he is in charge of St. Paul's mission.

The Rev. H. C. Randall has changed his address from Middletown to Westville, Conn.

The secretary of the Standing Committee of the diocese of Marquette is the Hon. J. W. Stone. His address is Marquette, Mich.

The Rev. Mr. Sharp, Jr., formerly assistant priest of St. Mary the Virgin, New York, has accepted an appointment in the diocese of Western Australia, and his address now is Carnarvon, Western Australia.

The Rev. W. P. N. J. Wharton, M.A., resigned the charge of Christ church, Beatrice, Neb., Oct. 1st, and has undertaken special mission work at several points, under the direction of Bishop Worthington. His address is Fairmont, Fillmore Co., Neb.

Ordinations

On Sunday, Oct. 18th, Bishop Capers ordained to the priesthood the Rev. J. W. C. Johnson, in the church of Our Saviour, Rock Hill. The candidate was presented by Archdeacon E. N. Joyner and the Rev. Benj. Allston, and the consecration sermon was preached by the Rev. John Johnson, D.D., rector of St. Phillip's, Charleston, and the father of the newly ordained priest.

On Oct. 24th, in Grace church, Syracuse, Central New York, Bishop Huntington ordained to the priesthood the following deacons: The Rev. Messrs. William Harman Van Allen, George Fletcher Potter, English Crooks, and Christopher John Lambert. The Bishop preached. The presenters were the Rev. Theodore Babcock, D.D., the Rev. Joseph M. Clarke, D.D., and the Rev. Wm. De L. Wilson.

At the church of the Holy Innocents, Highland Falls, N. Y., Bishop Potter held a special ordination on St. Luke's Day, besides confirming 16 persons. The preacher was the Ven. C. C. Tiffany, D.D., Archdeacon of New York. Mr. Perry, presented by Archdeacon Tiffany, was ordained deacon, and the Rev. Ellis Lyon, presented by Archdeacon Thomas, was ordained priest. The Bishop celebrated the Eucharist.

On St. Luke's Day, in St. John's church, Dover, N. J., Bishop Nicholson, of Milwaukee, acting with the consent of the Bishop of Newark, ordained to the diaconate Mr. George Porter Armstrong, the candidate being presented by the Rev. William M. Pickett, rector of the parish. The sermon was by the Rev. C. L. Steele. Mr. Armstrong is canonically attached to the diocese of Milwaukee, but for the present will officiate at Stanhope and Hackettstown, in the diocese of Newark, under license of the diocesan.

To Correspondents

SUBSCRIBER.—Such a book as you desire is Smith's "English Orders, Whence Obtained," published by Skeffington, London. Any Church bookseller would obtain it for you.

"BOSTONIA."—Dr. Chas. B. Warring's paper on "The Hebrew Cosmogony" is printed as a pamphlet. Probably copies can be had by addressing him at Poughkeepsie, N. Y.

J. L. S.—We have no absolute and final excommunication. A person cannot cease to be a member of the Church. Suspension from Communion, or temporary excommunication we have. This has frequently been exercised. The causes or occasions when this kind of discipline may be enforced are mentioned in the rubrics at the beginning of the Order for the Holy Communion.

G. S.—(1.) The Articles contain a part of that "doctrine" of "this Church," to which every bishop and priest is pledged at ordination. (2.) It is supposed that the statement of the 28th Article had in view a very gross popular teaching, much more extreme than that contained in official definitions.

Official

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.

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 17TH CHURCH CONGRESS

Will be held in Norfolk, Va., on Nov. 17, 18, 19, and 20. The Holy Communion will be administered on Tuesday, Nov. 17th, at 11 A. M., in Christ church, with an address by the Rt. Rev. H. Y. Satterlee, D.D., Bishop of Washington. The sessions for discussions of topics will be held in the Academy of Music, in the following order:

Tuesday, Nov. 17th, 8 P. M., topic I. "How can Social Unity be best attained?" Writers: The Rev. Frederick F. Reese, Macon, Ga.; the Rev. E. P. Gould, D.D., Philadelphia. Speakers: Mr. E. L. Godkin, New York; the Rev. W. S. Rainsford, D.D., New York; Mr. G. Wharton Pepper, Philadelphia.

Wednesday, Nov. 18th, 10:30 A. M., topic II. "Do we need a Hierarchy in this Church?" Writers: The Rev. John J. Faude, S. Minneapolis; the Rev. George L. Locke, D. D., Bristol, R. I. Speakers: The Rev. G. W. Dumbell, D.D., W. New Brighton, N. Y.; the Rt. Rev. John B. Newton, D.D., Richmond; the Rev. F. M. S. Taylor, Mt. Vernon, N. Y.

Wednesday, Nov. 18th, 8 P. M., topic III. "The Ideal and the Real in Literature." Writers: Mr. Thomas Nelson Page, Washington; the Rev. Percy S. Grant. Speakers: Mr. H. W. Mabie, New York; the Rev. D. Dulany Addison, Brookline, Mass.; the Rev. W. Wilberforce Newton, D.D., Pittsfield, Mass.

Thursday, Nov. 19th, 10:30 A. M., topic IV. "Archæology and the Bible." Writers: The Rev. Ralph H. Baldwin, New York; the Rev. Angus Crawford, D.D., Theological Seminary, Va. Speakers: Prof. A. V. Williams Jackson, Ph. D., New York; the Rev. John P. Peters, D.D., New York.

Thursday, Nov. 19th, 8 P. M., topic V. "Permanence and Progress in the Interpretation of Christian Symbols." Writers: The Rev. W. M. Hughes, D.D., Morristown, N. J.; the Rev. Leighton Parks, D.D., Boston; the Rev. Wm. P. DuBose, D.D., Sewanee, Tenn. Speakers: The Rev. Hall Harrison, D.D., Ellicott City, Md.; the Rev. Edward S. Drown, Cambridge, Mass.

Friday, Nov. 20th, 10:30 A. M., topic VI. "What is the Organic Law of this Church?" Writers: The Rev. J. H. Elliott, D.D., Washington; the Rev. G. S. Mallory, D.D., LL. D., New York. Speakers: Mr. Joseph Bryan, Richmond; Mr. Joseph Packard, Baltimore.

Friday, Nov. 20th, 2:30 P. M., topic VII. "The Pastoral Office as affected by the Conditions of Modern Life." Writers: The Rev. E. L. Stoddard, Ph. D., Jersey City; the Rev. G. F. Flichtner, Englewood, N. J. Speakers: The Rev. W. M. Dame, D.D., Baltimore; the Rev. E. M. Stires, Chicago; the Rev. C. Ernest Smith, D.D., Baltimore.

The local committee will give full information through the Church press of reduced rates for travel and for entertainment.

C. C. TIFFANY,
General Secretary.
JOHN W. KRAMER,
Corresponding Secretary.

Died

WHARTON.—Entered into rest on, Thursday, Oct. 22nd, 1896, Mrs. Louie Adams Wharton, of New Decatur, Ala., and daughter of Frederick C. Shepard and Eliza Smedes Ritchie, of Birmingham, Ala. "May light perpetual shine upon her."

PEABODY.—At Milton, Mass., Oliver White Peabody, in his 63rd year. "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

ASHE.—Called suddenly from death into life, while hunting on the Cape Fear River, near Wilmington, N. C., on Oct. 26th, Thomas Samuel Ashe, aged 16 years, 5 months, and 21 days, eldest son of Samuel Thomas and Margaret Ashe, and grandson of the late Major John Devereaux, of Raleigh, and of the late Judge Samuel Thomas Ashe, of Wadesboro. "With pity behold the sorrows of our hearts."

POST.—At Los Angeles, Cal., Oct. 22nd, 1896, of apoplexy, Dr. T. Edward Post, formerly of Philadelphia and New York.

"Blessed is he that considereth the poor."

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.

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.

Palestrina

BY L. I. W. KENT

Palestrina was the greatest of the early Church composers, and his model and mentor was Orlando di Lasso, a Belgian of the sixteenth century; his life, however, was divided between Italy and Germany, and his beautiful style made much impression on his young friend Palestrina and other Italian musicians of that day. Italy and Germany owe much of their classical music to di Lasso and Palestrina, for they placed "that science of sound known as counterpoint, and the art of interweaving parts, on a solid basis, which enabled the great composers who came after them to build their beautiful tone fabrics in forms of imperishable beauty and symmetry."

Many of the great Italian churches had Belgian chapel-masters, and their influence was of untold value to the future Italian music. In Rome, where Belgian art flourished, the "exclusive study of technical skill had frozen music to a *mère* formula." Even the Gregorian music had been so overlaid with embellishments that it was hardly recognizable as Church music. Secular melodies were used for Masses and motets and even *Misereres* were made of love-sonnets or drinking songs. There was a great furore at the Council of Trent in 1562, and that aroused the creative powers of Palestrina, and his art was put on a rank with sculpture and painting, and himself upon a level with Leonardo da Vinci, Raphael, and such painters. He laid the foundation in music that they had laid in art. His name was Giovanni Perlingui Aloisio da Palestrina, and he was born at Palestrina, the old Praeneste, in 1524. Artists and scholars in those days often took the name of their natal towns, and so are known to fame. He started, as many of the great composers did, as choir boy. He was thirty years old when he published his first compositions, which he dedicated to the then Pope, Julius III. Orlando di Lasso was his great friend in those days. There is very little of his music to be had now, but some of his compositions are still performed on Good Friday. His music is simple and sublime.

The Council of Trent was so indignant over the abuse of Church music that it was decided to abolish everything but the simple Gregorian chant, but through Emperor Ferdinand and the Roman cardinals, that stern decree was stayed. The final decision was made to rest upon a composition of Palestrina's. The eyes of all were fixed upon Palestrina. The motto of his first Mass, "*Illumina Oculus Meos*," shows the pious enthusiasm with which he undertook his labors. His success was so marked, however, that he was appointed chapel-master of the Vatican, and Pope Gregory XIII. gave special charge of the reform of sacred music to Palestrina.

He married a Roman lady, Lucretia by name. Their domestic life was very happy, so much so that it interfered greatly with his temporal preferment. He never recovered from the blow the death of his wife caused him in 1580, and in his latter days he was very poor. His positions, while honorable, were not lucrative. He died after a lingering illness, February 2, 1594. Great honor was shown him in Rome at his funeral, and his own "*Libera Me, Domine*" was sung by the whole college.

Such are the main facts in the life of the pious and gentle musician who carved and laid the foundation of the superstructure of Italian music, who, viewed in connection with his times and their limitations, must be regarded as one of the great creative musicians in his art; and "who shares with Sebastian Bach the glory of having built an imperishable base for the labors of his successors."

The general judgment of musicians is "that repose and enjoyment are more characteristic of his music than that of any other master." The choir of the Sistine chapel, by the inheritance of long cherished tradition, is the most perfect exponent of the Palestrina music. During the annual performance of the *Improperie* and "Lamentations" the altar and walls are despoiled of their pictures and ornaments, and everything is draped in black. The cardinals dressed in black, no incense, no candles, the whole scene is a striking picture of grief and desolation. The faithful come in two by two and bow before the cross, while the sad music reverberates through the chapel arches.

Book Notices

Things to Live For. By the Rev. J. R. Miller, D.D. New York and Boston: T. Y. Crowell & Co. Pp. 271. Price, \$1.

Dr. Miller believes that it is of infinite importance that we live for the best things. In twenty-four brief chapters, enriched with pertinent quotations of beautiful verse, he shows the use of simple goodness, the lesson of service, the grace of thoughtfulness, the blessings of bereavement, and many other helpful modes of work and feeling. His views are practical, his teachings direct and sensible, appealing to the reason, and yet couched in simple, unaffected phrases. He avoids doctrinal points and touches only the great fundamental truths which rule all ethics.

The Doctrine of the Incarnation. By Robert L. Ottley, M. A., Fellow of Magdalen, and Principal of Pusey House, Oxford. New York: Macmillan & Co. 2 vols. Price, \$3.50.

This is not a dogmatic treatise so much as a history of the doctrine of the Incarnation. There is also, in some instances, a strongly marked apologetic feeling, natural to the present period, but not exactly in place in a work of this character. If, as the writer very properly insists, we are to begin in this investigation with the sacred Scriptures, this is because of the unique position which the Church attributes to them and because she has always appealed to them as the foundation of her teaching. But these are the Scriptures which the Church has received as such and to which she has set her seal. It would seem, therefore, out of place to pay any attention to the theories of critics. To assume only "the general truth" of the Gospel narratives may be a proper procedure in dealing with non-believers or sceptics, but is an incongruous concession in a work written by a Catholic theologian for members of the Catholic Church. The disparagement of the Second Epistle of St. Peter is another case in point. Catholic doctrine and the Catholic Scriptures belong together. One feels some misgiving at

finding in the preface that of the eight writers to whom the author acknowledges his special obligations, only one, if we mistake not, is a member of any branch of the Catholic Church. Let it be said, however, that the work is one of very considerable value. In following the tangled history of ante-Nicene and post-Nicene controversy, the author has succeeded unusually well in making a difficult subject attractive, at least to the careful reader, and in bringing out clearly the relation of successive phases of the great discussion to each other. He is, in general, equally successful in dealing with the theological controversies of a later period. More than once we meet with just criticisms of such writers as Hatch and Harnack, and frequently with acute observations upon erroneous tendencies and speculations of the day. The remarks on pp. 273-275, vol. II, on the difference between the terminology and the substance of the Faith, the former admitting and requiring development in order to preserve the latter unchanged, are peculiarly excellent. The work is intended for theological students and, with the aid of a competent instructor and guide, it is calculated to be of great service. But we are constrained to say that without such a guide there is a dangerous element which we have greatly regretted to perceive. It would almost seem, so numerous are the indications which tend that way, that a main purpose of the work is to promote the Kenotic views of Gore and his German masters. Those views are here urged with a persistency and force not excelled by any other writer, but the result is no less unsatisfactory. It would seem that certain considerations have been allowed such weight in the minds of these scholars as to render them incapable of seeing the bearing of their reasoning upon the whole round of Christian doctrine. It ought to make men distrustful of their favorite views when they find themselves more in harmony with recent writers than with the received theologians of the Catholic Church both east and west, when they are obliged, in urging their new propositions, to find fault with Leo, Damascene, and Aquinas, and to assume a critical attitude even toward the doctrinal decrees of ecumenical councils. Moreover, we find in the author's treatment of this subject the resolution of all the attributes of God into one only as permanent and necessary; namely, love. To insist upon the immutability of God and the essential character of His attributes is depreciated as attaching undue importance to a metaphysical and *a priori* conception. In fact, whether it be termed metaphysical or what not, it is a necessary conception. It is impossible to entertain the idea of a changeable deity. That God can deprive Himself of His attributes is simply unthinkable. It is to say that He can, on occasion, cease to be God. It is not to the point to say that we must set aside *a priori* conceptions and be governed solely by the facts which the Gospel presents. The question is about the interpretation of those facts. The so-called metaphysical or *a priori* conceptions are postulates with which both reason and the Church herself furnish us, and which must rule our interpretations. The shadow of Nestorianism is over all this Kenotic speculation. There is a constant tendency to charge the Church hitherto with virtual admission of the Monophysite heresy. The charge is unwarrantable, but it suggests the idea that the latter heresy is the one thing to be avoided. But as Canon Bright has said, "If modern theological tendencies make Eutychianism seem more destructive than Nestorianism, they so far seriously mislead." The following, also from Canon Bright, deserves quotation here. The Chalcedonian decree, he says, "clearly excludes the too popular 'Kenoticism,' which supposes our Lord, on becoming man, not only to have accepted human limitations, or restrained the exercise of divine prerogatives within His human sphere of being, but to have (for the period of His humiliation) absolutely surrendered His divine attributes, His divine consciousness, His divine activity, His divine mode of existence—and therefore, practically, to have ceased to live as God." The solemn fact which these "Kenotic"

teachers will have to face is that their position leads inevitably to Unitarianism. It is as significant as it is deplorable to find the Principal of Pusey House committing himself to the statement that "the insight and foresight vouchsafed to our Lord's human spirit seems to be analagous to that exercised by prophets and apostles." (Vol. II, p. 299.) It has been a painful but necessary duty to point out, in a work of so much merit in many ways, a tendency which makes it impossible to recommend its use without very serious exceptions.

Origin and Development of the Nicene Theology. with some reference to the Ritschlian view of Theology and History of Doctrine. By Hugh M. Scott, D.D., Professor of Ecclesiastical History in Chicago Theological Seminary. Chicago: 1896.

These lectures were delivered on the L. P. Stone Foundation at Princeton Theological Seminary, in January of this year. They are a valuable and learned contribution, on the whole, in defense of the Scriptural and traditional teaching of the Church on the great fundamental doctrines of the Trinity and the Incarnation. Particularly in regard to the adorable Person of our Lord Jesus Christ and the Nicene definition of His essential Divinity, "of one substance with the Father," the lectures contain an examination of the teachings of the early fathers of the Church, and a criticism of the development of their conception of Catholic doctrine, which is always sympathetic and instructive. The great value of this treatise, however, lies in the author's keen and searching criticism of the German theologians of the Ritschlian School, and of the Oxford professor who agrees with them, Dr. Hatch. There is not only "some reference" to these teachers, but the writer's point of view is taken so as to enable him to hold them constantly in view. His object is to refute their errors and to strip them of their pretentiousness, showing off their utter nakedness. He exposes the emptiness of their New Theology. The notes, which are copious, are full of illustration and argument to this end. It is impossible to quote a fragment where the entire body of argument needs to be consulted. The Nicene Theology is not a corruption of Primitive Christianity imported into it from Hellenism, but it was developed as a result of the Church's conflict with Hellenism; and having its sources in the original apostolic deposit and in Scripture, it was rounded into the complete conception of the Divinity of Christ and the Incarnation of the Son of God by the long strife with heresies within, and heathen thought without, the Church. The defect in the author's treatment of his subject arises from the limitations imposed upon him by his loyalty to the traditional Protestant dogma of justification by faith in its narrowest sense of imputation. This leads him to devote an entire lecture to a criticism of his (and our) authorities, the early fathers, for their advocacy of "legalism, sacerdotalism, and asceticism in the early Catholic Church," which he attributes to their imperfect apprehension of the Divine Christ in His work of salvation, an inadequate view of sin, and a defective theory of free-will. It never seems to occur to him that it is not the fathers or their testimony that are at fault, but rather his own standard of measurement. If Catholic antiquity be stretched and measured upon the procrustean bed of the Calvinistic dogma of justification, of course it will present many supposed additions and corruptions. But if the learned lecturer would grasp the broader and deeper conception of justification held by the early Church, he would accept the witness of those fathers as being every whit as valid and cogent to establish sacerdotalism and sacramentalism, as it is to prove the orthodoxy and necessity of the Nicene Definitions.

Probable Sons. By the author of "Eric's Good News." New York and Chicago: Fleming H. Revell Company. Price, 50c.

A simply told story, but very sweet and touching in its pathetic recital of the childish fancies and longings of a little orphan girl. Perhaps its greatest claim lies in its simplicity—the confidence and trust of childlike faith.

Magazines and Reviews

Another candidate for popular favor has appeared this season, in *The International*, a magazine that aims to occupy a new field in American letters. A good general idea of its purpose may be gathered from the prospectus sent out with the August number: "The special mission of *The International* is to publish, from month to month, translations of the best articles from abroad, the hope being that American readers may be kept thereby in closer touch and sympathy with the literary life, taste, and feeling of the whole civilized world."—(The Union Quoin Co., Chicago. \$1 a year.)

There is published, every month in Minneapolis, by Pierce & Pierce, a strikingly garbed magazine with the suggestive and easily comprehended title, *What to Eat*. It is no mere compilation of recipes, but purposes becoming an authority for society, upon cookery, service, table decorations and furnishings. A recent number contains an illustrated article by Miss Juliet Corson, entitled, "The Service of the Table." "Favorite Dishes of Favorite Actors," and "Political Menus and Guest Cards," are other features of the same issue. Typography and illustrations are very unique and artistic, even to the advertisements.

The discovery of the lithographic art was a great boon to artists and illustrators, and through them to the world in general; but for its helpful assistance, many beautiful things would have remained hidden from public view. The centenary of its discovery occurs this year, and the article in *Scribner's* for November, on "The Renaissance of Lithographing," is therefore timely. Lovers of whist will appreciate the paper by Cavendish, a recognized authority the world over, on "What America has done for Whist." Several of the best known principles of the modern game have had their origin in this country. Travelers and sportsmen will be attracted by the graphic description of a trip to the new gold fields of Alaska, in Frederick Funston's "Over the Chilkoot Pass to the Yukon," and "Panther Shooting in Central India," by Capt. J. C. Melliss, of the Ninth Bombay Infantry.

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40 YEARS THE STANDARD

Recent events in South Africa make interesting reading of Poultney Bigelow's series of papers on "White Man's Africa," the first of which appears in the November *Harper's*, entitled "Jameson's Raid." There are some remarks on American consular service which will bear consideration with a view to reform. Amid the present turmoil and strife of words anent the election of a President of these United States, it is refreshing to read how the first gentleman who filled that position bore himself in the face of so great responsibility. Prof. Woodrow Wilson writes with an appreciation that stirs the sympathies of the reader. "The Dominant Idea of American Democracy," by Prof. Francis N. Thorpe, clearly and succinctly sets forth the evolution of natural rights, and the growth of the democratic spirit during the last century. "The Literary Landmarks of Florence," by Lawrence Hutton, with nine illustrations by Frank V. Du Mond, touches on many points of interest connected with Savonarola, the Brownings, and others. There are some excellent short stories in this issue.

*When Jenny Lind Sang
In Castle Garden*

*The scenes of unparalleled enthusiasm
when people went almost music-mad,
the wonderful audience of thousands,
the hundreds listening in row-boats:
all are graphically described in the
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by a famous eye-witness.
The great scenes shown
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The Household

The Teacher

BY FRANK H. SWEET

Over the hill the school children came,
 Robust and romping and full of glee,
 Racing and joining in merry game,
 And making the birds and squirrels flee—
 Over the hill they joyously came,
 And the teacher knew them all by name.

Stupid and clever, and good and bad,
 All of their hearts he had learned to know,
 The bright little ones with eyes so glad,
 And the little ones with wits so slow,
 And his smile was warm to meet their gaze,
 And he had for each a word of praise.

And he watched them from the schoolhouse door,
 The stupid and bright and slow and fleet—
 And he knew the life that lay before,
 And he prayed for strength to guide their feet.
 For he felt that they were his to lead
 To usefulness and to noble deed.

How Boulder's Gap Capitulated

BY MRS. JAMES OTIS LINCOLN

I.

IT was the last meeting of a noted convention.

The great church, with its softly cushioned pews, its heavy carpet, its brilliant windows, its gorgeous altar, and its organ, for which a king's ransom had been paid, stood as a monument to fifty years of Church work on the far-off Western coast.

The throng of reverent worshippers,—scholarly men and women of fashion, keen, clever men of business, with here and there a gentle-faced Sister, city matrons in quiet tailor-made gowns and wives of country clergy (God bless them) radiant in their new spring dresses and in the thought of a whole week at the city's best hotel—all these, joined with the white-robed choristers and clergy, as, led by the sweet-toned organ, they sang—

"Ancient of Days, who sittest throned in glory,
 To Thee all knees are bent, all voices pray."

What hymn could more perfectly voice the heart throbs of that vast assembly.

And then arose one, their leader revered, whose youthful face and form had grown strangely worn by the half-score years of labor in a vineyard whose contrasts were stronger than his brethren of the East could ever dream.

"Beloved," and as he spoke his face was illumed by a smile, "before we leave this house of God, where we have all been greatly blessed, I want to tell you of a joy that has come to me.

"Not far from us, as miles are counted, yet in the knowledge of the 'love that hath blessed the wide world's wondrous story' a thousand leagues away, lies a region, desolate and bare, beneath the white rays of a Southern sun. In spite of all your generous help, there has been no way opened to me to send them a messenger who, living with them, may reach their lives. But now a missionary has offered—not a priest, not a deacon—but a lay servant of our Lord—self-supporting—asking naught of the Church, save her sanction and her blessing; entering this hardest field, 'these weary wastes bewildering,' to prepare the fallow ground that it may become ready for the waters of Baptism—one whose bright youth and promising career many of us have watched. I ask your prayers for the work and the worker—our well-beloved helper in the Lord, Dr. Hudson.

In the back pew sat a tall figure, whose firm mouth and brown eyes took on a softened look of reconsecration.

"And," continued the Bishop, "now that this, my heart's great wish, is accomplished—

"With heart and voice adoring,
 Praise we the goodness that doth crown our days,
 Pray we, that thou wilt hear us, still imploring
 Thy love and favor, kept to us always."

Then, as it were an angel's benediction, the wonderful *vox humana* of the great organ sounded through the prayer hushed church.

II.

Boulder's Gap was deeply agitated. In fact, nothing since the discovery of The El Carte Mine had caused such a commotion.

Big Wilson, the stage driver and general news correspondent, had brought the message.

Tom Ray's wife, from Solomon City, had been up to Frisco for her summer trading, and her brother's wife had told her that there'd been a big convention, and that them "Piscopals" had decided to send a missionary to Boulder's Gap to live. Further, Big Wilson had himself received a note, saying that he was to reserve a seat for the missionary from Eden to Boulder's.

After the stage drove on, there was a meeting at Johnson's. Much eloquence was expended, in the intervals of which much Bourbon was dispensed. The result of the meeting was forcibly summed up by Johnson:

"As far as I can see, this meetin' hes resolved to send a deputation down to the Gap to-morrow to meet the stage, and request the parson to accompany us back to Eden, for which we will furnish the animal. We don't propose to let him land on this reservation."

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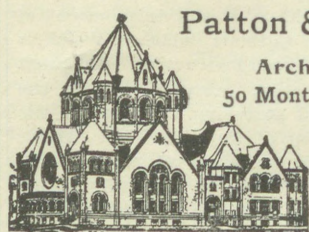
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depressing, and Boulder's Gap was no exception to prove the rule. When Johnson, however, entered the little shack that answered for dining-room and kitchen he was in a very cheerful frame of mind. A pale, faded little woman was putting some bacon and eggs on the table.

"Big Wilson brought some high news today," vouchsafed the lord and master of the household. "Going to send a parson here to live."

The little woman's face wore an expression a few degrees less sad, as she glanced from the feeble little baby to the corner—to two little lonely graves, across the dusty road. "I'm glad on it," she said.

"Well, he's not going to stay."

There was no reply. The "new woman" had not yet reached Boulder's.

About two o'clock the next afternoon, as the sun was shining his best on rock and sage bush, three men well mounted and leading a fourth horse, reached that part of the road which gave its name to the town a mile away. Nature, with her usual taste for surprises, had placed two enormous boulders just far enough apart to allow a wide road between.

Very slowly the men moved, stopping a moment in the grateful shade made by the rock.

"We'd better be goin'," said Johnson, "a bit further to the turn of the road."

[Before they could move, however, a pistol shot rang clear and loud.

"A hold-up," shouted Johnson, and all three horsemen started on a hard run. Surely the stage was near, and at Big Wilson's head stood a man with pistol cocked—two

other men stood near the coach.

"Ping," sang Johnson's revolver, but not before the man by Wilson had once more snapped his. Over went Wilson, and Johnson grasped the leader as the horses plunged forward.

The hold-up was not a success, as a rescue party had not entered into the plans of the perpetrators, and with a parting shot at Johnson the three men left with but scant ceremony.

Tyler and Scott took Wilson to the side of the road, and Johnson shouted "D— you! come, hold these hosses and let me see to Bill!"

The blood was pouring from Wilson's arm, and an ugly wound on his head made even Johnson shudder.

"Here, Tyler, put your hand under Bill's head, and let me get the parson."

Yes, truly the parson.

Johnson opened the door of the coach, and to his amazement found but one person inside, and that a young woman with brown eyes and a very firm chin.

"Where's the—?"

Before he could say another word, up went the woman's hands. Johnson smiled grimly,—evidently she took him for a highwayman.

"Where's the parson?" he repeated.

Down went the hands, and it was now the woman's turn to smile.

"There's no parson here," she said.

Johnson looked under the seat and then said—

"Mighty sorry. We came to meet him, and I think Bill's dying."

"Oh! I am so glad. Glad, I mean, that

Catarrh

Is just as surely a disease of the blood as is scrofula. So say the best authorities. How foolish it is, then, to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking the best blood purifier, Hood's Sarsaparilla. This medicine has permanently cured Catarrh in a multitude of cases. It goes to the root of the trouble, which is

Impure Blood.

"I have been afflicted with nasal catarrh, which caused me severe headaches nearly every day. After trying numerous remedies without benefit, I decided to try Hood's Sarsaparilla. When I had taken three or four bottles I was completely cured of the catarrh and headaches." N. G. EGGLESTON, Rapid City, S. Dak.

Catarrh and Eczema.

"I was troubled with catarrh for several years. I began taking Hood's Sarsaparilla, and by its use I have been cured. I recommend it to any one who is troubled with catarrh or eczema, and I think a fair trial will convince any one of its merits." HARRY M. GROVES, Carlinville, Ill.

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

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25 cents.

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Booth's "Hyomei" Pocket Inhaler Outfit, by mail, \$1.00,

relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the indorsements of living men and women *whom you must believe*. The letters on their face have the stamp of sincerity as well as gratitude.

Bronchitis.

New York, Aug. 26, 1896.
My Dear Sir: I am very loath as a minister to give an endorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day, and enabled me to fill all my subsequent lecture dates with satisfaction.

(Rev.) **Thomas Dixon, Jr.**,
Pastor People's Church.

Clifton Forge, Va.,
May 14, 1896.

Dear Sir: The patient for whom I ordered Booth's Hyomei Pocket Inhaler, and who was suffering from Purulent Bronchitis, expectorating large quantities of purulent, offensive sputum, made a perfect recovery, and is now a healthy, robust young man.

R. S. Wiley, M. D.



Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers, and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete by Mail, \$1.00, to any part of the United States; for foreign countries, add \$1.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of **Hyomei**, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that **Hyomei** cures. Are you open to conviction? Extra bottles of **Hyomei** inhalant by mail, or at druggists, 50 cents. **Hyomei Balm**, for all skin diseases, by mail, 25 cents. Your druggist has **Hyomei** or can get for you if you insist. Don't accept a substitute.

London Office:
11 Farringdon Ave., E. C.

Catarrh.

Newry, S. C., Aug. 12, 1896.
Dear Sir: I have used your Pocket Inhaler for Catarrh of the head and throat, and it has benefited me wonderfully. I think there is nothing that equals it. I believe it is all that you claim it to be. I can highly recommend it to any one suffering from any kind of Catarrh.

W. W. Veal.

Colds.

Lyceum Theatre,
London, Sept. 6, 1896.
Dear Sir: It is quite true that I am using the Hyomei Pocket Inhaler and I have the greatest pleasure in strongly recommending it.

Faithfully yours,
Henry Irving.

Asthma.

New Haven, Conn., May 5, 1896.
I have given Hyomei a thorough test during the past winter, consequently I have been able to go to bed and sleep without being disturbed by my old enemy, Asthma. Hyomei should be in every home in the land.

L. A. Kimberley,
P. O. Box 1102.

Catarrhal Deafness.

23 Marshall St.,
Hartford, Conn., May 1, 1896.
I am doing wonders in the way of relieving cases of Catarrhal Deafness with your Hyomei. I have also cured several cases of throat troubles caused by Catarrh, which their physicians failed to relieve. The Sealer of Weights and Measures had a sore throat most of the time, caused by chemicals which he used. I cured his throat and he has been the means of selling about 20 Outfits.

J. E. Stone.

La Grippe.

The author of the \$1,000 prize story "Titus" says:
Staten Island, March 6, 1896.
I have used Booth's Hyomei Pocket Inhaler in my family and find it invaluable as a preventive of Grippe, to break up colds, etc. I have used it to alleviate the painful cough and soreness resulting from measles with perfect success.

Florence M. Kingsley.

R. T. BOOTH, 23 East 20th St., New York.

you came to meet me. You mean the missionary. I'm the one, and they told me that I mightn't be allowed to stay, and, to think, you should come to meet me! Let me get out and see if I can't help Bill!" she said hurriedly, as she stooped to pick up a small bag.

At this moment Tyler appeared back of Johnson and said "Hurry up with that blarsted parson. We——"

Johnson's heel came down with crushing force on Tyler's foot, and he, being of a sensitive nature, took the hint and was silent.

"Lift his head a little higher," said the clear voice of the missionary, as with skillful fingers she cut off the sleeve and deftly fastened a ligature above the wound on the arm. "Now, hand me that cotton from the bag near you."

As Johnson reached for the cotton, he saw on the bag, in small gilt letters, "Helen Hudson, M. D."

"Poor fellow!" murmured the woman; "you are nearly home, I think."

"Yes, marm," said Johnson, "Boulder's is just a mile from here."

As the brown eyes looked at him, there was a wistful smile on the lips and Johnson knew Boulder's was not the home she meant.

"Get him into the coach and I will hold his head steady," she said.

The stage was late that day at Boulder's Gap, which was not unexpected,—but when it came there were two outriders with Johnson on the box, and inside were Big Wilson and the missionary, who came to stay, which was unexpected.

A Strange Craft

THE Italian bark, "America," Captain Ferrari, is perhaps one of the strangest vessels afloat. The vessel herself is not at all different from the ordinary merchantman, but it is in the composition of her crew and the manner in which she is fitted up in the cabins that she differs so materially from other craft. Captain Ferrari is 76 years old, and for fifty-five years has been a successful and daring navigator. Time has dealt lightly with him, and he is as hale and hearty a skipper as many forty years his junior. His crew has been with him for fifteen consecutive years, a thing unheard of before, and all on board this old craft are like one big family. There are never any differences of opinions, and while the ordinary ship disciplin is a thing not known on this vessel, every man knows his place; there are no liberties taken, and contentment prevails throughout. The members of the crew are strictly religious, and on every Sunday, as well as feast days, services are held on board, under the direction of their venerable and much-beloved captain. The cabin is an ordinary one, but directly aft is partitioned off a place that is used only for the holding of services. Against the stern of the vessel and facing forward, is erected a handsome altar, and upon this altar burn continually four wax candles. The lights have never been out in the entire nineteen years that the "America" has been afloat. On entering the cabin the altar is visible, but the entrance of a stranger to these sacred quarters is strictly prohibited.

A COUGH, COLD, OR SORE THROAT requires immediate attention. "Brown's Bronchial Troches" will invariably give relief."

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.

THOMAS WHITTAKER

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BY MARY E. IRELAND

CHAPTER V.

A VISIT FROM BERTRAM

HOLDING Gustel in his arms, Fingerling hurried to his home, followed by many of his neighbors and friends. The broken arm was held as tenderly as possible by the mother, who walked beside her.

Some one of the spectators had gone to a farmhouse, more than a mile away, for the village physician; he came as quickly as possible, and brought splints and bandages wherewith to set the arm, which Frau Fingerling had kept from swelling by applying tepid water.

"Herr Winzler and Father Treumann," said the doctor, "I would like you to assist me in this, that the mother need not witness it if she prefers leaving the room. You, Herr Winzler, will hold the little one, and Father Treumann can pass to me splints and bandages as needed; and those who are standing in and about the door will please go home; as they are not needed, and are only in the way."

The people thus dismissed, returned to the bear-garden, where they stood looking down at Petz and discussing the affair, while little Gustel, her lips tightly closed and tears running down her pale cheeks, kept her eyes upon her mother, who could not suffer herself to leave the room, but stood by, to encourage and comfort the little sufferer.

"Child, you are an example to many an older person," said the doctor when the arm was in place and skillfully bandaged. "I never saw a braver child. You have borne the pain nobly, and deserve to get well quickly, which I am sure you will if you will keep your arm as still as possible. But I have not heard how you fell into the pit. Truly, God watches over these little ones; you have made a wonderful escape."

"I do not know how she happened to fall in," said Fingerling. "I had just reached home, and saw the neighbors running to the bear-garden, and I followed. How did it happen?" continued he, turning to his wife.

"Sybill is the only one who can tell," replied Frau Fingerling. She had her in her arms.

"I was standing by the wall," responded Sybill, with faltering voice; "we were all wanting to see the bear eating nuts, and Gustel could not see, and asked me to hold her up. I had both arms around her, when August Grotzel ran up against me. I threw an arm out to catch the wall, and Gustel must have fallen, but how she fell I did not remember, for I was half dead with fright when the people screamed, and I saw where she was."

"My Gustel was like Daniel in the lions' den," said Frau Fingerling; "what did you think of, little one?"

"I was frightened because the people made so much noise, and my arm hurt me."

"Herr Petz is certainly a friend to children," smiled the doctor. "I doubt if I would

have come off so well had I been left to his tender mercies. Hark! is not that he making his complaint at having lost such a tender morsel?"

"No, it is Phylax, my dog," replied Fingerling. "In my hurry and excitement I forgot to loose the poor beast from the cart. No wonder he is howling; I must go and see to him."

"I will go with you, Fingerling," said Dr. Beier. "I am not needed here any longer. Good-by, my brave little patient! Such a heroine deserves to get well quickly, and she will; good-by!"

They went to the yard, where Phylax was indulging in a prolonged howl.

"I followed you out, Fingerling, to tell you that you need feel no anxiety about paying me for my services, for in this instance I have given them freely."

"May God reward you!" returned the rag-gatherer gratefully. "I was wondering where I could ever raise the money to pay for this unexpected accident. Thank you! thank you, doctor!"

"Oh, that is all right, we are in the world to help each other; we get paid for it, we are well satisfied; if not, we look upon it,—particularly as in this instance,—as a treasure laid up in heaven."

"That is what I am trying to do in my poor way, doctor; it is very seldom that a chance offers, but, when it does, I take it."

"That is right, Fingerling. God does not expect us to do the impossible; and, if we merit the words, 'he hath done what he could,' we shall have nothing more to ask. Good evening, Fingerling; I will call to see my little patient again when necessary."

"Good-by, and may God bless you as you deserve to be blessed."

As soon as the doctor left, the rag-merchant carried all the sacks of rags into the cottage and put them in their place, put his cart under shelter, made some other preparations for Sunday and then answered the call to supper.

Frau Fingerling's mind was much exercised in regard to telling him of Sybill's ill-conduct in regard to the comb. She was always very anxious to have his home-coming pleasant, and it was a trial to her to give him disagreeable news the very first evening he was with them after his long walk, yet felt she would not be doing her duty to keep him in ignorance of it.

She waited until supper was finished and cleared away, then told him of the theft of the comb.

"A thief!" ejaculated Fingerling in a shocked voice. "Have we indeed a thief under our roof?" and he looked sternly at Sybill who turned crimson and hid her face in her apron.

"I will never take anything again," she sobbed; "it was only a comb."

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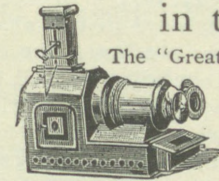
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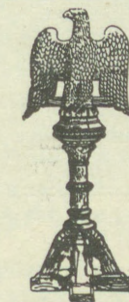
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FROM NEW YORK.—"Success to THE LIVING CHURCH, the newsiest and the best."

"Only a comb!" echoed her uncle, "only a pencil! only a pen! That is the excuse of all dishonest persons; but give Satan but a hair, and he will take the whole body; for it is with little sins that one begins to do evil. God says what he means; and one of His great commandments is 'Thou shalt not steal.' He will not be mocked. With theft goes falsehood, which is breaking another one of God's commands."

"Other people steal," sobbed Sybill, whose red face had become pale.

"Who do you mean by other people; speak, and tell nothing but the truth."

"The gate-keeper Matthias, and the bear-keeper Conrad."

"If the emperor steals, that is no excuse for you or me or anybody. If the whole world steals, that does not lessen the sin for us. If we steal and lie, we will be numbered with those which the Savior placed on His left hand to be cast out forever. I love our little Gustel, but, if I were assured she would grow up a thief, I would far rather she had been destroyed in the bear-pit. And I fear she will be a thief, if she stays in your company; therefore, you must leave here and go to the almshouse."

"Oh no, uncle!" cried Sybill, turning paler than before. "I promise you I will never, never steal again."

"That is what all thieves say, but the trouble is we cannot believe them."

"Don't be too severe with her," said Frau Fingerling, in a low tone. "She will run off again."

"It is no matter if she does. She will then be where Gustel will not have her evil example."

"Go and give Phylax fresh water, Sybill, and put fresh straw in his kennel," said her aunt.

"You should not be so harsh with the child," continued she, when they were alone; "she may inherit the failing. Don't you remember the ugly story that was told of our sister-in-law—her mother—that she stole a paper of needles at the last year's fair."

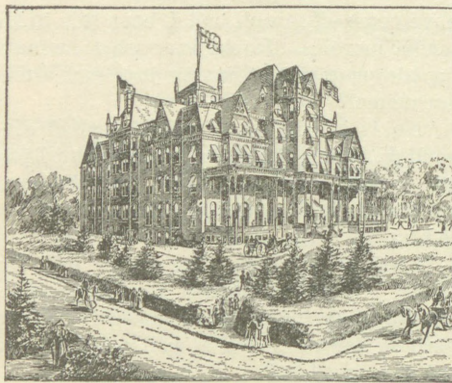
"No doubt she inherited the failing; we have all inherited the desire to possess what does not belong to us, from our first parents; but she must be taught to help it. God gives us His commandments, and teaches us how to please and serve Him by following them. It is our own fault if we fall into temptation. If we resist the devil, he will flee from us. Sybill must go from here. I cannot have her setting such a bad example to Gustel."

"I thought it my duty to tell you," remarked his wife sadly; "perhaps it would have been better to have kept it to myself."

"It has not added to my happiness, that is certain, yet you would not have done right to keep it from me. I was glad to get home, and looked forward to a pleasant evening, and a peaceful, happy Lord's Day after my long, toilsome walk. Instead, I had a great fright, followed by keen anxiety, in seeing Gustel in the bear-pit, followed by hearing that my brother's child is a thief. Truly, there is much trouble in the world."

Saddened and depressed, Fingerling went to bed, while Frau Fingerling and Sybill sat by the couch of little Gustel, talking in a low tone, the good woman trying to impress upon her mind the enormity of the failing which would prove her bane.

Sybill promised, with many tears, to refrain from taking anything that belonged to another, and, as it was long past her usual bed-time, Frau Fingerling insisted



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(Continued.)

Now that we have the means of healing the lungs with certainty, it is important that the people know what different diseases affect our breathing organs—how they arise, in what way they lead to consumption, how consumption can be prevented, and the principles which must govern its curative treatment.

The diseases that directly endanger the breathing organs are catarrh of the head and throat, influenza ("grippe"), laryngitis, bronchitis, asthma, pneumonia, and consumption.

Of these all except consumption are caused by colds, which result in congestion of the mucous lining of the air passages and lungs. Whenever the body becomes chilled, the blood is driven from the external to the internal surfaces. This rush of blood produces in the part to which it is driven what is known as congestion. Unless this congestion is quickly relieved the blood stagnates in the capillaries, causing irritation and ending in inflammation.

If the blood be driven to the head and throat, it produces the inflammatory condition called catarrh, influenza or la grippe. If it be driven to the upper windpipe, it causes laryngitis. If to the tubes of the lungs, bronchitis or asthma results, according to the form it takes. When the whole structure of the lungs is involved in congestion, it produces pneumonia.

These diseases all first occur in an acute form, and may end fatally as acute inflammations of the part affected. Acute pneumonia and bronchitis cause almost as many deaths each year as does consumption itself.

In most cases, however, colds and congestions soon lose their acute character, settle into a chronic state, and linger on for months or years before ending in consumption.

Consumption is the natural ending of all chronic inflammations of the mucous lining of the air passages and lungs. The way they act in producing consumption is to cause an abrasion of the epithelium, which exposes a raw surface in the lung to the attack of the germs of the air.

No consumption can arise without the attack of the bacilli, and the bacilli have no power to attack the lung until a raw surface is exposed for them to work upon. It follows, therefore, that we save from consumption by curing the chronic catarrh, bronchitis, asthma, or pneumonia which causes the raw surface in the lungs upon which the bacilli fasten, and we cure consumption by destroying the bacilli in the lungs and healing the wounds they have inflicted upon them.

No inflammatory disease of the air passages of the lungs is curable by taking medicines by the stomach. The only hope known to medical science lies in the air the patient breathes. What is required is not a mere change of air, but air medicated according to the requirements of the disease. By putting soothing, cleansing, and healing medicine into the air all bronchial and pulmonary diseases of an inflammatory nature are promptly arrested and broken up. In consumption we charge the air with, in addition,

antiseptic germicides to destroy and expel the tubercle bacilli, on which all the danger to the patient depends.

(To be continued.)

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upon her going to rest, while she remained by Gustel, fearing that fever might set in.

In the meantime, Fingerling had slept soundly from weariness after his long tramp, but awoke after midnight with a feeling of depression and anxiety. He called to mind the terrible death which Gustel had escaped, and remembered that in his disturbance of mind over Sybill's misconduct, he had not given thanks to God for her wonderful deliverance, and at the same time the words came into his mind with double meaning, "Forgive us our trespasses as we forgive those who trespass against us." He was about to ask God to forgive his sin of omission and commission, after bitterly censuring the child under his care, and had refused her prayer for forgiveness. His anger had made him blind to her forlorn and orphaned condition, and he had threatened to turn her out of his house to wander through the world; for he was quite sure she would not stay in the almshouse, to which he told her he would send her.

He knew that there was no more sleep for him that night, and, lighting his lamp, he dressed and, kneeling by his bedside, he prayed earnestly to God to forgive him; then went to tell Sybill, if yet awake, that she should remain under the care and protection of her aunt and himself.

Setting his lamp upon the floor, he stood looking down upon the little sleeper, whose eyelids were red and swollen from weeping.

"I may not be a thief," thought he, "but I am a sinner, and not the least of my sins is my harshness to my only brother's only daughter, whom I promised to care for as my own. Would I have refused to forgive my little Gustel, and turned her to the street had she pilfered? No, I would not; instead I would have kept her under my roof, and by precept and example trained her to fear and love God, and obey His commandments.

Sybill stirred in her sleep, then awoke, cowering timidly when she saw her uncle standing beside her.

"Have you come to drive me out into the dark night, uncle?" cried she.

"No, I have come to ask your forgiveness or my harshness," replied he, tears filling his eyes. "I know now that I should keep you with us and try to train you right, and I have asked God to forgive my treatment of you, and to give me words, to convince you of your great sin.

"All thieves steal with the view of bettering their condition, but, instead, they only bring misery upon themselves and others. They break God's command, bring shame and disgrace upon themselves, lose their good name by which they could earn their living, rob themselves of the society of good, honest people, and very often their thievery paves the way to the gallows. You see this by your own experience in stealing a comb, which you consider a small thing. Yet it has brought disgrace and trouble upon you, and the evil consequences will follow you for perhaps your whole life. To-night you are, by God's mercy, in a clean, comfortable bed, under a good roof and safe protection, while last evening your uneasy conscience led you out a wanderer upon the earth. I can scarcely bear to think of the frightful risks you ran in straying alone through the for-

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est. Where did you pass the long hours of the night?"

Sybill's tears choked her voice; she could not speak for a time, but at length she managed to tell the whole story, to which Fingerling listened patiently.

"Don't you see, child, how easily theft can lead to murder, and from that to the gallows? You were really in danger of your life had the oat-stealers known you saw them and would testify against them. Just think into what danger the stealing of a little comb led you. And the wretched thieves! Fleeing from what in their ignorance they thought to be a ghost, and not giving a thought to the all-seeing God whose eye was upon them. My child, God sees not only all we do, but every thought of our hearts. He sees the thief who in the darkness of night is robbing his neighbor, though the conscience of that thief is warning him of the sin and its consequences. God will, when the time comes, punish him for refusing to obey the voice of conscience. The thieves who stole the oats will have to give an account to God of their dishonesty. The jar taken too often to the well will one day break; they will be discovered and be punished by God and man.

"You, too, Sybill, have stolen. What you must do now to atone, is to ask God to forgive you, and not further punish you for your sin. You will have to endure the punishment given you by your fellow-creatures with what patience you can, until by steady continuance in well-doing you win back the good name you have lost. It would be of no use to for me to see the school-teacher and the scholars and ask them to keep the affair secret; such news travels like wild-fire; all I can do is to keep you with us, and try to break you of the terrible habit. May God aid us; and now good-night!"

Fingerling took up the lamp and left the room, but not to sleep. Instead, he sat by the couch of Gustel that his wife might get some rest. The child was restless and nervous from the great excitement she had passed through, but toward morning dropped into a sweet sleep. The mother also slept, and awoke refreshed.

As soon as their simple breakfast of coffee, brown bread and butter was finished, Fingerling prepared for the service in God's house, while Frau Fingerling was to remain with Gustel.

"I wish we had some one to stay with her that you might go with me, dear wife," remarked Fingerling.

"But I am glad you can go," she replied; "no one needs the rest which the Lord's Day brings, and the refreshment which one has from the service, more than you, who walks six days in the week to earn food for us."

"We have much to be grateful for at all times, but especially to-day, when our Gustel is sleeping sweetly, and we can rejoice that she is safe, instead of shedding bitter tears over what might have been. Come, Sybill, we must go, the first bell is ringing!"

They had just reached the door, when it opened, and a clear, boyish voice said: "Good morning, uncle! Good morning, aunt and Sybill. I am glad to see you all well! Where is Gustel?"

It was Sybill's brother, Bertram, and the thought passed through the minds of Fingerling and his wife, "Can he have heard of the accident, and come to see for himself?"

"Did you hear of Gustel's accident?"

"No, indeed; what accident?"

"She fell into the bear-pit and had an arm broken, and while I am telling you about it, your aunt can get ready for church, and you will stay here and take care of Gustel, I know."

"I will, certainly; go, aunt, I am tired after my long walk, and will be glad to rest in your comfortable chair."

Frau Fingerling's face flushed with pleasure at the happy chance, for, punctual as she always was in attending service, and truly as she enjoyed it, she was particularly anxious to go that day, for the pastor was to make the wonderful escape of Gustel the subject of his morning's discourse.

She was but a few minutes in donning her Sunday attire, and she and her husband and Sybill hurried away, while Bertram sat beside his little cousin and entertained her until their return.

(To be continued.)



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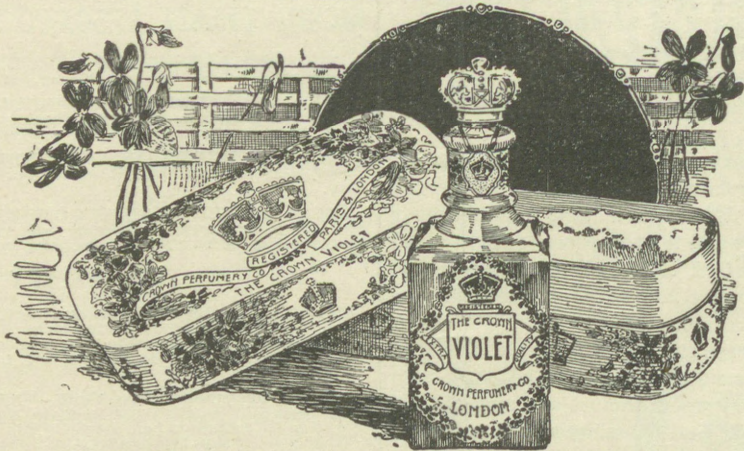
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The Washing of Flannels

There are few things more annoying to even phenomenally patient mortals than the discovery that their flannels are growing beautifully less with each successive visit to the laundry. This tendency to shrinkage on the part of flannels has been a boon to the funny men on the comic papers, but to others a source of woe.

Many housekeepers, otherwise experienced and careful, have very vague ideas as to what is going on in the laundry, or as to the necessity of varying processes for the cleansing of differing fabrics. Perhaps, then, a little conference together on the texture and unregenerate tendencies of woollens may show the reasons for certain rules that should always be observed in the washing of flannels, if you would have them keep their original color, size, and softness.

If you should examine the fibre of wool through a microscope, you would discover a series of tiny irregular sheaths with serrated edges, all running in the same direction. With the application of heat these microscopic sheaths expand and reach over one another; but with an exposure to a lower change of temperature they hurriedly contract, catching and knotting and pulling each other, producing the effect known as "fulling." Twisting, wringing, or rubbing flannel vigorously also tends to entangle the little scales, and to give to the article an unpleasantly diversified surface.

In the first place, shake the dust thoroughly from each article before washing—and you will be amazed, by the way, at the capabilities of one small garment in the way of holding extraneous matter. Then make a strong soap solution by boiling half a cake of any pure reliable soap in water enough to dissolve it. Add this, with one tablespoonful of borax or four tablespoonfuls of liquid ammonia, to half a tub of water just hot enough to bear the hand in it comfortably. Put the white and gray flannels in and cover, as the retained steam aids in softening and removing grease. After a half hour's soaking wash out, drawing the fabric back and forth through the hands, but on no account putting soap on the garment or rubbing it on the board. If very much soiled, wash in two suds, being extremely careful that the temperature of the water remains the same. If any spots are particularly difficult about coming out, they can be laid on the board and rubbed with a soft brush. Then rinse through two waters, still of the same temperature, being careful that all the suds are out. In washing baby flannels add a very little bluing to the last rinsing-water. Shake, stretch out, pass carefully through the wringer without twisting, and hang lengthwise to dry in warm sunshiny air, or else in the laundry. Never hang them in cold or frosty air, as that would surely shrink them. When nearly dry, they can be pressed gently with a moderately warm iron; but do not shove the iron over them, nor use a very hot iron, as you do not wish to generate steam.

All kinds of woollens can be washed in the same way, only in worsted goods do not wring, but let them hang and drain. While still a little damp bring in and press smoothly with an iron as hot as you can use without scorching the goods.

To wash flannels that have become yellow, boil four tablespoonfuls of flour in four quarts of water, stirring thoroughly. Pour half the liquid while still warm over the flannels, letting them stand half an hour covered. Rub the flannel with the hands, but use no soap. Rinse the flannel in several clear waters of the same temperature. Then heat the remainder of the liquid, pour over the flannel again, and proceed as before, rinsing thoroughly; then hang out to drain and dry.—*Harper's Bazar.*

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