

# The Living Church.

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1897



REV. JOHN WESLEY BROWN, S.T.D.,  
Rector of St. Thomas' Church, New York City.

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# The Living Church

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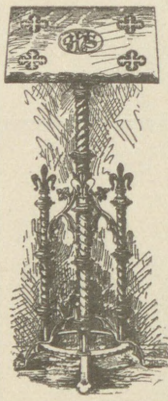
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# The Living Church

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

CHICAGO, OCTOBER 16, 1897

## News and Notes

NO important changes have been made, up to date, in the programme of the Missionary Council as given in our last issue. After noonday prayers on Wednesday, brief addresses on missions in Africa will be made by the Rev. Dr. J. H. Eccleston, and on missions in China by Dr. H. W. Boone, of Shanghai. On Thursday evening at 8 P. M., addresses on missions in Japan will be given by Archdeacon Page, of Osaka, and the Rev. J. M. Francis, of Tokyo; closing address by Bishop Gilbert, on "Missionary methods and work, as illustrated by the history of the Church in the North-west."

ACCORDING to the most recent reports from Constantinople, the Turko-Grecian trouble is not yet settled. At the moment when the negotiations were thought to be completed and the agreement signed by which the Sultan consents to evacuate Thessaly, a telegram announces that, in the face of all this, the slippery Turk is sending reinforcements into that very region—a strange proceeding on the eve of an evacuation. The explanation is probably to be found in the affairs of Crete. Undoubtedly the Sultan desires to coerce the Powers into giving him a free hand in that unhappy island. And no one who has followed the course of events can doubt that he will have his way in the end, if he continues to play the same old game of delay and deceit at which he has shown himself a master. The power of England to control the course of events in the East is a thing of the past. She can now only act as a brake by which the *descensus Avernus* is rendered a little less disastrous. With no single nation in Europe or Asia as her friend, with two wars on her hands and others threatened, the mistress of the sea has an herculean task upon her hands to retain her supremacy in the regions now under her power and influence. What the end is to be no man can prophesy.

SUNDAY, Oct. 10th, the birthday of Father Mathew, the apostle of the temperance cause in Ireland, was celebrated in Chicago by a grand gathering of temperance societies of all descriptions, Catholic and Protestant, in the Y. M. C. A. auditorium. It is said to have been the first time such a joint celebration has been held, though the idea of observing Father Mathew's day has been growing in favor for the last five years. The significance of the occasion consisted, first, in this fact, that Protestants spontaneously took up the idea of honoring the memory of a Roman Catholic priest; and second, that they have united with their Roman brethren in the observances of the occasion. The Rev. Father Crimmins, a Roman priest, was the presiding officer and congratulated his audience that 'the noble cause of temperance knew no creed,' that "Protestant, Jew, and Catholic were assembled here with but one thought, temperance." Other persons of various re-

ligious affiliations also made congratulatory and stirring addresses, and the whole passed off with great harmony and good feeling, all of which shows that a change has come over the face of the religious world, and that men make distinctions which formerly they knew not how to make, between those things which belong to religion and those which simply touch the relations between man and man in society.

THE translation of the body of Dr. James Lloyd Breck, the great Church missionary to the Northwest, from the Pacific coast to find its final resting place at Nashotah, has been accomplished, and the services connected with the interment will take place at the time of the Missionary Council in Milwaukee. It is interesting to recall the fact that Dr. Breck began his work at Nashotah, now nearly sixty years ago, with the intention of founding a religious order. Some progress had been made before he was obliged to give up this plan and content himself in his subsequent enterprises with the more flexible organization, known as an "Associate Mission." Among other things he composed certain special offices for his household, which he continued to use, in whole or in part, in his work in Minnesota, long after his departure from Nashotah. Such offices, probably the same, were adopted by the Associate Mission which Dr. Breck led to the Pacific, and were recited in the chapel of the General Theological Seminary, New York, by these brethren on the eve of their departure. A very early copy of these devotions is reported to have been discovered quite recently in Dr. Breck's own hand-writing in a store-room at the clergy house attached to the cathedral in Milwaukee. Upon the fly-leaf appears this inscription: "Office of devotion of the United Brethren of the religious house established at Nashotah, Wisconsin territory." It is supposed to have been written in 1843. At Nashotah in those days the daily round of devotion included not only "the morning and evening service of the Church," but also an office termed "Matins" at 6 A. M., and another called "Family Prayer or Vespers" at 7 P. M. No doubt these services constitute a part of the manuscript which has just come to light.

IT is well known that a considerable body of Nestorian Christians exists in the borders of Turkey and Persia. "The American Board" has had missionaries there for a long time endeavoring to convert the people to the Congregational form of Protestantism. There is also an Anglican mission under the patronage of the Archbishop of Canterbury, not for the purpose of making converts, but to aid the ancient Church in the revival of its own spiritual life and the spread of education. It is now reported that a number of missionaries from Russia came to that neighborhood last May, who have succeeded in inducing 400,000 people to join the Russian Orthodox Church. It was easy to make them see that it was useless to look to the Archbishop of Canter-

bury for protection. The inability of England to save the Armenians was an object lesson of the most convincing character. On the other hand, it was well worth while to secure the moral and material protection of Russia, now so powerful throughout the East. It is hardly possible to find fault with these poor people for this action. Undoubtedly they have more in common with the Russians than with the English, and it is a more normal proceeding that they should be reconciled with the Orthodox Eastern Church, to which they originally belonged, than to enter into any sort of relation with the Anglican Communion. Nevertheless, the fact that so large a body of people in Persia and Eastern Turkey should have placed themselves under the protection of Russia, is likely to be viewed with some anxiety in English political circles.

THE many admirers of Bishop Westcott, of Durham, will hear with deep regret of his failing health. It is asserted that he contemplated the resignation of his see some months ago. The decision has been deferred, at the suggestion of his medical advisers, until the experiment was tried of a long holiday. The Bishop has recently written a reassuring letter to his diocese, but his friends still fear that he cannot endure the strain of active work much longer, and regard it as certain that his resignation will take place before many months.

DR. MITCHINSON, the Assistant Bishop of Petersburg, writes with very un-diplomatic frankness of the Lambeth Conference. The Archbishop of Canterbury, he says, "as president of the Conference, won the enthusiastic loyalty of all except those whom he mercilessly snubbed!" He added that "if to the *fortiter in re* he could always have added the *suaviter in modo*, his Grace would have been simply ideal." Bishop Mitchinson considers it beyond possibility that 200 Anglican bishops will ever give a decisive opinion on any subject. He considers that the American bishops are particularly responsible for this, because of their unwillingness to concede to the Conference a particle of authority.

IN connection with the Conference of Church Workers among the Colored People, a general address to the public has been issued, touching upon many practical and live subjects. It recognizes certain pressing needs among the people, which hinder the development of the further progress of the Church's work, and goes on to say: "There is need of better homes, in order that thereby practical morality may be advanced among our people. There is need of reform in the prison system, the abolition of the chain gang, and the establishing of rescue missions and reform schools. We desire to add our hearty condemnation to the convict lease system, lynching, and the crimes which provoke this barbarous and inhuman practice. There is need of larger contributions from the general Church for

carrying on the missionary work. At the same time we urge upon our people the necessity of systematic giving, with the view of greater self-support. Another need is the strengthening or unification of our normal and theological schools, that there may be a more economic expenditure of the Church's funds. An apostolic system of real evangelization of our people is needed. The conference considers that the Church cannot possibly be extended in proper proportions among the mass of the colored people without a change in the present system of administration."

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THE date of the Church Congress to be held at New Orleans has been definitely determined; it will begin on Feb. 14th, 1898, Monday of Sexagesima week.—The Committee on Hospitality will meet those going to the Missionary Council on Tuesday morning, the 19th inst., on the arrival of the train from Chicago at the St. Paul depot in Milwaukee, and those arriving at other times upon previous notification.—The largest telegraph office in the world is the general postoffice building, London. There are over 3,000 operators, 1,000 of whom are women. The batteries are supplied by 30,000 cells.—It is hard to realize that things which we regard as ordinary necessities have yet had but a brief term of existence. The inventor of the lucifer match, Sir Isaac Holden, has just died at the age of ninety-two.—*The Church Times*, commenting on Dean Farrar's recent work, "The Bible," says that he "has produced a book which summarizes everything which a Christian ought not to believe about the Holy Scriptures."—The Bishop of Gloucester, secretary to the Lambeth Conference, is eighty years of age. The Primate is seventy-six. They both endured without apparent injury the strain of the long session.—A queer polyglot religious service was recently held at the Seamen's Bethel, at Douglas, on the Isle of Man. The Gospel was read in Gaelic, a hymn sung in Manx, prayer offered in Welsh, and the sermon delivered in English. On a previous Sunday the Lord's Prayer was said in Cornish.—Delegates from Denver to the International Convention of St. Andrew's Brotherhood will convey an urgent invitation for the next convention to meet in Denver.

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### Canada

An occasion of much interest in the diocese of Huron, is the celebration, at the meeting of the Huron Lay Workers' Association, of the septennial of its existence, and of the 40th year of the diocese. The meeting is to take place in London, Oct. 27th—29th. Thanksgiving services were held in many of the churches in Huron, during the last week of September. The offertories in some cases showed an increase over last year. The Executive Committee of the diocese met Sept. 23rd, at Cronyn Hall, London. A very costly and beautiful window has just been placed in St. Paul's cathedral, London, in memory of the late John Walsingham Cooke Meredith, of that city. It was made by Tiffany & Co., New York, and is said to be one of the finest things of the kind ever turned out by them. Bishop Baldwin has been ill since his return from England, but is better. The Dean of Huron was incapacitated for duty from an accident lately. He was knocked down by a bicyclist in Toronto.

There was a very large attendance in St. James' cathedral, Toronto, on Sept. 22nd, when Canon Gore, of Westminster Abbey, addressed the Brotherhood of St. Andrew. The convoca-

tion of Wycliffe College was held on Oct. 5th in the college building, Toronto. The inaugural address was given by the Rev. Dyson Hague who lately resigned the rectorship of St. Paul's church, Halifax, to undertake educational work in Wycliffe College. The first meeting for the season of the Toronto diocesan Board of the Woman's Auxiliary, was held in St. James' school-house Sept. 10th. The old church of St. John's, Port Whitby, is being altered, and when completed, will be very much improved.

Much regret is manifested in the parish of St. Thomas, St. Catherine's, at the departure of the rector, the Rev. W. T. Armitage, to take a charge in Halifax—St. Paul's church, vacant by the departure of the Rev. Mr. Hague. An address was presented to Mr. Armitage by the churchwardens and parishioners of St. Thomas church, expressive of their affection for him and great sorrow at losing him. He has been 11 years rector of St. Thomas' church, which is in the diocese of Niagara.

The missionary conference of the diocese of Nova Scotia was held this year at Charlottetown, Prince Edward Island. The rector of St. Paul's, Charlottetown, has just returned from his English trip, much better in health. A handsome tea service and salver of silver, was presented to the Rev. Dyson Hague on his departure from Halifax, by the parishioners of St. Paul's. The parish chapter of the Brotherhood and other societies also presented addresses.

The Bishop of Quebec consecrated the Railway church, Riviere Du Loup, Oct. 3d, and held a Confirmation in the parish church in the evening. The Bishop is to hold Confirmations in his diocese during the whole month of October. He takes part in the meeting of the Domestic and Foreign Missionary Board, in Montreal, on the 13th, and on the 14th, in the meeting of the House of Bishops at the same place. The annual ordination was held in the cathedral, Quebec, Sept. 5th, a fortnight earlier than usual, in order to allow the two missionaries to the Labrador coast to leave in good time before the winter sets in. Three candidates were advanced to the priesthood and three admitted to the diaconate. Bishop Hamilton, of Ottawa, preached the ordination sermon. The collections for the Pension Fund in the diocese of Quebec, are appointed to be made on Thanksgiving Day. Bishop's College, Lennoxville, has begun the session with good prospects; 22 new students have entered. The school is also doing well, there are 31 new boys. Bishop Dunn expresses a hope that the Encyclical Letter from the Lambeth Conference will be carefully studied in the diocese of Quebec. It is to be read in all the churches. At the meeting of Bishop's College corporation, in the cathedral hall, Quebec, Sept. 24th, a suggestion was made that the seat of the divinity faculty should be removed from Lennoxville to Quebec. Another proposal was that the major part of the legacy left by the late Mr. T. H. K. Molson, of Montreal, recently, should be used for the extension of the college building. Both plans have been referred to a committee to report upon.

The convention for the Maritime Provinces, of the St. Andrew's Brotherhood, closed with a service in St. Paul's church, Halifax, Oct. 3rd, after a two days' session. About 60 delegates were present from Nova Scotia and New Brunswick. The Bishop of Nova Scotia, the Dean of Fredericton, and a large number of the clergy were present.

Two new churches have been opened in Russell mission, diocese of Rupert's Land, lately. St. Matthias' church, Binsearth, is a neat building, but still needs chancel and pews. St. Peter's, Balmerino, is rather larger. Christ church has been restored and much improved, and a tower and bell erected. St. John's mission room, Millwood, has been placed on a stone foundation.

The Rt. Rev. Dr. Dart, Bishop of New Westminster, was in Montreal on his way back from England, and preached in St. George's church, Oct. 3rd, on the subject of missionary work in British Columbia. He mentioned the three great classes there who need Christianity, the Chin-

ese, Japanese, and Indians. Besides these, he said, there was the great multitude of strangers coming into the country in search of gold, and to the Church belonged the great responsibility of bringing to these people the sacraments and religious instruction to which many of them had been accustomed in the homes they came from. A special music service was held on Sept. 22d, in the church of the Advent, when the new organ was dedicated. The Rev. Professor Steen, of the Montreal Diocesan Theological College, has been appointed to the office of "special preacher" in Christ church cathedral. This does not include pastoral duties.

Dean Carmichael, of Montreal, returned from England Sept. 11th; his health has been greatly improved by his trip. St. Thomas' church, Montreal, is now entirely free from debt.

### New York City

At the 49th anniversary of the church of the Transfiguration, celebrated Sunday, Oct. 3rd, as already recounted in these columns, the rector, the Rev. George H. Houghton, D.D., was able to be present at all the services. At the main morning service he was preacher.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, a meeting was held Tuesday evening of last week to make popular protest against the use of new trolley cars on Amsterdam ave. Addresses were made by the rector, Judge Russell, and Mr. W. B. Allison.

Barnard College opened for the new academic year Oct. 4th. The registration, yet incomplete, indicates that the number of students will far exceed the enrollment of last year, when there were 203 students in attendance. The new students are expected to find boarding accommodations in the vicinity until the great stone dormitory building, which is being erected at the side of the other new edifices, is completed.

At the church of the Holy Trinity, Harlem, the Rev. C. D. Bridgman, D.D., rector, 45 of the Sunday school children enjoyed during the summer the benefits of the Blodgett Memorial Home, near Pleasantville, N. Y. By a generous contribution from two parishoners, the parish is now provided with a plot of ground in Kensico cemetery for the burial of the poor. It will admit of 300 burials. It is well located, and is in the form of a circle, in the centre of which has been placed a large rough-hewn cross bearing the names of the parish and of the donors. A brief service of consecration will soon be held at the ground.

The burial ground of St. John's chapel of Trinity parish, which was taken from the parish by the city some time ago, is being dismantled, preparatory to being turned into a pleasure ground to be called St. John's park. Nearly 10,000 persons have been buried there within the past century. Many bodies have been removed by friends. The graves of others will be leveled over, and the tombstones removed, and buried in a large vault. The corporation of Trinity made earnest efforts to prevent this spoliation, as recorded at the time in the columns of THE LIVING CHURCH, but was finally defeated in the courts by the city condemnation of the property, and obliged to accept as payment of all claims, \$520,000.

The New York Training School for Deaconesses opened Oct. 4th, in new and commodious quarters in the great social settlement of Grace chapel. Opening services were held in the chapel. Graduating exercises, in which three young women received diplomas, were of great interest. The rector of the parish, the Rev. Dr. Wm. R. Huntington, made an address recounting the history of the school and explaining its object. The dean of the school, the Rev. Haslett McKim, presented certificates to the graduates who were Misses Potter, Taft, and Pitts. They have completed a course of two years' study. A number of new students have entered. Most of them will live in St. Faith's Home, under the oversight of Miss Susan T. Knapp. The school has sustained a great loss during the summer in the death of Mrs. Wm. Ogden Hoffman, who was deeply interested in its affairs. On Sunday,

Bishop Dudley, acting for Bishop Potter, set apart as deaconesses, Miss Edith D. Taft and Miss Maria R. Pitts.

The whole of the property of the church of the Redeemer, at Park ave. and 82nd st., was sold at auction on Friday, Oct. 8th, an event some time since foretold in the columns of THE LIVING CHURCH. The site, which it was understood had been given to the parish, was claimed by the city several years ago, under what were understood at the time to be Romanist influences. A compromise then arranged gave the city a mortgage of \$55,000. Mr. J. Pierpont Morgan had aided the church in considerable amount, and held a second mortgage to cover loans. The inability of the congregation to bear the load the city had placed upon it, resulted in many and finally fatal difficulties, culminating, despite earnest effort, in the sale. It is understood that the sacred edifice will be torn down, and will give place to an apartment house. Information of the terms of sale are not made public, but it is supposed the price paid exceeds \$200,000. The congregation, under the faithful leadership of its rector, the Rev. W. Everett Johnson, will probably worship in a hall until a new site and church can be secured.

The 100th annual meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Church, in the State of New York, was held last week in the Church Missions House. The fund dates from 1769, when a charter was granted by King George III. The corporation has been historical in connection with the States of New York, New Jersey, and Pennsylvania, each of which now has a separate share of the fund, and also in relation to meetings of its constituents which prepared the way for the national organization of the American Church, as separate from the Church of England. So carefully has the original small sum been husbanded, that at the 100th meeting it was found that New York's share now amounted to \$226,000. In addition to this, which is called the general fund, is a special fund now amounting to \$46,000. The income of these endowments is devoted to the relief of the families of deceased clergymen, and none of the 125 or more beneficiaries received during the past year less than \$150 each. All of the officers of the corporation were re-elected at this meeting, with the exception of the Rev. Dr. Jesse Ames Spencer, who resigned the office of secretary, and was succeeded by the Rev. Prof. Wm. J. Seabury, D.D.; and the Very Rev. Dr. E. A. Hoffman, who retired from the committee on Trust Funds, of which he was chairman and treasurer, and was succeeded by the Rev. Thomas R. Harris, D.D.

GENERAL THEOLOGICAL SEMINARY.—On Tuesday evening, Oct. 5th, a reception to the new students was given by the upper classmen. Addresses were made by the Very Rev. Dean Hoffman, Prof. Roper, and Mr. W. C. Robertson, president of the senior class. Prof. F. T. Russell, of the chair of elocution, gave a recitation. On Monday, Mr. W. C. Robinson gave a reception in Jarvis Hall to the new professor, Dr. Roper, at which members of the senior and middle classes were present. Dr. Boone, for many years connected with the hospital at Shanghai, China, gave a missionary talk to the students on Oct. 5th. The middle class has just elected the following officers: President, Frank E. Smith; vice president, H. F. Owens; secretary, G. F. Peters; historian, J. C. Ward; preceptor, Z. B. Phillips.

#### Philadelphia

By the recent fruit festival, held for the benefit of the organ fund of St. Alban's church, Roxboro, the Rev. C. S. Lyons, rector, the sum of \$70 was realized.

A corridor, 60 ft. long, 6 ft. wide and 9 ft. high, is being erected at St. Timothy's hospital, which will connect by doorways the three several buildings.

It was late on Saturday afternoon, 2nd inst., when Bishop and Mrs. Whitaker arrived in New York. The Bishop has entirely recovered

from the illness which afflicted him before his departure.

A reunion of the workers and leaders of the Florence Crittenton mission, No. 15, was held at the house, 531 Lombard st., on the 8th inst. From 4 p. m. until 7:30 there was a social meeting, closing with tea. At 8 p. m. prayers were offered and an address delivered. During the two years of its existence, 205 women have been admitted, for 100 of whom situations were secured, 14 returned to parents, 40 sent to hospitals, 35 were variously cared for, and 16 remained as inmates.

A series of lectures on "The life of St. Paul," to be given during the present month, has been arranged for by the Sunday school of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector. The kindergarten of the Sunday school has been re-opened under Miss Virginia Adams. The offerings of this church for Sunday school and missionary work during September amounted to \$144. A new piano has been presented to the choir by Mrs. Stephen Greene.

On the 6th inst. Bishop Whitaker set apart Miss Mabel Adams and Miss Frances Locke, both of this city, as deaconesses. The ceremony took place at the church of the Saviour, and the Bishop was assisted in the office by the Rev. Messrs. J. DeW. Perry, D.D., H. F. Fuller, and S. L. Gilberson. The sermon was preached by the Rev. H. L. Duhring. The service closed with a celebration of the Holy Eucharist, the offertory being devoted to the fund for the benefit of the Deaconesses Association, which provides support for the incapacitated deaconesses. In the afternoon of the same day, at the Church Training Home for deaconesses, 20 students matriculated for the two years' course; among these was Miss Constance Ingalls, daughter of ex-Senator Ingalls, of Kansas.

The vacation school connected with St. James' church, the Rev. Dr. J. N. Blanchard, rector, was in operation every Tuesday and Thursday morning during July and August. A class of boys and girls between the ages of five and twelve years met in the guild house for the purpose of receiving instruction in manual training, designing, clay modeling, and wood carving. The class this year was more successful than any previous summer, and there was an average attendance of 34. A portion of the choir of this church had a fortnight's outing in the mountains of Sullivan Co.; they were under the charge of the two curates of the parish, the Rev. Messrs. Walton and Lowrie. During their absence, the circle of the Daughters of the King formed the choir, each member pledging herself to attend every service during the entire month of August, and every one was faithful to her promise. The singing was hearty and very commendable.

In the will of Miss Elizabeth K. Belt, probated 5th inst., are the following reversionary bequests: To the Colored Orphanage connected with the church of St. Mary the Virgin, Baltimore, \$200; to St. Mark's church, this city, for the summer fund for the benefit of the poor of said church, \$200. The testatrix also provided that, following the death of her sister and other annuitants, a trust fund of \$4,000, created for them, shall be paid to St. Mark's church, for the proposed church of St. Mary's for colored people, provided for in the will of her sister, Charlotte S. Belt, to be used in the purchase of a handsome stone altar to the memory of testatrix's parents, T. Hanson Belt and Eliza K. Belt; a handsome stone font to the memory of Dr. William S. Helmuth and Mary K. Helmuth, his wife; a handsome pulpit to the memory of her sister, Charlotte S. Belt; and finally, the residue of her estate to be paid to St. Mark's corporation, for the benefit of the Home for Aged and Infirm Women established by her sister, Charlotte. In a codicil, owing to the fact that St. Mary's colored mission church is now in the course of erection, she reduces this legacy of \$4,000 to \$2,000; hence the Home for the Aged will receive an additional \$2,000.

On Sunday, 3rd inst. St. Andrew's church,

West Philadelphia, was re-opened at 7:30 A. M., with a plain celebration of the Holy Eucharist, and, later on, with a solemn service of benediction. The improved appearance of the entire building, and especially the chancel, which is 31 ft. wide, 48 ft. deep, and 43 ft. high, elicited universal admiration. The altar was decorated with red and white roses, asters, and daisies, before a background of ferns, etc. The clergy, choir of 70 men and boys, wardens and vestrymen, after the invocation, proceeded up the nave, repeating antiphonally with the congregation the Psalm *Memento Domine* (132). On reaching the sanctuary the rector, the Rev. Chas. M. Armstrong, addressing the Rt. Rev. Dr. Coleman, Bishop of Delaware, requested him to set apart and bless the restored building for the worship and service of Almighty God. The benediction service followed, and all the beautiful memorial gifts (described in our last issue) were dedicated. The sermon was preached by the Bishop whose subject was "Worship." The music of the Eucharistic office was Guilmant's Mass in E $\flat$  given by the full choir, assisted by the grand organ and four wind instruments. The new organ gave great satisfaction. At the evening service Villier Stanford's service in B $\flat$  was given. Bishop Whitaker, who had only reached the city late on Saturday night from his European trip, addressed the congregation, offering his congratulations and those of the diocese on the restoration of the edifice, and commending in strong terms the unity and harmony of action which had always characterized the parish, and had now given them such a beautiful place of worship. The Bishop alluded to the Lambeth Conference and of the sympathy which that body exhibited towards all who love the Lord Jesus Christ in sincerity, "not denying sympathy to those who have overloaded the Gospel with extraneous matter, nor to those who have grasped only a fragment of the truth." After the conclusion of the service, an organ recital was given. The services were continued every evening during the week.

#### Chicago

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

Services have been resumed at Chicago Lawn and at Ellston. At both these places the Rev. H. W. Moore has been placed in charge.

By the will of the late Mr. Henry A. Keep, of Grace church, Chicago, a bequest of \$5,000 was made to St. Luke's Hospital, and \$5,000 to the Fund for Widows and Orphans of Deceased Clergy.

At St. John's church, Napierville, the Rev. C. J. Shutt, deacon-in-charge, a boy choir of 16 voices was recently organized and is now doing good work. They are under the leadership of Mr. Robert Kailer.

The Bishop of Fond du Lac, during his stay in Chicago last week, was entertained at the Western Theological Seminary. On Tuesday evening he delivered to the students an informal, but instructive, talk on the Lambeth Conference, during which he told many interesting anecdotes of some well-known personages present. He spoke very convincingly of the great future that lies before the Anglican Communion in this country.

The first monthly meeting of the diocesan officers and members of the Woman's Auxiliary, for the fall season, was held Oct. 7th, in the Church Club Rooms. There was a large attendance. The meeting was called to order by Mrs. D. B. Lyman, the president of the diocesan branch. Noonday prayers were said by the Rev. Dr. Rushton, after which the president made an address of welcome. She hoped that the large attendance indicated an earnest zeal which would lead to a larger interest in work for missions this winter. Various branches of the work and matters of interest to the members were reported upon, but special attention was called to the approaching semi-annual meeting on Friday, Oct. 22nd, in St. Andrew's church, Washington Boulevard and Robey st. Addresses will be made by Mrs. Twing, the secretary of the Auxiliary, who has just returned from a trip around the world, and by Dr. H. W. Boone, of China. The prize paper on "Work

among the colored people," will be read by Mrs. De Witt. There will be a general missionary meeting in the evening, when addresses will be made by Bishop McLaren, and Bishop Leonard of Nevada, Utah, and W. Colorado. A letter from Mrs. Doty extended to all members and the clergy the hospitality of St. Andrew's parish. An invitation was received from St. Paul's branch, Kenwood, to hold the annual meeting of May, 1898, in their parish, which was gratefully accepted. The president reminded the members of the Missionary Council to be held in Milwaukee, Oct. 19-21, and hoped this branch would be well represented there.

The fall meeting of the Northern deanery was held in Grace church, Freeport, the dean, the Rev. Dr. Fleetwood, presiding. On Oct. 5th, at 7:45 P. M., Evening Prayer was said by the Rev. Messrs. L. S. Rogers and S. J. Yundt, the addresses being made by the dean and the Rev. Messrs. N. B. Clinch, J. C. Sage, and S. C. Edsall, of Chicago. The following morning the Holy Eucharist was celebrated, the dean officiating, assisted by the rector of the parish, the Rev. F. W. Keator. At 10:30, Morning Prayer was said by the Rev. Messrs. G. S. Whitney, and N. B. Clinch. A paper on "Proselyting," was read by the Rev. C. A. Cummings. The business meeting was held in the guild room at 11:30 A. M., and luncheon was served at the rectory at 1 o'clock. The Rev. H. C. Granger, for six years the secretary and treasurer of the deanery, having changed his residence to Chicago, resigned his office, which was filled by the election of the Rev. C. A. Cummings. The attendance of the clergy was large, only one being absent, while the laity evinced a sincere interest in attending the services and extending liberal hospitality.

**CITY.**—By the will of Mrs. Stickney, which was made public last week, \$25,000 was left to the vestry of St. James' church, \$5,000 to the Fund for Widows and Orphans of Deceased Clergy, and \$75,000 to St. Luke's hospital. Of this latter bequest \$55,000 will be used to build a nurses' home, and \$20,000 to endow two beds in the hospital.

A special service for men was held at St. Peter's church on Sunday evening, Oct. 10th. Addresses were made by the Rev. Messrs. Edsall and Chattin. Mr. Edsall spoke of the need of an earnest religious spirit in young men, if they are to be a positive force in the community. Mr. Chattin showed how this spirit could come only by grasping the full meaning of the Incarnation. He also made it clear that we can truly understand ourselves only by persistent self-examination, and understand God only by the practice of meditation. The hymns were all joined in heartily by the large congregation of men that was present.

Bishop Talbot, of Rochester, was in Chicago Tuesday and Wednesday of last week, to visit his friend, the Rev. Mr. Rouse, rector of Trinity church. For two years Mr. Rouse was private secretary to Bishop Talbot, while he was warden of Keble college, Oxford. The Bishop was accompanied by his wife, who is a niece of the Hon. W. E. Gladstone, and a member of the famous Lyttleton family. He did not come to Chicago, as was reported, to study sociological problems, although while here he made a short visit to Hull House. His diocese embraces South London, where he has established a number of Church social settlements among the poor, the new Cambridge House being especially noteworthy. He has done much to organize Church work on systematic lines in one of the most thickly populated districts in England.

A harvest festival and informal reception was held in the parish house of St. Ann's mission, the Rev. J. Mark Ericsson, deacon-in-charge, on Tuesday evening, Oct. 12th. After Choral Evensong in the chapel, the ladies of St. Ann's guild received the guests in the assembly and guild halls. Refreshments were served, and a musical programme was rendered by the choral society of the parish. The occasion was in honor of the opening of the new parish house,

and many members and friends of the parish were present.

Sunday, Oct. 3rd, was the Rev. George D. Wright's 7th anniversary as priest-in-charge of the cathedral SS. Peter and Paul. The congregation made it a day of thanksgiving for the many blessings received in the past, and of special prayers for divine favor in the future. These have been eventful years in the history of the cathedral. The mission house, now the centre of so much Church work, has been erected through the efforts of the Bishop at an expense of \$16,000. Generous offerings of members and friends of the cathedral have made possible the establishment of St. Mary's Home for Children, where are sheltered about 60 little ones. The upper story of the clergy house has been finished off at a cost of \$500, and much labor donated. The chapel and sacristy have been built at a cost of \$2,000; \$1,000 has been spent in replacing windows and repairing the roof of the cathedral. The Girls' Friendly Society, aside from numerous other benefactions, has given \$800 toward the G. F. S. cot in St. Luke's hospital. Other societies have helped materially in various improvements, and now there is in bank more than \$1,100 to the credit of the Guild House and Building Fund. Over 8,000 services have been held, the Holy Eucharist alone being offered 3,150 times. There have been 930 Baptisms, 248 Confirmations, 264 marriages, and 435 burials. Despite the encroachment of retail business and manufacturing interests, and the movement of the population towards the suburbs, the attendance upon the services has been fully maintained, if not increased. The offerings have been uniformly liberal, the Easter offering of 1897 reaching the highest mark save one in a period of 25 years. Even during the extreme business depression of 1895-96 the offerings have fallen off less than 15 per cent. At the cathedral has been demonstrated fully what can be done in a "down town" church by a congregation for the most part composed of wage-earners, where the principle of systematic giving is largely in force, and harmony prevails. The return of business prosperity presages for the cathedral a very bright future.

### Connecticut

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

Oct. 7th the archdeaconry of Litchfield held a convention of Sunday-school workers in St. Michael's church, Litchfield. After luncheon, the meeting was opened by the president, Mr. Henry Hemingway, of Watertown, Conn. Among the subjects considered were, "Shall children over sixteen years of age be kept in the Sunday-school?" "How may parents be helpful in Sunday-school work?" "Wisdom of separating the primary department from the main school and Bible class," "Prize and reward system," "Visitation by teachers," which last was pronounced a prime essential in Sunday-school work. The question box led to some interesting discussions. The evening service at seven o'clock was well attended. Interesting addresses were made by the Rev. Edward L. Stoddard, rector of St. John's church, Jersey City, and by Miss Virginia C. Young, who has worked most successfully in St. George's parish, New York City.

An interesting and impressive service was held in Christ church, Greenwich, on Sunday evening, Sept. 12th, when the Rt. Rev. C. T. Quintard, D.D., Bishop of Tennessee, confirmed six candidates presented by the rector, the Rev. M. George Thompson, M.A., and consecrated the memorial altar and credence lately presented to the church. The altar, a memorial of Bishop Seabury, is of oak, and was given by the congregation. The credence, also of oak and harmonizing with the design of the altar, is a memorial of Mrs. Alexander Frazer, given by her daughter, Mrs. M. George Thompson.

**NEW HAVEN.**—At the church of the Ascension, the Rev. Frank H. Marshall, rector, masons are laying the cellar walls of the parish building to be used for social gatherings, entertainments, sales, etc., which was contemplated when the present church was erected, and for which a lot

was then reserved. The past year, under the new rectorship, has been one of healthy growth. To the organist and choir-master, Mr. R. B. Lyon, and to the volunteer surpliced choir of mixed voices, credit is due for faithful service. The entertainment committee proposes a succession of weekly entertainments for the financial aid of the parish, as well as for the cultivation of the social element, and other societies are planning a winter of earnest work.

### New York

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

The annual meeting of the Westchester Local Assembly of the Brotherhood of St. Andrew was held in Trinity church, Sing Sing, Sunday, Oct. 3rd. At the afternoon session Messrs. A. W. Hadden, W. H. Reid, and others, discussed "Brotherhood in its aggressive form." A supper was served to members of visiting chapters. In the evening a service was held, with address by the Rev. Dr. C. M. Miles, of St. Paul's church.

The Woman's Auxiliary of the archdeaconry of Orange held its September meeting at Christ church, Marlborough, with a large attendance. Addresses were made by the Ven. Archdeacon Page, of Tokyo, Japan, the Rev. Dr. Lubeck, of New York, and the Rev. Messrs. L. R. Dickinson and H. P. Hobson.

**CLIFTON.**—The 26th anniversary of the consecration of St. John's church, was celebrated with appropriate services, Sunday, Oct. 3d. The annual meeting of the officers of the Junior Auxiliary for Foreign Missions was held Monday afternoon, Oct. 4, at the Sailors' Snug Harbor.

**MAMARONECK.**—The annual harvest home festival was held in the parish hall of St. Thomas' church, on the evening of Oct. 9th.

**PORT CHESTER.**—A harvest home festival was held at St. Peter's church, Oct. 7th. The principal musical feature was the rendering of the cantata, "The Crowning of the Wheat," in which the regular choir was assisted by Dr. Carl Martin, etc.

### Oklahoma and Indian Territory

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

The Bishop has recently visited the mission stations on the Chicago, Rock Island and Pacific railroad, and also the Cheyenne and Arapahoe Indian mission. At El Reno three young persons were confirmed, besides two who were confirmed at a later service. At Chickasha, in the Indian Territory, three were confirmed. At the Indian mission, among the candidates for Confirmation was a Cheyenne Indian woman 65 years old. She is the widow of a prominent chief (Whirlwind). The Cheyennes have been a warlike race. It is a hopeful sign when one of her years becomes a Christian. The new mission buildings for Indian work were occupied by the missionaries in June. Since that time, a lady missionary, Miss Helen Giles, has been added to the force of workers. She has been trained in the Philadelphia House for Deaconesses. Since June, eight Indian children have been baptized. These are mostly Arapahoes. The Indians in that vicinity are asking for a school for their children. It is hoped that a small mission school may be opened there soon. The postoffice address for the new mission station is Bridgeport, Oklahoma, where all mail for missionaries to the Indians should now be addressed.

### Delaware

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

Upon his return from the Lambeth Conference, the Bishop received a cordial and affectionate welcome from his diocese. He has been asked in a number of places to give lectures upon his travels and experiences abroad, including a pedestrian tour of over 300 miles, which he made in France, Germany and Belgium.

Recently all-day services were held in the quaint old churches at Dagsboro, (where Gen. Dagsworthy's remains were interred, and John M. Clayton, one of Delaware's greatest men, was baptized) and Broad Creek. In this latter

church the Bishop baptized an infant belonging to a family that has had its children christened there for five generations.

A lot has been purchased in Wilmington for St. Matthew's mission for colored people, and steps have been taken for the erection upon it speedily of a church building.

The new rector of Georgetown, the Rev. John Warnock, is training a choir which will shortly appear in surplices. A very neat and comfortable rectory is almost ready for occupancy.

St. Michael's hospital for babies has been removed from its summer quarters, Atlantic City, to Wilmington. At a recent meeting of the directors the new rector of St. Michael's church, the Rev. Harry Ransom, was elected chaplain of that institution and of the day nursery.

An unusually large meeting of the Clerical Brotherhood was held at Bishopstead on the 5th inst., where the Bishop gave an account of the Lambeth Conference.

On the same day a parlor missionary meeting was held at Bishopstead, which was attended by a large number of representative Church people, who taxed the capacity of the beautiful dwelling-place to its utmost. Many interesting addresses were delivered by Dr. Boone and his wife, our missionaries in China, and a liberal collection was made in behalf of the work there.

**Michigan**

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

ADRIAN.—Sept. 28th occurred the laying of the corner-stone of the new Christ church. The rector of the parish, the Rev. C. H. I. Channer, who is also dean of the Southern convocation, had called the regular autumn meeting of the convocation at Adrian on the same date. Morning Prayer was said at 10:30 A.M., after which a

Detroit, was touching and impressive. He deposited in the stone a copy of the Holy Bible, Prayer Book, THE LIVING CHURCH, *The Churchman*, *The Church Standard*, list of names of the Presidents of the United States, governor of the State of Michigan, mayor of the City of Adrian, Bishop of the diocese, rector and vestrymen of Christ church, building committee, architects, contractors, etc. The services were concluded with prayers and benediction by the rector.

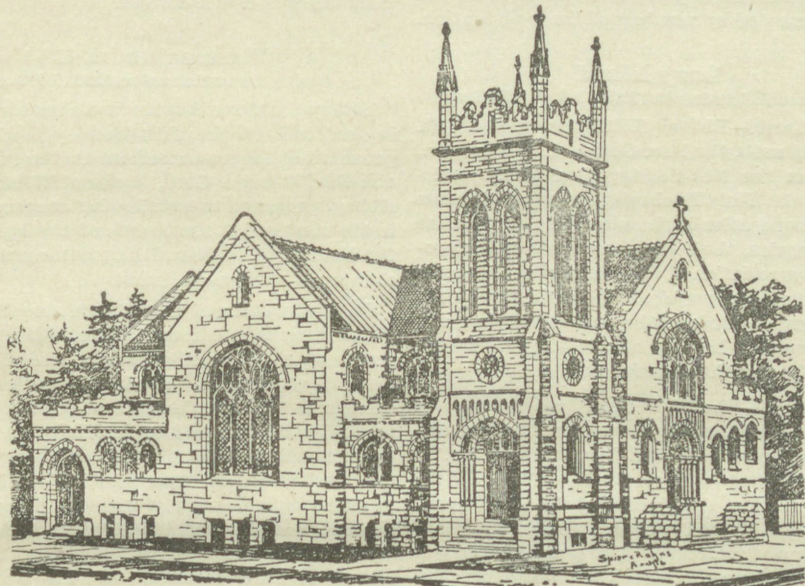
Supper was served by the ladies of the parish to the clergy and invited guests, and afterwards the evening missionary meeting of the convocation was held in the opera house. Prayers were said and short addresses made.

The edifice will be entirely of stone of a superior quality, and the contract for a completed structure is let to reliable contractors. It will be the most beautiful house of worship in the city, and one of the most beautiful and substantial churches in the diocese. Its erection has been made possible through the generous gift of Mr. Elihu L. Clark, deceased, who left by will a sum of money amounting now, by judicious investment, to more than \$20,000. The new church will doubtless do much to increase Church activity, and make Adrian a centre of Church life.

**Pennsylvania**

**Oei W. Whitaker, D.D., Bishop**

The Woman's Auxiliary of the Convocation of Chester met in annual session at St. Mary's Memorial church, Wayne, on the 8th inst. There was a large attendance of delegates from parishes in Chester and Delaware counties. The services were in charge of the Rev. George A. Keller, dean, assisted by the Rev. J. R. Moses, rector of St. Mary's. The business meeting was presided over by Mrs. W. W. Montgomery. The election resulted as follows: Vice-presidents,



CHRIST CHURCH, ADRIAN, MICH.

business meeting of the convocation was held. A committee was appointed to draft a suitable resolution in reference to the death of the Rev. Wm. A. Stonex, late rector of St. James' church, Dexter, which resolution was afterwards unanimously adopted. At 4 P. M., a large number of the congregation and of the citizens of Adrian gathered under the trees for the laying of the corner-stone. The choir, rector, and visiting clergy, preceded by the wardens and vestrymen, walked in procession across the street from a hall which was used as a vesting room, singing the hymn, "The Church's one foundation." The service was read by the rector, assisted by the Rev. George Vernor and the Rev. Joseph T. Ewing. Short, appropriate, and inspiring addresses were made by the Rev. R. B. Balcom, the Rev. R. O. Cooper, a former rector of the parish, and the Rev. John McCarroll, M. D. The laying of the corner-stone by Mr. Richard A. Busy, who for many years has been senior warden of the parish, and whose father was at one time rector of the mother church of the diocese, St. Paul's,

Mrs. G. G. Field and Mrs. W. W. Montgomery; secretary, Miss J. E. Ringwalt; treasurer, Mrs. J. T. Reynolds, and an executive committee of three. Addresses were made by Miss Sybil Carter and Miss Werts.

LANSDOWNE.—The Woman's guild of the church of St. John the Evangelist gave a large reception on Thursday evening, 30th ult., in Barker's Hall, in honor of the Rev. Wm. T. Manning, rector of the church.

NORRISTOWN.—Two lots, each 20 feet front on Haws ave., adjoining All Saints' chapel, have been purchased by Miss Elizabeth Swift, presumably for a rectory.

**Ohio**

**Wm. Andrew Leonard, D.D., Bishop**

The meeting of the Cleveland Convocation was held in St. Paul's church, Medina, Oct. 5th. At the administration of the Holy Communion, the Ven. Wm. M. Brown, archdeacon of the diocese, was the celebrant. The sermon was preached by the Rev. Frank DuMoulin. In the

business session the chief subject of discussion was "The ways and means of advancing church extension in the city of Cleveland." A resolution was adopted requesting the Bishop to appoint a week of prayer and self-denial throughout the diocese, the proceeds of the offerings thence resulting to be applied to the work of diocesan missions. The members of the convocation, without taking formal action upon the question, strongly expressed the opinion that the Lenten offerings of the children in our Sunday-schools ought to go to the General Board of Missions. At noon a bountiful luncheon was served in the rectory adjoining the church, by the women of the parish. At the afternoon session the archdeacon gave an address on the subject of "The utilization of lay reading under suitable oversight." The Rev. Wemyss T. Smith presented a clear and forcible paper on "The obligation which Christian people are under to observe the divine law of tithe-giving." The sermon at the evening service was preached by the Rev. W. C. Sheppard. St. Paul's parish is moving forward prosperously under the new rector, the Rev. E. L. Kemp, and in addition to its beautiful stone church and tasteful rectory, contemplates the erection in the near future of a commodious parish house. The music of the Church is furnished by the vested choir of men and boys, assisted by a quartette of men and women, and is under the direction of Mr. Chas. Ovide Blakeslee.

On Sunday Oct. 3rd, over 100 members of St. Agnes Deaf-Mute mission gathered in the chapel of Grace church, Cleveland, to see the Rev. A. W. Mann relate by signs the story of his trip abroad. Mr. Mann says America is far ahead of other countries in the education of deaf-mutes, and the American college is the only one of the kind in the world.

NILES.—The new brick and stone church of St. Luke is rapidly approaching completion, and will probably be ready for occupancy about Nov. 1st. The cost will be between \$6,000 and \$7,000. The design is churchly. The corner-stone was laid June 14th by Archdeacon Brown.

**IOWA**

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

MUSCATINE.—The Rev. E. C. Paget returned from a summer vacation in Europe at the end of September, and entered upon the 12th year of his pastorate. During the summer the parish has enjoyed the presence of the Rev. Theodore Riley, D.D., of the General Theological Seminary, who has been in charge during most of the rector's absence.

**Central New York**

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

The journal of the convention of 1897 is being distributed from the binder's hands. Very appropriately a fine likeness of the late secretary, the Rev. Alfred Bailey Goodrich, D. D., is a frontispiece to the volume, with a page "in memoriam," containing a short biographical sketch, facing it. The journal contains the Bishop's address to the convention, in full, etc. The chief statistics include ordinations—deacons, 6; priests, 11; resident clergy priests, 103; deacons, 12; candidates for holy orders, 9; licensed lay readers, 28; whole number of parishes and missions, 145; inmates in Church homes, 108; patients cared for in Church hospitals, 1,050; Baptisms, adults, 481, infants 1,034, total, 1,515; confirmed, 1,034; communicants, 18,234; marriages, 426; burials, 962; S. S. teachers, 954, scholars, 8,008; total offerings for parochial objects, \$197,163.51; diocesan objects, \$19,877.95; general objects, \$13,172.77; total value of Church property, \$2,219,238; total amount of eight permanent funds, \$161,482.85.

The convocation of the Sixth missionary district met in St. John's church, Ithaca, Sept. 28th and 29th. Stirring missionary addresses were given on Tuesday evening by the Rev. Messrs. Watkins and Van Allen, and by Dean Meade, of Oswego, in the Fourth district. On the feast of St. Michael and All Angels, Dean Synnot was

celebrant, and the Rev. W. G. Bentley, the preacher. The attendance of the clergy was general, and reports from the mission stations most encouraging. A church building is being erected at Spencer for which the funds are already in hand.

### Vermont

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

#### BISHOP'S APPOINTMENTS

OCTOBER

17. Hydeville, Castleton, and Fair Haven.
18. Poultney. 19. Wells.
20. Middletown Springs.
24. St. Johnsbury and Lyndonville.
25. Island Pond. 26. Richford.
27. East Berkshire and Montgomery.
28. Swanton and Highgate.
31. Montpelier and Barre.

Twenty-six clergymen of the diocese and one from Canada came together at Bishop Hopkins Hall for a Retreat, Sept. 7-10th. It began with Evening Prayer at 8 p. m., on Tuesday, followed by an address. During all meals, the Rev. Geo. B. Johnson, the Bishop's chaplain, read aloud from Canon Gore's "Exposition of the Sermon on the Mount." After each address a season of silent prayer and meditation was enjoined. The Bishop's addresses were upon "The seven great sins," and their opposite virtues especially as exemplified in our Lord Jesus Christ, with a special application of the principles involved to the case of the clergy. The addresses were very earnest and helpful. It is hoped that all who came, went away largely strengthened for successful living and effective working.

**SOUTH HERO.**—On the Feast of the Transfiguration the Holy Communion was celebrated by the Rev. Gemont Graves, assisted by the Rev. John Henry Hopkins, of St. Joseph, Mo., at the house of Mrs. Harding, a venerable lady 94 years of age, who, with nine others, received the Sacrament, which most of them had not received for several years. On the following Sunday the Rev. Mr. Hopkins held service and preached at Keeler's Bay, in the Masonic lodge room, kindly loaned for the purpose.

**RANDOLPH CENTRE.**—In the latter part of August the ladies of Grace church, the Rev. Homer White, S.T.D., rector, held a sale of fancy articles, and cleared \$45 towards the endowment fund. Another effort is about to be made by the same efficient agency to raise money for parish needs. The old parish seems to be doing well spiritually as well as financially.

### Los Angeles

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

**SAN DIEGO.**—The mission of All Saints, in the northern part of the city, is to have at once a neat and commodious chapel. Work was begun in this growing section a year ago by the Rev. Alfred Fletcher, and a Sunday-school of over 50 is one result. The chapel will be over a mile and a-half from the nearest place of worship. The mission work in this city and neighborhood has always been from St. Paul's as a center, and has been carried on by the rector, the Rev. H. P. Restarick, and assistants.

### Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop

Important additions to St. Andrew's church, Buffalo, the Rev. Harvey S. Fisher, rector, are in course of construction, consisting of a chancel 35 ft. by 27 ft., a sacristy 14 ft. square, a servers' room of about the same dimensions, and a transept opening from the nave through three arches, each 15 ft. high. This transept will be furnished as a side chapel for the daily offices. The choir is divided from the nave by three arches, the central arch being 35 ft. high. Light falls upon choir and sanctuary through side windows, the east wall being unbroken. The sedilia, credence, and piscina are of marble, the rest of the chancel furniture being of oak. This enlargement will nearly double the seating capacity of St. Andrew's, and is made necessary by the growth of the congregation. It is hoped in time to place an oak screen across the vestibule at the west en-

trance, and when this is done St. Andrew's will be very complete in its appointments. It is hoped the work now in hand will be finished in time for special services on the Feast of All Saints.

**GENEVA.**—The class that has just entered Hobart College is larger by one-third than any other in the history of the college. Some important additions to the faculty have been made. The chair of chemistry has been accepted by Dr. R. L. Curtiss, a graduate of Yale and of the University of Wurzburg, Germany, and recently a member of the faculty of the University of Chicago.

### New Jersey

John Scarborough, D.D., Bishop

The members of the choir of Christ church, Elizabeth, have placed a tablet in the church in memory of George Parmalee La Mott, one of the choristers, who was drowned during the summer. The tablet, a brass one, with inscription in red and black enamel, has been placed on the first bench on the back of the cantor's side of the choir. The inscription is as follows:

George Parmalee La Mott, for four years a faithful chorister of this church. Drowned July 16, 1897. Aged 13 years. His comrades have placed this tablet in loving memory to mark his seat. "When thou passest through the waters, I will be with thee."

St. James' mission, Wilbur, has received as a gift from the Bishop, a new chalice and paten, which was blessed and used for the first time at the early service on Sunday, Sept. 12th. All Saints', Cadwalader Place, has received a like gift, the donor being Mrs. George Carson. It was presented on the same day. The church has also received some beautiful chalice veils and altar vestments, and a very handsome altar book, the gift of another parishioner.

At Trinity church, Rocky Hill, a mission in charge of the members of St. Paul's Society, Princeton University, a pair of brass vases has been presented by members of the congregation.

### Long Island

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

**SEA CLIFF.**—Bishop Littlejohn visited St. Luke's church, the Rev. George C. Groves, Jr., rector, on the 16th Sunday after Trinity, celebrating the Holy Eucharist and preaching to a large congregation in the morning. At the close of the service, the Bishop expressed to the people his appreciation of the labors of their rector in behalf of the parish, his gratification at the improvements made in the church building, and his pleasure at hearing of what had been done toward freeing the church from debt.

**BROOKLYN.**—The 19th annual meeting of the Southern archdeaconry was held in St. Andrew's church, Oct. 5th, beginning at 5 p. m. The rector of the church, the Rev. Wm. N. Ackley, presided in the absence of the archdeacon, the Rev. Dr. Reese F. Alsop; the Rev. Wm. McCormack was secretary. The committee on the formation of new parishes and missions, the Rev. A. B. Kinsolving, chairman, made its report. The beginning of a mission work in South Brooklyn, between 25th and 40th sts., by opening a Sunday school, was strongly recommended, the work to be done by an assistant of St. Andrew's church. Reports were read from the churches under the care of the archdeaconry. The Rev. R. B. Snowden said that St. Jude's church, Blythebourne, of which he is priest in charge, was holding the field and waiting for the population. The Rev. G. F. G. Hoyt, for the church of the Holy Apostles, reported progress, and Col. Loomis L. Langdon, for St. John's church, Fort Hamilton, said it was hoped that the parish would soon be self-supporting, and that there would be no debt upon the new church which would be completed in about a month. Supper was served by the ladies of St. Andrew's church, after which the Rev. Dr. Kinsolving told some Virginia stories in the Southern dialect. At 8 o'clock a missionary service was held at which the Rev. Dr. Henry C. Swentzel, preached.

At St. Michael's church, E. D., the patronal festival was duly celebrated. On the feast it-

self there were two celebrations of the Holy Communion at 7 and 9 a. m., at which the attendance was very gratifying. The principal functions of the festival were on the Sunday within the octave, Oct. 3d, and consisted of a low celebration of the Blessed Sacrament at 8 a. m., Matins at 9 a. m., the High Celebration at 11 a. m., at which the celebrant was the Rev. Fr. Bean of Keyport, N. J., and the preacher, the Rev. F. E. West, the priest of the parish. At 8 p. m., solemn Vespers were sung, the Rev. Mr. Bean being preacher. This church has made several very noticeable improvements within the past year, the most notable of which consisted in altering the seating arrangements so as to secure a centre aisle, and in enlarging the handsome altar of carved oak, from six to 10 ft. The festival ended with a parish reception in the guild rooms, on the octave of the feast, Wednesday, Oct. 6th.

St. Phebe's Mission Guild has filed articles of incorporation with the secretary of state at Albany. The objects of this guild are to provide decent burial for those who die friendless at the public institutions, and for beneficiaries of St. Phebe's mission, and to provide medicines and other necessities for the sick-poor visited by the district nurse of St. Phebe's mission house.

A subject was before the diocesan convention of New York last week, which is of the greatest interest to the Church in this diocese, namely, the relation of the constitution of the Church to the existence of two dioceses in one city. After the 1st of January, Brooklyn and New York will be one city. The committee on canons was instructed to report on the bearing of the provision that "no city shall form more than one diocese," upon the conditions which will result from the consolidation of the cities. It is expected that the committee will recommend that steps be taken to amend the constitution to meet the new conditions, rather than the changing of the boundaries of either diocese.

### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

Bishop Satterlee is again at his home in Washington, and on the first Sunday in October, preached at the pro-cathedral. On the same day, the Rev. Charles Gore, canon of Westminster Abbey, preached to overflowing congregations, in the morning at the church of the Epiphany, the Rev. R. H. McKim, D.D., rector, and in the evening at the pro-cathedral.

On the evening of Oct. 6th, a reception was given at the White House in honor of the foreign guests of the international committee of St. Andrew's Brotherhood. The Lord Bishop of Rochester, and the Rev. Canon Gore were presented to the President and Mrs. McKinley; and then to the members of the Cabinet and their wives, who assisted in the reception. The Bishop of Washington and many of the city clergy were present, and Mr. Silas McBee and Mr. John Wood, of the Brotherhood committee. Several bishops of other dioceses, and a number of eminent persons were invited to meet the guests of honor, among them the rector of the Roman Catholic University, and some of the prominent ministers of the denominations. This was the first social gathering of the season at the Executive Mansion, which has just been put into fresh order for the winter, and was brilliantly lighted and beautifully decorated with plants and flowers.

### Minnesota

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

**ST. PAUL.**—Another memorial is about to be added to St. Paul's church, in the shape of a memorial window to be erected to the memory of the late Col. John L. Merriam, a gift of the Merriam family, to cost about \$1,500. During the past ten years this parish has contributed one young man for the ministry. This year Lawrence Kent will be the candidate; there are also two choir boys preparing themselves for this vocation. Bishop Whipple will hold a special Confirmation class some time next month. The rector has been using some of his St. Andr w



boys as altar servers during the summer months. The juniors serve with great acceptability.

The opening services of the Seabury Divinity School were held in the oratory of the school on the Feast of All Angels, and consisted of the ante-Communion service, an address by Bishop Whipple, and a celebration of the Holy Communion. Nearly all the students were present, with guests from town and the other schools. In the address by Bishop Whipple the noble work of Dr. Breck was held before the students as an example, his ceaseless work, his great love for all souls regardless of creed, and his firm faithfulness to the principles of the Church. The entering class is an excellent one, many being college men. The educational standard of Seabury is keeping pace with her increasing numbers, and a decided step has been taken by the faculty this year. Hitherto the degree of Bachelor of Divinity has been given to every student who reached a certain theological standard. Hereafter, all candidates for that degree must have obtained a college degree, or in the judgment of the faculty had an equivalent mental training. The hall is now nearly full, yet the warden expects several more students in October.

### Pittsburgh

**Cortlandt Whitehead, D.D., Bishop**

The fall meeting of the Southern Convocation held its sessions in St. Stephen's church, Wilkinsburg, Oct. 4th and 5th. On Monday evening there was full choral Evensong, with addresses on "The problem of the suburban parish, its finances, its work, its difficulties and dangers, and its possible successes," by the Rev. Messrs. Heffern, Steed, Bannister, and White. On Tuesday morning there was a celebration of the Holy Communion by Bishop Whitehead, the sermon being preached by the Rev. Mr. Thompson. Other subjects for debate were, "The Lambeth Conference, *pro* and *con*," in the discussion of which the Bishop spoke at some length; "Recent literature," upon which the appointed speakers were the Rev. Dr. Ward and the Rev. Mr. McLure; and "Popular misconceptions concerning the Bible, etc.," divided as follows: "As concerns the Bible," the Rev. Dr. White; "As concerns the functions of the Christian ministry," the Rev. Mr. Grange; "As concerns the Sacraments," the Rev. Mr. Thompson; "As concerns the audible and visible expression of public worship," the Rev. Dr. Maxon.

**CITY.**—An enjoyable and successful reception was tendered the Bishop and Mrs. Whitehead, at Calvary parish house, on Wednesday evening, Oct. 6th, by the rector and vestry of the church, to which all the city and suburban rectors and their congregations were invited. After a social hour, the exercises were opened by the singing by the choir of men and boys of the *Te Deum* and the long metre Doxology. An address of welcome on behalf of the congregation, was given by the rector of Calvary church, the Rev. Dr. Maxon. The Rev. Mr. Steed, secretary of the Clerical Union, spoke words of welcome as representing the clergy, and Mr. S. C. McCandless, of the Church Club of the Diocese, spoke in behalf of the laity. The Bishop responded, first of all expressing his appreciation of the very cordial welcome thus extended him, and then proceeding to tell something of his visit abroad, dwelling at length upon the doings of the Lambeth Conference, and touching upon the subjects of the continental Sunday and the Sunday bicycle. The reception room was handsomely decorated with palms and other potted plants, and the tables in the dining room were beautiful with a wealth of roses. All present were most hospitably entertained by the ladies of the congregation. There were very few of the city clergy who were not present, and many attended from the suburban parishes; and there were representatives from nearly all the congregations.

**BELLEVEUE.**—The congregation of the church of the Epiphany took advantage of the vacancy in the rectorship during the summer, to enlarge and repair the church. An entire choir and

sanctuary were added, and the church was put in thorough repair. Oct. 2nd, from 2 to 4 P. M., a reception was given by the members of the vestry, at the Edgemere, to welcome back the Bishop from his visit abroad, and also to afford opportunity for the congregation to meet the new rector, the Rev. George Gunnell, who entered upon his work at that time. At the close of the reception, a dinner was served to the Bishop and Mrs. Whitehead, the new rector, the members of the vestry and their wives, and other invited guests. In the evening, the church was opened with a service of Benediction by the Bishop, and the new vested choir of boys and girls made its first appearance. Addresses of congratulation were made by the Bishop, the Rev. Dr. Ward, and the Rev. Mr. Grange, and the new rector added a few words of greeting. On Sunday morning there was an early celebration of the Holy Communion by Bishop Whitehead, and, later, Morning Prayer, Holy Baptism, and the service of institution in behalf of the Rev. Mr. Gunnell. This parish is one of the most promising of the suburban parishes, and it is confidently expected that with its improved facilities and its new rector, the work will be more and more prosperous.

### Springfield

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

The Bishop of Springfield and Mrs. Seymour have taken passage on the steamer "St. Louis," which sails from Southampton Saturday, Oct. 23rd. The Bishop will be detained in the East until about Nov. 10th, when he expects to return to Springfield. His address, until Nov. 10th, will be 480 Willoughby ave., Brooklyn, N.Y.

A parochial Mission will be conducted by Archdeacon Percy C. Webber in Trinity parish, Lincoln, the Rev. C. E. Cabaniss, rector, Oct. 17-24.

The organ of St. Paul's pro-cathedral is to be thoroughly overhauled and a new electric action and motor power put in. During this time the church will be closed, and the rector, the Ven. F. W. Taylor, D.D., will attend the Missionary Council.

The new Grace church at Martinsville is almost completed and ready for consecration. Services have already been held in it. It is very beautiful and enriched by many handsome memorials.

### Massachusetts

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

The archdeaconry of Lowell held its 8th meeting in St. John's church, Winthrop, Oct. 7th. Evensong was said at three in the afternoon, with an address by Archdeacon Van Buren. The evening service at 7:30, consisted of a few hymns with special collects and the following addresses: "The spirit of missions and the mission treasury," by the Rev. John W. Suter; "The Church and the foreign-born population," by Mr. K. L. Carstein, of Cambridge; "The Brotherhood of St. Andrew," by Mr. R. H. Gardiner, of Boston; and "The Sunday school," by the Rev. Frederick Edwards.

Church services have been started in Fairhaven under the charge of the Rev. E. S. Rousmaniere, rector of Grace church, New Bedford. The attendance has averaged over 50 persons. The Fruit and Flower Mission of this parish distributed during the summer months 377 bouquets and 164 packages of fruits and vegetables, and made 364 visits.

**SOUTHBOROUGH.**—The Harvest Festival service of St. Mark's church, was held Oct. 7th. The Rev. Edward Abbott, D.D., preached the sermon.

**NORTH ATTLEBOROUGH.**—Repairs have been made upon Grace church, the rectory, and parish house, at an expense of \$275. The rector of this parish has begun Church services at Franklin, and the missionary work there will be combined with Medway. Many years ago the Rev. G. W. Porter, D.D., and the Rev. J. W. Sparks carried on services in this town in connection with work at Wrentham.

**SOMERVILLE.**—The Rev. Nathan K. Bishop completed 20 years of rectorship of Emmanuel church, Sept. 5th, and the event was duly observed on Oct. 3rd, with four services. There were two celebrations of the Holy Communion, and at the later one, the Rev. Henry Bedinger preached. At the evening service, which was entirely choral, there was a solemn procession and the singing of the *Te Deum*. The sermon was delivered by the Rev. Francis E. Webster. Upon the following day, a reception was given at the home of Mr. George A. Gordon, the senior warden of the parish. There were over 400 present. A purse of gold was afterwards presented to Mr. Bishop. His labors in the parish have shown themselves in many ways, and contributed to the success of the church, which was a feeble and struggling one 20 years ago. The parish now numbers 275 communicants, and will erect a parish house next year. The harmony existing shows clearly the wise and patient administration that has characterized this rectorship, and many from the Christian bodies around have borne testimony to the excellent service rendered the community by this faithful priest who in quietness and confidence has accomplished so much for the upbuilding of the kingdom of God among men.

**EASTHAMPTON.**—Twenty-five years ago this parish was incorporated. Its congregation is chiefly of working people. It has grown to 150 communicants, and lost by removal 50. It has acquired, through the liberality of the diocese, property in church and land valued at \$9,000. It is without debt and free. At the anniversary, on the eve and early morning of the Feast of St. Michael and All Angels, services were held. After Evening Prayer and a brief historical address by the rector, the Rev. W. A. Holbrook, the Ven. Archdeacon Tebbetts, the Rev. Theodore Sedgwick, and the Rev. Roland Cotton Smith, made addresses of congratulation, counsel, and encouragement. A gold-headed cane was presented to the senior warden, Mr. Nathaniel W. Farrar, who had been lay-reader a quarter of a century. The guild gave a reception after service to visiting clergy, when many expressed their appreciation of the kind interest shown the parish, whose past has been difficult but its present prosperous, and the future hopeful. This is a demonstration of the possibilities of a free church among working folk, encouraged by Bishop Paddock and aided by the diocese. Early Celebration was attended by many before going to their daily toil. A rector is needed.

### Western Colorado

**Abiel Leonard, D.D., Bishop**

The committee on the state of the Church report seven clergymen in this field among 603 communicants, 112 persons have been baptized, and \$8,514.62 raised for Church work of all kinds. The annual reports show an advance everywhere in Baptisms, Confirmations, number of communicants, services, and in matters financial. Never in its history has the district shown such large totals. Several churches, long closed, have been opened with every prospect of the new start being a herald of permanency that is healthful and that grows in strength and stability as the months go by. The smaller missions show an increase in zeal, work, and membership, that promises much good for the future. More services have been held in such missions than heretofore and more must be held to keep the position gained. A goodly number have been presented for Confirmation at different points, showing plainly "that we can gain in numbers when our clergy do their duty, not in forcing people to Confirmation, but in making them realize the importance of the step taken, their duty to themselves and others, and the wonderful help such an action is to them in living as they should do, and as they wish to do. We are at work in a missionary field. The harvest is great, the laborers are few. The future of the Church in Western Colorado depends on us. We cannot expect great results to start, but hard, faithful work will bring them in the time to come."

# The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor.

THE *Episcopal Recorder*, (Reformed Episcopal), traverses the statement of *The Church Standard* that the recent action of the R. E. General Council means "the complete and irremediable overthrow in the Reformed Episcopal Church of every pretence that its ministers are ministers of God, and not the mere appointees of the people. It is, and it is meant to be, a complete rejection and denial of the divine authority of the Christian ministry in any other sense than that of ultra-congregationalism." *The Recorder* quotes, from the Ordinal of the R. E. Prayer Book, certain passages in which the candidate certifies his conviction that he is "moved by the Holy Ghost" and "called according to the will of Our Lord Jesus Christ." *The Church Standard* is abundantly able to maintain its own position. To us the quotations cited do not seem sufficient to cover the case. Surely the candidate's assurance, or professed assurance, of an inward moving and a true call do not constitute an ordination. A personal conviction cannot confer authority, and the question at issue is, who does confer the authority which alone constitutes a man a "minister" of the R. E. Church? Further than this, is it not true that a minister who comes into the R. E. Church from another denomination is admitted on an equality with the rest, and this even though his ordination has been an ultra-congregational one? The Congregational view does not reject the idea of divine authority, but assumes that it is vested in the entire congregation of which the ministers are simply deputies. The question at issue is, whether in the Reformed Episcopal Church, the bishop in conferring orders acts simply as the representative of the congregation, or is something more than this involved?

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MR T. P. O'CONNOR, M. P., a distinguished member of the Irish party, and a literary man of some note, has a review of Hall Caine's latest novel in a recent number of *The London Sun*. The ecclesiastical atmosphere of the book leads naturally enough to some observations upon the present position of the English Church. Mr. O'Connor's remarks are the more significant inasmuch as he is not chargeable with any antecedent prejudice in favor of the Church of "conservatism." He says that in traveling up and down the country during the last ten years in the course of an active political career, he has been much struck by the extraordinary change which has come over the relations between the Church of England and the poor in the great centers of population. "Puzzled and disturbed by the growth of conservatism in centers of workingmen, and of the poorest of the poor, I have naturally been on the lookout for the circumstances which would explain the phenomenon so surprising and so unwelcome. In many, if not in every case, I found the explanation in the parson. It is needless to say that the clergyman who created this new state of relations was not a person of the ordinary type." He was, according to Mr. O'Connor, "of the new generation—a member of the ritualistic school—and usually a celibate." On the whole, he thinks it will be acknowledged that the parson of the

nineteenth century is a contrast with his brother of the seventeenth [eighteenth?] on which this generation may look with some gratification.

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IT is stated that Lord Salisbury has recommended no less than twenty-five out of thirty-four bishops now occupying diocesan Sees in England. This is, we are told, a larger number than has fallen to the lot of any one prime minister, at least within the last century. It is very creditable to his lordship that his appointments have been attended with the general approbation of Churchmen usually. Between Mr. Gladstone and Lord Salisbury, the highest positions in the Church are, at the present time, remarkably well-filled. But those who have the interests of the Church at heart, will do well to remember that this excellent condition of things is not a result of the system but of the fortunate circumstance that these two great ministers are strong Churchmen. At any time it may chance that a very different type of man may wield this power over the Church. Lord Rosebery was not long enough in office to exercise much influence in this way, but so far as Church patronage fell to him, his appointments were not promising. What if a Mr. Asquith or a Labouchere should come to occupy that high position? *Church Bells* wisely remarks that now, while the Church has some respite from the attacks of her enemies, is the time to strengthen her organization and introduce reforms which shall fortify her against future exigencies. But we fear that is not the English way.

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## An Inside View of Alaska

WE have received a copy of *The Russian Orthodox American Messenger*, published under the auspices of "His Grace, the Very Reverend Nicholas, Bishop of Alaska and the Aleutian Islands." It is bi-lingual, Russian and English, and is issued bi-monthly. The number before us contains much interesting matter relating not to gold mines and joint-stock companies, but to the interests of the old Russian inhabitants and the native Indians. The people of the United States know very little of the state of things described, the conditions existing in Alaska at the time of its acquisition by our government, the terms of the agreement entered into with Russia, and the history of the country under American administration. *The Messenger* may do a good work by spreading trustworthy information on these subjects. We are told rather a sad story in these columns. It is asserted that the Russian government had from an early period exerted itself for the elevation of the natives on the islands and along the coasts. The attempt was made to gather the tribes into large settlements and train them in agriculture and the other arts of civilized life. A good beginning had been made and there was every prospect that the natives would soon be rescued from savagery and trained to maintain themselves by civilized methods. But from the time, now thirty years ago, when Alaska passed into the hands of the United States, all this has been changed. American trading companies took possession with, of course, only one end in view, that is, money. The attention of the natives was turned back again to the occupations of their savage stage, hunting and fishing. They are required, under the pressure of

such a company, to spend as large a part of the year as possible out in the open sea or in the thickets of the forest. This goes on until a region has been "pumped dry" of everything that could be got out of it, after which the company breaks up its offices and counting-houses, and leaves the population to its fate. The fish is all caught, the game is killed, the beginnings of settled life have been lost, and there are no means of restoring them. Worst of all, the vices of the white man have been introduced, but none of his virtues. This is the picture presented to us as already existing in many regions. And now that the miners have come and have begun to cut down the forests, and whole regions are turned into wastes and charred wildernesses, there is, so far as *The Messenger* can see, no other outlook for these poor human beings than "to give themselves into the hands of God and resignedly wait until starvation ends in death."

It is said that this state of things is prevalent in North-western Alaska to-day, and that the same ruin inevitably hangs over Southern Alaska, if it should continue to be subjected to the tender mercies of the trading companies. It is not yielding without a struggle, but has persistently used the only weapon possible, in the shape of petitions to the local authorities and to the general government. So far, however, all representations of this kind have fallen upon deaf ears. The successive governors, appointed of course, by the President, have fostered the interests of the trading companies, and remained indifferent to the woes of the native population, and we gather that our contemporary has no strong hopes of a change of policy under the governor who has just been appointed. The one idea seems to be to get everything possible out of Alaska, chiefly for the benefit of people who never intend to live there, while the interests of the permanent inhabitants are ignored. Indeed, we imagine it is news to most people that there are any permanent inhabitants, that there are, in fact, many people to whom those inhospitable coasts stand for country and home.

*The Messenger* calls upon the new administration to consider the state of things and take wise and intelligent measures for its improvement, to regulate the fishing and hunting, and put a stop to the "piratical" methods now pursued, to give assistance to the natives who have been left to starvation by the greed of the companies, to establish public schools, and to check the religious propaganda against the Russian Church which, it is asserted, is now carried on in some of them. *The Messenger* publishes in full the Russo-American treaty of 1867, and charges the American government with having for thirty years neglected to carry into effect Article III. of that treaty, in which the United States promised to make laws and regulations on behalf of the aboriginal tribes. The lack of well-defined laws has been a great source of mischief to these tribes.

When popular attention has been universally directed to Alaska as a new source of immense wealth, it is well that we should have an inside view of the permanent conditions of that territory, and that Christians and philanthropists should be aroused to the needs of the poor people for whose welfare we became responsible when the transfer of Alaska was effected. There are still many thousands of natives, though, in their present unprotected state, the death rate is in-

creasing. Certainly the condition of things which *The Messenger* discloses ought not to be allowed to continue.



### Five-Minute Talks

BY CLINTON LOCKE

CXXIV

TWO questions remain of the list we are considering, and they can both be answered in this paper. One is the old, hackneyed query, eternally discussed and answered: "What can the churches do to lessen the amount of vice and crime?" Why, do just what they are doing and what they have been doing for many a long day, preach the plain and simple Gospel of Jesus Christ. What do I mean when I say that? I mean the facts of the Apostles' Creed, the moral law as drawn out in the Church catechism, and the supernatural grace and help entrusted to the Church of God for the salvation, or, what is a better word, the up-building, of the human race.

But why do you not say: "Preach the Bible?" Well, this is the Bible, this is the sum and substance of the Bible, this is the applied Bible, and the older I grow the more convinced I am that nothing will lessen the vice and crime of the world but that. I know the cry goes up: "Preach teetotalism, preach no tobacco, preach politics, preach Christian Science," etc. I could not give a catalogue in a month of all the patent medicines for vice and crime which are ushered in with blare of trumpets, a fresh one every day, but to me, "my duty to God and my duty to my neighbor," drilled into me from my babyhood in Sunday school, is the only moral system worth a moment's consideration. The preacher who neglects the constant setting forth of righteousness, temperance, and judgment to come, is false to his trust and a traitor to his Captain.

It seems to me this Bible system of morals is what the religious bodies are, for the most part, setting forth. I am not speaking now of their varying theology that, to a Catholic, must often appear maimed and lop-sided. I am not speaking of their want of reverence and almost total eclipse of the idea of worship, I am speaking of their moral teaching, and it seems to be: "Fear God and keep His commandments. Love your neighbor. Keep yourself unspotted from the world." Let the will of God be your guide. Be just, be honorable, be unselfish, principle before self-indulgence, godliness before gain. It seems to me that even the most heterodox of little sects does try to set that at least before its followers conscientiously and continually, and that Churchmen and Christian men everywhere are trying to apply that system, which we call in one word, the Gospel, to the various social conditions and industrial phases and crises and changes and chances of modern life, and I do not believe that the Church can do any more than that, or that our Lord expects any more of her. That it acts not like a specific, and that vice and crime do not disappear, is not because it has lost its power, but because men will not take the medicine. Whenever it is honestly taken, it does act as a specific, and it is very largely taken, thank God. Vice and crime are diminishing, the world is growing better, men are less selfish, and the standard of character is rising. Be patient, workers, go on preaching Christ, the Saviour, the Broth-

er, the Helper of the world, and let no invention of to-day persuade you to preach anything else.

The last question is: "What can the churches do to more effectually hold and help the young men between eighteen and twenty-five?" A short, easy, and very true reply would be: "Make your churches interesting." I do not mean by that, having the young women of the church black themselves for minstrels to induce young men to come and see them, or cake walks, or social dances. I grant that with good taste and a sound Christian common sense, a great deal may be done in the parish house to make young men feel at home, and from that rise to higher things, but that is not what I have in mind now when I say, "Make the churches interesting." The one thing a young man hates is dullness, and many churches are dull enough in all conscience. The service is read in a dull way, the singing is dull, and the preaching the dullest thing of all, and no lively young man could be induced to go inside the door a second time. Of course churches cannot be carried on for young men only, and by attempting to do that, many pastors have lost much ground, but just now we are considering only the young men and how to keep them in touch with the Church between eighteen and twenty-five. Those years are indeed the most difficult. The blood is hot. The world, the flesh, and the devil are never more attractive, and all is gold that glitters. Great wisdom, great prudence, great forgiveness, will have to be exercised, and the result will often be full of disappointment, but there is no other way. Let the priest learn to read the service and, above all, the Bible, intelligently and interestingly; let the ceremonial be reverent, imposing, dramatic; let the choir be just as lively and effective as it can be made, and remember this can be done without a boy choir, helpful as that is, and, above all, let the preacher wake up and preach about live things, let him be short, telling, and really in earnest, and you will, with sympathy and cordiality on the part of the faithful, win many young men. All this, I know, is very old and trite, but I know nothing better to say.



### Bishop Potter on the Lambeth Conference

FROM HIS CONVENTION ADDRESS

IN a word, every school in the Church would have had a good word for it if it had denounced the particular tendency to error or heresy which it dislikes, and had commended the theory or the cult to which it is especially committed. I need hardly say that it was not called into being for any such purpose, and has been wisely and, as I believe, divinely guided from the folly of lending itself to any such ends.

Its powers and its objects are of course largely conditioned by its origin. It has obviously no conciliar character in any technical sense of that term, but it has had great and increasing value in striving to realize the spirit of such action. It was a wise and right instinct that, watching the growth of our Communion in many lands and under various rules, recognized the value, to its chief pastors, of intercourse and mutual counsel. It was a no less wise instinct, I think, that with rare skill and courage has resisted the temptation to make

such a body a source of new definitions of doctrine or of new fulminations of ecclesiastical anathema. With a fine discernment the Conference has been divinely guided to deal with themes that are of primary and pressing consequence, and to pass by those to which local coloring lent a disproportionate interest, or transient excitement, an exaggerated importance. It could not touch the substance of the Faith; it had no authority to do so; and it has wisely refrained from seeking, by any indirection, to bind on men's consciences what the Church Catholic has not bound, or to loose where she has not loosed. Such words as could best guide her children in a present emergency or dilemma, such words she has more than once spoken. Of this, the latest of the Lambeth Conference's reports, and still more the debates (I wish that the latter might be published) on the subject of the Holy Scriptures and modern criticism, are most impressive and inspiring illustrations. For candor, for wise and scholarly discrimination, for distinct and unequivocal affirmation of the few fundamental principles which lie at the basis of the whole subject, this report cannot be too highly praised.

One of the subjects proposed for the consideration of the Conference was "The Organization of the Anglican Communion," and the two important subdivisions of this topic were: (a) "A Central Consultative Body," and (b) "A Tribunal of Reference." To a considerable number of the members of the Conference these terms seemed capable of no other construction than one which involved the erection of the see of Canterbury into a kind of papal supremacy. . . . It did not seem to be discerned that in some such voluntary subordination of the several parts to some duly constituted body which represented the wisdom, the judgment, or the authority of the whole, there was presented the opportunity of transforming the Anglican Communion from a mere congeries of loosely related independencies into a unified and definitely articulated fellowship, with a voice to speak and a hand to act.

For myself, I must confess that the imaginary terrors of an impossible papacy do not so greatly dismay me as to make it impossible for me to discern, in religion as in other enterprises which are human only and not both divine and human, the value of organization. We may wisely be afraid of imitating forms of organization that are corrupt or tyrannical, or that involve in their assumptions claims and pretensions that are intellectually absurd. But a large wisdom ought, it would seem, to be able to recognize the value of co-ordination of aims, of forces, and to some extent, at any rate, of administrations. And, however difficult or impossible this last might be, it would seem as if it ought to be possible to make national Churches stronger, wiser, and more effective in the exercise of autonomous functions, by making it competent for them to avail themselves of the best wisdom, learning, and experience to be found anywhere in the whole fellowship.

The unity of those various Churches and communities represented in the late Lambeth Conference, in order to be an efficient unity, must be something more than merely sentimental. It must include co-ordinated powers of guardianship in matters of faith, of order, of discipline, and of growth.

## Letters to the Editor

"ESTABLISHED BY LAW"

To the Editor of *The Living Church*:

In my first letter, I made this statement: "There is not one word in any Act of Parliament, establishing the Church, or which can be tortured into such a meaning." I also said: "The State still usurps power which she holds, not by right but by might." Again: "There is not a bishop or a parish priest in England who receives one penny of revenue from the State, nor has there ever been such a case." And again: "The term 'Established Church' was 'coined by the lawyers.'"

I alluded also to the enormous sums paid from the treasury of the United States for pensions. "Robert George Hamilton," "J. W. H." and "J. M. H." have made replies by lugging in irrelevant matter; by stating that I am in a "dense fog," by quoting the very document "coined by the lawyers;" and by saying that "comparing the foundation of the Queen's wealth . . . to the sum paid to the veterans living, and to the widows and children of those who died for our glorious country," is a "very inapt comparison;" and by the statement that "all persons had to pay taxes for the support of the Church as by law established;" and finally that my "remarks are specially exposed to the danger of substituting rhetorical selection for scientific and historical condensation," whatever that may mean.

In all this, not one statement of mine has been refuted, but my authorities are said to be "not infallible," while others are quoted, as *per contra*, "infallible."

My statements must stand because they are true, and because they are confirmed by the highest legal ability in England, as well as by the Rev. R. M. Benson, who is quite as capable of knowing the facts as your correspondents can be.

It is hopeless to answer those who so "beg the question," but if J. M. H. will point out the place of record, as to the "taxes paid by the people for the support of the Church," he will place me under great obligation to him.

My statements were very simple, very concise, and clear, and I submit it is not argument to bring into the question the "coronation oath," and the *conge d'elire*, as these are only subsidiary and are arguments by inference," which may "prove too much," as the lawyers say.

I repeat therefore my first statements: The bishops and parish priests of England are not paid by the State nor have they ever been. There is no act of parliament in which the Church is "established by law," but the term was "coined by the lawyers."

The coronation oath, no, nor the *conge d'elire*, have anything more to do with what I said, than with the construction of the moon!

H. G. BATTERSON.

New York, Oct. 1, 1897.

[Space cannot be spared for the further discussion of this subject.—ED. L. C.]

## THE INTERNATIONAL BROTHERHOOD

To the Editor of *The Living Church*:

The convention of the Brotherhood of St. Andrew meet under encouraging circumstances—a propitious past and a present opportunity, the precursor of a bright future.

The efforts already made in the various branches, the cordial welcome of the Lake City, the visit of British and Canadian prelates, and the impetus given by the Lambeth Conference with its historical surroundings, the near approach of the Milwaukee Missionary Council—these and other influences will direct the attention of not only those present, but also of the vast congregation of those who will read the proceedings. We shall be stimulated by the eloquent addresses and the mutual congratulations of international intercourse. Let us hope that the name will be vindicated by such practical agencies as will make this convention historical.

And first, the name International. How can

this be better perpetuated than by some special provision for immigrants of the same faith who annually come to our country, many of whom are lost to all the influences of the old parish church. We publish with pride our increased Church percentage of communicants over that of the nation's growth, but do we compute the many thousands who have passed beyond our care and are now far off from the Shepherd's fold?

We need not inquire whose fault this is, let us retrieve the past by present exertion, let the Brotherhood of St. Andrew inaugurate a system by which these "stranger" brethren may be welcomed to our shores and utilized in our parishes, thus illustrating the "communion of saints" unbroken by the ocean wave.

And, secondly, what more fitting work for the Brotherhood than among the sailors of the sea, the bay, lake, and rivers? What are we doing for them? I never pass along the harbor streets of a commercial city without seeing much done for the sailor—hundreds of mission saloons to attract the unwary, and shall the Church mission net be suspended in the air? What cry was that? "A man overboard!" and where is the life-boat for his rescue?

Thousands of dollars are spent and fleets are sent to protect the oyster and the seal, and how much is spent to protect the man? The delegates and visitors of the Brotherhood will have an opportunity of seeing a commercial city with its tributary lake, directly connected with others of equal importance—undeveloped dioceses. The voice, "Launch out into the deep," was not confined to Gennesaret, nor was the prophet's command on Mount Carmel restricted to the Mediterranean.

The principle of arbitration will be more firmly established by this international care for the immigrant and sailor than by the treaties of diplomacy. This reciprocity of spiritual protection will constitute a "Brotherhood of the Lake and the Sea."

GEO. A. LEAKEN.

Lake Roland, Md.

## Personal Mention

The Rev. F. H. Barton has accepted appointment as general missionary in the archdeaconry of Buffalo, diocese of Western New York.

The Rev. Warren K. Damuth, lately of Grace cathedral, Topeka, Kas., is now a member of clerical staff at St. Mark's church, Philadelphia. Address, 1625 Locust st., Philadelphia.

The address of the Rev. Kenneth M. Deane, registrar of the diocese of Missouri, is changed to 3023 Dickson street, St. Louis, Mo. Please address accordingly.

The Rev. W. J. French, assistant at St. James' church, Chicago, has accepted the position of assistant to the Rev. Dr. Cathell, of Des Moines, Iowa.

The Rev. John W. Gill, rector of St. Luke's church, Bridgeport, Conn., has accepted a curacy at St. Stephen's church, New York City. He enters upon his new duties early in November.

The Rev. Frederick B. Howden, has accepted the rectorship of Emmanuel church, Cumberland, Md., and enters upon his new duties at the end of the current month.

The Bishop of Maine has returned from his attendance on the Lambeth Conference.

The Rev. Edgar Gardner Murphy has resigned the rectorship of St. Paul's parish, Chillicothe, Ohio, and has accepted the rectorship of St. John's church, Kingston, N. Y. After Nov. 4th, please address accordingly.

The Rev. Stewart McQueen has accepted the rectorship of the church of the Holy Comforter, Montgomery, Ala.

The Rev. A. B. Moorhouse, on account of illness, has resigned Grace church, Medford, Mass., and may be addressed at Saranac Lake, N. Y.

The Rev. James De Wolfe Perry, Jr., has accepted the rectorship of Christ church, Fitchburg, Mass.

The Rev. C. M. Roberts has accepted the rectorship of St. Timothy's church, Massillon, Ohio.

The address of the Rev. Howard E. Thompson is changed from 5 Stockton ave., to No. 215 North ave., Allegheny, Pa.

The Rev. Elliot White, of New York, has accepted the rectorship of St. John's church, Worcester, Mass.

The Rev. Russell Whitcomb will take up work as rector of the church at Marianna, Fla.

## To Correspondents

ANN G.—There is no doubt that Pocahontas was baptized at Jamestown in 1613, by a priest of the Church of England, and was married to a man by the name of John Rolfe. In 1616 Rolfe and his wife went to England where Pocahontas died in 1617, at Gravesend. See Century Dictionary, Names.

PENTE.—1. In such cases the Church gives the person every benefit of doubt. 2. No, you are not obliged to bury any and everybody. Your actual obligations are to your own parishioners. A person who never came to church could not claim anything as a right. But it is often well to do in the way of charity what you are not actually obliged to do. You are at liberty to use your judgment as to funerals in church, and, apart from the church, other forms of devotion may be used. 3. No absolute rule can be laid down as to self ex-communication.

V. W.—Green is used on ordinary days as being the prevailing color of nature. It is also interpreted as signifying the resurrection life.

## Official

THE annual meeting of the Girl's Friendly Society in America, will take place in Chicago, Ill., Tuesday to Friday inclusive, Oct. 26-29, 1897.

EVE ALEXANDER,  
General Secretary G. F. S. A.

## DIOCESE OF MASSACHUSETTS.

At a meeting of the Standing Committee held this day, the application of Mr. Roy Waldo Miner, to be recommended to the Bishop as a candidate for Holy Orders, was granted, and the canonical testimonial was duly signed. Application was received from the Rev. James Libby Tryon, deacon, to be recommended to the Bishop for ordination to the priesthood, and the same was laid over for one month under the rules.

EDWARD ABBOTT,  
Secretary.

Tuesday, Oct. 5th, 1897.

## Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

*Spirit of Missions*, official monthly magazine, \$1.00 a year.

## MISSIONARY COUNCIL

The Missionary Council for 1897 will be held in the city of Milwaukee, beginning on Tuesday, Oct. 19th, at 10:30 A. M., in St. Paul's church, with the Holy Communion and a sermon by the Bishop of Duluth, and will continue in session during Wednesday and Thursday, day and evening.

On Tuesday evening a service will be held in memory of the late general secretary, with sermon by the Rev. Dr. William B. Bodine.

The officers of the Woman's Auxiliary will meet on Tuesday morning, and on the following day, after the Holy Communion in St. James' church, there will be a general meeting of the Auxiliary.

On the preceding Sunday afternoon a children's missionary mass meeting will be held in St. James' church. Sunday will be a missionary day in all the churches of the city and vicinity.

Transportation: Paying full fare going, ask for certificate entitling to one-third fare returning. Outgoing tickets from New York and Philadelphia accepted on Lehigh Valley's "Black Diamond Express." For particulars see page 562 of *THE LIVING CHURCH* for Sept. 25th, or write to the undersigned.

JOSHUA KIMBER, Associate Secretary.

## Church and Parish

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged. Mrs. MARY E. BYRNE, 1838 Indiana ave., Chicago.

A PARISH, diocese of Texas, wants a rector. Address E. H., care *THE LIVING CHURCH*, Chicago.

A FREE SCHOLARSHIP, covering board and tuition, will be given to a boy possessing an exceptionally good voice and able to do solo work. Address CATHEDRAL CHOIR SCHOOL, Fond du Lac, Wis.

A PRIEST desires call, assistant or rector, considered good reader, letters from previous charges submitted. Address with particulars, A. B., *LIVING CHURCH*.

WANTED.—Parish. North or South. By a priest, soon at liberty, experienced in city parochial work. Married. Best of testimonials. (Also from present field). "Sound Churchman," etc. Address the Rev. S. T. BREWSTER, Colorado, Texas.

A priest (colored) who is an active worker and an extempore preacher, desires a parish. Churchmanship moderate. Address CLERICUS care of *LIVING CHURCH*.

## The Editor's Table

Kalendar, October, 1897

3. 16th Sunday after Trinity.	Green.
10. 17th Sunday after Trinity.	Green.
17. 18th Sunday after Trinity.	Green. (Red at Evensong.)
18. ST. LUKE, Evangelist.	Red.
24. 19th Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.
31. 20th Sunday after Trinity.	Green. (White at Evensong.)

### The Pilgrim

BY CHARLES WILLIAMS BARNES

A winding road,  
So weary to the feet,  
Rough, dark, a heavy load  
So hard to bear—  
The pilgrim cries:  
"Oh, for the golden street!  
Smooth, broad, 'neath cloudless skies  
Would I were there!"  
In radiant guise,  
To strains of music sweet,  
Soft, clear, to wondering eyes,  
Came angels fair.  
The winding road  
Grew suddenly so straight,  
Smooth, glistening, and the load—  
A weary weight,—  
Seemed lifted, where?  
The pilgrim looked in vain.  
Up high, in the clear air,  
A heavenly strain  
Answered his prayer:  
"Because thou learned to wait  
Years, years, and daily trod,  
With heavy load,  
The weary way,  
Come, pilgrim, called of God,  
Rise, crowned; for through the gate  
The morning breaks, the night is growing late,  
For thee there dawns an endless, perfect day!"

Rochester, N. Y.

THE REV. JOHN WESLEY BROWN, D.D., became rector of St. Thomas' church, New York, eight years ago. Dr. Brown is about fifty years of age, of commanding presence. He is a great worker, being actively connected with the numerous charitable works carried on by his congregation, which is the richest in New York. Guilds, day nurseries, and various other societies are maintained by the church; a chapel, on the east side of town, ministers to the needs of a congregation which comes from the tenement quarter. The communicants of the church number over one thousand; of the chapel, more than five hundred. The Rev. Dr. Brown is president of the Church German Society, which has for its object to awaken the attention of the Church to its German work, and to establish and organize German missions, as well as to increase the number and efficiency of the German clergy in New York.

IN the death of Mr. R. H. Hutton, one of the editors of *The Spectator* for many years, English journalism loses one of its brightest ornaments. Under his guidance *The Spectator* attained a unique position among English reviews for its rare sanity and its breadth of interest. Mr. Hutton's advance from Unitarianism to the Church through successive stages of religious conviction, particularly fitted him for the task of Christian advocacy which he undertook and performed without ceasing. It was thought at one time, doubtless because of his friendly relations with Roman Catholics, that he had joined the Roman Church; but we are assured that he was unshrinking in his loyalty to the Church of England. We may not claim him as a pledged supporter of what we understand of Catholic views,

but he certainly appreciated the greatness of the Catholic conception. By his singular aloofness from so-called parties, he, doubtless, reached with his influence for good, minds which would have taken alarm at any pronounced shibboleth. R. I. P.—*The Church Times*.

THE Emperor of Germany appears to be an uncommonly versatile genius. We were familiar with his dramatic politics, his fondness for posing as a representative of the divine right of kings, his after dinner speeches which every now and then set all Europe agog, and various other evidences of eccentricity, but we were not prepared to hear that he is also an artist. Yet such, it seems, is the fact. The Turkish government, after the conclusion of the war with Greece, instituted a bazar at Constantinople, in the grounds of the Yildiz palace, on behalf of the widows and orphans of the soldiers killed during the campaign. To this Kaiser William has sent two pictures painted by himself. The question arises why these precious works of art were allowed to go out of Germany, instead of being left to adorn the galleries of Berlin. Can it be that the Emperor had the feeling that his achievements in this line would find more sympathetic appreciation among the gentle Turks, so well known for the attention they have bestowed upon the artistic achievements of the past with which Asia was once filled, than among his own people of the colder North?

ST. PAUL'S CATHEDRAL, as rebuilt after the great fire of London, the masterpiece of the great architect, Sir Christopher Wren, was first occupied for divine service, Dec. 2nd, 1697. It is proposed to celebrate the bicentenary of that event by special services in the cathedral, at which the Bishop of London will probably preach. At the opening, two hundred years ago, the preacher was the Bishop of London of that day, Dr. Compton, the great-great-great-uncle of Lord Alwyne Compton, the present Bishop of Ely. When the cathedral was first opened the building was not yet entirely completed. The choir, however, was ready for use, and the Peace of Ryswick having just been concluded, it was ordered that Dec. 2nd should be observed as a day of thanksgiving, and the dean and chapter decided to open it upon that day. The entire building was not completed until 1710. The cost was about \$3,500,000. The area of St. Paul's is about half as great as that of St. Peter's at Rome, though relatively longer in proportion to its width. It is shorter by nearly a hundred feet than old St. Paul's, which stood upon the same site. It has been open to the criticism of being cold and bare for want of appropriate decoration, but the improvements which have been made of late years, and others which are in contemplation, will take away this reproach and give to the interior something of the splendor befitting one of the greatest of Christian temples.

THE Bishop of Chester wishes the Lambeth Encyclical to be read from every pulpit of his diocese on a designated Sunday. Upon this *The Irish Ecclesiastical Gazette*, which has shown a lack of enthusiasm ament the Conference and its proceedings, expresses the fear that his lordship over-estimates the powers of wakefulness of his people. Long sermons may be strong sermons, but

what congregation, asks *The Gazette*, even in Cheshire, could tolerate the whole Encyclical, the product of many minds and many pens? "It is so varied in tone, so judicious in reserve, so cautious in compromise, that we fear its altitude and longitude and latitude, and as Bishop Mitchinson would say, its platitude, would only succeed in producing a somnolence as deep as it would be undesirable." But ill-adapted as the Encyclical may be to pulpit purposes, surely our esteemed contemporary has allowed the critical spirit rather too much license in such a characterization as this.

SENATOR HOAR, in *The Forum*, contrasts the quiet assurance of the Englishman with the "jingo" spirit of our countrymen. "I do not think," he says, "that the Englishman likes to be flattered. He likes better to grumble and to have people complain to him about somebody or something. He seldom brags. He considers the greatness of England an assured fact, to be taken for granted, like the force of gravitation or the importance of the sun to the solar system. I hope the time is coming when we shall feel our greatness among the nations so well assured that our public men will stop talking about it. But the people now expect a good deal of boasting from our orators. Even our chaplains in their prayers inform the Lord of the greatness of this country and of the magnificence and the glory of the American people."

THE late Bishop of Wakefield, a few years ago, modestly told a pleasant story of the progress of a bishop in winning his way to the hearts of his people. When he first became bishop suffragan of East London in 1878, the sight of his gaitered legs set one East-End-er asking another, "What's that?" Answer, "A bishop." A year or two later it was, "Who's that?" Answer, "The Bishop." Before he left London for Wakefield the answer was, "Why, don'tcher know, that's our Bishop." Another good story is told of the Bishop's labors in the East End. His lordship was a staunch teetotaler, and, to facilitate his access to workingmen, he adopted the Blue Ribbon badge. That mark of abstinence, however, once led to a rather humorous misconception. Buttonholing a notorious drunkard on a certain occasion, a temperance worker pointed to the wearing of the blue ribbon by Bishop How as a reason why others should join the movement. "Ah well," was the answer, "they do say as there's reformed characters in every rank of life!" The Bishop was the author of many well-known hymns. Among these may be mentioned, "Oh, Jesu, Thou art standing," "O Word of God incarnate," "This day at Thy creating word," "Summer suns are glowing," "The year is swiftly waning," "Winter reigneth o'er the land," "We give Thee but Thine own," "God of mercy and of love," and "Lord, Thy children guide and keep." *The Yorkshire Post* tells that on one occasion the Bishop narrowly escaped drowning while bathing at Barmouth, and in a poem entitled "The Last Bathe," in which he altered the ending of the actual incident, he recorded his impressions on the occurrence in narrative form. Another time he produced some neat rhymes in a light style on the differences of a certain bishop, dean, and canon.—*Westminster Gazette*.

## Palimpsest

BY CLARA DARGAN MACLEAN

Oh, awful scroll of mine iniquity,  
 Writ over by the hateful hand of sin,  
 Blotted and blurred in efforts vain to clear,  
 The woeful record with my own weak will.  
 Lo, by one washing of His precious blood,  
 Thou art forevermore made clean and white,  
 And on the page His nail-scarred hand may write  
 A title-deed to immortality!

—x—

## An Apostle of the Wilderness

BY THE REV. THEO. I. HOLCOMBE, B.D.

XVII.

IN our last we were considering some Indian traits and the position and characteristics of Lake Kehsahgah, where Dr. Breck was about to start his second mission among the Indians. This lake was sixty miles north of Kogeshkoonsekog—or Gull Lake, as it is translated; between these lakes there was no direct communication until the government road was completed, and there were no Indians to be seen in all this distance. The average Indian is very provincial and seldom wanders from his own immediate environment. It is a great occasion when he travels sixty miles from home. I presume the very opposite is the notion of the average white man who regards the original Indian as a wanderer, an Ishmaelite on the face of the earth. At the time, however, when Dr. Breck first visited Kehsahgah, there was but one Indian in all the large band of Pillager Indians located there—eleven hundred strong—who could be trusted as a guide between Kehsahgah and Gull Lake, although the distance was but sixty miles.

The conditions attending the founding of this new mission were altogether unlike, and much more favorable, than those connected with the beginnings of St. Columba, at Gull Lake. In the first instance Dr. Breck depended on himself and the resources he could create by his ready pen. In the last enterprise he was to receive large assistance from the general government. Although his first visits of exploration were attended by hardships and difficulties, his later ones were over a road which had cost the Indian Department the snug sum of \$14,000. When Dr. Breck and family finally left St. Columba for Kehsahgah, they started at 3 o'clock in the morning and reached their destination at midnight of the same day, halting only to feed their horses and prepare a frugal meal for themselves. It must be understood that these horses were not ordinary nags nor Indian ponies, but a fine span of horses, costing the government \$400. This team the Indian Agent had presented to Dr. Breck some little time before he started this new mission. Before saying anything further of this second mission at Kehsahgah, it may be well to dispose of some matters connected with his prospecting journeys to other and more distant points. The accounts are brief, but sufficient to indicate the fact that Dr. Breck did not intend that any "pent-up Utica" should contract his powers, but evidently felt that the whole boundless regions of the Indian country were ours, if only we could manage to occupy and possess them.

In a letter dated Jan. 16th, 1853, a year after Gull lake was discovered by our little band, Dr. Breck writes to the Rev. Mr. Wilcoxon, from a distant point: "I have just returned from a trip to the most westerly bound of the Chippeways, two hundred and fifty miles out by canoe. Brother Manney

along; camping out every night." In these distant confines of the Chippeway nation they selected a site for another mission house upon the shores of one of the most beautiful lakes imaginable. They laid out extensive mission grounds, with the consent of the Indians, and staked out the position in a beautiful grove upon the finest table land one hundred feet above the water. They also laid out "a prairie farm of the best soil upon a stream that afforded a fine water power." How long these brave men were occupied in this work of pre-occupation we are not informed. Just prior to this account, viz., June 13th, he writes of the same journey, and speaks particularly of the lake, the English of which is not given, and we only know it as the place of the date of his letter, but what after all is there in a name when it reads like this—June 13th, 1853, "Negigwaunowahsahgahigaw. The scene before me is most beautiful; a lake fifteen or twenty miles in length, and five or eight in width. Perhaps not five white men have seen this lake, and to-morrow we may go where "the white man has never been." You may wonder where this can be and what I am doing in these distant parts. I wonder at myself, but as the phrase runs, I am in for it, and therefore I stop at nothing. We have now accomplished about two hundred and fifty miles, and the waters I have just described to you run into the Red river of Prince Rupert's Land. Indeed this lake is the head of that river," and he adds the interesting statement that "upon this lake lives the most westerly band of the Chippeway nations," and then follows this statement: "Beyond these Indians all is a waste and howling wilderness for three or four days' journey, and then you enter the country of the Sioux or Dakotahs, the hereditary enemy of the Chippeways. It is a happy thought that providentially the distance was so great, as then the war trail would be longer, and the difficulties greater in the laudable effort to gather in from their enemies ponies and scalps, and other necessities of life so esteemed by these untamed men of the wilderness." The leader and guides of Drs. Breck and Manney in these expeditions, including a trip to Otter Tail lake, was an African Ojibwa by the name of George Bungo, a well educated descendant of a negro, kidnapped by the Chippeways in 1878, and brought from Chicago to the St. Croix river. Dr. Breck says that he was coal black, a large, fine-looking man, enjoying the confidence of all who knew him. His wife was an Ojibwa woman, but his children were of a light complexion and very finely featured. It seems to have been at the solicitation of this respectable man that Dr. Breck came to visit that distant point. Doubtless Mr. Bungo had in view also the future education of these same handsome—let us say, as we may in our ignorance, daughters. There were beside Mr. Bungo, also two Canadian French half-breeds to aid in propelling the canoe. Having now cleared away the side issues we shall in our next look after the new mission located at Kehsahgah.

(To be continued.)

—x—

## Columbia University

Columbia University began its 144th academic year Monday, Oct. 4th, under unusually auspicious circumstances. The opening exercises were conducted in the Low Memorial Library building, on the new site, by the chaplain, the Rev. Dr. G. R. Van De Water. President Low

made an address. Bishop Potter, who was to have had charge of the services, was unable, by reason of sickness, to be present. The incompleteness of the new buildings rendered an elaborate public function impossible. At the close of the exercises the students of the various departments entered upon routine work, and the operations of the university on the new site were fairly inaugurated.

While everything has been pushed forward, so as to be outwardly complete, there is inevitably much remaining to be done in all departments. The electric light apparatus is yet unfinished, which will make evening work impracticable for a month to come. A large quantity of new furniture, including 4,000 new chairs, laboratory desks, and work-tables made of quartered oak from special designs, have been added to the 3,500 tons of material brought from the old site. The Herbert Mapes Memorial Gate, in memory of a former student, will soon be placed at one of the main entrances. It will be a gift of the family and friends, and constructed of beautiful wrought-iron work. A large bronze tablet, commemorating the battle of Harlan Heights, and the death of Col. Knowlton of the Revolution, will be placed by the society of the Sons of the Revolution, on the southern side of the new Engineering building, facing Amsterdam ave. It will be formally dedicated Oct. 16th.

On the evening of Monday, Oct. 4th, the trustees of the university held an important meeting, Mr. W. C. Schermerhorn presiding. Among those present were Bishop Littlejohn and the Rev. Dr. Morgan Dix. The resignation of Dr. Seth Low, as president, was presented, on account of his having accepted the nomination for the mayorship of Greater New York. After considerable discussion, a resolution was adopted, that "the resignation of the president be referred to a select committee of five, to consider and report at the next meeting of the trustees as to the action that shall be taken in relation thereto, with their recommendations." The next meeting of the trustees will not take place until Nov. 15th, when the city election will be over.

The annual report of President Low to the trustees called special attention to the new department of history. It referred to the different sites occupied by the college since its foundation, and to the steady growth in students, and in material resources. He recounted the advances of the various departments since his own entering upon the presidency seven years or so ago—the university now offering 382 courses, as against 177 in 1890; and the library having grown to 235,000 volumes from the then 91,000. In the last seven years the gifts in money and buildings have reached an aggregate of \$5,870,026, or not far from \$1,000,000 annually. The present year is expected to see 2,200 students in the university. He urged the erection of dormitories near the new site, expressing doubt if there would be room enough on the present grounds. He announced a valuable gift from W. W. Allis, of Milwaukee, Wis., who is at the head of one of the largest steam engine manufactories in this country. The gift consists in the equipment, valued at \$15,000, for a steam engine laboratory, to contain a number of costly pieces of machinery. It will be called the Allis Engineering Laboratory.

## St. Luke's Hospital, New York

The 38th annual report of St. Luke's Hospital shows a very gratifying increase in the endowment of beds. During the year one gift of \$3,000 to endow a bed in the boys' ward, and six gifts of \$5,000 each for endowing beds in the adult wards were given. A special gift of \$15,000 was received from the Very Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary. The managers gratefully acknowledge the subscription for the first time since 1871, of over 100 persons for \$100 each, to the century fund of St. Luke's, founded by the Rev. Dr. Muhlenberg, with the intention that it should annually yield \$10,000 towards the current needs of the institution. Of the legacies received, that of \$82,500,

from the late Rufus Waterhouse will be used especially for the benefit of consumptive patients. The superintendent reports as received from private patients \$8,429.97; from ward patients \$3,436.85, making a total with other receipts of \$14,560.15. The treasurer of the hospital reports receipts from the Saturday and Sunday Hospital Fund, \$4,627.53; of which \$777.55 was specially designated as for St. Luke's by the givers; the sums bring the total to \$109,744.47. After the close of the account \$1,100 additional was received on account of extra subscriptions toward the century fund, making the full amount of that fund for the year \$10,200. The expenses were \$109,744.47.

The hospital had under care at the beginning of the fiscal year 111 patients, and admitted subsequently 1,328, making a total of 1,439. Of these 554 were discharged cured; 455 improved; 98 unimproved; 10 were transferred to other institutions; 121 died, and at the close of the year 201 remained under care. There were 227 patients who paid full rates, and 51 in part. Of those treated it is interesting to note that there were 833 males and 606 females, of whom 744 were Americans; 197 English and Scotch; 207 Irish; 260 German and other Europeans, and 31 unclassified. In religious representation, 558 were Churchmen, 809 of other Christian bodies, Roman and Protestant, 45 Hebrews, and 2 of no special religious belonging. As illustrating the salubrity of the present location of the hospital, the fact should be noted that the total death rate for the past year was 8.4-10 per cent.

The magnitude of the work of this great hospital is shown by some of the items of expense: \$6,029.73 for beef; \$2,212.80 for mutton; \$1,806.49 for poultry; \$954.65 for fish; \$1,431.04 for eggs; \$4,068.65 for milk; farinaceous articles of food, \$7,575.67.

In the new chapel daily services have been maintained, as well as regular and occasional services in the wards. There have been one marriage, 7 Baptisms, 55 funerals, and 26 persons have received the rite of Confirmation. The general library for the patients now numbers 3,229 volumes, and is constantly in use.

The executive committee in charge of St. Luke's Training School for Nurses has lengthened the course of instruction from two years to three. Mrs. Lily W. Quintard, late superintendent of the Connecticut Training School for Nurses of the New Haven Hospital, has had active charge during the year, and has conducted the affairs of the school with marked efficiency. During the year 14 nurses have graduated, and all have found immediate employment, either in institutions or in private nursing. Mr. Cornelius Vanderbilt has been the chairman of the executive committee of the school, and has given much care and attention to the welfare of this growing branch of St. Luke's.

### Book Notices

**How to Become Like Christ.** By Marcus Dods, D.D. New York: Thomas Whittaker. Pp. 134. Price, 50c.

This little volume is the sixth in Whittaker's series of "Small Books on Great Subjects," its author being an English Dissenter of some note. In addition to the title subject there are five others, the last of which is a study on the lame man at the gate of the Temple. All of them are popularly written.

**The Christian.** By Hall Caine. New York: D. Appleton & Co. Price, \$1.50.

John Storm, the hero of this story, is the son of an English peer and nephew of the Prime Minister. The father has great ambitions and plans for his son in public and national life. John Storm however comes to look at life in a different light than as furnishing an opportunity for carrying out his father's schemes. He begins to think of the priesthood and the service of humanity. His father is disappointed beyond measure. Plain clothes and a flannel shirt are donned. Socialistic theories and religion are enthusiastically espoused. Storm after some preparation becomes an Anglican priest, and takes work in the parish of a snob-

bish and time-subservient Canon Wealthy, to whom naturally the enthusiastic and socialistic curate is a puzzle. In time Storm enters the Anglican brotherhood of the Society of Holy Gethsemane. But the memory of an early attachment to Glory Quayle follows him and after a severe struggle forces him back again into the world. Next we find Father Storm doing work in the London slums. Again Glory crosses his path and matrimony seems imminent, but hastily on the morrow John Storm seeks re-admission into the Community of the Fathers of Gethsemane. He is admitted and forthwith pronounces the life-long vows of the monastic profession. With a certain Brother Andrew, Father Storm undertakes heroic mission work in Westminster. They live in great poverty, hardship, and enthusiasm. The zealous Father's preaching and life arouse a frenzy of religious commotion, which Mr. Caine narrates with a strong and vivid pen. We are frequently reminded in this section of "The Christian" of some of the thrilling episodes in the life of the great Florentine zealot, Savonarola. We fervently wish the rest of the work was as satisfactory as this portion. Here we have strength and dramatic power without the ingredient of the grotesque which mars and vitiates so many strong and effective pieces of real literary excellence. Mr. Caine unfortunately has essayed in "The Christian" a work beyond his capacity. He had won his reputation, which was by no means slender or unprofitable or undeserved, by the stories descriptive of the life, traditions, and scenery of the Isle of Man. In "The Christian," however, he has put his hand to another kind of work, interpretive romance. By this we mean that he has undertaken to interpret and embody in a novel certain phases of life in the Church of England, and some aspects of the great seething movements of human life in London. In spite of Mr. Caine's evident honest efforts and purpose we cannot but feel that "The Christian" is very disappointing. To an instructed Churchman large sections are painfully full of nonsense, and of what falls little short of burlesque. Especially is this true with regard to the life and manners of the Brotherhood, and also of some few things connected with the Church. A little talk with a priest of the Church before writing would have saved Mr. Caine from falling into so many ludicrous inaccuracies, which give to not a few of his most serious and dramatic scenes the air of parody. To speak of a novice as violating his vows and as cast off from grace, because he comes to the conclusion that he is not called of God to embrace the religious or monastic life, and so prepares to return to the world, is the height of absurdity and betrays an ignorance of the manners and customs and ideals of Community life, which Mr. Caine attempts to embody in his story. A novice of any religious order, Anglican or Roman, cannot be detained against his wishes. But here a great tragic ado is made about a poor novice, who wishes to exercise his canonical right of returning to the world. He is degraded, unfrocked with great solemnity, looked upon as excommunicate, and shunned by some of the more scrupulous of the brethren. To those who know, this is as grotesque as to talk of degrading a too lively choir boy, who refuses any longer to submit to the discipline of an over severe choirmaster, and exercises his right of leaving the choir. But the depths of bathos are sounded in the final scene. Father Storm has received a fatal wound and is dying. Glory Quayle is hastily brought to his side and the Father Superior of the Brotherhood unites them in holy matrimony and the curtain drops. Nothing more preposterous or grotesque could be well devised. A dying monk vowed to perpetuate monastic celibacy married to this girl Glory who has been in so many inglorious walks in life, and married by the Superior at that. A poor excommunicated novice might well think himself punished far beyond his crime, in view of this ending which savors so much of comedy. As well imagine a devoted husband on his death-bed, surrounded by wife and children, married to some lover of early years. One marvels at a

man of Mr. Caine's reputation allowing such work to go out into the world of letters, and one cannot but regret that he has not a juster, not to say, a truer ideal and conception of the Religious Life.

In this connection it is worthy of note, that about the same time that Mr. Caine gave his perverted presentation of the Religious Life to the world in book form, a committee of bishops of the Lambeth Conference issued their report on brotherhoods and sisterhoods. The report sanctions such a mode of life, and acknowledges its great usefulness to the Church and humanity-at-large. We hope that any false impressions made by Mr. Caine will be more than counterbalanced by the sanction that the bishops have thus given to the (technically called) Religious Life.

**The Doctrine of Confirmation Considered in Relation to Holy Baptism as a Sacramental Ordinance of the Catholic Church;** With a Preliminary Historical Survey of the Doctrine of the Holy Spirit. By A. Theodore Wirgman, B.D., D.C.L., Vice Provost of St. Mary's Collegiate church, Port Elizabeth, South Africa. London and New York: Longmans, Green & Co. Pp. 502. Price \$2.50.

Dr. Wirgman has given us a timely volume full of sound learning and ripe scholarship. The theory broached by Canon Mason to the effect that Confirmation is not a separate ordinance, but is a part of the sacrament of Holy Baptism, and that by it alone the divine indwelling of the Holy Spirit is given, the baptized being but empty temples of the Holy Ghost until it is administered, has been for several years before the Church, and it is high time that the subject should be exhaustively treated by orthodox theologians. Dr. Wirgman has undertaken this task in a spirit of absolute loyalty to the Catholic Faith and, at the same time, of Christian charity towards the erring author of the above theory. He gives us in this volume the results of a careful study of the subject of Confirmation in all its bearings as illustrated by the Scriptural, patristic, historical, and canon law evidence, and by the customs and formularies of the Church in all ages. The effect of this examination is that Canon Mason's theory is utterly discredited as unscriptural, unsupported by tradition, and irreconcilable with the Prayer Book. It is also abundantly proved that in all important particulars, the Anglican position in regard to Confirmation is in perfect accord with Holy Scripture and the Primitive Church. No intelligent Churchman can fail to experience sensations of devout thankfulness on reading Dr. Wirgman's convincing array of evidence to this effect. The only point at which we are found wanting is in the disuse of the ancient Catholic practice of unction, for whose restoration he urgently pleads. Upon this point we shall let him speak for himself: "The mixed chalice has been restored, and the chrism in Confirmation could be restored just as readily, now that the times are ripe for it. If those English Catholics who are so ready to thrust foreign mediæval elements into Anglican ritual—elements which will not bear the test of Catholic consent, as the use of chrism will—would concentrate their energies in restoring this ancient Catholic usage, instead of dissipating them in other ways, it would be a gain to the whole Anglican communion. The restoration of unction at Confirmation is worth contending for because it is a primitive and Catholic usage, which has never been forbidden to Anglicans, on the principle that 'omission is not prohibition.' The restoration of the chrism is within the discretion of every diocesan bishop. Its revived use, when properly explained, would run counter to no popular prejudices, and be readily received by the laity who are willing enough to accept loyally the ritual adopted by the bishop of the diocese. Its adoption would vindicate the Anglican episcopate from the ancient reproach, *episcopi Anglicani semper pavidi*, and it would ultimately pave the way for the restoration of that 'lost pleiad of the Anglican firmament,' the unction of the sick."

It is very gratifying to find the South African

Church, which was not long ago "by heresies distrest," making so solid and so orthodox a contribution to Anglican theology. And it is a relief to have this theory which minimizes the doctrine of Baptismal regeneration, run, contrary to our offices of Holy Baptism and Confirmation, and would revolutionize the Church's methods of dealing with the young, unmasked and proved to be uncatholic.

FROM Messrs. Novello, Ewer & Co. we are in receipt of a very excellent list of publications suitable for the harvest season, notable among them being a full anthem, with soprano solo, "Praise the Lord, O Jerusalem," by Maunder, a stirring, joyous setting. The final movement to the words, "the fields they stand so thick with corn," is particularly striking and effective. The anthem is not difficult, but is worthy of a rendering by any choir, large or small. Two cantatas suitable for the harvest festival are "The Rainbow of Peace," by Thomas Adams, and "Hymn of Thanksgiving," by C. H. Lloyd. Of these, the former is the most available for American choirs. It is not long nor difficult, and contains several well-known hymns for the use of the congregation. Messrs. Novello, Ewer & Co., 21 East 17th st., New York, will undoubtedly be glad to send copies of these on approval to clergy or choirmasters who desire them. The Monthly Service List of this concern will be sent each month, post free, to any one sending his name and address. These lists are intended to be an aid to the clergy and choirmasters in making up their service papers. The compositions selected are all within the scope of an average choir. Great care has been taken that the music is strictly suitable for the season for which it is selected. They are edited by Walter J. Clemson, M.A., organist and choirmaster, St. Thomas' church, Taunton, Mass.

THREE new books by our own clergy are announced in Mr. Whittaker's latest list to be published at once. They are "The Facts and the Faith: Studies in the Rationalism of the Apostles' Creed," by the Rev. Beverly E. Warner, D.D., of New Orleans; "The Message and the Messengers: Lessons from the History of Preaching" by the Rev. Prof. James of the Divinity School, Philadelphia; and "Prayers for the Christian Year and Other Occasions," by the Rev. Charles R. Baker, D.D., of Brooklyn.

### Books Received

LONGMANS, GREEN & Co.

Sermons preached in the Cathedral at the Commemoration of Founders of the King's School, Canterbury. With frontispiece. \$1.25.

THE CENTURY COMPANY.

American Contributions to Civilization. By Charles W. Eliot, LL.D. \$2.

Hugh Wynne, Free Quaker. By S. Weir Mitchell, M.D. In two vols. \$2.

Miss Nina Barrow. By Frances Courtenay Baylor. \$1.25.

The Days of Jeanne d'Arc. By Mary Hartwell Catherwood. \$1.50.

Captains Courageous. By Rudyard Kipling. \$1.50.

T. Y. CROWELL & Co.

Personal Friendships of Jesus. By J. R. Miller, D.D. \$1.

A Good Start. By F. B. Meyer, M.A. 75 cts.

The Wreck of the Circus. By James Otis. 50 cts.

Bright Threads. By Julia H. Johnston. 75 cts.

Daily Light and Strength. 75 cts.

THE CHRISTIAN LITERATURE COMPANY

A History of American Christianity. By Leonard Woolsey Bacon. \$2.

D. APPLETON & Co.

The Story of Germ Life. By H. W. Conn. 40 cts.

Fortune's Footballs. By G. B. Burgin. 50 cts.

Curious Homes and their Tenants. By James Carter Beard. 65 cts.

FLEMING H. REVELL COMPANY

Relics of Primeval Life. By Sir J. William Dawson  
The Christian's Secret of a Happy Life. By Hannah Whitall Smith. 30 cts. New edition.

The Growth of the Kingdom of God. By the Rev. Sidney L. Gulick, M.A. \$1.50.

The Odd One. \$1.

THOMAS WHITTAKER.

Founded on Paper, or Uphill and Downhill between the two Jubilees. By Charlotte M. Yonge. Illustrations. \$1.25.

Cicely's Little Minute. By Harvey Gobel. 50c.

THE MACMILLAN COMPANY

The Conception of God. By Josiah Royce. \$1.75.

Christian Aspects of Life. By Brooke Foss Westcott, D.D., D.C.L. \$2.

### Magazines and Reviews

The *American Church Sunday School Magazine* for October in its "leader" quotes the Rev. Dr. Kimber, vicar of St. Augustine's chapel, New York, as saying that the real and true object of the Sunday school is what may be termed a liberal education in Christianity. To this end we know of no better help to the Sunday school work than the above magazine. The general articles are, for the most part, adapted as sidelights upon the particular expositions of the current lessons. In this connection we note the timely and concise paper upon St. Luke the Evangelist, also "The Trial of St. Paul and his Shipwreck," by the Rev. Dr. John P. Peters, and the suggestive treatment of Greece as conspicuous in sacred history, by the Rev. H. C. Howard, M.A. The missionary facts and incidents are also valuable in Sunday school work. THE LIVING CHURCH wishes to express its appreciation of the *Magazine's* complimentary notice of its own position and work.

The *American Monthly Review of Reviews* for October has several articles of unusual interest to women readers: Miss Frances Willard tells the story of the world's W. C. T. U. movement; Mrs. Ellen M. Henrotin, president of the General Federation of Women's Clubs, outlines the benefits of those organizations; Mrs. Sheldon Amos, of England, writes of a London Women's Club, and Miss Mary Taylor Blauvelt contributes an enlightening article on the opportunities for women at the English universities. There is a valuable article in this number on the history of the invention and development of the manufacture of aluminum.

The *Century Magazine* closes another volume in the October issue, and the serials, "Campaigning with Grant," "The Days of Jeanne d'Arc," and "Hugh Wynne, Free Quaker," come to a conclusion. Doubtless one and all will soon appear in book form, when we can review them more satisfactorily than now. That clever story, "Up the Matterhorn in a Boat," is also concluded. Its bright turns of speech are its chief merit. Art is represented in this issue by Mr. Van Dyke's article on Sir Joshua Reynolds, with T. Cole's engravings of some of his paintings; "The Art of Charles Keene" is treated of by Joseph Pennell, with examples of his work from original drawings. The leading article is Theodore Roosevelt's "The Roll of Honor of the New York Police," in which he describes his efforts to reform the police force in New York, and to reward heroism by promotion irrespective of politics.

### Opinions of the Press

The *Churchman*

THE PUBLIC SCHOOL AND POLITICS.—It is plain, the purpose of the public school being to make good citizens, that the ordering of the school should be in the hands of those who know what good citizen ship is, and who desire to forward it, being good citizens themselves. That the school should be made to serve the interests of ward politicians, that teachers should be chosen for any reason other than their evident fitness to teach, [that text-books should be selected for any reason other than their excellence, is an assault upon the welfare, present and future, of the entire community. It affects every home. The politician in such a case is enriching himself at the expense not only of his neighbor's purse, but of the whole best life of the neighborhood. The ballot which is cast for members of the school board is accordingly a most important part of the voter's responsibility. It is the duty of the Christian voter to consider the high place which the school holds in the life of the town, and to inform himself, without care for party names, as to the best men to direct the education of the coming citizen. It makes little difference what the school board think about the tariff or the dollar, but it makes a tremen-

dous difference whether or not they are intelligent, broad-minded, public-spirited Christian citizens.

*Reformed Church Messenger*

CHURCH QUARRELS.—Trouble in a congregation is very easily made. It is with great difficulty healed. One person with rash temper may set a whole congregation in confusion. Mistakes that are magnified and truth perverted may cause no end of contention. Difference of opinion in reference to the manner of doing certain work is often so vigorously insisted upon that all efforts for good are made fruitless. A little thought will often avert what promises to bring trouble and difficulty. Respect for authority by those who are under it and tender regard for feelings and dispositions of others by those in power, and above all, charity for each other, will serve to promote the work and render possible the blessing of God upon it. For all church troubles, St. Paul commended the best of all gifts, charity, for it "never faileth."

*The Congregationalist*

PATRIOTISM AND LABOR.—While there are many hot-headed men connected with the labor unions, it is yet certain that the majority of their members are loyal to the government and have no sympathy with incendiary utterances. An incident in Chicago emphasizes this fact. Two men drove up to a saloon kept by a Pole, in and near which were many young men. These strangers began to accuse the young men of cowardice for not rising at once to avenge the murder of their brethren at Hazelton. One of them, lifting a United States flag above his head, tore it into shreds and trampled it under foot as a rag to be dishonored. This was too much for the saloon-keeper who leaped into the wagon, knocked the speaker down, rolled his companion over and, with the assistance of the spectators and listeners, began to administer to them the punishment he thought they deserved. It was almost a miracle that the would-be revolutionists escaped with their lives. The incident is worth mentioning only as illustrating the loyalty of the working classes to the flag, and as giving assurance that anarchy has no deep root among them.

*The Christian Intelligencer*

THE BIBLE IN THE SCHOOLS.—The old question of the Bible in the schools is coming to the surface once again because of the decision of a judge in Michigan that it is opposed to the constitution of that State. The soundness of his construction of the clause of the constitution on which he bases his decision is called in question, but whether it be sound law or not, it cannot be doubted that in thus debarring from the schools the Book of books the youth of our land are cut off in their school days from the best source, not only of ethical instruction, but from the purest well of English undefiled. It certainly would seem possible for selections to be made from the Bible which would be unexceptionable to Jews or Roman Catholics, if not to infidels. When it is remembered that fully nine-tenths of our people hold to the Bible as the Word of God, it seems strange that their children must be shut off from hearing or reading it in school hours, because one or more in a hundred holds it to be a sectarian book.

*The Southern Churchman*

CHRISTIAN SCIENCE.—Josephine Curtis Woodbury has published her "Christian Science Voices." Christian Science is one of the latest religious fads, in the meshes of which some good people having entangled themselves, have gotten into the insane asylums. Miss (we suppose she is Miss, married women being wiser), Woodbury has formulated her ideas into these four particulars: "All is mind, there is no matter; all is life, there is no death; all is good, there is no evil; all is love, there is no hate." But Christ said there was no life but in connection with Him; so far from things being all good He taught us to pray to be delivered from evil; so far from there being all love, He bid us beware of hating our brother. Christ says one thing, Christian Science says another; we had better beware of it and follow the teachings of our Lord!



## The Household

### Is it All Like This?

BY GEORGE ALISON

A winsome wee woman, of summers five,  
Played by her mother's knee;  
The merriest little maid alive,  
I verily think, was she.  
She had gathered a posy of blossoms wild,  
All scattered around they lay;  
And the old sun smiled on the flowers and child,  
As if glad to watch them at play.

And nought of the sorrow and sin, knew she,  
That exist in this world of ours;  
For her little life seemed to her to be  
All sunshine, and love, and flowers.  
She spoke at length, the sweet little maid:  
"Is it all like this, mother?" ask'd she.  
"Yes, dear, just like this," the mother said,  
And prayed that it always might be.

### Irene; or, The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

XI.

"Yes, I forgive thee, once beloved,  
Cost what the pardon may,  
I could not rest in peace to-night  
And not 'forgiveness' say."

IF there was one restful place in the busy, hurrying city it was within the precincts of Sister Irene's tiny sitting-room, opening into her bed chamber on the ground floor of the beautifully arranged Home. It was not a luxuriously furnished apartment, but each thing contained therein seemed to fit harmoniously to its own place: the comfortable sofa with its downy cushions; the little rose-wood table upon which was placed the tea-cosy presented to Irene years ago by a member of the Chinese mission where she had then a class; the olive-gold draperies of the portieres, the softly-tinted drugget upon the polished floor; the set of shelves containing only choice volumes for spare moments' reading; and the few pictures, mostly miniature reproductions of famous paintings or etchings, all combined to produce the effect of quiet beauty upon one who was fortunate enough to be among the frequenters of this room. It was one Saturday evening that Julia Lewin, entering unannounced into her aunt's apartments, and finding them temporarily vacated by the owner, had seated herself in a low chair in front of the open coal fire, which afforded a cheerful glow in the deepening twilight. It was in the latter part of the month of March, and the Lenten season was almost over; but the winds were still blowing through the streets and the warmth of this cosy room seemed to strike the newcomer favorably. As Julia sat gazing dreamily into the glowing embers, the pallor of her face was noticeable in the firelight, and the dark eyes seemed larger and strained as if from long watching and fatigue. Such, in truth, was the case; and her fagged appearance had made it an easy matter for the trained nurse to obtain official consent to a week's reprieve from her hospital duties. She felt an absolute need of rest, both of mind and body, for a few days; and once free to employ her time as she pleased, Julia's steps had instinctively turned toward the one reposeful spot in the world to her; Irene's room, pervaded by Irene's sympathetic presence. In the absorption of her recent duties Julia had almost forgotten that the morrow would usher in that week most sacred to those who follow reverently throughout the Christian Year the footsteps of the Master.

She had been absent from most of the

Lenten services; but what chiefly occupied her thoughts at the moment was the fact that since the stirring up within her heart of old animosities, she had felt herself cut off from the privileges of the Holy Communion, of which she could not conscientiously partake until she could fully, freely forgive, and "be in charity with all men." There was a time, when this same reason had not kept her away from the Lord's Table; when she had thought that forgetfulness of the past might take the place of true forgiveness; but her soul had awakened at last to the truth that she must be willing to "forgive as she would be forgiven," and so far she could not honestly admit such to be the case. But that she earnestly desired such a state of mind and heart, and longed to be at peace with God and man, showed what spiritual development was hers as the fruit of recent meditations and heart-searchings. She began to recognize that she, too, had been to blame in past dealings even with those she had esteemed her dearest friends. Sins of pride and vanity, brought to her memory in this quiet hour of retrospection, seemed for the time to overwhelm her with remorse; and there in the silence Julia Lewin humiliated herself in the presence of God as she had never done before in all her life. And this sense of her own sins and her need of forgiveness broke down at length the hardness of heart which had made it so difficult for her to forgive another. The burden which had rested so long and heavily upon her soul was thus at length laid at the foot of the Cross, and she arose with a lighter heart to meet Sister Irene, who entered presently with the sweet, familiar greeting:

"And how is my girl to-day?"

"Enjoying your room and your fire, Auntie, and glad to be free for a whole week."

"You need a holiday, Julia," was the reply, as Irene scanned the white face of her niece. "You must lay aside your wraps, and take tea with me in here. Will you spend Sunday with me?"

"If I may!" exclaimed Julia, her eager tone showing her delight over the invitation.

"And you are to go to bed early and sleep late to-morrow morning to make up for loss of rest. Tell me what has kept you away so long, darling?"

"If I may sit here at your feet, as I used to do, Aunt Irene, and feel your hand upon my head,—it aches to-night,—I will tell you all about it. I've been longing for a quiet, confidential talk." And Julia proceeded to tell her story from the beginning of her assignment to the charge of the patient who proved to be her former friend and lover.

Miss Lewin trembled as she thought of the sufferings her niece must have experienced during those long weeks of attendance in the sick-room, and she breathed a prayer of thankfulness that Julia had been enabled to perform her duties bravely and faithfully until the day of release had come. As she listened to the younger woman's words, spoken so humbly, and heard the self-condemnation of the past, Irene felt her heart go out in renewed devotion to this "child of many prayers."

So far as human judgment could tell, Julian's dying request was now fulfilled; for Julia was "unspoiled."

The following week was one of spiritual blessing to both aunt and niece.

On Palm Sunday was brought forcibly to mind the triumphal entry of Jesus into Jerusalem, and as they followed each event of

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40 YEARS THE STANDARD.

the Holy Week, culminating in the services of Good Friday, Julia experienced a re-kindling of her faith in things divine. A new feeling of charity filled her heart with tenderness toward all mankind.

It was at the celebration of the Lord's Supper on Maunday Thursday that the four, Mrs. Lewin, her two daughters, and Irene, together knelt at the chancel rail for the first time in many months. The following Saturday Julia was back again at her work; and as she donned her regulation nurse's dress, cap and apron, her eyes had in them a peaceful light resembling that which had long shone in the orbs of the beloved matron of the Home for the Aged. And the first person she met outside the usual corps of workers was Dr. Crandall, whom she encountered in the hall near the office door, whither she was going to ask for directions.

"You look wonderfully rested!" he exclaimed.

"I feel so," she replied, brightly.

"My mother, and indeed all of our family, were disappointed that you did not accept her invitation to spend a few days in B—," he added, his eyes lingering upon her face,



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in which the glow of returning vigor was perceptible.

"I wrote her my regrets. It was kind of her to think of me; and I should have enjoyed the country; but there were reasons for my not leaving the city at present."

Then she passed on, glad to escape further questioning.

"I fear the former nurse must be re-called," Dr. Perrine had said earlier in the week, when Horace Fuller seemed to be making slower progress than the physicians had expected.

"There was another one, then?" the patient queried, his listless manner changing to one of eagerness. "I felt sure of it, doctor; but my brain has been in such a confused state, I feared I might have dreamed it."

"Is that what you're worrying about?" asked Dr. Perrine, not unkindly, as he took the patient's temperature.

"Doctor, I've got a strange notion that the nurse, the first one, resembled a friend of mine; and I've been worrying about the correctness of my theory. May I see her again before I go?"

"She's on leave of absence, I think," was the reply, "but if she returns before your people take you away, I will try to grant your request."

"Thank you," and with a relieved sigh, Horace turned his face to the wall again. He was to get up the following day, and if possible be removed to his own home, where every comfort that wealth and friends can give awaited the invalid; and there was really very little the matter with him, save continued lassitude, which a change of surroundings might remove.

Later on in the evening, he fell into a sound slumber, the first in many days, and while he slept, an exchange of nurses was made; for Julia, who had heard of his request, had offered to relieve the nurse in charge for an hour's time. She stood beside the window, silently gazing out across the hospital grounds to the busy thoroughfares of Washington. Beyond were the avenues running from the Capitol centre, and alive with the jangling of cable cars and vehicles of every description; the swift bicycles were skimming the asphalt pavements, and winding in and out among the hurrying crowd with astonishing dexterity; here within the hospital grounds, comparative quiet reigned, and work was done with the quietness and precision of a well regulated establishment. A sudden movement of the patient caused her to turn and find him regarding her with a look of mingled wonder and recognition.

"It was you, then, I saw in my dreams!" he exclaimed.

She answered with a self-possession foreign to her in the old days. "Yes, I was with you until last Saturday. You are getting well now, and I am to have another patient somewhere in the city, next week, Dr. Perrine says."

"You saved my life," he continued; "I don't thank you for it especially, but you meant well. You did your duty."

"Yes, it was my duty," she replied, her eyes fixed upon the distant spires of the church of the Nativity gleaming in the afternoon light. She was turned partly away from him that he might not see the great pity in her eyes for the wasted form and hollow eyes of her childhood friend; for Horace showed plainly the traces of his illness

in his haggard, yet still handsome countenance. He thought her manner indicated contempt, he knew he had deserved it, and the question long trembling on his lips was uttered.

"You forgive the past?" It was then she turned her gaze full upon him, a gentle yet searching glance, full of a forgiveness which needed no words for its expression. Then she said slowly:

"I forgive the past, fully, freely. I, too, have need of pardon."

"But you have made a success of your life, don't deny it.—I've heard of your wonderful skill—while I—I have gone steadily down hill. I feel better since I have your forgiveness. I could almost die in peace, not knowing much about the hereafter, and not caring much!"

Julia shuddered. Something within her heart impelled her to draw aside that veil so long concealing the past.

"There was a time when I felt as you do to-day; and I could not have forgiven you. It is only lately that my heart has found its peace, and now,"—a radiance momentarily illumined her countenance.

"Now?" he asked, eagerly.

"Now," she answered, "I believe in a personal God, because I have found Him; and," her voice sank lower, "I believe in the forgiveness of sins. And I want to tell you, that as my influence over you once may have been for evil, I pray God it may this day be for good. Let my one reward for those long hours of watching when you lingered between life and death,—oh! let my one reward be the knowledge that I can now point you to the Cross. Do you know it is Easter

\*\*\*\*\*  
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Even, Horace?" (She unconsciously used the familiar name.)

"I had quite lost count of the days," he answered sadly.

"To-morrow is the Resurrection Day. Oh, let us both arise to newness of life in Jesus Christ."

"There is no one who cares at home," he muttered, "everything is against it."

"You will forgive me," she pleaded, "if I remind you that we make or mar our own happiness in this life. No one has cause to realize that truth more deeply than I."

He was silent, and Julia turned to go, thinking she had said as much as either of them could bear.

"Wait! I shall remember your words," he spoke with an effort. "It were base ingratitude to refuse to promise to strive for a better life in future. Pray for me."

She nodded assent, and smiled that calm, sweet smile which was a part of the new Julia Lewin; though her face lacked the brilliancy of the girl he remembered, it had gained a depth of expression more than compensating for past gayety.

They did not meet again for many months; but Horace Fuller went out from those hospital walls with a strength of purpose he had never before known. Truly, the "one-armed man" was stronger to fight life's battles than he who had before been sound of limb.

(To be continued.)

### Authority in Religion

"I AIN'T a goin' to b'lieve no man's word in religion mor'n I see proper."

They were in the next seat to me in the car. They were talking about a person whom one of them called "my wife's preacher." Evidently this Jack Spratt's taste differed widely from his wife's in matters of religion, and probably the leanness was on his side of the house. He was a man qualified, evidently, to form his own opinion—so cultivated his mind, so profound his learning, so faultless his diction. His face, radiant with intelligence and moral purity, showed, too, how mighty he would be in the realm of religious thought! Compared with "my wife's preacher," he was "Hyperion to a Satyr!" There is no wisdom like that of ignorance, at least in its own estimation. The learned Witsius spoke of modesty as the first virtue of a theologian, but we have changed all that. If a man can raise hogs he can cipher out a religion for himself. No need for Hebrew or Greek, no need for "the Fathers," no need for "book larnin'" of any kind, only "common sense." The world moves, and the next age will bring to us "every man his own doctor," "every man his own lawyer," "every man his own dentist," and then the world will begin to laugh at its own follies. Nevertheless, the rough man in front of me was in another sense quite right. He might as well trust himself as another man, preacher, though he be, if the latter only proclaims his own message in religion—what he had reached after independent investigation. There is no infallibility in the pulpit that cannot be found in the pew; but in neither is there any more than in the Vatican. "No man's word in religion" is the ground of faith. The truth comes from above. It was spoken by the great Teacher. It was delivered to the whole Church. It is a deposit. No man can add to it or take from it. Faith is the acceptance of that which the authority of God has presented as essential to the truth

—the Catholic Faith received always, everywhere, and by all.—*Diocese of Chicago.*

IT is common enough to hear the Catholic Revival of 1833 spoken of as something quite distinct from, and even altogether separated from, the Evangelical Revival of the latter half of century eighteen; yet nothing is more certain than that the later movement was a result of the former, a fulfillment of it, and in itself almost impossible of occurrence but for its precursor. The Catholic Revival served to liberate forces generated by Evangelical teaching; to forces which otherwise would have spent themselves in self-destruction, it gave fresh direction and power.—*The Church Times.*

### HABITS

#### Some Have Them, and Others are Not Without

A man likes some hot drink for breakfast, and coffee suits his taste about as well as anything. It seems hard that so many should be denied coffee because it upsets their liver and disagrees with them in one way and another; still this condition does exist, and when a man finds it hurts him he is generally sensible enough to leave it out of his bill of fare, for it is quite a bit pleasanter to feel well all day than to enjoy a drug two or three minutes and pay for it in aches and ails or sickness.

A new breakfast drink has come into use, difficult to tell from coffee, but made entirely of grains, and which never produces any disagreeable results. It has the clean, pungent flavor so much enjoyed in coffee, but while coffee hurts the system, Postum Cereal Food Coffee goes to work in downright good earnest to "make red blood."

It is composed only of the grains intended by nature for man's subsistence. These are skillfully blended and prepared in such a way as to produce a hot drink the *fac simile* of rich Mocha or Java coffee, when boiled full fifteen minutes after the boiling point is reached, but fattening and healthful. Stomach, liver and bowel troubles disappear when coffee and tea are left off, and the food drink, Postum, taken in their place.

This toothsome drink goes about three times as far as coffee, and produces health and comfort where trouble formerly existed. It is made by the Postum Cereal Co., Lim., of Battle Creek, Mich. When a man or woman "feels mean" day after day or every few days, it can quite safely be charged to incorrect habits, and coffee and tea drinking are the real cause of more bodily disorder than any one knows. A habit is hard to get over, but when a delicious tasting article is offered which produces health instead of tearing it down, the change is easy to make. Prominent grocers say it exactly meets a want, and persons who have been kept from coffee on account of their health are now having all the enjoyment of coffee-drinking, and getting fat over it.

"Just as good" as Postum Cereal, are words used to defraud the public.

In the desperate attempts of counterfeiters to take the public money, they resort to ingredients that are injurious to the human stomach. Genuine packages of Postum have red seals and the words "It makes red blood" thereon.

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### Troubled With Salt Rheum and Rheumatic Pains.

"I was in very poor health, and was told I had enlargement of the liver, while others said I had kidney and heart trouble. A friend advised me to try Hood's Sarsaparilla, and I procured two bottles. This medicine has done me more good than anything else I have ever taken. I believe Hood's Sarsaparilla should be kept in every household." J. C. WILLIAMSON, Box 74, Arthur, Illinois.

"My husband was troubled with salt rheum and rheumatic pains, and he has been greatly benefited by Hood's Sarsaparilla." Mrs. A. A. REED, Box 383, Cambridge, Illinois. Remember

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### A VACATION EXPERIENCE

I was weary and needed a change and rest. "Tired Nerves," the physician said was the trouble. Where should I go? Some one who knew, said; "To the Alma Sanitarium," and after investigating the matter, I went.

In a rural town in the geographical centre of Southern Michigan, easily accessible by railroad from all points, I found a very large brick building pleasantly located amid green trees, well-kept lawns, and brilliant flower beds, with a delightful park adjoining, where hammocks could be conveniently placed within the shade, and where once a week band concerts were given. Spacious verandahs afforded pleasant resting places, and if the day was cloudy and chilly, an attractive sun parlor, adorned with palms, ferns, and begonias, offered an agreeable resort. In fact, the whole building, handsomely furnished and well-kept up, was a cheery, home-like place to rest in, and there was an informal, genial atmosphere that was very welcome to a stranger. There were sick people there, but the fact was not obtrusive, and most of the guests appeared to be having a good time while getting strong and rested. In the evenings there was usually music and conversation, readings, or some other impromptu entertainment in which all who chose could join. The dining-room was a fine large, cheerful room, to which all repaired with alacrity at the summons of the gong. The medical staff—genial and courteous—were alert to relieve pain and suggest lines of treatment that would enable the visitor to obtain most quickly the needed rest and restoration to vigor. Certain hours of the day were set apart for special resting times, and quiet maintained throughout the building, as far as possible, during those periods.

In short, I found at Alma plentiful provision for rest and refreshment of body and mind, and tonic treatment for both. If any one is in search of this kind of thing, by all means let him go to the Alma Sanitarium at Alma, Mich.

A RECENT VISITOR.





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

**On Morton Farm in the Spring Vacation**

BY CHARLOTTE WHITCOMB  
CHAPTER III.

"How is it, Daisy, that you are the only one to have a vacation now?" asked uncle Loren.

"I am the only one of us three in the grammar school annex. Angus is in the high school, and Fred got ahead of me when I was sick, and was promoted to the grammar school, and our grade closed three weeks earlier than the others because the building has to be repaired. But mamma says it is all right, for the boys have been here before in sugaring while I never have."

"Of course it is all right," said Jerry, "but it would be no end jolly if the boys were here. You are coming up to the sugar place this afternoon, aren't you, girls?"

"No," said Anseth, "mamma thinks we shall have enough of it next week, and I must plan about sugar moulds, and I want to show Daisy my Christmas gifts."

The evening closed in early, with signs of rain. There were flashes of lightning and peals of thunder during the progress of supper, and presently the storm was upon them. The rain fell in sheets, and, though the barn was but a short distance from the house, Uncle Loren and Jerry put on rubber boots and gum overcoats before venturing out to do the nightly chores. The supper things had been cleared away, when they returned, reporting a steady downpour of rain, and Jerry said, as he deposited a bushel basketful of pine cones upon the hearth: "Here is something for 'fun-fire,' as Fred always calls it!"

Daisy said: "I am glad sugaring does not interfere with the dear Saturday night cone-fire story-time. They are having fagot parties with us. The boys and I have attended, and it seems quite natural, only the fagots are not as nice as cones."

"What are the fagots?" said Anseth.

"Dry sticks—sometimes bundles of kindling just as they come from the dealers. The sticks are tied about with gay ribbons of tissue paper, and, at the party, instead of letting the talk drift along, each person comes prepared with a story, song, an anecdote, or something for the general entertainment, which he gives while his bundle of fagots blazes to ashes."

"What if there should be no fireplace?" queried Anseth.

"Oh, but there generally is, or an open stove, or something of the kind. There was one exception, and there we had, as it turned out, a very jolly time."

Jerry put a string of a dozen or more of cones on the coals and said, "Tell us about it, Daisy," and she continued:

"The Browns have no fireplace, but they have a large house, and as Florence and Will wanted us to come there, Mrs. Brown invited us to a taper party. A pretty, colored taper is lighted when a person begins his story or anecdote, and his time lasts until the taper burns out. We had just begun to feel at ease, for the rooms were very grandly furnished, and Mrs. Brown is a very ceremonious lady, when Will Brown went to light the third taper and overturned a vase of flowers into the dish. Every taper was wet so it would not burn, and we were two miles from a store. Mrs. Brown was very much annoyed at Will's awkwardness, as she called it, and left the room to order the water wiped up, when Will struck a parlor match and held it above his head and recited:

I will go to my den and lie down in despair  
I will paint me with black and will sever my hair,  
I will sit on the rug, while the hurricane blows,  
And howl to the god of the tempest my woes!

"But, friends, there's not a fire in this house aside from the furnace and the kitchen oil stove. We can crowd around the register and tell stories under a gas jet, or we can adjourn to the basement and tell them while we pop corn over the furnace fire. Which shall it be?"

"Of course everybody wanted to try the basement, which we found to be large, and warm, and clean, and there we not only told stories and popped corn, but sang songs and made molasses candy."

Here Uncle Loren went to take an observation of the weather, and returned, saying: "Abner must be waiting for the rain to slack up. I told him to make all secure for Sunday and come down unless it cleared up, but if it did, to stay and boil until near midnight. If it keeps on storming the buckets will be full of rain water, and we shall have plenty of time to syrup off what sap there is

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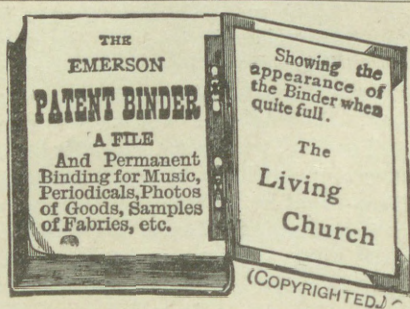
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in the holders before we can store another run."

"If he stays up there so long won't he be hungry?" asked Daisy.

"There's plenty of milk and eggs up there, such as we clarify the syrup with," replied Jerry.

"And some doughnuts and cheese left from last night's lunch," added Uncle Loren.

"I have got a good supper saved for him in the warming oven," said Mary.

"Is he as odd as ever?" asked Daisy.

"Just the same," replied Anseth.

"I think his habit of rhyming grows upon him," remarked Aunt Phoebe. "I hear him improvising oftener when he is by himself churning or working over butter."

"He named the steers Joseph and Benjamin, and found it very easy making rhymes with Joe and Ben, but, just for fun, I asked papa to change the names to Socrates and Diogenes, but he makes a rhyming couplet of the two words and gets the jingle in all right," added Jerry.

"Sounds for all the world like swear words when he gets provoked with them critters, the way he yells 'Sock-er-tees,' an 'Dod-ger-knees,'" said Mary.

"The animals are both stupid and stubborn," said Uncle Loren, "but Abner is too kind-hearted to hurt them, so he uses his lungs instead of the ox-goad, and succeeds in getting very good service from them."

"Angus and Fred laugh so much over his stories," said Daisy.

"Yes, his stories have given him a reputation all about here," replied Uncle Loren.

"But there never was a word of truth in one of 'em as fur's as I've heerd," said Mary, testily, as she went into the kitchen, while Jerry and Anseth laughed merrily.

"Mary can't get over Abner's dog story," said Jerry.

"Dog story?" exclaimed Anseth, "but you should have heard his cat story last night. I guess Mary will never forgive him for that."

"Oh, what was it? Tell it!" was the general demand.

"You tell the dog story, Jerry, and I'll tell the other," said Anseth. "Thus urged, Jerry threw a big bunch of cones on the glowing coals, and as the bright flames leaped up the wide chimney throat and the rain was heard dancing on the piazza roof, related as follows:

CHAPTER IV.

"It was only a week or two ago," said Jerry, "Mary was telling about a puppy her folks have who is very mischievous. She said they had stored a peck of choice graft apples in the spare room, expecting company, but when the evening came there wasn't an apple there—the puppy had carried them all away, one by one, and hidden them in different parts of the house. Then Abner said that wasn't a circumstance to what a puppy did that he owned when he was a boy. He said he had a half bushel of shelled corn ready to take to mill, but when he went for it the next morning there wasn't a kernel of it to be found. Mary said, a puppy couldn't carry off a half-bushel of shelled corn, and what had he done with it? Abner said, 'The blamed puppy had eat it!' Then poor Mary said, 'I don't believe it; how did you find out that he did?'"

"Why," said Abner, "his stomach was so full it couldn't digest, and some of it sprouted and grew out of his mouth."

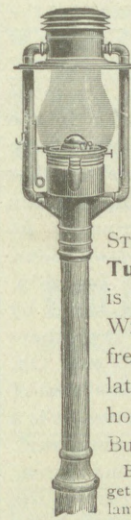
"Oh, oh, oh, I don't blame Mary for feeling indignant," said Daisy.

"But the cat story was even worse," said Anseth. "Mary has been wanting Abner to banish or drown one of the barn cats, a black one, who sucks eggs and is thievish about the store-room, but you know Abner is too kind-hearted to hurt any living creature, and so he said black cats can never be banished or killed. He said he had tried to banish them but they always came back, and he told of a neighbor of his who tried to get rid of one by cutting off its head. The night after, he heard a familiar scratching at the door, and opened it only to see the identical cat walk in." "With his head off?" asked Mary. "No," said Abner, "he carried his head in his mouth."

General merriment followed this recital, and Uncle Loren remarked, "Abner's absurd cat story has a familiar ring, and may be a corruption of Macaulay's oriental legend or fable, of which it reminds me. Put some more cones on the fire, Jerry, and I will relate it to you."

Here Mary reappeared with a dish of shining rosy-cheeked apples which the little company relished as they listened to the following bit of Sanscrit lore.

"There was once a pious Brahmin who had made a vow that on a certain day he would sacrifice a sheep, and on the appointed morning he went forth to buy one. There lived in his neighborhood three rogues who knew of his vow and resolved to profit by it. The first met him and said, 'Oh, Brahmin, wilt thou buy a lamb? I have one fit for sacrifice.' 'It is for that very purpose,' said the holy man, 'that I came forth this day.' Then the impostor opened a bag and took from it a black cat. Thereon, the Brahmin called out, 'Wretch! who touchest things impure, and utterest things untrue, callest thou that cat a lamb?' 'Truly,' answered the other, 'it is a lamb of the finest fleece and of the sweetest flesh. Oh, Brahmin, it will be an offering most acceptable to the gods.' 'Friend,' said the Brahmin, 'either thou or I must be blind.' Just then one of the accomplices came up. 'Praised be the gods,' said the second rogue, 'that I have



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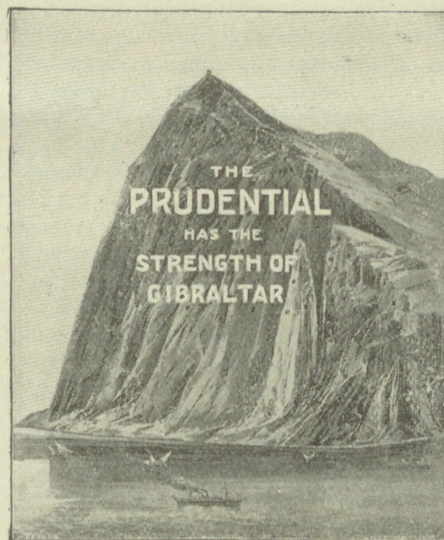
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been saved the trouble of going to the market for a sheep. This is such an one as I wanted; for how much wilt thou sell it?" When the Brahmin heard this, his mind wavered to and fro like one swinging in the air. 'Sir,' said he to the new-comer, 'take heed what thou dost; this is no sheep, but an unclean beast.' 'Oh, Brahmin,' said the new-comer, 'thou art dreaming or mad.' At this time the third confederate drew near. 'Let us ask this man,' said the Brahmin, 'what the creature is, and I will stand by what he shall say.' To this the others agreed, and the Brahmin called out, 'Oh, stranger, what dost thou call this beast?' 'Truly, oh Brahmin,' said the knave, 'it is a fine white lamb.' Then the Brahmin said, 'Surely the gods have taken away my senses,' and he asked pardon of him who carried the cat, and bought it for a measure of rice and a pot of ghee, and offered it up to the gods. After it was slain it became transformed before his eyes, and was seen to be no longer a lean black cat, but a snow white lamb. But when the smoke of the sacrifice was the densest, out from it walked the black cat with the sacrificial knife in his mouth which he brought and laid at the Brahmin's feet, but every drop of blood upon it had turned to a diamond of priceless value, and so the Brahmin was blessed of the gods. But they were wroth with the three rogues, and smote them with a sore disease in all their joints. And from that day no black cat has been slain by the hand of man, nor has any man been found with power to slay a black cat."

"*Hæc fabula docet*," quoted Jerry, "this fable teaches that 'a sore disease in all their joints' awaits men everywhere who fail to speak the truth, eh Mary?"

"I call it an edifyin' parable, an' one that might be improvin' to Abner," commented Mary.

"Perhaps the black cat means something else, trouble or sorrow; we all have it, you know, sometime," said Anseth with such a wiseacre air that it set all the family laughing.

"Why, Ansie, have you come to grief already and kept it all to yourself?"

"Well, you know, Jerry, how sorry we both were, and are still because we could not keep little Sandy."

"The little waif from New York who stayed with you last summer?"

"Yes," answered Anseth sadly.

"Mamma says," resumed Daisy, "that she knows of no missionary work equal to your having the 'fresh air' children up here every summer."

"It is a work that came to us, and we have been blessed in doing it," said Aunt Phoebe.

"Thirty of them poor critters were in Springstead last summer, and most of them stayed three weeks," said Mary, as she finished winding a ball of carpet rags and tucked the end out of sight.

"The worst of it is, a new lot comes every year, when we want to see the little chaps we made friends of seasons before," added Jerry.

"Have you ever heard what became of little Sandy?" asked Daisy.

"Only that Sandy was not his real name. They called him Sandy because he was so plucky and so—well, Mary says, impudent."

"An' impudent he was," said Mary, "but I liked him for all that, for he was a pretty child, and good, too, all but his sharp tongue."

"How sweetly he played on his poor little

banjo, and what a beautiful voice he had!" said Daisy, while Anseth moved to the organ and played softly one of the little waif's favorite melodies, "Once there were ten virgins."

(To be concluded.)

### Forgetting

"I AM sorry to see that you and Hal are not as good friends as you used to be," said George Hartwell's father to the young lad one day. "Have you quarrelled?"

"Not exactly, but he treated me in a mean, shabby way a while ago, and we've never been as good friends since."

"Wasn't he sorry afterward? Did he never ask pardon? I thought Hal was unusually ready to acknowledge himself in fault!"

"Oh, he said he was sorry and he did ask my pardon."

"You surely did not refuse it?"

"Of course not, father, but then I can't forget, you know!"

"The old story, my son," said the father, gravely. "What is pardon worth that still keeps the offence in angry remembrance?"

"Well," said George, excusingly, not answering the question, but making an objection, "it is very hard to forget."

"So it may be, but that is no reason for not doing it. Are you going to be so weak and self-indulgent always, that you will not do a hard thing? For shame! 'It is the brave who first forget,' says some wise man, 'and noble foes that first unite.' Here is your chance to be both brave and noble, George. I shall be disappointed in you if you fail," and the father left his son with a new thought in his mind, which soon ripened into purpose of heart to "forgive and forget."

People talk of "making up one's mind," but after all the heart has to be made right before the good deed is done.—*Canadian Churchman*.

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### JAPAN'S GREAT ENTERPRISE

Several months ago the Japanese Tea Guild sent to this country a special commission, composed of Mr. S. Mitsuhashi, President of Shizuoka Prefectural Assembly, and Mr. J. Ohara, member of the Japanese Parliament, to investigate the condition of the Japanese tea trade in the United States and Canada, and to co-operate with Mr. T. Furuya and Mr. T. Mizutany, the American representative of the Japanese Tea Guild, in giving publicity to the merits of Japanese teas and the method of preparing them for drinking which would insure the best results.

Mr. Furuya and Mr. Mizutany are planning to open tea bazars in many of the principal cities in the United States and Canada, where ladies can enjoy a cup of fine Japanese tea made by experts, and at the same time receive instructions which will enable them to make it equally well at home. More than half the tea consumed in the United States and Canada is of Japanese growth, yet, the majority of Americans apparently do not understand how to prepare it so as to develop the delicious qualities which it contains. It is believed by these gentlemen that, when Americans are in possession of the secret of making good tea, the consumption in this country will fully equal that of Europe in proportion. The Japanese Government has appropriated a large fund to aid the Japanese tea growers and tea merchants in prosecuting this educational work, and it is hoped that American ladies will be apt students. The main bureau of the Japanese Tea Guild has issued an official recipe for making Japanese tea, the translation of which is as follows:

First.—Use a small, dry, and thoroughly clean porcelain teapot.

Second.—Put in one teaspoonful of tea leaves for each cup of tea desired.

Third.—When using Japanese teas, pour on the required quantity of fresh-boiled water, and let it stand with closed lid from 2 to 3 minutes. Never boil the leaves. In order to retain the natural flavor, Japanese tea leaves should be kept in tight can or jar, free from moisture.

NOTE.—To thoroughly enjoy the natural, delicate and sweet flavor of Japanese teas, neither sugar nor cream should be used.

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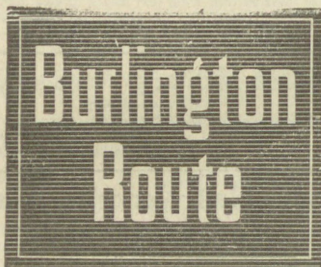
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**Household Hints**

Physical culturists set their faces against the popular shirt-waist fashion for misses and growing girls. Convenient as it is, it is not hygienic, say these authorities. The most healthful clothes for children are blouse and princess dresses. Where the former is used, the skirt to which it is attached should be sewed to a sleeveless waist, thus hanging the weight from the shoulders, as in the case of the princess design. The faults of the shirt-waist costume for young girls are more noticeable when their wearers are off for their summer's outing. The freedom of movement which the romping in fields and woods, tramps over country roads, and other occupations of the summer *al fresco* life demand, is not secured with the separate skirt and waist, needing the snug girdle to keep the two in place. All advocates of rational dress inveigh against the girdling of the waist at any age or any season; in active youth and tempting summer outdoor life, it is a positive cruelty.

**MENDING A KID GLOVE.**—Mending may be so perfectly done that the rent article is embellished rather than disfigured by the stitches which repair. Especially is this true of kid gloves. A simple lengthwise break in a seam may be carefully overcast on the wrong side, a very fine needle being used. Such a needle prevents further tearing of the kid and enables the needlewoman to take closer, shorter stitches than could otherwise be done. For such fine overcasting on the wrong side, cotton thread in a color to match the glove exactly and in a number to suit the needle perfectly, will be best chosen. Silk thread has a greater tendency to cut the kid than has the cotton.

An actual hole in the glove requires different treatment. It cannot be—should never be—drawn together. There are two effective ways of repairing such a place. The most admirable method is that of the buttonhole-stitch. For this a fine needle is necessary, fine silk thread the same shade as the kid, and a spirit of leisure and painstaking care. The place is to be nicely buttonholed all around with tiny stitches, just as a buttonhole would be, excepting that the stitches are taken a trifle less closely, perhaps; then, just as if no buttonhole-stitching had been done, it is with the same infinite pains buttonholed again, the second row of stitches being taken one between each stitch in the edge of the first row. Thus two rows are formed, the second circle being, of course, smaller than the first; a third row is then done by catching between the stitches in the edge of the second row. This process is repeated until the ever-narrowing circle ends in the centre of the rent. When well executed the result is so beautiful that one would almost wish for a break in a glove in order to ornament it with such needlework. Any one can do such a bit of mending, but a fine needle and thread must again be insisted upon. The shade of thread must be just the same as that of the kid. Patience only is necessary for the rest, and the task is soon accomplished.—*The Woman's Home Companion.*

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