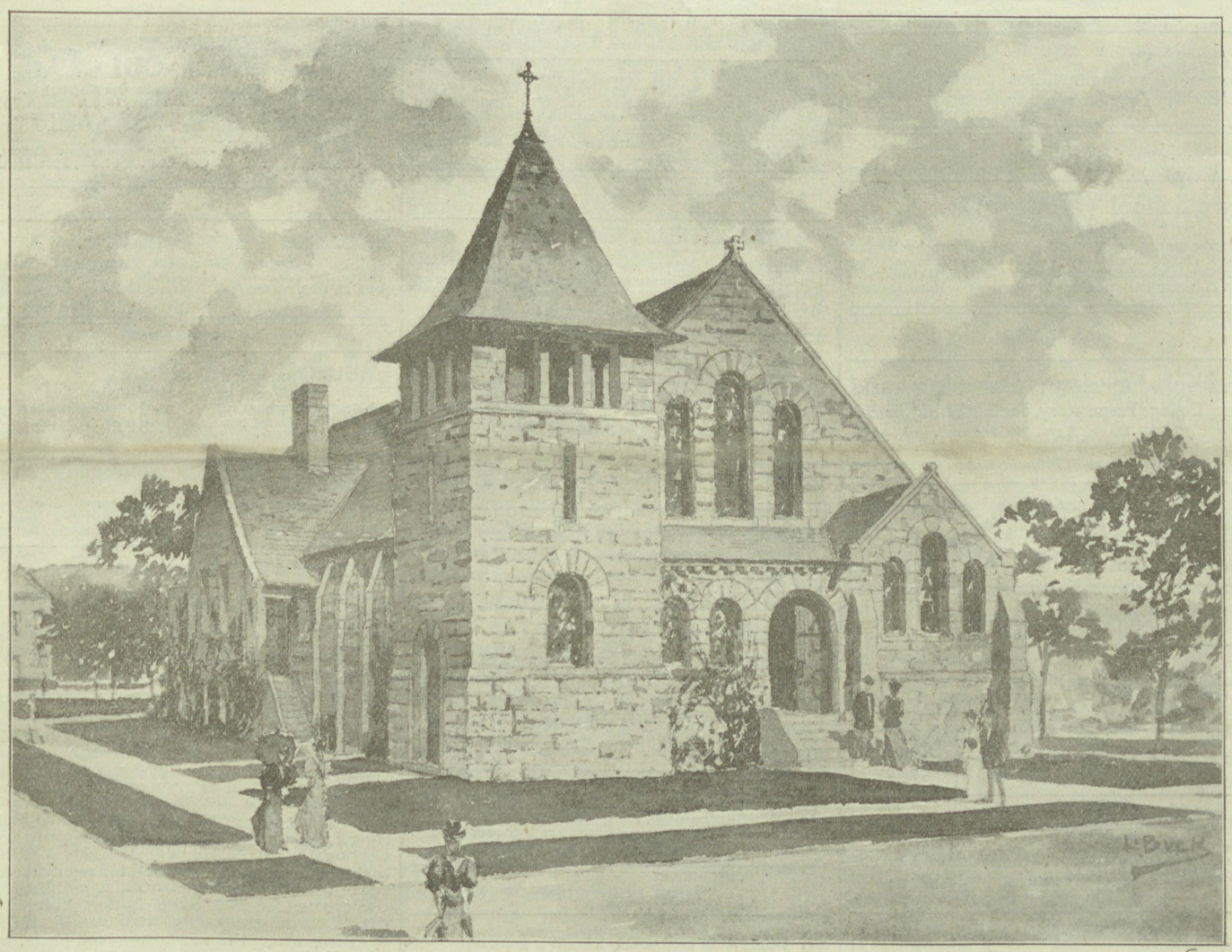


The
Living Church

VOL. XX. No. 27

CHICAGO, OCT. 2, 1897



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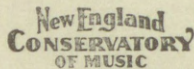
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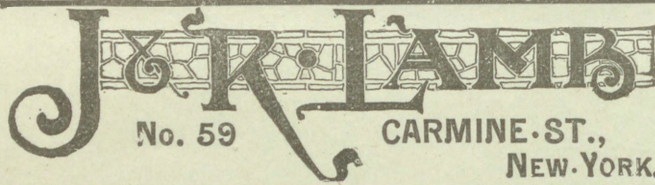
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The Living Church

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

CHICAGO, OCTOBER 2, 1897

News and Notes

THE Russian ecclesiastical press has paid great attention to the visit to England of the Archbishop of Finland. *The Church Times* quotes portions of a long article from *The Church Messenger*, official journal of the St. Petersburg Ecclesiastical Academy. It is entitled, "The Russian and English Churches in Their Mutual Relations." After a review of the religious situation at the end of the Nineteenth Century, and in particular of the various indications of a general yearning for Christian unity, the papal attempts to promote that end in its own way are reviewed, and dismissed with the declaration that Rome, "under the influence of its inveterate traditions, has lost the very power of understanding what is meant by Christian unity in its true sense." The true line is the drawing together and inter-communication between the independent Churches of Christendom which value the blessings of freedom and self-existence, and are therefore able to understand true unity to consist in a union in brotherly love and of mutual respect for the rights of each Church freely to manage its own affairs. There is a hopeful prospect that, in the course of time, such a bond of unity may be brought about between the Anglican and Oriental Churches.

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IT is a curious spectacle in these closing years of the Nineteenth Century to witness the survival of the ancient ordeal by combat. The recent conflict between Prince Henri of Orleans and the Count of Turin was distinctly of this character. Each of the combatants was the champion of the national honor of his own country. The result of the affair is supposed to be a vindication of the courage of the Italian army in the Abyssinian War. The barbarism of the thing is only exceeded by its childishness. Does any sane person feel assured by the fact that Prince Henri came off second best, that his charges are thereby refuted? The common-sense of the whole world remains unaffected. Questions of fact are not settled because a man becomes angry and tries to kill the person who has made disparaging assertions, nor is a man proved to be a liar because he is not as good a swordsman as his adversary.

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THE Bishop of Milwaukee has been notified that the remains of the late Rev. Dr. Breck are now on their way from Benicia, California, to Nashotah. They will be kept in the crypt, under the chapel at Nashotah, and will be formally re-interred, with a public ceremony, in the Nashotah cemetery grounds on Thursday morning, Oct. 21st, the closing day of the Missionary Council at Milwaukee. The services will be unusual and extremely interesting, furnishing a memorable ending to that ecclesiastical gathering. The son of Dr. Breck, the Rev. W. A. M. Breck, of San Francisco, a graduate of Nashotah House, expects to be present at the re-interment. Following this, the alumni of Nashotah will erect a

massive memorial gravestone, in the form of a Celtic cross, over this final resting place of the illustrious founder of the well-known Nashotah mission.

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RT. REV. GEORGE RODNEY EDEN, D.D., Bishop of Dover, Suffragan of Canterbury, has been appointed Bishop of Wakefield, to succeed Dr. Walsham How. This is notable as being the second case within a few weeks of the appointment of suffragans to the diocesan episcopate. The other was the case of the Bishop of Stepney to the see of Bristol. Dr. Eden is forty-four years of age, and was ordained in 1878, having graduated at the University of Cambridge, where he took a high rank as a scholar. After serving five years as master in a classical school, he was appointed vicar of Auckland, St. Andrew, by Bishop Lightfoot who was much attached to him and had a high opinion of his ability. The vicarage included the control of a parish containing several churches and a large population, and called for administrative capacity of a high order. In 1890 he became Archdeacon of Canterbury and was shortly consecrated Suffragan Bishop of Dover. Though his advance has been rapid, it appears thoroughly warranted by his unusual ability and success in the various positions he has held. The appointment receives general approval.

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THE appointment by the Archbishop of Canterbury of a young man only three years in Holy Orders to the vicarage of Kennington, one of the most important pieces of patronage in his gift, has already been mentioned in our columns. A small matter in itself, it gains notoriety on account of the principles involved. It has often been urged that it is a disadvantage to the Church of England that so many parishes are dependent upon appointments by lay patrons, and that a needed reform is the concentration of patronage in the hands of the Bishops. A case of this kind, however, seems to show that no particular good for the Church is likely to flow from such a change. The affair does not improve as all the facts become better known. It now appears that this parish has for some reason been virtually handed over to the family of Dean Farrar. The two former vicars had been curates of his, and one of them his son-in-law. The new vicar is about to marry the Dean's daughter. The comments of the Church press are generally unfavorable and despondent. One paper grimly remarks that some grain of comfort may be extracted from the reflection that after Mr. Darlington's nuptials, the Dean of Canterbury will be bereft of his last unmarried daughter. As for the Archbishop, with all respect to his strong qualities, his past record shows that, whether right or wrong, he will never recant, apologize, or acknowledge an error; but he is capable of quietly amending his ways.

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THE RT. REV. PETER T. ROWE, after an absence of two years in Alaska, has been staying recently in San Francisco for a few

days.—The meeting of the Church Congress which was to have been held in the City of New Orleans in November, has been postponed to the month of February.—"If you please, sir," said the little girl, "Mr. Slimmer will not be able to come down this morning. He's just got back from a two weeks' rest in the country, and he's all tired out."—There is a new sect reported in Nebraska, called after the founder, Tig-gites. They think they are inspired, and that everybody else is possessed of the devil.—"The principal feature of the evening," we are told, in a recent entertainment in Tennessee, was a "tacky wedding," another mock marriage which must make the judicious grieve.—In his speech at the unveiling of the Siddons memorial, says *The Critic*, Sir Henry Irving reminded his hearers that it was the first statue of a player to be erected in London. There are statues to Shakespeare, but they are to Shakespeare the poet, not the actor. The memorial represents Mrs. Siddons in classic robes seated in a large chair. The expression of the face suggests that in her famous portrait as the "Tragic Muse."

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A SET of the works of Aristotle, printed on vellum (1483), brought £800 at the Ashburnham sale. The Mazarin or Guttenberg Bible, also on vellum, fetched £4,000. The first Latin Bible, with the date 1500, and several others sold for over £1,000 each.—A writer in *The Forum* declares that Chicago is "the most remarkable thing on this planet," that it is the natural newspaper centre of the country, and that within a century she may draw the national capitol within herself.—The *Richmond Christian Advocate* says that "Southern Methodists pay about \$150,000 a year for the support of worn-out preachers and the widows and orphans of deceased preachers. This amounts to about six per cent. of the salaries paid to presiding elders and pastors."—*The London Times* says that the Lambeth Conferences have immensely strengthened the sentiment of unity throughout the Anglican Communion in the various countries. The last meeting it pronounces "by far the most successful."—Bishop Thompson, in a published letter from England, speaks of being entertained at a rectory in Yorkshire, where he saw a tablet commemorating the completion of the hundredth year of continuous rectorship of grandfather, father, and son.—Four thousand car-loads of grain per day was the record recently for Chicago; that means 160 trains of twenty-five cars each. The Burlington road alone delivered 1,000 cars of grain last Wednesday.—Mrs. Blunt, of Scarborough, the mother of the Bishop of Hull, entered her 96th year recently. She celebrated the jubilee of King George III. in 1810 as the guest of her great grandmother who was born in the reign of Queen Anne.—Charles Kingsley's recipe for being miserable is as follows: Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you. In other words, center all your thoughts on self, and you will have abundance of misery."

Conference of Church Workers

The 13th annual conference of Church workers among colored people began on Tuesday evening, Sept. 21st, at St. Mary's colored chapel, Orchard st., near Madison ave., and continued in session until Friday, Sept. 24th. The Rev. John Wesley Johnson, a professor at Bishop Payne Divinity School, Petersburg, Va., preached the opening sermon, and 35 delegates responded to the roll. The Rev. Wm. Bright presided, and the Rev. George F. Bragg was secretary.

On the second day, the principal topic for discussion in the morning was the consideration of the selection of a suitable location for, and the organization of, an industrial training school for colored boys and girls. The Rev. Hutchins C. Bishop made the opening address on the subject, and the Rev. John Powell delivered the chief address to the delegates. Later a committee was appointed to select a site for a training school, and was given until the next general session to report. Those speaking on the subject included: The Rev. Messrs. W. V. Tunnell, John W. Johnson, James Deaver, E. P. Miller, and P. Phillips. At night the Rev. J. H. M. Pollard, of Charlestown, S. C., read a paper on the subject of "What can be done to promote the work among colored people by the general Church and by the colored clergy and laity?" It was discussed by the Rev. H. S. McDuffey and the Rev. J. N. Deaver. Prior to the evening session, the Rev. J. H. M. Pollard, rector of St. Mark's church, colored, Charleston, S. C., received a telegram informing him that his church had been set on fire and would undoubtedly prove a total loss.

On the third day prospective alterations in the canons of the Church were considered, in order to make more effective the work among the colored people of the United States. The matter was finally referred to the following committee for action: The Rev. Owen M. Waller, chairman; the Rev. W. V. Tunnell, the Rev. Scott Wood, and Mr. Wm. H. Bishop, of Baltimore. Resolutions on the death of the Rev. Wm. S. Langford were unanimously adopted. The Rev. H. C. Bishop was re-elected president, and the Rev. George F. Bragg, Jr., was elected secretary for another term. At night the Rev. J. J. N. Thompson read a paper on "The ministry needed." Discussions on the paper were entered into by the Rev. Messrs. S. D. Phillips, G. A. McGuire, and Scott Wood.

The fourth day's session was held in St. James' church, and was devoted to the Woman's Auxiliary. It opened with the celebration of the Holy Communion by the president, the Rev. H. C. Bishop. A special sermon on woman's work was preached by the Rev. Owen M. Waller. The following officers were elected: Mrs. M. E. Brodie, of Washington, president; Miss Dora J. Cole, of Philadelphia, recording secretary; Miss Wise, of Baltimore, corresponding secretary; and Mrs. George F. Miller, of Brooklyn, N. Y., treasurer. An address of greeting was made by Mrs. A. L. Sioussat, president of the Maryland board of the Woman's Auxiliary. Twenty-five dollars was contributed to the cause of missions in Africa.

At the afternoon session papers were read on the following subjects: "Our Church," by Mrs. L. D. Kelly, of Washington; "Mental training for the child," Miss Alice Ruth Moore, of Brooklyn, N. Y.; "Something left undone," Miss Dora J. Cole, Philadelphia; "Influence of women," Mrs. M. E. Rodman, Baltimore; "Polished corners of the temple," Miss M. R. Lyons, Brooklyn, N. Y.; "The twentieth century Church," Mrs. A. J. Cooper, Washington.

At the evening session, which was held in St. Mary's church, addresses were made by the Rev. Messrs. E. N. Hollins, D. E. Johnson, and W. V. Tunnell.

Canada

A Church congress is to be held in London, diocese of Huron, the last week of October. The Bishops of Huron, Toronto, and Niagara are to take part. The church of St. Matthew, Flor-

ence, was re-opened Aug. 8th. A chancel has been erected, and it has been otherwise much improved.

It is stated that the Archbishop of Ontario is, with the exception of the Bishop of Gloucester, the sole survivor of the first Lambeth Conference who is still in active service. The resignation of Edward T. B. Pense as treasurer of the diocese of Ontario has been accepted. The new church of the Redeemer, Rockport, was opened Aug. 8th. Much of the needed money has been subscribed, and it is hoped that sufficient will continue to come in to finish the building without a debt upon it.

St. Thomas' church, St. Catherines, diocese of Niagara, has received a jubilee memorial in the shape of five handsome windows, which have been placed in the Bible class room of the church. The dates, 1837-1897, are prominently placed to mark the Victorian era.

Bishop Newnham, of Moosonee, held an ordination at St. John's church, Chapleau, Aug. 19th, when the Rev. R. Warrington was admitted to the priesthood. The Bishop and Mrs. Newnham left next day by canoe for Moose Fort. During his recent stay in England the Bishop pleaded the cause of his distant diocese among those likely to aid it.

Much regret was expressed in the parish at Sheep Creek, diocese of Calgary, at the departure for England of the incumbent, the Rev. R. M. Webb-Peploe, on account of his health. An address and purse of \$210 was presented to him on the occasion of his leaving, by the churchwardens and other parishioners, and a hope expressed that his speedy recovery would enable him to return to them.

A circular has been issued by the president and secretary of the St. Andrew's Brotherhood in Canada, urging that there shall be a good Canadian representation at the International Convention of the Brotherhood to be held at Buffalo in October. It is hoped that at least 200 members will be present, some from every chapter in Canada. A conference of Brotherhood men was held in August in Montreal, on the occasion of the visit to the city of Mr. Alex. M. Hadden, associate secretary of St. Andrew's Brotherhood in the United States.

New York City

A new night lunch wagon of the Church Temperance Society has been put in operation at the Battery Park, in the lower end of the city.

The 13th anniversary of the union of Grace church and Emmanuel church was celebrated at Grace-Emmanuel church on Sunday, Sept. 26th.

The congregation of the chapel of the Comforter about to remove to a new edifice at Jackson sq., is at present under the charge of the Rev. Dr. Newland Maynard.

At the church of the Holy Communion, the Rev. Henry Mottet, D.D., rector, steam heating and electric lighting are being introduced, and the walls are being newly decorated. It was hoped that the workmen would be out of the building by the end of this week.

At the church of the Redeemer, the Rev. W. E. Johnson, rector, a new curate has been appointed, the Rev. James Burgess Sill. Mr. Sill is a recent graduate of the General Theological Seminary, and a son of the Rev. Mr. Sill, vicar of St. Chrysostom's chapel, Trinity parish.

At St. Matthew's church, the Rev. Rockland T. Homans is in temporary charge, pending the completion of the arrangements for the union of the parish with St. Ann's church, under the rectorship of the Rev. Dr. Krans. The late rector, the Rev. Henry Chamberlaine, has been in Europe during the summer months.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the chorister's school re-opened last week, under the charge of deaconesses of the parish. Miss Briggs, daughter of Dr. Briggs of Presbyterian fame, who was principal last year, has undertaken the work of a visitor in Grace chapel. The rector of the parish returned from vacation, and resumed his duties Sunday, Sept. 26th.

The Rev. Geo. C. Houghton, D.D., rector of Trinity church, Hoboken, diocese of Newark, has accepted a call to be vicar of the church of the Transfiguration in this city, and is expected shortly to enter upon his duties. He is nephew of the present rector, the Rev. Geo. H. Houghton, D.D. The new vicar will preach in the church on the first Sunday in October, on the occasion of the celebration of the 49th anniversary of the foundation of the parish, and of his uncle's rectorship. He has been rector of his present parish 16 years, and under him it has greatly increased in vigor. For a long period he has been superintendent of schools of the county, and a member of the board of trustees of the Industrial School for Manual Training, of Hoboken.

The Girls' Club Boarding House, of St. Bartholomew's parish, has proved itself a successful and useful effort towards making life less difficult for girls of the working classes. The aim has been to provide a suitable home for girls who have no families in the city, and are able to pay but a small sum weekly. The house has accommodated 22 girls at a time, and has been steadily filled. The household is constantly changing; and during the past year has accommodated 94 persons for longer or shorter periods of time. There is a pleasant sitting-room where such of the girls as are not studying or working, gather together in the evenings; and the matron does all in her power to make the house home-like and attractive. There was received last year for board \$3,037.55, and the total income reached \$4,563.52. The expenditures were, for furnishing, repairs, and rent, \$1,636.13; for current expenses, \$2,771.21; leaving a favorable balance at the end of the year of \$156.18.

The work of the Floating Hospital and the Seaside Hospital of St. John's Guild has just closed for the season, and the record of the service on behalf of poor sick children and their mothers during the heated months, is notable. The total number of women and children cared for on the Floating Hospital was 43,468. A total of 8,011 salt baths were given on board. At the Seaside Hospital 1,556 women and children were cared for, with a total of 14,151 days of hospital treatment. The urgent need of the midsummer hospital-service has necessitated that the guild should provide a second floating hospital in the waters of Greater New York next summer. For that reason the guild has made an appeal at the close of this season, in order that another boat may be built in the winter time, and made ready before next season begins. During the past summer the occasions have increased when more patients were waiting on the wharves than the Floating Hospital could accommodate. With a new boat it is proposed that simultaneous trips be made from both the East and West sides of the city.

Philadelphia

On account of ill health, the Rev. F. P. Clark has resigned the rectorship of St. George's church, West Philadelphia.

The Rev. Leverett Bradley, rector of St. Luke's church, 13th st., has recovered from typhoid fever, but will not resume his duties there until Nov. 1st.

The choir boys of St. Paul's church, Chestnut Hill, the Rev. Dr. J. Andrews Harris, rector, have had a fortnight's outing at Island Heights, which they thoroughly enjoyed.

About the middle of September a number of lawn parties were given by children in different parts of the 21st ward, for the benefit of the children's ward at St. Timothy's hospital. The superintendent of that institution, Miss B. E. Cunningham, has acknowledged the receipt of a total of \$84.46.

On Sunday afternoon, 19th ult., St. Augustine's chapel was first occupied by 100 Sunday school children and 25 teachers. In the evening, the first Church service was said and a sermon delivered. This chapel is a mission station of the church of the Crucifixion, the Rev. Henry L. Phillips, rector.

The Clerical Brotherhood resumed its meetings on Monday, 20th ult., in the assembly room of the Church House. The Rev. Isaac Gibson opened the discussion on "The Lambeth Encyclical." Bishop Gilbert made an address, in which he spoke in commendation of an address made by Bishop Whitaker at St. Alban's, England, at a convention of Sunday school teachers, and gave an account of the work under his jurisdiction.

About 500 persons were present on Saturday afternoon, 18th ult., on Tabor st., west of Olney station, when the corner-stone of St. Alban's mission church was laid. After the choir had sung the hymn, "Christ is made the sure foundation," and after the recital of a part of the Litany, the Ven. C. T. Brady performed the function according to the usual ritual, assisted by the Rev. Dr. Samuel Upjohn, rector of St. Luke's church, Germantown (who is also rector of St. Alban's, a mission of St. Luke's), the Rev. H. P. Dennison, curate, and the Rev. Dr. J. DeW. Perry. The church will be one of the handsomest in that section of the city, and was described in THE LIVING CHURCH of Aug. 14th last. Mr. George T. Pierson, the architect who designed the church, is drawing plans for an adjoining rectory and parish house.

An interesting event occurred at Holmesburg on Wednesday evening, 15th ult., when the Rev. Dr. D. C. Millett, rector *emeritus* of Emmanuel church, celebrated his 80th birthday and the 50th anniversary of his ordination to the priesthood, by a reception given to the people of the church in the parish house. The rooms had been beautifully decorated for the occasion with plants and flowers, and were crowded during the evening with the many friends of the venerable clergyman. Dr. Millett was in excellent health and spirits, and received all with his accustomed kindness and cordiality. The Rev. A. H. Hord, rector of the parish, read an address from the corporation of the church, reciting the valuable services Dr. Millett had rendered during his 30 years of rectorship, and speaking of the great affection and regard felt for him by the people of the community generally in recognition of his sterling worth as a man, and his public spirit as a citizen. Dr. Millett having joined heartily in all movements for the public good and improvement of the village. There was a goodly number of rectors present from the northern part of the city.

Chicago

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

The Rt. Rev. W. E. McLaren, Bishop of this diocese, sailed from Liverpool on Thursday of last week, and will resume his labors here in a few days.

A meeting of the North-eastern deanery was held on Thursday of last week at St. Mark's church, on the South Side of Chicago. The Holy Eucharist was celebrated by the rector of St. Mark's, the Rev. William White Wilson, assisted by the Rev. Clinton Locke. The Rev. S. C. Edsall made a report in regard to the Diocesan Choir Association. The Rev. Joseph Rush-ton and the Rev. T. N. Morrison, D.D., made reports as to the Church Home for Aged Persons. After luncheon, which was served by the ladies of St. Mark's, a very well written paper on "The changed relation between science and the Church," was read by the Rev. A. W. Little, followed by speeches on the same subject, by the Rev. W. J. Petrie and the Rev. D. F. Smith, and by a general discussion. The attendance of clergy at the deanery session was very large.

Canon Gore, of Westminster Abbey, was the preacher at St. James' church, Chicago, last Sunday morning. The church was crowded to its utmost capacity. The Canon's sermon was a powerful one, his theme being "The power of compassion." In the evening he preached at Grace church, Chicago, to an overflowing congregation. His text was, "Take heed that ye despise none of these little ones." He dwelt especially upon worship, service, and fellowship, having particular reference to the Brotherhood of St. Andrew. Large numbers of

Brotherhood men were present at the service, and the offertory will be devoted to paying the expenses of the delegates from this diocese to the Brotherhood Convention.

Waterman Hall, Sycamore, the diocesan school for girls, re-opened Sept. 15th, with one-third more pupils than last year, leaving but a few vacancies, all of which it is hoped may be filled during the term.

On last Monday the clergy of Chicago gave a luncheon to Canon Gore at the parish house of St. James', about 50 participating. Dr. Locke presided and made a felicitous address of welcome. He said it was a privilege for Chicago to reciprocate even in a small measure the abounding hospitality that English Churchmen have extended during the Lambeth Conference and at all times; yet there was need of no such motive in honoring so distinguished and beloved a guest as Canon Gore. All were indebted to his eloquent pages, even if all could not accept all his conclusions. The Canon replied in a winning and witty speech, and set the tables shaking with laughter when he declared that he had been surprised by a good many things since he landed on our shores, and by nothing more than by the great modesty of the American people! He really meant it, he explained, for he had never heard them speak of the beauty of their scenery, as they had a right to do. He had been charmed by the magnificent views in New England, on Lake George, and the Hudson River, and as for Niagara, Americans scarcely more than mention it in speaking of their country. The parks and boulevards of Chicago were the most extensive and wonderful he had ever seen. He had that morning taken a fifteen-mile spin on a wheel among these charming scenes. In two other things Chicago had greatly impressed him—in the height of the buildings and the excellence of the coffee. The distinguished guest spoke eloquently of the old Faith and the old Church, which the Anglo-Saxon race was carrying to the ends of the world, and expressed his profound appreciation of the hospitality extended to him. He had written, he said, to his associates in Westminster Abbey, that when he returned he feared they would find him a spoiled boy, he had been treated so much better here than at home. The Rev. Dr. Stone, rector of St. James' parish, closed with appropriate words the all too brief symposium. He voiced for his fellow Churchmen the strong feeling of attachment to the mother Church, but declared that there was no place in the hearts of American Churchmen for a patriarchate in Canterbury. We are bound together, he said, by ties stronger than any oath of allegiance. With the singing of the Doxology, ended a most enjoyable hour.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 74th year of Kenyon Military Academy at Gambier began Sept. 15th, with an increased attendance and an admirable organization. Mr. John C. Flood, after seven years of efficient service as headmaster, resigned his position at the close of the last school year, and Mr. J. B. Greene, senior master, beloved by the boys and held in high esteem by his colleagues, was appointed to the vacancy. Capt. Charles Kiener, of New Jersey, an ex-officer of the Austrian Hussars, but now a naturalized American citizen, was appointed commandant. Mr. Arthur C. Curtis, of New York, a graduate of Boston University and a teacher of successful experience, has taken charge of the new department of English and oratory. Mr. William Williamson, of New Hampshire, a graduate and post-graduate of Williams College, who has made Latin a specialty, comes with the high praise of his *Alma Mater* to take charge of the Latin department. The Rev. F. S. Moore, chaplain of Kenyon College, will continue to give his weekly talks to the cadets on Thursday evenings. The building and furnishing have been put in most attractive order throughout, and the current year promises to be one of the best in the long history of the school.

On the evening of Sunday, Sept. 12th, in Trin-

ity church, Fostoria, the Rev. H. M. Green, rector, a vested choir of 20 voices made their first appearance. Their hearty singing and devout and gentlemanly behavior elicited words of commendation from the large congregation which heard them. The training of the choir is wholly a work of love on the part of Prof. A. C. Wad, an able musical scholar and devout communicant of the parish.

The North-east convocation met at St. John's church, Cuyahoga Falls, the Rev. Robert Kell, rector. At 7 p. m., there was choral Evensong, a thoughtful and helpful sermon by the Rev. George W. Preston, and an address on diocesan missions, by the archdeacon, the Rev. Wm. M. Brown. Tuesday there was an early celebration of the Holy Communion, and at a later hour, Matins, with addresses on the lessons of the day—St. Matthew's—by the dean and archdeacon, followed by a business session and missionary reports. In the afternoon the Rev. H. G. Limric read a paper on "The Church in Britain before St. Augustine;" Mr. W. W. Scupholm read another, on "The Church services in smaller towns," and the Rev. W. W. Corbyn one on "The relation of Confirmation to the sacrament of Baptism." At Christ church, Kent, a mission belonging to Cuyahoga Falls, Evensong was said at 6:30, followed with missionary addresses by the dean, the Rev. Joseph Baker, and the archdeacon. The rector and congregation at Cuyahoga Falls hospitably entertained the clergy, and the convocation was in every way interesting and helpful.

Massachusetts

William Lawrence, S. T. D., Bishop

ATTLEBORO.—The Rev. James Libby Tryon has taken charge of All Saints'.

CAMBRIDGE.—Mrs. Anna Sargent Hodges, wife of the Rev. George Hodges, D.D., dean of the Theological school, died after a short illness, on Sept. 23rd, from an attack of appendicitis. The funeral took place from St. John's church Sept. 25th.

St. James' church receives by the will of Mrs. Maria H. Rice \$1,000, for a memorial window of the testatrix and her late husband.

Quincy

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

The laying of the corner-stone of St. Andrew's church, Peoria, on St. Matthew's Day, was an event of great interest and rejoicing for the multitude who participated, and it will rejoice many more who hear of it. For a quarter of a century the Church in this growing city has suffered reverses and discouragements, chiefly in the defection caused by the "Reformed" movement, which left the old St. Paul's parish much weakened. During that time, however, the old parish church has been rebuilt, and during the eight years of the rectorship of the Rev. Sidney G. Jeffords substantial progress has been made in every direction. From the Burkitt bequest, consisting of several valuable lots in the eastern part of the city, the site and funds for St. Andrew's church have been obtained. St. Paul's mission was organized during Lent, 1896; St. Andrew's parish was incorporated July 10th, 1897, as an outgrowth, not a division, of the mother parish. The rector and vestry have co-operated heartily in this good work, setting aside \$15,000 from the bequest for the building of the church, \$10,000 for the partial endowment of the parish, and \$5,000 for a rectory. To Mr. W. H. Boniface both the mission and the new church are greatly indebted for personal service and intelligent oversight. About 75 communicants and 125 Sunday school children are enrolled. Everything needed for the work will be liberally supplied, and it is hoped the church may be ready for consecration in December.

The address at the laying of the corner-stone was delivered by the Rev. Dr. Rudd, chaplain of St. Mary's School, and was worthy of the occasion. Mr. Jeffords, the rector of St. Paul's, laid the stone and directed all the ceremonies with skill and judgment. Many noted the excellent singing of the vested choir. Besides those mentioned, there were present the Rev.

Messrs. Benham, Hewitt, Leffingwell, and Whitty, of the diocese of Quincy, and Potter and Richards, of the diocese of Springfield.

The church, of which we give an illustration on the first page of this issue, was designed by John Sutcliffe, of Chicago; is to be of stone, finished inside with pressed brick, and to seat 350 people, with ground floor for chapel and Sunday school room. No time will be lost by these energetic Churchmen in securing a rector and organizing all sorts of good works, nor will the rector and vestry of St. Paul's be weary in this well doing. They will at once start another mission, St. Stephen's, in a neglected part of the city.

The Bishop has returned from the East, and may be addressed as usual at Peoria.

The Bishop of Marquette last week made a brief visit to St. Mary's, Knoxville, and addressed the school and congregation on the Lambeth Conference, from which he has just returned. His hearers were deeply interested. St. Mary's has re-opened with its full hundred pupils and several desirable acquisitions to its faculty. The Board of Missions is holding a meeting in Galesburg, at present writing, the Bishop being present with other members of the board.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

The Very Rev. Charles A. Gore, canon of Westminster Abbey, conducted a Retreat at All Saints' cathedral, for the clergy of Central and Eastern New York and Massachusetts, beginning on Tuesday, the 14th, and lasting until Friday morning. After Evensong on Tuesday Canon Gore made an address explaining the purpose of the Retreat to the clergy who were present, in all over 70. The doors of the cathedral were closed to the laity during the Retreat, except for the service at 10 o'clock in the morning and at Evensong. Besides these services there was a celebration of the Holy Communion each morning, and prayers were said at 12 and at 3 o'clock. Canon Gore made four addresses on each day following the opening service, and one on Friday morning at the close of the Retreat. The clergy in attendance were entertained at St. Agnes' School, and did not leave it except to go to the cathedral.

At the 11 o'clock service at the cathedral on Sept. 19th, the sermon was preached by the Rt. Rev. Edward Stuart Talbot, Bishop of Rochester, and at Evensong at 4 o'clock the pulpit was occupied by Canon Gore.

During the summer months the church of the Holy Innocents, the Rev. A. R. B. Hegeman, rector, has been completely renovated and a passage way constructed between the Sunday school and church. A vested choir of about 20 mixed voices has been introduced and is doing encouraging work. The Year Book has just been issued, and shows a very satisfactory condition throughout the parish generally.

RENSELAER.—The annual and 64th regular meeting of the Troy Archdeaconry was held in the church of the Messiah, the Rev. W. F. Bielby, rector, Sept. 13th and 14th. A missionary meeting on Monday evening was largely attended and very instructive. The Very Rev. Archdeacon Carey presided. The first address was delivered by the Rev. Henry C. Dyer, in answer to the question of "What the laymen can do to extend the Church." The Rev. F. S. Sill, D.D., spoke on the subject of "The Sunday school as a factor in missionary work," and the Rev. H. R. Freeman followed, with an address on "The Prayer Book in missionary work." A few words of welcome were said by the rector who pointed out the fact that this was the first time during the 44 years of parish existence that an archdeaconry meeting had been held there. The next morning there was a celebration of the Holy Communion at 7:30, the Rev. H. C. Dyer, celebrant. The Rev. E. W. Babcock delivered the sermon at the 10:30 service; at the Celebration which followed Archdeacon Carey was celebrant, there being about 30 clergy present. Business meetings were held at 9:30, 12, and 3

o'clock. The usual routine matters were considered and reports received. The Ven. Archdeacon Carey was nominated to the Bishop to succeed himself as archdeacon. The Rev. E. L. Toy was re-elected secretary, and the Rev. Mr. Holbrook, treasurer. A resolution was adopted recommending to the diocesan convention which meets next November that the missionary work in the vicinity of Saranac Lake be transferred to the archdeaconry of Ogdensburg. A closing essay was read by the Rev. W. C. Rodgers on the subject of "The Church's work in rural parishes." This paper aroused much interest, and a spirited discussion followed. It was decided to hold the next meeting in January at Waterford.

Milwaukee

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

The Milwaukee Convocation held a very successful meeting in St. Paul's church, Watertown, on Sept. 7th and 8th. The exercises opened with Evensong on the 7th, followed by addresses on Domestic and Foreign Missions by the Bishop, the Rev. Prof. Webb, and Canon Mallory.

The next day began with a celebration of Holy Eucharist at 7 o'clock, after which a meditation was given by Prof. Webb. At 9:30 Matins and Litany were said and a sermon *ad clerum* preached by the Rev. Chancellor Jewell, Ph.D., S.T.D., on "The spiritual life of the priest." At 11 A. M., a paper on "The condemnation of the Church of the Laodiceans," was read by Prof. Smith, of Nashotah Seminary, after which a business meeting was held. The afternoon was devoted to the discussion of Sunday school topics, papers being read by the Rev. Dr. Johnson, Canon Richey, and others. In the evening at 7:45 a special service was held, at which addresses were made by the Rev. Messrs. Jas. Slidell, Seth M. Wilcox, and L. E. Johnson. The convocation was brought to a close by an address by the Bishop and the apostolic benediction.

The Rev. Father Longridge, S. S. J. E., of Boston, Mass., preached in All Saints' cathedral, Milwaukee, at the High Celebration on the 14th Sunday after Trinity.

The sermon at the Choir Festival, to be held in connection with the Jubilee Celebration of the diocese next month, will be preached by the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Missionary Bishop of Wyoming and Idaho.

Nashotah House will open Michaelmas with the largest number of students for many years past. At least 40 will be in attendance. The teaching faculty has been enlarged and completed. Bishop White hall has undergone a thorough renovation, and is now occupied again for library uses on the entire second floor, the upper rooms being used by the overplus of students unable to be placed in the Sabine memorial hall. The library of Nashotah has been enriched by the addition of the library of the late Rev. Dr. Adams, left by his will to Nashotah. It now numbers about 10,000 volumes. The Rev. Professor Wm. Walter Webb, M.A., the senior resident professor at Nashotah, is also the acting president of the House, and in full charge of its growing work. The general direction and oversight of Nashotah is in the hands of the Bishop of Milwaukee, until a permanent president shall be elected.

Nevada and Utah

Abiel Leonard, S.T.D., Bishop

Ogden, Utah, was the place of the meeting of the convocation of the jurisdiction, Sept. 14-16.

Tuesday evening the delegates were entertained in the families of the parishioners of the church of the Good Shepherd. At 8 P. M., there was Evening Prayer and the convocation address by the Bishop. Wednesday two papers were presented and discussed, one on Bellamy's book "Equality," by the Rev. Mr. Ridgely, and one on "Predestination," by the Rev. Mr. Halsey. In the evening a formal reception was given the Bishop and convocation by the parish.

Thursday afternoon there was a meeting of the Woman's Auxiliary of the jurisdiction, and of the Daughters of the King. There was a large attendance, and papers read by Mrs. L. B. Ridgely and Miss Sylvia Dee were well received.

Thursday evening there was a missionary service. The Rev. Messrs. Belham, Vest, Ostenson, and Halsey made telling addresses. The long procession of the vested male choir, followed by the clergy made a dignified and impressive sight, and one too seldom seen in these intermountain States.

The following committees were appointed: Standing Committee.—The Rev. Messrs. Halsey and Maison; Messrs. Scott and Woodman.

Delegates to the General Convocation.—The Rev. W. E. Maison, Col. J. F. Kent.

Delegates to the Missionary Council.—the Rev. J. B. Halsey and Mr. Geo. M. Scott.

Secretary to the convocation, the Rev. W. E. Maison, Ogden.

The church in Ogden has recently had its walls tinted in harmonious colors and its floor is to be re-carpeted. It is a memorial building itself, rich in memorial gifts presented the past two years. Its former day school, re-arranged and beautified by the labors of the Woman's Guild for parochial uses, afforded a pleasant place for the business meetings and the reception. The parish is growing in strength rapidly, in spite of the adverse financial and religious influences of Utah, and the large attendance at the services, the generous hospitality of the Church people, and the presence of so many delegates all combined to make this the most enjoyable and profitable convocation held for years. The prosperous temporal and spiritual work in Ogden elicited warm commendation.

Resolutions *in memoriam* were passed respecting the late Dr. Langford and the Rev. W. H. I. Houghton.

Central New York

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

The autumn convocation of the first missionary district was held in Adams, Sept. 21st and 22nd. The Woman's Auxiliary held a spirited meeting on the afternoon of the second day. Earnest and instructive sermons, addresses and reports, were delivered by the Rev. Mr. Winne, Dr. Mockridge, Dean Herrick, Mr. Goodyear, Mrs. Sawyer, president of the Auxiliary, and others. Much important routine business was transacted. Dean Herrick's reminiscences and illustrations of the laying of the church cornerstone here in 1848, of people and early events of Adams, where he began his ministry as the first rector of Emmanuel parish, were most instructive, welcome, and pleasing. Resolutions of respect, regret, and good wishes were sent, through the secretary, to the Rev. J. H. Brown, who has recently gone from the rectorship of Antwerp, in this district, to a church in the diocese of Albany. J. M. Tilden, treasurer, read his report, showing the financial condition of the district. At the annual election of officers, the Rev. A. J. Brockway was re-elected secretary, Mr. J. M. Tilden, treasurer, and the Rev. F. P. Winne, the clerical member of the diocesan Board of Missions.

The fall meeting of the convocation of the Third District, the Rev. R. G. Quennell, dean, was held Sept. 14-15, in Christ church, Sherburne, the Rev. F. B. Keable, minister-in-charge. The usual routine business was transacted. The subject of Sunday school work and methods was presented by the Rev. E. H. Coley.

The church of St. Lawrence, at Alexandria Bay, on the famed St. Lawrence river, was supplied with services during the summer by the following clergy: The Rev. Drs. O. E. Herrick and W. H. Vibbert, the Rev. Messrs. Amos Watkins, B. M. Weeden, C. H. Tindell, and A. J. Brockway.

The Rev. J. A. Farrar, after a faithful and fruitful ministry, has resigned the rectorship of St. James' church, Cleveland, Oswego Co., and removed to the home of his son, the Rev. G. W. Farrar, rector of St. Mary's, Salamanca, N. Y.

ELMIRA.—On Sept. 22nd, a new chalice, bread-box, lavabo, and spoon, all of silver, were blessed and used for the first time in Grace church, the Rev. W. H. Van Allen, rector. The chalice is a memorial gift from a member of the congrega-

tion, and is inscribed: "In memory of Anne Elizabeth Rathbone, born Sept. 6th, 1879, born again Septuagesima, 1880, fell asleep in Jesus Sept. 22, 1881. And Jesus called a little child. *Talitha Koumi.*" The chalice is elaborately wrought from special designs, by Geissler, of New York. The base is engraved with acanthus leaves, and bears a silver crucifix with a gold *corpus*. It is hexagonal, as is the stem, which has a large chased knob. The bowl is gold-lined and gold-rimmed, and is set in a mass of conventionalized trefoils and vine leaves, carved in high relief and rising from the stem; it bears on the face an *Agnus Dei* in a glory. The other vessels are also gifts from members of the parish, which has recently received a handsome silver-gilt ciborium. A branch of the Guild of St. Barnabas for Nurses has been established lately; and the chapter of the Brotherhood of St. Andrew signaled its return to activity after a year of suspension, by a festal Evensong on Sunday, Sept. 26th, when several new members were publicly received.

Maryland

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

BALTIMORE.—Bishop Paret who is now in France, was 71 years old Sept. 23rd. He will sail from London on Sept. 30th, and is expected to reach home on Oct. 12th.

St. Martha's House, at No. 735 West Lexington st., has been opened for the fall and winter season. The home is under the approval of Bishop Paret, and board is furnished at reduced rates to young girls and women who are trying to support themselves. The managers of the home are: President, Miss E. C. Brewer; vice-president, Mrs. Gaston Hooper; treasurer, Mrs. Boone.

TOWSON.—Trinity chapter of the Brotherhood of St. Andrew opened a public reading room on Sept. 20th.

MT. WASHINGTON.—Work has been commenced on the new rectory of St. John's church, the Rev. Wilbur F. Watkins, Jr., rector. It will cost about \$3,000, and will be erected on the lot adjoining the church property on the west.

SMITHSBURG.—By the will of Mrs. Emily Clayton, of this place, which was admitted to probate in Hagerstown, on Sept. 24th, is bequeathed \$1,000 to St. Ann's chapel, Smithsburg. After remembering relatives, Mrs. Clayton leaves the residue of her estate to the Superannuated Clergy Fund of the diocese.

Pennsylvania

Oei W. Whitaker, D.D., Bishop

CHELTHENHAM.—The invitations for the reception of the Rev. Dr. E. W. Appleton, rector of St. Paul's church, to welcome himself and bride on their return from their wedding in England, have been recalled on account of the illness of Dr. Appleton at Hull, in England.

HULMEVILLE.—The 60th anniversary of Grace church was observed with commemorative services on Monday, 20th ult., the Rev. Dr. J. DeW. Perry, rector of Calvary church, Germantown, preaching in the morning, and Archdeacon Brady in the evening. The church owes its existence to a Sunday school organized in 1826-27 by Eliza Randall, a member of St. James' parish, Bristol, which church soon after took it under its fostering care. Sometime between 1828 and 1830, the Rev. Richard Hall, then rector of St. James', began holding occasional services in this village, and his successor, the Rev. G. W. Ridgely, not only gave his services, but took steps to erect a church here. In the summer of 1831, this edifice was completed, but remained unfurnished for three years, the seats being unplanned boards on empty kegs. During the cholera epidemic of 1832, the church was used as a temporary hospital. In 1837, the parish was organized, incorporated, and admitted into union with the convention. Up to 1855, there were three rectors, and then succeeded an interim when services were only occasionally supplied. In 1856, Mr. Edward W. Appleton (then a divinity student, now the Rev. Dr. Appleton, of St. Paul's, Cheltenham) served as

a lay-reader. The Rev. Samuel E. Smith became rector in 1859, and remained four years. During his incumbency many improvements were made, notably the building of the rectory and a recessed chancel. His successor, the Rev. J. R. Heysinger, whose rectorship was over six years in duration, was able to add 30 ft. to the length of the edifice and entirely re-model the interior. Seven rectors followed successively, and on Dec. 11th, 1896, the Rev. Joseph T. Wright, Ph.D., was appointed priest-in-charge of the parish by Bishop Whitaker. Grace church at present is an attractive suburban church, in which the services are presented with great beauty and dignity. One of the special features is the exceptionally fine music. The Sunday school has so increased that it can no longer be held in the old building formerly used, but is compelled to hold its sessions in the church.

Minnesota

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

ST. PAUL.—St. Peter's church held their harvest festival on the 14th Sunday after Trinity. The festival began with a Low Celebration at 7:30 A. M., followed by Matins with festal music, and an appropriate sermon by the rector. The church was beautifully decorated with the products of the harvest. On the Monday evening following, the usual annual Harvest Home supper was held in the guild room; covers were laid for over 100. The rector, the Rev. G. H. Mueller, acting as toastmaster, called upon some of the prominent men of the parish to respond to the following subjects: "The parish," "The missions," "The finances," "The choir," and "The ladies." A half hour of social intercourse brought to a close one of the most interesting and enjoyable Harvest Home suppers ever held in the parish.

Western New York

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

The Rev. Frank H. Barton has been appointed a general missionary in the archdeaconry of Buffalo, and will enter upon his duties early in October. Mr. Barton's experience in the mission field and the record which he has made for himself, make it matter of congratulation that the Missionary Board has secured his services.

Bishop Walker who has just returned from England visited St. John's church, Honeoye Falls, the Rev. J. R. Kennard Bell, rector, Sept. 10th, and after Evening Prayer, preached. On Sunday following, the Bishop visited St. John's church, Catherine, the Rev. Francis F. Rice, rector, where he confirmed 13 persons. In the afternoon he drove to Lawrence chapel, five miles distant, and confirmed two persons, and in the evening, at St. Paul's church, Montour Falls, the Rev. W. L. Davis, deacon-in-charge, he confirmed 17, preaching at each of these services and addressing those confirmed.

BUFFALO.—Important changes have been made in the organ recently put into Trinity church by Hook & Hastings. The great organ, which projected several feet from the organ chamber into the nave, so obstructed sound from beyond it that the voices in the choir could not be heard from that side of the church. Although the organ builders were in no way to blame, yet this was a radical error, and to correct it, the great organ was carried to the opposite side of the chancel. This is found to be not only a complete remedy for the difficulty, but is a decided improvement to the appearance of the chancel. Several new stops have also been added to the organ. To accommodate the great organ it was necessary to break through the wall and appropriate one of the guild rooms in the parish house adjoining, as an organ chamber, and this in turn necessitated the bringing out towards the front the wall of that portion of the parish house in order that another room might be constructed in the intervening space. These changes have just been completed, and in every way afford satisfaction. The vestry of the parish have filled a double lancet window with glass as a memorial to the late James and Caroline M. McCredie, benefactors of the parish. The figures in the window represent the

archangels Gabriel and Raphael, and are in favrile glass from the well-known firm of Tiffany & Co. The Rev. J. Cameron Davis is now curate of Trinity, having succeeded the Rev. H. M. Kirkby, resigned. The Rev. Francis Lobdell, S.T.D., is rector.

Long Island

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

BROOKLYN.—The annual record of St. Peter's church, the Rev. Dr. Lindsay Parker, rector, has just been issued, and states that the rector and vestry are very much encouraged with the financial condition of the parish. The renovation and improvements have made the church very attractive, and after paying for all the work, there is a balance of more than \$500, which will be used towards placing electric lights in front of the church property and in the parish building. The Confirmation class this year numbered 62, an increase over many former years. St. Peter's parish will celebrate its 50th anniversary next year.

St. Michael's church, the Rev. W. T. Fitch, rector, and the Rev. T. G. Losee, assistant rector, will be consecrated by Bishop Littlejohn on St. Michael's Day, and the 50th anniversary of the parish will be celebrated at the same time. All of the church property, extending from High to Sands st., has been very greatly improved and beautified during the summer. The floor of the church has been handsomely tiled, the interior remodeled, a new chancel built, and many new and beautiful accessories and decorations have been added. Electricity is being introduced, and the new spire, surmounted by an illuminated cross, will be completed by the time set for the consecration. The rectory has been made very handsome, and the property is one of the most complete for parish purposes in the city.

It is hoped that the Bishop will formally open Holy Cross mission church on the 1st Sunday in Advent.

The Rev. Mr. Bridges, of Christ church, West Islip, has placed the sum of \$1,000 in the hands of the four archdeacons for missionary work in the diocese.

Michigan

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

Grace church, Detroit, was re-opened for service on the morning of the 14th Sunday after Trinity, after extensive repairs and alterations which were begun about midsummer. Besides some needed repairs to the exterior of the church, these changes have involved the removal of the side galleries, the re-decorating of the entire interior, and the renovating of all the woodwork in chancel and nave. The lighting has been changed from gas to electricity, and the church newly carpeted. All this, with the notable memorial windows in the chancel unveiled last Easter, has added greatly to the beauty and effectiveness of the spacious interior of this church, and the rector, the Rev. Dr. McCarroll, and his people are to be congratulated on the quiet and effective accomplishment of a very important parochial undertaking.

On Aug. 8th, Christ church, Adrian, the Rev. C. H. I. Channer, rector, held the last service in the old church building, which was erected in 1851. On the day following, the work of tearing down the structure commenced, preparatory to the erection of a church which shall be in every way commensurate with the needs of the growing parish. Plans have been adopted for a beautiful church edifice, and it is expected that the corner-stone will be laid with an appropriate service the last week in September.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The industrial yard in connection with Trinity church reports total meal tickets issued since beginning of the year, 2,337; total lodging tickets, 1,615; total rations issued, 572; men given temporary work, 454; permanent work, 41; men employed since opening of the yard, 841; value of stock on hand, \$160.60; amount due yard from sales of wood, \$173.75. Up to this time the yard has been so ably managed as to be self-supporting.

The Living Church

Chicago

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

THE present Bishop of London is well known as a historian of the first rank through his History of the Popes of the Reformation period. His words, therefore, on historical points of crucial importance have especial weight. The Roman Catholic controversialists have endeavored to turn the mission of Augustine to England and Pope Gregory's relation to it to the account of their theory of the Papal supremacy. On the other hand, many Anglicans are inclined to minimize the importance of Augustine's work, out of the feeling of controversial necessity. The utterances of the learned Bishop in a recent historical discourse preached at Canterbury cathedral, place the matter in its true light. He spoke substantially as follows:

Never did a man undertake a mission with more hopeless prospects than did Pope Gregory when he sent Augustine. Rome at that time was in a state of misery and prostration, exposed to the invasions of Lombard conquerors, governed by an incapable Grecian general, and devastated with famine and pestilence. There was no more mistaken notion than that Gregory was a prosperous Pope desirous of extending the power of the Papacy. The Papacy, as we know it now, was not then dreamt of. Gregory was the bishop of a city which seemed likely to be swept away, and he simply did what he thought was his duty in sending the message of the Gospel to those who needed it. His conception of mission work was not—like the mistaken notion of the present day—to begin somehow or other at the bottom. He sent Augustine with teachers and a regularly organized choir to sing the services the moment they landed in England, just as they would have done at home, so that the people of Kent might know what Church life, worship, and teaching were. Gregory was one of the greatest of missionaries, and his work has left an indelible stamp on the history of the world and of the Christian Church.

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A LEADING Presbyterian paper, *The Interior*, in commenting upon the recent Christian Endeavor Convention, claims that Presbyterianism now has virtual control of the organization. The Baptist withdrew because "the catholicity and charitableness of the (Endeavor) societies endangered their ideas of exclusiveness." The Methodists drew off for business reasons, "in furtherance of the interests of their Book Concern." Finally, as if these ungracious allusions to other Protestant denominations were not a sufficient illustration of the "catholicity and charitableness," to say nothing of "the breadth of fraternal sympathy," which are claimed as the results of the Christian Endeavor operations, the following reference is made to the Church: "The Episcopalians, of course, would not mingle with the people of God either on earth or in heaven. It is doubtful if they will be willing to associate with God, seeing that He shows a preference for low-down Presbyterian and Methodist society." We confess we were hardly prepared for this outburst of bitterness from a staid old-fashioned Presbyterian source. We need not defend ourselves from the kind of charge which these words imply, but we are not quite able to understand why our Baptist brethren get off so lightly in comparison with ourselves. It is the Church position that all people baptized with water in the name of the blessed Trinity are,

whether they know or acknowledge it or not, members of the visible Catholic Church. The Baptists, if we understand their attitude, hold that none are in this relation unless they have been immersed. *The Interior*, we think, must be aware of these points. But the really curious thing in this ebullition of sectarian bitterness, is the assumption that the members of certain voluntary societies constitute in some special sense "the people of God." There was an old story about a certain body of Puritan colonists who in taking possession of Indian lands, justified themselves thus: "Whereas the Scriptures declare that the saints shall inherit the earth: Resolved, that we are the saints." Here we have at the close of the nineteenth century an exhibition of the same old spirit. What would be thought of the assertion from us that the St. Andrew's Brotherhood or the Daughters of the King are pre-eminently "the people of God," or that those who refuse to qualify themselves for membership in our societies are declining association with God? Such ideas are very foreign to the mind of the Church. Exactly what meaning is to be connected with such words as "catholicity," "charitableness," "breadth of fraternal sympathy," which are confusedly tossed about in the same paragraph from which the above extracts were taken, we are unable to conceive. These, however, are not the only remarkable features of a very brusque piece of writing. It seems to be argued that "all the conditions have been helpful in the extension of the Endeavor societies, because the Baptists and Methodists have drawn out and the Episcopalians will not mingle with the people of God." Again, it is said that theological professors will not be able to affect the impressions and habits of work which these enthusiastic and apparently very self-confident young people are bringing to the divinity schools, while at the same time it is alleged that the predominance of Presbyterianism in the societies insures "the steadiness, evangelical conservatism, and solidity of the whole." Perhaps, after all, the peculiar influence which the summer season is said to exercise upon newspaper offices is really responsible for this choice bit of writing, and we are justified in not taking it too seriously.

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DR. R. TRAVERS SMITH comments in *The Irish Ecclesiastical Gazette* upon the utterances of the Lambeth Conference on the subject of the Spanish reformers, to whom the Irish bishops gave an episcopal head some time ago by the consecration of Cabrera. Certain persons it seems, had deduced rather extravagant conclusions from those very moderate utterances. It is to be remembered that, with the exception of the unfortunate case in Mexico, nothing like this has been done. "The consecration was carried out in due form by three bishops of a Church represented in the Conference, and if their action has been approved by that body, the Spanish Communion, thus endowed with formal Catholicity, would have had a claim to recognition by the Anglican prelates far beyond any other Reformed Communion on the continent. Instead of that, it receives a carefully limited and graduated sympathy which places it extremely low down among those who receive recognition at all." It was not likely that the Conference would censure Archbishop Plunket or the Church of Ireland, "but it seems hardly possible to conceive a more

distinct refusal to approve than that by which the Conference has replied to the consecration of Bishop Cabrera." Dr. Smith hopes that the proposed tribunal of reference will render the recurrence of such transactions as this consecration impossible. Certainly it ought to be out of the question to take such a step without the approbation of the Church as a whole, since it is a matter which radically concerns the whole.

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Reflections on Some Features of the Lambeth Conference

THE question, *Cui bono?* has begun to be asked with some emphasis in connection with the Lambeth Conference, and that question has lost none of its significance since the results of the recent Conference have begun to be known. It is, perhaps, a severe thing to say, but it is only too clear that the official utterances of the bishops hardly anywhere rise above the level of the commonplace. It is a still more serious criticism that nothing whatever is said of questions of pressing importance in connection with faith and morals. It would not be gathered from the Encyclical Letter (published in our issue of September 4th) that there are errors abroad among us which tend to overthrow certain fundamental doctrines of Christianity and to render the Creeds utterly nugatory. We might have expected some kind of reiteration or endorsement of the admirable statement of doctrine set forth by the American bishops a few years ago. The most crying difficulty with which the Church, both in England and America, has to contend in the realm of morals arises out of questions of marriage and divorce, about which some definite action is imperatively necessary, if the Church is not to suffer shame before the world. Yet upon this subject the letter contents itself with a few general remarks and the statement that there was not time for the full consideration of the matter. The fact is there is a serious clash in England between the marriage law of the State and that of the Church. The bishops do, it is true, quote the words of our Lord and of the marriage service, "What, therefore, God hath joined together let no man put asunder," which may be an evidence of a certain degree of courage so far as the English bishops are concerned, since the law of Parliament asserts that man has a perfect right to put them asunder, and some of the most prominent of the bishops and clergy have acted as if they agreed with Parliament.

We have said at other times that one of the chief advantages of the Conference is its effect upon the English Church itself. The Erastian tendency which is so marked a feature of the higher ecclesiastics must in time become modified by contact with the representatives of the free Communions of Ireland, Scotland, and the United States. But Erastianism dies hard, and its influence is largely responsible for the failure to grapple with questions of serious importance. Besides the Erastian influence, the looker-on perceives strong evidence of a certain British assumption of superiority. This comes out in a manner little short of amusing in the constitution of the committees. Attention has been drawn by *The Church Eclectic* to this feature. The chairmanship of every committee (save one of the least importance) was given to an English bishop. This, as *The Eclectic* remarks,

would generally be called snobbery. One is tempted to characterize it as insolence, when it is further observed that in some of these committees sat archbishops, and even primates, under the presidency of ordinary bishops. It is hard to say which one admires most—the magnificent assumption of this claim of superiority for the English episcopate, or the meek amiability with which such distinguished prelates as the Primate of Ireland, the Primus of Scotland, the Canadian Archbishops, and the venerable representative of our own Primate—not to mention others—submitted themselves to this official inferiority to men of lower rank in the Church, if equal in learning and weight.

It is, we suppose, an example of the imperial instinct of a strong and aggressive race, exhibiting itself where it ought not. But it is to be remembered that Americans are of the same race, and that there are not wanting among us indications of the same thirst for empire which has brought England to its present dominant position. Now that the national energies have ceased to be absorbed by the work of interior development, there are symptoms on all hands of the growth of far-reaching claims of political influence and domination. Conservative minds may regret these tendencies, but they are probably inevitable. No institution in this land is more conservative than the American Catholic Church, yet signs are not wanting that this Church will always insist upon its entire autonomy, and that if its bishops are to meet in council with their brethren of the rest of the Anglican Communion, it must be on terms of absolute equality, qualified only by the traditional rules of the Catholic Church. No limitations growing out of the position of the English bishops as members of the State, and, still less, assumptions of superiority based upon any "imperial instinct," can be submitted to when their character has once been seen. It is worthy of note that already some eminent American bishops have shown much hesitation in associating themselves with the Conference, and some have absented themselves entirely. The purposeless and academical character of a large part of the programme had something to do with this lack of enthusiasm. The feeling was that back of the Conference was the Archbishop, and back of the Archbishop was the secular power, and that so long as these influences controlled both the subjects and the proceedings, it was not worth the time and trouble which must be expended upon attendance upon an assembly at such a distance.

It may be that the proposed "tribunal of reference" or "consultative body" will prove to be a beneficial forward step in the shaping of these matters. In fact, this, though not directly contemplated, would be a very serviceable function for such a body. As a tribunal of reference, we are at a loss to imagine any way in which it could be of use to the American Church. But the Archbishop could hardly turn a deaf ear to advice which it might give to him, whether he asked for it or not, and such advice would be almost a matter of course when arrangements were on foot for the assembling of the Conference. At any rate, we think it may be confidently predicted that without some amendment of existing methods, the Lambeth Conference will soon cease to excite much interest in the Church on this side of the water.

The Late Bishop Rulison

BISHOP WHITEHEAD preached in South Bethlehem, church of the Nativity, on Sunday morning, September 19th, a sermon commemorative of the late Bishop Rulison, taking for his text a portion of the Epistle, "The fruits of the Spirit are love, joy, peace," etc., as outlining the character of the late lamented Bishop. He said as follows:

As our minds go back over his career, and particularly over the too few years of his truly successful episcopate—years made shorter by this very quality of which we speak—how conspicuous all along is this first fruit of the Spirit. The clergy and people of this diocese can bear witness who have noted with admiration, sometimes with amazement, latterly with dread, the unwearied activity which carried him, over and over again, through the ceaseless round of visitations, every year increasing, leaving his home for the greater part of the year that he might minister to others. What but the love of God and His Church could prompt so diligent and persistent service? What but love to man could maintain a life so crowded with unselfish effort? You who have seen him so frequently arrive and depart, have been able to appreciate more, perhaps, than others who live elsewhere, how untiring and self-sacrificing that life has been, and can the better testify to its eminent devotion to a high ideal of service to both God and man. Nor was this devotion limited even by the wide confines of this great diocese. Far beyond your borders were the dear Bishop's face and voice familiar, as he stood forth to proclaim the words of eternal life, or to plead most ardently and eloquently for the missions of our Church in far-off portions of the United States. He was a preacher honored among our best, and an advocate for onward advance which few, if any, could surpass.

Difficult as it will be to fill his seat as Bishop of this diocese, more difficult still will it be to find any one to take his place as leader and counselor in the General Board of Missions. His knowledge of the field, his fervent interest in the work, his hopeful outlook for the future of our missionary enterprises, made his influence and power pre-eminent among our leaders. I venture to think that his impassioned and overwhelming appeal in behalf of Alaska, made with utmost rapidity of utterance and with clear, ringing voice at the last General Convention, will long live as an example of almost unequalled eloquence in the history of the American Church. And you who have been blessed by so often hearing him preach, know full well how deep lay the source of that unction which characterized his words. He was a man of the Holy Ghost. In him the Spirit dwelt with power. The fruit of the Spirit was love.

And with it joy, good cheer, hopefulness, a bright outlook for the Church and for the world, that made his preaching and exhortation the echo of the angels' song on the night of the Nativity. And in his heart was peace towards God, and with men as God's children. And with what long-suffering gentleness and patience he served—the necessary qualities of a good bishop who has to deal with all sorts of people in all kinds of circumstances, personal, parochial, ecclesiastical—ever seeking to help, always to be a peacemaker, exemplifying that charity which beareth all things and never faileth. How genial and courteous his manner; how attractive his personality; how chivalrous at times, and through long seasons of trial! It has been entitled "scrupulous and consistent chivalry," and so indeed it was. How loyal and constant he showed himself to his chief in the delicate relationship in which he found himself as Bishop-coadjutor.

And all this because he possessed that genuine goodness which is more than disposition, more than a pleasant word and sympathizing look, which ever sought to be helpful by every possible means to make life better and brighter for every one whom he could reach.

Added to all this, we remember with highest admiration a trustfulness which attracted people to him in responsive confidence. He saw in humanity not that which is bad and hateful, but that which is lovable and redeemable—"that noble longing of the soul which is the indestructible image of its Maker." This enduring belief in the redeemable qualities of the vilest manhood is a most potent influence in the ministry of Christ, and in Bishop Rulison's ministry and life it was never lost. This gave a rare vigor and virility to all his intercourse with men and to his public speech. When he spoke men listened, for "they knew his voice," the voice of a brother-man whom neither station nor culture nor authority had removed far off from sympathy with their circumstances and their needs. He trusted both himself and others, and was true to himself as to others, under the daily guidance of the Holy Spirit.

Thus, through all the well-developed qualities of this distinguished Christian character, we come naturally to speak of his meekness. For meekness by no means implies a "flaccid or flimsy fibre." It is no synonym for enervation or effeminacy. It implies a reserved force, a voluntary repression, an exercise of the will and spirit which finds expression in outward temperance or self-control. The Master said, "I am meek and lowly of heart," and yet (shall we not better say, therefore?) "never man spake like Him." So with our dear Father in God. Meekness meant for him no weak acquiescence or subserviency, but a voluntary, purposeful repression, that he might imitate and the better serve his Master. His meekness was genuine and true, not marred by officialism, nor lost in the exercise of authority. No one better than he exemplified the apostolic exhortation to Timothy, the Bishop of Ephesus: "O man of God, follow after righteousness, godliness, faith, love, patience, meekness. . . . For the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves."

With such a mind and temper, it is not hard to find in him apt illustration of the closing word in St. Paul's list of spiritual fruits, for "He that striveth for the mastery is temperate in all things." A rounded, well-proportioned, well-balanced character can only come from the possession of Christian virtues. Temperance or self-control is the climax of them all, holding mind and heart and body with all their powers in exact and perfect order. Thus he fought the good fight; thus he laid hold on eternal life. . . .

Much more there is to say, as you well know. I have not told the story of your Bishop's life. I have not enlarged upon his high intelligence, his erudition and culture, his many graces of mind and speech. I have not dwelt upon his record as a bishop in the Church of God, his executive ability, his vigorous administration of affairs. I have not spoken of his Churchmanship; clear, staunch, broad, in the truest sense, tolerant, sensible, practical. I have not entered within the sacred precincts of the home, where all these qualities found special manifestation. Indeed, I have not attempted to do justice to our own love and admiration for him, much less presumed in these few and imperfect words to do justice to a memory so revered.

All that I have tried to do has been in a hurried manner to bid you take notice how, in his well-known character as men would commonly and continually see him and hear him, the late beloved Bishop answered to the requirements which St. Paul has sketched and was conspicuous, in that he so evidently manifested the abundant fruits of the Spirit. . . .

We thank God for giving to His Church and to us so true an example. We thank Him for this His servant departed in His faith and fear. We commend him to God's tender mercy, and pray that peace may evermore be with him and perpetual light shine upon him in the Paradise whither his redeemed spirit has departed. Further, we supplicate the great Head of the Church that there may soon be found a successor worthy of him who is gone, and as able to

carry on the work and adorn the doctrine of God our Saviour in all things.

And, finally, we do not forget that all the saints were what they were because of the one grace of God—to be ours as well as theirs, if we will—and that as they followed Christ so also should we, “bringing forth the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.”

Pray God to work His miracle of grace in you that you may indeed bear fruit. Pray Him to give you more and more the Holy Spirit as the motive power in your life. That we may obtain that which Thou dost promise, O Father, make us to love that which Thou dost command, through Jesus Christ our Lord.



Five-Minute Talks

BY CLINTON LOCKE

CXXII.

“WHAT do you regard as the greatest enemy of our home life?” Now this is a most important question, for, after all, our social life, our national life, our Church life, rest upon our home life. Given a sweet, pure, just, loving home life, and we are likely to have good citizens and good Christians. It is the exception and not the rule when out of dirty, quarrelsome, godless homes come good men and good women. I do not say always, for just as I have known bad women and vicious men to come out of homes which were presided over by the very salt of the earth, so have I known the salt of the earth to be dug from foul resting places where father and mother were the very offscourings. The rule, however, with men and women is, thank God! the same as that with apples—good trees produce good fruit, and *vice versa*.

A very great enemy of home life is our American fashion of living in boarding houses and hotels. Of course, a very large number of men are obliged to do that. They have to leave their homes to earn their living, and they have no other recourse. There are unfortunately very many young married couples who, instead of beginning in a small house the new family life, plunge into a boarding house or, if they can afford it, into a hotel; children are born there and brought up there, amid all the gossip and jealousy and backbiting and confined space. No wonder that in that hot, unhealthy atmosphere, where no true idea of a home can possibly take root and live, thousands grow up as utterly ignorant of what a home is as the wandering Bedouins. I do not believe in interfering with individual liberty or in sumptuary laws, but if I were elected to the Legislature, I would vote for a bill obliging every married couple to live in a separate house. Some will say, “Do you include flats in this statement? Are they separate homes?” Yes, for all practical purposes, and the French who love home more than any other people and make the most out of it, live very greatly in flats.

But boarding-house life, while an enemy to right home life, is not the greatest enemy. The difficulty lies further back than that, and I do not think it even admits of an argument when I say that the greatest enemy of the home lurks in the carelessness and lightness in which it is founded; and I mean by that in the thoughtless and improvident marriages so common among us. How different it is in France. The moment a French boy or girl is born, no matter in what station of life, the parents begin to put aside a sum for the founding of that boy's or girl's home, when the time comes for it. They

deny themselves much—too much, often—to do this, but it has this result, that two young French people marrying always have a sufficient sum to take and furnish a house suitable to their station of life. The man always has, in addition, some profession or trade or allowance which enables him to support his family, and the woman has invariably been taught housekeeping, economy, and the home virtues. Now, how different is the custom among the mass of American families. Love, as it is called, though that sacred word in these cases often means merely a passing fancy, is the most important consideration, and prudence, foresight, fitness, training, are thrown to the winds, to say nothing of a mutual fear of God and a determination to build the house upon that rock which is Christ. The man has often a small salary only, and not a dollar laid up for a rainy day, and the woman, brought up in a boarding house or indulged by a foolish mother who wants to spare her daughter work, as if that were not one of our greatest blessings, does not know how to cook a potato, to buy a piece of meat, to arrange a palatable meal, or, in fact, do any of those thousand things which to a French or German girl are as necessary a part of her education as reading and writing. They used to be equally the marriage portion of American girls, but are they so now? Have not boarding houses and, above all, the prevalent “rot” about woman's rights and duties and emancipations changed all that? Cooking potatoes, buying chops, managing households, are taught now to be small things compared with biology and pedagogy, etc.

I read lately, with shouts of laughter, a peppery article in a woman's magazine which declared it was high time men went into kitchens and allowed women to have an inning at “higher things.” Now, whether they be high or low, cooking, etc., are intimately connected with the happiness of homes, and unless deeply considered, love will fly out of the kitchen window, and the men will seek some more comfortable place and more appetizing meals, and this opens up the whole saloon question, into which I do not care to enter. Believe me, happy homes can no more be made without training for them than doctor's offices can be made successful without much study and attention, and their greatest enemy is the untrained way in which they are founded. You cannot have a good home without love, frugality, good sense, patience, knowledge, and self-restraint, and you cannot have a perfect home without the fear of God resting upon it and the sweet Presence of Christ perfuming all its rooms. Thank God, there are thousands of such homes among us, and they are the very salt that keeps us from corruption.



Letters to the Editor

“WHAT DOES IT MEAN?”

To the Editor of *The Living Church*:

I am told that a letter which appeared in one of your recent issues, under the heading, “What does it mean?” is occasioning much inquiry and comment. The question was asked concerning the following statement quoted from a published letter written to the alumni of Berkeley Divinity School by the Rev. G. F. Mosher, of the China mission:

“But I find the bishop and all the clergy and lay-workers here intent on doing their work on a sensible, rather than on a fanatical, basis. We make no virtue of using tea in the place of wine for the Holy Communion, because it is cheaper.”

The fear is implied, if not expressed, that the Bishop and the clergy of the China mission may possibly have been led by the unusual conditions under which their work is done, to disregard Catholic practice in the celebration of the Holy Communion.

As the Rev. Mr. Mosher in Shanghai will be unable for many weeks to relieve the fears of those who may be repeating the inquiry of your correspondent, if, indeed, it should ever, in the midst of his busy missionary life, be brought to his attention, may I venture to make a statement on his behalf? It would be rash to say that at a distance of 10,000 miles I know absolutely what was in Mr. Mosher's mind when he wrote as above. Frequent correspondence with him, and a candid reading of that portion of his letter which immediately precedes the quoted sentence, as printed in *The Churchman*, June 26th, enable me to understand the meaning of a statement which may sound strange to those who have only had the advantage of reading it detached from its context. In personal letters Mr. Mosher has more than once referred to the somewhat extravagant and sensational methods of the missionaries of other Christian bodies, as contrasted with the dignified and reverent methods of the China mission under Bishop Graves' direction. In his letter to the alumni of the Berkeley Divinity School, Mr. Mosher hinted at some of these extravagances and contrasts, and in order to emphasize them, instanced the practice obtaining among some missionaries—not of our Communion—in the use of tea instead of wine in the Holy Communion. This is all his statement means—nothing less than that in the American Church mission due regard is had for the law and order of the Church.

Neither the Bishop of Shanghai nor any of his clergy need any explanation of mine. It might reasonably be supposed that the charity that “thinketh no evil” would safeguard loyal Churchmen who are working on the Church's frontier line from unwarranted suspicion.

JOHN W. WOOD.

LIFE INSURANCE

To the Editor of *The Living Church*:

There is no more important question than this: How to raise sufficient money for the requirements of the Church? Many plans have been proposed, and many schemes devised to accomplish this. It is intended in this paper to propose another plan which is believed to possess some merit. The plan is to utilize life insurance to accomplish this most desirable and important object. To such perfection have the plans of life insurance been brought that it is absolutely safe and absolutely free from fraud. Now, why not make use of this noble method to raise money to carry on Christ's kingdom on earth?

According to the statistics of the Church in the United States for the year 1895-'6, the number of communicants is 641,145. Now suppose 100,000 of these should take out life policies for \$100 each for some specific Church purpose, or for several Church purposes, as the insured might desire. Here would be a fund of ten millions of dollars which would come to the Church as surely as the policies were kept alive. According to the statistics of life insurance, about twelve persons out of the thousand of selected risks die annually. This would bring into the Church the first year \$833,300; and if the number of the assured were kept up to the one hundred thousand mark, here would be a very handsome sum coming into the Church annually for all time. But suppose a greater number should insure and, for a larger amount, it can be seen easily what an enormous income there would be.

It cannot be alleged against this plan that it is speculative. There is no speculation in life insurance. You pay for what you get, and the person insuring his life for any Church purpose would have to take money out of his pocket and pay for the insurance, which is simply making that much contribution for the honor and glory of Christ's kingdom on earth. From this source abundant money could be obtained to provide

for our aged, infirm, and disabled clergy and their dependent families, and for the widows and orphans of deceased clergymen. If three hundred thousand should insure for the same amount, the annual income from that source would be \$2,499,900. What abundant means could thus be obtained to endow new dioceses, to establish and maintain new missions, to found schools and colleges!

It is not proposed by this method to exempt any one from contributing to the Church all that he can. Every man who has tried it knows that it is a blessed and glorious privilege to contribute to the support of the Christian kingdom; and he knows, too, how much the making these contributions adds to his own progress in the Christian life.

The writer of this would be pleased to have the views of such as may choose to address him on this subject.

FRANCIS MERIWETHER DANSBY.
Birmingham, Ala., Sept. 15, 1897.

THE CONGE D'ELIRE

To the Editor of *The Living Church*:

When applied to history the remarks of Dr. Batterson are specially exposed to the danger of substituting rhetorical selection for scientific and historical condensation.

I am aware that it has been pleaded that the power of election is still in the hands of the Church. But the *conge d'elire* as lately, so always, has proved to be unmeaning form. The words of the statute most clearly make it so. Act of William IV. They are as follows:

"In virtue of which license (meaning the *conge d'elire*), the said dean and chapter shall with all speed and celerity (that is, within twelve days), in due form, elect and choose the said person named (in the king's or queen's letters missive, sent with the license) to the dignity and office, and no other."

Then the law provides that in case the dean and chapter fail to do this within the prescribed time, the duty of election devolves upon the crown, and the dean and chapter incur the penalty of *præmunire*. Of this Bishop Gibson says: "That the only choice the electors have under this restraint is whether they will obey the king or incur a *præmunire*."

Or, as Dr. Johnson once playfully remarked, "The Church has about the same choice in the election of her chief ministers as a man flung out of a window has to choose a seat for himself when he gets to the bottom."

See 26 Henry VIII., C. I. "By which statute," say both Cope and Blackstone, the greatest commentators on the laws of England, "all that power which the Pope ever exercised within the realm in spirituals is now annexed to the crown." See also the declaration and oath of Queen Anne, 23rd April, 1702. Book of the Court p. 417-419, London, 1844. The coronation of King George III. and Queen Charlotte, Sept. 22, 1761. See Taylor's "Glory of Kedar," p. 187-202. London, 1820. Coronation of Queen Victoria, Abbey church of Westminster, on Thursday, June 28th, 1868. Coronation Manual, p. 111.

The articles of religion originally set forth by Henry VIII. were six, they grew to forty-two under Edward VI., and finally to thirty-nine articles under Elizabeth in the Parliament of 1571. See also the above.

Whether the term "established by law," was coined by lawyers or laymen or ecclesiastics, it was a fact nevertheless, and furthermore all persons had to pay taxes for the support of the Church by law established. All that the writer pretends to prove is that Dr. Batterson has unconsciously and repeatedly asserted the thing that is not, with the evidence that it is staring him in the face. Our constitution was framed by lawyers, our State constitutions were drawn by lawyers, our Church charters and constitutions were composed by lawyers. Accuracy of statement and the meaning of terms and words are two essentials which the legal profession is obliged to understand.

Dr. Littledale is no doubt a great theologian, but neither he nor the learned barristers referred to by Dr. Batterson are infallible. If Mac-

auley is a romancer, I trust that Hallam and Strickland will not be so considered. If Dr. Batterson and other learned divines would not in their zeal for the Church make such patent mistakes of fact we would not be so often humiliated by Roman controversialists.

Philadelphia.

J. M. H.

Personal Mention

The Rev. H. L. Braddon has resigned the charge of the church of the Holy Name, Swampscott, Mass. The resignation will take effect Nov. 1st.

The Rev. Henry L. Badger has accepted a call to St. John's church, Olympia, Wash., and enters upon his duties there Oct. 1st.

The Rev. E. Robert Bennett has accepted a call to St. Mark's church, Wilmington, N. C., in the diocese of East Carolina. Address accordingly.

The Ven. Archdeacon B. F. Brown is seeking vacation in the State of New York.

The Rev. C. George Currie, D.D., sailed Sept. 18th for a sojourn of a year and a half in Europe.

The Rev. Tallafiero F. Caskey, rector of the American church of St. John, Dresden, Saxony, has just arrived for a brief visit to this country.

The Rev. T. Cory-Thomas should be addressed at the "Church House," Westminster, London, Eng.

The Rev. Henry Chamberlaine has accepted a call to Grace church, Weldon, N. C. Mr. Chamberlaine will also have charge of St. Mark's, Halifax.

The Rt. Rev. Wm. Crane Gray, D.D., of Southern Florida, and Mrs. Gray will sail from Glasgow Oct. 1st, on the "Mongolian" of the Allen State Line.

Bishop Huntington has returned to Syracuse from his summer home at Hadley, Mass.

The Rev. David W. Howard has resigned the curacy of Grace church, Kansas City, Mo., and accepted a call to St. Paul's church, Chicago, and will enter upon his duties the first Sunday in October. Address 4926 Lake ave., Chicago, Ill.

The Rev. H. Hudson sailed for Europe, Sept. 11th, on the steamship "State of California."

The Rev. Rogers Israel should be addressed at Scranton, Pa.

The Rev. Charles Judd has resigned his position in St. John's, Stamford, Conn., to become curate of Christ church, New Haven.

The Rev. Chas. A. Kienze, M.A., has taken charge of Trinity Hall, Louisville, the school for boys of the diocese of Kentucky.

The Rev. A. B. Moorehouse has resigned the charge of Grace church, Medford, Mass.

The Rev. A. F. Morgan has accepted the rectorship of St. Stephen's church, Grand Island, Neb., to take effect the last of this month.

The Rev. I. M. Merlin-Jones has resigned the rectorship of St. Augustine's church, and accepted the chaplainship of the Soldiers' Home, Santa Monica, Cal.

The Rev. O. E. Ostenson, of Meeker, Colo., has been appointed archdeacon of the missionary district of Western Colorado by the Bishop. He makes his headquarters at Delta, Colo. Please address accordingly.

The address of the Rev. W. M. Pickslay is changed to 60 Evergreen Place, East Orange, N. J.

The Rev. John Power has been attached to the faculty of the Platte Collegiate Institute, with charge of St. Peter's church, Lexington, jurisdiction of the Platte.

The Rev. Charles T. Raynor who recently became the rector of St. John's, Marcellus, has accepted a call to the rectorship of Trinity church, Fayetteville, C. N. Y.

The Rev. Harry Ransom has been transferred to the diocese of Delaware, he having taken up work in Wilmington, Del.

The Rev. Dr. Joseph L. Tucker has been taking vacation at Staunton, Va.

The Rev. Stuart L. Tyson is spending a month's vacation in the East.

The Rev. Louis Tucker has accepted the rectorship of Trinity church, Pass Christian, Miss.

The Rev. Arthur Warner has resigned the curacy of St. Peter's church, Portchester, N. Y., to take effect Oct. 1st.

The Ven. J. H. Weddell is seeking needed recreation in New York.

Official

A MAJORITY of the Standing Committee have consented to the ordination and consecration of the Rev. Chauncey Bunce Brewster, D.D., as Coadjutor-Bishop

of the diocese of Connecticut; and of the Rev. Robert Atkinson Gibson, D.D., as Coadjutor-Bishop of the diocese of Virginia.

At a special meeting of the vestry of St. Luke's church, Lebanon, convened by the rector upon his return to the parish, the following resolution was unanimously adopted, and ordered to be spread upon the minutes and published in the Church Press:

Resolved: That in the untimely death of the Rt. Rev. Nelson Somerville Rulison, Doctor in Divinity, the Church has lost one of the most devout and eminent of her bishops, a zealous worker, a man of high intellectual attainment, and one whose sound Churchmanship and wide sympathy with the varied phases of modern thought combined to make him a man universally esteemed by his contemporaries. May the great Bishop and Shepherd grant to him a high reward and to us a bishop worthy to succeed him.

JOHN MITCHELL PAGE, Rector,
T. H. BRUNER, Clerk of Vestry.

Died

ACKERMAN.—At her home in Camden, N. J., Sept. 19, 1897, Sarah A. Haight, widow of Lawrence Ackerman, in the 84th year of her age.

BRYDGES.—At Los Angeles, Cal., on Wednesday, Sep. 8, 1897, Laura Harriet Kate, daughter of C. E. Brydges, Colegrove, Cal., and sister of the Rev. R. L. Brydges, rector of St. Mark's church, Islip, N. Y., in the 33rd year of her age.

LOGIE.—At Charlotte, N. C., Sept. 12, 1897, Sarah Elizabeth Chester, wife of A. B. Logie, and daughter of the late Rev. Charles H. Chester, of Geneva, N. Y. "Make no mourning for the dead, for they are at rest."

PERKINS.—Entered into rest, at the residence of her son-in-law, Dr. L. McLane Tiffany, in Baltimore, Md., Sept. 10th, in the 83rd year of her age, Evelyn Harrison, daughter of the late Judge John Fitzhugh May, of Virginia, and widow of Judge John Perkins, of Louisiana.

Funeral services were held in Grace church, Baltimore. The interment was made at Mount Custis, Accomack Co., Va. Make her to be numbered with Thy saints in glory everlasting.

TOWNSEND.—Entered into rest, at Santa Fe, New Mexico, on Sunday morning, Aug. 15th, 1897, the Rev. Hale Townsend, missionary at the church of the Holy Faith, in his 60th year.

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. 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, 1828 Indiana ave., Chicago

THE principal of a boarding school of high reputation, for girls, would be willing to fill two or three vacancies with desirable pupils, at a liberal discount. Address PRINCIPAL, THE LIVING CHURCH office, 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.

The Editor's Table

Kalendar, October, 1897

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| 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 Feast in the Morn

BY WM. B. CHISHOLM

Thy Lord is there, and wilt thou keep him waiting?
If from some prince or king
Should come the summons to thine humble dwelling:
"Come, and thy household bring,
For thee is set a royal banquet truly,
An honored guest thou'lt be."
Pray, would'st thou falter and make vain excuses?
Some e'en would cross the sea
That they might bend in such an august presence,
And sup with such a host.
Would'st thou refuse that far more regal message?
Is it of slumber lost,
Or vain distraction of thy home's provision,
The bread and meat of earth—
Would this be for thy faithless feet the fetter?
Yet in the house of mirth,
Where harp and viol and where dances lure thee,
Art thou a missing guest?
And can'st thou, then, refuse the King of Glory,
And spurn His holy feast?

Beware the sophistry of sinful dalliance,
And e'en beware the thought of thy own sin!
'Tis He absolves—not thou—haste to these portals
And thankful enter in.

Oh, glorious feast!—methinks I hear thee grieving
That all these years such banquets thou hast missed.

Ah, saddening thought of these foregone communions!
On whose illumined list,
Yea! traced in light with angel fingers, see them—
The dear, dear names of many loved and lost!
Unshared on earth with them, these vanished banquets;
Yet e'er that stream is crossed,
And e'er thy arms fall slack upon thy bosom,
Thy eyes pressed down for aye,
There yet is time—the banquet still invites thee,
The King Himself still nigh.

Ah, loving arms! aye, from the Cross outstretching,
And holding out the palm, the crown, for thee;
Dear Lord, I come—back, all that made me linger!
I come to feast with Thee!

— x —

DEAN FARRAR'S reminiscences in the "Young Man" of Archbishop Benson contain one interesting incident which has been generally overlooked. Says the dean: "He loved to wander about the great cathedral in perfect solitude, using the private key which is given to every Archbishop. He often went there when it was empty late in the evening, and he asked me to place a humble little faldstool for him that he might sit and meditate and pray alone in Becket's Crown. I did so, and he made use of it the next time he came." In the light of this statement, the Archbishop's memorable phrase at the Rhyl Church Congress—"I come from the steps of the chair of Augustine, your younger ally, to tell you that by the benediction of God we will not quietly see you disinherited"—receives quite a new meaning. It was not, as everyone at the time supposed, the expression of a mere sentiment, but rather a statement of sober fact.

— x —

THE *Family Churchman*, in a notice of a great service at St. Saviour's, Southwark, has the following tribute to the venerable Bishop of Minnesota: "The sermon was preached by the 'Grand Old Man of the American Church,' the Bishop of Minnesota, Dr. Whipple, the evangelizer of the Red Indians, 'the white man who never lies,'

whose praise is in all the churches. With his long hair and his lean, ascetic figure, the old man of seventy-five held the vast congregation entranced for forty minutes, as he told the story of his consecration to the work eight and thirty years ago, and recounted the wrongs and reawakening of his beloved Red Indians. Bishop Whipple has a marvelously strong voice, and not a word was lost upon his hearers."

— x —

AN unusual sight was witnessed at Cranbrook, in Kent, the other afternoon. A swarm of bees settled on a pillar-box at Frisley, and soon afterwards a second swarm located themselves inside the box, the whole colony following the queen through the aperture provided for letters. Every preparation was made for the capture of the swarm upon the arrival of the rural postman to clear the letters; but, owing to the awkward position of the winged visitors, it was found impossible to hive the bees until night, when they were smoked and safely housed. Owing to this unusual incident, the letters posted before the bees took possession of the pillar box were delayed for several hours.—*St. James' Gazette*.

— x —

IN *The Churchman* recently the following was quoted by "H. C. P." from the *Leeds Mercury*, relating to the late Bishop of Wakefield:

Bishop How occasionally gave expression to his lighter thoughts in verse. As a specimen, we may quote a skit entitled "The Three Pundits," in which Dr. Ellicott, Bishop of Gloucester and Bristol, Dean Alford, and Canon (afterwards Bishop) Wordsworth were aimed at:

"A bishop, a dean, and a canon, they say,
Were discussing a difficult passage one day.
Said the canon, 'I rather
Agree with a father,
And fancy I see
A profound mystery,
Which confutes, when unravelled, with stringent austerity,
Modern impugnors of Catholic verity.'

"Said the dean, 'It is clear
There's a knotty point here;
And I really can't say
That I quite see my way.
The Germans, no doubt,
Have found it all out;
Ah, no! But the canon is wrong, I am sure;
So it's best, as we find it, to leave it—obscure.'

"Said the bishop, 'To me
The solutions seem three,
Which I call a, b, c.
In favor of a,
There is much to say;
Something for b,
And a little for c.
Against a I find
Reasons strong to my mind;
But by stronger ones yet
B and c are both met.

And so when the three I impartially weigh,
I'm disposed to give in my adhesion to a.'

"It was thus that the canon
Patristical ran on;
It was thus that the dean
Halted doubting between;
It was thus that the bishop
The meaning did fish up;

It was thus that dean, canon, and bishop, they say,
Discussed that most difficult passage one day."

— x —

ALDERMANIC ears are peculiarly sensitive to the sound of church bells. They "shiver with affright" on Sunday mornings when they hear the solemn tones that call to prayer; but instead of heeding the call and going to church to confess their aldermanic and individual sins, they strive to pass ordinances to stop the ringing of the bells. In nearly all our large cities this

has been attempted from time to time, and without success, as far as we have heard. A secular journal thus comments upon the last movement of this kind in Chicago:

The ordinance against church bells cannot be justified by considerations of public health or public comfort, so long as the morning air is filled with the rasping, nerve-destroying screeches of the street fakery, the clanging of the street car gongs, the noise of the early milk wagons on the stony streets, and the harrowing, doleful discords of the hurdy-gurdy.

— x —

Letters From Abroad

BY JOHN HARRIS KNOWLES

III.

IN the afternoon I once more entered the Abbey—dear, glorious place, of which one never tires! My plan always is to enter by the usual way, the south porch, and then, turning to the right, walk down the north aisle and out into the middle of the nave at the east end, without looking at anything in passing until that point of vantage is gained, when the whole of that unsurpassed roof and double line of pillars and arches meets the uplifted eyes. In that spot one feels the impassioned power of Gothic art. It is the expression of intense feeling, of religious fervor, of eternal mystery, of undying mortal hope. I confess to a feeling of sad disgust at the civic monuments and statues which bestrew the ground; but above, all is untouched as it came from the builders' hands, who wrought with loving faith and consecrated skill.

What a glorious possession is the Abbey, with its mighty past of eight hundred years of royal functions, its many saints, its stirring scenes, and its present myriads of the mighty dead.

I wandered for hours hither and thither, out into the cloisters, back in the gardens, into every nook where a door was open; made friends with some well-fed cats which dwelt under its arches, and watched the sightseers going from monument to monument, picking out from those curious, and often dreadful, things the most outrageous as the most interesting. During my peregrinations I came to the tomb of Major Andre, erected by George III., and on it I saw the following card, tied to a bunch of withered flowers: "Lamented by every American schoolboy that reads the sad tale. R. T. K." Opposite this was the word "Yes!!! H. J. F.," in pencil, and underneath the rest of the original inscription: "For a soldier's grave. Major John Andre. Died October 2nd, 1780. Golden-rod from an Englishwoman in Delaware, U. S. A." I was telling this incident to a young Philadelphian whom I met on the voyage, who at once exclaimed: "If they asked me what I think of Andre, I would make things hum!"

Among the crowd of visitors, one especially amused me; she rushed up to one of the vergers, and asked, "What are those long, narrow places?" "Those are aisles, Miss," was the reply. "Oh, that is an aisle, is it?" "Yes, Miss; there is one at each side, and two in the transepts, also." I presume that "transept" was an unresolved mystery to her, but she asked no more.

The choir and chancel were in course of repair, and the evening service, without music, was said in Henry VII.'s chapel. Beside me was a poor blind man who listened intently to the lessons, yet who, alas! could not see the antique splendors of that place; but did he not see better things, as the

grandeur of the Scriptures and Psalms seemed to inspire him! He was not distracted by the sad beauty of his surroundings, as I was, and by the uncouth and the irrelevant which could not be hid from the observance of the seeing eye.

It being yet hours before the Abbey would close, I had more time for my favorite unoccupied lounge, and found a new feature of interest in St. Faith's chapel, which opens out of Poets' Corner, and has been cleaned out and arranged as a place for private prayer. A placard at the door announces this, and asks for silence within its precincts. It is seated with chairs, and has a nice wooden altar in an arch at the end, duly vested, and with cross and candles. The whole place has a most reverent effect. It is a mere closet in size when compared to the Abbey, but it has a vast height, is quite irregular in its shape, is utterly bare and devoid of excrescences of modern date, and fills one with an awe for its hoary past.

In the crowd in the Abbey, I noticed six or eight tonsured ecclesiastics of the Roman Communion wandering about among the rest. One of them, coming near me, I asked him if he knew the Abbey well. "No," said he, "I do not." Then said I, "If you go through that door, you will see something of the untouched past." When they entered one of them asked me if devotions were offered there. In the covered-up condition of the choir and the general aspect of the visitors, it was the only place that at once suggested present religious rites. Upon inquiry, I found that the tonsured clerics were out for a day from a Passionist monastery in London.

An odd contrast came to me in Whitehall, where a typical young curate came out of some Church society headquarters. Hale and hearty and athletic he looked, with white choker, sack suit, and beautifully colored briar root between his teeth!

A few of our bishops still are seen in London. I heard a familiar voice here in the Metropole on the evening of my arrival. It was narrating, quite audibly, some additions purchased for a college library, consisting of an Armenian Bible and an ancient book of Irish poetry. At this juncture I made my appearance, was greeted heartily, and had a good hour's chat, and a presentation copy of the proceedings at Lambeth. I encountered another bishop just rounding from the Strand into Trafalgar Square. Upon asking him when he would return, he replied: "I am leaving for the Lord's country next week." The wild West had not lost its charms for him, and he was glad to put out across the deep for home, as most of us are, no matter how good a time we may have had.

(To be continued.)



The Silkworm's Occupation Gone

Paper has been produced from wood pulp for some years, and we have heard of "wooden nutmegs," but now timber has entered into successful rivalry with the silkworm. Count Hilaire de Chardonnet discovered how to manufacture "wood-silk," and started works at Besancon two years ago. Splendid wood-silk fabrics, more lustrous even than the real silk, are now sold in the best shops of Paris and the London West-end. With characteristic long-headedness, some Lancashire cotton and silk weavers sent a committee of inquiry to Besancon, and the result is the formation of a company, which has secured from the Count a concession of exclusive patent rights in England. The process, as described by a writer in *The Times*, appears

to be comparatively simple. The wood is saturated in a solution of nitric and sulphuric acid. Then the acids are squeezed out by hydraulic pressure, and the pulp is thoroughly cleansed by water. It is partially dried and left for some hours in a revolving cylinder containing alcohol and ether. Then it is filtered, and emerges looking like thick gum. The gummy stuff is passed through cylinders, from which it is hydraulically forced into pipes leading to the spinning department. The pipes terminate in small taps, fixed close together, each having a glass tube, at the extreme point of which is an aperture so small that it takes ten of the pulp filaments to make the thickness of a human hair. These are the "glass silkworms," of which there will be 12,000 in the factory. A girl touches an emerging filament with her thumb, to which it adheres. She passes the filaments through the guides and on to the bobbin. She does the same with eight, ten, or twelve other filaments, passing them on to the same bobbin. There all the filaments meet and adhere, and will do so till the bobbin is full. The hanks are subjected to a process which makes them non-inflamable, and are then placed on two revolving rollers which stretch and iron them, giving them a wonderful lustre. The wood-silk takes dye much more readily than the natural silk. The only inferiority is that a single thread of wood-silk is 20 per cent. less strong than the natural article.—*Selected.*



"Make not the Church as Chamber Spare"

BY F. WASHBURN

Make not the Church as chamber spare,
Where as a stranger thou shalt sleep,
But make it as thy dwelling where
Thou dost thyself and treasure keep.
Make it a refuge, constant rest;
'Tis not an inn for transient stay.
But quiet place by Jesus blest,
With His sweet presence day by day.
It is His house, His children we,
Born to His spouse at sacred font,
The product of that mystery,
The sacrifice of Calvary's mount.
Then, dear one, make His house thine own,
Bide constant in its atmosphere,
Stray not through friendless world alone,
But find thy peace and comfort here.



Mortgaging of Churches

If correctly reported, the Protestant Episcopal Church of the Archangel, in St. Nicholas ave., near One Hundred and Seventeenth st., in this city, was sold recently for the sum of \$31,000, and there were upon the building three mortgages aggregating \$28,000, thus showing that this "church" had an equity in the property of only \$3,000, and that it was nothing more than a "hired room." This is not an isolated case of the kind. In looking over one of the almanacs for the present year, in which there is a list of the churches in the Greater New York, with the value of their estates, we find that a very large number of churches of all denominations are burdened with heavy mortgages, evidence that there is something in the religious condition of a large commercial community, such as ours, altogether different from the religious conditions of other places. Take, for example, the Muhammadan world. Every student of the Muhammadan system of jurisprudence knows that not a single mosque can be sold at any price, whether it be in Constantinople, Calcutta, Cairo or Cabul. The same may be said of Buddhist and Hindu temples. They cannot be secularized. And when we come to the consideration of Christian churches, whether in England or on the continent of Europe, the idea of mortgaging a place of worship in order to keep it "running" is something so offensive to the religious mind that it is never seriously entertained. Who for a moment would imagine placing a mortgage on Westminster Abbey or selling St. Paul's? It is this idea of the sanctity and perpetual religious character of a church which has secured from secularization the property of old Trinity parish

in New York. St Paul's chapel, standing in the midst of a great commercial centre, could be sold for an enormous sum. But as the venerable rector of old Trinity has tersely put it, the money is not coined which can purchase any one of the churches or chapels of old Trinity parish.—*The Commercial Advertiser.*

Book Notices

The Faith by which we Stand. Sermons by the late Rev. John Tunis. New York: Jas. Pott & Co. Price, \$1.50.

After the flood of books of sermons, so trite, so ordinary, issued lately from the press, it is a relief to take up these masculine sermons. They are clear, direct, fresh, strong, and quite out of the ruts of much that passes as pulpit discourse. Not, however, that they bear marks of deeper learning or thought than usual. Their strength lies in their freshness, vigor, and enthusiasm. A short biographical sketch by the Bishop of New York prefaces the volume, and gives a clue to the better understanding of some of the characteristics, uniqueness, one might say of these eighteen discourses. Dr. Potter speaks of "their delightful naturalness which makes them models for all preachers, and best of all, they illumine that of which they speak." The sermon, "The Privilege of Power," the Bishop further points out "is a signal illustration of these qualities."

The Romance of a Jesuit Mission. By M. Bourchier Sanford. New York: The Baker & Taylor Company. Price, \$1.25.

The life of the Jesuit mission establishment at Fort Sainte Marie furnishes the background for this romance, which our author designates a historical novel, but which we prefer to characterize as a pleasing story of love and of the pathetic beatings of a human heart. On a stormy night in the winter of 1649 a young Englishwoman, Dorothy, mysteriously appears at the mission settlement and craves for shelter and a home. Attached to this establishment is a young Jesuit brother, Leon De Charolais, whose mother had dedicated him to the priesthood from his early years, and in her dying hours charged him never to look back. Leon heroically struggles against all his instincts and natural impulses, to carry out his mother's wishes, to live the life of a Jesuit, and to prepare himself for the priesthood. He becomes deeply attached to Dorothy, and very pathetic are the inward conflicts between the feelings of love and his mother's known wishes and ambition for him. The superior, however, banishes Leon to a distant mission house, where he tries to still the wayward longings of his heart. Finally he is shot down by a band of hostile Indians, and is numbered among the noble army of Jesuit martyrs. In time, Dorothy is found by her lover from whom she was parted in England, and sent across the sea. The description of the martyrdom of Fr. Brebeuf, whose dauntless spirit the Iroquois could not break by their unspeakable cruelties, is graphic and thrilling. The noble sacrifices and ideals, and the unworldly lives of the Jesuits in North America, as depicted here, cannot fail to have a beneficial effect upon the minds of youthful readers who are looking too much to the rich and worldly successful for their ideals and models. Both young and old will find it engaging and profitable reading.

Everlasting Punishment. An Inquiry. By John R. Neilson. London: Skeffington & Son. Price, 2s. 6d., net.

"The purpose," to use the author's own words, "of this inquiry is to prove from Holy Scripture that the punishment of the finally impenitent is death, death to the body, soul, and spirit. Death meaning the end of life, and everlasting meaning once for all; that is, that any revival is forever impossible." In this little work an attempt is made to bring together and print *in extenso* all the passages in the Old and New Testaments and in the Apocrypha bearing directly or indirectly on the condition of souls after physical death. This catena of Scriptural

passages fills nearly the whole book, and will be found very useful in the study of this very important topic. We do not agree with the conclusions Mr. Neilson draws from the array of Biblical quotations, which, simply stated, is that hereafter the wicked will be blotted out of existence. Whatever be the difficulties regarding the stern doctrine of eternal punishment, we cannot see how the theory of annihilation furnishes any adequate solution or answer. It savors too much of the methods of the ostrich in attempting to escape present difficulties. Annihilation, like some other kindred theories, proves too much and glosses over too many passages of Scripture in their natural and obvious meaning. Mr. Neilson is always reverent and earnest, and protests his desire to reflect the teaching of the Bible and the Church. We are compelled, however, to state that he fails to make good his protestation.

Best Methods of Promoting Spiritual Life. By the late Phillips Brooks, Bishop of Massachusetts. New York: Thomas Whittaker. Blue cloth; pp. 63. Price, 50 cts.

The tastily prepared little volume contains not only the address which gives it title, but also one on the Holy Communion, both of which were delivered many years ago before the Church Congress, and now appear for the first time separate from the official volumes of that body's reports, in form for popular use.

Oxford House Papers. A Series of Papers Written by Members of the University of Oxford. Third series. London and New York: Longmans, Green & Co. Pp. 171. Price, 75 cts.

The contents of this interesting volume are as follows: "The Athanasian Creed," by Canon Gore; "Church and State," by Bishop Creighton; "What do we Mean by the National Church?" by H. O. Wakeman; "Suicide," by H. H. Henson; "The Old Testament an Essential Part of the Revelation of God," by Walter Lock, warden of Keble College; "The Canon of the New Testament," by Dr. Sanday, and "Undenominational Religious Instruction," by G. W. Gent. These subjects are treated in a brief and popular style, but each of the writers brings to his task a sound learning and keen insight which makes every word which he writes well worth reading. The problems which are discussed, although regarded from an English point of view, are by no means foreign to us in America, and some of them are burning questions of the day. We find the treatment of them helpful and convincing at all points but one. We regret to find Mr. Lock, in his paper on the Old Testament, yielding to modern destructive criticism so far as to admit that God in the preparation of His Sacred Word consented "to allow of methods of production which would not be sanctioned by a modern literary morality." Such admissions must be intensely repugnant to any devout Christian mind, and involve a shameful doubt of the resourcefulness of God in accomplishing His purposes by means which are above reproach. We think it ought to require much more than the dictum of a few German rationalistic savants to draw such an admission from any believer in God, opposed as it is to the verdict of the Catholic Church in all ages. We regret this blot upon an otherwise fair page.

The Early Church: Studies in the Acts of the Apostles. By the Rev. David James Burrell, D.D., and the Rev. Joseph Dunn Burrell, A.M. New York: American Tract Society. Price, \$1.25.

This is a volume of homiletical studies on selected passages of the Acts of the Apostles, conditioned in their scope by the somewhat vague pietism of the Tract Society atmosphere. It is nowhere profound, and seldom particularly suggestive. Everything relating to the foundation of the Church and the observance of sacraments is passed lightly over or omitted altogether. Baptism is chiefly a public profession of Christ. The seven deacons are constituted such by election; their ordination by the Apostles is not mentioned. In fact, we believe not one of the several instances of laying on of hands to set apart men for sacred offices is referred to at all. It might not seem necessary to refer to these points, if it were not for the expectation aroused

by the title. It is clearly enough indicated that to the authors the outward form of "the Church" is not important. They are far from conceiving of the visible and invisible as bound together in the Church as soul and body in the man. There are here and there some very satisfactory analyses of texts and passages for general homiletical purposes. But even on its own lines, this book will hardly bear comparison with others which might be mentioned.

A History of Our Own Times; From 1880 to the Diamond Jubilee. By Justin McCarthy, M.P. New York: Harper & Brothers.

This is the continuation of Mr. McCarthy's deservedly popular narrative, brought down to the present year. There is no period of history about which people generally are so ill informed as that of the most recent times. Everybody knows something about them, but that knowledge is scrappy, disconnected, and ill digested. Such a history as that before us comes in to supply a real need. It is proverbially difficult for any one to write a satisfactory account of the events of his own day, especially if he himself has taken an active part in them. Mr. McCarthy, as one of the leaders of the Irish party in Parliament, and, after the fall of Parnell, its chosen head, has taken a very active part, indeed, in many of the transactions he describes. Nevertheless, his work is remarkably fair. His estimate of men and movements is uncommonly free from personal feeling. The book is largely a parliamentary history, and this, while valuable in itself, affects the general perspective. The sketches of great political leaders are, though unusually brief, very well done. The "Irish question," as is natural, receives full attention. Some of the great names in literature are fitly honored in connection with the record of deaths from year to year. Very little space is given to the advance of science, commerce, and the mechanical arts. But the greatest omission is that which relates to the history of the Church of England. Mr. McCarthy is probably out of sympathy with the Church, and has chosen, therefore, to leave it out of the account altogether. This is eminently safe, but no history of England for the last twenty years can be adequate which so totally ignores the third greatest ecclesiastical body in the world. No mention will be found in this volume of the famous Lincoln case and the revival of the ancient court of the Archbishop of Canterbury. Even the important conflict over Welsh disestablishment is passed over in silence. A few eminent ecclesiastics are briefly commemorated, especially Cardinal Manning and Dean Stanley. But the deaths of Dr. Pusey and of Cardinal Newman are not referred to. Among great preachers, Spurgeon alone is noticed here. The names of Liddon, Magee, and Church do not occur. Archbishop Benson is treated, in the few sentences devoted to him, with a certain amiable patronage. On the appointment of Archbishop Temple, much is made of his connection with "Essays and Reviews," but there is no indication of the fact that his position was understood to have undergone a radical change during the period of nearly forty years which had elapsed since the publication of that notorious volume, or that it was well known that he never had been in sympathy with some of the articles contained in it. The reader is invited to infer that the promotion of Bishop Temple was due to a change in the attitude of the Church itself. But, notwithstanding these and other shortcomings, the volume before us fills a place not likely to be occupied by any other for some time to come. It is exceedingly readable, and will be of special value to students of the political history of England at the present day.

The Story of Jonah in the Light of Higher Criticism. By Luther Tracy Townsend, D.D. New York: Funk & Wagnalls.

In this little book the story of the Prophet Jonah is followed from point to point, and the difficulties which have been raised by various critics, are effectively dealt with. It is not, we think, too much to say that the author's vindication of the story of Jonah is entirely successful from the point of view of

those who believe in a supernatural religion. It is transparently clear that the objections with which we have become familiar have their root in the rejection of the supernatural. The author might have made his work still more useful by giving some space to the typical relations of the book, one feature of which is emphasized by our Lord's use of it. It is this which gives the story its enduring value in the Church and furnishes an adequate motive for its miraculous elements.

Thirty Studies in the Gospel by John. By Prof. W. W. White, Ph.D. of the Bible Institute of Chicago. New York and Chicago: Fleming H. Revell Company. Price, 50 cts. net.

This little volume contains many suggestions for the study of the Gospel of St. John which are calculated to be useful to Biblical students. The author seems to have chiefly in mind an apologetic purpose. His book, therefore, is not directly a guide to the study of the Gospel as a whole, but of special topics as illustrated by the Gospel. For this purpose the recommendation is made that the Gospel be read many times through for the sake of special subjects. The key words of the book are "testimony," "belief," and "unbelief." It is not quite so certain that these words express the leading ideas of St. John's Gospel.

The Claims of the Old Testament. By Stanley Leathes, D.D., Professor of Old Testament Exegesis, King's College, London. New York: Charles Scribner's Sons. Price, \$1.25 net.

These lectures by Prof. Leathes will hardly take the highest rank among those delivered at the Princeton Sesqui-centennial. They deal with a very large subject in too brief a space. If the author had confined himself to a clear statement of the exact issue between himself and the advocates of the higher criticism, and then developed with some fullness one or two important points, his work would have been more effective. We have every sympathy with his purpose and point of view, and regret all the more what seems to us something of a failure to use a great opportunity to better advantage. He ranges over the whole field in a way which leaves little room for satisfactory treatment of special points. Nevertheless, as could not fail to be the case in such able hands, the reader will find some very suggestive ideas. Such are, for instance, the argument drawn from the promise to Abraham, and the remarks upon the Psalms, and the institution of the Sabbath. If these lectures fulfill no other purpose, they may at least show that there are questions which the critics have not yet adequately considered.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THE MACMILLAN COMPANY

The Social Teachings of Jesus. By Shailer Mathews, A.M. \$1.50.
History of Early Christian Literature in the First Three Centuries. By Gustav Kruger.
A. C. McCLURG & Co.
The Campaign of Marengo. By Herbert H. Sargent. \$1.50.
The Big Horn Treasure. By John F. Cargill. \$1.25.

FUNK & WAGNALLS COMPANY

Clerical Types. By the Rev. James Mann.
FLEMING H. REVELL COMPANY
A Holy Life, and How to Live It. By the Rev. G. H. C. MacGregor, M.A. 50c.
Christian Missions and Social Progress. Vol. I. By the Rev. James S. Dennis, D.D. \$2.50.
A Castaway. By F. B. Meyer. 30c.

THE EDITOR PUBLISHING COMPANY, Cincinnati
Doctor Marks, Socialist. By Marion Couthouy Smith.

LEE & SHEPARD

Beside Old Hearthstones. By Abram E. Brown. \$1.50.
CHARLES SCRIBNER'S SONS
Historical Memorials of Ely Cathedral. By Charles William Stubbs, D.D. \$2.50.

E. P. DUTTON & Co.

Among the Meadow People. By Clara Dillingham Pierson. \$1.25.
Pontiac, Chief of the Ottawas. By Col. H. R. Gordon. \$1.50.

THE CASSELL PUBLISHING COMPANY
My Life in Christ. By John Ilytch Sergieff.

Magazines and Reviews

The Fortnightly Review for September contains William Watson's agnostic poem, "The Unknown God," which is as bare of poetry as it is of faith and hope. W. H. Mallock has a critical article of much merit on "The Unrecognized Essence of Democracy." "Durer's Visit to the Netherlands," by Sir W. Martin Conway, is very pleasant reading indeed. But the article which will attract most attention is a trenchant and somewhat bitter survey of "The German Emperor's Foreign Politics," which is unsigned. If the German war lord reads it he will not plume himself upon the idea of his success which others may entertain.

There are several good articles in *The Westminster Review* for September, but Americans will not fail to mark the significance of "The Object Lesson of the Cuban War," by Leonard Williams. None of our newspaper writers or essayists have so unsparingly arraigned the Spanish government, shown the weakness of the Spanish people, and so confidently assured us that the issue of the Cuban conflict must be the independence of the island, as this writer. His hint that Spain should sell Cuba to some rich European nation will not pass unobserved. There is an enjoyable article on "Elizabeth Inchbald," by Edward Manson.

The Nineteenth Century for September is a very good number. Every article is worth reading. The leading paper is the most valuable, however, as it is a very clear and forcible criticism of the ultimate aims of organized labor and its present status, by W. H. Mallock, entitled rather curiously, "The Buck-jumping of Labor." He means, in plain American, "bucking"—like a broncho. Our English kin are never weary of telling and hearing the story of the defeat of the Spanish Armada, and Major Martin Hume tells it delightfully in "How the Sceptre of the Sea passed to England." Another timely article is "Dr. Von Miquel, 'The Kaiser's Own Man,'" by Edith Sellers, which is a sketch of the remarkable career of the most remarkable man in Germany—next to the Emperor—just at present.

Opinions of the Press

The Standard (Baptist)

ENCOURAGEMENT OF PATRIOTISM.—The Illinois flag law, requiring the display of the national flag on all school and public buildings, was recently repealed. The law while in force was brought into disrepute by the indictment of the trustees of the State University for infraction of its provisions. It was not successful in increasing patriotism to the extent desired, because when you try to cram patriotism down people's throats they are apt to object. It is, however, a most excellent custom which prevails very widely over the country, to have a flag on school houses as a voluntary expression of loyalty to the nation. We cannot understand the conception of a national flag which prompts *The New York Evening Post* to make this strange observation: "The truth is that the national flag is really cheapened by making it common, and that it is much more impressive to the young when it is displayed only on a national holiday, or on the anniversary of some historic event, than when they see it flying over the school house every day." If a national flag is cheapened by showing it every day, how about the sacred symbols which stand for other elemental forces of human emotion and obligation; how about the mother's goodnight kiss, never omitted; how about the daily reading of the Book which holds within itself the springs of all enduring and sublime action; how about the daily prayer, the daily grace before meals, the many trifles which win us from ourselves by suggesting a larger world to which we are bound by countless strands of grace and duty? No, the flag is not for holidays and anniversaries only. It is not to be sanctified by disuse, as a degenerate Church has sought to sanctify Holy Writ. One sort of protection the national

colors need and deserve: there should be some restriction, though probably not by legal enactment, of their use in connection with advertising schemes, political announcements, and the like. This could hardly be done by a law, but it may be done by public opinion if the children of to-day grow up to regard such perversion as unseemly and vulgar. Neither patriotism nor good taste can be developed by act of legislation.

The Church Times

PAPAL CLAIMS.—Unless everything which St. Gregory said to his fellow patriarchs in the Eastern parts of the Roman Empire (as so excellently elucidated by Professor Collins) was false or feigned, Cardinal Vaughan cannot claim to be a successor of St. Augustine as St. Gregory's missionary. For Cardinal Vaughan's claim has no other basis than his assumption that the Bishop of Rome possesses such a function, authority, and supreme jurisdiction as St. Gregory said no bishop whatever, though he be one of the patriarchs of the Imperial Church of the world-wide Roman Empire, can claim without thereby denying the true apostolical succession of every other bishop. The Bishop of Rome's present jurisdiction in any non-Italian nation, and Cardinal Vaughan's Roman lieutenancy in our nation, is as different as it can be from the jurisdiction of a Bishop of Rome in the age of St. Gregory. It is no other in extent and limitation than that of the president of the Wesleyan Conference; it begins and ends in the private judgment of so many or so few persons as can accept and own it. In St. Gregory's own epistles, as the learned English editor of Bede said in 1748, we have proof sufficient that "the Britons and Saxons were not converted to Popery;" and that great Pope's own letters, as the same writer added, "are everlasting monuments against the Pope's present pretensions to be sole, universal bishop."

The Churchman

SUNDAY READING.—There are few things more depressing in this country than the spectacle presented by the piazzas of hotels and boarding houses at summer resorts on Sunday morning. They are strewn from end to end, as a rule, with the Sunday editions of the newspapers. With few exceptions, these are vulgar to the eye as well as to the mind. They are disfigured with coarse and tawdry illustrations; illustrations which deal with people in private life with shameful license, and with people in public life with cheap and weak buffoonery. What must be the intellectual taste and interest that can find pleasure or rest in such trashy publications? There are exceptions to this general characterization; but these exceptions make the average Sunday newspaper the more conspicuously objectionable. The higher civilization in this country has no greater obstacle to overcome than the average newspaper, and the average newspaper is at its lowest and worst stage on Sunday morning. And yet this is the kind of reading with which many church-going people content themselves on the Lord's Day.

The Observer (Presb.)

A PIOUS POPE.—We are glad to note that the present Pope, Leo XIII., who is certainly an able and, we presume, a sincere man according to his lights, has recently addressed that branch of Christendom over which he presides on the subject of "The Devotion to the Third Person of the Trinity." In this message many things are said reverently and discreetly, and in a true Bible spirit, regarding the nature and work of the Holy Ghost. "It is sweet to recall," says the Pope, "the words which Christ, on the point of leaving the world, spoke in the midst of His disciples: 'It is good for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you.' In saying this, Christ gave the best possible reason for his departure and his return to his Father—the advantages which were to result for his disciples from the descent of the Holy Ghost." And then, with a genuine pathos, Leo XIII. continues: "To-day, seeing, as we do, the end of our life approach, we feel more keenly than ever the desire to recommend to the Holy Ghost, who

is vivifying love, the work of our apostolate. . . We have resolved to address you, during the feast of Pentecost, on the wonderful presence and virtue [of the Holy Spirit, and to remind you how, thanks to the admirable abundance of his heavenly gifts, he works and exercises his blessed influence on the Church in general and on every soul." Wherever they may be manifested, though it be in Rome itself, such desires as those after "the wonderful presence and virtue of the Holy Spirit" cannot but afford great satisfaction to devout souls of every communion.

The Church Evangelist (Toronto)

LAMBETH AND MISSIONS.—A certain amount of criticism has been given to the Lambeth Encyclical, more perhaps on the grounds of what was not said than on any other. This is only natural; men who feel intensely upon any special question desiring a more definite pronouncement upon such matters than the rulers of the Church may have considered it wise to make. One part of the "Letter," however, all seem agreed to consider admirable and well-timed; it is that referring to foreign missions; as a contemporary well puts it "If the result of the conference were a quickening of missionary life throughout the Church, and this alone, the time and labor spent in the past weeks could not be considered to have been otherwise than profitably spent. For after all the Church exists for the one object of uniting men to God in Christ and of maintaining them in that union."

The Christian Intelligencer (Ref.)

LAMBETH AND HIGHER CRITICISM.—The Conference could have spoken with more power, and could have rendered the Scriptures, the Church, and the world a better service, if it had said, as it could have said with truth, that the course of the higher criticism during the present century, or during the sixty years of the reign of Queen Victoria, has been marked by many unfounded assertions which have been proved to be enormous blunders; that a speedy means of attaining notoriety is found in making assaults upon the truthfulness and reasonableness of the Scriptures, and that not a few men, animated apparently by a love of notoriety, have used this means to gratify their desire, and that under protestations of dealing with the Scriptures as literature, that is, according to the rules of literary criticism, those rules have been utterly disregarded, the facts of the history of literary criticism utterly ignored, and the books of the Bible been subjected to a criticism to which no other book or books have been compelled to submit. Such a statement the Conference had ample warrant for making. It did not make it. The whole world would have received incalculable relief if it had been made by the 200 bishops of the Episcopal Church. The utterance of the Conference is valuable and something to be thankful for, so far as it goes. It is a pity that it did not go further and rebuke the highly speculative, unfair, and often blundering criticism which has weakened at least the faith of men in the Scriptures as a revelation made by the Holy Spirit, and has been one of the causes of the increase of lawlessness at the present time, which is deplored even by men who do not accept the belief of the Evangelical Churches.

As a matter of fact there may be lacking distinct and sharp definitions of belief in any men who nevertheless show upon an emergency their real self. Silence does not imply lack of assent. The choice has been made, unconsciously it may be, but some crisis reveals it speedily. There are chemical compounds which may be bottled for years without exhibiting the shadow of a film in the transparent liquid; but if one were then to strike the glass suddenly, sparkling crystals would immediately appear. The mineral has been held in solution, but is there, invisible but positive. Storm and stress bring many a man to his knees who may have delighted to pose as a skeptic. At the same time, sorrow reveals to certain hearts how near God has come to their lives. "It is the bright day," said Shakespeare, "that brings forth the adler." But at the same time is it the bright day that unfolds the rose.—*The Interior*.

The Household

Irene; or, The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN
IX.

TWO years had passed since the Lewin sisters set out each upon her independent career. To the astonishment of her friends, Julia Lewin had, upon her return from Potomac Farm, announced her intention of taking a course of training at the city hospital, a vacancy being offered her through her aunt's influence; and she had entered upon the work with a quiet resolution surprising to those who had known her intimately during her school days.

Irene trembled for her beloved niece, knowing how Julia had previously lacked perseverance. Ere the six months of probation had come to an end, the young novice did show signs of restless discontent which boded ill for the future success of the undertaking; and Sister Irene spent many hours of anxiety on Julia's behalf, hesitating to show any lack of confidence, yet desirous of giving encouragement and counsel. At length she discovered that her niece's restlessness came from another cause than lack of devotion to her present work. The revelation was made one evening when Julia had come into the matron's quiet room for one of the confidential chats in which they were accustomed to indulge. For the first time Julia disclosed to her aunt the extent of her attachment to Horace Fuller, their temporary engagement, and its subsequent annulment on account of the young man's dependence upon his father's generosity for support, and the necessity for Julia to make her own way in the world. She had clung to Horace despite his indolence until her decision to take the medical course her aunt had suggested; and even then, she would not have given him up but that the sneers with which he received the news aroused her hot temper. When Horace declared he would not own for a friend a "trained nurse," Julia as proudly answered that it was time to put an end to their false friendship, since she moved in a different world from his. Yet when he took her at her word, and left her to brood over his fickleness, she suffered with an intensity proportional to the depth of her affection for one who had so long been her chief source of happiness and solicitude. While she determined to root out of her heart even the memory (if that were possible) of his past devotion, she was a prey to hours of depression which greatly retarded her progress as a probationer. It was a relief, then, to pour out this sorrow into her Aunt Irene's sympathetic ear. To feel that she need no longer bear this grief alone was a help to Julia in regaining her former cheerfulness. Within the past few weeks, she had heard that Horace was paying attention to a wealthy young widow; and knowing as she did his dependence upon the luxurious surroundings to which he was accustomed, Julia waited with certainty the news of the approaching wedding. It was not long in forthcoming, and although she felt that she could not yet forgive Horace for his treatment of her, yet in her heart she was glad the future was settled so far as their relationship was concerned. Sister Irene comforted and encouraged the humiliated girl as only she could do, telling her how proud she was to know that Julia was

winning the good opinion of the authorities in charge of the hospital work. The inspiration of her aunt's words made of Julia a new creature; and she went back to her often distasteful labors with redoubled energy. There were compensations for her in her special work, and she possessed the qualities most needful for her position, strength and nerve; as she gained with experience, repose of manner and dexterity of hand, she began to take a real delight in her profession. Above all, Julia rejoiced that her busy life left no time for indulgence in morbid thoughts.

At home, Rena and her mother tried to keep things attractive for the other two women whose coming and going was their chief variety in life. Mrs. Lewin no longer sewed save for her own household, as Rena made enough by her office work to keep the family from want, and many little comforts were added to make the home more cozy to its inmates. Miss Shirley often came in to chat with Mrs. Lewin, finding they had many subjects in common; and the once "enchanted palace" became familiar ground to the "pretty little typewriter," as the professor's sister styled her protege. More than once it had happened that the great man himself was to be seen walking briskly along with Mrs. Lewin's daughters whom he had chanced to meet down town, and though he may have conversed more with the handsome elder sister, it was to the younger that his voice and look were wont to soften in the manner peculiar to men addressing the woman they most admire.

It was, then, no great surprise to Irene to receive a confidence of another sort from Julia's, one twilight hour when her youngest niece had stolen to her side and with modest blushes and a trembling voice, revealed her secret.

"My little Rena engaged!" Irene exclaimed, tenderly caressing the girl's soft cheek. "And I must guess the fortunate man who has secured her undivided love? There is but one I can trust her with, and he is every way worthy of her."

"He isn't so very old, after all, Aunt Irene, if he is getting gray, and just to think mother can live with me in that big house and won't bother about expenses any more." "God bless you, darling! You have been an unselfish daughter, and deserve a happy home."

Julia took the announcement of Rena's approaching marriage very quietly; and she exerted herself to assist her sister in every possible way, remembering the latter's many acts of loving unselfishness toward her in the past. Julia emptied her own purse now to share the extra expenses of this momentous occasion; and enjoyed the knowledge that she must later be pinched in pocket money in consequence of present generosity. The wedding took place in the pretty suburban chapel of St. Chrysostom, where from childhood the sisters had been accustomed to attend the services of the Church. Rena was a fair bride to look upon as she stood beside the grave-faced professor, whose dark eyes rested upon her with a tenderness too deep for expression. Julia was the only bridesmaid, and if she looked more sad than was her wont, the sadness was attributed to the coming separation from her mother and sister; for their little home was to be broken up shortly, Julia making her permanent abode at the hospital where her work in future lay, and to which she looked forward with interest.

(To be continued.)

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DR.

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40 YEARS THE STANDARD.

Junior Auxiliary Work

FROM A PAPER READ BY MISS BONIFACE AT THE RECENT MEETING OF THE WOMAN'S AUXILIARY, IN ROCK ISLAND, DIOCESE OF QUINCY

I really think we pay too little attention to the junior work in our auxiliary. The idea of organizing "baby" branches in the different parishes is excellent, as children cannot be taught too early the lesson of unselfishness, love, and prayers. Give the little one a box and let her deposit her mite at regular times, and say a little prayer—interest her in the little ones by stories of those less fortunate than herself; it would be giving her a lesson in sympathy and unselfishness that would bear surprising fruits. In a few years she would feel the mite and prayer not enough; she must do something more, and the mind would be busy thinking of some sacrifice that would make the box heavier, and the heart happier. Then in a few years the little hands must do something, and so on, developing from one stage to another, till we should have a devout Churchwoman whose greatest pleasure is sacrifice for others and work for the Blessed Redeemer.

FROM CONNECTICUT.—"I wish to express my esteem and appreciation of your valuable paper and its noble defense of the Catholic Faith."



Inside
of a Hundred
Homes

Glimpses
into one hundred of the
daintiest furnished homes
in America, showing what
good taste can do with
little money. See October
LADIES' HOME JOURNAL

Other features: Stories by Mary E. Wilkins and Hamlin Garland; "Shams of the Modern Girl," by Ruth Ashmore; "A Chicago Girl in Europe," by Lilian Bell.

One Dollar a Year. Ten Cents a Copy

The Curtis Publishing Company, Philadelphia

The Abuse of Silence

A MAN and wife enjoying a walk together, or a tete-a-tete sweetened by confidential and affectionate conversation, is a sight beautiful before God and man. But too often the picture is reversed. He saunters out with her, careless and uninterested; scarcely, during the walk, uttering a word. Is not this, to say the least, a great abuse of the science of silence?

In the hour of absence and solitude, the husband is impressed with a sense of the amiable disposition and demeanor of his wife, of her unwearied endeavors to promote and perpetuate his happiness, and of its being his bounden duty to show, by the most unequivocal expressions of attachment and of tenderness, his full approbation of her assiduity and faithfulness. But too often these expressions of approbation are not forthcoming, and, with a mistaken silence he shrinks from honoring his wife, and represses those few words of praise which she so well deserves, and would so greatly appreciate. "My master is all very well," said the dog, "but I wish he had a tail to wag when he is pleased."

"In politics," said Cavour, "nothing is so absurd as rancor." In the same way we may say that nothing is so absurd in matrimony as sullen silence. Reynolds, in his "Life and Times," tells of a free and easy person who passed three festive days at the seat of the Marquis and Marchioness of—, without any invitation, convinced (as proved to be the case), that, my lord and my lady not being on speaking terms, each would suppose the other had asked him. A soft answer turns away wrath, and when a wife or a husband is irritated, there is nothing like letting a subject drop. Then silence is indeed golden. But the silence persisted in is an instrument of deadly torture, "A wise man by his words maketh himself beloved." To this might be added that on certain occasions a fool, by his obstinate silence, maketh himself hated.

According to Milton, "Eve kept silence in Eden to hear her husband talk," said a gentleman to a lady friend, and then added in a melancholy tone, "Alas! there have been no Eves since." "Because," quickly retorted the lady, "there have been no husbands worth listening to." Certainly there are too few men who exert themselves to be as agreeable to their wives (their best friends) as they are to the comparative strangers or secret enemies whom they meet at clubs or other places of resort. And yet, if it is true that, "to be agreeable in our family circle is not only a positive duty, but an absolute morality," then every husband and wife should say on their wedding day—

To balls and routs for fame let others roam,
Be mine the happier lot to please at home.

There is a time to speak as well as a time to be silent, and the best time of all for pleasant conversation is the time of meals. We should have at least three laughs during dinner, and every one is bound to contribute a share of agreeable table talk, good humor, and cheerfulness. Even from a physiological point of view, "better is a dinner of herbs where love is, (which will show itself in dispelling sullen silence) than a stalled ox, and hatred therewith."—The Quiver.

"Nerve Food"

AN apothecary was asked the other day for a small quantity of some sleep-producing mixture. He handed over an ounce

bottle of a brownish solution, which he poured from a huge jar.

"Harmless, I suppose?" the customer said. "Quite so," was the reply. "Fifty cents, if you please."

"Do you mind telling me just what the prescription is?"

"Certainly not. I have the formula here in my book," turning over the leaves rapidly. "We keep it ready-made in quantities, because there is such frequent call for it. Yes, I have it now: 'Yor each fluid drachm, 15 grains bromide of potassium, 15 grains chloral, one-eighth of a grain of hasheesh, and one-eighth of a grain of henbane.'"

"But these ingredients are all poisons." "Yes, they are," admitted the apothecary, reluctantly; "but so long as you don't take too much of them, they are not dangerous."

Perhaps not. But this stuff—it is known as "bromidia"—may be purchased by the quart at any chemist's, and the taste for it once obtained, its victim soon becomes a hopeless slave. Plenty of such mixtures are exposed with inviting labels upon every apothecary's counter. Plenty of women who are regarded as hopeless invalids by their unsuspecting friends are simply slaves to the nerve-food vice. There is a preparation called "avena sativa," a drop or two of which is an almost certain remedy [palliative] for nervous headache. It is exceedingly powerful. Yet, there is a lady in Boston who takes it by the pint. She would die without it, she says, and it is very likely. Women buy hogheads of such stuff. They even feed it to the babies.—Chicago Tribune.

BISHOPS are often pestered about little things by pertinacious parsons. The Bishop of Oxford has happily silenced one by a Delphic utterance which will doubtless relieve him from further trouble, and can no doubt be made to satisfy his questioner. A clergyman kept writing to him about a picture he wished to put upon the walls of his church. Worried to death by his correspondent, the Bishop at last sent him a postcard, on which he wrote simply, "Hang your picture."

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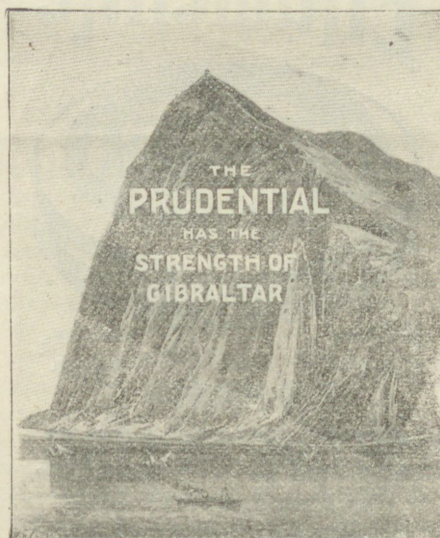
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Children's Hour

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

The Badge of Chivalry

BY I. ZOLA L. FORRESTER.

"WHAT does the sea make you think of, Arch?" asked Teddie.

The two boys were standing on the wide stone breast work that divided the ocean from Battery Park in Charleston, S. C. Little Nell with her soft gray eyes and sunny curls nestled in a shady corner, trying to teach Gyp, the Skye terrier, to dance the Highland Fling.

Archie placed one arm around his cousin's shoulders, and looked down at the blue waves lapping against the mossy masonry with a sleepy, musical sound.

"All the fairy stories I ever read," he answered, "and tales of mermaids and sea kings. I love it so, just as I love the old heroes. How many queer things the ocean must have heard, when Ulysses and Jason sailed away, or the knights killed sea dragons."

"Precious old duffers. I never could like them, because they seem just as bad as we are. I had rather shake hands with a crippled soldier any day. Now, the water always makes me think of God and dead sailors."

Archie looked quickly at his cousin's face. It was a rosy freckled face, and just now a trifle serious.

"What a queer fellow you are. You never wish you could kill giants, or fight Turks, do you?"

Ted shook his head in sublime content at being a simple, American boy.

"Well, honest and true, who do you think was the best hero of all?" persisted Archie.

Teddie gazed thoughtfully out over the sunny, dancing waters, far to where the great fleecy rolls of clouds lay like hills of snow, with a touch of pearl or rose here and there, and his boyish voice was hushed as he answered:

"Jesus, I think. You see all the rest had lots of friends to stand by them and cheer. If they suffered it was just because some big gun like themselves had dared them to fight; but he was all alone, and—his voice quivered a little—and it must have hurt awfully up on that cross, with all the people yelling and calling him names. I think he was awfully brave," and he turned away to hide the tears in his bright blue eyes.

"He will not do all the twisty part, Teddie," cried Nell in despair, as Gyp sprang away. "I guess he isn't a real Scotchman."

Gyp ignored the slur on his nationality graciously, and the children turned homeward, lured by the thoughts of the nice cool lunch awaiting them.

Archie and Nell's papa, Mr. Hamilton, was chief of the fire department, and his family lived next to the large engine house. When the great brazen bell rang out an alarm, the children would stand on the wide balcony of their home to watch the handsome, brave horses dash to their places, and gallop away, while Archie's heart beat proudly as he saw his father leading with Grey Eagle.

Teddie was a pure Yankee boy. When his mother had died a few months before, his father deemed it best to send him to his

uncle's Southern home, that he might find comfort for his great loss in the change and merry companionship of his young cousins. He was very different from hero-loving Archie, so full of day-dreams, and the glorious adventures of "ye olden time," that he sometimes forgot chivalry can be practised towards one's mother and sister in 1897, quite as easily as to distressed, golden-haired princess of 1097.

"I saw your friend, Claudius, to-day Ted," said Mr. Hamilton at lunch.

"I don't see why Ted likes that darky, papa," exclaimed Archie. "He never read a book in all his life."

"He takes care of the baby, Savannah, while Auntie Chloe sells cakes," replied Ted stoutly.

"I never heard of a darky fairy," put in Nell, her little pimple of a nose sniffing disdainfully, "and they look like brown gravy. Why, Teddie even raises his hat to old auntie Chloe, and he said he would not do that to a fairy."

Ted reddened a trifle under the general laugh that followed.

When his uncle spoke again it was in a troubled voice.

"I dread a fire breaking out down in the negro quarters. Those frame cabins would go like paper, and it is densely settled."

"Oh, papa, if there were a fire would you go?" cried Archie.

"Of course, lad. Why?"

"I should just hate to have you risk your life for negroes."

"It makes no difference, Archibald. There is no color line with souls," replied Mr. Hamilton, gravely.

Ted pondered on his uncle's words after he had gone to bed. How awful a fire would be down in those narrow little streets by the wharves, where auntie Chloe lived. He liked the stout old negress, who beamed with pleasure at his politeness. Because she was black, he saw no reason why he could not show her the same respect as he had his own nurse, Nora, up north. Chocolate ice

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cream was as good as vanilla, he told Archie, and Claudius never swore.

Clang! Clang! Clang!

It was the alarm bell, and bounding up, Ted hurriedly dressed.

As Mr. Hamilton sprang into his light cart, his lips set and stern, a voice said at his elbow:

"Please, please, uncle Hal, may I go?"

"Yes, jump in, Ted. Only sit still, and don't talk."

Away sped Gray Eagle, his flying hoofs keeping double-quick time to the clang of the engine's gong behind him.

"Oh! dear," gasped Ted, as they turned into the negro quarters. The soft night air grew hot and stifling with smoke when the chief's cart drew up before the flaming house. The thousands of sparks that flew from it threatened to spread the fire on every side. Ted sat still in the cart, almost the only quiet one on the street, and watched in wide-eyed dread, the terrified negroes as they rushed about in the weird flaring light. Suddenly a shriek sounded just before him, and he saw the firemen striving to hold back a stout old woman.

"What's the matter, Mr. Watson?" he called anxiously to one of the men.

"Why, her baby's in that house, she says, and the chief's word has gone out for no one to venture in."

"Oh! marse' Ted, marse' Ted," wailed the old negress in an agony of grief. "It's Savannah. Claudius an' her dun sleep in de garret, and dey's dar now, I know it."

"Why, auntie Chloe, don't you cry so," exclaimed Ted, and he hastily sprang out. "I'll help you. Where are they?"

"Up in de garret. I could just as well as not get dar by de back way."

"All right. You wait."

Flinging off his cap and jacket, Ted slipped swiftly through the crowd unnoticed, his heart beating high, his whole body tingling with excitement. The front stairs were burned away, so he ran to the back. How he blessed the day Claudius had taught him to climb hand over hand up the posts of the rickety little porch, though now his hands stung like fire as he worked his way up. At last he stood or rather crouched on the shaky roof, and paused as the lurid smoke poured from the garret windows. All at once he heard a noise above the tumult. It was Claudius singing as he always did to quiet the baby.

"Dar's fire in de East, dar's fire in de West.

I se at de fountain drinkin'.

Dar's fire among de Methodists,

I se on my journey home.

Glory to God!

I se at de fountain drinkin'.

Glory to God!"

"Claudius!" yelled Ted.

"Yar's, I se hyar," came a responsive voice, and there near the window, stood the little darky, hugging Savannah close in his arms, with the flames fairly singeing his woolly pate. "I could get out alone; but de baby'd burn den."

His voice broke in a choking cough as he handed his sister to Ted.

All at once some one below shouted that the boy was on the roof, and regardless of danger Mr. Hamilton rushed back just as Ted was cautiously seeking a secure foothold on the charred roof.

"Theodore! Come down at once," he called.

"I can't, uncle," replied Ted. "Claudius is waiting. Please give the baby to Auntie Chloe." This last request, as he lay flat down, and carefully dropped Savannah into the willing outstretched hands.

The second time he stood at the window, there was no sound of singing. He called the darky's name; but there was no answer, and within it was black with smoke.

"It's too late, Ted," shouted Mr. Hamilton from below. "Come back for your father's sake!"

But the lithe little form had already disappeared into the garret. Teddie's head reeled as he stood on the burning floor, and

groped about blindly with his hands. Suddenly they touched something soft and woolly. With a fast beating heart he seized Claudius by his arms and dragged him to the window. Oh! how he strained and tugged to raise the limp body. In utter despair a sob burst from his lips, and he said, chokingly: "Please, please, God, help lift."

A last hard pull and he raised the darky to the sill, then tried to hold him while he followed, when all at once his grip slipped, and Claudius rolled over and over down the roof and over the edge. Too horrified to stir as he watched the helpless form vanish, Ted suddenly felt a hot wave from behind sweep over him, the floor sank beneath his feet, and as he fell crashing through all grew dark and he lost consciousness.

* * * * *

"You see, I was waiting for that to happen," Mr. Hamilton told Archie and Nell the next morning, when they stood with sober faces around the bed where a bulky bundle of cotton batting and bandages lay with a bruised, burnt boy within, "so when he fell, we were prepared to rescue him."

"And wasn't Claudius killed?" asked Ted anxiously.

Not as near it as you were, laddie. He rolled off like a rubber ball."

"Well, Archie," said Nell, after she had hunted for a clear, unoiled spot on Ted's face and bestowed a bird-like kiss there, "you may keep your knights in their rusty armor, and long, horrid stickers"—

"Lancers, Nell."

"Well, they were stickers, too. I'm going to have Ted for my hero, 'cause I like a hero to look like one, and be all bandaged up nice. So."

"Yes, daughter," responded her father, "I think that our little Sir Teddie has won the true badge of chivalry. Do you remember that line, 'Greater love'?"

"Greater love hath no man than this, that a man lay down his life for his friends," said Archie, thoughtfully.

"Anyway, Uncle Hal," exclaimed Ted with honest modesty, "it was God who lifted Claudius."

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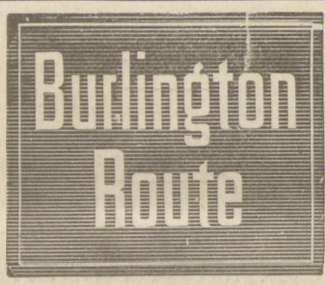
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Occupation for Children

The wise mother knows that her little ones must be given something to do to keep hands and brains out of mischief, and she catches at every device for employing the time and also for training the intellect.

All children love to cut paper, and this fact is full of suggestions. Let all papers and old books containing pictures be carefully saved. Get the child a pair of small, blunt scissors, and teach him to cut out pictures well, with margins and names preserved. This in itself is a valuable lesson in neatness, and the little pupil also learns to hoard up articles which in many homes are consigned to the waste basket. A shoe box will serve nicely as a receptacle for these pictures.

Now take a tablet of good heavy paper, if possible ten inches in length by six in width. Unfasten the leaves and fold them in pairs crossways. Sew these inside a strong manilla cover cut the same size. (The unlettered parts of a clean flour sack make good covers). Pretty little books containing ten pages are thus made, and if sewn with bright-colored silk or worsted are made still more attractive.

Supply the child with smooth paste and a small brush, and teach him to use them neatly. Show him the importance of placing the picture straight, and exactly in the middle of the page. He knows more about playing than anything else, therefore let his first book be a "Play Book." Decorate the cover fancifully (rather let him do it under your direction), and print the name and that of the owner in ink. Allow him to exercise his taste and judgment in selecting the prettiest and most effective illustrations; talking them over as they are pasted in, and afterward, may inculcate many important lessons.

Next a "Work Book" may be made of pictures showing children engaged in any occupation. Naturally follows a "Rest Book" and valuable lessons in importance of sleep and quiet. An "Exercise Book" may also be made.

By this time the little worker has become quite proficient in classifying pictures. Let him make books illustrating the three kingdoms. Provide him with an old geography or two, and he will soon have little volumes illustrating occupations of men, queer people, queer babies, odd vehicles, bridges, etc. If he visits a menagerie or show, he may make a book containing pictures of the animals he saw.—*Washington Home Magazine.*

On a recent rainy afternoon two children who had been restlessly seeking amusement to the annoyance of their elders, subsided after awhile into valued quiet. After an hour or two of such respite their occupation was discovered. They had invented a new game, which they called "asking the dictionary." They looked over the illustrated pages at the end of the volume, picked out any one that struck their fancy, and spelled out the name beneath it, and then laboriously consulted the dictionary pages for the definition. They took turns in doing this, and the "game" part consisted in the relative quickness with which each found the definition. The one who did it in the shorter time scored a point.

It is suggested to any city mother who has a backyard where a corner can hold a sand-pile, to put one there. At one of the East Side settlements managed by nurses no one thing provided for the children's entertainment compared in any way with the two sand-piles of the double yard which constituted their playground. From babies to strapping boys, children play there literally all day long. They take possession of it in the morning when they first arrive and at five o'clock, the closing hour, it is from the sand-pile we send them home. There are swings and hammocks, hobby-horses, croquet, and other attractions, but the dearest occupation is to play and burrow aimlessly for hours and hours in the fine, white sand.

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