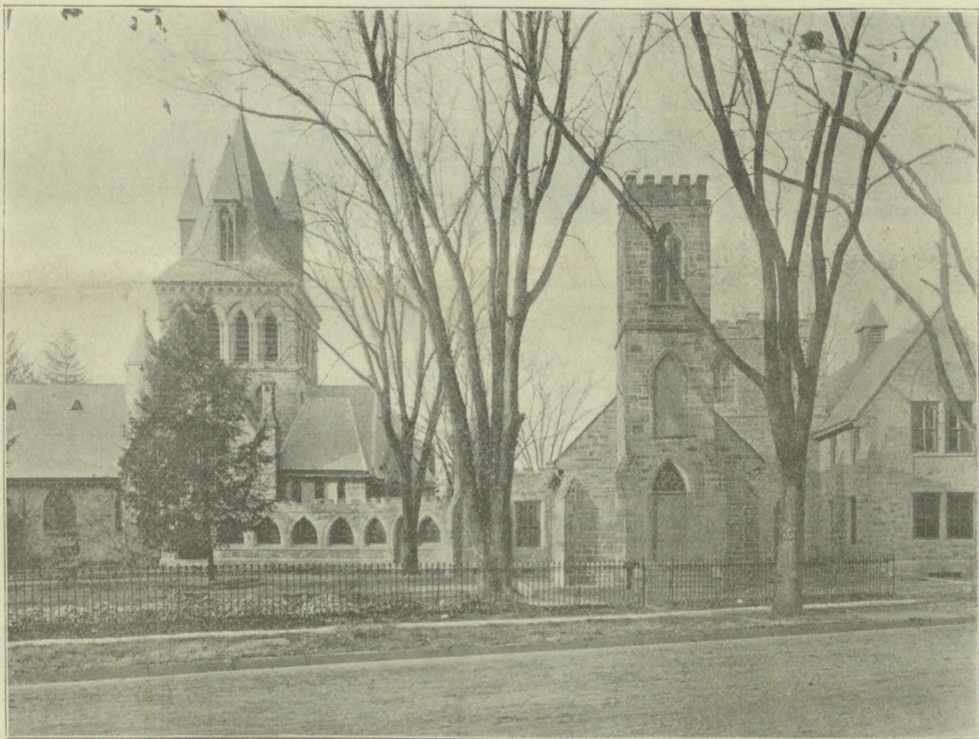


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# The Living Church

VOL. XX. NO. 30

CHICAGO, OCT. 23, 1897



Trinity Church, Princeton, N. J.

The Rev. Alfred B. Baker, D.D., Rector.

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The Living Church

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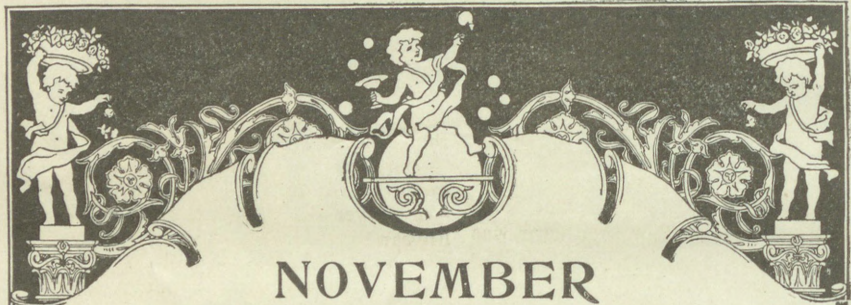
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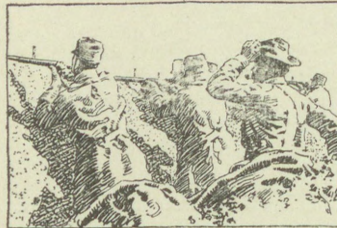
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NOVEMBER

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# The Living Church

CHICAGO, OCTOBER 23, 1897

## The Brotherhood of St. Andrew

### The International Convention

PREPARATORY to the first International Convention of the Brotherhood of St. Andrew, the gathering being also the 12th annual convention of the Brotherhood in the United States and the 7th annual convention of the Brotherhood in Canada, "Quiet Hours" were observed in St. Paul's church, Buffalo, on Wednesday, Oct. 13th, from 2:30 to 5:30 P. M. The conductor was the Rev. Charles Gore, D.D., Canon of Westminster. He began by calling attention to the great need in our day of retirement—of communing with one's own heart—to assure one's spiritual progress:

Our Lord cannot receive a character unlike His own. The solemn warning is given that at the last He may say, "Behold, I never knew you." The judgment is to be given not as to works, but personal character. And the disciple's likeness to Christ must embrace (a) temper, (b) desire, (c) habits of thought. We make sacrifice to the world, but is there any book in the world like the Bible in its contempt for majorities, any feature of Christ more remarkable than His profound refusal to compete for worldly honor? Let us come to Him in courage expecting a message and a blessing.

As the basis of the meditation, the Canon proceeded to expound the deeply significant and notable passage, I. St. John v:4-12. In this exercise the following points were made:

The world, in the New Testament used in a bad sense, means human society organized apart from God. St. John sees the strength of the worldly world. It is overcome by our faith. Then St. John dwells on the person of our Lord "who came." St. John Baptist had asked, "Art Thou He that should come?" *i. e.*, one out of the many? Now St. John answers, "No, He has come"—nothing is to be expected beyond Him—and He has come not by water only, but by water and the blood. St. John was opposing the teaching of Cerinthus who separated the natural from the supernatural, the human from the Divine in the Person of our Lord, and taught that the man Jesus was born of the Virgin, and at His Baptism, the Christ came and dwelt in Him, and afterwards the Divinity left Him to suffer as a man alone. But the Creed tells us "the Word was made flesh," and here St. John adds "God was made man not by water only, but by water and the blood," *i. e.*, His sufferings were true and proper in His human life and His death. St. John saw this and bare record. But there is a higher witness still, even the Blessed Spirit Himself.

With this introduction the conductor passed to consider (a) the witness of the Spirit, (b) the witness of the water, (c) the witness of the blood:

*The Witness of the Spirit*—Beyond all question this means the Spirit of Jesus Christ. In the Gospel we read: "By the finger of God I cast out devils." "The Spirit of the Lord God is upon me." "By the Eternal Spirit He offered Himself." Was this because Christ was not truly God? No. But He was so truly made man that in the very limitations of His manhood He could receive the Spirit into His life. Only so could His life have been lived; only so made over to us. Christ did what He did, and taught what He taught in the Spirit, and, therefore, His ex-

ample is priceless. A genius is hardly a helpful example. But when farthest from us by His Divinity, Christ is brought nigh to us by the Spirit, and that Spirit of Jesus comes into the heart of each disciple. And just this is the secret of Christianity. It is the inner Christ which makes possible for us the realization of the Christian character. Have we in ourselves the witness of Christ's Spirit? Is my whole life a consecrated life, or only bits of it—on Sunday—in prayer—in effort? Remember, the whole life can be consecrated, *i. e.*, the love of beauty, the love of literature, even the healthful body, may be a truly consecrated body (not an end in itself or an idol). Is your business a consecrated business, or simply a business to increase wealth? Politics should be consecrated to the good of human society, and we shall yield up ourselves to be the true instruments of the Spirit. "Show Thou me the way that I should walk in." Then we can speak of religion to our fellows naturally—not in words "gotten up"—and yield our testimony. This is the life of sympathy and fellowship with Christ. Sonship shall not always mean sunshine. It shall sometimes be in the clouds. Is my life consecrated? Do I seek first the kingdom of God and its righteousness?

The leader considered *The Witness of the Water*. It is a profound truth that we ought to trust human nature because Christ did. But how did Christ trust? "He knew what was in man." "He needed not that any should teach Him." Yet he demanded a new birth: "Except a man be born again he cannot enter the Kingdom of God." He took a few men and tried and tested them until he had something that was rock-like. And to St. Peter in the confession of his faith Christ declared "On this rock of a regenerated human nature I will build my church." He saw that a fresh start, a new birth was necessary. So Plato taught. So Thomas Carlyle believed, jeering at the attempts for reform 50 years ago. Now our Baptism is our incorporation into a new manhood. Our Conversion is the realizing of the privileges of this manhood. To-day we note the tendency to disparage the virgin birth of Christ. But it is the very instinct of the Church to put the doctrine of the birth on the same plane with the death and the resurrection. Faith in the virgin birth of Christ is bound up in our belief in His own sinless life and His true Divinity. Why do multitudes who are baptized live as though they were not baptized? Sacramental grace is of no avail unless we turn our wills to accept and appropriate it. By the Spirit we actually feed on our Lord's humanity, but it does us no good unless we appropriate it. Why do some persons preach regeneration and some conversion? Christ preached both. But, practically, how do we generally set about personal reform? "I must change this bad habit, or that." It is all piece-meal legislation. Do you say you are not getting on? Remember, if you are improving, your standard itself is rising. No progress is possible except in continual fresh beginnings. The surest sign of my spiritual progress is that I question whether I ever am beginning right. It is easy to get on in this world if we will only be less radical in our spiritual claim than Christ was. We can get accustomed to ugly things in our homes. So we get accustomed to sins. We say, "Oh, I have put up with it so long I suppose I shall continue to." The New Testament teaches that one tolerated sin allowed in our heart is spiritual death. In particular the speaker affirmed that the sin of impurity cannot be fought against alone—nor

negatively. We must be "all around" Christians, prayerful, helpful, single-minded. Interest yourself in the things of Christ. To overcome impurity in the narrow sense, you need the sense of purity in Christ's sense.

The final meditation was on *The Witness of the Blood*. Christ came with testimony of blood. His sufferings had the double root of obedience and sympathy. Think of Christ's sympathy. It is in exact proportion to the demands made upon him. As He moved among men He bore their sicknesses and carried their infirmities. And so with His disciples. Think of St. Paul's peculiar burdens—bad health which makes most men very selfish—the "thorn in the flesh," whatever it was, his constant toil, the buffetings he endured, his theological controversies, the care of all the churches. If we had found our way to St. Paul's presence we should not have found him preoccupied. The long lists of personal salutations in his Epistles show this. We are to believe in the redeemableness of men and watch to do them good. "The Blood" is the service of our whole manhood for all men. Have you any undeveloped faculty? Make it the best and largest, and richest possible. In ninety-nine cases out of one hundred there is no direct approach to men for religion. But cultivate the one means and wait till God sends the special opportunity to speak. It is easy to do good to those we like. The test comes when we try to affect all men. We must get out beyond the shibboleths of our own education. Sometimes we form churches according to color, or class, or race, or those that like each other. Yet we profess to believe in the brotherhood of man, that there shall yet be "neither Jew nor Greek, Barbarian, Scythian, bond nor free." You must continually rebase your life on Christ's sympathy. If this Brotherhood of St. Andrew is ever to regenerate your country and mine it will be by a progress through pain and by the mark of the blood. There is no glory except through death.

The nave of the spacious and beautiful church was filled with men of the Brotherhood during the delivery of these meditations. There were breaks at certain points for meditation and silent prayer, and also for hymns and collects.

### CHARGE TO THE BROTHERHOOD

The opening session proper of the convention was held in St. Paul's church, Thursday morning. The delegates and members filled the great church, and there was manifestly an inspiring impulse in each heart as the convention first felt its own mighty power in response and hymn. After Morning Prayer the annual charge to the Brotherhood was delivered by Bishop Walker, of Western New York. After extending to the Brotherhood a loving welcome to the hearts and hearths of the Church people of Buffalo, the Bishop called attention to the vastness of the interests that claim the attention of men in these modern times.

This Brotherhood is already a tremendous power in the Church of God, but I recognize a peril if it depart from the simple rule on which it was founded. The Brotherhood is the recognition of the need of organization on the part of the laymen of the Church. The single-handed laborer for man does his work with many imperfections. No single Raphael could give us

the richness of a Vatican gallery. Not even a Shakespeare could fill our libraries with his genius. The horizon for any one man is only nine miles from where he stands. He can see only arcs of truth—not the entire circle. It is true that a single Athanasius can stand *contra mundum*, and warn and warm other hearts, but the history of every civil, social, and religious movement shows the need of men to come together for action. It is not one coral insect, but the mass, that wrecks the armada, and organization involves compactness and method and system. To-day we recognize the importance of massing our forces. It is seen in our business methods, and yet this opens a subject I do not care here to discuss. I cannot believe that these divisions of the people are necessary or right. I love my brother, and every man is my brother, though his coat is rags and his home a hovel, and I must serve him in love.

To help men to the higher plane you, my brothers, have taken vows. And you are dealing with that strange, sensitive, mysterious thing, the human soul. Oh, the terrible end if one of Christ's little ones be offended by our unwisdom, our presumption, our sin! The sagacious man of the world teaches me the recognition of responsibility, the division of labor, the need of united effort. And nothing less than the living Church can lift the living soul to the living God. We are His enrolled members not simply for a Godly culture, but to be co-workers with His Christ. It is our personal incorporation which brings personal mission, to strive, to plead, and to pray to bring men to His light and life. God needs you that His fold may be increased and His banner unfurled in hostile lands. Thank God, this Brotherhood means to do just this in God's own way. It is within the Church's own walls. It is no secular society. It is one with this National Church in her system and worship. Do you wonder we Bishops glory in it?

But finally, let us ask what should be the spirit of the Brotherhood man? The chief power of the Church must come from the holiness of her members. Christ was Himself the reality of what He taught. The Church can not expect here a perfect body. But, so long as the religion of Christ professes to purify the heart, men will demand the witness of a changed life. The diamond is still a diamond even with a flaw at its centre. A man is still a man though each individual has some form of disease. Yet high and holy as is the power of each disciple's life as a practical element, how dreadful is the havoc wrought by one professing Christian who lives as though he believed not.

The Bishop closed by relating an affecting incident concerning some Indians of North Dakota while he was their Bishop. They applied to him for leave to wear some distinguishing badge or sign on their clothing as a mark that they were Christians. The Bishop explained to them the various forms of the Cross and they decided on the Cross of St. Andrew. One of their principal men in giving his people an explanation of the badge later, said: "X stands for ten. It means the Ten Commandments of God which my people and I are bound now to keep." "Is this," said the Bishop finally, "too free an interpretation of the sign you all wear? Does it not indeed stand for the integrity of God's law by whose faithful observance He promises to open to us the heaven of His love?"

#### OPENING SESSION

The formal opening of the convention was effected Thursday afternoon in Music Hall, the assembly being called to order by Silas McBee, Chairman of the International Committee. In the opening collects, the President of the United States and the Queen of England were remembered.

The report of the International Committee showed in existence at this date six national branches of the Brotherhood.

|                     |                     |
|---------------------|---------------------|
| 1,226 Chapters..... | 12,000 men in U. S. |
| 212 ".....          | 15,000 in Canada.   |
| 12 ".....           | 100 in Scotland.    |

|                  |                                       |
|------------------|---------------------------------------|
| 40 Chapters..... | 350 men in Australasia.               |
| 15 ".....        | 360 in West Indies and South America. |
| 39 ".....        | 350 in England.                       |

The usual service in memory of those brothers who have died in the last year was held, the list of those departed being read by the secretary, Jno. W. Wood. Appropriate collects were said and the hymn sung

"Hark! the sound of holy voices  
Chanting at the crystal sea."

In his address of welcome Mr. James L. Houghteling, president of the Brotherhood in the United States, recalled the first attempt of the Brotherhood, for a convention in a small way, during the session of the General Convention in 1886 in Chicago.

A man who limits his citizenship to his own state, or town, or city, or ward, or party, is a narrow man and in the last analysis, a selfish man. So in the Church, a man who limits his interest and sympathy to his own diocese or parish, and regards first his own spiritual comfort or luxury, must rise up to the idea of true citizenship in the Kingdom of God. The Bishops meet at Lambeth, and the Emperors meet at Potsdam, and decree citizenship, and now the laymen are beginning to meet to define citizenship in this Brotherhood and the Church of God.

Mr. Houghteling was followed by the Most Rev. Enos Nuttall, D.D., Archbishop of Jamaica, president of the Brotherhood in the West Indies. He said:

To me this convention is more than a pleasure, it is an inspiration. For three years we have had the Brotherhood in Jamaica, where now we have 3 central chapters and 13 outlying chapters, with total membership of 300. You must remember, however, it is possible to have more machinery than power. We need quality rather than quantity. Let the Brotherhood ever retain its simplicity of organization. Let it show entire absence of party shibboleth, let it aim for spiritual results, let it depend upon individual effort. While it does not take a very learned man to help another, it does take a true man.

The next speaker was Mr. R. Vashon Rogers, I.C., vice-president of the Brotherhood in Canada, who spoke briefly on the identity of the Church in the United States and Canada. He closed with a plea for national amity.

Mr. Cyril A. Allington, of All Souls' College, Oxford, England, spoke next. He said the future of the Brotherhood in England can hardly be foretold, passing in review some of the manifest limitations to its rapid extension in that country: (a) The existence of class distinction; (b) the wording of the second rule; (c) the spirit of reserve on all religious subjects among the upper classes. Mr. Allington closed with a very graceful quotation from the poet Lowell.

The last speaker was the Rt. Rev. Edward Stuart Talbot, D.D., Lord Bishop of Rochester, England.

It is not a small thing, that we English Churchmen bring greeting to you in this movement of such promise. You are engaged in a work which truly tends to the bettering and uplifting of the life of this nation. We in England watch your progress with an intense and abounding regard.

The speaker here read a letter of greeting to the convention committed to his hand by the Archbishop of Canterbury, which evoked the greatest enthusiasm on the floor of the convention:

What attracts us to the Brotherhood? the speaker asked. No work is more difficult, more momentous, and yet more hopeful. We of England are looking to you because of your difficulties and your gifts. The pressure of material things is perhaps more felt here than else-

where. We feel there must be a reaction in the Church. Where shall we look if not to the help of the whole nation, by the whole nation? One great matter you dealt with finally in the slavery question. Can we not believe in your meeting with effect, difficulties still more subtle and insidious?

In the business session following the secretary read a letter from Bishop Williams, the Presiding Bishop of the American Church, regretting his inability to be present. The secretary also read a letter from the Brotherhood in Scotland, expressing sorrow that that branch could not be represented, and lastly a cablegram just received from the Archbishop of York, conveying greeting. To all these communications the convention made immediate response by wire.

Thursday evening in St. Paul's church a devotional service was held in preparation for the Holy Communion. The conductor was the Rev. Edward A. Welch, M.A., Provost of Trinity College, Toronto. He said:

The man who succeeds is always the man who knows exactly what he wants to do. It is not so easy to ruin him with whom the pressure of Christ's hand still lingers in the palm. To really work means to get tired.

The speaker followed in the general course of the meditations, the expression in the catechism, "the strengthening and refreshing of our souls." Psalms, collects, and hymns were interspersed.

The service of the Corporate Communion was held in St. Paul's church on Friday at 6:30 A. M. The celebrant was the Rt. Rev. Dr. Talbot, Lord Bishop of Rochester, England. The arrangement of every detail of the service to secure reverence was perfect, and the burst of sound in hymn, and the sight of the great church packed with its multitude of praying men, acknowledging their need and God's answer by the one great gift they now sought, were thrilling.

#### COUNCIL REPORT

Friday at 10 A. M., business sessions were held by the American and by the Canadian delegates respectively. The report of the council was read showing among many other elements that the average membership per chapter had decreased in the last five years from 14 to 10. A letter had been circulated by the council urging effort for increased membership, though it was confessed that what the Brotherhood needs is not mass but energy.

Among other matters treated of in this report were the week of self-denial, the return of the missionary, Dr. Ludlow, from China, the sending of Prof. F. E. Wood as the Brotherhood's representative to Japan, work among boys, and the organ of the Brotherhood, *St. Andrew's Cross*.

The Hon. Jno. P. Faure made his report as treasurer. A committee of greeting was received from the Canadian section, the Lord Bishop of Niagara, and Judge Sinclair, who delivered their message in very felicitous form. The Bishop of Washington, and Mr. G. Harry Davis were appointed to convey greeting to the Canadian section.

It was voted that inasmuch as the funds of the Brotherhood were sufficient to maintain its foreign missionary for the coming year, the offerings of self-denial week in Advent next, should be expended to strengthen Brotherhood work within the United States.

Prof. F. E. Wood said he had already received from the convention more than he had expected. There are thousands of young men in Japan without religion. He

trusted the man they had chosen as their representative might have patience, persistency, and grip. He needed their prayers.

Mr. Houghteling remarked that there were at least four races of men represented in the convention, and introduced to the members Mr. Osia, of Japan. He said: "We, of my country, feel grateful for the Brotherhood. There is need of this Brotherhood in Japan, (a) because one-third of our Church is composed of young men, and because the young Japan of the present will be the great Japan of the future; (b) for the sake of securing unity of work."

The report on Bible class lessons was read. □

The Archbishop of the West Indies spoke in commendation of *St. Andrew's Cross*, the Brotherhood paper.

General conference being resumed with the Canadian members an address was delivered by Mr. Houghteling on "The Brotherhood man and his life:"

The elements in his life were declared to be loyalty and obedience. This was most effectively developed by the speaker. The Brotherhood man must be obedient to the common law of the Kingdom of God. It is in the common things of life he touches his brethren. Do you ask a bill of particulars?

(a) Honesty, an honesty that scorns to be overpaid, that scorns that share of worldly goods God meant him to earn. Whatever he has he holds but as a steward.

(b) Decency, purity; impurity of thought, the sin that doth so easily beset us, that you don't have to go out and meet, but meets you.

(c) Temperance. I hate to meet a Brotherhood man with the smell of liquor in his breath. I always feel he knows he should apologize, and he who apologizes is lost. Under no circumstances whatever should a Brotherhood man enter a dram-shop.

(d) Wastefulness—this may be of strength, time, money, brain power; you are a steward. The Brotherhood will live or die, according as its members do or do not keep the Kingdom's law.

At the general conference Friday 2 P. M. both addresses called forth the greatest enthusiasm. The first was on "Boyhood and its Treatment," by G. R. Parkin, LL.D., of Toronto. He said:

Personal influence is the keynote of all work for boys; unless you have the intensity and reality of life within you, you cannot develop them. How can we capture the sympathy of our boys, and hold them for Christ? If we hold the young, all is safe. Youth and its problems make a very real battle-ground. What are its confines?

The speaker considered the question of Christian home influence. Carter Harrison once said to him, "I think I see the root of the success of the Jewish people as a race. It is in their home life. The Jewish boy clings to his home, its teachings, and traditions. He does nothing without parental guidance, and experience, and wisdom, *e. g.*, marriage, business." Take a lesson from this. A great educator in England was asked: "How do you get with your boys this grace of habit, this courtesy of demeanor, and refinement?" He said, "I can do nothing without home influence. The school cannot be raised above the home." The influence of a luxurious home is against the truest development. Remember, the boy's mind is as open to good influences as bad. A large part of the temptations by which the pure boy becomes an impure man rise from curiosity, primarily. It is difficult to fix the point in time which we should desire between ignorance and knowledge as to the transmission of life. If we can get our boys to be repugnant to what is coarse and profane, it is well. The touch of bad with bad in a great school need not make men wonder. List-

en to the talk in the smoking room of a steamer or hotel. One appeal I have never known to fail. The figure I use is ugly enough: "Come, I have found cow dung in the street, let us examine it, let us smell it, let us turn it over." The boy starts and is shocked. A solemn warning from a father is the best of all, but it may be from the physician, clergyman, the teacher, the sponsor, the friend. Confirmation furnishes the best occasions. But the most powerful of all is the influence of pure women, the memory of mother, the remembrance of good sisters. And soon comes up that other tender love which changes desire to devotion, and holds all women sacred for the sake of one. There is, also, an element of safety in intellectual development. When we deal with our boys we must deal with their brains. We have another grip on boys in the spirit of nationality. Was there ever such need of pure and true and religious and Christian men as now? Can you not inspire your boys with this? [The speaker closed with moving reference to the scenes of Victoria's Jubilee and England's display of 30 miles of warships.] A deeper note was struck. What was it? "Lord God of Hosts, be with us yet lest we forget." The national inspiration shall melt into the Christian inspiration even with the boys.

The second address was by Bishop Dudley, of Kentucky, on "Manhood and its responsibilities." He said:

Responsibility is always commensurate with dignity. Rank will hold men to duty, when at heart they are cowards. I have talked with men who have seen an army stampeded, but, looking down on the straps on their shoulders, or the stars on their collar, they could not run. Our responsibility is because of the dignity which has come when He came who "was made man." A man has responsibility to himself, to become everything he ought to become, not simply to save his soul and escape condemnation. Oh, no! But by the power of the Spirit all that I may be fitted and developed to be in character and purpose, for the very companionship of God. There is a responsibility to be true and honest. Failure generally is because men are not true. [As the true man, Bishop Dudley instanced the present Archbishop of Canterbury.] Your boy is going to be what he is to be, because you are what you are. Does any father here turn back from the Holy Communion and what it stands for? Then our responsibility to the nation itself. It disgusts me, said the Bishop, to go to the polls, but I always vote because I am a man. Finally, every baptized man has a responsibility to the Kingdom of God. The glory of our manhood is the possibility of trial. God gives us strength for choice, the strength of free will, the power to rise when we fall, and all this is to be purified and consecrated in his service. "Quit ye, like men."

#### SECTIONAL CONFERENCES

At 4:30 P. M., Friday, the convention broke up into sectional conferences to consider the following topics: "Employers and employees;" "Chapter meetings;" "Bible classes;" "The work among boys;" "Home and foreign missions;" "Lay-readers."

At 8 P. M., the great music hall was crowded for the first time in its galleries, the convention apparently having now advertised itself to the people of Buffalo. Bishop Dudley presided. He introduced the subject, "Individual and corporate work," and remarked upon the danger that the individual man may come to believe that his own work may be done by an organization.

#### THE INDIVIDUAL

ADDRESS BY THE RT. REV. DR. BALDWIN, LORD BISHOP OF BURTON

He expressed confidence in the Brotherhood idea. Better would it have been for the Church in the past if she had shown more confidence in such movements, and been herself stimulated, developed, and guided them.

Christianity has lifted up the individual. How differently was man created from other objects. They came by direct volition of the Divine mind, but God took counsel in creating man. "Let Us make man in Our own image." Other objects were made to serve, but man to reign. God gives him the name Adam, and he calls God Father. Why, then, does he wear the chains of slavery? It is because sin comes. Then comes the Lord Jesus Christ. Remember how dear are all souls to God. No man is so far from God but Christ can bring him back. Harriet Martineau said: Youth is a blunder; manhood is a struggle; old age is a regret. If there is nothing better than this, truly revelation is vain, and our hopes baseless. But, now, what is power? The statesman says: It is a mighty and undivided nation. The soldier says: An equipped and disciplined army. The mechanic says: Masonry and iron. The financier says: Money. But what says Christ? "That every man who hath the Son of God shall be raised up at the last." That is power. There was once a theory that man could be regulated and reformed in the mass. But in the time of Rome's greatest wickedness, came the charge to the Apostles: "Go to every man." If we want really to do personal work, we must know the evil of our own heart, and show self-control, remembering that the cheapest thing in the world is profession alone. The most irrefragable proof of an irrefragable religion is a divine life.

#### THE INSTITUTION

ADDRESS BY THE RT. REV. DR. GAILOR, BISHOP-CO-ADJUTOR OF TENNESSEE

As I look into your faces I feel the institution is here. I believe this time may be rightly called the time of the institution. Man is coming to value the significance of the saying that "It is not good that man should be alone." The 16th century shattered the old institution, and the one hundred and twenty-eight fragments we look on now are witnesses to that catastrophe. In many ways men are coming to value institutionalism. Co-operation, organization, brotherhood, are the very watchwords of our time. Men are even coming to say that when companies and trusts are merged into a syndicate, all should be merged into one more, called the government. For our municipal government, that black blot of our age, the institution of human society is to put in its place what shall stand for co-operation and fellowship and brotherhood. All see that by the reciprocal interests of capital and labor, men in community, in society, in fellowship with their fellowmen, are developed.

In theology, institution means more, a thousand times more, in the Protestant world, than formerly. Men are troubled, and almost insulted, because some one feeling the blood and tradition of his fathers, dares to stand and call himself a Churchman. Yet this is the Church spoken of in the Bible, and actualized in history. Human government is a divine institution. "The powers that be are ordained of God." The best constitution and government in the world is nothing without the institution to carry it on. Christianity is not simply an idea. When God made its lodgement in souls, there was the Church. And still is the power of the institution with us. "I am the Vine, ye are the branches." "This is My Body, My Blood." If the Church does not stand for this institutional idea, it stands for nothing. And so we look upon the Church to-day in trial and suffering, and failure, and hope, and triumphant faith. Let us actualize the spirit of institutionalism in this stupendous and tremendous love, co-operating with our own wills, and making us one in Christ.

#### THEIR MUTUAL DEPENDENCE

ADDRESS BY CANON GORE, OF WESTMINSTER

He said: My task is to show that these two bishops do not disagree. If there are two things in the world, the antithesis of which is not an antagonism it is the institution and the individual. The canon proceeded to show the necessity

of each in its place. The self-made man, how much of himself did he make? About one fiftieth part. Who taught him to read and write, and gave him the machinery to do these things? Society provided these things for the self-made man, and society has given him the background on which he projects himself, and the ladder by which he rises. The best society nourishes, and loves, and admires, the individual, and gives scope to his energies. And of course all this is true of the Church. Our Lord revered individuality. And the Church has come to take men into her holy contact, to nourish them into an individuality they otherwise never could know. The obligation to belong to one body, constitutes the great part of the moral obligation of Christianity.

We want in the Church as in the State, not a crushing authority, nor a crude individualism, but an ever inquiring individuality, for the Church opens everything to the light, and wants her own title deeds to be examined by her children. I affirm that the Bishop of Huron and the Bishop-Coadjutor of Tennessee are at one. In conclusion, said the Canon, there is nothing more heart-breaking than the sight of good religious people, who seeing what they can do where they are, will never let you put them into some other place where they belong. Yet we are to be built "as stones into the building." Could any architect do that? No, for God himself cannot violate mathematics. We are not mere individuals but members of an organization.

These three addresses were each delivered with singular and striking eloquence, and deeply moved the great auditory which was liberal in its applause.

Saturday morning the last business session of the convention was held. President Houghteling took occasion to introduce two Indians of the Dakota tribe, both of whom briefly addressed the convention, one of them in the Sioux language which was interpreted by the Rev. Wm. Holmes. The largest Brotherhood chapter in the world is one of the six chapters in the Sioux nation. It numbers 103 men. In the conference following an address on

#### THE BROTHERHOOD CHAPTER AND ITS WORK

Was given by N. Ferrar Davidson, president of the Brotherhood in the Dominion of Canada. He considered the following points:

(a) Enlisting right men as members; (b) Developing them into the best possible workers; (c) Directing and stimulating their efforts; (d) Keeping the men in close touch with each other, and with the Brotherhood at large. Among many things said were the following: Let the chapter devotions be made a real part of its work. Never let a member leave a chapter meeting without some definite work appointed him to do before the next meeting. If your discussion is crowded out by your devotions, so much the better. Does this proposed thing tend to simple Brotherhood work? If it will not stand this test, turn it over to some other parish organization. The usher in the church with a rose in his button-hole, and plainly giving his first attention to looks, is doing the very opposite of Brotherhood work.

In the two-minute talks from the floor, the following points were made: Overhaul your chapter roll and see where those old members are now. Many chapters have been starved to death for want of godliness. Close on time if you would begin on time. Each member of a chapter is entitled to touch the best and strongest in the lives of all the rest. St. Andrew brought his brother, we go down too much for our men. No true vitality in any chapter without its corporate Communion by rule.

Saturday afternoon a general conference was held on

#### PRAYER AND SERVICE

W. C. Sturgis, of New Haven, spoke on the question, "What is prayer?" He said:

I shall not refer to the philosophy or reasonableness of prayer before men who believe the words, "Ask and ye shall receive." I shall also pass over that great and blessed aspect of our petitions, "the voiceless prayer," but let us consider the petitionary prayer. Prayer must be according to the will of God by which will all men should be saved. "Prayer is the soul's sincere desire, uttered or unexpressed." There is only one sincere desire of the soul of a true Brotherhood man, that men may be saved, brought within the living touch of the living Christ. Our prayer is a direct appeal to God. This inner desire must precede whatever we do. Before we act, before we speak, before we even think, there must be this desire. Prayer must go before action, must inspire action, must be the mainspring of action. You want to get that man. Pray for him. Don't wait for the opportunity, for a chance conversation, pray for your opportunity. Prayer gives to action (a) force, (b) directness, (c) certainty, which zeal cannot attain. Not only must prayer go before action, action must be the end of prayer. *Laborare est orare*. No desire becomes an effectual desire until it expresses itself in out-going deed. In the one man at your side are centered for you the "all sorts and conditions of men" for whom you pray. In a few weeks we shall pray, "Stir up, we beseech thee, O Lord, the wills of thy faithful people," but unless we stir ourselves up we will get little stirring up of God. Prayer is a life lived honestly, soberly, purely, and in the fear of God. Prayer then is (a) communion with God, (b) action, (c) life. May the Brotherhood lay hold of this its irresistible power. In the poet's words "more things are wrought by prayer than this world dreams of."

The topic, "What is service," was assigned to the Lord Bishop of Rochester.

He referred to the Christian paradox of losing to win, of dying to live, of serving to reign, and effectively and beautifully developed the idea God himself gives no rule without Himself first obeying it. "The Son of man came not to be ministered unto, but to minister. Service is life, service is perfect freedom. All depends on the earnestness with which we receive this. Service tends to a loftier manhood. Service is not only a duty to some one else, but a duty inspired by love. Love, we all know, ennoble man. For love's sake, a man can work what he will. Service in the home, in the state, in the community—these ideas were developed by the speaker. A good Christianity is that which makes men good. We must make our own bit true and lay our own course straight. Christian marriage is human marriage made still more beautiful. God wants the rank and file, and the champions also.

The question, "Do we practice them," was considered by John W. Wood, general secretary.

Each man must answer this question for himself. Before the standard speakers here have set, we know we have not prayed as we might have, nor served as we could. It is not enough to say this—as men we must set ourselves to learn the perfect stature of our manhood. I believe we shall do this; not because of this Brotherhood, but because of the Church, which is behind us, and which supports us. Prayer is not a mere luxury, service is not a mere duty. They both are necessary conditions of our life. Even in the busiest moments of life, in care or sorrow, before the question of business policy, right here may come the opportunity. God sets us in this stress to forge out of the furnace of life a godly character. Pray as though you would live forever, work as though you would die to-day.

Later came a general conference on ZEAL—WHAT IT IS AND WHENCE IT CAME. By G. Harry Davis, vice-president of the Brotherhood in the U. S. The speaker dwelt first on worldly zeal:

The coasts of the world are strewn with bodies of those, slain in the zeal of the world. Worldly

zeal is the same as Christian zeal except in this, that Christian zeal is dominated by the Spirit of God. Enthusiasm is but a spasm, it comes from the environment at the time. Zeal comes from faith, intellectual faith if you please. "And He became man." Oh, the glory, and grandeur, and strength of this. We are bound to be living epistles, known and read of men. Out in the world are other men in the stress of struggle, knowing not our Bread of Life. Christian zeal is intense desire on the part of men to further the work of God—to extend the love taught and shown by the Son of God.

The question, "How it may be sustained and used" was considered by B. Lawton Wiggins, vice-chancellor of the University of the South.

As two living examples of simplicity and enthusiasm the speaker instanced the Brotherhood itself and the university he represents. He recited the history of the University of the South as a victory of faith, and also the history of the Brotherhood. The spirit of zeal passed from man to man, from city to city, from nation to nation, till the original twelve of this society have become 12,000. To sustain zeal, he referred his hearers to the simple rule, involving service, by sacrifice, by self consecration, by individual responsibility. Faith is receptive. Zeal is operative. Faith is self producing. Zeal is act producing. "As the body without the spirit is dead, so faith without works is dead also."

At 8 P. M. Saturday a mass meeting was held to consider

#### THE SPREAD OF CHRIST'S KINGDOM

Bishop Tuttle was chairman. The first address was by Mr. Jno. R. Mott, chairman of the executive committee of the Student Volunteer Movement:

There is great truth in the statement, that if Christ is not Lord of all, then He is not Lord at all. The speaker most lucidly and thrillingly gave a mass of facts and figures, showing the relative strength of faith in Christ and of unbelief, in various parts of the world. If we would win abroad, we must first win at home the battle against ignorance, against prejudice, against selfishness, against the lack of heroism, against prayerlessness. This is not a losing battle, Christ shall reign from sea to sea. A weight of responsibility is on us for two reasons, (a) because ours is the first generation that has known the whole world. (b) It is the first generation to whom the whole world has become accessible. Why should we not bring Christ within reach of every human soul in this generation? If He is necessary for us, have we a right to assume He is not necessary for others? But, moreover, He has commanded it. You say the apostles had the gift of tongues—yes, but we have steam, and electricity, and the printing press. Our responsibility is four-fold. First, to know, a conscientious study of the movements of God's Spirit in this world; second, to pray. This is the greatest single gift we have; thirdly, to give, fourthly, to go. I congratulate the man who consecrates his life to the sublime purpose to make Christ King.

The next speaker was Mr. Silas McBee, vice-president of the Brotherhood in the U. S. He spoke upon the full duty of manhood to-day, and the imperiousness of Christ's command.

The session was closed by an address from the chairman, Bishop Tuttle, delivered in his inimitable way, illustrative of the need of human sympathy, and the power of Divine Love. The great auditory was moved to enthusiasm.

#### ANNIVERSARY SERMON

On Sunday morning, at 11 o'clock, in St. Paul's church, the anniversary sermon was preached before the Brotherhood by Bishop Doane, of Albany. The service was the celebration of the Holy Communion, in which the Rev. Dr. Register of St. Paul's was cel-

ebrent, Bishop Walker, epistoler, and Bishop Doane, gospeler. The preacher's text was I. Cor. xii: 4-6, "There are diversities of gifts."

The first verse of this chapter reminds us of the painful fact of the general ignorance of spiritual gifts, as to their nature, their bestowal, and the consciousness of their power. Concerning spiritual gifts I would not have you ignorant. There are wide differences among men as to gifts. We are apt to make ourselves the standard, and ignore or despise all that is not like us. This chapter shows all gifts to be good. Difficulties and dangers come if we forget this. Man, the world, and the Church, are all alike made in complementariness. One man supplies what another man needs. You can like Belsazzar, degrade the vessels of honor to dishonor. You can do this with the body. No member of the body can say to another member, "I have no need of you." Capital is useless without labor. Labor is impossible without capital. Life is one-sided and one-legged unless we recognize this principle of complementariness. The test is not possession. It is relation.

The preacher dwelt fruitfully on the picture of the modern, selfish, individualized man in view of the unifying influence in the ministry of the Holy Spirit. At the scene of Pentecost we read "It lighted on the head of each one," *i. e.*, the whole Spirit came to each. Remember it was the man with the one talent that hid it. Littleness and unworthiness exclude no one from responsibility. And by the members of this Brotherhood it surely should be remembered that layman's work is singularly needed in this American Church. The personal "man to man" work you can do, because you bear about no officialism. Yours is a disarmed relation to men. From you the word in season, the silent example, may be the very seed of life. In the Epistle for this day the Apostle expresses his hope that his converts may be in everything enriched for utterance. This is the *Logos*, the divine word. The man enriched by God will manifest Him. Let the Master speak to you from this day's Epistle, "No man liveth to himself and no man dieth to himself." "See that ye come behind in no gift," least of all in your testimony for Jesus Christ.

#### CONDITIONS OF TRUE SOCIAL PROGRESS.

On Sunday afternoon the session was held in Music Hall, Bishop Whipple presiding. The subject for discussion was "What Are the conditions of true social progress?" The first speaker, Bishop Satterlee, said:

"We are to be treated as beings made in God's image. Sociology has dealt with men's environment, not with themselves. Its work is to analyze, not create. You can give men better food, clothing, and houses, but so you shall not reform them. You can quarantine from disease and crime, but not from laziness, lust, selfishness, and discontent. Despite our comforts, the spirit of discontent is growing and spreading. Men have asked bread, and by sociological methods we have given them a stone. You can not change men's characters by beginning with the body and its environment. There can be no true reformer without a high ideal.

At this point the speaker developed the idea of the Christian law of love and its fruitage.

See straight and think clearly. Deal not with men's bodies, but their wills; not with the masses, but the individual. Even now the true idea of the nobility of work is crowding out the nobility of idleness. The example of our Lord was here dwelt upon. Christ showed no sentimentalism in His attitude toward labor. He never said "Work for the work's sake." And why? Because of His high ideal of personal responsibility. There is no motive so strong as personal love of Christ; no passion like that to be a co-laborer with Christ. He works through our hearts, sees out of our eyes, blesses with our lips. When you get a man to realize he so works with and for Christ, discontent goes.

As elements to be considered, the speaker dwelt on the influence of family life over educa-

tion, covetousness, the congestion of cities, Rome grew because of her high ideal of law. She fell because of her corrupt practice. Without general observation Christianity grew until at last Rome saw her emperor marching under the cross and the legend "In this sign I conquer."

Bishop Potter, of New York, was prevented by illness from being present.

The second address was delivered by Mr. J. F. Riis, of New York, author of "How the Other Half Lives." It was brilliant, eloquent, and forcible, and he was frequently interrupted by bursts of applause from his audience. At the outset the speaker very respectfully but earnestly took issue with the Bishop of Washington when the latter claimed "You cannot reform men's lives through their bodies and environment."

Yes, you can; you can just do this thing, and what is wanted now is justice. In all ages men have had a surfeit of law, but precious little justice. When we start the inquiry as to the root of discontent to-day, I claim with this inquiry should go along another: "Why are our churches empty?"

At this point the speaker rapidly but most lucidly gave the results of a canvass of a congested section of New York City which included 36,000 souls. Of these 18,000 never came near a church. One in five worked seven days a week. There was a saloon for every 400, a church for every 4,500. The frontage on the street of all educational and charitable institutions was 750 feet, that of the saloon was one mile. There was not one library and but one kindergarten. Yet the heart of the people is all right. If Christian men had been faithful to their faith all would have been well. Every year in New York City alone \$10,000,000 are given in charity. It is true that charity covers a multitude of sins, and yet using this term in the restricted sense of a department of city administration in my own town, many of these sins need badly to be uncovered. The Hon. Mr. Faure, our treasurer, is now doing this thing.

Subordinate topics considered by the speaker were city tenements, the child-labor law, and political boss-ism. Law never brought us justice, love will. Hope and faith and love work to-day the same miracles as when Christ was here. God is working miracles with human hands. See that your little stone is fitted for its niche in the palace of the sky.

The Lord Bishop of Rochester spoke last, in place of Canon Gore who was suffering from severe indisposition. He said:

Since I arrived in this country, I have been much affected by all the signs of material prosperity. But I sometimes ask myself: Is it all good? I answer, yes, it is good; we can say it is good, because we have faith. It can hardly be the end of men to raise eatables. But you say there is the higher side, the moral side. Well, did you never question as to the real value of knowledge, of art? Why do I believe in goodness and knowledge and beauty? Because all these things will have power to influence men's lives in an inestimable way. God meets the aspirations He Himself has implanted. Keep your faith in God in order to keep your faith in man. So we shall find out that God is and what God is, that is, Love. This is our answer. [The speaker proceeded to develop certain phases of man's life in which the love of God should be manifested.]

#### CLOSING SESSION

The last assembly of the convention was held Sunday night in Music Hall. The great building was thronged in every part, as it had been at all the later sessions after the Brotherhood had opportunity to show the spirit of its work. The first speaker was the Lord Bishop of Niagara, whose subject was "Baptism and human brotherhood." The story of man's fall and the Divine plan of redemption as witnessed to by

the pages of the Old and New Testaments were recited before his auditory by Bishop Du Moulin in a torrent of eloquence.

The second address was by the Lord Bishop of Rochester on "The Lord's Supper and human equality."

He referred to the Holy Eucharist as the jewel upon the Church's front, and developed the idea that without Christ and the sense of man's union with Him, the idea of true brotherhood is lost. In four ways the Holy Communion instructs and prepares for brotherhood. (a) A Sacrament of renewal of manhood; (b) a Sacrament for unity; (c) a Sacrament for the highest expression of allegiance; (d) a Sacrament of progress toward permanent peace.

The place of Bishop Sessums, quarantined at his home in New Orleans, for the yellow fever, was taken by Bishop Doane, who considered the subject, "The Bible and human freedom."

He spoke of the Bible as the first book that ever suggested freedom to man. He considered the Book's contents on the lines of (1) reasonableness, (2) morality, (3) spirituality. For all our Bibliolatry we do not know our Bibles. [The Bishop commended as a tract for wide distribution the pronouncement of the bishops at Lambeth on the "Critical study of Holy Scripture"]. It was Cranmer, the Protestant, who said, "Let the Bible be interpreted in the light of the Creed."

The usual farewell meeting followed, conducted by Mr. Houghteling, with brief moving addresses by himself and by ten or more others upon whom he called. With the offering of the General Thanksgiving and the blessing by Bishop Walker, this great international convention closed.

#### NOTES

On Wednesday evening what was called by the programme an "informal meeting of delegates" was held in Concert Hall, adjoining Music Hall. Mr. Wood, the general secretary, presided, and after an address by himself, called upon delegates from all over the Brotherhood to report for their various sections. There was a pleasant breeziness in these talks and the best possible spirit prevailed in the great company present.

At the last business session of the convention thanks were formally extended to the Bishop, clergy, and the Church people generally of Buffalo, for their hospitality, the rector and vestry of St. Paul's church, and the local committee having in charge the arrangement of the many details.

Music Hall, wherein the sessions were held, is the largest auditorium in Buffalo, and with its spacious foyer and ante-rooms, admirably fitted for the purpose. The stage was surmounted, among other decorations, with the Cross of St. Andrew, and interspersed with the many flags were the coats of arms of England, Canada, Scotland, Ireland, Japan, Jamaica, and other lands.

The registration committee reported on Saturday an attendance as follows: Registered delegates, 666; alternates, 112; visitors, 557; total 1,335. In Washington, in 1894, 1,320 were registered.

Some of the things said at the "after meeting:" "The little things of life are the real tests of character. "Let us be more courteous to every one we meet." "I am a soul; I have a body." "Perhaps you can sleep on when your alarm-clock goes off. But one thing you can't do, you can't sleep through a Brotherhood convention." "Loving never emptied the heart, nor giving, the purse." "There is no such thing as failure except in ceasing to try." "God judges us not by our work, but by our aim."

### The Board of Missions

At its stated meeting, Tuesday, Oct. 12th, there were present, the Rt. Rev. Dr. Doane (vice-president, in the chair), eight other bishops, twelve presbyters, and nine laymen. The Rev. Dr. J. S. Lindsay, elected to membership at the last stated meeting, was presented to the Board by the chairman, and took his seat.

The associate secretary submitted memorial resolutions touching the death of the late Dr. Langford, received from the convocation of Wyoming, the convocation of Nevada and Utah, and the cathedral branch of the Woman's Auxiliary in Nebraska.

The committee on the nomination of a general secretary reported progress and were continued.

Seven of the bishops in the domestic field communicated information with regard to their appointments and so forth, and in the single instance required, favorable action was taken. The appropriations for domestic missions, including those among Indians and those for the work among colored people, after three necessary additions, were continued as for the first quarter, until Aug. 31st, 1898, the close of the fiscal year.

In connection with the work in the foreign field, one of the bishops called the particular attention of the members of the Board to Dr. Henry W. Boone's communication in the October number of *The Spirit of Missions*, which he characterized as the best statement concerning missions in China that he had seen. [This has been printed as a leaflet, and can be furnished in any number required, upon application to the Church Missions House.] Letters were submitted from the Bishops of Haiti and Cape Palmas, and from Dr. Sarah L. Walrath, of Cape Mount, Liberia, information from which, so far as of public interest, will be published.

The annual reports of The American Church Missionary Society and the American Church Building Fund Commission, recognized auxiliaries, were received.

The auditing committee stated that for the proper fulfillment of their duties they had secured the services of a competent and reliable accountant, who reported that he had examined all the accounts of the treasurer for the fiscal year last ended, compared the same with vouchers, and found them correct.

The Bishop of Washington was elected to membership in the Board, to fill the vacancy caused by the death of the Bishop of Central Pennsylvania.

### New York City

The annual meeting of the New York Bible and Common Prayer Book Society was held Thursday afternoon last at the Church Missions House.

At the church of St. John, the Evangelist, the Rev. Dr. DaCosta, rector, an addition now being built will soon enlarge the accommodations of the parish house.

Bishop Potter is still suffering from the effects of his recent attack of grippe, and has been obliged to leave the city in search of entire rest needful to recovery.

The first meeting for the new year of the executive committee of the Church Parochial Missions Society, was held at the Church Missions House Monday, Oct. 11th. Arrangements for missions of the year were considered.

The board of managers of the Church Temperance Society held a meeting at the Church Missions House last Tuesday afternoon, the Bishop of Albany presiding. Reports were presented in course, and plans for new aggressive work considered.

The Clericus held a meeting at the Union Square hotel Monday, Oct. 11th, and elected officers as follows: President, the Rev. H. L. Myrick; vice-president, the Rev. Dr. Henry C. Swentzel; secretary, the Rev. J. Thompson Cole; treasurer, the Rev. H. D. Jones.

St. Stephen's church, the Rev. Chas. R. Treat, rector, has not yet succeeded in securing consent of the diocesan authorities to effect its re-

moval to the former chapel of the Transfiguration. At a meeting of the Standing Committee last week action in the case was deferred.

The church of St. Cornelius, the Rev. J. C. Sturgis in charge, has been authorized by the authorities of the diocese to complete its incorporation. As already announced in *THE LIVING CHURCH*, this is an outgrowth of the former Zion chapel, of late part of the parish of Zion and St. Timothy.

The Standing Committee of the diocese held an important meeting Wednesday last. The Rev. Dr. Morgan Dix was elected president, and the Rev. Thomas R. Harris, D.D., secretary. Consent was given to the consecration of the Bishops-coadjutor-elect of Connecticut and Virginia, a number of candidates were recommended for Holy Orders, and several diocesan matters received routine attention.

The proposed union of St. Ann's and St. Matthew's churches, already described in the columns of *THE LIVING CHURCH*, has received the official approval and consent of the standing Committee of the diocese. It is now hoped that the details of the arrangement may be speedily consummated. St. Ann's congregation has waited with great patience for a long period, with no edifice it could call its own, and having the kindly hospitality meanwhile of the parish of St. John, the Evangelist. It was fairly driven from its former site by the inroads of business.

Under the auspices of the Parochial Missions Society, and with the approval of the Bishop of the diocese, a quiet day for Church workers will be held in the church of the Heavenly Rest, Wednesday, Nov. 3rd. The services will be conducted by the Bishop of Washington (Dr. Satterlee). There will be a Celebration at 7:30 A. M. Details of the hours of services will be published in our next issue. Meanwhile the rector, the Rev. Dr. Parker Morgan, D.D., will gladly answer any inquiries as to the services. It is hoped that the clergy and their Church workers from many of the city parishes will be present on the occasion.

At St. Mary's chapel, Sherwood Park, Yonkers, the Rev. G. H. Houghton Butler, curate in charge, there were consecrated at the service on Sunday afternoon, Oct. 10th, a new altar and reredos. The altar is the gift of St. Anna's Guild of the church of the Transfiguration, New York, the Rev. Dr. George H. Houghton, rector, and the reredos that of a number of friends of the chapel. Both altar and reredos, which are of solid oak, are beautiful, and add very much to the appearance of the pretty chapel. The service of consecration was conducted by the Rev. F. M. S. Taylor, rector of the church of the Ascension, Mt. Vernon, who preached the sermon from Hebrew xiii. 10. The chapel was filled with the regular congregation, and many of its friends from Mt. Vernon and New York. The music, which was rendered with great excellence, was furnished by the choir of the church of the Ascension. Upon the two gradines of the retable were the Vesper and Eucharistic lights, the cross and vases.

On Saturday afternoon, Oct. 16th, the Society of the Sons of the Revolution presented to Columbia University a bronze tablet in commemoration of the battle of Harlem Heights, and of the death of Col. Knowlton, both of which events of the Revolution occurred on the present site of the university, in 1776. The tablet is the work of John E. Kelly, and represents the turning point of the battle, when Col. Knowlton was leading his men against the enemy under Brig.-Gen. Leslie. The memorial is placed in the west wall of the Engineering Building, facing the boulevard. Exercises at the presentation consisted of prayer by the chaplain of the New York Society of the Sons of the Revolution, the Rev. Brockholst Morgan; the formal gift to the society by Prof. Henry P. Johnson, of the tablet committee, and then the presentation to the authorities of the university by Mr. Frederick S. Tallmadge, president of the New York society, and the acceptance by President Seth Low, LL.D. An address by Wm. M.

Sloane, Ph.D., LL.D., the new professor of history, brought the proceedings to a close.

The Rev. R. W. Kenyon has resigned the rectorship of the church of the Archangel, to take effect Nov. 1st. In accepting his resignation, the vestry passed resolutions reviewing the good which had been accomplished in the parish since Mr. Kenyon became rector five and half years ago, testifying to his continuous earnestness and self-sacrifice, his ability as a preacher, his sound Churchmanship and executive ability, and assuring him of the regret felt at his departure, the continued esteem of the members of the vestry, and their prayers for his future successful work. A few months ago the church edifice was sold under stress of indebtedness, as announced at the time in the columns of *THE LIVING CHURCH*. It had been erected within recent years, under the rectorship of the founder of the parish, the Rev. Chas. R. Treat, now of St. Stephen's church. Of recent years financial difficulties have increased. A committee of conference is understood to have been arranged to communicate with the Archdeacon of New York, with a view to considering the practicability of continuing Church services under temporary provision in the present vicinity, or the question of union with some other parish.

The fall conference of the local assembly of the order of the Daughters of the King, was held Oct. 16th, at St. Mary's church, Alexander ave. and 142nd st. There was a celebration of the Holy Communion at 11 A. M., the Rev. Jas. Reynolds, rector, being celebrant. The sermon was delivered by the Rev. Dr. Parks, of Calvary church. There were also present the Rev. Dr. Hall and the Rev. C. J. Holt. Sixty-five delegates represented 16 chapters, St. Mary's chapter very kindly entertaining them at luncheon in the adjoining parish house. Two excellent papers were read, one entitled "The call for workers," by Mrs. Levy, the other upon "Need of the work," by Miss L. M. Ernst. The following named officers for the Assembly were nominated for the coming year: President, Miss Edith Gallaudet; vice-president, Mrs. J. Reynolds; secretary and treasurer, Miss M. D. Ryerson. A committee was elected to make arrangements for a "Quiet Day" in this diocese to precede the annual convention which will be held in Washington, D. C., the middle of next month. An invitation for the winter conference and service, which will take place in the evening, was extended by St. Augustine's, Trinity parish, and on resolution accepted.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Prof. Body has finished his course of special lectures at the devotional meetings of the students, on the Church of Christ. Mr. H. Officer, of the senior class, has just read a paper at one of the same meetings on "Pere Lacordaire." The junior class has elected officers as follows: President, J. R. Oliver; vice-president and treasurer, H. K. Bartow; secretary, G. A. Warner; historian, J. P. Gibson; precentor, F. S. Penfold; sub-precentor, H. H. H. Fox. It is reported that about 170 students are now in the seminary, more than can be accommodated in the existing dormitories.

### Philadelphia

At 11 A. M. on Monday, 11th inst., the consecration services of the George W. South Memorial church of the Advocate began. The great building was filled with an expectant congregation, seated on oaken chairs, (there are no pews, and at the back of each chair is a hook from which is suspended a kneeling cushion). At the head of the procession, which entered from the west, was Bishop Whitaker, accompanied by Bishop Coleman; immediately behind were the rector and his curate, followed by over 150 priests and deacons, all vested, including a delegation from the diocese of New Jersey, in which State the late Mrs. South had resided a number of years. Seated in the chancel with Archdeacon Brady was Archdeacon Jefferis, of Texas. The request to consecrate was read by Richard Y. Cook, of the Board of Trustees, who also presented the instruments of donation and endow-



ment. The sentence of consecration was read by the Rev. Dr. W. W. Silvester, rector of the parish. Morning prayer was said by the Rev. G. Woolsey Hodge, assisted in the lessons by the Rev. Messrs. D. I. Odell and J. D. Newlin, D.D. At the close of Matins, the vested choir rendered Haydn's chorus from the "Creation," "The heavens are telling." Bishop Whitaker then commenced the Eucharistic Office, the Rev. Dr. Benjamin Watson, Epistoler, and Bishop Coleman, Gospeler. Bishop Whitaker preached the sermon from the text, Psalm cxxii., 1, 2, in which he tenderly referred to the late Mr. South, as well as to those who have aided in erecting and furnishing this magnificent structure. At the offertory Handel's "Hallelujah chorus" from "The Messiah" was sung, and in the Office which followed the music was from Gounod's masses. Besides the clergy who received the sacrament, were Mrs. H. L. S. More, her cousin, Mr. George W. South, and Mrs. South, Mrs. W. Bacon Stevens, widow of Bishop Stevens, and the Board of Trustees of the parish. The regular choir was assisted by noted singers from other churches, who formed two distinct choirs, tenors and basses on either side. The organist was John W. Pommer, the choir-master, Paul P. Kirchner. The Rev. Dr. C. S. Olmstead was master of ceremonies. Only those, with two exceptions, who took part in the service, were seated within the chancel, which is separated from the body of the church by a low carved stone screen. The church is fire-proof, not a morsel of wood has entered into its construction. It is to remain open all day for purposes of private devotion.

As is well known the church is a memorial of the late George W. South, erected by his wife and daughter. A chapel and parish house were first built by them, also the rectory on 18th st., and a dwelling house on Gratz st., adjoining the church lot. The parish house was ready in Nov. 1887, while the chapel, one of the finest structures in the city, was consecrated in May, 1888. Mrs. Rachael A. South died Oct. 8, 1888, leaving, in addition to the sums already given, \$100,000 toward the main church building, and \$50,000 of endowment. In 1890, the daughter, Mrs. H. Louisa South More, decided to begin the construction of the church. The title to the ground was conveyed to a board of trustees, of which the Bishop of Pennsylvania should always be the president, and the conditions affixed to the gift and to all moneys contributed were that the name of the "George W. South Memorial church of the Advocate" should always be maintained, that no charge should ever be made for sittings, and the edifice should be for a congregation worshipping according to the doctrine, discipline, and ritual of the Church. Mrs. More announced her intention to add a sufficient sum to the \$100,000 of her mother's legacy to provide a church building that should be all that could be desired from an architectural and artistic standpoint. The cathedral at Amiens, France, was selected as the model, and the building committee decided also to place the church obliquely with the streets surrounding it, the happy effects thus produced being the prominent features of the exterior. The church is now complete in all respects, except that the great tower, 325 feet high, is yet to be constructed, only the foundation for it being laid. It will be detached from the church, but a curved cloister will connect it with the doorway in the south transept, where is now a temporary porch. The church itself is probably the finest specimen of Gothic architecture in North America, and will rank with the best European examples. It measures 165 ft. in length by 105 ft. in breadth at the transepts, and the ridge of the roof is 106 ft. from the pavement. The material of the exterior walls is Port Deposit granite, the interior facing Indiana limestone, the filling being the best quality of hard brick. The exterior roof is of copper, and a *fleche*, or arrow spire, 165 ft. high, surmounted with a cross, stands at the junction of the nave and transept. The ambulatory walls rise to the height of 27 ft., the roof then falling back, as in the Amiens cathedral, to the chancel proper,

the walls of which are carried on arches, supported by columns of elegant design. The whole is surmounted at numerous points by stone pinnacles, elaborately carved, the flying buttresses adding still further beauty to the view.

The interior, entering from the west vestibule, is most impressive. The great mass of stone work is so disposed in the graceful lines of beautiful columns, springing arches, and elaborately carved capitals and corbels, that the great solidity of the edifice is entirely lost sight of; 65 painted glass windows, many of them of large size, and all exquisite in design and workmanship, add additional charms. Of these the rose window at the west end of the nave, is the largest, and is said to have cost \$5,000. The upper windows in the north transept are a memorial of Mrs. South. The east window of the north wall of this transept is a memorial of the late Bishop Stevens, under whom the parish was first organized, and in which he took a great interest. The ten upper windows of the transepts, taken together, tell the story of Our Saviour's life, the subjects being the Transfiguration (three windows), the entrance into Jerusalem, the Crucifixion, the Entombment, the Resurrection, and the Ascension (three windows). A part of the cost of the nine upper chancel windows was contributed by the congregation. The baptistery is an octagonal building, opens into the south aisle through a slender arch 23 ft. high, and also into the porch. The font is a replica of the celebrated work at the cathedral at Inverness, Scotland. The seven windows of the baptistery are not only beautiful in design, but equally happy in the subjects chosen. The whole of the glass work comes from the studio of Messrs. Clayton & Bell, of London, England. Another prominent feature of the interior is the stone carving. The belt course running entirely around the church, at the height of the sills of the aisle windows, a distance of over 600 ft., shows a beautiful variety of design and is finely executed. The effect produced in the baptistery is peculiarly artistic, the design being made up of cherubs with outstretched and interlacing wings. The triforium, extending entirely around the building, shows 167 columns, the carving of no two being alike.

The splendid altar and magnificent reredos of Indiana limestone of elaborate design, with the "Last Supper," after Da Vinci, occupying the central panel, and adoring angel on either side—carved in Indiana limestone with a background of mosaic—are memorials to Mrs. South. They were designed by Chas. M. Burns, Jr., the architect of the church, and executed in this city. On the south front a bronze tablet reads:

In memory of Rachel A. South, from a sorrowing congregation and friends, in commemoration of her generous thought for the welfare of themselves and their posterity.

The organ is by Hoek & Hastings, of Boston. It has electric action and is divided so that the swell and great organs are in the first bay on the north side, while the choir and pedal organs are in the opposite bay on the south side of the chancel. The console or key-desk, which has three manuals and pedals, is in the first bay of the ambulatory on the south side of the sanctuary, but can be moved to any position, the connection with the instrument being secured through a cable of many hundreds of wires. The organ is of great power, and the solo stops are numerous and of singular sweetness. The choir room, on the north side, is 19 x 36 ft. and opens into the ambulatory. There are two robing rooms for the clergy, one above the other, which adjoin the choir-room.

#### Chicago

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

Bishop McLaren returned to Chicago, much improved in health on Friday, Oct. 16th, and on Saturday took part in the 60th anniversary of St. Luke's church, Dixon.

The Rev. Francis J. Hall, instructor of theology in the Western Theological Seminary, has begun an extended series of popular lectures on the Bible, delivered before St. Andrew's Brotherhood of St. Andrew's church, Washington

Boul. and Robey st., every Monday evening at 8 o'clock. The design is to exhibit a complete outline of the contents of the Bible in a series of synthetic studies. The lectures will continue until next spring.

The son of the Rev. F. J. Hall met with a serious accident in front of his house on Warren ave., on the morning of Oct. 18th, by being accidentally run down by a passing express wagon. The back of his head was cut open to the bone, but fortunately no internal injury appears to have resulted. A surgeon was close at hand and sewed up the wound. The boy, who is seven years old, is doing as well as can be expected.

The first annual meeting of the Diocesan Local Council of the Daughters of the King was held in the church of the Epiphany, Chicago, on Tuesday, Oct. 12th. The meeting began with a celebration of the Holy Communion at 11 o'clock, the Rev. Dr. Morrison officiating. The sermon was preached by the Rev. W. W. Wilson, rector of St. Mark's church. He spoke on the work of the order, and what the struggle for perfection should mean in the life of every member. The business meeting was held in the afternoon, at which a letter was read from Miss Ryerson, of New York, the general secretary. Mrs. Dallas read a paper on "Holding up the Cross," the motto of the order. Mrs. Kilbourn told of the work the St. Mark's chapter had been doing. Mrs. W. W. Wilson spoke of the work in the United States. Dr. Morrison spoke highly of the work of the order and hoped that the Society of King's Daughters in his church would organize themselves into a branch of Daughters of the King, which is strictly a Church order. The work of the order corresponds somewhat to the work of St. Andrew's Brotherhood among men. There are now about 11,000 members in the United States. The following officers were elected: Mrs. George Nye, president; Mrs. I. N. Walker, of Joliet, vice-president; Miss L. C. Starr, secretary and treasurer. An invitation from the Rev. Percival McIntyre to hold the next meeting in the church of the Redeemer, was accepted. It will probably be held in January. A fine luncheon was served by the King's Daughters of the church of the Epiphany.

The Rev. John A. Williams, of Omaha, who has been very successful in the work among the colored people of that city, preached for the Rev. A. L. Williams in Christ church, Woodlawn, on Sunday morning, Oct. 17.

The Feast of St. Luke was specially observed by St. Luke's church. On the eve of St. Luke's Day the sermon was preached by the Rev. Father Chattin. On the Sunday evening in the octave the preacher will be the Rev. Father Larrabee, of the church of the Ascension.

The rector and parish of Calvary church held a reception at Occidental Hall, corner of Madison st. and Sacramento ave., on Wednesday evening, Oct. 20th.

#### South Carolina

Elison Capers, D.D., Bishop

The following statement has been sent us by the Bishop:

Twenty-two years ago, 1875, the Rev. A. Toomer Porter, D.D., of Charleston, S. C., was suddenly taken ill with a severe hemorrhage. It was without warning, and apparently without cause. Dr. Porter had then for eight years carried on his great work of educating the children of our people reduced to poverty, the great majority of his pupils having no other means of procuring an education. This noble work had made for Dr. Porter many generous friends throughout the United States, and his serious illness moved them to deeds of active sympathy. Mr. Howard Potter, Mr. Clarkson N. Potter, Mr. J. S. Morgan, Mr. C. D. Drikey, Mr. Anson Phelps Stokes, Mrs. A. L. Aspinwall, and many others, promptly sent him, unsolicited, generous contributions for his work that his mind be relieved of anxiety. The following spring his health again evidently failing, one of his Charleston friends, Mr. Charles T. Lowndes, realizing the value of his work to the Church, the State, and the country, sent him to England. Here Dr. Porter made

many friends and besides recovering his health, he was given \$15,000, and the same friends for many years continued their benefactions until over \$45,000 had been contributed by English Churchmen and women to the building up of his school.

Sir Andrew Clark who examined Dr. Porter and attended him in England, told him his lungs were perfectly sound but that his heart was at fault, and that he was liable to a return of his trouble from over-fatigue or over-worry and anxiety. But for this attack, Dr. Porter most likely would not have gone to England, and the results of his visit showed that what seemed to be the end of his work was really the providential means of saving it in a great crisis.

During the war, Dr. Porter had saved the life of a federal officer who had been very kind to Dr. Porter's family, with others. He was afterwards wounded and taken prisoner. Dr. Porter heard of it, hunted him up, found him, put him in a buggy and drove to Gen. Jos. E. Johnston's army at Raleigh, who sent the young officer to his own army without exchange. This made Gen. Sherman and Gen. O. O. Howard great friends of Dr. Porter, and in 1879, when the government withdrew its troops from Charleston, Dr. Porter went to Washington, and through the influence and exertions of Gen. Sherman, Gen. Howard, Gen. Augur, Gen. Hunt, Gen. Garfield, Gen. Wade Hampton, Gen. M. C. Butler, ex-Governor Baldwin of Michigan, Senator Blaine, President Hayes, and finally, in 1889, President Cleveland, the Arsenal property in Charleston was transferred to an incorporated board of trustees, of which the Bishop of South Carolina is chairman, for educational purposes, and in these 22 years past, by incessant labor and with God's blessing, a work has been done, at the cost of anxiety and self-sacrifice, known only to Him; over 3,000 boys have received their education here in thirty years. Dr. Porter has sent 280 boys to college, he has graduates from West Point in the U. S. army, from Annapolis in the U. S. navy, and he has given 22 men to the ranks of the clergy. He has gratuitously educated over 200 sons of the clergy, and only within the last two or three years has he ever refused an orphan or widow's son. At the age of 70, with the warning of a recent illness, he has been compelled to deny many applications.

He has been overwhelmed with such applications this summer, and with grief has had to say no to very many, though he has opened again with a large school.

On the 27th of September, without an indication or a moment's warning, he was attacked precisely as he was 22 years ago, and has been extremely sick. Four of our most prominent physicians diagnose his trouble precisely as Dr. Sir Andrew Clark, in London, did 22 years ago. They all say with care and rest and freedom from anxiety, he may yet live to carry on his work. Fortunately his son, the Rev. Theo. A. Porter, is with him as he has been for many years, and with an able corps of teachers, the work is going smoothly on, but the financial care is necessarily on Dr. Porter's mind and heart. The above statement is laid before a generous Church and public, hoping that not only will many liberal contributions be made to Dr. Porter, but that this affliction of a hard-working servant of our Lord may put it into the mind of some large-hearted souls to permanently endow this work, a work that scarcely has its parallel as one man's work in this country. Thus Dr. Porter's second illness may bring a permanent blessing to the Church and country for all generations. Dr. Porter is willing to endure any suffering, if it be the means of establishing his work. It is to secure him that rest of peace and mind, and to preserve his valuable life that this statement has been prepared.

BISHOP'S HOUSE, COLUMBIA, S. C.,  
Oct. 13, 1897.

The above statement presents the important facts in the work of the Rev. Dr. Porter, and I beg to call especial attention to these facts. Dr. Porter is at present seriously indisposed and his

sickness greatly increases his anxiety for his school, which is mainly dependent upon his activity and exertions for its pecuniary support. A noble work has been done, and is being done, for the Church by the Porter Academy at Charleston, and I ask in behalf of the cause of Christian nurture, and in behalf of the worthy boys whom Dr. Porter seeks to aid, that the immediate necessities of his school may meet the generous consideration of friends and brethren in my own episcopal jurisdiction and throughout the Church.

Very Respectfully,

ELLISON CAPERS.

#### Easton

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

A meeting of the Northern Convocation was held in St. James' church, Port Deposit, Md., Oct. 4th to 6th inclusive. The preachers at the services not designated for the discussion of special topics were the Dean, the Rev. Giles B. Cooke, with the Rev. Messrs. Richard Whittingham and C. S. Jessup, both of the diocese of Maryland. The topics presented at the services on the second and third evenings were, "The Apostolic Commission" and "The Church's Charter," the speakers being the Rev. Dr. S. C. Roberts, and the Rev. Messrs. C. T. Denroche, Frederic Humphrey, Peregrine Wroth (the two last named being also of the Maryland diocese), Wm. Schouler and Richard Whittingham.

#### North Dakota

A reception was given by the ladies of Gethsemane parish on Oct. 5th in honor of the Rev. R. J. Mooney, the newly called rector, and his wife, at the home of Mr. and Mrs. I. P. Clapp. The approach to the house was lined on either side with Japanese lanterns of different colors. The rooms were decorated with maiden hair ferns, and the refreshment table with la France roses. Music in the hall above added to the pleasure of the guests, who numbered between 200 and 300.

#### Indiana

John Hazen White, D.D., Bishop

GAS CITY.—The Gas City Land Company presented to the vestry a lot adjoining the site of the church, on which a fine rectory has just been built from the plans of the rectory the Rev. T. G. McGonigle. The whole property is about to be inclosed and planted, and when completed will be one of the neatest church and rectory grounds in Indiana. Mr. Rogers, of the Morewood Company, has just presented the choir with a complete set of hymn books, chant and service books, and parish choir anthem books. The Harvest Thanksgiving services were held on Friday, Oct. 1st, the choir executing Mozart's *Gloria* for anthem, and Jackson's *Te Deum* as a closing hymn, the service being choral. The Rev. A. J. Graham was the preacher. The festival was continued on the following Sunday, Matins and Holy Communion at 11, children's service at 3, at which Holy Baptism was administered to infants, (17 have been baptized within 3 months, with 6 adults), and Evensong at 7. The beautiful service with hymns and anthems was well rendered.

#### Pennsylvania

Oct W. Whitaker, D.D., Bishop

The convocation of Chester held their autumnal meeting on the 11th inst., at St. Asaph's church, Bala. At the morning service, the sermon was preached by the Rev. E. A. Gernant, after which the Holy Communion was celebrated. At the parish house a bountiful luncheon was served to the delegates, under the direction of the Rev. Dr. C. S. Olmsted, rector of St. Asaph's. The business session was mainly devoted to routine work and the appointing of committees. The question of parochial boundaries, as defined in Sec. 5 of Canon viii, passed at the diocesan convention held in May, 1897, was then debated, but no definite action in drawing lines of demarcation was taken.

The convocation of Germantown met on the 12th inst., in St. Paul's church, Doylestown. At the morning service the sermon was preached

by the Rev. Richard H. Nelson. The Rev. Dr. J. De W. Perry, president, took the chair at the business session, when reports from the various mission stations, etc., were presented, showing them to be in a prosperous condition generally. It was decided to abandon the mission station of the Ascension at Newportville. A missionary meeting concluded the sessions.

NORRISTOWN.—A congregational meeting was held at All Saints' chapel on the 9th inst., when by a unanimous vote of the members, it was decided that it should become an independent parish. It is stated that this action has the approbation of the Standing Committee of the diocese. Since its organization in 1889 by the Rev. John W. Kaye, the congregation has been a mission of St. John's church, the Rev. Isaac Gibson, rector. Last year a tower was built, also an organ chamber in which was placed a fine two-manual instrument. The Rev. W. Herbert Burke is the present priest-in-charge of All Saints'.

WHITEMARSH.—The Brotherhood house at St. Thomas' church, the Rev. Samuel Snelling, rector, is being re-modeled. It is the gift of Mr. J. Wain Vaux, of Pullyn. The house contains a large hall for gymnastic sports and apartments for the use of the Brotherhood.

#### Long Island

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

The Queens County Clericus held its monthly meeting Oct. 14th, at the rectory of Grace church, Jamaica, the guests of the Rev. H. O. Ladd; 24 clergymen were present. After dinner papers were read and discussed on "The need of vacations for country rectors," "Local Economics," "Indian traditions," and "Clerical character and customs."

The autumn meeting of the Archdeaconry of Suffolk was held in St. Mark's church, Islip, Oct. 12th and 13th. A public missionary meeting was held on the evening of the first day, at which addresses were made by the Rev. H. B. Bryan, the Rev. Floyd E. West, Archdeacon Alsop, Dr. Arnold W. Catlin and Archdeacon Weeks. On the second day the Holy Communion was celebrated by Archdeacon Weeks, and the Rev. R. L. Brydges, rector of the parish, at 7:30 A. M. At the business session the secretary, the Rev. Charles W. Turner, who recently resigned the rectorship of St. John's church, Huntington, and removed to Brooklyn, tendered his resignation, which was accepted and a committee appointed to prepare suitable resolutions in relation to Mr. Turner's retirement from the office which, for five years, he had filled so faithfully. The resolutions were adopted by a rising vote. The Rev. Dan Marvin, rector of Caroline church, Setauket, was then unanimously elected secretary of the archdeaconry. Encouraging reports were presented from several mission stations, and action taken with a view to establish a new mission at Moriches. The treasurer, Mr. James W. Eaton, reported receipts since May 1 of \$1,077.23 and expenditures of \$856.25, leaving a balance on hand of \$220.98. The Bishop addressed a few words of congratulations and encouragement to the body. After listening to an address on the work of the Church Charity Foundation from its rector, the Rev. A. C. Bunn, M. D., the convocation adjourned to meet in May, 1898, in Caroline church, Setauket. After adjournment the members were hospitably entertained by the ladies of the congregation in the parish house. The meeting marked a "new departure" in the history of this archdeaconry, the chosen speakers being, with a single exception, from without its limits.

BROOKLYN.—The Rev. James Henry Darlington, D.D., rector of Christ church, and archdeacon of Northern Brooklyn, has been lying dangerously ill at his home, 481 Bedford ave., since Saturday, Oct. 9th. At first his condition was so critical as to cause serious alarm; for the past few days, however, he has been steadily improving, and it is now believed by his physicians that recovery is only a matter of a little time. Dr. Darlington's naturally robust constitution has been from the first greatly in his favor, and it is expected that as soon as the

danger of a relapse is passed, his improvement will be rapid.

On the 17th Sunday after Trinity, the Rev. Dr. Samuel M. Haskins completed the 58th year of his rectorship of St. Mark's church, Bedford ave. and S. 4th st. The anniversary was celebrated with special musical services both morning and evening. At the morning service the Rev. Dr. M. Van Rensselaer, of New York City, delivered an address, in which he congratulated Dr. Haskins on his long and successful pastorate, and the great amount of good which had been accomplished by St. Mark's parish. At the conclusion of Dr. Van Rensselaer's address, the Rev. J. D. Kennedy, the assistant rector, read a set of resolutions adopted by the rector and vestry of Calvary church, on Marcy ave., congratulating Dr. Haskins, and wishing him many more years of good health, usefulness, and happiness. Dr. Haskins, who is in his 85th year, delivered an earnest address, in which he reviewed the history of the church from its beginning, making especial mention of the interesting fact that the first Methodist minister, the first Dutch Reformed minister, and the first Presbyterian minister, who came to conduct work within the confines of St. Mark's parish, were all afterward received with their families into the Church, two of them receiving Confirmation at St. Mark's altar.

BRENTWOOD.—Memorial services were held in Christ church on the 17th Sunday after Trinity, for the Rev. W. E. Ringwalt, late rector of the parish. A beautiful memorial window has recently been placed in the church.

### Quincy

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

The Board of Trustees of Jubilee College met in the college building on Oct. 11th, the Bishop and all the other trustees being present, viz., the Rev. Drs. Leffingwell and Sweet, Judge Lucien Adams, and Mr. R. R. Moss. The buildings and property in general appeared to be in good condition, large amounts having been spent in recent years for restoring what was almost a ruin. The Rev. J. L. Whitty is the custodian and rector of the parish. His efforts to establish a school for boys in connection with his work as minister in charge of the parish, have met with some encouragement from local patronage, and two or three boys have been in attendance as boarding scholars. Appropriations were made for the annual expenses, and also for repairs in the boarding house.

The Rev. J. L. Chamberlain, whose wife is the daughter of the late Bishop Chase, resides at the site of the old Robin's Nest, and is now in excellent health, doing missionary service in neighboring places. Bishop Chase's old log house, which he called the Robin's Nest, has disappeared. The old college building retains very much the appearance of former days, but is in much better condition than it has been during the last 25 years. Besides the repainting of the masonry, all the outside woodwork has been repainted, the entrance road has been graveled, the walk in front graded, and many other things have been done to make the place look attractive.

A meeting of the missionary board was held recently in Galesburg, and with other work the care of the Swedish work there was discussed. It was decided that strong efforts should be made to aid the people to complete their large church, and the outlook was thought to be hopeful. The diocesan missionary, the Rev. W. F. Mayo, asked to be relieved, but will continue the work for a time, while a successor is sought.

### Michigan

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

Some of the statistics as given by the recently published journal of the diocese are as follows: Clergy canonically resident, 78; candidates for orders, 8; lay-readers, 55; parishes, 61; missions, 51; Baptisms, 1,333, an increase from 1896 of 193; confirmed, 1,015, a decrease of 29; communicants, 15,032, an increase of 211; marriages, 371, an increase of 11; burials, 624, a decrease of

2; celebrations of the Holy Communion, 2,770, of which number 248 were for the sick, in private; families, 8,588, an increase of 220; souls under pastoral care, 30,750, an increase of 356; Sunday school teachers and officers, 1,124, an increase of 8, scholars, 10,048, an increase of 442. Contributions for parochial objects, \$226,068.98, an increase of \$58,749.39, due mainly to the building of St. Paul's memorial chapel, Detroit; for diocesan objects, \$11,529.86, an increase of \$754.60; general objects, \$4,547.64, a decrease of \$681.45. The average of these contributions is \$16.11 per communicant. Value of Church property in the diocese, \$1,758,625, an increase of \$48,728.30. With the addition of the various trust funds of the diocese, the aggregate wealth of the Church may be put at \$2,007,222.13. Indebtedness is reported by 33 parishes and missions aggregating \$93,500.79, or about 5 per cent. on the gross value of the Church property. Pews are rented in 18 churches, and free in 78. There are completed church edifices at 99 points. Of these, 13 are of stone and 29 of brick. There are 43 rectories.

YPSILANTI.—The Rev. Wm. Gardam has inaugurated a men's club in connection with St. Luke's parish, having for its objects the bringing the men of the parish closer together on social lines, the cultivation of a general interest in the Church among men, and the maintenance of a newsroom. The club starts with over 60 members, with a newsroom equipped with some 30 publications, monthly, weekly, and daily. Mr. Dan Quirk, Jr., has been elected president.

### Milwaukee

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

St. John's church, Portage, has just met with a very serious loss, in the total destruction of its parish church, by fire, soon after Vespers on Sunday night. The loss will bear heavily on the parish, for it is financially weak, and the insurance was small, and, besides, the lateness of the season precludes the possibility of doing much towards rebuilding this year. The church was some 40 years old, and was built during the incumbency of the Rev. Hugh Miller Thompson. An excellent Hook-and-Hastings organ, and many new improvements and appliances, added since Dr. Jewell became rector, were destroyed. All the choir vestments, hymnals, and music were burned, a loss seriously affecting services, when they come to be resumed.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bedell lectures for 1897 will be delivered Oct. 26th and 30th, in the church of the Holy Spirit, Gambier, Ohio, by the Rev. Wm. R. Huntington, D.D., on the subject, "A national Church." This is the ninth course of these lectures. On the Sunday following, Oct. 31st, in the same church, Bishop McLaren preaches in the morning, and Bishop White in the evening. Founder's Day at Kenyon College occurs on the Monday following, Bishops Vincent and Leonard participating in the service.

SANDUSKY.—A Church school has been organized in this parish, the Rev. E. V. Schuyler, rector, in which distinctively Church teaching and history form the course of study. There are no classes, but the rector by blackboard and address gives the lesson. This work is independent of the large and successful Sunday-school. A special harvest festival was held here on Oct. 12. The service was attended by a congregation which filled the church. The Rev. Wemyss Smith, of Cleveland, preached the sermon, which was a forcible appeal to render to God a return for all His gifts. The Rev. Messrs. Butterworth and Weary assisted, while the rector sung the Office.

WARREN.—On Sunday, the 17th after Trinity, there was unveiled in Christ church a beautiful east window, the gift of the four living sons of the late Judge Frederick and Cornelia Granger Kinsman, to the memory of their parents. Following Morning Prayer there was an offertory hymn, during the singing of which the alms of the congregation were taken, and the window unveiled. The rector, the Rev. A. A. Abbott, standing within the sanctuary, in a brief address

announced the names of the donors, and to whose memory it was devoted, and in behalf of the parish accepted the window, and with the alms of the people made it a sacred offering to God. The sermon which followed, was on the text of the window, "I am the way, the truth, and the life," and was by the Rev. Frederick J. Kinsman, son of the eldest of the donors, and rector-elect of St. Martin's, New Bedford, Mass. The Bishop arrived in the afternoon, and preached the sermon at Evensong, gave to the window his episcopal benediction, and confirmed one candidate. The window, a beautiful work of art, was made in New York, contains a life-size figure of the Saviour in sitting posture, with hands extended in attitude of welcome. To give the chancel a dignity befitting the window, the altar has been lengthened from four to seven ft., and a beautiful new dossal given. This is the second memorial window placed in this church within the last three years.

### Springfield

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

The Rev. J. A. Antrim, rector of St. Paul's, Rantoul, has arranged for a course of short lectures and talks by the different physicians of the town, on anatomy, physiology, and hygiene, for which a small admission fee will be charged. The lectures are to be illustrated by means of charts and other devices calculated to make difficult subjects easily understood by those who have not had special training in the branches of science named. The plan also embraces a course of lectures on literature and Christian ethics, by the several clergymen of the town.

The death of Henry H. Candee, one of the oldest residents of Cairo, and perhaps the most widely known layman in the diocese, is announced. For several years his health had been failing, and he had been obliged to spend the winters in Arizona and New Mexico. Mr. Candee held many positions of trust, in secular and church life, and in all was found a wise and faithful steward. He was beloved by all who knew him, a man of many gifts and graces, one indeed "in whom there was no guile." Such a pure character and noble career are a blessing to the world, and an evidence of uplifting power of Christian principle and Church life.

### Rhode Island

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

PROVIDENCE.—A special telegram, Wednesday, Oct. 20, announces the election on the fifth ballot, of the Rev. W. N. McVickar, D.D., of Philadelphia, as Bishop-Coadjutor of Rhode Island.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—The first meeting of the season for the Pittsburgh Clerical Union, was held on Monday, Oct. 11th, at the Church Rooms. The paper for discussion was read by the Rev. W. B. Beach, who chose as his topic, "The Church's teaching concerning temperance."

The annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place in Trinity church, Oct. 11th. In the absence from the city of the Bishop, the rector of the parish, the Rev. Dr. Arundel, presided. The opening service consisted of a celebration of the Holy Communion by the rector, with addresses by the Rev. H. O. Page, of Osaka, Japan, and Miss Sybil Carter, so well-known by her lace work among the Indian women of Minnesota. In the afternoon the business meeting was held, at which various reports were read, that of the treasurer showing the amount contributed during the year as \$2,895.42, and for the Junior Auxiliary, \$1,341.02, a total of \$4,236.44. The election resulted in the choice of the following officers for the current year: President, Mrs. Ormsby Phillips; vice-presidents, Mrs. C. W. Mackey, Franklin; Mrs. Cortlandt Whitehead, Pittsburgh; Mrs. J. H. Childs, Pittsburgh; Miss Sara Reed, Erie; corresponding secretary, Mrs. G. A. Gormly, Sewickley; recording secretary, Mrs. Mary Tschudi, Pittsburgh; treasurer, Mrs.

John O. Slemmons, Allegheny; president of the Junior Auxiliary, Mrs. W. L. Chalfant, Pittsburgh; treasurer of United Offering, Miss J. Cuddy, Pittsburgh; correspondent of the Periodical Club, Mrs. H. M. Doubleday, Pittsburgh. After the election, addresses were delivered by Miss Carter, and Dr. Boone, a medical missionary from China. In the evening there was another session, with addresses by the Rev. Mr. Page, who spoke in behalf of the foreign work, the Rev. Dr. Ward, who made a plea for domestic missions, and Mrs. Hammond, who told of the needs of the Church Army work in the city. An offering of \$45 was received, to be divided among the missionaries present. The large vested choir rendered the music for this meeting. Luncheon was served in the Sunday school room by the Ladies' Missionary Society of the parish, to the members of the Clerical Union and all in attendance at the morning session, and supper was provided for any who coming from a distance desired to remain in town for the evening meeting. Delegates from other cities were provided with entertainment by members of the auxiliary.

### Virginia

**Francis McN. Whittle, D.D., LL.D., Bishop**

A service commemorative of the first service in Grace church, Alexandria, in its present edifice, on the first Sunday in October, 1857, was held in that church Sunday morning, Oct. 3rd. The service was conducted by the rector, the Rev. Clarence Ernest Ball. In the Communion service the hymns were those probably used at that first service 40 years ago: "Triumphant Zion, lift thy head;" "I love Thy kingdom, Lord," and "My God, and is Thy table spread?" The rector took for his text Deut. viii: 2, "Thou shalt remember all the way the Lord thy God hath led thee these forty years." After speaking of the value of historical review, he went on to speak of the place in "the vital spiritual economy of this community that Grace church had made for herself by its humble, patient work," and then read a brief review of the history of the church at its beginning, written by the Rev. D. F. Sprigg, D.D., after that history was but 20 years old. The first days of the parish run back but two years before the church was built, its services during that period being held in the old Lyceum. The first rector, the Rev. David Francis Sprigg, organized the church and held its first service the last Sunday in September, 1855, and continued in charge as rector to the first of May, 1879, when he was succeeded by the Rev. Henry Talbot Sharp, who was in turn succeeded by the present rector in May, 1893. Of the work done by these, the summary is as follows: Baptisms, 957; present- for Confirmation, 409; marriages, 201; burials, 685; besides all that mathematics could never measure, of grace, consolation, peace, joy in the Holy Ghost, and salvation from sin brought to many souls, both of members of this church and others that were not.

### Connecticut

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

There has recently been suspended in the interior of Trinity church, Bridgeport, a memorial in the form of a crucifix, presented by the family of Eliza Jeanette Holmes, a sister of Mrs. George Edwards. The crucifix is of oak, and it is perhaps one of the largest in any church in the country, the cross measuring a trifle over 13 ft. in height, while the arms are of proportionate width. The figure of Christ is 6 ft. 3 in. long. The workmanship is without fault, and the closest scrutiny reveals the perfect turning of even the minutest lines and details. The simplicity of the mounting is superb. The expression on the face is beautiful, and when it is known that with the exception of the arms of the figure, the entire memorial is carved from one piece of oak, an idea may be gathered of the time and labor consumed in its manufacture. The memorial has been suspended directly over the door of the vestry room. Trinity parish has been very fortunate in its memorials, and among them is one

of recent presentation, which has a history. It is an altar crucifix presented by Mr. Thomas Dundon in memory of Herbert Nathaniel Dundon, who died at St. Margaret's, Boston, in 1894. The crucifix is of brass, and while it was purchased from a New York concern, it was imported from Italy, and is believed to be 300 years old. The cross itself stands 36 inches high, and is of a simple yet rich design. The aureole is ornamented with eight jewels. It is the Corpus, however, that makes the crucifix above the ordinary. It is of the same metal as the cross and exquisitely moulded. Experts have said that it was evidently made from the same mould as a crucifix that is in a chapel of one of the Cardinals at the Vatican, and this is the only one known of which this can be said. On the base of the cross is the following inscription:

To the glory of God, in loving memory of Herbert Nathaniel Dundon. "Blessed are the pure in heart." Born. Dec. 18th, 1879, died at St. Margaret's, Boston, Aug. 28th, 1894. "We asked life for him, and Thou hast given him a long life, even for ever and ever." Easter Day, 1896.

### Central New York

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

A new mission for colored people has been established in Syracuse. It is named St. Philip's; is under the care of the Rev. H. G. Coddington, rector of Grace church, and makes the 12th centre of Church life in the see city.

The new church edifice for the mission church of the Redeemer, Watertown, was formally consecrated Oct. 7th. The Bishop was the consecrator and preacher. The sentence of consecration was read by the Rev. Dr. O. E. Herrick, dean of the district. The Rev. Drs. J. M. Clarke and C. H. Mockridge, and the Rev. F. P. Winne took part in the services. The building is of stone, costing \$8,000, and is the gift of the late Mrs. Frances Lord Bennett, and a memorial of her father, the late Gilderoy Lord. The beautiful altar was presented by the late Mrs. Gilderoy Lord. The furnishings are by the congregation and include a chancel rail, with brass standards, made by the Men's Guild of the mission. This noble benefaction will greatly encourage the missionary in charge, the Rev. Horace B. Goodyear, and is already the centre of a devoted and growing congregation.

The revered Diocesan was called upon to preside at a public meeting of all the religious bodies of Syracuse, Sunday evening, Oct. 10th, the beginning of a week's commemoration of the birth of the municipality 50 years ago.

The House of the Good Shepherd, Syracuse, is increasing its capacity and usefulness as a modern hospital by the new brick pavilion, now building, at a cost of \$30,000. While the religious services are directed by the Bishop, both the patients and friends of the hospital are by no means confined to our communion.

Related to the hospital in its humane and merciful work, is the Shelter for unprotected and wayward girls in the same city. This work is known by its fruits far and wide, and many a mother and housewife has graduated into honor and usefulness from its walls. A recent legacy of \$10,000 was left specifically as an endowment, and is needed for annual support. The sum of \$5,000 is urgently needed to create more room required by the State Board of Charities. The managers are distressed by the conviction that unless they are enabled to enlarge, the Shelter's usefulness will not only be diminished but its existence imperiled.

The Rev. R. R. Dolling, of Portsmouth, England, conducted a Mission in St. George's, Utica, the Rev. W. B. Coleman, rector, Oct. 10-15.

### Massachusetts

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

BOSTON.—Bishop Lawrence, before the Trinity Club, on Oct. 11th, gave an interesting account of his trip abroad. He described in detail the recent Jubilee and the Lambeth Conference. He said the Archbishop of Canterbury was a very busy man and his bluntness in speech was often remarkable. When a certain

Bishop objected at the Conference to so much discussion of a question, the Archbishop replied: "Bishop, the best way to stop the talk is to hold your tongue."

DORCHESTER.—The 50th anniversary of St. Mary's church took place Oct. 10th. There were present, assisting in the morning service, the Rev. G. W. Porter, D.D., the first rector, the Rev. Edward S. Drowne, the second rector, the Rev. L. W. Saltonstall, rector of Christ church, Hartford, Conn., who preached the anniversary sermon, the Rev. C. E. Barnes, and the Rev. Walter E. Smith, the present rector. St. Mary's church was started on Sunday, July 16, 1843, in the old Dorchester town hall, where the Rev. John P. Robinson, of Christ church, Quincy, first held services. About 50 persons were present upon this occasion. Between the years 1844 and June, 1847, there were no services. On Aug. 23rd, 1847, in Lyceum Hall, a number of Churchmen met, and St. Mary's church was organized into a parish, with the Rev. Dr. G. W. Porter, as first rector. The parish was admitted into union with the convention June 14th, 1848. Mrs. Catharine Dodge donated land on Bowdoin st., Meeting House Hill, and the corner-stone of the first edifice was laid by Bishop Eastburn, on April 5th, 1849. The building cost \$5,000, exclusive of the organ and furniture. The congregation grew, and the building was three times enlarged. During the rectorship of the Rev. W. H. Mills many improvements were made, and a mission established at Ashmont, now known as All Saints'. In April, 1876, the Rev. W. W. Sylvester, then being rector, planted another mission on Cottage st., which is now St. Anne's. While the Rev. L. W. Saltonstall was rector, the church building was destroyed by fire, on June 14th, 1887. He held the parish together through trying times, and after worshiping in Winthrop Hall for many months, a lot of land was bought on Cushing ave., where the present magnificent edifice stands. The placing of the new church building in this vicinity, only a stone's throw from St. Anne's church, has always been regretted by many, because it puts two churches so close together, and eventually one must be removed. St. Mary's church has prospered under the present rector, who took charge Feb. 14th, 1892, and has a mission started at Grove Hall, which is now independent and under the charge of the Rev. C. E. Barnes. It is interesting to note that the late Bishop Brooks was confirmed in St. Mary's, July 27th, 1857, and the first public service performed by him was in this parish. Dr. Clarence Blake has given, in memory of the Rev. James Blake Howe, a prayer lectern and chair, made of oak. In the evening of the celebration, the rector preached upon the topic, "Progress of the Christian Church during the last fifty years."

TYRINGHAM.—Mr. R. W. Gilder, editor of *The Century*, has been holding Prayer Book services at his residence, Hickory Farm, during the summer months.

NEW LENOX.—Trinity church, Lenox, has accepted the charge of St. Helena's chapel in this place, and the rector will provide services. Any minister, however, can administer Baptism or officiate in this chapel, no matter what his theological convictions may be, and Trinity church is required to allow this use. Bishop Lawrence recently confirmed five persons there.

FALL RIVER.—The contract for the building of the basement of the new church, known as St. Stephen's, calls for its completion at Christmas. St. Luke's church has raised over \$1,000 for a new building.

SWANSEA.—The will of the late Rev. Benjamin H. Chase showed his devotion to Christ church, which in time will receive the largest part of his property.

SOUTH BOSTON.—The parish rooms of St. Matthew's church have been renovated and repaired. The expenses for the same were met by the Men's Club, which has now forty members.

## The Living Church

Chicago

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

ONE of the seven "Logia," or supposed sayings of our Lord, recently published from a papyrus leaflet found in Egypt, reads as follows: "Wheresoever there is one alone, I am with him. Raise the stone, and there thou shalt find Me; cleave the wood and I am there." This has been very unnecessarily regarded as containing a tincture of Pantheism or Gnostic mysticism. Surely the omnipresence of God is not tied to Pantheism. However, as a writer in *The Irish Ecclesiastical Gazette* remarks, the saying probably has quite a different bearing. It seems to be the labor of the righteous which is referred to. Though he be alone, yet he is not alone, for Christ is with him. However hard the work, be it raising stone or cleaving wood, Christ is present to give help and comfort.

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AN edifying correspondence appears in recent English papers between the Rev. Samuel W. Thackeray, chairman of the "Curates' Union" and the Archbishop of Canterbury. The Union, it will be remembered, exists for the purpose of urging the claims of the unbeneficed clergy, who may have commended themselves, by faithfulness and length of service, to appointments to vacant livings. As there are 13,000 curates who have been in orders over fifteen years, it seems certain that among so many there must be no small number of meritorious men. Yet for lack of influence in high quarters, they remain without a permanent settlement, and often have to witness the appointment of young and all but untried men to the parishes which fall vacant. Mr. Thackeray drew the Archbishop's attention to a case of the kind which had just occurred. The Archbishop himself had appointed a man only three years in priests' orders to one of the most important posts in his diocese, and Mr. Thackeray's contention is that when a man like the Archbishop does this, there is little to be expected of lay patrons in the case of middle-aged priests. The Archbishop's reply is very surprising from a man with Dr. Temple's well-known love of justice. He says substantially that his rule is to look over his diocese and select the most thoroughly capable man. If there are more than one, then he takes the one "who has served longest in the diocese." If he cannot find any one in the diocese, he goes outside. But he does not say that in the latter case he applies the rule of seniority. This letter involves by implication a reflection upon the unbeneficed clergy of the archdiocese of Canterbury than which nothing could be more scathing. The necessary conclusion is that not one of them of more than three years' standing is fit for an important position. By what miraculous gift of penetration can it be made out that a young man just ordained is most worthy? It would have been better if the Archbishop had given no reason except *sic volo, sic jubeo*.

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CARDINAL VAUGHAN has recently been making another of his own peculiar contributions to the cause of Christian unity by representing the Anglican Church as an instance of demoniacal possession. It is in attempting to explain the fact that that

Church seems confident of its claims to be a part of the Holy Catholic Church, that he proposes this solution. It is worth while to give his precise words:

There are two ways of considering this strange phenomenon. One is to regard it as a subtle design of the devil. "Satan transforms himself into an angel of light," and again, "There shall arise false Christs and false prophets, and shall deceive, if it were possible, the very elect." St. Jerome says that the devil is the ape of God, *Simia Dei*. Formerly he used men as his puppets in persecuting the Church and in blaspheming against the most holy doctrines. Now he has changed his tactics, and is using men to retain souls in rebellion against Jesus Christ, persuading them that they can have all that the Catholic Church possesses without obedience, without dependence, without submitting their private judgment to the commands of the vicar of Jesus Christ. But if there is any truth in this point of view, if it is the devil who is blindly leading these men, I must hasten to say that it is very evident, so far as I am concerned, that these High Churchmen do not realize that they are Satan's puppets and the instruments of his hatred of God. Naturally enough the devil is ceaselessly active. He is full of cunning and deceit. Often, even in the Catholic Church, he deceives good people who trust to their private judgment, and wish to retain their independence in spiritual things beyond what is consistent with the position of a disciple.

The second way of accounting for the movement as it is, is to say that God is leading souls to the faith by degrees, and that this movement is consequently a simple transitional phase which cannot last. It would be a blasphemy to say that God is the author of Anglicanism, or of ritualism, or of any sect or society whatever that is outside the unity of the Body of Christ, which is the Church governed by His vicar.

Introductory letter to "*L'Anglo Catholicism*," par *Le Pere Raguey*, pp. xii-xxiii. (Paris: Librairie Victor Lecoffre).

Attention is drawn to the fact that this is an indictment of such persons as St. Cyprian of Carthage, St. Firmilian of Caesarea, St. Chrysostom of Constantinople, St. Meletius of Antioch, and other primitive saints, who in their attitude towards the see of Rome were far from submitting their private judgment to the commands of him who now sets up the claim to be, in an exclusive sense, "the vicar of Jesus Christ." According to Cardinal Vaughan, these saints, whose names are, nevertheless, in the Roman calendar, must have been instigated by the devil. This position goes far beyond that of Newman, who acknowledged that the Church of England was a great bulwark against unbelief, or even that of Manning who said that, as baptized persons, the members of the English Church were subjects of divine grace. Roman theologians have held that even heretics and schismatics may be considered as belonging to the "soul of the Church."

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WE are sorry to see in the *Irish Ecclesiastical Gazette* an article on "Christology," in which it is suggested that the doctrine of the Incarnation as settled by the six great General Councils of the Church may be open to revision, that the Christology of the Fathers was formulated from a wrong point of view, and the like. The statement of the Articles that "General Councils may err, and sometimes have erred, in things pertaining to God," is quoted in justification of such a position. But surely no theologian of any repute has ever held that this refers to such councils as have received the endorsement of the Universal Church. Such a view would leave everything unsettled. It

undermines the creeds and reopens every question from the foundation, for we cannot draw an arbitrary line and say the Ecumenical Councils were right in this, but wrong in that. Christology may be discussed, but all loyal Catholic thought must be conditioned by the unalterable decisions of those councils which have everywhere been recognized as uttering what seemed good to the Holy Ghost.

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### Morality and Education in France

THE extract which we give elsewhere from the French of Dr. Maurice de Fleury is a significant commentary upon the educational programme imposed upon the French people under the Republic. The system, as everyone knows, is not simply neutral as regards religion (if there can be such a thing as neutrality), but positively atheistic. A whole generation has been reared according to the strictest "scientific" principles, and now the results are plainly visible.

An education in which religion is not only ignored but despised is one in which morality is left without any adequate foundation. Our author says that good teaching by itself is a strong restraint upon bad instincts, but he acknowledges that it has proved already to be far from sufficient. Doubtless, mental culture and the acquisition of knowledge open to many minds a broader view of life. They are convinced that a man can do little in the world unless he maintains a certain degree of respectability—that, usually, in the long run, "Honesty is the best policy." Familiarity with the laws of nature assures him, moreover, that in most instances a man must pay the penalty of excess. A certain number who develop a marked capacity and a taste, perhaps almost a passion, for some particular line of research, are enabled, through absorption in their particular chosen pursuit, to escape some of the temptations of ordinary men, or at least to control their impulses so far as necessary for the attainment of their dominant aims.

There are in England and in this country educational theorists who still believe that mental culture alone is sufficient for all purposes. But the French are quicker than we to see and acknowledge the logical and natural results of things. The impulses of the vast majority of people are too strong to be controlled by mere knowledge, or by the fear of temporal consequences. It depends very much upon a man's position in society whether he cares what his neighbors think of him. It is only the few who possess such strongly marked tastes and talents as to exercise a controlling influence on their lives.

Dr. Maurice de Fleury, much against his will evidently, is obliged to acknowledge that some stronger power than any that mere secular education can supply is necessary, and he is able to find what is needed only in religion. His idea of religion, to be sure, that is of the Christian religion, is curiously narrow. The central feature of it, he seems to think, is the fear of hell. Fear, no doubt, is a wholesome motive to begin with, but every Christian knows that the great thing in religion is devotion to a Person who has made himself the object of love. The Christian Faith calls out at every turn the highest instincts of human nature. It develops and strengthens the best that is in us. The most remarkable fact connected

with it is its power to implant in souls quite destitute of "mental culture," apart from that which comes from meditation and prayer, the soundest principles of morality, and to establish them invincibly.

Fleury's summing up of the results of a generation of so-called scientific training in France shows it to be a failure, so far as morality is concerned. Murder, suicide, and drunkenness, according to this observer, are on the increase in France, and he sees no remedy but to go back to the teaching of religion, whether you believe it or not, till something better is developed or turns up. He and his friends, "the Littres, the Taines, the Renans," have been much disquieted to see their conceptions spread among the vulgar without "some preparatory culture." Certainly, this gives away the whole cause of "scientific irreligion." The founders of Christianity and Christian preachers all along have had a great advantage here. They were under no fear that the conceptions with which they had to do would produce any disaster when introduced suddenly to the minds of the vulgar. They required no "preparatory culture." They preached to the natural man, taking him where he stood, and carried him onward and upward to a higher plane.

Before "scientific irreligion" can become a factor in moral development, there must, it seems, be some method of "preparatory culture" which shall give a new and artificial shape to human nature. The character of this preparatory stage not having, as yet, been determined, and the Littres, the Taines, the Renans, and the rest, not having as yet been able to arrive at any agreement as to what it is to be, there is no alternative, if the growing tide of immorality and crime is to be effectively stayed, but to return "to the old dictum so much ridiculed." There is need, the writer says, "of a religion for the people, a religion regarded solely as a moralizing influence."

Thus these amusing philosophers propose to prop up morality by means of a system of deceit, for they so regard the old doctrines. Truth is to come out of falsehood, goodness out of a lie. But having gone so far, how are they to conceal from "the vulgar" the fact that they regard the religion which they advocate as ridiculous and fraudulent?

The concluding words of the extract, however, seem to indicate the author's conviction that there are among modern scholars who had lost their faith some, at least, who are forced by the irresistible logic of experience to reconsider their position and reconcile themselves with the teachings of the Gospel. This is, no doubt, a reference to the Christian re-action of which there are already many evident symptoms in the France of the present day.

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## The English Church Congress

### I.

THE English Church Congress at Nottingham following close upon the Lambeth Conference was to some extent a reflection of that assembly, as the president, the Bishop of Southwell, remarked: "The programmes could not fail to overlap, if they were good," and it fell to the Congress to interpret to the Church at large what the Conference had determined, and also to debate in its own irresponsible way ideas which may have been discussed at the Conference, but which were not adopted. A larger number of bishops were present than usual, not

only English, but Scottish, Colonial, and American. The attendance is reported to have been large and the occasion an entire success, notwithstanding very unfavorable weather.

The Congress began its proceedings with an official welcome by the Mayor and Corporation, to which replies were made by the Bishop of Southwell and the Archbishop of Canterbury. In the afternoon the work of the Congress commenced in Albert Hall where the president delivered a formal address. This speech was in no way remarkable, but contained many good points. *The Church Times* is inclined to criticise certain expressions in which the Bishop appeared to regard it as the office of the foreign bishops to expound for the English Church questions which its own "insularity" prevented it from considering fairly. THE LIVING CHURCH has already recorded its conviction that the best service the Lambeth Conference renders is to the Church of England itself, by bringing its bishops into close relations with those who are completely detached from Erastian associations, and who regard the Church purely from the standpoint of its own inherent character.

The first subject of discussion was "The Organization of the Church and Clergy Sustentation," a matter of crying importance under present conditions in England. Next came "The Prayer Book," embracing a consideration of the several forms of the Prayer Book in use in the various branches of the Anglican Communion, and the expediency of allowing a diversity of use in the same Church. In the course of this discussion much was said in praise of the American Communion Office, especially in the paper of Canon Stanton. It was suggested that it would be well to allow, on such occasions as the session of a Lambeth Conference, the celebration of the Eucharist after that form by the American Bishops. The Bishop of Southwell expressed the conviction that the American office would ultimately be adopted by all the independent churches of the Anglican Communion. Lord Halifax read a paper in which he pleaded for liberty to use the Communion office of 1549 as an alternative to the present authorized use. This idea advocated of late by several leading men, does not seem likely to meet with much favor. There are manifest reasons against such a course. It would be more natural to give this place to the American office, but against that proposal English conservatism would surely be invincible.

"The Church during the Victorian Era" was the occasion of another most interesting discussion, with a strong paper from Mr. H. O. Wakeman as its central feature. Father Ignatius delivered an impassioned invective against certain heretical teachers whom he named, and was answered from the High Church standpoint, by Canon McColl. "The Church and Dissent" is, of course, a burning question, and the proceedings were somewhat disturbed by "half a dozen noisy people in the gallery." The principal paper was read by Canon Hammond, who has made this subject peculiarly his own, but many good things were said, and others not so good by the various speakers.

On the first evening of the congress a workingman's meeting was held in Victoria Hall, at which the Archbishop of Canterbury made a very telling speech. He had earned his living since he was seventeen years old, knew what it was to live on poor fare wear old clothes and patched shoes,

He had labored with his hands, and could thresh as well and plow as straight a furrow as any man in the parish. He was none the less a working man because he had worked for the last sixty years, mostly with his brain. He was still at work, hard; he had fifty-seven applications to preach or hold public meetings during October, and sixty-three so far for November. He insisted that the message of the Gospel was just the same for workingmen as for others.

A marked feature of the congress was the attention given to the subject of missions. It will be remembered that while the subjects above enumerated were under discussion at Albert Hall, other meetings were going on elsewhere. Missions were dealt with by very able speakers, both English and Colonial. It was observed that Archbishop Temple always selected these meetings in preference to the others when the hours elapsed. "Decorative Art," with an interesting paper by Mr. W. B. Richmond, and "Elementary Education" were the topics at two important meetings; and "Church Reform" attracted a large audience to hear a strong anti-Erastian discussion.

The usual Ecclesiastical Art Exhibition was held, the distinguishing features being much the same as in former years: gold and silver work and church embroidery, vestments and altar cloths. Church newspapers and societies of every kind also send exhibits. The collection of loan articles is said to have been unusually good. There were many old patens and chalices, and also some fine modern plate. Among the vestments, a splendid cape from Rochester cathedral, designed by Mr. Kempe, and made by the Clewer sisters, was most conspicuous, and was enthusiastically admired.

The next congress will be held at Bradford.

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## News and Notes

DEAN FARRAR and the Chapter of Canterbury have granted a request of the Roman Catholics to allow the restoration of the tomb of Cardinal Pole in the Metropolitan cathedral. As the tomb is there, and apparently needs repair, it seems a simple enough matter to permit it to be done by those who are willing to bear the expense. *The Church Review*, however, is apprehensive of the consequences. "It is a mistake," says that paper, "to give the Roman body in England an inch—they will soon demand an ell." The prediction is made that occasion will be taken to have "a grand unveiling." It would certainly be a novel sight, a Roman function in Canterbury after three hundred and fifty years. It is no doubt very charitable on the part of the Dean to show this favor to the following of Cardinal Vaughan, after that gentleman has so recently characterized him as "the person at present in possession."

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IT had always been rumored that Queen Victoria was not fond of Mr. Gladstone, nor of his policy, and even that he met with difficulty at times in inducing her to do what the constitution required. But according to the present theory, the sovereign must, in public at least, have no politics. The Queen has often been praised for the tact with which, during a long reign, she has conformed to this rule, and concealed in

mystery her personal views and preferences. Thus the rumors referred to remained rumors. But just now everybody is taken by surprise at the publication, undoubtedly by permission, of certain letters to Lord Tennyson, in which her views are clearly expressed, with reference to so recent a matter as Irish Home Rule. To this movement she is shown to be strongly, even passionately, opposed. It would seem that in allowing the publication of these letters, Her Majesty has been guilty of a grave indiscretion. The feelings of the great majority of Irish people, already far from friendly, as seen in their refusal to take part in the jubilee rejoicings, are likely to be still further embittered by this revelation of the attitude of the Queen towards one of their most cherished measures. Among a people so emotional as the Irish, an incident of this kind obtains a special significance, and it is not improbable that its results will appear in the political movements of the near future. Her Majesty was certainly ill-advised in this matter.

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THE foremost representatives of science and scholarship in the Roman Catholic Church have recently held their fourth triennial Congress at Freiburg, in Switzerland. To those who have supposed that Papal Bulls and the like have foreclosed discussion among the adherents of Rome in the field of criticism, the freedom of thought and of speech manifested at this gathering is truly astonishing. We are told that many nationalities were represented, namely, French, German, Swiss, Belgian, Spaniard, Dutch, Poles, Hungarians, Irish, English, and Americans. The president was Dr. Zahem, of Indiana, connected, we believe, with the college of Notre Dame. In his presidential address he stated his conviction that the opening chapters of Genesis were allegorical, and only one voice was raised against this opinion. Papers were read on all the burning questions of higher criticism, in which very advanced views were enunciated as to the composite character of the Pentateuch, the late origin of the "Priests' Code," and other important subjects. All this was received with the warm approval of the assembly, and it was insisted that such views were in no way repugnant to the Catholic faith.

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WE have heretofore mentioned the remarkable report touching the recent adhesion of the 400,000 Assyrian Christians to the Russian Church. Dean Maclean, of Argyll and the Isles, who was for seven years head of the so-called Archbishop's Mission at Urmi, has given *The Scottish Guardian* some account of the state of affairs. He says that the aim of the English Mission has been, not to make converts to the Anglican Church, but to bring this ancient Christian community, separated for centuries from the rest of Christendom by its acceptance of Nestorianism, back into unity with the rest of the Oriental Church. As the people were lamentably ignorant, and their continuance in heresy seemed chiefly due to this cause, the mission devoted itself to instructing them in the orthodox faith, and establishing carefully supervised schools. The present movement, if it prove to be of a permanent character, will accomplish the purpose which was kept in view, the restoration of unity between the Assyrians, or East Syrians, and the Orthodox

Church, and it will also give to them a powerful protector. The Russian emissaries promised the protection of their government in return for certain concessions on the part of the East Syrians, namely, that they purge their formulas of Nestorianism, and introduce a prayer for the Czar. Otherwise they may retain their own service-books, hierarchy and customs. It is promised, on the part of the Russians, to keep up schools and to defend the people against Turks, Kurds and Persians. According to Dean Maclean, the great majority, whether heretofore adherents of the old Church, Presbyterian converts or Roman Catholic proselytes, have accepted these terms. If such a movement is really consummated, it will be one of the most remarkable examples in history of a restoration of long broken Christian unity. It appears, however, that the action of the Russian Missionaries has not yet been ratified by the Holy Synod. Until that is done, the Anglican Mission will not be prepared to give up its work, or hand it over to the Russians.

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ARCHBISHOP CORRIGAN, the Roman prelate of New York, was prominent not long ago in opposition to the projects of Archbishop Ireland for an alliance with the public schools. In fact it seemed to be "war to the knife" between the two dignitaries, and the strife became the occasion of sending a Papal Alegate to this country. It is with some surprise therefore, that we read in a telegram from New York, that Archbishop Corrigan himself has just made a radical proposal to the superintendent of the public schools for the affiliation of the parochial with the public schools. According to this report the Archbishop has offered to turn over to the municipal authorities, the parochial schools with their 70,000 children, on the sole condition that permission be granted to give an hour's religious instruction to the Catholic children each day. No other stipulations are made either as to text-books or teachers. This plan, which appears on the face of it to be far more sweeping than Archbishop Ireland's "Faribault plan," is said to have the endorsement of many other metropolitans, and it is understood that it will be one of the subjects of discussion at the meeting of Archbishops about to be held at the University in Washington. It would be interesting to know what are the reflections of Archbishop Ireland on this subject. That such a plan should find serious consideration seems to imply that the parochial school system has been found to be too heavy a burden.

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THE Cambridge University Press is about to issue a *fac-simile* of Codex Bezae. This famous text, which is believed by scholars to have originated in the second century, obtains its name from the fact that it was presented to the University of Cambridge in 1581, by Theodore Beza. The manuscript itself is of the sixth century. It contains the Gospels and Acts with some breaks where leaves have been lost. It has very perplexing peculiarities, on the one hand preserving in many cases the primitive reading where it has been lost in the mass of later MSS., and, on the other hand, having some very remarkable additions, especially in the Acts, numbering, it is said, as many as six hundred. It was easy to dismiss these as corruptions, but recent scholarship has shown that they were the

work of a person marvelously familiar with the topography and customs of Asia Minor, and contain no anachronisms. Thus the problem of the origin of this text is one of exceeding interest. It is the chief subject at present occupying the minds of textual critics. A *fac-simile* copy was published in 1793, of an uncritical character, but the best edition hitherto has been that of Scrivener, 1864. The publication of the edition now announced is very opportune.

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THE death of Charles A. Dana, of *The New York Sun*, is an event in the newspaper world, marking as it does, the transition from the older methods of journalism to the new. Mr. Dana was among the last of the great editors who impressed their own personality upon every department of a paper. His striking and virile individuality made *The Sun* the power it has been. Whatever anyone may have thought of his views in any case, his absolute freedom from all respect of persons, and the fearless and uncompromising character of his editorial work could not but inspire admiration. He had, to be sure, "the faults of his virtues." His assaults upon public men and measures were often bitter to a degree, and exposed him to the charge of vindictiveness. Personally he is said to have been a genial and kindly man. But Mr. Dana was not simply a newspaper man, although in that field the larger part of his life was spent. As a young man he became a member of the celebrated "Brook Farm" community, with Emerson, Hawthorne, Curtis, Alcott, Hecker, and others, and took his first lessons in journalism in aid of *The Harbinger*, a communistic publication. After some experience in this line in Boston, he came to New York and was employed upon *The Tribune*, rising in the course of time to the position of managing editor, where his individuality often asserted itself in opposition to Mr. Greeley himself. This led at last to dissolution of the connection, and early in the Civil War Mr. Dana became Assistant Secretary of War, in which position he won from Mr. Lincoln the credit of being "the eyes of the government at the front." Subsequently he conducted a paper in Chicago, but in 1868 he was called to New York to become editor-in-chief of *The Sun*. A work of permanent value, due to Mr. Dana's labors, is the American Cyclopaedia, which he originated while connected with *The Tribune*, and for ten years, from 1853 to 1863, worked upon it in conjunction with his whilom companion of Brook Farm days, George Ripley. Mr. Dana was a thorough American, and the resolution with which he worked his way from obscurity and poverty to eminence and affluence, makes him a typical instance of what may be accomplished by sheer force of character. As a really great editor, as distinguished from the newsmonger and sensational journalist, he takes rank next to Horace Greeley.

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OUR readers are familiar with the contest now going on in New York over the election of the first mayor of the consolidated city to be known as Greater New York. Undoubtedly the Roman Catholic population is sufficiently large to determine the result if its entire vote could be secured for one of the candidates. Unscrupulous politicians, seeing this, have caused circulars to be scattered broadcast, intimating that the Pope had instructed the hierarchy to

support the nominees of a certain party. It is greatly to the credit of Archbishop Corrigan that he has taken immediate measures to deny this statement. As reported in the New York papers, he declares that the Pope does not meddle in political matters. Even if the Pope should order the members of the Church to vote in a particular way, they would be under no obligation to obey him, as his authority is only religious. As good citizens they are at perfect liberty to vote for whom they like. This is the only possible policy for the Roman Church in America. It does not appear that it has always been adhered to elsewhere.

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THE English Church Congress met a week earlier than the date originally set for it. The true inwardness of this change is to be found in the fact that Nottingham has an annual goose fair, a very important event in that community. When therefore, the managers of the Church Congress discovered that they had arranged for it to meet the same week as this goose fair, it was quite *mal apropos*, and the Church Congress was compelled to change its date and give place to the so-called goose fair. The fact, however, is that this fair is in no way distinguished from other annual observances of the same kind so important in the eyes of provincials. The name is not descriptive but traditional. The story goes, that a boy had been bought up by a misogynist father in ignorance of the existence of such a being as woman. In process of time, however, he was taken to the Nottingham fair, where for the first time his eyes lighted upon certain specimens of the fairer sex in the shape of a number of girls awaiting in the market place some one to hire them. Pointing to one of them, the youth asked: "What is that, father?" "A goose, my son," was the reply. At the close of the fair the boy was asked what he would have to take home as his "fairing." "A goose, father," was his unhesitating answer. Hence the name "Goose Fair." No doubt this story belongs to the realm of folk lore. The early life of Buddha affords a similar instance. It is found also in the mediæval romance of "Barlaam and Josephat," and is related again of a young monk of Mt. Athos.

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### Five-Minute Talks

BY CLINTON LOCKE

CXXV.

ST. PAUL, referring to priests, speaks of a "workman that needeth not to be ashamed." Every body understands that. A watchmaker who thoroughly understands his business has not the slightest hesitation in saying, "Give me the right material and I will make you a good watch." So a priest that needs not to be ashamed is one who can say boldly, "I feel called to this post, and I feel perfectly capable of doing good work for the great Gospel cause." Understand me, I do not mean self-righteous preachers, puffed up with great ideas of their own attainments, walking around as if they had a great placard on their chests, "I am a priest of the Holy Catholic Church." I laugh at such poor peacocks as much as anybody. Because a man feels his capability, he need not of necessity feel conceited. May not a man have the most realizing sense of his weakness in comparison with God's holiness, and his awful responsibility, coupled with

the truest feeling of his being in the right place, of his being by education, by self-consecration, by the Spirit's whisper in his heart, justified in taking the part he does and magnifying it?

Now, a priest ought never to be ashamed of his doctrine. He ought not to apologize for it as if it were some mean thing he unfortunately had to tell, but which he wished to smooth down and varnish over as much as he could. If he conscientiously thinks that what he has to teach is the true Gospel, let him teach it squarely, plainly, and with perfect confidence that it ought to be taught. The race of clergymen, once so common, who always stood hat in hand, apologizing for the Episcopal Church, is happily dying out, to the great advantage of the Church. It is not only, however, in regard to the great Catholic dogmas that there should be no shame, but in regard to the great principles of religion. I read sermons in the papers and wonder why the authors of them take the trouble to call themselves Christian ministers, for their whole business seems to be the explaining away everything our dear Lord said and did. A true priest must never be ashamed of telling the whole counsel of God, its terrors as well as its joys, its Advent as well as its Easter. Remember, there is a wide difference between explaining away and explaining, and a priest must never be ashamed to explain what he teaches. Modern learning and research have thrown vast light on Holy Scripture. We know a thousand times more about it than Augustine or Jerome did, and many an old-time theory has been tumbled to pieces by exact and incontrovertible criticism. Now, there are many preachers who seem ashamed or afraid to tell this. They say it will disturb the faith of some and will be going contrary to received opinions. They feel that it is true, but they are so timid, so fearful that some ancient prejudice will be wounded, that they go on preaching over what every sensible and intelligent layman before them knows to be exploded nonsense, and so they lose all influence with such men. When a priest is convinced that he has been holding some wrong exegesis of a verse, or some narrow view of truth, or some distorted deduction from God's Word, let him not be ashamed to say so, and let him not be afraid to declare the new setting of the old truth.

Of course I do not think any man is bound to tell all he knows, especially in matters which are of little importance and yet easily misunderstood. What we ought to be ashamed of is the using in this nineteenth century modes of putting things, expressions of dogma, ways of declaring the Gospel, which belonged to some centuries ago, dried up, odorless, uninviting. I know, and bitterly regret, how much destructive criticism is going about, but no true criticism is to be branded with that adjective because it tears down. You can tear down for good ends as well as for mere destruction. Then, again, a priest must not be ashamed of his profession. Some are so afraid they will be that, that they make all men feel that a great gulf yawns between them and mere laymen, and they carry a holy ice-house flavor always about them. There are others, however, who seem to minimize any difference between the clergyman solemnly set apart as the ambassador of Christ and the steward of His mysteries, and the flock he has to feed. All dignity vanishes. "Hail fellow well met," is the motto, and in the

jostle and in the crowd, the influence a pastor should exert is all rubbed out.

It seems to me that a course between these two extremes is one of which a cleric need never be ashamed. He mingles freely with his fellowmen, professes no asceticism, lives not apart as some cloistered monk, but is interested and occupied in all the questions of the day. He takes a careful and guarded share of public amusement, foregoing, often, what is perfectly right for him to do, lest he should expose the priest's office to the appearance of evil. He is accessible, manly, tolerant, not always thinking of his rank, yet never ashamed to be known as a priest. He is independent, also, of mean criticism, frank and free to do whatever he feels to be consistent with any Christian's doing. But let me tell him that no matter what care he takes, he cannot escape detraction. His most innocent words and actions will often be misconstrued. This he must bear as a cross which goes with his office.

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### The Need of Religion in Education\*

THE noble efforts of the government of the Republic to cover the land with schools and spread everywhere primary instruction, so far have not given, from the point of view of criminality, what we had a right to expect from them. Doubtless it is a physiological law that the more the brain is nourished with knowledge, the less it is impulsive: good teaching, by itself, is a strong restraint upon bad instincts. But let us look the facts in the face. The statistics are at hand to show what frightful progress murder and suicide have made among us during the last twenty years; while elsewhere, in England, for example, prisons have been closed for lack of prisoners.

This growth of evil in France, this decrease of crime in England, can in part be put to the account of the evolution of alcoholism, which ceases not to exist in France; while, on the other side of the Channel the innumerable and powerful temperance societies end by reducing it in notable proportions. But how leave out of sight the evolution of the religious idea, to-day cast aside among us as inexact and useless, while the English, despite the multiplicity of their sects, are always agreed in the attempt to impress the sentiment of religion as profoundly as possible upon the child-soul. Need we congratulate ourselves so much upon the results of the secularization of the schools? Has it not been a little hasty, and have we not vainly imagined that the philosophical level of the people was going to be raised at a stroke by the simple proclamation of the Republic and the suppression of the "tyrant"?

The fear of eternal punishment is a restraint of singular power; it is a notion, false perhaps, but of what practical utility in putting a brake upon the impulses and lusts of the great majority of souls which are simple and credulous. Catholics have made a political weapon of their Faith; Republicans in their turn have armed themselves with scientific irreligion and have utilized it in the service of their cause. The former was fatal; the latter was not the less to be regretted. Minds the vastest and least timorous, the Littres, the Taines, the Re-

\*A translation from "Introduction à la Médecine de l'Esprit," par Dr. Maurice de Fleury. Paris: Pp. 94-96. 1897.



nans, have not seen without surprise and disquiet the hardihood with which politicians have spread among the vulgar, conceptions which require some preparatory culture to be properly understood.

Thus, however repugnant it is to teach what one does not believe, and to deceive youth, it were perhaps well to return to the old dictum so much ridiculed—there is need of a religion for the people, a religion regarded solely as a moralizing influence. . . . Thus it is that modern scholars who have lost faith and are unable to believe in the freedom of the human will, become reconciled in the end to the teachings that the Church gives us.

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## Letters to the Editor

### NECESSARY EVILS

To the Editor of *The Living Church*:

I cannot allow a statement made by Mr. Cole in his letter published in your issue Sept. 25th, to pass unchallenged. In speaking of what he calls "church entertainments," he says, "when undertaken for the purpose of raising money for church expenses, they are at best but necessary evils." Under the Mosaic dispensation, the Jew was taxed 10 per centum of his income, and then "gave every man according to his ability"—yet Christians, standing upon an infinitely higher plane of belief, coolly enter into competition with the theatres, concert halls, gambling rooms, restaurants, and lunch counters, not in order to escape giving the 10 per centum (this, they of course, quite ignore) but unblushingly to make the "other fellows" pay their expenses. So great has grown this evil, so abhorrent to Christianity, so wilful and plain a disobedience to the direct commands of our Blessed Lord, that, seeing its blighting and paralyzing effects upon the Church at large, some of our bishops and priests are lifting their voices against its continuance.

To admit then, that this unclean and immoral practice is a "necessary evil," is the very essence of a *reductio ad absurdum*—to turn the "good and acceptable word of God" into a wild mockery. The usual arguments made to justify the practice are simply altogether untrue and not worthy of a reply. Your paper some little time since referred to this subject in a way which led me to believe you were inviting an expression of views upon it, but it appeared to scare the brethren, as I noticed practically no response. The mercenary meanness, the lack of faith, the catering to our own selfishness, indicated and fostered by this debasing practice, are the roots from which spring, I faithfully consider, the major portion of our evils; let us put away, utterly, the unclean thing, trust God, inculcate righteous giving, and we shall need less argument to show the world whose we are. I leave it quite to our bishops and priests to decide whose is the chief blame for the continuance of this "necessary evil."

W. H. BONIFACE.

Peoria, Ill., Oct. 8th, 1897.

### "THE SIGN OF THE CROSS"

To the Editor of *The Living Church*:

I wish I might prevail upon the brethren, both clerical and lay, to witness that remarkable dramatic representation entitled, "The Sign of the Cross" when it travels their way. It cannot fail to convince them that we, or at least a large number of us, are only playing at Christianity, when we compare the zeal, fidelity, and devotion of those early "defenders of the Faith" with our own. If Manes was wrong, and the line drawn between sacred and secular is purely an imaginary one—all things being essentially sacred that minister to life, and devilish otherwise, then this play from the pen of Mr. Wilson Barrett, suggested and fostered, I believe, by some authorities of the English Church, is a sacred production, and as we have discovered in these days, a religion of health, we shall ere long open our eyes to the

fact that the possibilities of the stage as an ally to the Church (the one humanizing, the other spiritualizing, terms practically synonymous) are not far from divine. Meanwhile the "Sign of the Cross" points the way, and we can possess our souls in busy patience.

WALTER E. BENTLEY,  
Vicar St. Mark's Church.

New York City, Oct. 11th, 1897.

### THE STUDY OF HEBREW

To the Editor of *The Living Church*:

The average theological student learns, during his three years' course, to read Hebrew with some facility; but, having passed his examination, he lays aside his Bible and lexicon, and rapidly forgets all he ever knew. He makes, I think, a great mistake. The advantage even of being able to read the Bible in the original would make it worth his while to keep up a study deemed so essential, and on which so much time has been spent. The Semitic languages are now occupying a position of importance in a general education which they did not have thirty years ago, or even twenty. It is no longer a speciality of the theologian. And the clergy will perhaps soon find themselves left far afield where they ought to be authorities.

In a very busy life, spent largely among the more savage of the Sioux Indians, I found it possible to continue and enlarge the field of my Semitic studies, although the only time I could set aside for it was a quiet half hour after breakfast. The demand on the mental energies was not much greater than that of a game of solitaire. But I have managed in this way to retain my school knowledge, and to it add an acquaintanceship with the following dialects (they are hardly more than that): Chaldee, ancient and modern Syriac, Arabic, and Samaritan. Our Chaldee we learned at school. We had I think ten recitations in all. The other dialects need for their study, not much more than a knowledge of the alphabets. The trilateral roots persist, with certain literal changes whose laws are easily discovered, through them all. I have confined myself entirely to the Bible Hebrew, Old Testament and New Testament, by Delitzsch; Chaldee, of course, in the Hebrew Bible; Peshito and Modern Syriac Testament, Arabic Gospels, and Samaritan Pentateuch. In all these years (25) I have spent I think about fourteen dollars on texts, and Gesenius has been a mine of information for all.

These cognate studies aid very much in giving a larger knowledge of the Hebrew, while there may be a pleasure as well as profit in their study. With a more ambitious outfit, one might do more; but even with the very limited supply I have named, the student and the working clergyman may keep up a knowledge which will make but a slight draft on his time, and which he will value more and more as time goes on.

HENRY SWIFT,  
Chaplain U. S. A.

### Personal Mention

The Rev. Wm. B. Barr has resigned the rectorship of St. Paul's church, Suffolk, Va., and accepted that of the Monumental church, Richmond, Va.

The address of the Rev. E. V. Collins is changed from 420 Clermont ave., to 123 Ashland Place, Brooklyn, N. Y.

The Rev. S. J. French states that the announcement that he had accepted the position of assistant to the Rev. Dr. Cathell, of Des Moines, Iowa, is incorrect.

The Rev. Alfred Evan Johnson has resigned the rectorship of St. Martin's church, New Bedford, Mass. After Oct. 24th, he may be addressed care of First National Bank, Los Angeles, Cal.

The Rev. F. J. Kinsman has accepted the rectorship of St. Martin's church, New Bedford, Mass., and will enter upon his duties Oct. 31st.

The Bishop of Los Angeles returned from the Lambeth Conference on the American line steamship "St. Paul," Oct. 2nd.

The Rev. C. H. Mockridge, D.D., has accepted the rectorship of Grace church, Watertown, C. N. Y., and entered upon his duties.

The Rev. J. W. Morton is spending vacation at Fredericksburg, Va.

The Rev. Pierre McDonald has entered upon the rectorship of Christ church, Schenectady, N. Y.

The Bishop of Nebraska returned from his attendance at the Lambeth Conference, on the Cunard line steamship "Campania," Friday, Oct. 8th.

The Rev. Arthur Peaslee has accepted appointment as minister in charge of St. John the Evangelist's, Haverhill, Mass. Address 7 Broadway.

The Rev. Dr. James C. Quinn has accepted a call to St. Thomas' parish, Somerville, Mass., and entered upon his duties there Oct. 1st. Address accordingly.

The Rev. Wm. E. Rambo, of Lancaster, Ohio, has accepted the rectorship of Christ church, Brownsville, diocese of Pittsburgh, vacant since Easter, and entered upon the duties of his new field of labor Oct. 1st.

The Rev. Henry Martyn Saville has resigned the position of assistant minister of St. Martin's church, New Bedford, Mass.

The Rev. M. T. Taylor is seeking needed recreation in Goochland Co., Va.

The Rev. N. S. Thomas, who for the past three and one-half years has been serving the parish of St. Paul's, Leavenworth, Kan., has accepted a call to St. Matthew's church, Wheeling, W. Va., and will enter upon his duties the last Sunday in October. Address accordingly.

The Rev. J. R. Wightman has returned from his trip to England and Ireland.

Archdeacon Weddell has been at his post in Southern Florida since the 1st of September. The statement that he was absent on a vacation is incorrect.

### Ordinations

On Sept. 20th, in Trinity church, Geneva, W. N. Y., Bishop Walker admitted to the diaconate Mr. Arthur C. Coombs, a colored man who has been studying in the DeLancey Divinity School. The sermon was preached by the Rev. L. B. Van Dyck, S.T.D., who also presented the candidate, the Rev. E. B. Dean, curate of Trinity church, investing him with the stole. The Rev. Mr. Coombs is to work under the Rev. Fr. Field, in St. Augustine's, Boston. Other clergymen assisting were the Rev. R. M. Duff, S.T.D.; the Ven. Archdeacon Washburn; the Rev. B. S. Sanderson; the Rev. J. B. Hubbs; the Rev. J. P. Foster, and the Rev. Mr. Chaffray.

### Died

BEACH.—Entered into rest, at Cooperstown, N. Y., on Oct. 6th, 1897, Alfred B. Beach, D.D., rector emeritus of St. Peter's church, W. Twentieth st., New York City.

PRENTISS.—Entered into rest, at his residence, Charlestown, S. C. Sept. 19th, 1897, the Rev. Wm. Otis Prentiss, in the 83rd year of his age.

"Them also which sleep in Jesus will God bring with Him."

### 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. 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.

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

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

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

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

WANTED, by a priest a parish in the East. Address CLERGYMAN, care LIVING CHURCH.

WANTED.—Experienced Church musician seeks post as organist and choirmaster (or choirmaster only) in parish; Catholic, choral services, and where music aiming at true worship is desired. C. M., care Box 296, Peoria, Ill.

## The Editor's Table

### Kalendar, October, 1897

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

### Through the Gloom

BY HARRY V. MAYO

Help me, that through the boundless haze and dim  
Of the uncertain years my course may be  
Where all Thy love and mercy calleth me;  
That though the curt'ning clouds arise so grim,  
My eyes may pierce the gloom and rightly see  
The path, the way in which Thou callest me.

What though my vision dims, and doubts arise  
Rebellious to the love that leadeth me;  
O grant me faith, my path, dear Lord, to see  
And be content; Thy guidance will suffice;  
That in Thy will is true felicity,  
The root of all the joys that ever be.

As trusts the child its mother's gentle arms,  
As trusts the sheep the shepherd's guiding voice;  
So let me in Thy guidance, Lord, rejoice.  
And then through deepest gloom, appalling harms,  
Thy love will rift and point a path, Thy choice  
For me to tread, Oh, make me hear Thy voice!

Bristol, R. I.

— x —

AN enterprising Glasgow firm is about to publish a Scottish version of the "Song of Solomon." The following verses are quoted from a specimen sheet:

6. Set me as the seal upo' thine hairt, as the seal upo' thy arm; for luv' is strang as deith; jealousy as cruel as the grave: the coals theero' are coals o' fire bleezin' wi' a maist awfu' lowe.

7. Mony waters canna socklen luv', neither can the spates droon it; gin a man wad gie a' the haudin's o' his hoose for luv', they wad be ategither scorned.

— x —

THE following sign met our eyes the other day on the door of a Chinese laundry in Chicago: "Please help us to remember the Sabbath Day to keep it holy by bringing your clothes to the laundry before 10 o'clock on Sundays." The Chinamen within were apparently heathen, only one of them being even acquainted with the English language. There seemed to be a certain irony in this appeal to an ostensibly Christian community to keep its own religious laws and give the heathen man a chance to see the good of them.

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WE have had the impression for a long time that THE LIVING CHURCH was a good paper, but we scarcely knew how good it was till we read about it in *The American Church Sunday School Magazine*, October issue. The editor says:

Some of our very narrow Evangelical brethren seem to be afraid of THE LIVING CHURCH, and when we allude to some of its valuable articles, are ready to say that they care to know nothing that may be brought to them in the pages of that "dangerous Catholic sheet." We are glad to answer that THE LIVING CHURCH is decidedly "Catholic," just as we hope we are, but we should qualify the word by "truly," and by no means by "dangerous." The News and Notes on the first page of THE LIVING CHURCH furnish us not only with important items of Church news from all parts of the world, but with editorial comments upon the same. Thus in the "Notes" accompanying the "News," we sometimes have as many as ten short editorials on current Church matters. In its Diocesan News and its Book and Magazine Notices we receive much information, and under the heading

"Opinions of the Press," we are made acquainted with the views, not only of the papers of the Anglican Church, but of the denominational and secular press, both foreign and domestic. We are generally treated to one able editorial, and then, in its accepted contributions, receive most valuable instruction in all that concerns the general and liturgical history of the Church. The "Five Minute Talks," by Dr. Clinton Locke, are especially valuable.

— x —

THE Bishop-Suffragan of Derby, speaking at the Church Congress of the responsibilities of mothers, cited the case of a mother who, on being remonstrated with for giving her child sips of beer, replied, "Poor dear, he'll never take to it if I don't begin him early!" This is bad enough, yet many mothers who would be shocked at this are dosing their infants with soothing syrup to stop their crying, thus laying the foundation for the opium habit.

— x —

"SWEET are the uses of adversity," even to the religious press! At no time in the memory of the oldest editor have the religious papers of this country improved so much in appearance and contents, as during the past three or four years of financial depression, a time when few of them have more than paid expenses. With reduced incomes, nearly all the leading journals have largely increased their expenses and increased in attractiveness and substantial value. Now that prosperous times have come, or at least are on the way, will the readers of these papers reciprocate by aiding to extend the circulation and make up to the publishers a portion of the losses incurred in this forward movement? *The Interior*, commenting on the progress above referred to, says:

Nothing is more remarkable in literature than the improvement of the religious newspapers during the last three years. It is not immodest to say that, as in other things, *The Interior* led off in adopting the form which has become so general. The better and more enterprising religious papers are now far in advance of the secular or scientific or literary journals of any class.

We think, however, that it was *The Churchman* (N. Y.) which "led off."

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### An Apostle of the Wilderness

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

XVIII.

AS some people are disposed to be incredulous when we speak of the intelligence of the Indian and his appreciation of the blessings of a Christian civilization, we quote the following letter to Dr. Breck from the old chief, Flat Mouth, who was at the head of this large band of Indians at Kesahgah. It was written long before it was even proposed to establish the new mission; indeed, within a year, I think, after Dr. Breck had begun his work at Gull Lake.

My friend, since I saw you, you have always been in my memory. I have since thought of a great many things you could do to better our condition. My friend, you cannot imagine how anxious I am to have you come and live among us, and oh, how glad I will be when I come home from my hunt and see some part of your house put up on the border of our lake. This lake has been owned by my forefathers, and no one will have a word to say when I have made my promises. I now say to you, come and choose out a place which is not occupied anywhere about our lake, and take and use freely anything, wood, hay, fish, etc., which will make you comfort-

able. My friend, I shall leave in a few days for my hunt, and shall not be back again before the spring opens. My friend, if you have any compassion for us and our children, you will not hesitate, and come now and choose a place for your home. I shall leave word with Buffalo and the old men what to say to you. They will not be bad words, but good ones, that they will speak. My friend, when I get back from my hunt and see you getting ready to live among us, I will then be glad to know that some of our people will have the opportunity to learn from whence the whites get their knowledge. My friend, this is all at present, and I hope the Great Spirit will spare my life until I see you living among us.

It was this letter which suggested and compelled Dr. Breck's attention to Kah-sah-gah-squa-jeo-ma-kag. But now that the time had fully arrived when Dr. Breck must give up St. Columba into other hands, many perplexing questions had to be settled. Could he undertake to raise funds for both? Could he find the right man to supply his place at St. Columba? Hitherto on all important questions he had consulted good and wise Bishop Kemper, and now once more he seeks his counsel and advice. First, he suggests himself that it would be the right and proper thing that the domestic committee should take St. Columba off his hands entirely, and thus set him free to begin the new mission untrammelled by other responsibilities, but this would involve a large expenditure of money, and so the board did not approve, and would only consent to pay a missionary stipend to some clergyman whom Dr. Breck might select. This, Dr. Breck thought, indicated a very poor appreciation of the value of the work already accomplished, to say nothing of the future prospects of usefulness for the mission. He was disappointed and indignant at what he regarded as a wholesale lack of faith. If they could spare \$18,000 a year for office expenses, he thought they could afford to be more liberal to the only mission of our Church among the Indians of the far West. To the Board, then, it certainly must have seemed the day of very small things for Indian missions. Dr. Breck's response to this indicates his own courage and resourcefulness: "If the Board is distrustful and timid, I will assume all responsibilities. I will raise the money and run both missions myself." But if the Bishop could secure no relief in this direction, he fortunately was able to name the man who would "fill the bill," as a substitute. He was certain the Rev. E. Steele Peake, B.D., and his excellent wife were the very ones to carry on the work. Of Mr. Peake, an early graduate of Nashotah, we have already spoken in a former letter as one of the providential men raised up for this very work and time, and so we find that Mr. Peake and his wife arrived at St. Columba the very day that Dr. Breck and family left with their fine team over the new government road for Kesahgah.

This journey was a sort of "forced march" of over sixty miles along a single track. Through extensive forests and round lakes of the clearest water, they saw no human habitation, and they met no man in all the long day of their lonely journey—until 9 o'clock in the evening, when they enjoyed a veritable surprise. The surprise was first and the enjoyment afterwards, as we may well imagine. Says Dr. Breck: "One scene in the deep, dark woods occurred that might have affrighted stouter hearts than ours. It was near

adminight and almost impenetrable forests lay on either side of us. While pursuing our journey alone through these woods, suddenly we heard whoops and yells answering one another. They were evidently coming nearer to us. The red man over the hills had heard the rumbling of the white man's wheels over the frozen earth. There was no turning aside, had we been disposed to avoid the meeting. But I had learned the Indian better than some that were with me, and we pursued our way as though nothing strange were happening. Within half a mile we saw lights in the distance. As we approached nearer the shouting ceased and birch bark torches appeared ahead on either side of the narrow track. Soon wigwags were seen on both sides of the road and a large company of chiefs, braves and women with their children and papposes, thronged us. We now stopped and saluted them." These Indians were a part of the pillager band doubtless on their way to receive their annual payment, and they availed themselves of this circumstance to extend an earnest welcome to the missionary.

Dr. Breck's Indian name was Mak-uhd-ay-akuh-naya, perhaps Mak for short, or when, as we say, time was money. Translated, it is "Black Robe," or "Man in the Cassock." The name for bishop needs no translation, but is sufficient in itself for all ordinary occasions, and runs thusly, "Ne-he-shi-ma-kuh-da-ya-kuh-na-ya-me-ne-mah-neg." It is singular, but a fact, that an Indian boy will shuffle off these long names in such glib fashion that you would suppose it no more of a name than Tom Jones or Johnson.

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### Trinity Parish, Princeton, N. J.

The work of Trinity parish, Princeton, situated as it is in the midst of a stronghold of Presbyterianism, is of a very interesting character. The present rector, the Rev. A. B. Baker, D.D., has been settled in the parish since 1866, and during this rectorship of over twenty years the growth of the Church has been steady and large.

In 1870 the new church was erected, after plans furnished by Mr. R. M. Upjohn, of New York. It takes the place of an older structure on the same site, which was found to be inadequate to the growing needs of the congregation. Already the larger church has been found too small; extra sittings have been placed in the aisle, and the day will come when it will be necessary to enlarge the structure, if that can be done without marring its lines. The church consists of nave, transepts, central tower, and choir. In the capitals of the piers supporting the tower are some fine examples of stone carving. The windows were furnished by Wailes, of New-Castle-on-Tyne, and by Gibbs, Cox, and Bell & Clayton, of London.

Connected with the church is a beautiful parish building, also of stone, which gives ample accommodation for a parish day school, Sunday school, and the various guilds and societies of the parish. The church and parish building are connected by a cloister, and with the rectory make a very beautiful group. They are located in the most attractive part of Princeton, near the university buildings, and directly opposite the Princeton Inn.

To those without the parish the most interesting part of Dr. Baker's work is that among the students of the university. The number of Church students resorting to Princeton is continually increasing, and it is in its operation upon this educational centre that the chief importance and usefulness of the parish consists. Many young men get their first impressions of the Church in the parish; others receive their training in it at a formative period of their lives; and a large number have entered the ministry through its influence. There is a very flourishing association, St. Paul's Society, found-

ed in 1875, and intended to be helpful, devotionally and practically, to the university students who have been accustomed to the worship of the Church. The society has weekly meetings, conducted by the students, and frequently addressed by the rector of the parish. A course of sermons by well-known preachers is delivered in the church every winter under its auspices, and these are largely attended by professors and students. The members of the society are very helpful to the rector in the missionary work of the parish.

There are chapels at Sand Hill, Rocky Hill, and Princeton Basin, and gradually the field has extended so that Sunday services are maintained by lay-readers in a number of places in the neighborhood of Princeton, and a work is done encouraging both in its present aspects and in the permanent good it has accomplished.

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### Book Notices

**Equality.** By Edward Bellamy. New York: D. Appleton & Co. Price, \$1.25.

Few will be found to deny seriously that some industrial and social readjustment is desirable, indeed called for, by justice and humanity, and also that something more of equality, in opportunity at least, should be accorded to the multitudes of our fellow creatures, than is accorded under the present ruthless individualistic competitive system. The means of bringing about these *desiderata*, and the degree of modification in present systems, will necessarily provoke sharp discussion and taking of sides. All cannot recognize in Mr. Bellamy's theories the real exodus out of our present social and economic inequalities and wrongs. The grave and radical problems discussed in "Equality" cannot be settled in an off-handed way. They call for the most careful and exhaustive treatment. To dream out a beautiful dream is a very different thing from patiently and judicially considering and balancing the good and the evil entailed in one's ideal state. It is not, of course, within the scope of THE LIVING CHURCH to discuss in detail the issues raised by Mr. Bellamy, but we wish to call attention to the fact that the major part of the evil inhering in our present economic life will be found, on an ultimate analysis, to have its origin in man's moral nature. We do not deny that much may be accomplished by wise legislation, still we believe that the final remedy lies in the spread of higher moral ideas and in the sense of responsibility to God. And as the warps of society are but the sum total of the warps of the individuals comprised in its corporate life, so we must look to rectify human nature in the aggregate, as we do in the individual; viz., by moral effort and the grace of God. We are convinced that no mechanical or industrial amelioration apart from high moral effort and purpose can bring any lasting good to mankind. In our way of thinking, the supreme question in socialistic theories is: "Whence shall you draw your motive?" The mechanical and industrial or social readjustment is a mere trifle as compared with the motive which must come, we will not say from a religious, but certainly from a moral conviction. The mere belief in the "solidarity of humanity," cannot, we think, supply motive to the ordinary man. Socialism demands a man that only the grace of God can fashion. But Mr. Bellamy thinks human nature is sufficient of itself. To him the Christian ministries seem to be obnoxious, and we think an injustice is done them in "Equality." Does not Mr. Bellamy know of the magnificent efforts being put forth in England by the Anglican clergy under the leadership of such men as the Bishop of Durham, and at home among ourselves by such as Fr. Huntington—to name but one—to arouse the Christian conscience and to ameliorate the condition of the lower orders of society? Hundreds and hundreds of ministers of all names are quietly pondering social problems, and desire, not less than the writer of "Equality," the uplifting of mankind and some radical changes, too, in our present economic system. Because a clergyman cannot embrace all the dreams of "Looking Backward"

and "Equality," we do not think he should be denounced as darkening knowledge. We are disappointed with "Equality," and wish Mr. Bellamy would abandon this mode of discussing economic problems. He can handle these matters with a strong hand, and should throw his economic theories into the form of a treatise or essay.

**Founded on Paper,** or Uphill and Downhill between the two Jubilees. By Charlotte M. Yonge. Illustrated by W. S. Stacey. New York: Thomas Whittaker. Pp. 252. Price, \$1.25.

Miss Yonge's newest story is one of remarkable strength, replete with stirring incident, and cannot fail of holding attention. "Founded on Paper" when glanced at is a strange, puzzling title, which, as the secret of our author's tale, we ought not here to unfold. Two of the "Carbonels," remembered from a former good book by Miss Yonge, reappear in the pages of this, and the English parish of the persons of the story is the same. A desirable book for the Sunday-school library.

**Lazarus.** By Lucas Cleeve. New York: E. P. Dutton & Co. Price, \$1.50.

In this "tale of the world's great miracle" the reader is carried back to the holy land and the times of Christ. The Gospel characters, Mary, Martha, Magdalene, Judas Iscariot, Pilate, the Apostles, and others are woven into this graphic narrative of the raising of Lazarus. The beautiful life of the Christ. His wonderful attraction of some men, His tragic repulsion of others, His death and resurrection are reverently and vividly portrayed. Lazarus is pictured as wealthy and clever, and as calling forth the love of Rebekah, the daughter of the high priest, Caiaphas. But the devotion of Lazarus to the person and teaching of the Nazarene, rises as a barrier between her and the object of her affection. We find in this religious romance, what we do not remember to have met elsewhere, the narration by Lazarus, after his return to life, of his experiences in death and in the life beyond the veil. A dangerous work to essay in prose writing, and one that would ordinarily be open to gravest objection, but Mr. Cleeve writes with a reverent pen. The book abounds in beautiful and fascinating passages, such as the burial of the Magdalene, described in the last chapter. We quote a line or two, "And on her bosom Lazarus placed a little cross of cedarwood, the first that had been made in record of the Christ's shameful death; the symbol that was to become the only staff of comfort in the valley of death, that dark terror-beset ravine that must be traversed; the dark shadow thrown across eternal sunshine. And over the grave they planted the myrtle in token of love, and little cypress trees. And then the two: Lazarus and Mary, who had so loved the Lord, left Bethany and Judæa forever, and sailed forth to preach to other nations the great truth of salvation that had been rejected by the Jews."

**A Life for a Life.** By Prof. Henry Drummond. Chicago: Fleming H. Revell Company. Price, 25c.

In addition to the address from which this little volume takes its title, we have "Lessons from the Angelus" and "The Ideal Man." These three addresses were delivered at the students' conference in Northfield, and lay stress on the responsibilities of life, its opportunities and efforts for one's own and others' spiritual life. Mr. D. L. Moody contributes an appreciative tribute to the worth and memory of Professor Drummond.

**The Growing Revelation.** By Amory H. Bradford. New York: The Macmillan Company. Price, \$1.50.

Here are fourteen of the sermons delivered for the most part in the author's own pulpit in Montclair, N. J., and afterwards repeated in some pulpits in England. The language is direct and simple, and a spirit of great hopefulness pervades the whole collection. We have come across some things that we can hardly be expected to assent to, nevertheless Mr. Bradford is always reverent, and we realize that as regards the office and scope of the Church an

Creeds, a Congregationalist and a Churchman hold different views. In the sermon, "Gods and God," the author brings together the three great religious teachers, Buddha, Mohammed, and our Divine Master, and in a telling way demands of each in turn his belief and teaching concerning God. "The Voice of the Cross" is a devout and noble discourse. In the sermon, which gives title to the volume, "The Growing Revelation," Mr. Bradford very beautifully points out how, in all the sundry and manifold experiences of life and death, and also hereafter, we may grasp more and more what God is, and what are his purposes regarding ourselves. The tone of the entire collection can hardly be better summed up than by giving the following passage: "The world is ordained to be the abode of Christ, and sometime He will fill and glorify it as an electric arc glorifies a lantern. There need be no anxiety about the issue of the conflict between right and wrong. As the sun touches mountains, meadows, waters, and pours its splendor into valleys and dark places, so the love of Christ will humanize systems of thought, transform institutions, drive out selfishness, make the Church a continual incarnation, and show history to be the procession of the Holy Ghost. This is the eternal decree."

**Toinette, and Other Stories.** By Barbara Yechton. New York: Thomas Whittaker. Pp. 129. Illustrations. Price, 75c.

There is always a peculiar and tender interest attaching to Barbara Yechton's stories for the young, in which this volume of four of her latest will be found by no means failing. They are especially well-fitted for girls of a Sunday-school. The remaining titles after "Toinette" are: One and Other, Philippine's Lovers, and A Bit of Friendliness.

**A Girl in Ten Thousand.** By L. T. Meade. New York: Thomas Whittaker. Ornamental cloth, frontispiece. Pp. 224. Price, \$1.

A strong story and good one, with a lesson of life. Some of our young gentlewomen who may be beginning to feel within a vocation to the honorable duty and often sacred work of the "trained nurse," will find herein much to encourage and hearten them to its undertaking, as the simple devotion of their life; whilst yet other of our girls, not thus minded, will discover in this narrative of the one "in ten thousand" a good deal to compel their interest to its end.

In the series "The Anglican Pulpit" (James Pott & Co.) are included sermons original and selected, outlines on Gospel and Epistle and Lessons (of the English calendar) for the Sundays and holy days of the Christian Year. The volume before us is the sixth of the series and covers the Sundays from the 10th to 25th after Trinity. Our readers will get a better notion of the scope of the work if we enumerate in detail the sermon material furnished for one Sunday. We select the 13th Sunday after Trinity as a sample of the variety both of preachers and matter supplied in the Anglican pulpit. We have a complete sermon on "Naaman's Expectations," by Canon Liddon; an outline on the Epistle, by Isaac Williams; outlines on the Gospel by F. D. Maurice, H. F. Sadler, the late Dean Stanley, Canon Duckworth, Dean Farrar, Bishop Potter; outlines on the Lessons by Dean Vaughan, H. P. Liddon, Dr. McConnell, and W. F. Sadler. The whole of the above covers over seventy pages. The Anglican pulpit represents all sections of the Church, and indeed includes some eminent denominational preachers. Placed side by side are such widely differing preachers as Bishops King and Ryle, Deans Church and Stanley, Canons Liddon and Sinclair. The series is eminently inclusive. There are sermons from some of our own preachers, Drs. Huntington, McConnell, Dix, Rede, and Bishop Potter and others. To those who know how to use wisely and justly such wealth of sermon material we can safely commend the work. To all others we say, leave it alone.

FROM GEORGIA:—"I could not do without your paper."

## Calling the Angels in

We mean to do it. Some day, some day,  
We mean to slacken this fevered rush  
That is wearing our souls away,  
And grant to our goaded hearts a hush  
That is holy enough to let them hear  
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,  
When the burden of daytime toil is o'er,  
We'll sit and muse while the stars come out,  
As the patriarch sat at the open door  
Of his tent, with a heavenward gazing eye,  
To watch for the angels passing by.

We've seen them afar at high noontide,  
When fiercely the world's hot flashings beat;  
Yet never have bidden them turn aside  
And tarry awhile in converse sweet;  
Nor prayed them to hallow the cheer we spread,  
To drink of our wine and break our bread.

We promised our hearts that, when the stress  
Of lifework reached the longed-for close,  
When the weight that we groan with hinders less,  
We'll loosen our thoughts to such repose  
As banishes care's distracting din,  
And then we will call the angels in.

The day we dreamed of comes at length,  
When, tired of every mocking guest,  
And broken in spirit and shorn of strength,  
We drop, indeed, at the door of rest,  
And wait and watch as the days wane on—  
But the angels we meant to call are gone!

Margaret J. Preston.

## Magazines and Reviews

The education and moral uplift of the negro race is well treated of in an article on Booker Washington and the Tuskegee Institute, in *The New England Magazine* for October. Related to this topic is that on which the Rev. A. D. Mayo writes: "Shall the colored youth of the South be educated?" "A Chapter on Nom de Plumes" contains several interesting facts relating to authors. Keene, New Hampshire, is the typical American town described in this issue, with very pretty illustrations. It is said that Edward Everett Hale once named Keene to an Englishman as a good example of an American town.

Commencing with November, *Harper's Round Table* will be published monthly instead of weekly, as heretofore. The principal feature of the publication in its new form will be stories—especially such as deal with adventure and acts of bravery, and the healthy, vigorous side of every-day life. In addition to fiction, there will be practical and instructive articles; on hunting, fishing, and sport generally; on travel and exploration, and all such subjects as the irrepressible energy of youth delights in. The new *Round Table* will be published simultaneously in London and New York.

The *Church Electic* for October opens with a notable article by Dr. Jewell, on "Church Law in the Prayer Book," which is particularly valuable, but in naming "the Holy Scriptures, the Prayer Book and the Constitutions and Canons of the Church," as "the depositories of Church law," he fails to note the importance of tradition. Father Benson continues his discussion of "The Levitical Expiation," and Prof. Hall writes thoughtfully of "Probation After Death." A valuable article on "The Relation of Current Schools of Philosophy to Theology," is reprinted from the *Church Quarterly Review*. There are several strong reviews of books on the Old Testament, and the usual summaries.

Interest in India has been largely increased of late by the accounts of the terrible famine there, and that interest cannot fail to grow as the study of that vast country is enlarged. *The Cosmopolitan Magazine* sent Mr. Julian Hawthorne as its special commissioner, to ascertain the actual condition of affairs, and his articles, another of which appears in the magazine for this month, are exceedingly interesting reading. His indictment against England is a strong one. He says: "Let her inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease. But in order to inspire such faith one must possess it; and England, conscientious, energetic,

just, and proud of her religious history, is not a Christian nation, and therefore forfeits the measureless power for good which might otherwise be hers." Many will question the truth of this conclusion, while acknowledging that England has failed to do all she might. Grant Allen discusses "Modern College Education—does it educate in the broadest and most liberal sense of the term?" "Spanish Rule in the Philippines," is another timely illustrated article.

## Opinions of the Press

*The Times-Herald* (Chicago)

EXPERT TESTIMONY.—In popular estimation expert testimony within the last few years has fallen into disrepute, and who that has studied the subject can say that public sentiment in this particular is wrong? It is unnecessary to cite any particular case in point to substantiate this view. A careful examination of any well-contested trial in which experts are employed will serve to demonstrate the fact that urgent necessity exists for a radical reformation of the entire system. The expert witness should be employed by the state. He should be under obligation to neither side. He should be paid by the state, and should testify neither for the prosecution nor for the defense, but for the truth. A measure now pending in the New York legislature provides for the establishment of a board of experts, whose services shall be at the disposal of the courts in any trial which may involve technical points, and prohibits the introduction of expert witnesses by attorneys for either side. There may be objections to this measure which are not apparent at a first glance, but its aims certainly are commendable. It is a foregone conclusion that something must speedily be done to correct the evils which have degraded the expert system to the level of the farce and the burlesque.

*Catholic Universe* (R. C.)

TRASHY NOVELS.—The insidious inculcation of wrong ideas of moral principles and obligations, of false doctrines concerning life and its aims and duties, and the substitution of grossly extravagant and emotional and sentimental motives for higher ideals of purpose and conduct inspired by a moral conception of the good, the beautiful, and the true, are the predominant vice of this class of printed stuff, making such publications not only harmful, but positively destructive alike to mind and character in youth. Nobody has ever ventured to defend trashy novels which just now enjoy so great a vogue, especially among half-educated young people of both sexes, for the very excellent reason that they do not admit of rational defense on any tenable grounds. Thoughtful minds in serious and cultured circles are even now endeavoring to evolve some means of counteracting the palpably injurious effects of the deluge of silly or vicious books which is slowly but surely checking the spread and influence of meritorious literature among the masses. With our much vaunted free public libraries acting as popular dispensaries for the circulation of worthless and vile literary garbage, the problem becomes a very difficult one. It is about time that librarians and the managers of public libraries were becoming alive to their responsibilities in the matter.

*The Congregationalist*

SUNDAY PAPERS.—Visitors to our country from other lands are often obliged to readjust themselves in many particulars to our ways, and in no respect are they more at a loss to understand the taste of Americans than when confronted by our bulky Sunday newspapers. A Canadian sojourning temporarily in Boston sent to his pastor in Montreal a representative exponent of Sunday journalism, and received an acknowledgment couched in these words: "I have received the huge paper and found amusement in turning leaf after leaf, but I must confess that I failed to get much out of the process except weariness of the arm. Is it possible that scientific, highly-cultured Boston has come to this?" There are certainly some advantages in living the other side of the northern boundary of this country.

## The Household

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

BY VIRGINIA CARTER CASTLEMAN

XII.

"If thou canst reach her heart, my rose,  
And teach it to forget,  
Then hast thou done far more than could  
Thy sister violet.

"Tell her from me that wintry skies,  
And days of storm and rain,  
The violet and rose forgive  
When summer comes again."

IT was upon a lovely June afternoon that, after an interval of four years, Julia Lewin and her mother, for the second time, boarded the train running westward to Harper's Ferry Gap; and their destination was that same railroad station where once before the carriage from Potomac Farm had awaited them. Now all was changed; the station was dingy, it is true, but rather from constant traffic than from disuse, as had formerly been the case; and a larger and more commodious structure now represented the railroad centre of B —, where the din and smoke of the engine-yard with its hundreds of employes deadened the soft murmur of the river skirting the town.

Instead of the drive through a rolling country to a quiet farmhouse, the carriage drove slowly up a steep hill and stopped before a pretentious three-story house on the brow of an eminence overlooking the business quarter of the town.

Everything was orderly and comfortable, but there was an air of newness about the place; and the absence of trees made the glare of the summer sun more noticeable than in the streets of Washington. A cool breeze, however, was blowing through the wide hall; and Mrs. Crandall, cordial as of old, came forward with a smile of welcome to meet the travelers. "She is little changed," thought Julia, who felt somewhat strange in these new surroundings, so different from the well-remembered farmhouse.

The contrast between the familiar face and figure of the hostess, who still wore the old-fashioned attire of by-gone days, and the freshly painted and papered modern rooms, made a deep impression upon Julia Lewin. She was peculiarly susceptible to environment, and owned to herself a keen disappointment as she followed her mother and Mrs. Crandall upstairs.

Yet there was no reason she could give for this disappointment, when all was here arranged to advantage. It was merely the brushing rudely aside of old and secretly cherished associations, which caused her temporary heart pain. These simple, kindly friends of four years' standing had but moved a step or two nearer her own work-a-day world; and their former life with its family customs and its suggestion of the past was being absorbed in the hurry and bustle of the progressive new. Unreasonable that she should regret the change! Had she not once smiled in secret over the homely ways of Potomac Farm?

Musing thus, Julia turned to the open window, catching a glimpse of those protecting mountains she had learned to love that first summer in the country; and the sight of the blue hills, unchanged in the midst of changes, touched her heart with peace.

She stood silently contemplating the scene, forgetful of all else, when the sounds

of wheels upon the driveway below broke in upon her reverie. She turned quickly from the window as Dr. Crandall drove up to the house, sprung from his buggy, and threw the reins to the boy in waiting. He entered the house by a side door where his mother greeted him with a glad, "They have come, Robert! Tea will be ready in a moment. Go make yourself presentable."

"Not an easy task!" thought the weary physician, as he slowly mounted the stairs, and opened the door of his own room. Instead of proceeding immediately to make his toilet, he threw himself down upon the lounge, for he was spent with toil and sleeplessness. A few moments later the ringing of the dinner-bell caused him to start up hastily and exclaim:

"Just my luck! Make myself presentable with such dishevelled locks and clothes awry, to say nothing of my natural lack of beauty."

But he was a minute man, and presently walked into the dining-room with an assumed air of indifference little betokening the quickening of his heart beats as he saw once again in his home the one woman he had ever loved outside of his nearest of kin. And yet he could not quite conceal the joy that filled his heart as he pressed Julia's hand in greeting and looked again into the eyes which had haunted him for many months. His old embarrassment of manner disappeared speedily beneath the magic of her bright, easy speech, and the conversation became general as they all gathered around the "dinner" table; for the supper of Potomac Farm had given place to this more convenient town meal. Mrs. Crandall, however, still loved to speak of "tea time" at the twilight hour.

Mrs. Crandall beamed with satisfied pleasure from her seat at the head of the table; at her right sat Mrs. Lewin, conversing of the many events that had happened in four years.

Mr. Stephen Crandall was pleased to have Julia sit beside him, for she had ever been a favorite of his; and Ada, now Mrs. Berry, who had come specially to meet the guests, sat beside her brother on the other side of the table. Ada lived in another part of the town, but she was still a devoted daughter and sister despite the cares of her own establishment, for her husband was a well-to-do merchant of B —, and his home was noted for its hospitality.

The evening wore to a close, the family adjourning later to the veranda, where rustic chairs awaited all who desired to take advantage of them. As she passed through the hall with Dr. Crandall, Julia caught a glimpse of his present office, large, comfortably furnished, and well lighted.

"An improvement upon the old one, is it not?" he asked, noticing her look of interest.

Her hesitating "yes" caused him to give her a scrutinizing glance. Why did she not like his new, bright office-room? Were her thoughts with the old?

As he queried thus, they came out upon the porch, and the breath of oleander blossoms met them.

"You brought the oleanders from the country!" she exclaimed in a glad voice, as her quick glance took in the half dozen oleander trees placed about in tubs, making the only visible foliage.

"Yes, mother wanted something to keep her in mind of the old homestead; but you, with your progressive ideas, would prefer the modern style?" He spoke in a puzzled

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tone, half interrogating her thoughts. Julia saw that he had counted upon her approval of his plans, and she hastily changed the subject by inquiring about some former acquaintances in the neighborhood. After awhile Dr. Crandall ventured to speak again of the old place.

"I should like to drive you over to-morrow, if you care to go."

Julia turned upon him with a joyous smile, "I should like it very much. I long to get away from city sights and sounds, if but for an hour or two."

"I did not know you cared so much for the country," he said.

"I learned to love it that summer at Potomac Farm; and I do not forget, you see."

"I wish you would forget some things, some person, connected with that summer, otherwise so pleasant to remember," he answered, earnestly.

Julia did not reply for a moment, then she said with forced composure: "Dr. Crandall, we sometimes outgrow what we do not forget."

Before he could say more, his mother came and stood in the open door.



### A Minister's Wife and a Church Debt

A minister's wife in Buffalo writes: "Our church was encumbered with a mortgage. The Ladies' Home Journal seemed to offer a chance to accomplish something for the work, and I took the matter to the Ladies' Aid Society. I proposed that each member should enter her subscription, and try to secure other names. My plan was received enthusiastically. In addition to our own members we obtained subscriptions from many not connected with the church. Everywhere we went we talked Journal and church mortgage. Soon we had subscriptions enough to reduce the mortgage considerably, and with very little work."

What this one woman did, thousands can do for their church or for themselves. Write to

THE CURTIS PUBLISHING COMPANY  
PHILADELPHIA

"Mother," said Robert, going up to her, "How would it do for us all to have a picnic to-morrow at the Farm?"

"Could we leave the house alone, Robert?" she asked. "How about your office hours?"

"I'd like to forget them for once," he answered gaily; "but of course it wouldn't do to be gone all day."

"Then I will stay here with Alice and your father, and you drive Julia over in the morning."

So it was arranged as the mother suggested, and as the doctor in his heart desired. Mrs. Crandall looked pleased. Was her heart's desire concerning these two at last to be realized?

Not every mother of an only son would look hopefully forward to his marriage as did this tender-hearted woman, who, remembering her own youth, and subsequent happy wedded life, wished equal happiness for Robert.

"And where," she said to herself, "could he find a nobler woman than Julia Lewin? and if she were a trained nurse so much the better was she fitted to be a doctor's wife." Thus reasoned the one mother, while the other pondered in silence over the possibility even of her self-reliant daughter's marriage. Mrs. Lewin had always admired Julia, but she had never thoroughly understood her; and the gentler nature of the mother could hardly enter fully into those depths of joy and anguish, of love and hatred, of repentance and submission, through which the daughter had successively passed since childhood.

Julia sometimes reproached herself for not confiding more fully in her mother, and lately she had made an effort to throw off the old reserve; for since she had been separated from home and mother, the young nurse had begun to appreciate their true value.

The second day of their visit was "a perfect June day," and as the doctor drove her along the familiar road to Potomac Farm, Julia's eye was quick to note the roses blooming by the cottage doors, or the pretty wild blossoms of a day that brightened the country lanes. Dr. Crandall drove rapidly at first, until they reached a more open country; then he slackened the reins, and leaned back leisurely as if to enjoy his companion's enjoyment of the scenery. He was not an emotional man; but he was beginning to comprehend that he had missed enjoying many beautiful things heretofore, simply from lack of perception. He had a certain attachment for familiar places and people, and a certain admiration for beauty; he loved the mountains as he did his kinsfolk, because they had been always a part of his surroundings. To-day, the revelation in part of nature's deeper truths came to him in watching that varying face beside him, tremulous with emotion at each changing cloud, or purpling mountain, or golden wheat field.

He felt a sense of awe in observing Julia in this new light. Lately he had been thinking of her as the practical woman of business, seeing her oftenest from a professional point of view; and he had temporarily lost sight of that other side of her nature, the one he least had understood, yet was destined most to love, perhaps because he knew he could never wholly comprehend it. Then it was, in thus observing her, that he began to question if he could ever love this woman as she would be loved?

The thought struck home. He leaned forward and cut the horse he was driving

somewhat sharply. The woman beside him contracted her straight, dark brows with a sudden pained expression, as she queried:

"Why did you do that, Dr. Crandall?"

"Upon my honor, I don't know," he answered, humbly. "At least I can't tell you why I was so savage to the poor beast. But here we are 'by the bend of the river.' Do you remember the song?"

"Perfectly. You used to sing it of evenings at Potomac Farm, while Ada played the accompaniment, just under that old tree yonder!" she exclaimed, for they were now in sight of the farmhouse.

"Those are roses for you!" remarked Dr. Crandall, as they drove slowly along the lane leading to the house, and he pointed to a climbing rose covering the front porch, and filled with buds and blossoms of a deep pink.

"Will you go in?" he asked presently, drawing rein. "The place doesn't look very inviting, I fear, to your order-loving eyes."

A woman was bending over a washtub in the yard; around her played a swarm of noisy, untidy children, while on a bench on the front porch was stretched full-length a slouchy looking man, smoking leisurely a long pipe.

"Hallo, Doc!" he said, between the puffs of smoke, "won't you come in awhile?"

Dr. Crandall looked at Julia, whose glance had taken in the details of the scene.

"No, I think I don't care to go in, Dr. Crandall. Everything is so changed, except the roses!" she added, a bright smile lighting up her countenance, which had a moment before been a trifle sad in expression.

"Only the roses!" he repeated, bounding out of the buggy, and vaulting the fence as he had done many times in boyhood days; then he took out his pocket knife and cut a luxuriant cluster from the bush.

A moment more, and he was driving swiftly out of sight with Julia and the flowers. The man on the porch stared after the retreating vehicle. He actually sat up to watch it until it disappeared below a distant hill-top; then he exclaimed: "I'm dead beat, ef that ain't the first time I ever seen or heard of Doc's being 'spooney!'" Having thus relieved his feelings, the speaker again took refuge in his pipe. Meanwhile, Dr. Crandall was driving homeward by another road.

Perhaps it was the roses and the June day; perhaps it was the tender face of the woman beside him which helped the doctor to speak of his love to Julia, as they drove on, on in

## A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success—Skin Clear and Smooth.

"Our eldest child had scurfy trouble ever since he was two years old, and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla, and we did so. The child is now strong and healthy, and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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## A PECULIAR REMEDY.

Something About the New Discovery for Curing Dyspepsia.

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years CAN SLEEP WELL. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo.

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the softening light, keeping ever before them the golden panorama of the sun over Harper's Ferry Gap. His words were neither many nor eloquent; but they were, like himself, manly and sincere; and they touched a responsive chord in the woman's heart. Robert Crandall could hardly dare to believe that his life's desire was realized; that one he had deemed so far above him had consented to become his wife.

He never thought to compare her with other women; this simple, straightforward man had never loved but once, nor was he likely to love more than once in his lifetime.

"What led you first to think of nursing as a profession?" he asked her, not many days later.

Julia smiled thoughtfully. "The indirect cause," she said, "was my aunt's influence; she has been the guardian angel of our household. I knew it was her desire to have me follow this profession, and her influence over me is strong; but, strange to say, the direct cause of my decision were certain words of yours the summer I was at Potomac Farm."

"Mine? When?" he queried.

"You remember my sprained wrist, and how you bandaged it for me?"

"Yes," he answered, smiling in his turn.

"You remarked after the operation that I had 'nerve,' your words set me to thinking, and I watched you more closely than you knew, taking an interest in your 'cases.' Your mother used to tell me about them. When I went back home," she hesitated, the color deepening in her face, then she continued in a low, steady voice, "I was dissatisfied with Horace, and restless to be earning my own living, for we were very poor. I talked with Aunt Irene, and she got me taken on probation. I became interested in my work—you know the rest, Dr. Crandall,"—she looked up beseechingly.

"I can easily fill in the lines," he said, gently; then added, "You are content with the 'country doctor,' Julia?"

"You know I am, Robert; but you don't know how glad I am to think my special training has fitted me to be more helpful to you in our new life." Her voice trembled, and Robert, leaning over, sealed their compact with a kiss.

*To be continued.*

**A \$40,000 Meteorite**

The ninety-ton meteorite, the largest in the world, which has been recently landed on the Brooklyn dock, was conveyed from Greenland in Lieut. Peary's steam bark "Hope." Though it lay in the lower hold of the vessel, it is of such size that it rose nearly to the level of the main deck. Exteriorly it looks much like black granite, and it needs a close examination to detect its metallic formation. The meteorite is intrinsically worth about \$40,000, for it is composed of the highest grade of nickel steel, such as is used in armor plate. Its existence has been known to Arctic explorers for many years. Sir John Ross, on his trip to Cape Town, in 1818, heard of it, but it was not located until Lieut. Peary found it four years ago.

Speaking of his treasure, Lieut. Peary said: "This particular specimen, like most of its kind, is composed chiefly of iron, with a percentage of nickel, probably some cobalt, and it may be, a trace of copper and tin. It is, in fact, a mass of nickel steel. As a matter of fact, the idea of using nickel steel for armor was obtained by its inventor from observations of the extreme toughness of meteorites. But, of course, even if it were practicable to cut up this great meteorite, it would not be done, as its value to a great extent would be destroyed. There is no other specimen in the world to compare with it in size. I do not wonder that the ignorant natives of that hyperborean country looked upon the strange object with awe, believing that there was something supernatural about it."

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In the United States four times as much money is expended for education as for the military. Brain is better than brawn. By our educational facilities we have become a great nation. We, the publishers of *Woman's World* and *Jenness Miller Monthly*, have done much toward the cause of education in many ways, but now we offer you an opportunity to display your knowledge and receive most generous payment for a little study. The object of this contest is to give an impetus to many dormant minds to awaken and think; also we expect by this competition of brains to extend the circulation of *Woman's World* and *Jenness Miller Monthly* to such a size that we shall be able to charge double the present rate for advertising in our columns. By this plan of increasing the number of subscriptions and receiving more money from advertisers of soaps, pianos, medicines, books, baking powders, jewelry, etc., we shall add \$50,000 a year to our income, and with this mathematical deduction before us, we have decided to operate this most remarkable "missing letters" contest.

**HERE'S WHAT YOU ARE TO DO.**

There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to *WOMAN'S WORLD*. For correct lists we shall give \$200.00 in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful *Egeria Diamond Scarf Pin* (for lady or gentleman), the regular price of which is \$2.25. Therefore, by sending your list, you are positively certain of the \$2.25 prize, and by being careful to send a correct list you have an opportunity of the \$200.00 cash award. The distance that you may live from New York makes no difference. All have equal opportunity for winning.

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Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word:

- |   |  |
|---|--|
| 1. - R A I - A country of South America.                    | 16. B - S M - - K A noted ruler.                           |
| 2. - A I I - Name of the largest body of water.             | 17. - - C T O I - Another noted ruler.                     |
| 3. M - D - - E - - A - E - - A sea.                         | 18. P - R - U - A - Country of Europe.                     |
| 4. - M - - O - A large river.                               | 19. A - S T - A I - A big island.                          |
| 5. T - A - - S Well known river of Europe.                  | 20. M - - I N - E - Name of the most prominent American    |
| 6. S - - A N - A - A city in one of the Southern States.    | 21. T - - A - One of the United States.                    |
| 7. H - - - - X A city of Canada.                            | 22. J - F - - R - - N Once President of the United States. |
| 8. N - A - A - A Noted for display of water.                | 23. - U - - N A large lake.                                |
| 9. - E - - E - - E - One of the United States.              | 24. E - E - S - N A noted poet.                            |
| 10. - A - R I - A city of Spain.                            | 25. C - R - A A foreign country, same size as Kansas.      |
| 11. H - V - - A A city on a well known island.              | 26. B - R - - O A large island.                            |
| 12. S - M - E - A well known old fort of the United States. | 27. W - M - - S W - R - D Popular family magazine.         |
| 13. G - - R - L - A - Greatest fortification in the world.  | 28. B - H - I - G A sea.                                   |
| 14. S - A - L E - A great explorer.                         | 29. A - L - N - I - An ocean.                              |
| 15. G - L - F - - - I - One of the United States.           | 30. M - D - G - S - A - An island near Africa.             |

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The *Egeria Diamond* is a perfect imitation of a *Real Diamond* of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of *Genuine Diamond of Purest Quality*. It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, we shall send you \$2.25 in money instead of the *Scarf or Shawl Pin*, so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the \$200.00 cash prize. This entire offer is an honest one, made by a responsible publishing house. We refer to mercantile agencies and any bank in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers send 25 cents to pay for three months' subscription to our great family magazine, *Woman's World*. If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

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**WABASH CHAIR CARS TO STAY**

When the Wabash Company opened their new Chicago-Buffalo line they took the position that they could not afford to discriminate between their Eastern and Western lines in the matter of free reclining chair cars, and at once began running these cars on the new line between Chicago and Buffalo and New York. There was a vigorous protest from the Eastern competitors of the Wabash against this innovation, but the Wabash officials continued running the cars. Then certain of the Eastern lines took the matter up with the Joint Traffic Association with the view of compelling the Wabash to withdraw the through chair car service.

The Board of Managers have just announced that they have stricken the subject from the docket, thus practically deciding that the Wabash has the right to operate these cars on all portions of its lines.

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BEST INFANT FOOD

## 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

### On Morton Farm in the Spring Vacation

BY CHARLOTTE WHITCOMB

#### CHAPTER V.

WHEN the music ceased and the singers returned to their seats at the fireside, Jerry said:

"Daisy, what is that society the boys are in? I do not understand from their letters."

"O, yes, I was intending to tell you. It has been started since Mr. West, the new grammar school principal, came. There was so much rivalry and strife between the grammar school classes that it became very unpleasant, and was the talk of the town. Well, Mr. West called us all together and organized a club or society, which had for its object—well, just being good and doing good, and we took for our motto, 'Owe no man anything but to love one another,' and we finally settled on the name of the 'Grammar School Guild of Good Will.'"

"The name promised well," said Uncle Loren. Jerry threw a string of cones on the coals and Daisy began:

"Since last September we've been looking after Orrin Manley. He is seventeen years old and quite helpless. When he was eleven he had rheumatic fever, it left him very lame; but he tried to sell papers, and one day while riding home on a grocer's cart, the horse ran away and Orrin was thrown, getting one leg broken. He was taken to the hospital and the leg was set, but the rheumatism came back and both legs stiffened at the knees. The one in the splint stiffened straight and the other was bent 'like the elbow to a stove pipe,' as Fred says. Orrin was there six months and then was discharged; since then he has been in the home for incurables, the poor-house, and finally, he felt so desolate, his aunt, though a very poor widow, took him home. We happened to hear of him and found that he needed—oh, everything, and so we clothed him up. Some of our boys of his size gave him part of their clothes—"

Daisy did not see the exchange of glances and nods between her aunt and uncle; but went on—

"And our mothers sent him good things to eat, and some of us went every week to read and to talk to him. Well, in December, just when we children were feeling badly because Anseth and Jerry were not going to spend their Christmas with us, as they always had done—" and Daisy looked so injured that Anseth interposed:

"But, Daisy, you know our cousins, mamma's relatives from the West, and we invited you—"

"Yes," continued Daisy, "but papa said it would be too much for us to come so often and get no return visit, and we thought so, too."

"Well, dear, 'in December,' you said," urged Aunt Phoebe.

"Yes, in December, a lady came to town and opened a movement cure sanitarium. She belonged to our church, and offered to take Orrin to try to help him. Then we decided to pay his board, for he belonged to our society and we didn't want, any of us,

that he should be—a—charity patient, you know."

"Of course not," smilingly assented Uncle Loren.

"Well, I have been a good while telling it, but we have paid \$4 a week ever since. I don't know where to say the money has come from, for we've never had a sale or what you might call a pay entertainment. There have been fagot parties, and sociables, and tableau parties, and people have paid or not, as they liked."

"What are some of the things you've done to get money?" asked Anseth.

"Well, our boys went into the country and brought Christmas trees which they sold to private families, and we girls sold Christmas candy. Then ten of the older girls have formed a mending club, and they give Saturday afternoon to any lady willing to pay for mending. They are wanted every Saturday, for they mend beautifully. They patch and they darn, and when the work is made ready they make over. They get fifteen cents apiece, and they stay three hours—that brings \$1.50 a week when they all go. Sometimes they take along an extra girl to read aloud while they work, and O, they have a lovely time! I mean to learn to mend so I can go, too."

"Do the boys have any clubs?" asked Jerry.

"O, yes, there is the Rough and Ready Club and the Handy Dozen. Fred belongs to the first and Angus to the other. The Dozen work with tools, do printing on their own presses, and typewriting on a typewriter belonging to Mr. West, and the Roughs work at anything. The grammar school janitor was sick and the Roughs took his place. He gets \$40 a month, and the Roughs offered to do his work for \$3 a week and keep his place for him, and so they did, and earned \$9. They had to sweep and build fires and ring the bell, but being so many, it did not take them all every day, and only a little while apiece, and the janitor felt it to be a kindness."

"What do you do besides go to the sociables?" asked Anseth.

"Not very much; I read for the Menders one afternoon, and I often read to Orrin and hear him read and spell. You see he hasn't been to school since he was eleven, and he has forgotten a good deal. Oh, yes, I paid his board one week and had a dollar left, by selling Mademoiselle."

"Oh, Daisy, how could you! Your beautiful French doll!" and Anseth looked ready to cry.

Daisy hung her head and said: "Oh, I

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don't deserve any credit, for I never thought of selling her until she was broken. You know she used to cry and say 'mamma' when you touched the spring in her back, and when she was properly wound up she would walk five steps and back and make a bow, and then stand still!"

"I remember, and how lovely she was! the darling!" exclaimed Anseth who, though fourteen years old, loved her dolls as well as ever.

"Well, something happened to her, so that instead of saying 'mamma' sweetly as she used to, she made a hoarse kind of croak, and instead of walking straight, she'd whirl around and then fall down. I got very tired, not of dolly, but of the boys teasing me. They said when she tried to talk she had 'grip', and when she fell, she had 'blind staggers,' which I thought just horrid in them. So I took her down to Miss Crombie's store one day and offered her for sale. Miss Crombie would give me but \$2 unless she was mended, when she would give five. I took her back and told papa, and he spent one whole evening fixing her, when she went just as well as ever; then I thought I couldn't give her up, but after being at Orrin's one day and seeing how well he was getting along, I ran home and never stopped till I had carried her to Miss Crombie's and got my \$5."

"That was my dear little girl," said Aunt Phoebe.

"Each act of self-denial makes us stronger," said Uncle Loren, "and I am sure Orrin will try harder than ever to get well when he knows the sacrifices made on his behalf."

"What became of Mademoiselle?" asked Anseth.

"Well, that's the best of it, I was dreading to have her sold to some careless child, but Miss Crombie says she is not for sale, and there she is in the show window with a new dress on every week or so, and attracts a great deal of attention as she walks back and forth and makes her dear little bow, for they wind her up very often, and I am allowed to go in and give her a friendly hug as often as I like."

"Well, that is a comfort, and I am glad you know where the dear is!"

"Oh, folderol!" exclaimed Jerry. "Girls are so silly! what do you care where she is, so long as you've got what she's worth? She was the nicest looking doll I ever saw, but I wouldn't give five dollars for her, no, nor five cents, unless to get her back for one of you girls."

"Why, Jerry Morton! oh, Jerry!" exclaimed the girls.

"I guess if duty called you to sell your new rifle or your pet squirrel, you'd like to know where they were!" said Anseth indignantly.

"Don't think I should, but if I did, the rifle's of some use, and the squirrel is a living creature. If I had to have a doll, I'd like one of maple sugar or gingerbread, then, when I got through looking at it, I could eat it."

"When it comes to dolls, a boy is horrid!" said Anseth, in disgust.

"And two boys are worse than one!" added Daisy, with a wisdom born of experience.

"Jerry, my boy, try to be charitable and remember the maxim, 'There is no disputing about tastes,'" said Uncle Loren.

"And girls," said Aunt Phoebe, "Jerry said he would not give anything for Mademoiselle for himself, but I think he would

be glad to restore her to you. He has been known to invest money in dolls before now."

Jerry and the girls laughed merrily at this reminder and harmony was restored. Presently, Aunt Phoebe, glancing at the old eight-day clock, announced that it was past ten o'clock and Saturday night bed time. Then all gathered around the organ and sang to Uncle Loren's accompaniment, the words of their favorite evening hymn:

"Glory to Thee, my God, this night,  
For all the blessings of the light;  
Keep me, oh, keep me, King of kings,  
Under Thine own almighty wings."

Then, after the good-night hand clasp, which was as much a part of life at Morton Farm as was the morning greeting, all retired to peaceful rest.

\* \* \* \* \*

Letter from Daisy Morton:

SPRINGSTEAD, Monday.

MY DEAR MAMMA:

I dropped you a postal from the station Saturday, to tell you of my safe arrival, and this morning I write to tell you how glad I am to be here and some of the things that have happened.

Saturday evening there was a heavy rain storm and we had the regular story time around the sitting-room fireplace. Sunday we all went to church in a big snow-storm, and I saw all our old friends. Miss Phemie Burt was there with her red mittens on, and Tommy Hurst on crutches, and Captain Ford, he sits near the clergyman now so he can hear better—you know he is ninety-eight years old, and is very strong and well, all but his voice, which has changed to treble.

When we got home we had a lovely dinner. The chickens had been roasted the day before and the mince pie and vegetables had only to be warmed.

In the afternoon Uncle Loren read aloud to us, and later we enjoyed apples, pop-corn and butternuts. This morning we found something very dreadful had happened. Mr. Bassford's sugar house burned last night. They use an evaporator, and the hired man went up Sunday night and left a safe fire, as he thought, but in some way, no one can tell how, the place caught fire and everything was destroyed. The farmers all feel so sorry for Mr. Bassford they will leave their own work and put up another shanty for him to-day.

Uncle Loren is going to the village to buy

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nails for Mr. Bassford, and will mail this and send you some maple syrup. The ox-team is at the shed door and Anseth and I have on rubber boots and warm wraps ready to ride up to the shanty. Oh, we're going to have such a good time! I hope you will sugar off and be as happy as people can be away from a sugar shanty.

With my dearest love to you all,  
I am your little girl

DAISY.

Postscript from Anseth:  
DEAR UNCLE DWIGHT:

I thank you so much for the rubber boots and over and over for my part of the other present, the sugar moulds. I did not know there were such things made, and I was going to use egg shells and patty pans. I shall send you some of the pretty cakes. Your loving niece,

ANSETH.

The letters did not read as smoothly and correctly as we have represented. Perhaps the girls might have improved them if they had taken time to copy them, but truth compels me to say that Daisy, being a very impulsive girl, and having so much to tell, hurried her writing, and her letter contained many erasures and interlineations, while the punctuation was an unknown quantity.

Anseth, though moderate and painstaking, was not always sure about the spelling of common words. She actually did put "h" in sugar, turned "e" into "i" in pretty, and spelled patty with one "t," while she signed herself "neece" instead of "niece." The letter fortunately fell into the hands of loving critics who felt that much might be excused because of distracting circumstances.

(To be concluded.)

### How Gadabout Changes His Color.

GADABOUT is a little lizard, not quite six inches long, his tail making half of this length. It was after a great many curious experiences and much journeying that Gadabout found his way from the Florida woods to his present home in California. At first he was disposed to be timid. Gradually he became tamer, until he would lie quietly on my finger while I watched his scale-like coat fade to the palest gray; for, as nearly as possible, Gadabout takes the color of whatever he rests upon.

It is this habit that makes the little creature so interesting. When asleep upon his nasturtium-leaf bed he is of an exquisite green tint. When he lies on my brown gown he quickly changes to a brown hue. When he lies on the carpet, his armored coat is as spotted and velvet-like as a leopard's. Indeed, these changes in Gadabout's colors seem endless, and take place in a marvelously short time.

In all probability, Gadabout himself knows very little about his many-tinted coats; for this power of changing color is one of Nature's ways of protecting some of her small helpless creatures. If in his native woods Gadabout should crawl out, or rather dart out (for these little lizards are like a flash of light in their movements), upon the brown limb of a tree, or upon the sandy ground, he would be a very conspicuous object, as he is naturally of a beautiful light-green hue. He would be quickly noticed by the first bird or other lizard-eating enemy that came along. But Mother Nature enables him to take the color of his surroundings and thus find protection by not being easily seen.

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by the effect which the color he lies upon has on his color-cells. In an inner layer of the skin of Gadabout there are little bags or cells filled with coloring matter—some with red, some with brown, some with black, some with green, and so on. These cells, though very small indeed, have the power both of expanding and contracting; and a colored light carried to them through Gadabout's eyes causes that same color to appear on Gadabout's skin.—*Little Men and Women.*

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When the powers of the stomach and the bowels are reduced by lack of vitality or by putting coffee and tea into the stomach, the processes which nature goes through with to change the food into rich, red blood are seriously interfered with.

If a man could see what a "wet blanket" he put over his hard-working friend, the stomach, by putting in coffee, whiskey or tobacco when it was honestly toiling away to do its work well, he would never repeat the outrage and injustice. It is like striking your friend a vicious blow when he is delving away for you with might and main. Don't do it. One feels more respect for himself when he acts the man and permits no form of abuse to strangle and spoil the beautiful work being done for him in the human body. No sort of fun on earth is equal to the fun of being thoroughly well.

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Medicines are poor crutches. The only safety is to use food and drink that the Creator intended for man, and when this is done the diseases and sick spells gradually disappear.

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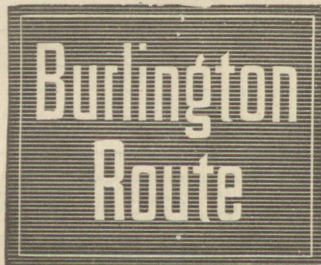
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Health Hints

THE influence of fatigue on digestion is pretty well understood. Scientific experiments have demonstrated the fact beyond a doubt. They have even gone further and shown that fatigue is a disease, and that it is possible to produce the same symptoms in one animal organization by inoculation with the fatigued serum of another, showing that overwork produces an actual poison in the system. Worry is equally as antagonistic to good digestion, another fact that is well known but cannot be too often reiterated to this nation of worrying folk. A little rest and banishment of care in preparation for a meal should become a habit. It means lengthened life and preserved health.

DIGESTION will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence the more heat that can be imparted to it by slow mastication, the better. The precipitation of a large quantity of cold in the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measurable injury to the digestive functions. Persons of low vitality and delicate health should eat their food warm. Strong persons who are full of warmth and blood can safely eat cold food if it is eaten slowly and is thoroughly chewed.—*The Safeguard*.

THERE has arisen in many localities such an absurd idea that the seeds of grapes will produce appendicitis that the sale of grapes has been greatly restricted. As an article of food no fruit is equal to grapes, and they can be eaten with absolute freedom by all persons. When converted into raisins, they have a food value second to none among the dried fruits. The percentage of sugar is so great that as an article of diet they should find a place on every table. One is not obliged to swallow the seeds unless he so desires. Stewed with prunes or figs, raisins impart a delicate flavor which is greatly admired by those who have tried it. There are many ways to prepare raisins which, if generally known, would greatly increase the demand for them. Containing, as they do, upwards of 30 per cent of sugar, we have, bulk for bulk, a greater concentration of nutrition in raisins than in any other food. They are so cheap that every family can use them almost as freely as bread.—*Public Health Journal*.

WHEN putting away the silver tea or coffee pot which is not in use every day, lay a stick across the top under the cover. This will allow fresh air to get in, and prevent the mustiness of the contents familiar to hotel and boarding-house sufferers.

THE best brain foods, or phosphates are lean meats, fish, cheese, crabs, wheat, barley, oatmeal, almond nuts, southern corn, beans, potatoes, figs and prunes. The best carbonates, or heat producers, are fat meat, sugar, butter, rice, rye, chocolate, dates, buckwheat, northern corn, white flour. Excess in this branch is the cause of poor health, poor blood and bad skin. The best nitrogenous foods or muscle makers are vermicelli, eggs, cheese, meats (particularly beef), southern corn, salmon, beans and peas. Phosphatic food for persons of strong mentality, and those who study much cannot be too strongly urged. The best food is the cheapest. It is well to remember that in hot weather we should avoid carbonates or heat makers such as fats, rich cereals, sweets, etc. A liberal fruit diet at such times is well.—*Medical Mirror*.

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