

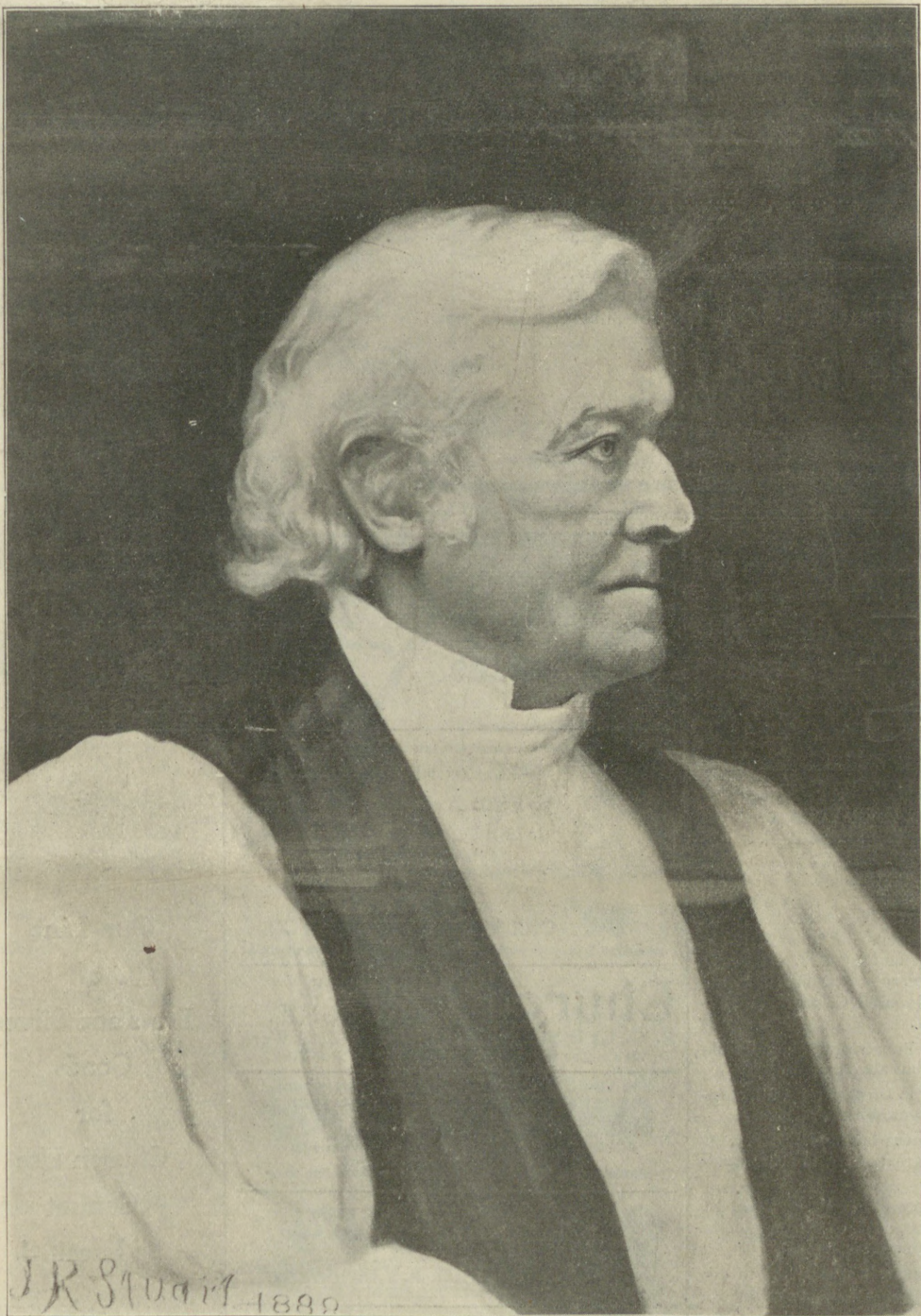
OCTOBER 30, 1897

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THE MISSIONARY
COUNCIL

The Living Church

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RT. REV. JACKSON KEMPER, S.T.D., LL.D.,

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The Living Church

CHICAGO, OCTOBER 30, 1897

The Missionary Council

Opening Service

THE Missionary Council of the Church was opened on Tuesday morning, Oct. 19, by service at St. Paul's church, Milwaukee. There was an imposing procession of 46 choristers, 70 priests, and 12 bishops. Bishop Tuttle was celebrant, assisted by Bishop Gillespie in the Epistle, and Bishop Dudley in the Gospel. The sermon was preached by Bishop Morrison, of Duluth, from Josh. i: 5-6, "I will be with you. Be strong and of a good courage."

Passing from an exposition of the text and the circumstances of its utterance to the idea of true leadership, the story of Moses and of Joshua was dwelt upon with reference to the need of the Church for a leader now in her missionary work, who shall take the place of him who has passed from us in these last months. The preacher referred to the dominant spirit in the great gathering of Bishops at Lambeth. There was no despondency or discouragement in missionary enterprise. The Archbishop of Canterbury himself had declared that the Church of England had been derelict in turning over to the missionary societies the work which was rightly her own, and that now the time had come for her to resume it.

We, in the American Church, are fortunate in regarding every baptized man as a missionary. England seems to-day to have the mastery of the seas, and governs more people now on the earth than any other power. The speaker dwelt on the grandeur of the mission of the English-speaking race. *Magna Charta* came as the work of the Church of England. The English Bible is the product of her bishops and doctors. It is her office now to proclaim the Gospel in a language understood by the people. Wherever the Church is weak she is simply misunderstood. What the Church needs is not chiefly worldly resources. She needs men of character to shape and inspire her policy. Lessons as to this were drawn from the characters of Moses, Job, and St. John Baptist. If such men at times seem to fail, is it any marvel if we fail? We need priests of courage and faith for our mission work.

The sermon closed with a recitation of the sure promises of God in behalf of those who so devote themselves to His work in self-consecration.

At the formal organization of the council immediately following, 18 bishops responded to their names, 62 priests, and 18 laymen, as members of the council. The report of the Board of Missions was submitted, including an appropriate minute upon the death of the late secretary, Dr. Langford. The names of those from whose estates bequests have been received in the last year, 35 in number, were read, and the hymn sung, "For all Thy saints," followed by the collect for All Saints' Day.

ADDRESS OF WELCOME

At the opening of the afternoon session the formal address of welcome was delivered by Bishop Nicholson. In earnest but graceful phrase he extended the welcome of his diocese to the council. He said in part:

We want to tell you of our gratitude for all that your Eastern goodness has done for us in the past. We know also that you can still do us

great good and leave behind you a strong impress on our Church life. [Moving reference was made by the Bishop to early missionaries of the Northwest who laid foundations in this section for our work now—Kemper, Breck, Adams and De Koven.] We show you now an independent diocese never before in such prosperity. Wisconsin has stood in the past for some good ideas in our Church growth, *e. g.*, the "Cathedral idea" now so developed in the dioceses of New York, Albany, and elsewhere. The word "Milwaukee" means the "place of the meeting of the waters." May there be here manifested the springs of enrichment and blessing to all this circle and those it represents.

Response was made by Bishop Peterkin of West Virginia. He spoke of the reciprocal feeling on the part of the council for such words of welcome.

Whatever we may have spent in time or energy in coming here it is not improbable that many a missionary bishop has spent far more in keeping some single appointment in his cure. We are here to stir up our hearts in faith and love.

The first formal paper before the council was read by the chairman of the sessions, Bishop Tuttle. His subject was,

BISHOP KEMPER—OUR FIRST MISSIONARY BISHOP

This paper recited the principal facts in Kemper's life, with an account of the missionary awakening of the Church in 1835.

In that year the General Convention met in Philadelphia. Discussion of missionary methods was earnest. It was decided to divide dioceses and to throw out the word "State." The idea of the "missionary bishop" was introduced. Church parties came together. The field was the world. All baptized men are members of the true missionary society. The bishops are the leaders. The early missionary ventures of Kemper were recounted. He was the last of the 27 bishops consecrated by Bishop White. An account was given of the property of the great section to which he was sent and the difficulty of organizing and administering the Church in the great section now comprised within the limits, Indiana, Wisconsin, Iowa, Minnesota and Nebraska. His missionary zeal permeated the Northwest, and where he trod we now have 11 dioceses and 12 bishops. His work is hardly to be analyzed nor the secret of his power. By no worldly competition can the American Church ever know its true value. He was our first, our greatest, and our best missionary bishop.

The second topic was presented by Bishop Whipple. It was:

THE LAYER OF FOUNDATIONS—THE REV. JAMES LLOYD BRECK.

If we believe that the greatest privilege given to man is to work for souls and to love the souls of his fellows, we may also believe that those who have entered into rest are still "ministering spirits." At the General Seminary four young men, in 1835, met to counsel and pray for missions. The speaker told the story of the founding of Nashotah School, to train young men for the ministry. He considered the character of Dr. Breck, as showing (a) the perfect pattern of a Christian gentleman; (b) the true scholar; (c) the loyal churchman; (d) freedom from any entangling alliance with influences outside the Church; (e) the faithful pastor; (f)

a true passion to teach and to train children; (g) implicit faith in the Providence of God. Dr. Breck's power lay in his love for his fellow-men.

The subject of

THE LAMBETH CONFERENCE

was presented by Bishop Dudley. He said:

Some people have called the Lambeth Conference a tea-party. But a tea-party may be a very important affair if you get the right people to take tea together. One thing, the Bishop affirmed, had been made abundantly clear by this Conference, and that was that there could be "no Pope" for the Anglican Communion. Witness to this had been born by the American eagle, by the Canadian beaver; by the Irish and Scotch terriers, and even by the British lion himself. "But," asked the Bishop, "what good has come from the Conference?" A larger sense of responsibility has come, and a better knowledge of the method and character of the work done by our Christian brethren throughout the world. In one small compartment of a public conveyance, without prearrangement, the Bishop had seen seated side by side a bishop from Central Africa, a bishop from New Zealand, the Bishop of Trinidad, a bishop of British Columbia, one from the North of England, and one from a southern diocese of the United States. It was and ought to be an inspiration. "And then," said Bishop Dudley, "while we got much we gave much also. We told our dear brethren, and we think quite effectively, that every baptized person is a member of the true missionary society." The speaker closed with a strong tribute to the personal character of the present Archbishop of Canterbury and some affecting personal memories of his visit in England.

Addresses from other bishops on this topic being called for, Bishop Gilbert said:

The Archbishop of Canterbury had said that the Church of England had been asleep and that she was now to get out of her sleep and go to work. He himself, in his first conversation with the Colonial Bishop of Uganda in South Africa had asked him the size of his district. The answer was, 150,000 square miles. Bishop Gilbert then asked, "What is your chief city?" "I haven't got any." "How do you get around?" "On foot." "How many clergy have you?" "None at first; now I have three." All this, said Bishop Gilbert, is an inspiration to me.

Bishop Whipple said: "The Lambeth Conference broke down prejudices. No party line was anywhere to be seen."

Bishop Millspugh spoke of a certain missionary assembly of the C. M. S. which he attended on a Monday night in London, when 3,000 persons were present, more than half of whom were men. The Church of England is waking up to the need of being itself one great missionary society. The assembly in question was called to send forth 50 missionaries to all parts of the world who were gathered at the time on the platform.

MEMORIAL SERVICE

In the evening a service in memory of the late general secretary of the Board of Missions, Dr. Langford, was held. The sermon was delivered by the Rev. Wm. B. Bodine, D.D.:

After recounting the main facts in Dr. Langford's life, the preacher referred to his own intimate acquaintance with him from college days. He referred his success in life to (a) his winning

personality; (b) his constant growth in the true spirit of his work; (c) his courage and cheeriness. He knew how to contend and yet not to be contentious. His best work was his latest work. We should give thanks for the example and inspiration of his life. The Church Missions House in New York is his best monument. The custom of noonday prayers for missions he instituted. Almost his last words addressed to the Church were these, "Wake up for missions." Enthusiasm and consecration were his endowments; but he staggered under his burden, and at last fell. When such a man dies, hearts are heavy, but the work goes on. Look up. Beyond the clouds there is light. "Watch ye. Stand fast in the faith. Quit ye like men. Be strong."

STUDENT'S VOLUNTEER MISSIONARY ASSOCIATION

On Wednesday morning after the opening service, the Rev. Mr. Paddock presented to the council the objects of the Student's Volunteer Missionary Association.

The history of the movement was outlined and its objects set forth. (a) To gather and disseminate missionary intelligence. (b) To arouse and develop the spirit of missions. (c) Intercessory prayer. In the last five weeks Mr. Paddock has presented this cause in many colleges of the land and, in every case, there has been response by young men promising to study at least one hour a week on the needs of the mission field. Missions are a panacea for almost all our religious ills. The students now want a man to spend at least a week in each institution on this work.

The Rev. Mr. Sanford, of Oklahoma, presented the claims of that territory and the Indian Territory:

Herein are contained 64,000 Indians. There is no other place in our land where the rights of the poor man are so poorly protected. There is absolute necessity that we adopt some new plan. On our part there must be more prayer and increased offerings.

A paper on

THE PRAYER BOOK AS A MISSIONARY AGENT; SHOULD IT BE GIVEN AWAY OR SOLD?

by the Rev. G. A. Carstensen, was read by the secretary:

Prayer Book distribution deserves the best thought and consideration of the Church. The words of Dr. Langford are timely: "In itself the Prayer Book is next to the Scriptures, our most powerful missionary agent." It never does a foolish thing. It never utters an unwise word. It draws no salary. It is alike in all weathers and in all circumstances. We are all Prayer Book Churchmen. It may be questioned whether the general and indiscriminate distribution of the Bible and Prayer Book be well directed. The man to whom you give the book may read it but the question is: Did he read it? An open heart and a ready mind are necessary to receive the teachings of the Prayer Book. The history and good work of the Samuel Smithson fund for distribution of Prayer Books in Connecticut were outlined. The Prayer Book must be put into the right hands *by* the right hand. Now, should the book be given away or sold? Perhaps as wise an answer as can be given is in the terms of our own society which responds to all reasonable requests but requires an offering in some amount in return. The gift of a Prayer Book whenever it can be made with the personal element was earnestly commended. Always encourage the purchase of a Prayer Book when possible. It is noteworthy that the Unitarians and Swedenborgians give away multitudes of their publications each year. What more wise method, perhaps, than to give Prayer Books to all who will pay the postage? Here is all you need to know. Pray these prayers and believe these precepts. You may believe more but in no case less than what is contained within these covers.

The Rev. Mr. Childs said that the Connecticut Committee on distribution was authorized to answer calls for Prayer Books when made by

those who promised to use them. We do not give, he said, for Church use but for individual use, or in small numbers.

A missionary of Minnesota gave instances of the effect of the Prayer Book as a silent agent. From the influence of our Prayer Book 69 Baptisms resulted, from another 15, and from a third 75.

Mr. Geo. C. Thomas, of Philadelphia, said that for each Sunday school the Prayer Book came next after the Bible as the object of study. Girard College with its 1,500 boys debarred from the direct teaching of clergymen by the will of the founder of this institution, was visited regularly by Christian laymen. A book had been prepared for their use much in the form of the Prayer Book itself with Psalms, Collects, etc., and all this, be it remembered, had been done by a Presbyterian.

The Rev. Mr. Kip, of California, spoke of the influence of the Prayer Book among the miners of the Pacific Coast.

WORK AMONG THE COLORED PEOPLE

A paper was read on "The advisability of all Missionary and Educational Work among the Colored People, carried on by this Church, being brought under the direction of the Church Commission," by the Rev. W. V. Tunnell, warden of King Hall, Washington:

He called attention to the limitations of the Commission. It is a mere bureau of information. It can inaugurate no policy and has meager advisory power. Because of no central authoritative body to direct and control, there is much waste of energy and frequent overlapping most plainly discerned in educational work. The powers of the Commission should be judiciously enlarged, and the oversight of educational work given them so that by wise co-ordination and co-operation this waste should cease, and strong institutions of their several kinds built up. As to the missionary work a new policy in the Southland should be adopted; a policy which recognizes the bitter racial antipathies existing in that section. The Church is Catholic in theory, but because of conditions which as yet she has been unable to change, is sectarian in practice. Recognizing these stern conditions, the Church should call upon the southern bishops to cede to her certain territory to be erected into missionary jurisdictions, over which the General Convention should appoint colored bishops.

A paper was read on

MISSIONS IN AFRICA

by the Rev. Dr. Eccleston. He said in part:

We are sometimes criticised because after all our years of work we have as yet no self-supporting parish in Western Africa. [Dr. Eccleston considered the circumstances of the work in Liberia—and the greatness of territory covered, compared with like areas in America—the difficulty of intercourse from infrequent steamers, the intense heat]. An industrial school ought to be there founded. Civilization will yet come in, though just when and how we know not. But we are dealing with One rich in power. There is need of the real missionary spirit to solve parish and all church difficulties of our time.

MISSIONS IN CHINA

were presented by Dr. H. W. Boone, of Shanghai:

In China are 360,000,000 souls more than the entire white races. At first China wanted neither our commerce, civilization, nor religion. But we planted our schools and laid our foundations and a mighty change in the spirit of that people seems manifest. The Chinese are coming to think they must adopt our methods of education. Enormous numbers of Bibles are now being distributed on application to English, American, and Scottish agencies. Many of China's best men are now inquiring as to the truth of Christianity. China is open for a mighty work.

At the afternoon session Bishop Leonard of Ohio, read a paper on the topic

HOW CAN CANDIDATES FOR HOLY ORDERS BE FILLED WITH THE MISSIONARY SPIRIT?

The Bishop considered this practical question under the following heads:

(a) Preparatory life, *i. e.*, the life of the candidate in his childhood, college, family. (b) The influence of the candidate's bishop. It was affirmed that oftentimes candidates hardly know their bishops personally. The bishop himself should inculcate the missionary spirit. (c) Our seminaries themselves are often deficient. The professors are professors *only*. There may be too much institutionalism. (d) A better knowledge of our missionaries and their field is desirable. Suppose twice each year our general secretary should visit each seminary. We have a hopeful sign in the "Students Missionary Association." (e) Absolute self-surrender to Christ and enthusiasm for God. Candidates should school themselves not to look for work or parish but take the work offered. I wish every deacon had to pass his diaconate in the true mission field.

Mr. G. C. Thomas, of Pennsylvania, asked: Why are not our offerings for missions larger? Why do not more than one-half of our parishes contribute anything? The laity will give if they are asked to give, and they must be asked to give by the clergy.

Mr. Butler of Central Pennsylvania, introduced an appropriate resolution on the death of Bishop Rulison, which was passed by the council unanimously.

Bishop Whitehead read the report of the committee to whom was referred the report of the Board of Managers. This report notes the painful fact that there were 258 less parishes contributing last year to general missions than the year previous; calls attention to the Children's Lenten Offering and its apparent possibilities; urges greater method and system in all offerings; recommends an election to the vacant missionary district of Ashville, and urges the securing of more bequests to carry on our mission work. On the reading of the report there was some discussion as to the method of allotment of certain amounts to be raised, to dioceses, and perhaps, through the diocesan authorities, to the individual parishes. On this proposition there was not unanimity of sentiment. The council finally reaffirmed the resolution of the Cincinnati Council last year to assure, if possible, that the dioceses would voluntarily say in advance what sums they would give.

An animated discussion was held on

"THE SPIRIT OF MISSIONS"

The proposition of "special agents" to canvass for subscriptions did not meet with much favor. It was claimed that the publication could be and ought to be made more interesting.

The report of the American Church Missionary Society was read by Bishop Dudley.

On the work in Brazil the Rev. Wm. Cabell Brown spoke:

He spoke first as to the need of a pure Gospel being preached in that land, giving painful instances of the corruptions and scandals of the Roman Church which discredit her before that people. Eighty-five per cent. of the population are to-day entirely illiterate. Even if there were enough Roman churches there would not be enough priests to minister in them. We have now begun our work in the centres and can effectively minister for (a) our antiquity; (b) our ministerial orders; (c) our liturgy; (d) because the Brazilian Government itself is largely modeled after that of the United States. I desire your sympathy, your interest, and your prayers far more than your money.

At the evening session the Rev. Dr. W.

M. Jefferis spoke to the report of the American Church Building Fund Commission:

It is in the mind of the ordinary business man that the business of the Church is conducted in a very unbusiness-like manner. Some one has said that the Church is continually preaching more religion in business, but that what is needed is more business in religion. Some one else has defined religion as "Doing business with the Almighty." The world has its savings funds and sinking funds, and now the Church has her universal building fund. (1) Do we need this fund? (2) Does it answer its purpose? The groves were God's first temples, but the desire of man's heart and the need of his soul have been to build churches and equip and adorn them. Tell me not God is everywhere; tell me God *manifests* Himself *somewhere*. We do need churches. This Church Building Fund is intensely practical. It answers its own prayers. In 17 years \$300,000 have been gathered, on which a business of \$400,000 is done. Last year \$85,000 was loaned for the erection of churches. We not only *supply* needs, we *search* for them. And this aid is kind and sympathetic and perennial. The money comes back and goes out again. It is the true perpetual motion.

Speaking to the resolutions on

WORK AMONG THE COLORED PEOPLE,

The Rev. Arthur S. Lloyd said:

There were plainly difficulties and dangers in the way, but God's Church has solved many problems in the past. These people must be taken as children and trained. The work is personal and must be done by individual effort, and this takes money. But give the bishops the money they need, and give the Church your prayers, and the blessing shall come.

Archdeacon Joyner, of South Carolina, said: The Church is suffering from the apathy of the past. Much harm has been done by irresponsible methods. Give all you can but always in the channel of the Church's own Commission.

The Rev. Mr. Faude made a plea to give more consideration to the appeal for colored bishops for the colored people.

The Rev. Mr. Rollins said the colored race need leaders from among themselves. One trouble is we, as a communion, don't get to work quick enough. Why cannot a county in some diocese be set off by the General Convention wherein the colored people may be given a bishop of their own race as, at least, a tentative method?

The Rev. H. F. Fuller spoke to the resolutions regarding

WORK AMONG THE JEWS.

Once the Christian thought he had a peculiar mission to oppress the Jew and wrong and rob him. The Jews have a peculiar claim upon us.

Archdeacon Brady, of Philadelphia, gave an account of this work in that city, and its hopeful signs. Support your society or else abolish it. This is a present day problem and must be settled. Shall the wealth and the power of the world be in the hands of men who have no religion? If you do not convert them they will convert you.

On motion a committee of three bishops, three priests, and three laymen was appointed on this branch of the Church's work, to report to the General Convention of next year.

RE-INTERMENT OF THE REV. DR. BRECK.

On Thursday morning Oct. 21st the entire council by invitation of the Committee of Arrangements, was taken by special cars to Nashotah, to be present at the re-interment of the remains of the Rev. James Lloyd Breck, at the scene of his early labors. On arrival at Nashotah station, the large company found vehicles waiting to convey them to the seminary two miles distant. The quiet of this retired institution was for the time interrupted, and all day long the cloisters echoed with the hurrying tread of feet. The coffin, which was the centre of the

day's interest, was placed in the chapel, and upon it lay a purple pall and a cross of white roses. At 10:30 the service began with the processional hymn "For all the saints." Scores of visitors were unable to gain admittance to the crowded chapel. Bishop Nicholson was celebrant. Other bishops present were G. M. Williams, Atwill, Abiel, Leonard, Tuttle, Gilbert, Gillespie, Whitehead, Millspaugh, Coleman, and Dudley.

The sermon was preached by Bishop Millspaugh, of Kansas, who was himself baptized and confirmed by Dr. Breck. After a few introductory words he said:

This devoted man of God gave himself unreservedly to the work of missions from his earliest youth. After hearing the missionary appeal of the sainted Kemper, he kept before him the idea of an associate mission on the western border. When you Nashotah men look back in memory to 1842, you see this young man in Holy Orders, with his two companions who had selected him for their prior, occupying a hut 17x22, sleeping on buffalo skins on the floor, doing all the work of the house, living the life of ascetics, fervent in prayer, serving the Lord. Then began the severe discipline which enabled him afterwards to make such valiant conquests for the great Captain of our salvation. Then it was that he learned to walk 20 miles a day and hold several services on the way, catechising the children of the farmer, and appealing to the farmers themselves to repent, believe, and obey. He never lost an opportunity to do such work. As he took off his hat to the most ignorant and squalid, he would, with the motion, say: "My good man," or "my good woman, where do you go to church, please?" He would take the child with soiled face, and hands, and clothes, on his lap, and say: "Madam, has the child been baptized." In that long cassock coat, with its small buttons (buttoned save at the breast) covering an innate dignity, I have seen him tidying up the home of a poor sick family, and washing the children, and then kneel and offer up prayer in their behalf. The salvation of souls was ever the all-absorbing subject. It was not easy to wade across streams in cold weather. It was not the most comfortable to carry in a pack for miles Prayer books and reading matter on the Church. It was not perfectly agreeable to hold service in barns, with boys as candlesticks. It did not court sleep to be given a blanket on the floor in the same room where the whole family slept and ate, and after such frequent experiences it certainly did not tend to sweeten the disposition to return time and time again to an empty larder at the mission house, and, with such anxiety, to enter upon the duties of teaching divinity students for another week.

In the midst of such experiences he was willing for the benefit of others to relinquish a legacy that fell to him. He said, "I am living for and laboring for the Church, and hope to die in her service, and if it please the Great Head of the Church I should wish to die in the active performance of duty. If I serve God acceptably I can never be injured by poverty, and money is only a desirable thing in my eyes so far as it is a means of doing good. As for myself I care nothing for it." His frequent prayer was: O Blessed Jesus, who hast led a life of perfect self-denial, teach thy servant what that meaneth." He afterwards received the legacy and put it in one of these buildings.

Mr. Breck was not regarded as an eloquent preacher, but never did I hear him criticised as a preacher because his life was so eloquent in good works, and because he would always take some one practical lesson, illustrate and strike it home with a most earnest exhortation. His manner also won because so terribly earnest.

Dr. Breck was a prophet. God enabled him to see into the future. He prayed and preached and taught and worked for the future. He had not a doubt, amid fearful discouragement, that Nashotah House would be what it is to-day. He saw the properties in St. Paul sup-

porting in one way or another the work of the Church in Minnesota. He anticipated the great work of the Church with its seven Indian clergymen in the diocese of Minnesota, now in charge of Archdeacon Gilfillan, so like his old pastor, Dr. Breck, in devotion and self-sacrifice. In Faribault, on the anniversary day of the Bishop Seabury University, when the only structure was a poor frame building which formed church and parish and divinity school, he would have the prominent people of the town and all the Sunday schools for 20 miles around, as well as the divinity students and parish and Sunday school scholars—a congregation indeed—march in procession, with their badges and banners, two miles to the present grounds of the divinity school—not because of what he had in sight, but because of what he had in view. It was prophetic. It was as real to him as if he stood to-day in the cathedral grounds and saw the splendid buildings of Shattuck, with its 175 boys, the outcome of that parish school, and where the present rector was a master, the two noble halls of Seabury Divinity School, with its large body of students, under a full corps of professors, and the excellent school for girls, St. Mary's. Then again, Benicia will yet fulfill his expectations. He will prove a prophet in that direction also, and the Bishop of Northern California will be permitted to know in Paradise at least that his own work had been in building on Dr. Breck's foundations.

Need I draw the lesson—has it not been taught by the Apostle of the Wilderness since 1841? If we wish to be successful in the greatest work God ever gave man to do—the work of missions—it must be by giving ourselves unreservedly, body, soul, and spirit, to the glory of God and the salvation of immortal souls.

It would be impossible to tell of the hundreds, nay, thousands, who have been brought to the Saviour in the past fifty years because of this wonderful man. Old and middle-aged priests all over this land love to tell how the Rev. James Lloyd Breck, D. D.—his words and work—brought them to devote themselves to the sacred ministry of the Church. He is reaping the reward of those that bring many to righteousness. Oh, beloved, let us, one and all, crave the same blessing. May we be willing to experience that same spirit of self-sacrifice. May we cultivate that same devotion. May we be ready at all times and under all circumstances to preach the living Gospel of the Son of God to the individual as well as the congregation, that all with him may partake of the light of the Sun of righteousness and shine as the stars for ever and ever.

After the service in the chapel was concluded the procession passed out of the west door and moved solemnly under the trees across the carpeting of dead leaves to the grave. At the head was the crucifer, Charles Thacher Pferfer. Then came the coffin, borne by pallbearers, selected from Nashotah's students: Ellon Carlos Healy, George Hirst, John Conrad Jetter, Henry Willimann, John Cook, W. A. Stibson, Charles Rice, and Robert Laurenson. The honorary pallbearers followed. They were Bishop Millspaugh of Kansas, the Rev. Dr. William Dafter, the Rev. Messrs. Franklin Haff, E. S. Peake, Theodore I. Holcomb, J. A. Gilfillan, D. D. Chapin, Sherman Coolidge, and Mr. Manypenny. Dr. Chapin was in California when Dr. Breck was buried and was one of the pallbearers at his funeral. Mr. Coolidge is an Arapaloe Indian and Mr. Manypenny a Chippewa. Dr. Breck's son followed, the Rev. W. A. M. Breck, of San Francisco, then the students of Nashotah, the clerical delegates in their robes, the faculty and the trustees. Bishop Nicholson, preceded by his secretary, the Rev. C. B. B. Wright, with the bishop's crook, brought up the rear.

As the procession left the door of the

church, the great bell began to toll slowly, and its notes were heard at intervals until all were gathered around the grave dressed with evergreen sprigs on which was placed the coffin. Then the bell ceased and before the tones of the surpliced choir rose in a hymn, a perfect stillness fell.

It was a memorable scene, and those who were present will not soon forget it. The grave is located on the highest part of the elevated ridge on which lies the cemetery. It is surrounded by oak trees forming almost a perfect oval figure. A few rods south was the grave of Bishop Jackson Kemper, the great pioneer missionary bishop of Wisconsin, marked with a heavy mass of granite, and that of the Rev. William Adams, at the head of which stood a wooden cross made of two oak sticks with the bark on. Still further south were the graves of Samuel Breck and Jane Breck, trimmed with wreathed evergreens and bitter-sweet berries. From the grave Nemahbin lake is visible on the south and Upper Nashotah lake on the west. Under the oak trees around the grave, stood the bishops in the robes of their order, the priests and students in their surplices and cottas. The sky was cloudy. A wealth of gorgeous forest leaves was everywhere over head and under foot.

The committal was read by Bishop Nicholson who stood at the head of the grave. The hymn, "The Son of God Goes Forth to War," was sung by all present, and then gravely and eloquently the following address was made by Bishop Tuttle:

Amidst the russet of this gray autumn day, from out of the pressing activities of a busy session of our Missionary Council, many of us have come to help to lay in their final resting place the perishing remains of a brother who was also a man of work. What a contrast—life and death strength and weakness, sturdy courage and trustful submission! Could he speak to us he would bid us not to dwell on death, he would urge us to think of life and faith and work. Brethren all, then,—you older ones who, kneeling awhile ago at yonder rail, recalled the fact that with Breck 30 or 40 years ago you were students and laborers here at Nashotah; and you younger men who are putting your armor on, I bid you think not of death, but of life.

There was a Grecian race in which the runners were charged to care not for themselves, nor indeed for each other, but for the torch they bore. As one and another, wearied and overcome, fell by the way, he held aloft his torch, handing it to another, who seized it and quickly sped on. So with the torch borne by the Christian man. It has a triple flame—God's truth, Christ's love, men's good. We are to hold it up and pass it on. One or another of us is soon to fall in the hard-trodden, dusty path. But never mind us; it is dust to dust, though it may be sacred dust that falls, and God will take care of it. Do not mind us. Seize the torch, we pray you, and push on to the blessed goal.

It is with thanks we leave these sacred remains here in the bosom of mother earth—thanks for the life our brother lived, the faith he avowed, the work he did out-springing from that faith. And with hope, the assured hope through Christ, that after the Communion of Saints comes the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. And with peace; the sighing and southing of the wind through these trees shall utter peace; the birds hiding under the leaves shall carol peace; the green, fresh grass-blades springing upward to the sun and responding to the moistening dew and refreshing rain shall speak peace; the sweet waters of yonder lake, never lashed to fury, shall whisper peace.

Life's race well run,
Life's work well done,
Life's crown well won.
Thanks, hope, peace, rest!

The service closed with the singing of the hymn, "There is a blessed home."

A bountiful luncheon was served before the return to Milwaukee at 4 o'clock. Toward the close of the luncheon Bishop Nicholson called upon Bishop Gillespie for words of personal reminiscence. These were given by the Bishop of Western Michigan briefly but most affectingly as he recounted early trials and experiences of this mission field. The Bishop of Milwaukee then introduced the Rev. Mr. Holcombe, who read to the company a poem composed by his daughter, and entitled "The Apostle of the Wilderness." It will appear in the next issue of THE LIVING CHURCH.

The final session of the council was held Thursday evening, in St. Paul's church. The first address was by the Rev. Dr. G. T. Dowling, of Toledo, on the question:

WHAT CAN BUSY MEN DO FOR MISSIONS?

The speaker answered it by at once affirming "Busy men can do everything."

All that ever has been done for Christian missions has been done by busy men. The man in the parish who can never be depended on for anything is the man of leisure. The law of inertia applies. The body at rest cannot start, and the body in motion keeps on moving. Niagara gives 10,000 horse power for the street cars of Buffalo because Niagara is in a hurry. The real question is, What will the busy man do? It is a question of willingness. Frankly I do not believe that most often he is to blame. How can we make the busy man choose to work for missions? Only by reaching his heart and conscience, and this by specific instruction on the part of the clergy. The power of prayer was referred to. A man may sometimes work without praying, but if he prays he must work. And then, we want him to pay. Tell him the story of modern missions in their successes. The busy man can do what he will, he will do what he can, only when the faithful minister tells him why.

The lay view of this question was presented by Burton Mansfield, Esq.:

Do missions pay? Yes, if the cause of Christ pays. There are three ways open to all men to extend missions: Prayer, giving, and work. Individual responsibility was referred to. Give the facts about missions. In your Church clubs, talk missions. Be yourself an expert on missions. Encourage your pastor in his appeals for missions. Let our new general secretary, when chosen, be sent around the world to study the conditions of our work abroad.

A paper on

PRACTICAL EXPERIENCES IN ASSOCIATE MISSIONS IN THE COUNTRY

was read by the Rev. Dr. R. F. Sweet. He said:

Cities are principally recruited from the country. Immorality in country districts is perhaps quite as great proportionately as in cities. The Church's work in the country is primarily not to proselytize, yet the people are waiting for the dogmatic teaching of the Church, coming to them with authority. While he believed in the married clergyman in a parish, he considered work in sparsely settled country districts could best be done by unmarried priests, living in community.

An address on

MISSIONS IN JAPAN

was made by Archdeacon Page, of Osaka. He referred to the present condition of our American missions in that empire after our 38 years of work.

We have now 2,500 baptized members, 1,140 communicants, 16 Japanese clergy, and 50 lay evangelists. [The story of recent and prospective civil changes in Japan was told, and their manifest effect on mission work.] Within two

years the preaching of the Gospel will be entirely unhampered by any civil interference.

The closing address before the council was delivered by Bishop Gilbert on

MISSIONARY METHODS AND WORK

as illustrated by the history of the Church in the great Northwest. The Bishop recited the story of the Church in this section during the last sixty years.

It is sometimes said, the Church has made failures. Yes, but so too has the world made her failures. The Bishop dwelt upon the Church's power of assimilating outside elements, and the Church's character as developed by the conduct of her missions.

The chairman, Bishop Tuttle, called upon Mr. Geo C. Thomas for a few parting words. Mr. Thomas referred to the solemnity of the moment when the Council should be adjourned. He reminded those present of the changes in membership and leadership which had taken place since the council last met. We had all heard the definition of the word "Milwaukee." To him it had also been defined as "the place, of the council fire." Shall we take this fire home? Dr. Blanchard, of Philadelphia, being called on, referred to the hospitality extended the members of the council. This body has no power to legislate, but it has power to do even more, to touch the springs of action.

Bishop Nicholson referred to the high key struck by the council at its opening session, and maintained throughout. We are now to go back to wage the battle and bear the burden of Him who said: "My yoke is easy and My burden is light."

The final blessing was pronounced by Bishop Tuttle.

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New York City

The Bishop of Kentucky has been, in part, officiating for Bishop Potter, during the continued illness of the latter.

St. Luke's Home for Aged Women is to have a new building erected on Cathedral Heights. It is to cost \$160,000. There are some 60 women in the present home.

The Rev. Chas. A. Gore, D.D., canon of Westminster, was special preacher at Trinity church on the morning of Sunday, Oct. 24th, and officiated at the pro-cathedral the evening of the same day.

The wedding of Mr. Frederick Stapley Wigham to Miss Ethel Baldwin Wilson, daughter of the Rev. Henry Wilson, D.D., long a member of the clergy staff of St. George's parish, took place Oct. 20th in that church. The ceremony was performed by the bride's father, assisted by the rector, Dr. Rainsford.

The amount received from the sale of the edifice of the church of the Redeemer has now been made public, and reaches \$110,000. After paying off obligations, about \$15,000 will remain as a beginning of a new building fund for the erection of a modest structure near the old site, to be used for the continuance of the services and work of the parish.

The annual meeting of the Board of Managers of St. Luke's Hospital was held at the institution, Oct. 18th, Mr. Geo. Maccullough Miller presiding. The Rev. Geo. S. Baker, D.D., pastor and superintendent, presented a special report detailing the results of his 20 years' service, now just complete. The officers and trustees of last year were re-elected.

At Trinity church, the Rev. Dr. Morgan Dix, rector, a new organist has been appointed, in the person of Mr. Victor Baier. He was for 13 years the assistant of Dr. A. H. Messiter, whom he succeeds, and began his connection with the church as a choir boy in 1872. He has been an instructor of music in the public schools of Jersey City, and has held other positions of responsibility.

The Brothers of Nazareth are erecting the new buildings, already noted in the columns of THE LIVING CHURCH. Brother Gilbert, the superior, has issued an appeal for \$35,000 to complete the remaining structures, and in this he has the hearty approval of Bishop Potter. Toward the last of four new pavilions \$2,000 has already been subscribed. It will be used for private patients at the Priory Farm, Verbank.

At Columbia University the registration of students up to the present date shows an increase of 155 over last year. The gain includes 19 in the school of law, 100 in the medical school, 25 in the school of applied science, 4 in the school of political science, and 17 in the school of philosophy. The chapel exercises are being temporarily held in the museum in Schermerhorn Hall, and are to be supplemented by a series of classes for religious teaching, under the general supervision of the chaplain. The music at services is in charge of Mr. Geo. W. Williams, organist of St. Andrew's church, Harlem. During the year a series of addresses will be delivered by selected speakers, on "The Life of Christ."

The Church Missionary Society for Seamen of the City and Port of New York has issued its 53rd annual report, indicating a total of attendance of 29,215 at its various chapels. In all, 673 services have been held, including 79 celebrations of the Holy Eucharist. There have been 43 marriages, 44 burials, and 57 Baptisms, and 29 persons have been confirmed. The constantly changing conditions of the congregations of sailors necessarily affect these statistics. Within recent years 9,323 men have signed the temperance pledge, through the efforts of the Temperance Society of the Floating church of Our Saviour. A large aggregate attendance is reported at all the reading rooms. The receipts of the society last year were \$12,709, which was below the expenditure, leaving a deficit of \$1,200.

The dedication of the new parish house of St. Mary's church, Beechwood, in the suburbs, took place Oct. 20th, with a large attendance of the congregation and of friends from the city. Bishop Potter officiated, assisted by the rector, the Rev. Dr. Thomas R. Harris, who is secretary of the diocese, and by the Ven. Archdeacons Van Kleeck and Tiffany, who made addresses. Among others taking part in the services were: The Rev. Drs. D. Parker Morgan, Wm. R. Huntington, Wm. H. Vibbert, and a former rector of the parish, [the Rev. J. Selden Spencer. The parish house was erected by Mr. and Mrs. Wm. M. Kingsland as a memorial to their son. It is situated south of the church edifice, which it adjoins. The structure is of stone in Gothic architecture, and is finished within in oak. There are handsome stained glass windows. At the conclusion of the ceremonies refreshments were served in the grounds in tents erected for the purpose.

At Barnard College, the corner-stone of the new Fiske Memorial Hall was formally laid Oct. 16th. The exercises began in the theatre of the college. President Low, of Columbia University, the dean of the college, and the students in caps and gowns, occupied special seats. President Johnson, of Tulane University, and other noted visitors were present. Mr. Wm. R. Hadden, choir-master of the church of the Incarnation, had charge of the musical exercises. Addresses were made by Miss Emily J. Smith, the dean, and Mr. Joseph H. Choate. The latter paid a high tribute to President Low. He also announced that a lady in England had just forwarded a check for \$5,000 to found a scholarship in memory of the late Rev. Dr. Arthur Brooks. After the religious service, Mrs. Fiske laid the corner-stone, and the doxology and benediction closed the ceremony. Fiske Hall has been given by the widow of the late Josiah Fiske. The building is expected to be completed next year, and will be used for dormitories for students of the college. At the same time it will be so arranged that it may be quickly converted into class rooms should an entire new building be erected for dormitories, which now seems probable. It will be 160 by 60 feet in

size, and four stories high; constructed of brick with stone trimmings. The Alumni Association has taken charge of the new library, in a fine hall dedicated to the memory of the former dean, Miss Ella Weed.

GENERAL THEOLOGICAL SEMINARY.—The Church and theological education have met a serious loss in the death of the Rev. Andrew Oliver, D.D., professor of the Literature and Interpretation of the New Testament, and sub-dean of the seminary, which took place at his house in Chelsea Square, on the afternoon of Sunday, Oct. 17th, from gastritis. Prof. Oliver, although his health had been rapidly failing, continued the active discharge of his duties up to the last week of his life. He was born at Hanover, N. H., on Feb. 23, 1824, and graduated at Harvard College in the class of 1842. Having studied law under the celebrated Rufus Choate, he was admitted to the bar in Boston. Subsequently he studied for Holy Orders, and was ordained deacon by Bishop Chase, of New Hampshire, Jan. 27, 1854, and ordained priest by Bishop DeLancey, of Western New York, March 4, 1855. His first charge was at Pulaski, N. Y. In 1858 he became rector of Immanuel church, Bellows Falls, Vt. In 1864 he was elected professor of the Greek and Hebrew languages in St. Stephen's College, Annandale. His successful work there led to his selection, in 1874, for his professorship in the General Theological Seminary, which later became fully endowed as the Glorvina Russell Hoffman Memorial foundation. He was deeply loved by both students and alumni. Though always modest in the expression of himself, he was a man of strong convictions and earnest spirit, and a priest of lofty spirituality and devotion. He became recognized as one of the most expert scholars of the Bible in this country, but it may be questioned, in spite of his eminence as an instructor, whether the influence of his personal character upon candidates for Holy Orders was not greater yet, in its power for good. At one time when a vacancy occurred, he was seriously considered by trustees and alumni for election to the deanship of the seminary. The burial service took place in the chapel of the Good Shepherd, at the seminary on the afternoon of Oct. 20th.

An address was made last Friday evening in the chapel, by Bishop Whipple, of Minnesota, in which the Bishop took a survey of the whole missionary field. The address was under the auspices of the Students' Missionary Association.

Philadelphia

Sunday and Monday, 17th and 18th inst., were observed as the day of intercession for Sunday schools in accordance with the request of the executive committee of the American Church Sunday School Institute.

Sullivan's jubilee hymn was sung for the first time in America on Sunday morning, 17th inst., at the church of the Incarnation, the Rev. Dr. J. D. Newlin, rector. This melody has been adapted by Mr. Cholmley Jones, the choir master, to the well-known hymn, "The Church's One Foundation."

A united service was held in the interest of Sunday-schools by the congregations of St. Timothy and St. Alban's, Roxboro, and St. Stephen's, Manayunk, in St. David's church, Manayunk, which is the mother church of the three. The Rev. Dr. J. N. Blanchard was expected to preach, but owing to his unavoidable absence, one of the local clergy delivered an address.

The full order of winter services at the church of the Ascension, the Rev. G. Woolsey Hodge, rector, has re-commenced, including the choral Evensong, without any sermon, at 4 p. m. The rector proposes to preach a series of sermons on the fourth Sunday evening of each month at 7:45 p. m. on practical and social subjects. The initial sermon was delivered on Sunday evening, 24th inst., the topic being, "Sunday and the bicycle."

At Zion church, the Rev. C. Campbell Walker,

rector, there was an early celebration of the Holy Eucharist; at Matins, the rector preached; at 3 p. m. an address was delivered to the Sunday school by Major Moses Veale; and at the night service, the Rev. W. H. Falkner was the preacher. On Monday evening after Evensong, Bishop Whitaker presiding, there were addresses made by the Rev. Messrs. Isaac Gibson, W. S. Baer and H. L. Duhring.

On Sunday afternoon, 16th inst., in the presence of several clergymen and a large number of the congregation and friends, Bishop Whitaker laid the corner-stone of the church of the Holy Spirit, according to the prescribed form used in this diocese, at the same time congratulating the parishioners, who had gone thus far in their work. The Rev. H. L. Duhring, secretary of the Southeast Convocation, also made an address. This mission dates from 1890, and has always been under the spiritual care of the Rev. Samuel K. Boyer. The communicants number 150; and there are 500 children in the Sunday school and 24 teachers enrolled. The projected church was fully described in THE LIVING CHURCH of August 7th last.

All Saints' church, the Rev. R. M'Kay, rector, which has been closed for three months past, was re-opened on Sunday, 24th inst., the Rev. H. L. Duhring, rector *emeritus*, preaching in the morning, and Archdeacon Brady at the night service. The whole interior of the church has been tastefully painted and the walls beautifully frescoed. The organ has been removed from the west gallery and now occupies a place near the chancel, which latter has been materially enlarged, while a robing room has been built in what was formerly the north transept. New prayer desks have been added, and a handsome brass altar rail has been given by Mr. and Mrs. Joseph Greyson as a memorial of their son.

The 29th anniversary of the Sunday school of the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, was celebrated on the 18th Sunday after Trinity. At 8 a. m. there was a celebration of the Holy Communion, to which the teachers were invited. At Morning Prayer the rector preached on Sunday-school work, and in the afternoon the school was addressed by the Rev. George A. Latimer, Mr. F. P. Buckley, the superintendent, and the rector. The reports for the past year show 400 names on the roll, while the contributions amounted to \$280. The present rector has taken part in 26 of the 29 anniversary celebrations.

The 18th Sunday after Trinity was also the eve of St. Luke's Day, and at the afternoon service at St. Luke's church, Germantown, the guild of that parish was in attendance at the first Vesper of the Feast, when the rector, the Rev. Dr. Samuel Upjohn, preached the sermon. The report of the guild for the past year shows that the sum of \$33,683.57 was received for foreign diocesan, and general missions, the poor fund, and improvements on buildings on the church property. On St. Luke's Day there was an early celebration of the Holy Eucharist, and at a later hour, after Morning Prayer, the sermon was delivered by the Rev. Dr. A. G. Mortimer of St. Mark's church. On Thursday, 21st inst., the Rev. Fr. R. R. Dolling, of England, conducted a Quiet Day, or retreat for the men and women of the parish.

On Monday, 18th inst., the old bell which has hung in the tower of St. Timothy's church, Roxboro, since 1864, was removed, and during the week following a chime of 8 bells was installed therein. The smallest, No. 8 (weight 300 lbs) is inscribed "Blessing, Children's Bell;" No. 7, "Glory, In Memoriam Jesse Pearson;" No. 6, "Wisdom, In Memoriam John W. Dodgson;" No. 5, "Thanksgiving, Thank Offering, Charles J. Walton;" No. 4, "Honor;" No. 3, "Might;" No. 2, "Power;" No. 1 (tenor bell, weight, 2,100 lbs.) "Be unto our God for ever and ever, Amen, Hallelujah, St. Timothy's church, All Saints' Day, A. D., 1897." The last four were purchased from the fund started 23 years ago. The tenor bell swings from a yoke, the others being sta-

tionary in a frame. The combined weight of the bells is 8,000 pounds.

The 38th meeting of the convocation of West Philadelphia was held on the 24th inst. at St. Andrew's church, the Rev. Dr. Charles A. Mason, dean, presiding. The Rev. C. E. Spalding read an essay entitled "The Faith of the Common Life," prepared by the Rev. W. F. C. Morsell, who was absent attending a funeral in New York. After the reports of committees had been presented, the Rev. Alden Welling, priest-in-charge of the mission church of St. Michael and All Angels, made a verbal report of his work among the colored people, relating some experiences which were very interesting as well as amusing. Convocation voted to give Mr. Welling a sum of money with which to purchase a portable organ. The Rev. Frank P. Clarke, who recently resigned the rectorship of St. George's church, West End, bade farewell to the members of convocation, and a resolution was passed of regret for his departure, and asking God's blessing upon him, and a speedy recovery from ill health which was the cause of his action. The missionary committee reported that two missions had been established, one at Elmwood, and the other at Clearview. The opening of the services of the mission at Elmwood will be held on Sunday afternoon, 21st inst. The structure is built of wood, and is 50 by 30 ft. in dimensions. The pulpit and pews have been supplied by St. Andrew's parish, being a part of the furnishings of that church prior to the fire. The question of boundaries for missionary and parochial work was then discussed, and the entire territorial limits of West Philadelphia between the river Schuylkill, city line, and Cobb's creek, were so divided that each of the 13 several parishes and mission stations of the convocation had definite fields assigned to them. The public missionary meeting in the evening was the grandest and most impressive service ever held in West Philadelphia. Fourteen vested choirs, over 400 voices, rendered the musical portions, which included the *Magnificat Nunc Dimittis*, Tours in F; and the anthem, "Send out Thy light" by Gounod, under the direction of H. R. O'Daniel, organist and choir-master of St. Andrew's. After the ascription, the *Gloria Patri* from the 97th Psalm, by Barnby, was rendered. The Rev. Jesse Higgins delivered an address on "Missions in General," and the Rev. W. H. Falkner closed with an essay on "West Philadelphia Missions."

Chicago

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

The semi-annual meeting of the Chicago Branch of the Woman's Auxiliary was held in St. Andrew's church on Friday afternoon, Oct. 22nd. The meeting was called to order at 2:30 p. m. About 400 delegates were present. The rector, the Rev. W. C. DeWitt, welcomed the members of the auxiliary to St. Andrew's parish in a few well chosen words. The address of the president, Mrs. Lyman, reviewed the work of the past year and called attention to the great responsibility of diocesan officers, and the necessity for faithful workers. A resolution of sympathy for the loss sustained by the auxiliary in the death of Dr. Langford, was offered by Mrs. Ward, of Grace church. Mrs. W. C. DeWitt read a very able paper on the "Work of the Church among the colored people in the United States"—the same being the prize essay on that subject. Then followed addresses by the Rev. W. V. Tunnell, warden of King Hall, Washington, D. C.; Dr. W. H. Boone, of St. John's College, Shanghai, and the honorary secretary, Mrs. Twing, who has just returned from her second trip around the world. Bishop Talbot of Wyoming and Idaho, spoke briefly and convincingly of the needs of his diocese, and introduced the Rev. Sherman Coolidge, the Indian priest at the Shoshone agency. He was present to ask for contributions to carry on the work among his people, especially for scholarships to educate and civilize them. Adjournment was then made for tea, delightfully served by the young ladies of the parish, after which the Bishop of Chicago and the diocesan officers of the auxiliary held

an informal reception until the hour for the evening meeting, opened with Evening Prayer, led by the rector. Bishop McLaren expressed his thanks to Almighty God for his safe return to the diocese and his restoration to health. After eulogy of the noble work that women had done in the diocese of Chicago, he proceeded to show that love, not duty nor fashion, must be the motive behind all their work if it was to be successful and acceptable to God. They must not worry about results, but leave them with God. Neither must they be continually criticising the machinery and methods of Church work, but simply do quietly and humbly the work God had given each one of them. After the offering, which was for the benefit of the Rev. Sherman Coolidge's Indian mission, an address was made by Bishop Leonard, of Nevada, Utah, and Western Colorado. He spoke of the great advance the Church was making in Colorado and neighboring States, and said that what the Church was trying to do was missionary work pure and simple, not such merely secular work as the establishment of hospitals and schools. The people everywhere were thirsting for the Church, and it must be given to them. To be sure, the country was only sparsely populated, but this was just the time to begin. The Church must do what she failed to do in the middle West, get there early and grow up with the country. But for this work he must have money, and there was an immediate pressing need of \$700. His aim was to create a separate missionary jurisdiction in Western Colorado as soon as possible.

The Sunday school of Grace church, Chicago, has passed a rule that no new pupils will be received until after Christmas. This measure has been taken to prevent the annual inrush of children to receive the material benefits of the Christmas season.

The Rev. A. B. Chinn, of Hague, Va., has begun work as assistant rector of Grace church.

From St. Matthew's church, North Evanston, last week, the silver font and basin were stolen. The Bishop has appointed the Rev. H. C. Granter as priest in charge of the parish.

The Rev. Messrs. Stires, and De Witt, and Dr. Locke were the delegates from this diocese to the Missionary Council in Milwaukee. The Rev. Drs. Stone, Phillips, and Rushton, the Rev. Messrs. Bixby, Anderson, Pardee, Van Ingen, Susan, Knapp, and Cummings also attended.

Bishop Leonard, of Utah, Nevada, and Western Colorado, preached at St. Peter's church, Chicago, Sunday evening, Oct. 24th. He told of his work in the western missionary fields, and appealed for contributions for the purpose of buying a lot for a church in Steamboat Springs, Col. The offering was presented for that purpose.

The Grace church chapter of the Brotherhood of St. Andrew held an enthusiastic meeting Friday evening, Oct. 22nd. An address was made by the Rev. Wm. Cabell Brown, a missionary to Brazil, who has translated the Prayer Book into Portuguese. The chapter decided to lend its assistance to missionary work in Brazil. Mr. Brown said that the Church was flourishing there, and had already established a theological seminary. He also spoke of the corruptness of the Roman branch of the Church in that country.

On Sunday, Oct. 17, St. Luke's church, Dixon, the Rev. J. C. Sage, rector, celebrated the 60th anniversary of the founding of the parish and the 25th anniversary of the erection of the present church. The services throughout the day were attended by crowded congregations. The large choir rendered the music most beautifully. The members received much commendation for their good work, under the direction of the choir-master, S. Wesley Martin, and Mrs. W. H. Smith, organist. In the morning Bishop McLaren confirmed a class of 24 presented by the rector, and made a short address to the class. He also celebrated the Holy Communion, assisted by the Rev. S. C. Edsall and the Rev. J. C. Sage, and preached the sermon from Ps. cxlii:1. He

first showed the universality of the desire of people to meet together for all purposes, social, political, and civic, and that the meeting for religious purposes was the natural instinct of man, in all ages and under all religions. At one time it was customary for men and women to attend regularly upon the worship of God, but now, alas, little was thought of the neglect of those who refrain from going to church. There was no longer a stigma upon the fair name of any citizen who remained away. This, he believed, was the result of several causes. The conditions of modern life were such that the urgency of business and social duties seemed to lure men away. The most potent of all causes in the Bishop's opinion, was the undue exaltation of preaching. People forgot that the purpose of church-going was worship, and that the sermon should occupy but a subsidiary place. Men were tired of the reiteration of harsh dogmatism and sentimental platitudes; they longed for the statement of the old Gospel in words suited to modern needs. Believing that the sermon was everything they had become disgusted with the character of much of modern preaching, and therefore remained away. They should learn from the Church that it was to worship God with body, soul, and spirit that they came to the services.

The afternoon service was also largely attended. The Bishop in a few words congratulated the parish on its 25 years of honorable history, and upon its bright outlook for the future. He particularly remarked upon the strong help the men had been in doing Church work in the parish. The Rev. Mr. Edsall made an interesting address in which he reviewed the building of the present church, and closed with an earnest and impressive appeal to members to sustain the church by cordial co-operation and interest. The reception given to members and friends of the church, Monday evening, was a very pleasant affair. It was held in the guild room from 8 to 10 o'clock. A musical programme was rendered, and light refreshments served.

WESTERN THEOLOGICAL SEMINARY.—The Rev. T. S. Paddock, secretary of the Church Students' Missionary Society, addressed an informal gathering of the students last week. Systematic and corporate study of missionary subjects will probably result therefrom.

Milwaukee

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

The Rev. Fayette Royce, D.D., for 29 years rector of St. Paul's church, Beloit, died last week of Bright's disease at St. Luke's Hospital, Chicago. He was born in Moravia, Cayuga Co., N. Y., April 22d, 1833. He graduated from Hobart College in 1857, finished his theological studies at the De Lancey divinity school in Geneva, and was ordained deacon in 1863, taking charge of Grace church, Nunda, and Trinity church, Canaseraga, N. Y. He was ordained to the priesthood in 1864, and in 1866 he became rector of Trinity church, Bay City, Mich. In November, 1868, he began his work in St. Paul's church, Beloit, which continued until his death. Since 1871 he had been dean of the Madison convocation, and for 15 years was a member of the Board of Missions of this diocese. He was a deputy to the General Convention three times, and for many years had been one of the canons of the cathedral. Twice he was elected on the Standing Committee of the diocese, serving one term of five years. For three years he was a member of the Beloit school board, and four years superintendent of the city schools. In 1886 the degree of S.T.D., was conferred upon him by Hobart College.

The 51st annual council was held at All Saints' cathedral, Milwaukee, Oct. 14th and 15th. On the opening day there was a high celebration of the Holy Eucharist at 10 a. m. The Bishop officiated. The sermon was preached by the Rev. Canon Durlin, D.D. It was an interesting historical sketch of the foundation, rise, and progress of the Church in the diocese, during the past half century of her eventful local existence, by an eye-witness of the facts re-

corded. The offerings of this service were devoted to the Episcopal Residence Fund.

The council was called to order in the cathedral Guild Hall by the Bishop: 68 clerical and 39 lay members were present during the sessions of the council. The Rev. Dr. C. B. B. Wright was unanimously re-elected secretary of the diocese, and the Rev. Frank E. Bissell, assistant secretary.

The following honorary archdeacons were appointed: The Ven. E. P. Wright, D.D., to be Archdeacon of Milwaukee; the Ven. Percy C. Webber, M.A., to be Archdeacon of Madison; and the Rev. J. J. Wilkins, S.T.D., to be Archdeacon of La Crosse. The deans of the convocations were re-appointed as follows: Milwaukee, the Rev. Charles L. Mallory; Madison, the Rev. F. Royce, D.D.; LaCrosse, the Rev. Evan J. Evans, M.A. On invitation, Mr. A. E. Neely, of Chicago, addressed the council on behalf of the General Clergy Relief Fund of the Church, of which he is agent.

At the evening session the Bishop delivered his annual address. He reported the death of two priests during the past year—the Rev. Dr. Adams, of Nashotah, and the Rev. H. B. St. George, Sr., of Milwaukee. He had made 74 visitations for Confirmation, laying hands on 758 individuals; attended 15 meetings of vestries and trustee boards, 3 convocational meetings and 5 commencement exercises; had reopened with services of Benediction 2 churches—at Sparta and West Bend, and also blessed the new Guild Hall at Mazomanie; consecrated the cemetery at St. Mary's, Sharon, and laid the corner-stone of the new church at Chippewa Falls; said offices of benediction over the new rectory at Beloit and also 3 chapels—at Whitefish Bay, North Milwaukee, and Delafield; consecrated 4 altars, viz.: those of S. Edmunds, and St. John's, Milwaukee, Tomah, and Christ's church, Janesville, and 3 fonts; had been officially present on 136 separate occasions; celebrated the Holy Eucharist 70 times; gave 184 sermons and addresses; also Baptisms, 6; marriages, 6, and burials 4; deposed 1 priest, ordained 11 to the diaconate and 11 to the priesthood; reported 96 clergy canonically resident in the diocese and 5 officially under license—in all 101; reported 19 candidates for Holy Orders and 1 for deacons orders only; 10 postulants and 56 lay readers. At least \$7,500 had been left in legacies to the diocese during the past year.

On the second day Mr. Charles P. Jones, of Milwaukee, was unanimously re-elected treasurer of the council and of the Board of Missions; Rev. Messrs Holmes, March Chase, Nic Vettie, and Richardson, members of the Diocesan Board of Missions.

The following were elected members of the Standing Committee: Clerical—The Ven. E. P. Wright, D.D., Messrs. C. S. Lester, J. Slidell, W. W. Webb; Lay—Messrs. L. H. Morehouse and E. P. Brockway, Hon. J. B. Winslow, and Mr. Edward Ferguson.

By an unanimous vote of both orders new constitutions were adopted, and are now in force. The Ven. Archdeacon Wilkins and Mr. Arthur K. Camp were elected deputies to the Missionary Council. The meeting was one of the most successful and largely attended ever held in the history of the diocese.

Minnesota

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

The mission chapel at Canon City celebrated their harvest festival. The chapel was neatly decorated, and filled with devout worshippers.

ST. PAUL.—Harvest festivals were held at St. James', the Rev. C. E. Haupt, special preacher, and at St. Paul's church, with the Rev. W. C. Pope, preacher. At both churches the decorations were extremely beautiful. The vested choirs rendered excellent music, and the attendance of worshippers was large for a week night service.

Sunday, Oct. 17th, was observed in both cities as Intercession Sunday on behalf of Sunday schools. The Holy Eucharist was celebrated with that "intention," and the teachers in many

of our schools made their corporate Communion at the early Celebration. In the afternoon from 800 to 1,000 children assembled at Christ church for their annual "rally." A short choral service adapted especially for children, was led by the vested choir. The Rev. E. Dray conducted the service. The Rev. C. Andrews, and the Rev. George H. Mueller addressed the children. The secretary's report showed 92 schools in the diocese with a total of 8,543 pupils, an increase of 958 during the past year. Offerings of the year amounted to \$4,000, an increase of \$525 over last year.

Miss Gill, of Kenosha, has presented to the church of the Good Shepherd 50 Prayer Books.

A lecture given by Judge Flandreau on behalf of the Altar Guild of St. Paul's church, netted \$50 for the treasury.

"Liberal religion" does not seem to thrive in Minnesota. One church in Minneapolis presided over by an excommunicated priest of this Church, and one in St. Paul, have had to succumb for the want of liberal support in a substantial way.

FARIBAULT.—A Sunday school has been started at Sheffield Mills, under the oversight of the assistant at the cathedral.

MINNEAPOLIS.—A vested choir will be reintroduced at Holy Trinity church on the eve of All Saints', when Bishop Gilbert will officiate. The fire, some years ago, destroyed all the vestments at this church. The ladies of the parish have been busy the last few months making cassocks and cottas for about 30 boys and men who have during the past three months undergone careful preparation. Holy Trinity is located near the university. The rector, the Rev. Stuart B. Purves, is using every means to bring the students under the influence of the Church, and is making the services at Holy Trinity as hearty and attractive as possible. The vested choir will undoubtedly be of great help to his parish.

Missouri

Daniel S. Tuttle, D.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

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| 1. Cathedral, St. Louis. | |
| 2. Meeting of Woman's Auxilliary, St. Louis. | |
| 3. Glenwood. | 4. Kirksville. |
| 5. La Plata. | 12. Dexter. |
| 14. Cape Girardeau. | 15. Jackson. |
| 16. Farmington. | 17. De Soto. |
| 18. Ironton. | 19. Bonne Terre. |
| 21. Crystal City. | 26. Moberly. |
| 29. Huntsville. | |

DECEMBER

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| 1. Montgomery. | 2. St. Charles. |
| 5. Macon. | 6. Bevier. |
| 7. Shelbyna. | 9. Sullivan. |
| 10. Salem. | 12. Rolla. |
| 13. St. James. | 14. Cuba. |
| 19. Hannibal. | 28. Ferguson. |

Maryland

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

BALTIMORE.—Bishop Paret and his daughter, Miss Adelia Paret, returned Oct. 12th from a trip to England and France, much improved in health. The Bishop spent the month of July in London, attending the Lambeth Conference, and after its adjournment, accompanied by his daughter, visited many points of interest in the British metropolis. Early in August he visited Paris and other cities, spending most of the time in the province of Manitoba. After leaving France he returned to London, where he remained one week and then sailed for New York on the steamer Normandy. The Bishop's family has moved from their country home, on the Joppa road, near Towson, to 1110 Madison avenue, in the city.

The Rev. Arthur C. Powell, rector of Grace church, who is sick at the Everett House, New York, is convalescent. He will be the guest of the Rev. W. R. Huntington, D.D., at Grace rectory, in the metropolis, for a week and then spend a week with friends at Newport, after which, if his strength permits, he will return to Baltimore about Nov. 1st.

Duluth

J. D. Morrison, D.D. LL.D., Bishop

The Rev. Mr. Kalin has a very important field, extending all over the jurisdiction wherever the Swedes are. He serves the Church and them very acceptably, and his services are in great demand. Many of his relatives live about Lake Park, and from there the movement has extended to Richwood, 20 miles, where Mr. Kalin has held a service. Nothing in the district of Duluth promises such great things for the Church as this new movement of the Swedish mind towards it, owing to the immense numbers of that people in this missionary district.

Western New York

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

Trinity church, Geneva, the Rev. H. R. Nelson, Jr., D.D., rector—that noble piece of architecture which forms a landmark from every approach to the village—is to be further beautified and enriched by the extension of its chancel to an entire depth of 30 ft. Since the commencement of the work in Easter week last, it has been discovered that the original plans of the church called for such a chancel as is now being erected. The ceiling of the chancel will be of the same height as that of the nave, thus adding greatly to the dignity and grandeur of the whole interior. The tiling and mosaic work in choir and sanctuary are to be placed as a memorial. The furniture will be in carved oak in harmony with that now in use and with the general design. The wainscoting will also be of oak, and it is contemplated, in time, to erect a reredos to the memory of the late Bishop Coxe, whose mortal remains lie beneath the chancel. The old organ now in the west gallery will be removed, and a new organ more worthy the dignity of this sacred edifice will be built and placed in the organ chamber prepared for it on the north side of the chancel. The daily service maintained in Trinity church has not been intermitted during the prosecution of the work now in progress.

Vermont

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

NOVEMBER

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| 7. Rutland and Wallingford. |
| 8. Chester and Proctorsville. |
| 9. White River Junction. |
| 10. Bethel. |
| 14. Brandon and Forestdale. |
| 21. Middlebury and East Middlebury. |
| 28. Vergennes. |

DECEMBER

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| 5. Shelburne. |
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BETHEL.—This old parish, the birth place of Bishop Chase and where for a number of years he acted as lay-reader, is now enjoying a revival of activity and life. Extensive improvements have been made upon the grounds, and the old church has been remodeled. The limited resources of the locality have made this work quite an effort. It is desired to put a lectern in the chancel to commemorate the first Bishop of Illinois. This gift of love and affectionate remembrance cannot be made by the parish, and it is hoped that donations for that purpose may be sent to the rector, the Rev. G. Bernard Clarke, by the friends of Bishop Chase.

MONTPELIER.—Mr. Newell Paine, of Boston, has presented to the Sunday school of Christ church, the Rev. A. N. Lewis, rector, \$100 as a memorial of his parents, Dr. Ezra and Mrs. Adeline B. C. Paine, the annual income to be devoted to the purchase of prizes to be awarded at Christmas to the three scholars who shall pass the best examination on "The Church year and Holy Days." Mrs. T. P. Redfield, to whom the parish is already indebted for valuable gifts, has recently given a handsome brass ewer for the font. The Ladies' Guild has fitted up a commodious parish house with two parlors, a guild room, dining room, kitchen, hardwood floors, electric lights, etc. The furniture, pictures, silver, china, etc., have all been given by parishioners and friends. Dr. W. Seward Webb, of Shelburne, presented a fine piano. A

stained glass window is soon to be placed in the church as a memorial to the late Mr. Horace H. Scribner, for 25 years the faithful organist of the parish. Mrs. M. F. Marsh still has charge of the very-effective vested choir of 24 voices.

BELLOWS FALLS.—During the past summer the rectory of Immanuel church, the Rev. D. L. Sanford, rector, has been thoroughly repaired at a cost of about \$600. It has been painted, papered, and kalsomined throughout; a laundry has been built and furnished with soapstone tubs, hot and cold water, etc.; the kitchen has been double-floored, a roomy and well furnished bathroom made on the second floor, and many other little conveniences added.

WHITE RIVER JUNCTION.—Mr. and Mrs. Amos Barnes, of Boston, have given \$500 towards the adding of a much-needed chancel to the church of St. Paul's mission, the Rev. A. A. Bryant, in charge, which will be in memory of the late G. W. Gates, Esq., of this place.

Colorado

John Franklin Spalding, D.D., Bishop

The fall convocation of the Deanery of Pueblo met at Florence, Oct. 11, 12 and 13. It opened with Evening Prayer, followed by short addresses on different aspects of the Church, in her origin and development. Tuesday morning at 10:30 the convocation sermon was preached by the Rev. Franklin Knight, the subject being, "The Essential to the Church's future stability." At 2:30 p. m. a very interesting meeting of the Florence branch of the Woman's Auxiliary was held; and in the evening, Charles B. Spohr's book entitled, "The Present Distribution of Wealth in the United States" was reviewed and discussed. Previous to this discussion, Bishop Spalding gave a very interesting account of his visit to England during the Lambeth Conference, alluding briefly to the most important reports, and stating his impressions of its personnel. Wednesday morning at 9:30 there was a meeting of the Sunday-school institute to discuss methods of rendering this work most effective. At the business meeting, resolutions were passed concerning the removal, by death, during the past year, of the Rev. Messrs. O. A. Sands and E. A. Oliver, both of this deanery.

Albany

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

The annual and the 58th regular meeting of the Archdeaconry of Albany was held in Christ church, Duaneburgh, the Rev. W. F. Flower, rector, on Oct. 4th and 5th. Missionary services, which were well attended, were held on Monday evening in Christ church, with addresses by the Ven. F. S. Sill, D.D., Archdeacon, the Rev. G. D. Silliman, and the Rev. A. R. B. Hegeman, and in the chapel at Esperance, with addresses by the Rev. Messrs. S. M. Griswold, C. B. Perry, and C. H. Hatheway. On Tuesday, in Christ church, at 9 a. m., the Bishop confirmed a class of three persons, preached, and celebrated the Holy Communion. At 10 o'clock the archdeaconry convened for business, reports were received, and the annual election held. The Ven. F. S. Sill, D.D., was nominated to the Bishop to succeed himself as archdeacon. The Rev. A. R. B. Hegeman was elected secretary to succeed the Rev. J. F. Olmstead, who has removed from the diocese, and the Rev. F. C. Wainwright was re-elected treasurer. At 10:30 Morning Prayer was read, with sermon by the Rev. E. Bayard Smith, after which a bountiful luncheon was served in the rectory by the ladies of the parish. At 2:30 the archdeaconry met again in business session. An essay was read by the Rev. Wilberforce Wells, entitled, "A grain of mustard seed," which was followed by an interesting discussion. The archdeaconry adjourned after accepting the invitation of the Rev. S. M. Griswold to meet in Christ church, Hudson, in January.

The 54th regular meeting of the Archdeaconry of the Susquehanna was held in the parishes at Otego and Franklin, the Rev. A. H. Grant, rec-

tor, Oct. 12th and 13th. "A high hill," like the hill of Basan, stands between the two villages; but the young rector surmounts it twice each Sunday, going and coming between them, and he has overcome other difficulties with equal bravery. At Emmanuel church, Otego, on Tuesday evening, a missionary service was held, when the Rev. Messrs. Thomas Boone and James E. Hall delivered addresses. In the early morning of Wednesday, in the same church, the "One Offering" was pleaded, and then all adjourned to Franklin. There, in St. Paul's church, there was a second Celebration, the Ven. Archdeacon, R. N. Parke, D.D., being the celebrant, and the Rev. Scott M. Cook, the preacher. In the afternoon an essay on "The Church, the authoritative interpreter of Scripture" was read by the Rev. Dr. Shreve, and in the evening the second missionary service—when the Rev. Messrs. Ernest Melvill and Charles Temple were the speakers—completed the round of public services. Beside the possible strength which may come to the laity from these gatherings, the clergy certainly receive encouragement from fraternal intercourse, especially in the more scattered portions of this diocese, which is largely missionary in its character.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The corner-stone of the new addition to the church of the Transfiguration, near the station at Blue Ridge Summit, Pa., was laid Oct. 2d, the officiating clergymen being Bishop Coleman, of Delaware; Bishop Talbot, of Wyoming and Idaho; and the Rev. Henry Evan Cotton, rector of St. John's parish, Hagerstown, Md. The present structure is too small to accommodate the growing congregation. It was built four or five years ago, principally by the people who have cottages at Blue Ridge Summit, and who spend the summer in the mountains. The addition will cost \$2,500. The church stands within a few rods of the Maryland line, and is attached to the diocese of Central Pennsylvania. A new pipe organ will be added, to which Mr. George A. Reinicker has very generously contributed. The architects are Ghequier & May, and the builder is D. W. Hess, of Waynesboro, Pa.

New Jersey

John Scarborough, D.D., Bishop

The upper division of the Woman's Auxiliary of the diocese, met Oct. 14th, at Trinity church, Red Bank. There was a goodly attendance of members, and the hospitality of the people of Red Bank was most cordial. The Rev. R. McKellar, the rector of Trinity, took the opening service, and afterward welcomed the delegates. An address was made by Bishop Scarborough, who spoke feelingly of the work of the late Dr. Langford, the general secretary, and then urged upon the auxiliary the need of the Associate Mission at Trenton. He spoke of the work the mission was doing, and of the need of a clergy house for the housing of the missionaries, asking that the women of the diocese make it their work to help the mission. Dr. Osborne, of Trinity church, Newark, spoke on foreign missionary work. The rest of the day was consumed with routine-business, the visitors being handsomely entertained at luncheon by the ladies of Trinity parish.

Plans have been filed and a contract signed for an addition to the parish building of Christ church, South Amboy, the Rev. H. M. P. Pearse, rector. The addition is to be completed by Dec. 16th, and will cost something over \$2,000.

Oct. 18th, the Rev. R. R. Dolling, of Portsmouth, England, conducted a quiet day at Trinity church, Princeton, being assisted in the services by the Rev. A. B. Baker, D.D., rector. Besides members of the parish there were a number of people from out-of-town, at the church. The day proved most helpful to all who were present.

On Sunday, Oct. 17th, the Rev. J. F. Olmsted was instituted rector of St. Mary's church, Burlington, of which he took charge the first of the month. The service was beautifully rendered,

and a large congregation was present. The preacher was the Rev. C. T. Olmsted, S.T.D., a brother of the rector.

On Sunday, Nov. 14th, the Bishop will institute the Rev. Charles Fiske, as rector of St. Paul's church, Westfield, to which he goes from the Trenton Associate Mission.

Massachusetts

William Lawrence, S. T. D., Bishop

NOVEMBER

3. A. M., Trinity church, Boston—Woman's Auxiliary to the Board of Missions, Massachusetts branch.
5. Evening, Trinity church, Milford.
7. A. M., St. Michael's mission, Milton; evening St. Chrysostom's church, Wollaston.
11. P. M., Annual meeting, Church Home for Orphan and Destitute Children, Boston.
14. P. M., St. Anne's church, South Lincoln; evening, church of the Redeemer, Lexington.
21. A. M., Trinity church, Haverhill; P. M., St. James' church, South Groveland; evening, St. Thomas' church, Methuen.
26. Evening, Christ church, Needham.
28. Taunton: A. M., St. John's church; evening, St. Thomas' church.
30. Evening, church of the Reconciliation, Webster.

BOSTON.—Bishop Lawrence gave a reception to the Bishop of Rochester at the Hotel Brunswick on Oct. 21st. Over 100 of the clergy were present. Bishop Talbot made an address and among other things, he said: "You prepare your men better than we do in England. You require a longer course of thoughtful study you set an example here, which I shall remember when I go home." He also referred to the benefits and advantages of retreats and pointed out the danger of neglecting that side of the ecclesiastical life, and reiterated the effectiveness and need of clergymen standing shoulder to shoulder with each other in their thoughts and their prayers. Canon Gore was ill, and was unable to be present upon this occasion.

At the Episcopalian Club on Oct. 18th, the Bishop of Rochester also made the address of the evening. He said in part:

We are now in a hopeful time, a time of singular opportunity. We have, very largely, emerged from the controversies in the Church which once wounded its spiritual tone, and we are entered upon a new epoch of peace. In the first place, the Church is no longer embarrassed by the materialistic attack. Out of the great development of natural science came the tendency to criticize everything, and the attempt to apply the test of the crucible to all forms of human phenomena. But the movement only confirmed the fact that the best proof that man is a spiritual being lies in his feeling himself to be so. All knowledge in other departments than theology says nothing against a higher experience by which man may reach toward God. In the second place, the Church has survived the critical attack—the inclination to tear to pieces the records of our Faith, the Scriptures. The Scriptures were declared to be clever forgeries. But the result of critical examination has been to find that the Scriptures are in reality what the Church always believed them to be, and, moreover, an immense deal that is of value has come out of all the searching.

He also spoke of the rationalistic attack, and referred to the economical and industrial problems. The Rev. C. H. Brent and the Rev. Prof. Nash, made addresses.

There will be three classes for Church workers under the charge of the deaconess, Miss Carter: One in Ancient Church History, one in the Old Testament, and one in the New Testament.

The Boston Local Council of the Brotherhood of St. Andrew held a meeting in St. Paul's chapel, Oct. 21st. Evening Prayer was said at 7:30, after which addresses were made on different phases of the Buffalo convention.

EAST BOSTON.—St. Mary's House, the place where many sailors, while on land, have many comforts, beside spiritual help, is about to be renovated by the men of the various steamship lines. It is a work deserving of support.

SOMERVILLE.—The many friends of the Rev. Andrew Gray, D.D., late rector of St. Thomas' church, gave him a reception at the residence of

Mrs. Walsh on Oct. 28th. This reception bore testimony to the great esteem in which Dr. Gray is held, and the regret felt at the severance of his connection with St. Thomas'.

EASTHAMPTON.—In our issue of Oct. 16th, in our account of St. Philip's parish anniversary, it is stated that a rector is wanted. It should have read, "a rectory is wanted." The Rev. W. A. Holbrook is still faithfully at work there, and has no present intention of resigning.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

Oct. 9th, at Ascension church, the Board of Lady Managers of the Bell Home, Colonial Beach, held their annual meeting. Mrs. W. G. Davenport, of Anacostia, the president, made her report, in which the following interesting items appeared: The Home has been in successful operation two seasons. During the past summer 109 children were cared for, of whom four were infants in arms, whose mothers were also taken. In addition to these eight other adult women were received. All were sickly, and some suffering when they entered the home, but the relief from the crowded tenements of the city, and the fresh air and salt sea bathing greatly improved them. Many improvements were made in the buildings of the Home, which now presents an attractive appearance. The president also reported the institution entirely out of debt, which is a gratifying condition of affairs. The past season has been altogether the most prosperous and satisfactory one in the history of the Home, which is carried on as a diocesan institution under the direction and management of the Daughters of the King. Indigent children, worn-out mothers, and poor shop girls are received for from two to four weeks during the heated term, placed under wholesome Church teaching, and have the benefit of salt air and bathing.

An interesting and successful convention of Sunday school workers of this diocese was held in the church of the Epiphany, Oct. 19th. After the opening service at 10 o'clock, and a sermon by the rector, the Rev. Dr. R. H. McKim, the convention assembled in the Sunday school room, the Bishop presiding, and making a brief address. Dr. L. W. Glazebrook was elected secretary; delegates from 24 parishes were present. On motion of the Rev. Dr. McKim, a committee of three clergymen and four laymen, with the Bishop as chairman, was appointed to consider the desirability of organizing a diocesan Sunday School Institute. The Bishop read a paper upon "The functions and management of the Sunday school," in which he dwelt upon the necessity for care in the selection of teachers. A general discussion of the subject followed. After recess for luncheon in the parish building, the first topic for discussion was, "Sunday school lessons" (leaflets?). Papers were read by Mr. A. K. Parris and Mr. John O. Johnson, and a spirited discussion as to the value of the leaflets ensued. On the next topic, "Advanced class teaching," papers were read by Dr. J. F. Billard, of Laurel, Md., and the Rev. Carl Grammer. The Rev. H. L. Duhring, associate secretary of the American Church Sunday School Institute, gave a bright and interesting address on "Object teaching—illustrative methods." At the evening session, the topics were: "Teachers' meetings and Sunday school services." The committee appointed in the morning, having reported favorably, it was decided to organize a Sunday School Institute, with the Bishop as president.

Rhode Island

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

A special convention was held at the church of the Redeemer, Providence, Oct. 19. The Rev. Frederick J. Bassett, D.D., was the celebrant, assisted by the Ven. Archdeacon W. P. Tucker, D.D., and the Rev. Daniel Henshaw, S.T.D., president of the Standing Committee.

In the absence of the Bishop, the secretary, the Rev. S. H. Webb, called the convention to order. It elected the Rev. Daniel Henshaw, S.T.D., president.

The secretary read the Bishop's call for this special session; it concluded as follows:

"I hereby modify the terms of my letter of May 27, 1897, addressed to the Standing Committee, assigning to the Bishop-coadjutor the entire administration of the diocese, and I now assign his duties as follows:

He will have charge of the official correspondence, and the general administration of affairs. He will also conduct the ordinary visitations of the diocese, and all public episcopal offices, excepting such as, from time to time, I find myself able and disposed to assume.

THOMAS M. CLARK,

Bishop of the diocese of Rhode Island.

Newport, R. I., Aug. 19th, 1897.

A similar communication had been received by the Standing Committee.

The Rev. George L. Locke, D.D., chairman of the committee appointed at the annual session of the convention in June last to notify the Rev. David H. Greer, D.D., of his election as Bishop-coadjutor, reported Dr. Greer's declination, and submitted his letter declining the office.

At noon a recess of five minutes was taken, when the president of the convention read prayers for general missions and for the Missionary Council then in session at Milwaukee. Prayers were also offered for the guidance of the Holy Spirit in the election of a bishop-coadjutor of the diocese of Rhode Island.

Five ballots were taken with the following results:

FIRST BALLOT

Whole number of votes cast, 54 clerical, 161 lay; necessary for a choice 28 clerical, 82 lay.

	Clergy	Layty
Rev. Charles H. Brent,	16	30
Rev. Alex. Mackay-Smith, D.D.	15	66
Rev. Wm. B. Bodine, D.D.	15	61
Rev. George Hodges, D.D.	2	0
Rev. Reese F. Alsop, D.D.	0	2
Rev. James S. Stone, D.D.	0	1
Rev. Beverly E. Warner, D.D.	0	1

SECOND BALLOT

Whole number of votes cast, 55 clerical, 156 lay; necessary for a choice, 28 clerical, 79 lay

	Clergy.	Layty.
Rev. Wm. B. Bodine, D.D.	19	61
Rev. Charles H. Brent.	16	26
Rev. Alex. Mackay-Smith, D.D.	10	66
Rev. Samuel Hart, D.D.	7	1
Rev. Reese F. Alsop, D.D.	1	0
Rev. Beverly E. Warner, D.D.	1	0
Rev. Alexander H. Vinton, D.D.	1	0
Rev. James S. Stone, D.D.	0	1
Rev. George Hodges, D.D.	0	1

THIRD BALLOT

Whole number of votes cast 55 clerical, 146 lay, necessary for a choice, 28 clerical, 74 lay.

	Clergy.	Layty
Rev. Samuel Hart, D.D.	20	22
Rev. Wm. B. Bodine, D.D.	16	40
Rev. Wm. N. McVickar.	10	4
Rev. Charles H. Brent.	7	
Rev. Beverly E. Warner, D.D.	2	3
Rev. Frederick J. Bassett, D.D.	0	7
Rev. Alex. Mackay-Smith, D.D.	0	17
Rev. Reese F. Alsop, D.D.	0	2
Rev. James S. Stone, D.D.	0	1

FOURTH BALLOT

Whole number of votes cast, 53 clerical, 138 lay; necessary for a choice. 27 clerical, 70 lay.

	Clergy.	Layty.
Rev. Samuel Hart, D.D.	27	31
Rev. Wm. N. McVickar, D.D.	18	63
Rev. Wm. B. Bodine, D.D.	7	36
Rev. Beverly E. Warner, D.D.	1	2
Rev. Alex. Mackay-Smith, D.D.	0	4
Rev. Chas. H. Brent.	0	1
Rev. Frederick J. Bassett, D.D.	0	1

As the hour was getting late, a motion was made to adjourn for one week. This motion was lost by a vote of 83 for and 87 against.

FIFTH BALLOT

Whole number of votes, 50 clerical, 128 lay; necessary for a choice, 26 clerical, 65 lay.

	Clergy.	Layty.
Rev. Wm. N. McVickar, D.D.	27	75
Rev. Samuel Hart, D.D.	23	48
Rev. Wm. B. Bodine, D.D.	0	2
Rev. Charles H. Brent.	0	1
Rev. Alex. Mackay-Smith.	0	1
Rev. Floyd W. Tomkins, Jr.	0	1

The Rev. William Neilson McVickar, D.D., rector of the church of the Holy Trinity, Philadelphia, having received the concurrent majorities of both orders, was declared elected Bishop-coadjutor of the diocese of Rhode Island.

The president of the convention appointed the Rev. C. A. L. Richards, D.D., the Rev. Frederick J. Bassett, D.D., the Rev. Emery H. Porter, and Messrs. Wm. Goddard, Edwin Babcock, and Charles Morris Smith, a committee to notify the Rev. Dr. McVickar of his election.

The Rev. Floyd W. Tomkins, Jr., and Hon. John H. Stiness were appointed a committee to notify Bishop Clark of the action of the convention.

The *Gloria in Excelsis* was sung, and after the approval of the records and closing devotions, the convention adjourned, having been in session over eight hours

Tennessee

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

NASHVILLE—More than three thousand people witnessed the Episcopal Day exercises in the auditorium at the Tennessee Centennial Exposition on Wednesday, Oct. 13th. The celebration was one of the most interesting yet held in the auditorium. The stage was occupied by 100 members of the Church choirs of the city and a number of prominent clergymen of the Church, among whom were Bishop Satterlee, Washington, and Bishop Gailor, Tennessee. The service was opened by the recitation of the Apostle's Creed and after the Lord's Prayer by the congregation, the chorus sang the *Te Deum*. The music was soul-stirring. Bishop Gailor introduced Bishop Satterlee, of Washington, who had consented to participate in the absence of Bishop Potter, who was taken suddenly ill.

Bishop Satterlee began his remarks by saying that he had canceled a number of engagements to be present on this occasion, and that he considered it one of the greatest privileges of his life to be present and view the progress that the grand old State of Tennessee had made in a century. He said that he had viewed the pretty things around the fair, and that it was worth a trip from Washington to Nashville to see the Parthenon. He complimented the architecture of the building highly as a faithful reproduction of the greatest of all the temples of ancient Greece. He noted as a fact of interest that the centennial management had associated the past history of the State with the temple that had been constructed 400 years before Christ. The books of Socrates, Plato, and Euripides, who passed between the pillars of the ancient structure, were now being studied by the great universities. The most eventful parts of the world's history had been witnessed by the ancient Parthenon. He desired to impress upon the audience the fact that we must build on the foundation laid by the past. Out of the ruins of the past the kingdom of Christ is still growing.

The Bishop said that it was not the claim of the Episcopal Church that it had a monopoly of the truth. The members of the Episcopal Church had tried to contribute their share to history, but in looking back over the records of the past they could see how weak their efforts had been. It was the duty of the members to point, not to what they had done, but to the ideal which they hoped to attain. In an eloquent manner he traced the continuity of the Church.

Bishop Gailor spoke of the vast meaning and importance of the past, which is not dead, but lives in us. The heroisms and struggles of men of all ages speak to us to-day. So with the Christian Church. Great and splendid had been the heroism of Christian history, and if there was any one thing more than another that this branch of the Christian Church stood for, it was the idea of historical continuity. He spoke of the 128 Christian denominations and the fact that \$66,000,000 worth of property is tied up in their divergent creeds, the interest on which would support 4,000 missionaries in foreign and domestic fields. The choir sang "The Church's One Foundation," and Bishop Gailor offered the closing prayer. The Hallelujah Chorus and the recessional hymn closed the services.

The Living Church

Chicago

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

The English Church Congress

II.

THE president of the recent Church Congress in England supplied a definition which some persons have been seeking. He did not offer it as his own, but that of the Archbishop of Ontario who claims to be the originator of the Lambeth Conferences. The Lambeth Conference was, he said, "essentially not a council, but not a convention either, nor a convocation, nor an assembly, nor a synod, nor even a congress; but a conference." After this there ought to be no further uncertainty.

In another portion of his speech he refers to the services of bishops from abroad in terms which have not proved quite palatable to some of our English contemporaries. He speaks of "the welcome presence here today of so many members of the Lambeth Conference, able to expound, from their different points of view, Church problems which our insularity may suppose universally uniform." Then referring to our own representatives, he said: "It is a kindly compliment that two American bishops are present at no small sacrifice. One, of rare personal acquaintance with Churches of all ages and lands, will help that vital question for a wide communion, the standard of worship and the Church's liberty in that regard; the other will present the acutest form of the difficulties known near home, where races meet that differ in temperament, culture, and history."

His view of the relation of Rome to the founding of the Church of England was happily expressed: "Early Rome influenced western infant churches by forming systems, training leaders, raising standards, setting models, correcting faults; this is the service of old churches to young. Rome sent Augustine. But Augustine had no mission of Papal supremacy. He was to bring not Roman use, but whatever use would help England. He came from Gregory who would have no one call himself Universal Bishop."

The discussion on the "Sustentation of the Clergy" called out a speech from Dr. Thackeray, of the Curates' Union, on behalf of the unbeneficed clergy who have not been taken into account in connection with the Queen Victoria Fund lately collected. When he said that the distress of this large body of priests was far greater than that of the incumbents whose dwindling incomes receive at present such anxious attention, there were cries of "no, no," to which he replied by giving one plain fact: "If there was any incumbent who had a living in which he felt that he was not receiving sufficient income, he could resign to-morrow morning, and join the unbeneficed, and the fact that he did not do so proved that their position was worse than his."

In addressing the workingmen, the Archbishop of Canterbury used no flattering speech—nobody would expect that of him—but delivered some wholesome truths in a plain and direct way: "Character was the chief thing, whether men were rich or poor, and he sometimes thought of the preacher to the Court of France who told them that they could see how little the Al-

mighty cared for riches when they noticed the people to whom He gave them. At the Judgment Day the question would never be, Were you rich or were you poor? but, How did you use your riches? or, How did you bear your poverty? As to workingmen, their deliverance was largely in their own hands. Many were kept from helping them because it was felt that you might as well throw money into the Thames as into the till of a public house. If a man gave his soul to the Lord, it was astonishing in how many ways the Lord seemed to watch over him, and to help him and to find openings for him."

On the same occasion Lord Hugh Cecil made some telling remarks: "The laity," he said, "must become communicants if they were to take a full part in Church matters. And they must exercise intellectual modesty. English people seemed to think they were born with a complete knowledge of two subjects, politics and theology. The laity did not feel keenly concerned about the success of Church work or the failure of it. Even the success or failure of the local cricket club seemed to excite them more, for instance, than the success or failure of a mission of the Church."

On the subject of the Prayer Book, the Rev. Canon Stanton held that while the complete doctrine of the Holy Eucharist was involved in the English form, the Scottish and American uses had a great advantage in the fact that it was so much more clearly expressed in them, and that too, precisely on the lines of the ancient liturgies. He hoped that the time might come when the circumstances of the Church would allow of a review of what had been done in the past revisions of the English Book, guided by still fuller knowledge, upon which action might be taken, favored by widespread mutual trustfulness and charity.

The Rev. Ball Wright gave an account which must be new to most of our readers, of the action of the English and American missionaries in Japan in regard to the Communion Office. When it was undertaken, twenty years ago, to bring about greater harmony in worship and other matters between the two sets of missionaries, it was first decided to retain the Anglican prayer of consecration, but to insert the Invocation according to the First Prayer Book of Edward VI. This gave umbrage to some of the English missionaries, and considerable discussion followed. The Americans then "nobly resolved for the sake of peace and unity to give up the use of their own office." But when news of this surrender came to America, the attachment of the American Church to its own Communion Office was manifested, "and there was a great commotion." The matter was finally settled by inserting both the American and the Anglican forms of consecration in the Japanese Prayer Book. This is an instructive story. To our minds it was a compromise much to be regretted. It would appear to lay the foundation of division on one of the most sacred subjects at the very beginning; a bad omen for the future of the Anglo-Japanese Church, and an illustration of the policy of conducting two missions from different branches of the same communion on the same soil.

It was brought to light during this debate that the American bishops were not permitted during their attendance upon the Lambeth Conference to celebrate the Holy Eucharist according to their own rite. St.

Polycarp in the second century was allowed by the Bishop of Rome to celebrate according to the form of the Church of Asia, and, in recent times, the Greek Patriarch of Jerusalem, in the most fraternal spirit, has allowed Bishop Hale and others to celebrate according to the English and American Prayer Books in the chapel of Abraham within the church of the Holy Sepulchre. But in England at the end of the nineteenth century, Scottish and American bishops may not have this courtesy extended to them by their brethren of a Church with which they are in full communion, even when they are assembled together as equals to take counsel on matters of common interest.

"The Church during the Victorian era," was the text for a deeply interesting discussion, though there was little which admits of brief quotation. The Bishop of Ripon described the progress of the three great religious movements in the Church, and the additional influence of the scientific movement in the later period. These various elements had affected each other, and each had made its contribution to the general good of the Church. He was afraid, however, that there was "a lessened sense of truthfulness" in English life, both secular and religious, at the present day, and a good deal of shallowness in religion. The Rev. Dr. Moule, principal of Ridley Hall, Cambridge, one of the most learned among the survivors of the Evangelical school, read a deeply interesting paper on the influence of that school, in which he frankly admitted that "Evangelicalism" had many things to gain from other tendencies. "In such matters as the corporate aspect of Christian life, the distinctive place of the Lord's Sacraments in His Gospel, the call to a sacred, while simple, dignity of worship—to name such things only—Evangelicals have felt strong influences from outside." Nothing could exceed the gentleness and charity of tone which characterized this admirable paper. At the close he said that he "had not spoken of a party, of the poor question of ecclesiastical popularity, or the miserable matter of factious victories; but of a movement which he thought the Master had used and was using amidst all its weaknesses, to witness for first place, for first truth, and for the call to evangelize with that truth the world at home and the world of nations till He come." But the leading paper was that of Mr. H. O. Wakeman, of All Souls', Oxford, on the Tractarian movement, which deserves to be generally read. It is impossible to give here even the briefest abstract of this able production. The tone and spirit of the speaker showed wonderful harmony with Dr. Moule. "No fair minded person," said Mr. Wakeman, "would forget for one moment, that that great development (viz., the Catholic movement) has been largely affected and promoted by many influences both inside and outside the Church of England; which are in no way attributable to Tractarian thought or action. God does not tie himself down to party cords as man so often has to do."

It was to be expected that the debate on "Church and Dissent" would be a spirited one. The best passage of Canon Hammond's paper was that in which, after showing the uselessness of argument, he says: "If we are ever to win the Dissenters back it must be by the elevation of our characters, and the purity and devotion of our lives, just as the

whole of Chablais was won by the apostolic zeal and love of St. Francis de Sales. This was the first step to reunion. Dissenters would never have broken away from us if love, theirs and ours, had not grown cold." The Rev. R. Adderly, of Birmingham, said it was their duty not to declaim against Dissenters in "a stiff ecclesiastical way." In reality they belonged to the Church, and what churchmen wanted them to realize was this fact and the duty of becoming loyal again to this essential membership. The matter should not be approached in a party spirit. There was too much starch in the Church. The clergy knew how to celebrate, but they must go out into the streets and simply preach the Gospel of Christ. That would go a long way to reconcile the Non-conformists to the Church and fill the awful chasm which now exists. Mr. Kensit, the gentleman who attempted to prevent the consecration of the Bishop of London, created some excitement by commencing an attack upon the "nonsense" of High Churchmen; but he was called to order by the president and reminded that difference of opinion in the Church was not under discussion. The Bishop of Ripon, in summing up the discussion, said in our opinion, most wisely—that it was the spirit of Christ in the hearts of men that would bring about an ultimate true union. We must not expect too much. Our wisest course was to live in accordance with the doctrines of Christ, and to do his work, believing that in His own time He would realize our prayers.

Among the several remaining subjects, some of them of most immediate interest to English Churchmen at home, we must content ourselves with mentioning that of the organization. Here Bishop Barry had something important to say on the nature of the relations which it is desirable to maintain between the different branches of the Anglo-Catholic Church. The apprehension "of a shadowy incipient Papacy at Canterbury" he characterized as "the vainest imagination, the purest anachronism." The Anglican idea "is not empire but federation, a free federation of Churches, in the unity of the Spirit and the bond of peace." He maintained that the action of the Lambeth Conference restricted the power of the Archbishop of Canterbury. Hitherto he has had the initiative in summoning the conference and determining its membership. These matters are henceforth to rest upon a fixed rule laid down by the bishops themselves. As to the "consultative body," of which so much has been said, the Bishop described it as a board to which recourse may be had for information or advice by any of the Churches of the Communion, with a view to some unity of policy and action in matters which concern, directly or ultimately, the welfare of the whole body. Though the formation of this body was left to the Archbishop, its general constitution was sufficiently indicated in the Conference. "Wisely and rightly it was laid down that recourse to it must be left absolutely free: that it 'can have no other than a moral authority' and that 'it must win its way by the service it can render.'" He was of opinion that it would soon be recognized as "a very valuable institution." Perhaps with this explanation the subject will be better understood, but the tree will be known by its fruits.

In the subjects dealt with and the spirit in which they were treated, this congress

will compare favorably with any of its predecessors. It is noticed by *The Church Times* that the Congress was more evenly balanced than on some other occasions, among the several parties in the Church. But, as that paper insists, this proved to be an advantage in the end to the cause of Catholic truth. The Evangelicals, in particular, were led to "show that they are more truly Evangelical in the truest sense of the word than some of their shibboleths seem to imply, and that on fundamental principles they are more thoroughly Catholic than either we or they might have thought." This is certainly a happy conclusion of the whole matter.

WF referred some time ago to the case of Dr. W. H. Whitsitt and the attempt to remove him from the presidency of the Southern Baptist Theological Seminary at Louisville. His chief offence consisted in furnishing an historical article to Johnson's Encyclopedia in which he expressed his opinion that the English Anabaptists adopted immersion for Baptism in the year 1641. It was hard to see why this should have produced such an outburst of indignation. It would seem a matter of small consequence whether the date was 1641 or a century earlier. It is certain that the Anabaptists did not find adult baptism by immersion in existence among Christians anywhere. They must have commenced the practice at some date, and whether it was earlier or later, the difficulty which confronts them is the same:—At some time or other, people who had not been immersed began to immerse others. But according to Dr. Whitsitt himself, "immersion is essential to Christian Baptism," *i. e.*, people who have not been immersed have not had Christian Baptism. The only way out, so far as we can see, is to claim that they had a revelation from on high, empowering them to immerse others, although they had not been immersed themselves, in which case we should have expected some miraculous attestation of their commission. The friends of Dr. Whitsitt have issued a statement indicating his liberty of judgment in a simple matter of history, and he has himself, with a humility which reminds us of Fenelon's submission to the Pope, offered to withdraw as far as possible whatever has given offence to the brethren. It appears that the revenues of the seminary have been seriously affected by the conflict, and many persons demand the resignation of Dr. Whitsitt on this ground, without regard to the merits of the case. But this would hardly be in accordance with righteous principles.

AT the Synod of the Reformed Episcopal Church, at Christ church, Chicago, the other day, Bishop Cheney referred to certain overtures which had been made to him during the past year by persons connected with the Episcopal Church, mentioning in particular an article in *The Church Standard* of Philadelphia. Dr. Cheney then said:

In reply to these invitations I have invariably answered that if my episcopate were recognized by the Protestant Episcopal Church, my clergy received without re-ordination, my confirmees accepted without re-confirmation, and if permission be given to use the Prayer Book of the Reformed Episcopal Church, I would hold up both hands in voting to return to that communion.

Of course Dr. Cheney recognizes the fact that a surrender of this kind on

the part of the Episcopal Church is impossible. In fact, this programme would mean the admission of the Episcopal Church into the reformed body rather than the opposite. If these are the only terms which our friends are prepared to accept, the matter is necessarily closed.

THE Missionary Council which assembled in Milwaukee last week, was perhaps the most interesting session of that body which has been held. Such at least was the expression of many who attended. The day at Nashotah and the solemn services there were deeply impressive. The arrangements throughout, for the meetings and for the care of guests, were simply perfect. The thoughtful and cordial hospitality of the Milwaukee Churchmen deserved and won the highest praise. Bishop Nicholson was everywhere, and there were few who failed to feel the clasp of his welcoming hand. Large congregations filled the beautiful and stately St. Paul's church, at the principal services. The Plankinton House, where the hundreds of guests were lavishly entertained, placed all its resources at the disposal of the committee.

REV. WM. NEILSON McVICKAR, D.D., rector of Holy Trinity church, Philadelphia, who has been elected Bishop-Coadjutor of Rhode Island, was born in New York City, Oct. 19, 1843. His father was John A. McVickar, a homeopathic physician. He received his education at Columbia College, from which he was graduated in 1865, and from the General Theological Seminary, New York, in 1868, having been ordained deacon a year previous in order to assist the rector of St. George's church, New York City. He was ordained priest in 1868, and was at once made rector of Holy Trinity church, Harlem, becoming its first rector. He received the degree of Doctor of Divinity from Kenyon College, Ohio. For eighteen years he has been a deputy to the General Convention from the diocese of Pennsylvania. In 1875 he became rector of Holy Trinity church, Philadelphia, succeeding Dr. Jaggar, who had just been consecrated Bishop of Southern Ohio. Holy Trinity church has grown under his administration, until it now numbers over one thousand communicants. Two flourishing missions have grown from it. A fine parish house costing \$200,000, has been erected. Dr. McVickar most happily situated as rector of Holy Trinity, and it is not yet known whether he will accept the position of Bishop-Coadjutor of the diocese of Rhode Island. He is well-known as a distinguished but not aggressive leader of the Broad Church party, and was an intimate friend and disciple for many years of the late Bishop Brooks.

THE board of directors of the Roman Catholic University at Washington seem to have had an embarrassing time. Mgr. Schroeder, professor of Dogmatics, is charged with being a disturbing element in the university. He was credited originally with being the author of the movement which brought about the withdrawal of Bishop Keane from the presidency or rectorship; but that does not seem to have satisfied him. It was reported at that time that most of the faculty would have to go. The authorities at Rome, however, were content with the deposition of Bishop Keane. The trouble, quieted for a time, has burst

forth again, and this time it is Schroeder himself who is the object of attack. So far as can be gathered, his withdrawal is earnestly desired both by the faculty and directors, and would have been effected but for the papal intervention. A telegram from the Vatican was communicated to the Board by the Papal ablegate, Mgr. Martinelli, expressing the desire of the Pope that Prof. Schroeder should remain at the university. The matter was thus abruptly brought to a conclusion, and must now be left in the hands of His Holiness. It is interesting to observe the methods of the Vatican in dealing with American affairs. Ireland and Corrigan, who are bluntly hostile, are alternately encouraged. Satolli, brought to this country to bless the Americanizing faction or party, ends by cursing it. In the case of the university, Keane is deposed in deference to Mgr. Schroeder, and then a successor is appointed in sympathy with Keane's party, relegating Schroeder to a back seat. Now the professor emerges again with the papal influence at his back, and is able to defy faculty and directors, and retain his place. It is, of course, a fight between the American and foreign parties, and the papal policy seems to be to play one off against the other. But it is a game which cannot continue forever.

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THE death of Francis William Newman, a younger brother of the great Cardinal, is announced. He had lived to the age of ninety-two. Like his brother, he was a scholar and a man of letters, but their lines of thought had diverged as widely as possible. Both were born and bred in the Evangelical school of the Church of England, and both in the end forsook the Church. One found peace and satisfaction of his spiritual cravings in the Church of Rome, while the other drifted away toward the abyss of doubt and negation. F. W. Newman, however, did not stop with denial of the truths of religion for himself, but exhibited in his later years a strange degree of hostility and bitterness toward those who continued to hold fast to the Faith. This was made particularly evident in the comments which he made upon his brother's death a few years ago, in which he went so far as to express the wish that sacramental religion might be suppressed by the law of the State.

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ONE of the most noted of the English clergy has passed away, in the death of the Very Rev. Charles John Vaughan, M.A., D.D., Dean of Landaff, on Oct. 15th. He was for many years Master of the Temple church, London, where he had as his congregation the leading lawyers and judges. His great ability as a preacher made it a centre of great interest. He was born in 1816, was educated at Rugby and at Trinity College, Cambridge, and was one of the most brilliant scholars of his times, especially in Greek and Latin. He was settled first at St. Martin's, Leicester, and afterwards became headmaster of Harrow School, where he remained until 1850. In 1860 he was offered the Bishopric of Rochester, which he declined. For nine years he was vicar of Doncaster, when he was appointed Master of the Temple. In 1879 he was made Dean of Landaff, but this did not interfere with his position in London. He published several volumes of sermons. As head of the diocesan theological college,

he had a wide influence over many of the younger clergy, and in the same capacity he was the author of commentaries on the Epistles to the Romans and the Hebrews, the former of which is of considerable value.

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A CONGRESS, or conference, of Jews was lately held at Basle in aid of the movement for the return of the Jews to Palestine. A programme of organization was settled upon, and it was proposed to raise \$50,000,000, also to take measures for the establishment of a university at Jerusalem. Reports were read showing the flourishing condition of the colonies already established, and Dr. Herzl, the moving spirit of the conference, expressed his belief that emigration would benefit Palestine and the Turkish Empire. He also thought that the settlement of the Jewish question would help the settlement of the Christian question in the Orient. It appears that the stream of Jewish emigration to Palestine has already become very large, and may, before very long, produce striking changes and alter the character of the problems which present themselves in that quarter of the world. It is said that the movement is not looked upon with favor by the Jewish communities of Paris, London, and New York. The rigidly orthodox Jews look for a restoration to be accomplished through a direct Divine interposition, and not through human diplomacy and joint stock speculation. Others do not look for any literal restoration to a local Jerusalem. Jerusalem is to them "a figurative name representing the universal spread of the religious ideal" of Judaism. Dr. Herzl's plan is looked upon by both these classes or schools as the ideal of Jews who are such by race but no longer by religion. It is noticeable that the movement meets with most success where the anti-Semitic agitation prevails, and where the Jews are made to feel more or less insecure.

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CERTAIN methods of the Salvation Army in India are receiving severe criticism from the missionaries of other religious bodies, especially the Methodists. By way of swelling the numbers in attendance upon their services in a place where Methodist missions have been long established, the officer in charge distributes half a rupee each to every adult who attends a meeting. This is paid out regularly every Monday morning. There is no discrimination in this dole between heathen and Christian, poor and well-to-do; it is simply a reward for attendance. As this scheme draws largely from the Methodists, who have been endeavoring to train their converts to give according to their means, there is naturally a good deal of feeling. The demoralizing effect of such a system hardly requires to be pointed out. *The Indian Churchman* says: "The same policy was followed with the schools, where children just beginning to attend were given an anna a day, and older scholars more, and these sums were by no means insignificant in comparison with the rate of wages. The money was not only wasted, but a power of evil too. The Episcopal Methodists have been at work there for thirty-nine years, and their converts are just beginning to depend less upon the mission treasury." But the Salvationist bribery threatens to undo this good work. *The Indian Churchman* think it is time for Churchmen who have given the Salvation Army a certain amount of sympathy and

support to consider whether their aid is well bestowed.

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NOW it is the cathedral at Chichester which demands restoration. The necessity for this has become urgent, and an appeal has been made by the Bishop, the dean, and the Duke of Richmond. The first work to be done is the rebuilding of the northwest tower. Mr. J. L. Pearson, the distinguished architect, has taken charge of the work, which will cost over \$30,000. It is proposed to build so much of the tower as can be completed with the funds in hand, and to continue the work as subscriptions come in. Besides this, it is considered desirable to undertake the repair of the south transept, the renewal of the dilapidated pavement of the nave and aisles, the re-erection of the nine pinnacles on the buttresses, and the restoration of the ancient library for the chapel of St. John.

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AN extraordinary story of the profane use of a church comes from Venice. A "Eucharistic Congress" was recently held in that city, and as some kind of adjunct to it a "Eucharistical Holy Fair" took place in the church of SS. Giovanni and Paolo. According to *The Adriatico*, the chief newspaper of Venice, the chapel of the Rosary in this church was transformed into a tavern, where wine, beer, and drinks of all kinds were dispensed to customers during the entire morning. The church became a bacchanalia where drunken people were singing and brawling, and the courtyard was filled with a boisterous mob. At last the scandal became so serious, and the profanation so disgusting, that the civil authorities interfered and ordered the church to be closed. All this reminds us of the Middle Ages and the strange sacrilege connected with the Feast of Fools, the Abbott of Misrule, and similar outrageous observances. But that such an exhibition as this should be connected in any way with a Eucharistic congress, held presumably in furtherance of devotion to the Holy Sacrament, is fairly incredible.

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Five-Minute Talks

BY CLINTON LOCKE

CXXVI.

I have very often preached about Prison Work, on the last Sunday in October when the National Prison Association requests all preachers so to do, but as I cannot do that now, let me talk about it. People often say to me, and it is no small comfort, "Your talks reach a far larger audience than your sermons ever did."

When I speak to Churchman about being interested in prisoners and prisons, I have not in my mind that sentimental gush, that silly and demoralizing coddling, which some foolish women and a few foolisher men are showing to condemned criminals, sending them flowers and jellies, and wanting their autographs, nor that equally foolish practice of assuring a red-handed murderer, avowing some emotional repentance, that his sins are all forgiven, and that he will mount from the scaffold direct to the courts of heaven. I mean the purifying the social and moral atmosphere so that there may be fewer criminals, for the volume of crime in any community is the symbol of the social and moral condition of that community. I mean the fostering all measures for the destruction of the sources of crime, providing

all means for the restoration of the criminal to the ranks of the honest and industrious. I mean applying the principles of the blessed Gospel to sin-sick souls bond and free.

I hold no Utopian views that prisons could be done away. As long as there is sin, both God and man must join to punish it. Some may say: "Honest men and criminals have nothing in common. Shut the latter up, our paths never cross." Now we are so made by God that no matter what we think, all human paths must cross. We are all woven together, just as much as a piece of carpet with its varying colors. Hawthorne says somewhere very subtly: "A poor man's breath, borne on the vehicle of tobacco smoke, floats into a palace window and reaches the nostrils of a monarch." No man shall draw himself up before a crime and say: "I have nothing in common with the doers of this. My doing it is unthinkable." How do you know? If you had had thieves for father and mother and sucked in dishonesty and vice with your mother's milk, would you have been the honest man you now are? If you had been starving for days, are you sure you would have resisted the temptation to steal? If you had inherited drunkenness, would you be so strictly temperate? If you had been thrown a forsaken and helpless girl on the street, would your virtue have been so adamant? Horatio Seymour once said in a public address: "After listening to thousands of petitions for pardon, I can hardly recall a case when I did not feel that I might have fallen as my fellow-man had done, if I had been subjected to the same demoralizing influences and pressed by the same temptations."

Do you imagine that because a man is behind the bars that therefore he has parted with everything that belongs to our common humanity, that he is impervious to argument, to love, to tender appeal, to any presentation of the right, that he is irrevocably, irredeemably bad? Read Mrs. Ballington Booth's words on this point and you will see what an expert thinks. To change by one word, Shylock's famous speech, "Hath not a prisoner eyes? Hath not a prisoner hands, organs, dimensions, senses, affections, passions, fed with the same food, hurt by the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer that a free man is?" I leave out of consideration now a class of prisoners, abnormal beings, tainted in the marrow, who cannot be changed any more than thoroughly diseased human beings can be cured. Let us hope that laws will one day be enacted, which after a medical opinion, will shut them up for life.

Apart from that, how can you help prison work? 1. By votes. You can vote for men who will make just and non-partisan laws for the government of prisons. You can break away from that slavery to party which insists that offices shall be given only to party workers, whether competent or incompetent, and you can vote for men competent, of stainless character, to rule over criminals. President Hayes once said that the county jail system as administered in the United States is a disgrace to civilization. Votes will cure this. 2. By throwing yourself into all organizations for elevating men by instilling into them the principles of the doctrine of Christ, which are temperance, diligence, faithfulness, and such like, by insisting on proper sanitary arrangements, by enforcing space for homes, and by law pre-

venting overcrowding, by even setting yourself the example of blameless and moderate amusement of steady discountenance of sin in book, inn newspaper, in theatre, in public meeting. Remember we do not corrupt from below upwards, but from the top downwards. Contribute money for the support of agitators who will stir up the public and go before councils and assemblies, and plead for the prison reform, contribute for chaplains, and contribute freely to that priceless organization, the National Prison Association.



Letters to the Editor

ARCHBISHOP LAUD

To the Editor of The Living Church:

When did Archbishop Laud die, and what was the date of his death? In the Rev. Wm. Montgomery Brown's very interesting "Sketch of the life and times of William Laud," in the *September Church Eclectic*, he says (p. 498): "Archbishop Laud was, beheaded after three years of imprisonment on July 4, 1633. He was within four months of his 90th birthday." But the *Encyclopædia Britannica*, ninth edition, vol. 14, p. 347, says: "He was executed on Jan. 10, 1634, at the age of seventy-two." The *Schaff-Herzog Encyclopædia of Religious Knowledge* also gives the same date, Jan. 10th, 1634. Likewise the same date of birth, 1573.

A. DE R. MEARES.

A GOOD RECORD.

To the Editor of The Living Church:

In your issue of last week your correspondent from Minnesota says of St. Paul's church: "During the past ten years this parish has contributed one young man to the ministry." This is so far out of the way that in justice to the parish, I write to say that the statement should have been made that St. Paul's church has in ten years given ten young men to the ministry, that is, on an average, one young man each year for the ten years.

In addition to the direct work of the Holy Spirit which we must always recognize, there have been influences in the parish that have doubtless led to good results with young men. These may be mentioned as follows: First, a body of intelligent and faithful teachers in the Sunday school, who inculcate clear and pronounced views of the Church Catholic. Secondly, an ornate and impressive ritual, deepening the spirit of reverence and devotion. Thirdly, a vested choir consecrated to worship by a personal dedication to holy rites and services. Of the fifty members of the choir, the communicants number two-thirds. Fourthly, the training of lads who have been confirmed, as servers at the altar. Fifthly, a united and loyal congregation, recognizing and loving the authority of the priesthood.

These I believe are some of the reasons why St. Paul's parish has been so fruitful in sending so many young men into the ministry. In other words the ministry has been made attractive to them through the example of a parish living up to high ideals.

JOHN WRIGHT.

St. Paul, Oct. 16, 1897.

GOOD ADVICE

To the Editor of The Living Church:

In a sermon preached before the Rock River Conference of the M. E. Church, Bishop (?) Merrill is reported to have said: "The business of a minister is to serve the people and to have the oversight of the church, not to act as the lord of a heritage, or make himself an important feature in their services. Ministers ought to study the way in which the Apostles preached. They can never improve upon the Apostles' methods and there can never come a time when it will be appropriate for us to depart from them."

Now no one, I take it, will dispute the soundness of this advice, but how far it is applicable

to the spirit and principle of modern Methodism is a point that is open to question. The Methodist minister's chief duty is to preach, and his preaching is the chief feature of their services. His success in the Conference depends on nothing more than his ability as a preacher. Then, too, the Methodist minister's extempore prayers, as a feature of their services, are second in importance only to his preaching. As a matter of fact the Methodist preacher is really the only feature of any importance in their services.

Sometimes the people are allowed to read the Scripture lessons responsively with the preacher, but the more general custom has been for the minister to read them, and no opportunity is given to the people to join in the Methodist service, except in the singing of the hymns, or perhaps repeating the Lord's Prayer. Let the good Bishop's advice be followed; let the Methodist minister efface himself and what would be the consequences to Methodist services?

The advice, too, as to following Apostolic methods, is excellent, but under the circumstances in which it was given it becomes ridiculous. In what way do they, in what way can they, follow Apostolic methods and continue Methodist ministers? Some such thoughts as those suggested by the Bishop's words filled my heart three years ago, and the result was I felt compelled to resign the Methodist ministry, and seek for orders in the Church, and I cannot but think that if the preachers who heard the sermon quoted from were to take the Bishop at his words and follow his advice, there would be many a vacancy in the Rock River Conference.

Not long ago the Methodist minister in this town advertised as Sunday attraction such subjects as "The Seventh Commandment," "The devil's divorce court," "Courtship and matrimony," "From the saloon to the pulpit," etc., this last being his own biography. Imagine such a man being willing to accept the Bishop's advice "not to make himself an important feature of their services?" Imagine such a man cramping his genius within the narrow restrictions of Apostolic methods! Yet he is a fair type.

Much as I should like to see Bishop Merrill's excellent advice generally followed by Methodist ministers, I hardly dare to hope for it.

A. G. H.

THE CHURCH IN WINDSOR, NOVA SCOTIA

To the Editor of The Living Church:

You have no doubt seen some mention in the papers of the destruction by fire of the town of Windsor, Nova Scotia. You may think it of sufficient interest to make a note of the fact that whereas more than three-fourths of the town was swept out of existence, and the Roman and all the denominational churches were burned, none of the Anglican Church property was injured in the least. All the churches were near together, and nearly all on the same street. The parish has a fine church and a Sunday school house, a rectory, and a house in which the retired rector lives. On the borders of the town are also the University of King's College, the Collegiate School, and the Church School for Girls. Some 50 families of Church people have lost everything and are penniless.

J. SIMONDS.

Richford, Vt., Oct. 20, 1897.

Personal Mention

The Rev. Irvin E. Baxter has accepted the rectorship of Christ church, Salina, Kas., and commences work Nov. 1st.

The Rev. P. H. Birdsall, vicar of St. Peter's parish Albany, N. Y., has, under leave of eight months' absence, sailed for a voyage around the world.

The Rev. W. K. Berry, S.T.D., rector of Hope church, Ft. Madison, Iowa, who has been suffering from nervous collapse since November, and who has been absent from his parish under treatment South and East, since May, has now returned home restored in health.

The Rev. William Osmond Cone, of Alamosa, Colo., has accepted a call to the rectorship of the church of the Ascension, Pueblo, Colo., and will be in residence there after All Saints' Day.

The Rev. Lawrence R. Combs has entered upon the rectorship of St. Luke's church, Seaford, Del.

The Rev. A. W. Cheatham has accepted the rectorship of the church of the Holy Trinity, Nashville, Tenn.

The Rev. H. C. Dyer has resigned the rectorship of the church of St. Sacrament, Bolton-on-Lake-George, diocese of Albany.

The Bishop of Iowa returned from attendance at the Lambeth Conference, on the Cunard line steamship "Lucania," Saturday, Oct. 23rd.

The Rev. Henderson Judd, of Los Angeles, Cal., has sailed for a visit to Hawaii.

On Sunday, Oct. 17th, the Rev. John Heyward McKenzie, rector of Howe School, was installed dean of Grace cathedral, Indianapolis, by the Rt. Rev. John Hazen White, Bishop of Indiana. The address of the Bishop and the dean is the Diocesan House, 1501 Central ave., Indianapolis, Ind.

The work of the Rev. P. B. Peabody has just been centered in Kittson Co., with a change of residence from St. Vincent, Minn., to Hallock, Minn. Please so address.

The Rev. A. B. Perry has accepted charge of the church of the Incarnation, Dallas, Tex.

The Rev. P. A. Rodriguez has resigned the rectorship of St. Paul's church, Franklin, Tenn.

The Rev. J. T. Ribble has accepted care of St. Thomas' church, Christianburg, Va.

The Rev. William Walker, formerly archdeacon of North Carolina, in charge of the colored work in that diocese, has removed from Raleigh, N. C., to Canton, Mass. Address accordingly.

The Rev. Reginald H. Woodford who has for some time had charge of the services at St. Mary's, Keyport, N. J., has accepted the rectorship of the church.

The Rev. Edwin Wickens has accepted appointment as general missionary of the diocese of Dallas.

To Correspondents

J. L. J.—The following is a copy of the Lord's Prayer in Latin:

Pater noster, Qui es in caelis; sanctificetur nomen Tuum: adveniat regnum Tuum: fiat voluntas Tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Married

DEAL—BROOKES.—At Grace cathedral, Topeka, Kan., Oct. 14th, by the Rev. Theophilus J. Brookes, of El Reno, Oklahoma, Joseph William Deal, of Burlingame, Kan., to Constance Lee, daughter of the officiating clergyman.

Died

CLIFT.—Entered into rest, at Aiken, S. C., Oct. 5th, Emma M., wife of the Rev. T. W. Clift., rector of St. Thaddeus.

OLIVER.—At his residence, No. 4 Chelsea Square, the Rev. Andrew Oliver, D.D., "Glorvina Russell Hoffman" professor of the Literature and Interpretation of the New Testament in the General Theological Seminary, in the 74th year of his age.

RICE.—Departed this life at Delhi, N. Y., on Saturday, Oct. 9th, Clarissa Perine, wife of Frank S. Rice, and only sister of the Rev. Robert Perine, rector of St. Luke's church, Paterson, N. J.

"Grant to her, O Lord, eternal rest and peace."

KIRKBY.—At Christ's church rectory, Rye, N. Y., on Saturday, Oct. 23rd, 1897, Louise, second daughter of Archdeacon and Mrs. W. W. Kirkby, entered into the rest of Paradise. Interment was in the cemetery, Rye, N. Y.

Eternal rest grant her, O Lord.

Obituary

THE RESOLUTIONS OF ST. PAUL'S VESTRY, FORMULATED ON THE DEATH OF THEIR BELOVED RECTOR, FAYETTE ROYCE, D.D.

Inasmuch as it hath pleased Almighty God in His wise providence to take out of this world the soul of our beloved rector, Fayette Royce, D.D., we, the vestry of St. Paul's church, Beloit, wish to place on record our deep sense of the great loss which this parish and community have sustained.

The long and faithful rectorate of Dr. Royce, with his large heartedness and sterling worth, were the cords that bound most strongly, not only the members of this parish, but the whole community and many towns adjacent.

We appreciate also the deprivation to this Madison convocation, of which Dr. Royce has been dean for twenty-four years, and to the diocese and diocesan councils, in which he has held places of eminence and rendered valuable service.

Our feelings, and those of this parish and community, are too deep and too well known to require expression; and it is more than an ordinary sympathy which we extend to Dr. Royce's family in this, their time of bereavement, because it is also ours. The parish has lost a husband, a father, a brother, who for more than a generation has instructed and nourished it in spiritual things, and has sympathized with and ministered to it in things both temporal and spiritual. His life is stamped on our hearts, and his works do follow him.

May God, who is tender in compassion and rich in good gifts, bestow upon him a high place among those many mansions which He hath prepared for those who love Him.

Signed: H. H. MCLENEGAN,
E. A. LOOMIS,
GEO. S. SHERWOOD,
WM. A. KNILANS,
S. C. SLAYMAKER,
C. O. MILLETT,
GEO. FREDERICK.

FREDERICK BARTLETT

Entered into rest, at Freeport, Ill., Oct. 15th, Frederick Bartlett, aged 61 years. Born in Portland, Me. in his youth residing in Brooklyn, he removed in 1855 to Freeport, Ill. Prominently identified with the business interests of that city, he was no less well known as a Christian gentleman and Churchman during the more than forty years of his connection—most of the time as vestry or warden—with Grace church. Beneath his exceptionally active and forceful nature there was the gentleness and sympathy of a great heart. His belief was firm and his faith simple. "The Lord is my Shepherd"—"still waters"—"Thy rod and Thy staff they comfort me," were words caught from his lips in the last hour of his life. W. C. D.

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.

THE HOME FOR DEAF-MUTES

Needs a few hundred dollars for the support of our afflicted family, three of whom are deaf, dumb, and blind.

THOMAS GALLAUDET, General Manager,
114 W. 13th st., New York,
WILLIAM JEWETT, Treasurer,
89 Grand st., New York,

of the Church Mission to Deaf-Mutes, incorporated in 1872.

I TRUST that some of God's people will contribute what they are able, to the lifting up and enlightenment of the poor benighted dwellers among the mountains of Western North Carolina, where I am offering them secular instruction with one hand and the Gospel of Christ with the other. In both they are most destitute.

We are needing \$2,000 for school houses and dwelling houses for the workers among them, where they can live and minister to these needy children of our common Father. The following words, will, I hope, enlist the interest and assistance of all who are able to do anything, no matter how little, for us in Jesus' love. SISTER ELLA.

It gives me great pleasure to recommend to all persons interested in the missionary work of the Church, the work of Sister Ella, a deaconess of the Church, among the people of our mountains.

Sister Ella is in Burke county, under the Rev. Churchhill Satterlee, and is engaged in a most interesting and successful missionary work, where she has a large school of the poor mountain children, a sewing and singing school, and also conducts a large Bible class and night school for young men. She labors among all ages and classes of the community in the various administrations of Christian love and sympathy.

All who have seen anything of her work have been impressed with its wonderful effectiveness. She richly deserves our fullest sympathy and support.

Work of this kind must be supported from without and I most earnestly recommend it to the sympathy and generosity of all those to whom this good Sister may apply. The Burke county work is most interesting and hopeful, and I trust it may find generous support.

I know that any help given to Sister Ella is well invested for the cause of Christ, His Church, and His poor people.

JOS. BLOUNT CHESHIRE, Jr.,
Bishop of North Carolina.

Raleigh, N. C., August, 1897.

I have, myself, been thrown in New York City mis-

sion work, and in various country fields in different parts of the Union, and I can truthfully say that this is the most needy section of the country I know of. Few can read or write, and many know not of Jesus Christ's love and sacrifice. In other words, although within a few miles of us all, these mountains are as great a missionary field as China or Japan.

I commend Sister Ella to the liberality and generosity of all. Her self-sacrifice and devotion should receive the sympathy and assistance of those who are able to help in such a worthy cause.

Yours very faithfully, CHURCHILL SATTERLEE.

Rector of Grace church, Morganton, N. C.

August, 1897.

Address SISTER ELLA, Morganton, N. C.

TO ALL interested in saving neglected girls before they go wrong, the Sisters of the Resurrection appeal in behalf of Trinity Home for Girls, St. Augustine, Fla. (for white girls).

Requirements for admission are respectable character, need for the charity, and definite residence in the Home for not less than one year. Girls received without charge and from anywhere, those now in the Home representing Northern, Western, and Southern States.

Religious teaching, plain English education, practical training in housework, cooking, laundry work, sewing, and simple nursing, make up the instruction.

Beginning the work tentatively during the financial depression of 1896, the Sisters were urged by the piteous appeals made to them, to make efforts for its permanent establishment. Only two in number, literally without money, in the midst of an impoverished and hurricane-swept diocese, the Sisters still found it impossible to close their ears to "the cry of the children," and with earnest prayers for guidance, they visited a few of the Northern cities last winter, and personally solicited aid for the work; the travel being made possible by the courtesy of railroad and steamship companies.

The results of these appeals, and aids, given by St. Augustine people, aggregate to the present time, several barrels of clothing and provision, and \$464 in money. Of this, \$100 has been paid for rent, an unexpected expense; the remainder has entirely supported an average of six girls for the past eight months, and covered many initial expenses of the Home.

The fund is now almost exhausted, and with seven children in the Home, and applications which have to be constantly refused for lack of money, the Sisters again appeal to those whom God has blessed with money, to help them in giving to these and other neglected girls the opportunity of growing into pure, respected, and self-supporting womanhood.

The need is urgent and it is a work wherein the smallest gifts count for much. "If thou hast much, give plenteously, if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of thy necessity."

Inquiries or contributions may be addressed to the REV. C. M. STURGES or the SISTERS OF THE RESURRECTION, St. Augustine, Fla.

I earnestly commend the work of the Trinity Home for Girls, and heartily endorse the above appeal.

C. M. STURGES, Rector of Trinity church,
St. Augustine, Fla.

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.

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.

WANTED.—To complete a file of THE LIVING CHURCH, one copy each of the following numbers: Apr. 25, 1885 (Vol. viii, No. 4); June 20, 1889 (Vol. xii, No. 13); Jan. 4, 1890 (Vol. xii, No. 40). Ten cents each will be paid for them. Address EDITOR LIVING CHURCH.

ORGANIST AND CHOIRMASTER, pupil of Sir Frederick Bridge, Westminster Abbey, London, just returned from Europe, desires position in Episcopal Church (vested boy choir). Five years' American experience. Address JOHN WHITTAKER, A. R. C. O., Lynbrook, Long Island, N. Y.

A HOME in the Northwest is offered to a devout, well-bred, educated Churchwoman in return for short hours' teaching. References requested. NICHOLAS FERRAR.

The Editor's Table

Kalendar, October, 1897

28. SS. SIMON AND JUDE.		Red.
31. 20th Sunday after Trinity.	Green. (White at Evensong.)	
November		
1. ALL SAINTS'.		White.
7. 21st Sunday after Trinity.		Green.
14. 22nd Sunday after Trinity.		Green.
21. Sunday next before Advent.		Green.
28. 1st Sunday in Advent.		Violet.
30. ST. ANDREW, Apostle.		Red.

All Saints'

BY THE REV. FRANKLIN WESTON BARTLETT, D.D.

For all Thy saints, whose course on earth is run,
Their conflict ended, their new life begun,
We praise Thee, Lord; and following them may we
Press forward in the hope Thy face to see.

We thank, Thee, Lord, for those whose lives sincere
Made known to us their godly faith and fear;
Their good example to the Church was given,
Their prayers and deeds ascending up to heaven,

Where ransomed souls Thy Holy Name adore,
Perpetual light shine on them evermore;
Dispel our darkness, we beseech Thee, Lord,
And grant us all salvation through Thy Word.

James Lloyd Breck

BY REV. DENSMORE D. CHAPIN

From *The Churchman* of Jan. 3, 1885

SOME fifteen or twenty miles to the south-eastward of the place where Breck did his last work, and in full view of the spot where lie his mortal remains, rises out of the great plains of Central California, to the height of 4,000 feet, a noble mountain, from whose summit is spread out one of the grandest views in all the world. To the dweller near this mountain it appears a rugged, precipitous, and jagged mass of volcanic rock, torn and rent by internal fires, scarred and seamed by the storms of ages. As we journey away from it in any direction, its grand mass seems to grow greater as it looms out in its magnificence against that clear and golden sky; the crags and seams and yawning abysses of its rugged sides disappear; it stands at sunset clad in glory, a robe of blue and purple about its base and middle height; a crown of molten gold descends from heaven upon its majestic head; and as the shadows gather, line by line it disappears, melting away at last into the infinite dome of the starry sky.

Such is a picture of grateful remembrance coming to me out of the past, from dreary days and sleepless nights of pain, and years of weary waiting, of hope deferred, in which this great and glorified mountain mass became to me a teacher and a friend.

Men have their counterparts and symbols in the material world, and it has often seemed to me, as I look back upon those years of intimacy with the mountain and the man, that there is something—much—of likeness in each to the other; the same isolation, standing together with others, and yet apart; the same supremacy of height—for, viewed from the summit of the mountain, the lesser hills are rolled down to the level of the plain; through all the storms and changes of the ages, how calm and patient and firm the grand old mountain has stood! and yet not more calm and patient and firm than stood the man through the storms and trials of his wonderful life. On near approach, as has been said, the mountain loses its smoothness and perfection of outline, and gaps and rugged rocks appear; so with the man. Breck had his defects, his faults and weaknesses, which perhaps only those who were permitted to come near him

saw, and, coming near, perhaps saw only these; and yet as we recede, either in distance or time, from both, the faults are forgotten or disappear, and the mountain, beautiful in outline, is clad in crimson and gold by the haze and the sunlight, and the man in his heroic height, his uniqueness of life, his singleness of purpose, his lofty faith, stands out more fully to challenge the admiration of the world.

Perhaps this language may seem overdrawn, the coloring of the picture not understood by dwellers under this gray and leaden Eastern sky; but it is the tribute of one who was perhaps as near as any other to Dr. Breck during the last eight years of his life on the Pacific coast, and whose melancholy pleasure it was to help bear to its repose his wearied frame. So, through these years which have since gone the picture has shaped itself; both life and landscape have passed into the perspective of memory, and still the colors grow brighter, the outline more perfect, and nearer the stars seem both the mountain and the man.

I have been asked to give some reminiscences of my acquaintance with Dr. Breck during his later years, but have found the task not an easy one. There is so little, and yet so much, to tell. Breck was known to multitudes in the Church—none, at least by name, better; and yet few knew him. He was a reticent man; he dwelt among men, and yet apart; his deeds were many, his words few; he had few intimate friendships, at least among those among whom his labor was cast; he thought his own thoughts, he did his own work, he lived his own life. His letters to distant friends, more than his words to near ones, reveal something of his inner life; and to many of those nearest him these have come as a revelation, somewhat, after his death. * * *

I first saw Dr. Breck at Faribault, in 1862, then in the fullness of his manhood, and the picture comes before me as he appeared. Some examination of candidates for Holy Orders was going on, and he, clad in cassock, was sitting at one end of a table, and the Bishop of Minnesota, then young in his work, at the other, both facing toward the part of the room where I sat. Two such figures, so like and yet so unlike, are not often brought together. Each was tall and spare, a Saul among the prophets, each a marked man in his own or any time, their likenesses not more striking than their contrasts, each a master in his own field. After the lapse of many years I now see them sitting there intent upon the work in hand, yet each in his own peculiar way; a picture together, yet each a picture by himself. It was a peculiarity of Breck's that he invested everything engaged in with his own dignity; with him nothing was little or mean which was for the good of the Church. He maintained the same high manner in the examination of a child's class as in one of candidates for Holy Orders. Whatever he had in hand was a very important matter; none felt this more than the little ones of his schools. And it was this, perhaps, as much as anything else, which gave him such a hold upon his pupils, such an influence over the rude frontiersmen of the West, and over the red men of the woods. There was no service too small, no detail too little, no duty too onerous, if it made for the glory of God.

But it was after his removal to the Pacific, in 1867, that my personal intimacy with Dr. Breck began. The truth must be told that

his last work, if as good as any in conception and effort, was not in its result his best, and that for reasons which he could not control. He was then fifty years old, and men at fifty are not as pliant as in earlier years, and he was now to meet a condition of society and life he had not hitherto met, in fact, a condition which has elsewhere scarce had an existence, vastly different from that he had known, and in which he had won his victories in the Northwest. He did not apprehend this, so little is the Pacific coast even yet known in the East. He seemed to think he was going to a wild, uncivilized country to plant the Gospel anew. In one of his letters before going he says: "Like all great national adventurers into parts unknown, we ought to have at least a year's subsistence!" (Life, p. 437). We who were already on the coast, read with amazement the account of the proceedings of that "farewell meeting" in the church of the Holy Communion in New York. It reminded us of nothing so much as that parting scene upon the shore at Miletus, when "they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him into the ship" (Acts xx: 37, 38). We were not a heathen or uncivilized country, like England about to receive an Augustine, and when Breck and his company landed in San Francisco they did not find a land of barbarians, but a city of nearly 2000,000 civilized people, as a whole among the brightest and most intelligent and luxurious to be found in all the world. I think Breck never quite recovered from the shock of this; he was dazed, bewildered; there were no frontiersmen to be seen, no Indians, not a wigwam or teepee anywhere to be found. It was a strange land. A bishop and clergy received him; well-appointed churches with "fashionable" congregations opened to him; there was not a particle of missionary romance about it all. There was no hanging of the bell upon the oaks as at Nashotah, no extemporizing a church of pine boughs as at Columba; but he was face to face with a bright, eager, worldly, money-making, gold-worshipping, and luxurious people of his own race; and he was startled, astonished, disappointed. I do not think I state this too strongly; it was so plain to us all at the time.

And yet he soon recovered himself. He was not the man to be defeated in his plans. He soon planted himself at Benicia, in some respects a most unfortunate selection of place, but in others, fortunate, for, for healthfulness and beauty of situation and outlook in all the world, it has scarcely a peer. In front flows the magnificent strait of Carquinez, a mile in width, connecting the upper and lower bays. Opposite lie the low-rolling Contra Costa hills, clad in summer-time in brown, and in the winter with emerald green, while away to the southeast looms up the purple dome of Mount Diablo, spoken of at the beginning of this paper. A few years ago General Sherman, sailing up the bay, said he knew of but one place in all the world to equal it for beauty, and that was the Golden Horn of Constantinople. It was in this spot, as beautiful, yet so unlike Nashotah, the seat of his first work, that, with all his old heroism and inspiration, he set about his last labor, and St. Augustine's grew apace.

It was hard work, however. California is the land of gold, and the East could not

see why it should be called upon to aid the work there; and so Breck's appeals were in large measure unheeded. The old glamor which had attached to his work in the Northwest was in a measure gone, and the worldly and luxurious Californians were with difficulty reached. His letters at this time have a touch of disappointment and irritation almost, in regard to this. And yet the work prospered, and in a short time a large school of boys was gathered. In due time St. Augustine's was turned over to other hands, and St. Mary of the Pacific begun.

This was his last labor and his last love. Eight years of strain and anxiety, unwonted even for him, in that stimulating and wearing climate, told their tale. The old endurance and vitality which had borne him through the long foot journeys and severe winters of the Northwest were exhausted; weary and worn, amidst his beloved pupils in the pleasant home he had reared, surrounded by the beautiful trees of this semi-tropical land, planted by his own hand, "the golden bowl was broken, the silver cord was loosed." Word came that Breck was dead. Loving memory goes back to the bright spring day of horseback travel through the lovely Contra Costa valleys, to assist in the last offices at his grave. It was a golden April day, full of the sunshine of that marvelous sky, our hearts only telling of the Lententide, and filled with sorrow that we should look upon his face for the last time. There he lay, all sign of pain and sickness and weariness gone. His face bore the same placid smile as in life, looking heavenward in all the dignity and beauty of the Christian saint. With reverent hands we bore his body to its resting place beneath the chancel where last he ministered in the sacred offices of the Church; and by his grave roll daily the tidal waters of the western sea—the two oceans measuring the labors of his life, too quickly closed.

Though personal intimacy with Dr. Breck began on the Pacific, it has been my fortune to know something of the ground and scene of the labors of his whole life; Gull Lake alone I have never visited, yet am familiar with the work in the Indian field. Nashotah, St. Paul, Faribault, Benicia! What interest attaches to each of these! What stories they tell! What centres of life, and thought, and work, and prayer! and the steps and spirit of Breck consecrate them all. Being dead he yet speaks, and his works do follow him. He stands the typical missionary of the American Church. In him was first incarnated the new life, the new spirit which was moving upon the face of the deep. He heard the voice calling across the desert land, and he answered: "Here am I. Send me," and to hear was to obey.

Any attempt at analysis of the man's character is beyond my ability or scope. Such characters do not yield readily to analysis. There is a subtle something which always escapes, and that something is the peculiar and distinguishing thing. As the world counts greatness, Breck was not a great man. Indeed, paradoxical as it may seem, had he been a greater man he might have been a lesser man: but he was fitted for the work he was to do. A broader man, a man of larger scope and ambition, of wider sympathies, a deeper thinking man, a more sensitive and imaginative man, one of more ideas and gifts, could never have done his peculiar work. Such would have seen obstacles and difficulties which Breck never dreamed

to exist. Brains are sometimes as great a hindrance as help to a specific work. The man who does not know when he is defeated often wins the battle at last. The man of one idea conquers the world. The large man hesitates, he sees with open vision the dangers in the way, his will weakens:

—"the native hue of resolution
Is sicklied o'er with the pale cast of thought.
And enterprises of great pith and moment,
With this regard their currents turn awry
And lose the name of action."

Breck saw one thing to be done, and he did it. Whether to baptize or bury a settler's child; to administer the Holy Eucharist to an old and dying woman in a forest cabin; to stride away in long journeys on foot over the pathless prairie to minister in the Lord's service to some little hamlet; to found schools and colleges for the Indian, for boys and girls, for theological training; all was the same for him. His motto was, "This one thing I do."

There is not much evidence that Breck thought deeply upon theological subjects, or upon matters of Church polity and organization; he was not a great scholar or great thinker, but he was a doer, and in some respects he did and builded wiser and better than he knew. His conclusions, such as he had, were not formulated as the result of logical thought, but were rather intuitions, perceptions of the divine order of things, and such intuitions are sometimes and often more in accordance with the pattern of things divine than the elaborated products of logical thought. So it was with Breck in many ways, not only in his theology, but in his methods of practical work. It would have been impossible for him to wear the harness of our common parish system; he never served under a vestry; never could have done it. It would have chafed and worn out his righteous soul, hardened as that was to toil, trial, hardship, self-denial, and misrepresentation. There would have been an incongruity in it which would have closed his days long before. He could face Indians, but the other thing—never! No, his was a vision of diviner things. The Master's word, "Go ye into all the world," was in his ears; its force and meaning in his heart. And so he went into the wilderness, like John the Baptist and other heroes and martyrs of the Church, whither the Spirit led him. He was no man's servant, only the servant of his Master, Christ.

His works do follow him. As time goes on, the moral stature and unique character of the man will more and more appear. Like the mountain spoken of, as we recede from it the outlines will more clearly stand out against the sky; and as the shadows deepen through the haze of time, a golden halo as of the sunset, which gathers upon the brows of the heroes and confessors of the Church, will descend and remain upon his head.

* * * * *

After many days. The foregoing paper was written at the request of the Bishop of Western Michigan, in 1884. It was thought then by some that the picture was highly colored, somewhat; at best a tribute of high personal regard. But the years have passed on, and none, I am sure, who stood around that grave at Nashotah the other autumn day, and saw that large concourse of bishops, priests, and laymen, and felt the thrill which passed through that large throng, will say that the color is too high, or the words too strong. The writer hereof can

but repeat his former record, and though he alone is left in the Church Militant of the priests who bore the bier on that sunny April day at Benicia, and he alone of all the large company assembled there was among the large throng who wended their way with solemn, yet triumphant, song through falling and fallen leaves at Nashotah, yet he was glad to help again to bear his ashes to their final resting-place at the home of Breck's first love. D. D. C.

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An Apostle of the Wilderness

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

XIX.

THE site chosen by Dr. Breck on Lake Kesahgah for his new mission was very striking. It was a high promontory extending into the lake. Like the city set upon the hill it could not be hid. Indeed, it was visible from almost every part of the lake—reminding one of the fact that Nashotah and Faribault, and St. Columba, and Benicia, not to mention St. Paul, were all of them selected by one who possessed a rare sense of the appropriate, and who felt that "a thing of beauty was a joy forever."

In order to understand that which characteristically distinguished the new enterprise at Kesahgah, he must bear in mind that for the first and last time in the history of his life-work Dr. Breck was not alone in his responsibilities. Through the influence of the Hon. Henry M. Rice, congressman from the new territory of Minnesota, the Indian Department had committed to Dr. Breck the educating and civilizing of the Chippewa nation—or, as Dr. Breck expresses it: "The general Government has offered to my acceptance the school and civilization fund for these Indians." Then he goes on to explain as follows: "The buildings for the school are to be put up at the expense of the Government; we are limited to a certain amount a year for these buildings, as well as for the support of the children who are to be received into them. I am left to my own judgment as regards these buildings, what they are to be, etc. Three laborers are given into my charge, selected, by myself, and paid by the Government. Besides, 200 hundred acres of land are to be cleared, and plowed at the expense of the Government, and this work is also in my hands to oversee. Indians are recommended to be employed for all work when they can be induced to labor." This was to be done outside all other allowances, and Dr. Breck was to be responsible to the Indian agent for all, except the method of carrying on the work.

Dr. Breck fully realized that to Christianize the Indian, he must first be civilized. He says also: "I have selected a bold shore and a beautiful sugar grove for our mission," and now in the midst of his felicitations, he adds, what he could never have said before in any similar enterprise, "I am also happy in having a wife who is glad to go with me into this wilderness for the love she also has for this Indian work." There was also in Dr. Breck's family at this time Mr. Parker and wife and one child, and also the son and heir—the consolation and hope of his father's heart, William Augustus Muhlenberg Breck, then but a few months old—now in the ministry of the Church, and assistant of Holy Trinity, San Francisco. Then there was the mission farmer, Mr. Reese, and his wife and five children. In addition to

this family there were laborers, and Indian children—16 of them—who were sheltered and fed and taught, all under the roof of the first buildings erected by the Government for this object.

This was the condition existing three months after Dr. Breck had given up St. Columba to the care and supervision of his successor, the Rev. Mr. Peake. It was about this time that Bishop Kemper paid his first and only visit to this distant region of the Northwest. It was the intention that he should visit both St. Columba and Kesahgah for Confirmations and that he might see with his own eyes—now growing dim with advancing years—the noble work of which he had so often heard, and in which from the first he had taken an absorbing interest. We can well imagine the joy of the meeting between these two great missionaries, the Bishop of unceasing labors and endless jurisdiction, and the man who had outstripped all other men of his day and generation in the planting of the banner of the Church, even beyond all the outposts of civilization. The Bishop did indeed reach St. Columba, where he spent a week enjoying one of his longest rests. A large class of candidates was presented for the "Laying on of hands," truly apostolic, but the inclemency of the season forbade his intended journey to Kesahgah, greatly to his disappointment. After many interesting services the Bishop returned to St. Paul and Dr. Breck to Kesahgah to urge on the great work which seemed to be only awaiting the husbandman in order soon to reap a golden harvest.

At this moment Dr. Breck was at the very summit of his ambitions so far as this Indian work was ever destined to attain. Like Moses, he also beheld the promised land; he saw as in a vision from his vantage ground at Kesahgah all the Indian country covered with churches and missions, and all the Indians themselves clothed, and in their right minds, sitting at the feet of Christian teachers, a diocese organized with its presbyters and its Bishop. Alas! that such hopes and dreams must perish, as in a night. What prophet could then have foretold the morrow? What seer have surmised the wrack and ruin that was to follow a morning so bright with the promise of a serene and cloudless day? Scarcely had the mission got under way before mutterings of the storm were heard. Strong hearts were dismayed. Life even was in jeopardy and flight the only alternative left for those who would escape the fury of a nation of savages, mad and wild and drunk until there was not one left sober to tell the story of their shame and their degradation. The details of this almost tragedy we must reserve for a future letter in THE LIVING CHURCH.

(To be continued.)



Book Notices

Sermons Preached in the Cathedral at the Commemoration of Founders of the King's School, Canterbury, on Speech Day from 1887 to 1896. London and New York: Longmans, Green & Co. Pp. 181. Price, \$1.25.

The great schools of England have given rise to an original and distinctive form of sermon literature. Preaching to school boys is a very delicate and difficult, but at the same time a very important, ministry. If one would see how it can and should be done, he will do well to study this volume. The ten sermons which it contains, though varied in their character, are models of their kind. From the very beautiful, mystical sermon by Mr. Swithinbank, on the

text "Man goeth forth," down to the scholarly treatment by Prebendary Gibson of the very pertinent theme of "The Monastic Orders and the Public Schools," and the intensely practical discourse of Dean Farrar, on "True Manhood," they are (each in its own kind) all that could be desired. Happy are the boys whose last days of school are enriched and elevated by such high incentives to all that is good and true, and beautiful. Happy are the students whose minds are trained and whose characters are formed in the midst of such memorials of departed greatness as abound at Canterbury, and who have the inspiring lessons which they teach, annually brought home to them with such persuasive force.

Magic Stage Illusions, and Scientific Diversions, Including Trick Photography. Compiled and edited by Albert A. Hopkins, with an introduction by Henry Ridgely Evans. With four hundred illustrations. New York: Munn & Co. Price, \$2.50.

From the earliest days, the magician with his wonderful and seeming miraculous performances has caused absorbing interest. The wise among us scoff at the tricks of the conjurer; yet let the exhibition come our way and wisdom does not prevent our being taken captive. All history is full of the stories of marvelous things done by the sorcerers. From the day when the magicians of Egypt cast down their rods before Pharaoh and they became serpents, to the strange deeds of Madame Blavatsky and the latest Hermann, all kinds of magic has had a weird influence. Of course it is all a trick and a deception, but just how the trick is done, how the deception is brought about—that is the riddle which we always want solved for us. The book before us deals with all these questions in the most interesting manner. Dozens of books have been written before on magic, but none of them, it is believed, have treated the whole subject in the same comprehensive manner. Here is a slave of the lamp who takes the reader on to the stage and behind the scenes and tells him all about it. There are five sections in the volume, each one treating of a different class of wonders. A few titles of these will show the large field covered: "Mental Magic," "Temple" Tricks of the Greeks," "Stage Effects," "Theatre Secrets," "Automata," "Photographic Diversions." Under the last topic there is an interesting description of the taking and the projection of moving figures, with an account of each of the many forms of instruments devised by various inventors—the cinematographe, mutascope, etc. To all this there is added an appendix in which are the explanation of some additional mysteries; a complete bibliography of natural magic, and a carefully compiled index. The names of the authors and the scientific reputation of the publishers are sufficient guarantee of the high character of this unique treatise. We advise parents to make a note of this book for the Christmas stocking. If they buy it now and read it, they will realize, in time, that nothing could be more acceptable to the average boy, while they themselves will have had a trip into some of the wonderlands of science.

"A New Baby World" has been discovered by the Century Company, in the pages of their *St. Nicholas Magazine*, by the aid of the editor, Mary Mapes Dodge. This "world" is made up of stories, rhymes, and pictures very prettily set forth for the delight and instruction of little folks. We fancy some folks not so little will be entertained by its bright pages, and mother will enjoy the looking over of the book with her little ones as much as they do. Price, \$1.50.

"The Century Book of American Revolution" is issued by the Century Company under the auspices of the Empire State Society of the Sons of the American Revolution, being the story of the pilgrimage of a party of young people of the American Revolution. It is written in attractive, descriptive dialogue style, by Elbridge S. Brooks, with an introduction by Chauncy M. Depew. The illustrations really illustrate, the engravings are well done, the scenes being from nature and life. We can think of no book more

suitable and helpful for American youth who are studying the history of their country. The boy or girl who could read this without interest, is like Shakespeare's man who had no music in his soul, who was fit for "treasons, stratagems, and spoils." Price, \$1.50.

In "The Story of the Earth's Atmosphere," (D. Appleton & Co.) Douglas Archibald, of the Royal Meteorological Society, gives an admirable epitome of a science which concerns every one who breathes. The chapter on "Suspension and Flight in the Atmosphere" is most interesting and "up to date." The author thinks that "the ascent of man" is to be accomplished by the motor aeroplane. It seems that the boy's kite is destined to play an important part in the development of aerial navigation. The latest issue of The Library of Useful Stories, of which the above is one, is "The Story of Germ Life," by Prof. H. W. Conn. Price, 40c. each.

Books Received

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

LONGMANS, GREEN & CO.

Kallistratus, a biography. By A. H. Gilkes. With illustrations by Maurice Greiffenhagen. \$1.50.
The Professor's Children. By Edith Henrietta Fowler. With twenty-four illustrations by Ethel Kate Burgess. \$1.50.

The Vege-men's Revenge. By Florence K. Upton. Verses by Bertha Upton.

THOMAS WHITTAKER.

Prayers for the Christian Year and for Special Occasions. By Charles R. Baker, D.D. \$1.
Old Tales From Greece. By Alice Zimmern (Girton College, Cambridge). 75c.

History of Rome. By Mary Ford. 75c.

History of France. By Mary C. Rowsell. 75c.

T. Y. CROWELL & CO.

Tanglewood Tales. By Nathaniel Hawthorne. 75c.
Giving What We Have. By Anna R. B. Lindsay. 35c.
True Womanhood. By the Rev. W. Cunningham, D.D. 35c.

The Soul's Quest after God. By the Rev. Lyman Abbott. 35c.

Wherefore, O God. By the Rev. Charles Herbert. 35c.
The Christ-Filled Life. By the Rev. Charles G. Hall D.D. 35c.

Men I Have Known. By the Very Rev. Dean Farrar. \$1.75.

Ships and Havens. By the Rev. Henry Van Dyke, D.D. 35c.

Of Intercourse with God. From the French of J. B. St. Jure. 35c.

Heavenly Recognition. By the Rev. DeWitt Talmage. 35c.

Self-Culture. By the Rev. Wm. E. Channing, D.D. 35c.
By the Still Waters. By the Rev. J. R. Miller, D.D. 35c.

THE MACMILLAN COMPANY

Select Masterpieces of Biblical Literature. 50c.

AMERICAN TRACT SOCIETY

Heart Life. By Theodore L. Cuyler. 40c.

Poems of Home Life. 40c.

A. C. MCCLURG & CO.

Love's Way, and Other Poems. By Martin Swift \$1.25.
Stories From Italy. By G. S. Godkin. \$1.25.
A Little Home in Pimlico. By Marguerite Bouvet \$1.50.

G. B. PUTNAM'S SONS

Robert E. Lee. By Henry A. White, M.A., Ph.D., D.D. \$1.50.

J. O. Austin, P. O. Box 81, Providence, R. I.

Roger Williams Calendar. \$5.

FREDERICK A. STOKES COMPANY

A Fountain Sealed. By Sir Walter Besant. \$1.50.

The Love Affairs of Some Famous Men. \$1.50.

Little Grown-Ups. By Maude Humphrey and Elizabeth Tucker.

E. & J. B. YOUNG & CO.

Eyre & Spottiswood's London Edition Prayer and Hymnal.

HARPER & BROTHERS

Ars Recte Vivendi, being Essays contributed to The Easy Chair. By George William Curtis.

Paste Jewels, being seven tales of domestic woe. By John Kendrick Bangs.

Outlines in Local Color. By Brander Matthews. Illustrated.

Alan Ransford. By Ellen Douglas Deland. Illustrated.

The Personal Equation. By H. T. Peck.
Celebrated Trials. By Henry Lauren Clinton. With nine portraits.

The Household

A Prayer for the Departed

DEAR LIVING CHURCH: The following prayers written by an English clergyman for private use, were printed in *The Church Times* by request a few weeks ago. They are so likely to bring comfort and help to sorrowing and lonely hearts, that I venture to ask you to reprint them, and to say that I will be very thankful to send a copy printed on a card to any one who will write me for it. WM. M. CHAPIN.

Barrington, R. I.

O, God, the God of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for *him* whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe *him* light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that *his* life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If *he* hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore *him*, that *he* may serve Thee without hindrance.

Tell *him*, O gracious Lord, if it may be, how much I love *him* and miss *him*, and long to see *him* again; and, if there be ways in which *he* may come, vouchsafe *him* to me as a guide and guard, and grant me a sense of *his* nearness in such degree as Thy laws permit.

If in aught I can minister to *his* peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of *him* as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen.

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Irene; or, The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

XIII.

THE evening of the annual reception to the founder of the Home for the Aged had arrived. For days previous an unusual but subdued excitement had pervaded the institution, and Sister Irene was in demand for many other than her accustomed duties.

Consultations were held by the inmates of the Home as to the best disposition to be made of the money donated from their scant purses, ah! how gladly, for the annual present to their benefactor, who was a veritable "lion" among his "guests," as he was pleased to call the recipients of his hospitality through the medium of this noble charity.

A floral offering was finally decided upon; and a committee, of whom the librarian was chairman, spent an anxious morning in the purchase of the gift, which was later on to adorn the centre of the long table loaded with good things in the spacious dining hall. The librarian, who was no other than the afore-mentioned bright-eyed widow, was often to be seen with the matron, in whose preparations she took deep interest; and it was she who went with Sister Irene upon the final tour of inspection. All was at last ready for the master's coming.

When the lights were turned on, the neighborhood was aware that the grand illumination from basement to tower, was in honor

of the birthday of the founder. He came at length, tall, and erect, despite his three-score years and ten; his noble head crowned with its halo of luxuriant white locks; his kindly eyes beaming a greeting to all, as the guests thronged about him, to receive the coveted handshake. A scene worthy of remembrance was that in the great reception room; the rich man, who had well spent his God-given fortune, and the women, all past the prime of life, of gentle blood and bearing, who might have been homeless wanderers save for this sweet haven of rest. And above this strange throng hung the portrait of the beautiful woman in whose honor this noble charity was wrought.

The philanthropist made a pleasant speech upon the presentation of the floral offering by the committee, the spokesman being the librarian, a special friend of the great man in former days, those "better days" when she was an heiress and he a clerk in the bank of which her father was a director. It was good to know that this reversal of fortune's wheel still found them on pleasant terms; no bitterness was in the woman's heart that she must now be the receiver and he the dispenser of favor. No, the uses of adversity had not been in vain for her.

In company with her friends she sipped her coffee, chatting with accustomed ease, or listening while others exchanged their reminiscences of the past. Yet there was a pathos in it all, as there ever is underlying the brightness of such gatherings, especially in such an institution, where scarcely a week passes by but some life is ended.

Even in this familiarity with death lies one great compensation, as ears grow accustomed to the comforting words, "I am the resurrection and the life. . . . He that believeth in me shall never die." It was in this spirit of faith that each awaited the call; and none more calmly than the great philanthropist, the faithful steward of a loving Lord.

Through the years to come his name and deeds will be held in grateful memory. Moving serenely amid the throng upon that birthday evening was Sister Irene, her calm, grand face with its soul-piercing eyes noticeable among those she served with loving care; her sympathetic voice answering patiently the many and oft-repeated queries of those dependent upon her.

Her queenly form in its simple but elegant black silk dress, the one luxury her wardrobe afforded, was easily recognized by the "distinguished Lewin" presence.

The years, or was it cares? were beginning to whiten her once raven locks; and there was now and then a drooping of the shoulders perceptible, perhaps the result of much stooping over sick beds; but still the dark eyes burned youthfully beneath that white brow which time had yet spared from furrows.

When the feast was over and the house once more silent Sister Irene walked slowly through the rooms, giving an orderly touch here and there, and stopping to gaze pensively into the face of the woman in the portrait on the wall. The coming of the servant to put out the lights reminded her to seek her own quiet apartment.

Once there, she seated herself in an easy chair to meditate awhile, for the evening's solitude had become precious to her on account of the busy days.

As she meditated, her thoughts drifted from the festivities of the day to Julia; that closest link to a beloved past. It was her

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joy to know that those splendid powers of mind and body, with which her darling had been gifted, were devoted to that highest use, the service of humanity.

And it had pleased the King to use her as the humble means of polishing this "jewel for the crown."

As she lay down to rest upon her couch that night, Sister Irene felt the old sharp pain, grown familiar of late, attack and hold her for the moment in its terrible grip.

No one but the house physician knew the secret, that the matron was a victim to heart disease.

It was not necessary she argued, that any one else should know; and she wished to die in harness, if God willed.

Irene arose from bed, finding sleep impossible, donned her dressing gown of soft merino, and taking up a devotional book, strove to forget bodily pain in spiritual comfort. The book was a copy of the "Imitation of Christ," worn from long usage, and pencil-marked in many places.

When they found her next morning, seated there so quietly, the same yet not the same, since the spirit had left its mortal



Before a Girl Marries

She ought, if possible, to learn to play the piano. Music is a great factor in a home. THE LADIES' HOME JOURNAL will send a girl, free of all expense, to any musical conservatory she likes; pay her board and give her a piano in her own room. 300 girls have already been so educated, free.

The Curtis Publishing Company, Philadelphia

home, the body, her hand lay upon an open page, and one who loved her read aloud the words which closed the chapter, and the last her eyes had looked upon.

"Keep your heart free, and Lifted up to God; for here We have no 'continuing city.'"

"The golden evening brightens in the west, Soon, soon, to faithful warrior comes the rest. Sweet is the calm of Paradise the blest. Alleluia!"

Greatest of all Telescopes

THE largest and most powerful refracting telescope ever made is now in the possession of the University of Chicago, having been formally presented by its donor, Mr. Charles T. Yerkes. It stands on the shore of Lake Geneva, not far from this city, in an atmosphere of nearly perfect purity. In the hands of accomplished and skillful astronomers it will doubtless reveal much that has hitherto been hidden from human sight, and thus greatly increase man's knowledge of the wonders of the universe. Until now the Lick telescope on Mount Hamilton, near San Jose, Cal., has been the most penetrating and valuable of all astronomical instruments. The Yerkes telescope is expected to prove at least 25 per cent. more powerful than the Lick, for its lens is forty instead of thirty-six inches in diameter, and its focal length is sixty-four feet instead of fifty-seven feet six inches. For other reasons, too, greater results are expected from the Yerkes telescope, for its mechanism is much superior and the equipment of the observatory is unequalled. It is interesting to know that the objective glass, the largest ever made, cost \$66,000; the equatorial mounting, \$55,000; the dome and rising floor, \$45,000; and the building with its contents, \$135,000, making a total expenditure of more than \$300,000 by Mr. Yerkes. The site of the observatory, which was valued at \$50,000, is the gift of Mr. John Johnston, Jr., and the institution has received the instruments of the Kenwood Observatory and \$7,000 from Miss Catherine Bruce, of New York, for a ten-inch photographic telescope, with building and dome.—Chicago Tribune.

A NUMBER of churches in Berkshire and Hampshire, England, have recently been burglarized, the thief exhibiting a curious intermingling of anti-religious bigotry and commonplace crime. In every case the burglar took whatever money he could find by breaking open the alms boxes; but in addition to this he seemed to take a heathenish delight in breaking altar crosses, tearing leaves out of the Bible and defacing vestments. In one place the legend, "No Popery," was chalked on the door, and a moustache was painted on the stained glass portrait of an angel.

THE Berlin Anthropological Museum has lately received a work of unique interest from China. It is an encyclopaedic work in 1,200 volumes, embracing literature, philosophy, astronomy, natural science, and industries. Each volume has 100 to 150 pages. Originally only 100 copies were printed, and those were not put on sale. But last year a new edition was put forth, which sells at \$300 for the set. It is profusely illustrated with maps and pictures.

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

In the Court of Peace

A STORY OF ALL SAINTS'-TIDE IN MUNICH BY S. ALICE RANLETT

MITZI was going home from work on the 31st day of October. It was gray and chilly in the old German city, the wayside pools were skimmed with ice and the wind whistled through the bare trees in the English garden, the swift stream ran black and rushing, and Mitzi shivered as she looked into its dark cold flood, but the child was very happy; for it was All Saints' Eve and she had accomplished something that she had been working for ever since a year ago; her father had been laid away in the Court of Peace, as the German people call their cemetery. Mitzi's mother had been there before and the child had longed to put some memorial on the bare, humble mounds, at this season when everybody remembered his own loved dead.

But how could she, a penniless orphan, get money for the costly flowers, or even the artificial sepulchral ornaments which seemed to her very beautiful. She lived high up in the pointed roof of an old house in the Judenstrasse, with her grandmother, who worked hard to pay the rent of the poor room and buy their scanty food, and Mitzi must work to earn her own clothing and something toward her living, and she did work; she was waitress at a humble beer garden by the river and earned, beside her own mid-day meal, a very small weekly sum, but sometimes a penny or so was given her by some of the men whom she quietly and quickly served, and her grandmother allowed her to keep these pennies for her own; and all the year she had been saving them, and this very day she had changed the heavy handfuls for three shining silver

Clergyman's Statement

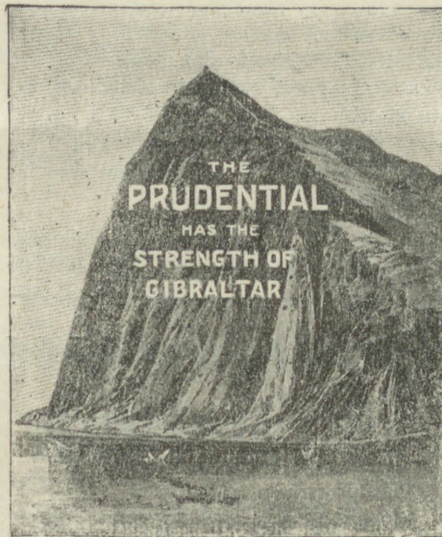
Nerve Strength Gained by Taking Hood's Sarsaparilla

BRIGHTON, IOWA.—Rev. Bernard M. Shulick, of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared, and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla, and I recommend it to everyone who suffers from weak nerves." Be sure to get Hood's, because

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marks which she held in her little brown hand as she hastened across the English garden. She knew exactly how she should spend the precious coins.

In the window of a certain small shop near the Court of Peace Mitzi had seen a beautiful garland of pink tin roses with green tin leaves, and since her savings had seemed hopeful, she had asked its price, which was three marks, and now she really had that sum.

Very early on All Saints' morning Mitzi crept out of bed, dressed, plaited her shining black hair, and tied her brown and blue woolen tuch over it, and set out first for church. It was scarcely daylight, and the air was biting cold. In the dimness the massive twin towers of the Frauenkirche towered up into sky, and inside the great church many people were already kneeling; the air was heavy with clouds of incense and melodious with music, and the high altar was ablaze with lights and brilliant with flowers. Mitzi knelt in a quiet side chapel to say her prayers and, when the service was over, she went out again into the streets, which were busy with throngs of people in holiday clothes and bright with the much-decorated buildings, from which floated many-colored bunting, the blue and white Bavarian colors and the national banners bearing the German eagle; the moving crowd had gay flashes of color, soldiers in red and blue, officers with gilded bands and helmets with tossing plumes, royal carriages ornamented with patriotic blue and golden crowns, and police in rich uniforms of green and silver.

Mitzi moved on with the multitude toward the great Court of Peace. She stopped at the little shop near the entrance. Yes, there was the garland of pink tin roses, and a happy Mitzi came, a few moments later, out of the shop carrying a newspaper-wrapped bundle. As she reached the gate of the Court of Peace, a tiny, shivering figure stepped from behind a pile of stones, a little girl dressed in black garments once rich but thin and unsuited to the icy breeze of the November morning; the child's hands were purple, and the face in its cloud of golden hair was very white. "Will you take me in?" she said, "they will not let me go alone," looking trustfully into Mitzi's honest brown face. "Yes, surely," answered she, "but why art thou alone? "Where is thy mother?"

"In there," said the child, pointing to the lofty wall of the cemetery.

"And thy father?"

"He was ill and they took him away. The men were strange and I hid, and then I was alone, and so I came here to find mamma."

"But thou art frozen, little one," said Mitzi, taking the small cold hand in her warm, work-hardened one, "and thou hast no cloak;" and, loosening her warm blue and brown tuch, she wrapped it about the child, saying, "Where hast thou come from? Hast thou eaten anything? What is thy name?"

"No," said the child, "I have been here, O, very long. It was dark when I came. My name is Marie, but do take me in to mamma."

"Little Marie, thou must have something warm, and then we will go in."

Mitzi led the child to the flower shop and asked the man if he would take back the pink rose wreath, as she needed the money very much, and when he good naturedly returned the three marks, she took Marie to

a neighboring cafe and ordered breakfast. Mitzi had never sat at such a dainty meal as this, with its basket of delicate crispy rolls, creamy curls of butter, and frothy, steaming chocolate, yet she did not taste it, but watched gladly while the little Marie ate and grew warm

Mitzi paid one of her precious marks for the breakfast, and then took Marie into the Court of Peace. Near the entrance were the poor bare graves of her parents. She pointed them to Marie and allowed herself to be led by the child, who strangely seemed to know her way through the paths to her mother's grave.

How beautiful it was in the Court of Peace. Under the lowering November sky, the ground looked like a garden in summer-time, all carpeted with soft green moss and masses of laurel and ferns, and decked with violets and roses, white chrysanthemums, golden and crimson blossoms, garlands of immortelles and branches of palms; here and there fluttered white streamers, bearing in gilded letters some words of hope or of pious prayer, and in many places glowed the wavering red flames of antique sepulchral lamps. Sometimes old family servants knelt by the graves, caring for the decorations and saying prayers for the dead; in several parts of the Court were orchestras, whose sweet, sad music floated over the place. On the children went, by the great crucifix, wreathed in ivy and palms, from which the loving Christ-face looked down upon the people as if to comfort them by the words carved upon the base: "Whether we live or die, we are the Lord's" "The gift of God is everlasting life;" on by many simply and richly decorated graves; till they came to the lofty arcade where were the crypts of the city's families of wealth and position; here were the rarest flowers and most costly and artistic adornings, and here were beautiful statues and white-winged marble angels keeping guard over the silent resting-places. By one of these Marie paused, almost at the moment the crowd parted respectfully to allow passage to a party coming to this same grave, two ladies dressed in heavy black, and attended by a servant in livery who was loaded with costly rare flowers. As the younger lady caught sight of the children, she sprang forward with a cry, saying, "Art thou not Marie R., little one?"

"Yes," said the child, simply, "and I am sure you are my Aunt Anna; my mother has often shown me your picture."

Fraulein Von T. turned to the older lady, saying, "My mother, we have found here at

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our Marie's grave Marie's child, but see how lightly she is clad! We must take her home at once."

After a brief prayer, the ladies led the two children through the Court to the carriage waiting for them there, when the blue and brown tuch was restored to Mitzi, and Marie was folded close to her aunt in the soft warmth of her fur cloak, and the two children told their story. Mitzi shyly spoke of finding the little one cold and alone, and Marie more fluently told of Mitzi's giving her her warm tuch and her breakfast. "And she sold," said the child, "the beautiful rose wreath that she had for her mamma, and now there is nothing pretty where she is."

"Thou art a good child," said Fraulein Von T. to Mitzi, "but Marie, my love, where is thy papa?"

"He was so ill and the men took him away."

"Ah! he must be in one of the hospitals. We will send to inquire."

Little Marie sat peacefully at her aunt's side, serene in child-like acceptance of good things coming to her, and feeling that now all would be well, but Frau and Fraulein Von T. were saying silent prayers of thankfulness, and wondering at the way of God's providence which had thus led them to their little girl whom they might have sought long and vainly. Little Marie's mother, Marie Von T. had married six years before, Richard R., an American artist, and had gone with him to America, where the child had lived her little life, until a few weeks before All Saints' all the family had sailed for Germany, intending to surprise the home friends, but Frau Von T. and her daughter had suddenly set out on a long journey in Europe and the east, and when Marie, her husband and child arrived in Munich they found the Von T. mansion closed. In the apartments which they took the mother Marie suddenly sickened, died, and was buried in the family tomb in the Court of Peace, and soon after, her husband being very ill, was on the eve of All Saint's removed to a hospital. Frau Von T. had received a telegram in Egypt, the telegram announcing her daughter's death, and had immediately returned to Germany, arriving on this very day, and, on the morning of the festival, she had gone at once to her daughter's grave, where she found her daughter's child.

The carriage stopped before a stately house on V Platz, the children were taken in to warmth and luncheon, and a messenger was sent to the hospital in search of Marie's father. Mitzi marveled much over the grand mansion, with its shining, slippery floors and soft rugs, carved furniture and beautiful ornaments and pictures.

Marie's father was readily found, and after luncheon Fraulein Von T. took the child to see him and then again to the Court of Peace. On the way they stopped at a florists and bought a cross of delicate ferns and white roses for Marie to place on her mamma's grave, and Mitzi was told to choose what she best liked for her own loved graves

by the gate. She looked shyly and wonderingly at the masses of rich, glowing blossoms, and finally selected a garland of deep crimson roses.

"May I put something on Mitzi's graves, too, my aunt?" asked Marie.

And, when permission was given her, she chose a graceful basket of golden and white immortelles. So Mitzi's three marks bought, after all, such an All Saints' memorial for her dear graves as she never dreamed of, and the child was carried home in the Von T. carriage to the old peaked-roof house in the Judenstrasse, to the great amazement of the neighbors, who watched the stately footman hold the door while Mitzi's blue and brown tuch flitted through it.

But this was not the end. Fraulein Von T. wisely thought that a girl who had shown herself so self-sacrificing, careful, and thoughtful, would be a good attendant for her little niece, and receiving favorable replies to all her inquiries about Mitzi, she took the child away from the cheap restaurant by the river and into her own employ, where she was carefully taught, comfortably dressed, and paid such wages as would be a great help to the grandmother.

So Mitzi, as well as Marie, found home and friends in the Court of Peace on All Saints' Day.

THERE is in Paisley, Scotland, a Baptist cathedral with a surpliced choir of both sexes. In a Glasgow Congregational church a liturgy is used, with choral responses, including the Ten Commandments and the chanted Psalms; the lessons are read from a lecturn; daily services are held, and over the altar, or Communion table, stands a large gilt cross.

ROBERT J. BURDETTE.

"Bob" Burdette in a recent lecture said that it was not work that killed people. No one ever died from hard work. It was impure foods and bad habits that caused a large per cent. of the deaths.

The coffee drinking habit has slain millions. A well-known physician said a short time ago that he believed it caused more deaths every four years than the late civil war. But few people know the long train of diseases that follow the constant pouring in of the poisonous alkaloids of coffee into the stomach.

Some time ago a specialist after a great deal of study discovered that the mixing of a number of grains and their proper preparation would produce a beverage that had the deep seal brown color of Mocha. When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java. But instead of tearing down the system it would build it up. He called it Postum Cereal Food Coffee and started it in a small way at Battle Creek, Mich. Now it takes two large factories to supply the demand. Physicians who have tried it are recommending this healthful beverage as a cure for nervousness and dyspepsia. It is more economical than coffee, a 25 cent package making more than twice the amount of beverage that the same value of coffee will.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words "It makes red blood," thereon."

NO WASTE OF WORDS.

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Judge Frank Ives, of District Court of Crookston, Minn., says: For some time I have used Stuart's Dyspepsia Tablets with seeming great benefit, with a few exceptions, I have not been so free from indigestion in twenty-five years.

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Write Macbeth Pittsburgh Pa

On Morton Farm in the Spring Vacation

BY CHARLOTTE WHITCOMB

CHAPTER VI.

THE ride on the ox-sled to the sugar shanty was a very merry one. The girls sat on a heap of straw covered with a buffalo skin; chains were passed around them and fastened to the sled stakes so they should not be thrown off. The snow was deep and soft, owing to the long rain. The awkward oxen floundered about, often stepping off the narrow sled track and dragging the sled into a deep hollow or up an abrupt hillock.

Abner walked beside the team flourishing a huge ox goad and shouting his commands to the oxen in comic jingles which afforded Jerry and the girls great fun:

"Sock-er-tees an' Dod-ger-knees!
Step right along now, ef ye please.
Gee! Sock! Gee!!
Can't ye see?
Gee! I tell ye, Gee!
Ye big bumble bee!"

The echoes took up the last word and repeated them until a whole swarm of "bees" hovered about their ears, mingled with,

"Haw! Come here! Gee!

Jerry stood up behind the girls guarding the basket of dinner, a quantity of eggs, and a pail of milk, and steadied himself by holding on to a sled stake, but in an unguarded moment, when one runner shot up a steep bank, he and his treasures were dumped into a snow-drift from which he emerged presently, laughing at the girls' shrieks and exclamations, and Abner's:

"Sock an' Dod of the Thank'ee moms, mind ye!
Or ye'll leave Jerry, eggs, an' dinner behind ye!"

Once the branches of evergreens let fall a little avalanche of snow on the heads of the girls, who clung to each other and laughed more than ever as Jerry said, "That means, glad to see you!" and Abner grew red in the face and cracked his whip as he shouted at the top of his lungs:

"Hup! Look out there, Dod,
Or you'll get the rod!
Haw! Dod-ger-knees!
Don't ye see them big spruce trees;
Haw! Haw!! Haw!!!
G'long now! Draw! Draw!
Whoa! Whoa!! you, Sock!!!
Gee! Gee 'round that rock!
Look out, old boys, ye're getting wild—
Spile the rod but spare the child!!!—
Purty little Dod an' Sock-er-tees,
Step up lively, now, ef ye please!"

The hillside echoes multiplied as they approached the forest, and repeated the laughter and talk, and shouted back at Abner, while a flock of chick-a-dees hopped along the snow near by unscared.

Presently, the ox-sled came to a halt near a wide, low frame building, overhung with snow-laden boughs of spruce trees, and surrounded with tall sugar maple each one having attached to the side of its gray trunk a tin sap-bucket. The girls shook themselves free of snow, jumped from the sled and ran into the sugar shanty.

Uncle Loren, Jerry, and Abner had risen at daybreak, gone up and emptied the buckets of snow and rain as far as their time allowed, made fires in the arches, put pans over the sap to boil, and returned to breakfast, and the shanty was now warm, and fragrant with the steam of boiling sap. The arches, as the heaters were called, were built of brick and resembled big boxes with iron doors in one end. A shallow pan, "as big," Daisy said, "as our extension table," was placed over the open top of each arch,

and in this the sap was boiled to syrup, and, in smaller pans, simmered down to sugar. In one corner were huge sap-holders, in another, syrup-tubs—all fitted with faucets or siphons for drawing off their contents. A tackle depending from the roof, lifted the pans from the arches when it was desired to retard the boiling, or when the sugar was done. A cross-legged table stood under a window, and upon this were various things: a roll of flannel used as a strainer-cloth for the syrup, two huge long-handled dippers, several skimmers, a pan full of eggs, and some long wooden ladles for the purpose of stirring the grained sugar to whiteness. A couple of camp stools and some sections of logs served as seats, and, thrown across carrying buckets, were two wooden yokes made to fit the shoulders of men; these latter were used to bring the sap from trees in places unapproachable by the team.

Daisy noted all these things, and then watching Anseth as she emptied the little pan of its boiling sap, filled it half full of strained syrup, beat eggs and milk together for the purpose of clarifying the syrup as soon as it should begin to boil, buttered her pretty moulds, placed pan and skimmer handy by, and then filled a tin with snow, pressed down flat and hard that they might enjoy some of the sweet when it should be thickened to wax.

Meanwhile, Jerry and Abner had gone through a similar routine with the large pans, and Abner proceeded to cleanse sugar-tubs, while Jerry whittled wooden spoons to use while eating the wax. But perhaps we cannot do better than to submit to our readers one of Daisy's letters written near the close of the week:

SPRINGSTEAD, Thursday.

DEAR ONES AT HOME:

I am having such a good time I can hardly realize that this is the sixth day since I left you. The little arch works beautifully, and we have now, skimmings and all, about twenty pounds of sugar in the dearest little cakes. Oh, papa, your present of moulds was so nice! The sugar comes out of them so easily, and the shapes are so cunning—hearts, hands, and rounds, and little eggs and animals.

We send you a pound box as a sample of our work, but before you eat any of it, won't you take it to Middy and see if he will buy of us, and what he will pay? Some of the candies are plain, and some mixed with butternuts, beech-nuts and other nuts. Also send us a dozen sheets of colored tissue paper and a sheet of printed mottoes. I am writing this in the sugar house. It is warm and pleasant. The pans on the arches are all steaming away, and the smell of the boiling sap is very nice. We have our dinner up here some days. It is fun to boil the eggs in the sap and to eat such an assortment—warm sugar, and biscuits, and boiled eggs and pickles, baked

Needs no disguise

because it is free from all disagreeable taste and odor.

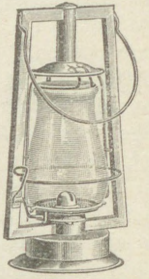
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The incorporators and stockholders who are connected with this company are men of wide experience in similar undertakings and men whose names are sufficient guarantee of the standing of the company, to wit:

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beans and brown bread and mince pie. Abner roasts onions, potatoes, and apples in the ashes under coals, and cooks coffee and ham and eggs on our little arch. Uncle reads his daily paper and Jerry plays with Major. Anseth and I visit, and plan what we shall do with our sugar money.

I must tell you something funny about Major, the dog. He likes maple wax—which is a strange thing for dogs to like, isn't it? Well, the first day we sugared off, Abner made a large roll (he calls it gob, only he pronounces it "gaub") and put it in the dog's mouth. Maje closed his teeth upon it, but it was very stiff wax and too big to chew, and the poor fellow couldn't open his jaws or swallow it, or anything. He ran around in the shanty and then out in the snow, trying to claw it from his mouth, but the more he tried the worse it was, and he came, quite tired out and crying, to Jerry, who had to take it from his teeth with a jack-knife. Since then Maje won't have anything to do with Abner, but he eats little pieces of wax and bits of pickle from our hands just as cute as ever.

How is Orrin getting along? You have not mentioned him. Does Annie Hinkley read to him and teach him in my place, as she promised?

Thank you, mamma, for saying I may do what I like with my sugar money. Anseth says I am earning my share as I do so much of the stirring—you know when it is cooked enough we have to stir it briskly to make it fine grained and white, and I pick out all the nut meats, and I am to cut the mottos and tissue paper and help wrap. Of course I shall give a dollar or two to our society and get something for Orrin, but I intend to put the most of it into a ring. Anseth and I are going to exchange, she will give me a turquoise and I shall give her a ruby.

But here are Aunt Phoebe and Mary. They have brought us a warm dinner (roast spare-ribs and mashed potatoes) and will stay this afternoon. Mary says: "I don't think much o' your housekeepin', everythin's at sixes and sevens." So after dinner Anseth and I will ride around the sugar orchard with the sap gatherers, while Mary "reds" up the shanty. With ever so much love to all,

I am your DAISY.

It was nearly 3 o'clock when the girls returned from their round of the sap works. As they neared the sugar house and could look down the clearing, they heard merry voices in talk and laughter and saw Uncle Loren with the horses hitched to a long sled which was crowded with people, while others walked behind. Said Anseth: "There's our pastor, Mr. Spencer, and Captain Ford, and Miss Gray, the school teacher, and—why, the whole village, I do believe."

The girls ran in to announce the news, but found the shanty "redded up" to such a degree it was hardly recognizable. Mary was unpacking a basket of tins and spoons, while Aunt Phoebe hovered over a pan of syrup simmering on the little arch, and Jerry proceeded to draw off the contents of the big pans into the syrholders.

Presently the merry company filed in and such a pleasant bustle as they made. Sniffs of satisfaction mingled with exclamations of, "Oh, how nice and warm!" "What a cosy and pretty shanty!" "How good it smells!" from the younger ones, while all divested themselves of wraps, and the elders proceeded to make themselves comfortable on such seats as could be improvised of sap buckets and boards.

Pans were packed with snow, spoons were whittled of soft wood, for what treasure of silver ever equaled one of spruce when one ate warm sugar in the woods? A birch withe bent into a circle at the end, through which to blow a syrup bubble, was brought to try if the sugar was ready to eat. If the syrup "haired" from the twig, it was ready to wax on snow, and was at that delectable



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stage most gratifying to lovers of maple sugar. If the bubble flew lightly away before the breath it was nearly ready to grain. Of course, a dozen twigs were brought in succession, each lad and lassie wishing to experiment for himself; little Ray Spencer, in his eagerness to blow, brought the bubble too near, and a howl of pain escaped him as the steaming twig touched his lip, but a bit of sugar soon assuaged his woe.

Presently, all were busy eating and praising the toothsome delicacy. Jerry made Major beg for sugar, which the dog did to the great amusement of the youngsters by standing on his hind feet and holding his fore-paws in a beseeching attitude and emitting a low whine; then he said "thank you" by bobbing his head and giving two short barks. After eating sugar the dog invariably ran over to the pickle jar and asked, as plainly as a dog could ask, for a piece of pickle.

"It is plain," said some one, "that Major feels the necessity of a counter-irritant."

Captain Ford said he was enjoying the sugar party so well he should never forget it if he lived to be a hundred, whereat everybody laughed, and Daisy looked at him with awe, wondering how it seemed to be ninety-eight years old.

"Please, sir, do you remember the war of 1812?" asked she timidly.

"Bless you, my dear, yes. I was a soldier and took part in it," and he proceeded to give a thrilling account of the battle of Plattsburg, ending with the words, "But I am glad men are coming to know the value of enduring peace, and I predict that before any of you children are three-score and ten, the barbarous custom of war shall have passed forever away."

"God grant it!" was the clergyman's fervent response. Other stories followed, and there was much innocent though, somewhat boisterous merriment among the younger children, during which little Tommy Dodd fell into a tub of sap, from which he was rescued, dripping but triumphant, having secured the object of his daring; this was a well-soaked and desirable piece of slippery-elm bark, which he chewed with much relish and energy, while Miss Gray wiped off the sap and stood him up before the open arch door to dry.

The party broke up early and all rode down, a slender young moon gracing the twilight sky for the occasion. The elders seated themselves on the long sled and went over the road after the discreet Dobbin, but the young folks rode on the ox-sled and Abner had a fresh set of jingles for the guidance of the headstrong Socrates and Diogenes who crowded and shoved each other, while Abner's shouts woke a thousand echoes and the happy talk and laughter of the boys and girls added to the merry din. At one time Daisy heard above, or, rather despite, the tumult of voices and echoes, a soft, whirring sound, when Abner suddenly stopped the team with a tremendous "Whoa!!" then added:

"Jerry be spry with yer gun an' a ca'tridge, don't ye hear the drummin' of that 'ere pa'tridge?"

Jerry jumped from the sled, followed by several of the boys and disappeared under the trees, but presently returned, saying:

"It was a mother bird and her brood, Abner, the chick's too young to be left alone, so I didn't fire."

As they emerged from the woods, the road became smooth, the oxen jogged serenely on, while the young folks beguiled the way with singing, and very pleasant did their voices sound, as they united in old songs and familiar hymns.

(To be concluded.)

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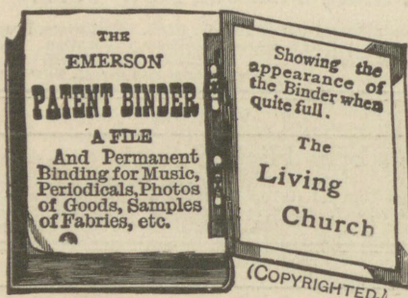
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Household Hints

UNHYGIENIC FOOTWEAR.—It is the special development of the great toe that enables man to stand erect and balance himself with greater ease. The further the great toe is spread from the little one the greater prestige is given to the individual, because more leverage is gained. The construction of the pointed-toe shoe is calculated to destroy the God-given leverage of the foot, converging the little and the great toes to a point. In the natural foot the great toe should continue in a straight line from the heel. The insane vanity of the wearers of shoes combined with the ignorance of the shoemaker have caused to be made a style of shoe that must result in great and lasting damage to our race. The so-called elegant shoes have produced a painful picture of misery, inducing alteration and paralysis of the small muscles of the foot, which has resulted in the loss of the proper elastic step in the walk of many individuals. Compression of the blood vessels of the foot retards the circulation and prevents the full development of the bones and muscles of the foot, leg, thigh and pelvis. The stalwart race of yore is being rapidly transformed into a race of spindle-shanks since our people have become slaves of fashion.—*Life and Health.*

TIRED and aching feet are to blame for half the tempers in the world, and neglect is to blame for the weary feet. Corns and bunions are not due half so much to bad shoes as to lack of care. The feet should be thoroughly washed once every day, and the nails kept cut as regularly as the finger nails. A bath in hot salt water is necessary once a month to remove dead cuticle and make the muscles firm and supple. If a continued strain and aching is felt in the arch of the foot a small pad should be placed in the stocking. Stockings should be amply large and changed frequently. Where the feet burn, much relief is had by lining the sole of the stocking with fine lawn or linen.—*Good Housekeeping.*

THE HANDS.—We cannot all have pretty hands nor even white ones, but we can give these faithful servants enough care to insure comfort and wholesomeness. The hand enters so intimately into all our work and pleasure that it seems like a minor brain, and certainly earns better care than it often receives. The first step toward improvement is to make the hands clean and keep them so. To insure this they must have thorough attention at bedtime. Have ready a bowl of warm water, a can of coarse cornmeal and some soap. Lather the hands and wrists, rub well with cornmeal, and then rinse and dry on soft towel. The cornmeal is less irritating than a nail or flesh brush and removes all stains and dirt much more effectively.

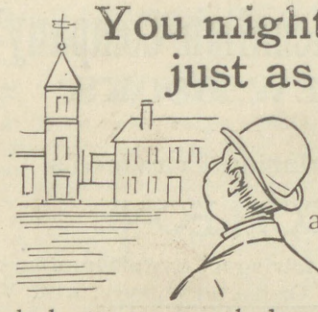
In drying the hands, push the flesh back gently from the top of the nails. If this habit is once formed nothing will be necessary to insure the pretty half-moon so much admired at the base of the nail. Brittle nails should have an occasional application of sweet almond oil. Pure lemon juice is one of the finest things for the hands. It removes stains and makes the skin smooth and the muscles supple. A lotion which gives the hands a velvety softness, yet will not soil the daintiest glove a moment after use, is made of one-third glycerine, one-third bay rum, and one-third rose water. Shake the mixture well, and use after drying the hands and always before exposure to the wind. The shape of the nails and finger tips may often be improved by drawing the fingers, one at a time, through the tightly closed hand. Some writer may like to know that ink stains vanish before lemon juice, and it may help some one to know that iodine stains are removed by a little wet starch. So much of character is expressed by the hand—surely we cannot afford to fall into careless ways and let this little member tell tales out of school.—*Good Housekeeping.*

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