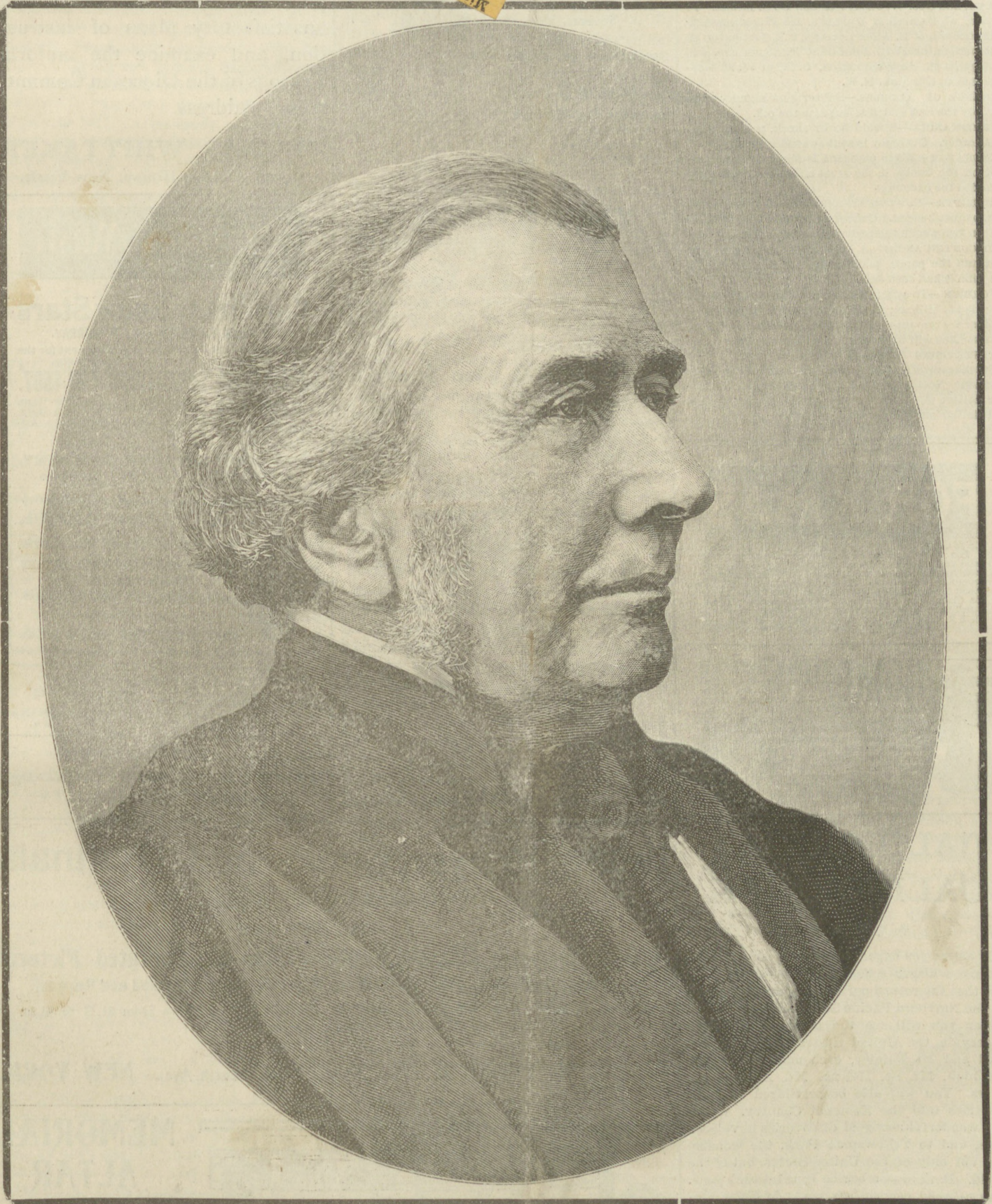


# The Living Church

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From *The Illustrated London News*.

THE LATE DR. CHARLES JOHN VAUGHAN,  
Master of the Temple and Dean of Llandaff.

# The Living Church

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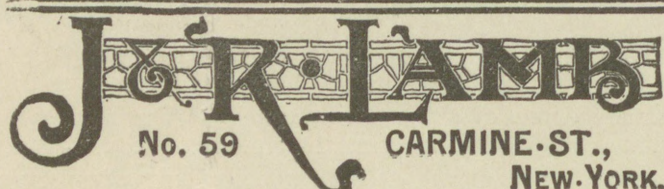
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# The Living Church

CHICAGO, NOVEMBER 13, 1897

## News and Notes

THE congregation of one of the London churches, St. Mary's, Soho, are worshipping under difficulties. The church has been condemned and the roof taken off by the County Council. Nevertheless, the vicar assembles his people in the dismantled edifice, with only the sky overhead, and is determined that the building shall not be allowed to perish. There are interesting historic associations connected with this church. It appears in one of Hogarth's most celebrated pictures, and was built by refugee Greeks, driven from their country by the Turks in 1677. Afterwards it passed into the hands of the Huguenots, and from them to the Baptists. Fifty years ago it was purchased for the church when it was on the point of being converted into a dance house. The foundation of the clergy house was laid by Mrs. Gladstone. The Rev. Archer Gurney, known as the poet-priest, was at one time vicar, and afterwards the Rev. J. C. Chambers, during whose incumbency Dr. Littledale frequently helped in the services.

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PRESIDENT Hatch, of the Chicago-Public Library, states that at the six branch rooms the attendance in the reading and reference department is 40 per cent. greater on Sunday than on week days. The librarian, Mr. Hild, commenting on criticisms that have been made, said that he regarded the opening of the library on Sunday as a moral blessing, and believed it would have a good effect upon the community. "It may prevent a great many young men from going to ruin by keeping them out of saloons. Wherever the experiment has been tried, as in Boston, it has proved a great success."

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IT is stated, by authority, in *Canterbury Diocesan Gazette* that the report is untrue that the cathedral authorities have granted a request from certain Roman Catholics that they be allowed to restore the tomb of Cardinal Pole. The dean and chapter themselves propose to restore the escutcheon, supported by two angels, bearing the arms of the Cardinal. This was originally proposed by the late Canon Jenkins, as being of great interest from an historical and heraldic point of view. The Roman Catholics who recently visited the cathedral desire to make a contribution to this work, in recognition of the courtesy with which they were received by the authorities.

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MRS. BALLINGTON BOOTH declares that there is no truth in the rumor that the "Volunteer Army" is likely to amalgamate with the Salvation Army. She made this announcement at a recent meeting at Cooper Union, New York. "I ask you," she said, "whether or not you think that with the support the Volunteer Army has received from the beloved people, it would give up the work in defiance of that support? Oh, no. No amalgamation. We must and shall continue the fight." It is hard to see

why the one Army should regard it as a part of its mission to "fight" the other, or what good is likely to be accomplished by such a belligerent attitude. Common-sense and ordinary Christian charity would seem to agree in the conclusion that "amalgamation" is the only true course for two organizations to pursue, which differ little more than tweedledum and tweedledee. The draft upon the public to which these armies appeal is much greater than would be the case if there were but one, without any larger returns, and we hardly think donations are likely in the long run to be increased when it is understood that they are to go in part towards keeping up a fight of one against the other

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THE late Dean Vaughan, of Llandaff, did a remarkable work in the way of training candidates for Holy Orders. After leaving the headmastership of Harrow, he took the living of Doncaster, a Yorkshire town, where, in spite of many difficulties, he soon exercised a commanding influence. After a while he came down to Cambridge and proposed to the undergraduates intending to take Orders that they should come and help him in return for the help he could give them. This was the beginning of a work which he continued to carry on for thirty-three years. Instead of remaining at the university to read for Orders after taking their degrees, and coming to the cure of souls without one single human direction for such a task, these young men came to Doncaster, sometimes twenty at a time, and put themselves under the guidance of this thorough scholar and excellent priest. They taught in school, visited in districts, and did all kinds of missionary work; and at the same time read the Greek Testament with their chief, pursued the subjects assigned for the ordination examinations, and received careful training in the composition of sermons. But it was the influence of Dr. Vaughan's own personality making itself felt daily and hourly which made upon the men who came to him an impression never to be eradicated. A number of bishops and many priests of high standing and of all schools of thought, passed through his hands. They always spoke of him with reverence and affection as "the Master." He is said to have refused no less than four bishoprics

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SOME stir has been made over a charge of simony in connection with the recent election to the Bishopric of Kilmore, Ireland. It appears that some foolish friends of the candidate, Canon Elliott, who was afterwards chosen, had issued a circular referring to the gifts of this gentleman to the diocese, and to the future benefits to be expected from him, and on this ground asked for votes on his behalf. This performance was undoubtedly reprehensible; but it is explained that the circular was sent to only a few persons who were not directly concerned, and that it was quickly withdrawn, and finally that Canon Elliott knew nothing about the matter. *The Irish Ecclesiastical*

*Gazette*, while correcting exaggerated reports on the subject, speaks with just severity of allowing monetary gifts and private means to enter into elections to bishoprics and parishes, a tendency which it says is far too evident in the Irish Church at the present time.

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A REMARKABLE instance of intercommunion between the Anglican and the Orthodox Church is reported from Melbourne. The Easterns there have had no priest of their own to minister to them, and the Patriarch of Jerusalem has authorized an English priest to baptize the Greek Christians' children and to administer the Holy Communion to his flock. The Baptisms and marriages of these Easterns have been celebrated in St. Peter's, Melbourne, according to the Greek and Syriac rites. Now a Greek priest has been sent to the city, and has accepted the Baptisms of the Anglican clergy, merely supplementing them with the chrism (for Confirmation). The Archimandrite has, however, not celebrated the liturgy in the Anglican Church, because of the Bishop's absence, and will not do so until he receives permission personally. But the point is that these Orthodox Catholics have received Holy Communion at the hands of our priests, and by permission of the Patriarch of Jerusalem. This speaks volumes which no amount of explanations on the part of Roman controversialists can get rid of.

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A LONDON telegram states that "for the first time since the Reformation" the opening of the law courts was introduced by a special service in Westminster Abbey, which was attended by the bench and bar wearing their robes of office. We know not whether the statement is correct that this observance has been omitted ever since the Reformation. However that may be, certainly nothing could be more appropriate. Religion and the law must go hand in hand, if the latter is to maintain its prestige and continue to carry the highest sanction. The Roman Catholic judges and barristers attended "red Mass" on the same day at the Sardinia chapel. That an observance of this kind among men of such eminence should be revived at the present time, may be taken as a cheering indication that, despite all impressions to the contrary, religion in England is not losing its hold upon men of the highest standing for character and learning. It is a point in which the Church of England will more than hold her own in comparison with Roman Catholic countries.

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BISHOP HELLMUTH who resigned the diocese of Huron in 1883, had for some years a parish in England. This he resigned in 1891, after a "serious stroke," which left him in shattered health and apparently without any hope of engaging again in active work. He then took up his residence at an invalid resort on the continent. Now he has reappeared with renewed health and energy, and has again taken up work in a large and important parish in Somersetshire. Lord Beaconsfield, says *The Church Review*,

declared that this was the age of young men. But it appears that the old ones are not elbowed out. If a clergyman past eighty is equal to all the trouble of getting into a new living and settling in a new place, we may call to mind that it was an artist past ninety who painted the most highly praised picture in this year's Academy; that the only Englishman who can command the ear of the world is verging towards his ninetieth birthday; that two of the men in whom the divine afflatus of poetry still lives (Tolstoi and Ruskin) are both old men; it is abundantly obvious that whatever the young men have done they have not ousted the old ones yet.



### The Church Abroad

The Bishop of Osaka has been appointed to succeed the late Rt. Rev. Edward Bickersteth as Bishop of South Tokyo, the Metropolitan See, so to speak, of Japan.

The late Dean of Llandaff, Dr. C. J. Vaughan, was laid to rest in the cathedral close with great evidence of the respect, esteem, and love of his fellow-workers and of those amongst whom his long and useful life has been spent. Out of the 400 students who received tuition under him, nearly half were present, many traveling long distances to give the last possible honor to one to whom honor was assuredly due. Among these were the Bishops of Winchester, Bath and Wells, Peterborough, Southampton, and Southwark; the deans of Winchester and St. Asaph, and a number of archdeacons and canons. The funeral sermon was preached by Dr. H. M. Butler, Master of Trinity.

Michalmas law term began this year with a special service in Westminster Abbey. The procession from the nave to the choir, led by the Lord Chancellor and his officers, next whom came the judges of the Court of Appeal and of the High Court, followed by the Bar, was long and singularly impressive. The scarlet and ermine of the Judicial Bench, the full-bottomed wigs and court dress of judges and Queen's Counsel, and the brilliant academical costume of those who possessed doctors' degrees, formed a picture the like of which has been rarely seen in a church in recent times. The service was a shortened form of Matins, and was intoned by the precentor. It is expected that it will be held every year.

The Rev. Oswald H. Parry, late of Sunderland, has been sent to join the staff of the Assyrian mission, that is, the so-called Archbishop's mission at Urmi, in Persia. We have recently printed the statement that the Nestorian Christians of that region had become reconciled to the orthodox Eastern Church through the labors of certain emissaries from Russia. The Archbishop of Canterbury wishes it to be understood that, notwithstanding these reports, the work of the Assyrian mission is going on precisely as in the past, and needs all the help that can be given it. The Archbishop fears that an impression has obtained currency that no further funds are at present required. The time has certainly not yet come, and perhaps may not come for a long time, when the Archbishop's mission can safely be withdrawn, and it is hoped that the former supporters of the mission will rather increase than withdraw their support.

The Lady-chapel of Gloucester cathedral was re-opened for divine service on Michaelmas Day, after being disused for over a quarter of a century. By long neglect this beautiful specimen of fifteenth century work had been allowed to get into a sadly dilapidated condition, and the stones had crumbled and decayed to such an extent that it was a marvel that the delicate work, in the windows, especially, held together. The glass in many places had entirely disappeared, so that wind and water found their way into the building, and the Lady-chapel was quite unfit for divine service. A great deal of

money has been spent upon the general work of the restoration of Gloucester cathedral, and the Lady-chapel was taken last. Where the stone had decayed it has been carefully replaced, the tracery of the windows has been restored or strengthened, according to requirement, the dust and dirt of years has been brushed—not scraped—from the exquisitely groined roof, and the whole of the floor taken up, cemented, and replaced, the greatest care being taken not in any way to alter the position of the many memorial slabs, some of them of great interest. The reredos at the east end described by Sir Gilbert Scott as one of the finest examples of color work in existence, is left in the sadly mutilated condition to which Cromwell's Ironsides reduced it. At the early Celebration the Bishop of Gloucester delivered a short address, and at the special service in the afternoon, the sermon was preached by the dean. The choir sat in the minstrel galleries which had not been used for that purpose for 400 years.

### The Bedell Lectures

The Bedell Lectures for 1897 were delivered to crowded congregations on Oct. 29th and 30th, by Dr. William Reed Huntington, in a particularly able manner. The subject, "A National Church," was handled with the clearness of argument, precision of language, and freedom of manner that characterizes all of Dr. Huntington's work.

The first lecture was devoted to the philosophy of a National Church, and the true basis of a Catholic doctrine. The lecture was largely historical in character, dealing with the early Church and the development of the Roman hierarchy, and culminating in the Vatican decree of 1870. He maintained the position that the Church Catholic, that is, the Church Universal, is the true tester of doctrine.

The second lecture dealt with the practical side of the question, and began by a survey of the state of denominationalism in America. He spoke of the disgraceful scramble of the sects of a small town, and compared it with the unanimity of law and of the educational system. If there were as many temples of justice as temples of religion, the law would be ridiculed and education a farce. The lecturer then divided the notes of the Church into four great divisions; namely, theology, ethics, polity, and worship. The first, theology, is to have for its structure only the great stones of the Creed, which are full of Jesus Christ, and the personal Christ. Ethics he declared, must be brief and without the minute distinctions to which scholars are given. Polity, he desired to be strictly American. The parish system of England was noticed and used so far as the customs and laws of our commonwealth would permit. The divisions of the Union into states and counties would be used and a government by representation be instituted. This would combine the polity of the three great types; namely, Congregationalism, Presbyterianism, and Episcopal authority. Then worship, the fourth note, was considered, and the plan would permit of two or even three forms of worship, either at different times in the same place of worship, or in different places, to accommodate the three distinct and different forms of worship which are present in the sects. An example of the different degrees of worship permitted in one Church was taken from the High and Low Masses of the Roman Catholics.

The lecturer put forth three great watch-words for this consolidation of sects; namely, compensation, co-ordination, and classification. He admitted the "crux" in each note; in that of polity, ecclesiastical history, and in that of worship, again the sacramental element. The lecturer brought his able discourse to a close by a strong appeal for unity and for a more ready spirit in the Protestant Episcopal Church to unbend and meet the sects on a more neutral ground.

There was a large attendance of the clergy from Ohio and surrounding dioceses, and of old Kenyon men, and the lectures were received enthusiastically. President Peirce and the Rev.

Dr. Greer, of New York, are the Committee on Publication, and the lectures will be issued as soon as possible, and will be published, probably, by Scribner's.

On the following day, Sunday, the 31st, two able discourses were delivered in the church of the Holy Spirit by the Rt. Rev. William E. McLaren, Bishop of Chicago. The morning text was taken from I Cor. xiii: 12, "And now we see through a glass darkly, but then face to face; now I know in part but then shall I know even as also I am known." At the evening service, Bishop McLaren spoke directly to the students, and made a profound impression. His text was "Many are called but few chosen," St. Matthew xxii: 14, and his words dealt with the practical religion of young men.

On Monday, Nov. 1st, the Founders' Day memorial exercises at Kenyon College were held at ten o'clock in the morning. The Founders' Day memorial was read by the Rt. Rev. Wm. A. Leonard, Bishop of Ohio, who also celebrated the Holy Communion. Thirty-one new students were matriculated in the college by President Peirce, and five in the seminary by Dean Jones. The exercises were solemn and impressive.

### Canada

The music was particularly good at the thanksgiving services in St. Paul's church, Southampton, diocese of Algoma, Oct. 10th. Incandescent lights have just been put into the church. Much regret is expressed in the congregation of St. George's, Bruce Mines, at the departure of the incumbent, the Rev. Mr. McConnell, who has been obliged to resign on account of ill-health.

Bishop Dumoulin, of Niagara, confirmed a class of candidates in the parish of Hornby and Stewarton, Oct. 12th. The attention of the deanery meeting of Lincoln and Welland, which met at Stamford, on the 30th, in the diocese of Niagara, was called to the Bishop's circular, requesting each deanery of the diocese to undertake the management of its missionary deputations. The next deanery meeting will take place at Thorold, in January.

A beautiful gift has been sent by King Oscar of Norway and Sweden, for the Rev. Atkinson Smith and the church at Neil's Harbor, diocese of Nova Scotia, to commemorate that clergyman's action in caring for and burying the bodies of the captain and sailors of a Norwegian barque who were lost off the coast last year. The royal arms of Sweden are engraved upon the vessels, which are of solid silver, washed with gold, and the name of the Rev. Mr. Smith also. The Bishop of Nova Scotia is busy with country visitations since his return from England, holding Confirmations. He preached at the thanksgiving service at St. George's, Halifax, Oct. 3rd. The 1st Regiment Canadian Artillery paraded in the morning to St. George's. The attendance at Christ church, Dartmouth, at the Sunday services is increasing steadily. A fine revolving bookcase was made and presented to the rector lately by a member of his congregation.

### New York City

The Woman's Auxiliary of the diocese, held the annual meeting of its domestic missionary committee, at the parish house of the church of the Ascension, on Nov. 2nd.

At St. James' church, the Rev. Dr. E. Walpole Warren, rector, choral vespers have been introduced, with an organ recital following the service on Sunday afternoons.

The Woman's Benevolent Association of St. John's church, Larchmont Manor, in the suburbs, has been organized, and a plan is being arranged for assisting the new Rochelle Hospital.

The Rev. Edward Bradley, curate of St. Agnes' chapel, and father of the Rev. Edward A. Bradley, D.D., the vicar of the chapel, died on Thursday evening, Nov. 4th. The burial service took place at the chapel on the afternoon of Tuesday, Nov. 9th.

It is gratifying to be able to announce on re-

liable authority, that the memorial sum of \$50,000, which, as mentioned at the time in the columns of THE LIVING CHURCH, was proposed at the funeral of the late Rev. Dr. Langford, to be raised for the benefit of his widow, has now been fully pledged.

On Monday, Nov. 8th, began a special course of lectures at the Union Theological Seminary, open to the public on "Phases of Jewish religious life after the exile," by the Rev. Thomas Kelley Cheyne, Oriel Professor of the Interpretation of Holy Scripture, at the University of Oxford, and canon of Rochester.

The church of the Beloved Disciple, the Rev. Henry M. Barbour, rector, celebrated on Sunday, Oct. 31st, the 24th anniversary of its founding. The rector has just received \$5,000 by the will of Miss Talman, who was a great benefactress of this parish during her life.

At the impressive public obsequies of the late Henry George, Sunday, Oct. 31st, at which many thousands of persons were present, representing every class in the community, and every variety of faith and no faith, the service conducted was that of the Church.

At the parish house of the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, a meeting was held on the evening of Nov. 9th, at which reports of work were considered, and addresses made by the rector, the Rev. Jos. Reynolds, Jr., the Rev. Dr. John P. Peters, and others, on "Parish methods for the interests of labor."

The Sisterhood of the Holy Communion received addition to its members by the formal reception by the chaplain of the order, the Rev. Dr. Henry Mottet, on Oct. 28th, of a new Sister, at a solemn service in the church of the Holy Communion. The Rev. Messrs. Moir and Brent assisted in the service, which was concluded with a celebration of the Blessed Sacrament.

The addition to the parish house of St. Bartholomew's church, the Rev. Dr. Greer, rector, is so nearly completed, that many parts of it have already been put in operation. The building cost about \$200,000, and is taller than the former parish house beside which it stands, and in the general style of which it is built. It immensely enlarges the working capacities of the original edifice.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a Quiet Day was conducted Nov. 3rd, by the Bishop of Washington. It began with a celebration of the Blessed Sacrament. At different hours, a series of seven addresses was delivered on the gifts of the Holy Spirit. Clergy and Church workers of the city were represented in the congregation. The services were under the auspices of the Church Parochial Missions Society.

An interesting incident of the festival of All Saints', was a commemorative service at the chapel of the Church Missions House, at which the Holy Eucharist was celebrated by the associate secretary of the Board of Missions, the Rev. Joshua Kimber, assisted by the Rev. Edwin B. Rice. The Rev. Mr. Kimber made an address in which mention was made of the late Rev. Dr. Langford, and others who during the year had died in the missionary field.

The union of St. Ann's and St. Matthew's parishes under the name of St. Matthew's, received the approval of the Bishop in time for the first services under the new arrangement to take place in St. Matthew's church, Sunday, Oct. 31st. The former rector of St. Matthew's, the Rev. Henry Chamberlaine, returned from Europe just in time to be present. In the morning, the rector of the united parish, the Rev. E. H. Krans, L.L.D., formerly of St. Ann's, officiated, and at night the Rev. Thomas Gallaudet, D.D., founder and rector *emeritus* of St. Ann's, was the preacher. A new St. Ann's for deaf-mutes will be erected as soon as practicable, and a suitable portion of the funds arising from the sale of the old building will be devoted to this purpose. Meantime sign services will be held in St. Matthew's in the afternoon at the usual hour.

At Columbia University a Bible class of students under direction of the chaplain, the Rev. Dr. Van De Water, is studying the "Life of Our Lord." In a recent issue we stated that the music at the chapel services is in charge of Mr. Geo. W. Williams, organist of St. Andrew's church, Harlem. The name should have read Dr. Geo. Wm. Warren, organist at St. Thomas' church. Mr. Mallinson Randall has been the organist and choir-master at St. Andrew's for nearly seven years. The failure of President Seth Low, LL.D., to carry the election for mayor of Greater New York, notwithstanding his strong vote, is a source of pleasure to the students and friends of the university, who now feel renewed hope that he may be retained in his present position, which has meant so much for the institution. During the seven years of his administration the university has received more gifts than in all its previous existence of 148 years. The total of these gifts amount to considerably over \$6,000,000—at the rate of nearly \$1,000,000 annually. The income, which when he became president was \$519,000, is now nearly \$800,000 annually. The number of professors and students has increased proportionately.

The Church has greatly benefited by the will of the late Miss Caroline Talman. Bequests of \$5,000 each are left to the General Theological Seminary, St. Luke's Hospital, and St. Luke's Home for Indigent Christian Females; \$1,000 each to the Missionary Bishops of Oregon and Dakota, the New York Society for the Prevention of Cruelty to Children, the New York Bible and Common Prayer Book Society, and the Home for the Relief of Destitute Blind; \$3,000 for the House of the Holy Comforter; the Free Church Home for Incurables; \$2,000 for the Sisters' House and Training School for Children; \$5,000 each for the corporation for the Relief of the Widows and Children of clergymen of the Church, and to the Sisters of the Order of St. Mary; \$7,000 to the City Mission Society; \$10,000 for the Domestic and Foreign Missionary Society; \$22,000 to the trustees of the Cathedral of St. John the Divine, and \$55,000 to the trustees of the property of the diocese of New York for the benefit of the church of the Beloved Disciple. Miss Talman thus leaves some \$165,000 in ecclesiastical and charitable legacies, in addition to having been a liberal benefactress of the Church all her life.

GENERAL THEOLOGICAL SEMINARY.—The Lord Bishop of Rochester gave a special address on the spiritual life, just before sailing on his return to Europe. On Monday, Nov. 8th, the Rev. Clarence Wyatt Bispham gave a lecture entitled, "Some thoughts on Church music." The matriculation of new students took place Saturday, when Bishop Potter celebrated the Holy Eucharist, and special musical features were rendered by a choir under the leadership of one of the students, Mr. Z. B. Phillips. The Rev. Wm. M. Grosvener was the preacher. The whole number of students matriculated was 67. At the conclusion of the services the students were given a reception and lunch by the Very Rev. Dean Hoffman.

### Philadelphia

In the will of Mrs. Eliza Halliday, probated 3rd inst., is a bequest of \$500 to St. Stephen's church, Manayunk.

The seventh series of evangelistic musical services for non-church-goers began on Sunday evening, 7th inst., at old St. Andrew's church, the Rev. Dr. W. F. Paddock, rector. The sermon was preached by the Ven. Archdeacon Brady.

A number of old friends among the clergy and laity, on the 5th inst., called upon the Rev. Dr. Charles D. Cooper, rector *emeritus* of the church of the Holy Apostles, to congratulate him on having attained the age of 85 years. Dr. Cooper bears his years well.

A contract has been made with a responsible builder to erect a one-story brick parish building for the memorial church of St. Luke the beloved physician, the Rev. S. F. Hotchkiss, rec-

tor. It will have a peaked roof, and will measure 40x60 ft.

There was a fine choral Evensong at old St. Peter's church, the Rev. R. H. Nelson, rector, on the Feast of All Saints', when the vested choir rendered Stainer's *Magnificat* and *Nunc Dimittis* in Bb; an anthem "The souls of the righteous (Wisdom iii. 1), closing with Stanford's *Te Deum*, also in Bb.

On Sunday, 31st ult., being the Vigil of All Saints', there was a full choral Evensong at St. Paul's church, Chestnut Hill, the Rev. Dr. J. Andrews Harris, rector, when the vested choir rendered Marzocco's *Magnificat* in C, Barnby's *Nunc Dimittis* in D, and the quartette and chorus, "Blest are the departed" from Spohr's oratorio of "The Last Judgment."

At the church of the Evangelists, the Rev. C. W. Robinson, priest-in-charge, the guild of All Souls held their annual service on Monday night, 1st inst. The Vespers of the Dead were sung by a choir of about 20 priests and the regular choir of the parish. The sermon was preached by the Rev. Dr. A. G. Mortimer, of St. Mark's.

Professor Cheyne, Oriel professor of the Interpretation of Holy Scripture at Oxford, and Canon of Rochester cathedral, is to deliver a course of lectures at the University of Pennsylvania in January. His general subject will be "The History of Religion." His first lecture on Jan. 3rd, will deal with "Religious life in Judæ before the arrival of Nehemiah."

In the will of Mrs. Emilie A. Mathieu, probated 30th ult., estate of \$20,000, provision is made, upon the death of sundry life beneficiaries, that her estate shall go to the Episcopal Hospital and the Board of Missions; two-thirds of the amount to be expended upon missionary work among the Chinese in San Francisco, and the remaining one-third to missionary work in China.

In the decease on the 1st inst. of Mr. Henry Knauff, in his 89th year, the oldest exponent of American organ building has passed from our midst. He was for sometime organist in St. James' church, when that edifice was one of the down-town congregations in union with Christ church, and St. Peter's. Although himself a Lutheran, one of his sons is the Rev. C. W. Knauff, of Flushing, L. I.

Since Oct. 10th, services have been held in the Sunday school building of the church of the Holy Comforter, West Philadelphia, while the church edifice has not only been repaired, but thoroughly painted within and without, the interior walls and ceiling being done at night by the young men of the congregation. The church building was re-opened on Sunday, 7th inst.; and at Evensong there was a harvest festival service when the vested choir, under the direction of John Ackroyd, rendered Buck's cantata in C, A. Alzamora's *Benedic Anima* in A, with the anthem, "Ye shall dwell in the land," by Stainer. The sermon was delivered by the Rev. W. F. C. Morsell, priest in charge.

On All Saints' Day, at the conclusion of the morning service at the church of St. James the Less, the rector, the Rev. Robert Ritchie, with the two wardens and a vestryman, left the church and repaired to the new addition to the cemetery, where they met Bishop Whitaker, and, as representing the corporation of the parish, requested him to consecrate the new addition. The form of service used was the same as that arranged by the Rev. B. J. Douglass, of St. Paul's memorial church, Upper Providence, for the consecration of that cemetery in October, 1896, to which was added by the Bishop a prayer written by and used by Bishop H. U. Onderdonk at the consecration of the old cemetery of St. James the Less, in 1857. The new ground contains nearly 300 lots, and the first lot was sold to Bishop Perry, of Iowa, wherein the mortal remains of Mrs. Perry were finally laid to rest on Friday, 29th ult.

On Sunday, 31st ult., at St. Timothy's church, Roxboro, during the morning service, the rector, the Rev. R. E. Dennison, read a poem, "The

'Chimes,' written by the Rev. Wm. Augustus White, a former rector of St. Timothy's. In the afternoon, the rector, with his curate, the Rev. F. M. Schneeweiss, and the choir, under the leadership of A. B. Hutchins, ascended the tower and read responsively the service for the benediction of the bells. As each bell was blessed, Robt. E. Dennison, Jr., a son of the rector, struck it with a baton. At the conclusion of the service, the choir sang hymn 303, "Church Bells." Over 1,000 persons, in the churchyard, witnessed the ceremony. A number of selections were played on the bells after sundown, plainly audible for miles up the Schuylkill and Wissahickon Valleys. Two smaller bells are to be added to the chime before Christmas, for which upwards of \$300 have already been received.

#### Chicago

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

The November meeting of the Woman's Auxiliary of the diocese was held Thursday morning, Nov. 4th, in the Church Club rooms. The first paper of the weekly series from different parishes was read by Mrs. S. F. Davidson, of Emmanuel church, La Grange, on the subject, "Educational and religious work among the colored people of the South." In the discussion which followed, the Rev. R. C. Caswell, principal of Hoffman Hall, Nashville, Tenn., took a leading part.

The Rev. Colin C. Tate has resigned from the rectorship of the church of the Holy Communion, Maywood, to take effect Jan 1st. Since Mr. Tate has been in charge, all the mortgage on the church has been paid off, and the church has been consecrated. It has been beautifully furnished with a new altar, font, and other proper equipments, all of which have been paid for. A vested choir has been introduced, and the early celebration of the Holy Communion every Sunday has been established. Two additional lots have been bought, on which to build a rectory, and these are now nearly paid for.

The rector, the Rev. Charles Scadding, and the vestry of Emmanuel church, La Grange, held a men's rally in their parish building Tuesday evening, Nov. 2nd. It has been the persistent policy of the present rector to get a strong hold on the men of the community, and at this rally, which was exclusively for men, a large number was present. An address of welcome was made by the rector. Following that, the address of the evening was delivered by the Rev. Dr. Morrison, of the church of the Epiphany. He spoke very directly and practically on the "Mission of the Church to men." His words seem to have aroused the men of the parish to an unusual extent, and have been the subject of considerable discussion ever since. Light refreshments were served, and an entertainment was provided, lasting till 10:30 o'clock.

On the morning of the 20th Sunday after Trinity, a chapter of the Daughters of the King was instituted in St. Augustine's mission, Wilmette. The office appointed for the formal reception of members into the order was read, and a special musical programme was rendered by the choir. Each member of the order was presented with a silver cross, the badge of the order, bearing the inscription: *Magnanimitèr Crucem Sustine*. The new chapter begins its life with six charter members, and will be known as St. Augustine's chapter.

One of the most prosperous of the younger parishes is that of Christ church, Woodlawn, the Rev. A. L. Williams, rector. During the five years of his rectorship there have been 182 Baptisms, 170 Confirmations, and 576 celebrations of the Holy Communion. The rector has made 4,960 calls, and the communicant list has increased from 86 to 422. The new parish house and rectory were erected in 1894, at an approximate cost of \$16,000; \$33,000 has been contributed by the congregation for all purposes outside of the mortgage loan of \$11,500, which was borrowed to complete the new buildings. The total valuation of the church property is about \$30,000,

which includes the lot on the corner of Woodlawn ave. and 65th st., reserved for the new church.

CITY.—A change has recently been made in the order of Sunday morning services at St. James' church, the Rev. James S. Stone, rector. In addition to the early celebration of the Holy Communion at 8 o'clock, and Morning Prayer and sermon at 10:45 o'clock, there will, from now on, be a second celebration of the Holy Communion, with litany, at 9:45 o'clock.

Few people are aware of the great strides the Church has recently been making in a rather unknown, though very important field, namely, the various county institutions in the city. This is due very largely to the unostentatious yet well-nigh prodigious activities of the city missionary, the Rev. J. M. Chattin. Thanks to his persistent sticking to his post, the Church has been given entire control of the religious services at the County Jail, the County Hospital, and the Bridewell House of Correction. Other religious bodies have been shut out because their work was intermittent, and too much of the revivalistic nature. Services are held at each of these places every Sunday. At the County Jail, there is a service for men in the morning at 9:15, and one for women in the afternoon at 1 o'clock. At the service for men, various chapters of the Brotherhood of St. Andrew lead in the singing of the hymns. A simple mission service is held, and Mr. Chattin gives the prisoners a direct, plain talk on the Christian religion. Besides these many Sunday services, Mr. Chattin also officiates during the week at the Cook County Infirmary at Dunning, the Home for Incurables, and the Home for the Friendless. These all present a field with enormous opportunities for the Church. But one man cannot do all the work. If it is to go on, there is absolute need of more money and more men of consecrated lives.

WESTERN THEOLOGICAL SEMINARY.—The Rev. Father Walworth, of the Society of St. John the Evangelist at Cowley, England, gave a meditation at the seminary last Thursday evening. A debating society has just been organized, composed of all the students. One meeting each month will be devoted to the discussion of missionary subjects. On the other evenings a regular debate is held on some religious or moral question, with two principal disputants on each side, the subject of the first debate being, "Resolved, That the result of the Greater New York election will tend to strengthen the Church."

WAUKEGAN.—A parish mission was held in Christ church from Oct. 31st to Nov. 7th inclusive. Archdeacon Webber, of the diocese of Milwaukee, with a steadfast loyalty to the use and teachings of the Prayer Book, conducted this series of instructions from beginning to the close. His work consisted of three distinct courses. First, that the needs of the human race in the perfection of manhood, can only be found and satisfied in the Incarnate Life of the Son of God, and that this new and everlasting life is communicated to and sustained in us by means of a divinely ordered ministry, and sacraments and sacramental ordinances. The second course was on the reasonableness and importance of prayer, in the secret closet, in the family, and in the great congregation, to a prayer-hearing and prayer-answering God, who has Himself the heart of a man, and can therefore be touched with the feeling of all our infirmities. The third course was on the lives of the saints, whose days are ordered to be observed by us, and who were once men of like passions with ourselves, but because of their obedience to Christ, and the use of His transforming grace, are now with glory crowned. The clear, persuasive, and single-hearted manner in which the missioner presented all the topics of his discourse, gained a constantly increasing attendance upon the services, many having their faith revived, and hope recovered, while the faithful have been greatly strengthened, and encouraged to go forward in the maintenance of good works, and to purify themselves, even as He, their Lord, is pure.

#### Massachusetts

William Lawrence, S. T. D., Bishop

The church of the Epiphany at Walpole has been placed under the charge of the Rev. Geo. Walker, missionary at Canton. He will be aided by a lay-reader.

Services have been started in Mansfield by the Rev. H. H. Buck, of Foxboro.

St. Mary's church, Barnstable, has been placed in charge of a lay-reader, Mr. Ernest N. Bullock. He will also have charge of St. John's, Sandwich.

St. Gabriel's church, Marion, formerly opened only during the summer, will now have regular services during the entire year under the charge of the Rev. Frederick Tower.

The Rev. Rufus Chase has taken charge of St. Paul's church, Stockbridge, during the one year's absence of the Rev. Dr. Lawrence in Europe.

On All Saints' Eve, at 3:30 p. m., the Rev. Geo. Alexander Strong, of St. Paul's, Brockton, held the first service of a mission in Whitman. This is part of a movement under the archdeaconry of New Bedford to occupy towns adjacent to an established parish under the fostering care of a clergyman. The mission will be known as All Saints', and a lay-reader will be appointed to hold a weekly service. The Rev. Mr. Strong invited his congregation in the morning to attend, and a hurried count of the people in Jenkin's Hall, made the number between 70 and 80. The organist of St. Paul's, with 12 of the boy choir, rendered the musical portion of the service, in which the people joined heartily. All Saints' is the result of the work of a few faithful Churchmen and Churchwomen in Whitman, and promises, judging from the first service, permanent work for the Church in this growing town, which is four miles from Brockton, and accessible by steam and electric cars.

The 20th anniversary of the Woman's Auxiliary was held in Trinity church, Boston, Nov. 3rd. Bishop Lawrence celebrated the Holy Communion and made an address, in which he alluded to the need of encouraging workers, and emphasized the good of broadening the field in order to bring about the co-operation of other organizations. Instead of criticising what we do not like, we should give a word of encouragement. Mrs. S. V. R. Thayer presided at the business meeting in Trinity chapel. The first speaker, Mrs. A. T. Twing, gave an interesting account of her journeying around the world, referring to Hawaii, Japan, Ceylon, India, and England. She urged more intense spirituality in all lines of labor. "What we want," she said, "is not so much thousands of dollars, we need devoted, trained workers, who will give themselves, their lives, their all, to show to the world the truths of the Redeemer's love." Mrs. Nichols gave a graphic description of what is necessary to be done in rural districts, and singled out the villages of New Hampshire, where the coarsest immorality and crass ignorance are found. She gave some pointed illustrations, and made a strong plea for home mission work. After luncheon, served to the delegates and their friends at the Hotel Brunswick, the auxiliary re-assembled in Trinity church and listened to an address by the Rev. H. D. Page, upon the work of Mrs. Perry and her sister in Japan. He gave in detail the work of the several schools under their charge at Tokyo, and touched upon his own work in Osaka. Bishop Leonard spoke of the Indian tribes in Nevada. In Utah, he said, out of 250,000 persons, 200,000 are against the cause, and he laid stress upon the educational side of the missionary field.

LEE.—A large Oxford Bible for the lecturn has been presented to St. George's church. It bears the inscription, "In memory of Martha Vance Fish." It is the gift of her children.

PITTSFIELD.—The Rev. Dr. Newton, rector of St. Stephen's, is anxious to revive the church work at Barkerville, and will hold one service there every week. Recently the Bishop confirmed 45 in this parish, five of the candidates coming from Grace church, Dalton.

**FAIRHAVEN.**—The mission lately organized here has taken the name of Christ chapel, and will be under the charge of the clergy of Grace church, New Bedford. The Sunday school was organized Nov. 7th.

**SOUTH BOSTON.**—On All Saints' Day, in St. Matthew's church, there was a special service in commemoration of the faithful departed during the year. Their names were read while the congregation stood, and afterwards the prayers from the liturgy of St. James were used.

**NEWTONVILLE.**—A new parish, under the name of St. John, was established here Oct. 31st. Service was held in the afternoon at Temple Hall. More than 400 persons attended. The Rev. Dr. Shinn, rector of Grace church, Newton, conducted the service and made an historical address, in which he referred to the first parish in Newton, St. Mary's, the corner-stone of which was laid in 1813. After an interval of 40 years, an attempt was made at Newtonville to establish a church, but it failed. Then came Grace church, Newton; church of the Messiah, Auburndale; then churches at Newton Highlands, Newton Centre, Chestnut Hill, and Waban followed. Bishop Lawrence was present and made an encouraging address to the people. Services during November will be under the charge of the Rev. E. T. Sullivan, and after this the Rev. Mr. Millard, of Peabody, will have permanent care of the mission.

**Connecticut**

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

**Chauncey B. Brewster, D.D., Bishop-Coadjutor**

In our report of the consecration of Bishop Brewster, the name of the Bishop of Nebraska was inadvertently omitted from the list of bishops taking part in the ceremony. Bishop Worthington was one of those presenting the Bishop-elect.

An informal reception was tendered to Bishop Brewster, Oct. 29th, at the parish house of St. Andrews' church, Meriden, the Rev. A. T. Randall, rector. The people of Wallingford, Yalesville, and other neighboring towns were also invited to meet the Bishop on this occasion. On the following Sunday morning St. Andrews' church was re-opened by the Bishop and a small class confirmed. A beautiful and costly new font has been placed in the southeast corner of the church. It was made and set up by R. Geissler, of New York City. It is of imported Devonshire alabaster of a primitive pattern, and has a heavy oak and polished brass cover, and a brass ewer. Before the font is a fine oak and brass railing mounted on three brass standards. Entrance to the enclosure is through a telescope gate. The font is a gift to the parish.

The first official act of Bishop-coadjutor Brewster was the consecration at East Berlin, Oct. 29, of St. Gabriel's church, the Rev. Arthur Gammack, rector. The edifice was built wholly by members of the parish, working late at night and early in the morning. It is Gothic in architecture, and will seat 175 persons. When the parish was first formed meetings were held in Wescott's hall, and services were conducted by the Rev. Mr. Gammack, who had a short time before graduated from Berkeley Divinity School. He remained with them but a little while, when he received an offer to become an assistant to the rector of the Stamford church, and accepted. Steps were at once taken to induce him to return. The first thing was to build a church. There were no available means of raising a large sum of money, but an appeal was made in the Connecticut diocese, and a sufficient sum to purchase lumber and other building materials was received. Most of the parishioners are employed at the shops of the Berlin Iron Bridge Company, and they put their knowledge to a practical use. Frequently they worked by torchlight until midnight, and they now have completed a church, of which the Rev. Mr. Gammack has been in charge for some time.

**NORTHFORD.**—St. Andrew's parish, the Rev. W. Y. Brewster, rector, has been notified of a bequest of \$500 in the will of Mrs. Angeline A. Allen, late of Wellingford. Mrs. Allen's girl-

hood was spent here, and she fittingly showed her love for the old home church.

**DURHAM.**—The exterior of the beautiful country church of the Epiphany, the Rev. Joseph Hooper, rector, has been recently repainted. The congregation is earnest and energetic, and shows an encouraging increase.

**Washington, D. C.**

**Henry Yates Satterlee, D.D., Bishop.**

The Woman's Auxiliary of the diocese began its work for the winter on Nov. 5th, with service at St. Mark's pro-cathedral. The Bishop celebrated the Holy Communion, assisted by the clergy of the parish. Several of the other city rectors were present, and a large congregation of Churchwomen. The Bishop gave an address, based upon the Gospel of All Saints' Day, the service for that feast being used. It was full of his deep interest in the work of missions, and of the auxiliary, and concluded with an account of the session of the Lambeth Conference, when the Archbishop of Canterbury spoke such burning words regarding the duty of the Church to the missionary cause, and the comparatively small results yet accomplished. After the service, a meeting was held in the parish hall, with a large attendance of officers and members of the various parochial branches. Letters from missionaries were distributed, and plans of work arranged for the coming winter. The first will be a general box, to make Christmas joy for an Indian mission school, to be sent in a few weeks. Notice was given of an expected visit from the general secretary, to confer with the Washington branch of the auxiliary in regard to the triennial meeting to be held here a year from this time. Several delegates were welcomed from parishes outside of the district, and it is hoped that all parts of the diocese will ere long be represented in the work of the auxiliary.

**New York**

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

**KINGSTON.**—The church of the Holy Cross is making earnest effort to put pews in the new church, and to introduce steam heating before the cold weather sets in.

**POUGHKEEPSIE.**—The Rev. Floyd N. Tomkins, Jr., of Providence, R. I., held a special service according to the ritual of the Church, in the chapel of Vassar College, Sunday morning, Oct. 24th.

**TARRYTOWN.**—A harvest home festival was held at St. Mark's church (Washington Irving memorial) on the evening of Sunday, Oct. 24th. The Rev. Dr. Wm. H. Benjamin, of St. Barnabas' church, Irvington-on-Hudson, and the choir of that church joined in the music with the choir of St. Mark's.

**MARLBOROUGH.**—The 60th anniversary of the formation of Christ church parish was fittingly commemorated Oct. 27th. Several former rectors assisted in the exercises, among whom were the Rev. Messrs. Rufus Emory, S. M. Ackerly, Marshall Chew, Dr. J. O. Applegate, and Wm. Walsh. Mr. Ackerly who was stationed here as early as 1855 as lay-reader, gave an historic address down to the present time, and including the 17 years of unbroken success during his own pastorate. Christ church is the third oldest Episcopal church in Ulster Co. The first public service of the Church in Marlborough was held Feb. 12, 1837, by the Rev. Robert Shaw, rector of St. Andrew's church, Walden. After consultation it was decided to take immediately the initiatory measures to organize a parish in the village. It was admitted into union with the diocesan convention Sept. 26, 1837. A lot of ground, containing over an acre, very eligibly situated a short distance south of the village, was generously donated by Dennis H. Doyle, on which the vestry erected a small wooden structure, 24 ft. front and 48 ft. deep, with a tower and belfry in the western end, affording sittings for 140 persons, at a cost of \$2,500, including organ and bell. The church was consecrated by Bishop Onderdonk, Sept. 10, 1839. At the close of the year the Rev. Robert Shaw resigned and accepted a call to Trinity church, Fishkill. The

services were continued by the Rev. George B. Andrews, rector of Sion church, Wappingers Falls, and the Rev. William Walsh, of Newburgh, until the following summer, when the Rev. George W. Fash was appointed missionary and chosen rector of the parish. He entered on his duties July 5, 1840. On Christmas Day, 1857, the Rev. Wm. Walsh, of Newburgh, officiated and administered Holy Communion to a large number of communicants. On Sunday morning, the 27th, the church was totally destroyed by fire. It was insured for \$1,800. The present church was erected on the site of the old one, the foundation being commenced May 10th, and the work completed Oct. 20, 1858. The church was consecrated on Oct. 26th, 1858, by Bishop Horatio Potter. The entire cost of the church, including the furniture, was \$6,500. Samuel M. Akerly, having been admitted to deacon's orders, was appointed a missionary and requested to continue his ministrations. Dec. 1st, 1859, he had the satisfaction of paying off the last and only obligation existing against the church, leaving it entirely free from all incumbrance. He was admitted to priest's orders by Bishop Potter July 21, 1861, after which the Bishop confirmed seven persons. Sept. 21, 1861, the Rev. Samuel M. Akerly was unanimously chosen rector of the parish. Dec. 3, 1861, Mrs. Hester Doyle offered to give the rear part of a lot adjoining the church, containing about half an acre, on which to build a parsonage. The offer was accepted and the building commenced in the spring. It is a frame building 40x28 ft., two stories high, commanding a charming view of the river and adjacent hills. It was completed in October, 1863. It cost about \$2,600. The last obligation against it was paid Nov. 25, 1865. At the Easter election in 1875, the Rev. Mr. Akerly gave notice of his intention of relinquishing his charge. He had faithfully served the church as lay-reader, deacon, and priest for 17 years, and left it free from all pecuniary obligation. The Rev. George Waters, D.D., of Kingston, succeeded the Rev. Mr. Akerly, entering on his duties Sept. 5, 1875. He was unable to devote his entire time to the parish, and Oct. 14, 1876, the Rev. John W. Buckmaster was elected rector of the parish. He entered on his duties Nov. 1, 1876. Five years ago the present incumbent, the Rev. H. P. Hobson, began his work here, and under his care it has grown rapidly.

**Minnesota**

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

**ST. PAUL.**—At St. Paul's church, Oct. 28th, the Rev. John Wright, D.D., rector, presented to Bishop Whipple for Confirmation a supplementary class of 19 candidates. Mostly all were adults, several coming from the denominations. Among the class were several prominent citizens, Senator Stevens included.

The beautiful festival of "All Saints'" was observed with early celebrations at which the Holy Eucharist was offered with special intention and memorials made for the departed.

At St. Paul's church, the Rev. Geo. H. Mueller, rector, on the eve of All Saints', a very handsome and massive processional cross was blessed and dedicated. The cross is of polished brass with oak staff. The design is an example from the Greek Church. The centre contains the sacred monogram I. H. S., with medallion ends of the four Evangelists. An extension of uprights repeats the Latin form, the whole resting on a globe symbolizing sovereignty. On the globe is inscribed in script:

To the glory of God, and In loving memory of Emelius William Goldsmith and Amelia Ann Goldsmith, presented by their children and grandchildren to St. Peter's church, St. Paul, Minn., Feast of All Saints, A.D., 1897.

This beautiful piece of art was designed by J. & R. Lamb, of New York. After the dedication and the hymn sung by choir and congregation, "In the Cross of Christ I glory," the rector preached a powerful sermon on Worship and Symbolism.

**MINNEAPOLIS.**—On All Saints' Day at St. Mark's church, Bishop Whipple confirmed a supple-

mentary class and preached an eloquent sermon on the festival of All Saints. The Blessed Sacrament was celebrated with intention in nearly all the churches, and the attendance at most of them was large for a week-day service.

At Holy Trinity, the newly vested choir rendered their first service in a very creditable manner on the eve of All Saints, Bishop Gilbert being the special preacher.

The Southern convocation opened at All Souls church, Sleepy Eye, Nov. 2. The Rev. Theo. P. Thurston was elected secretary. Many encouraging reports were received from workers in the field covering all missions in the southern and western portions of the diocese. A report of the committee redistricting the diocese and convocations was read, stating that further than the report made at the last council, the committee had made no definite recommendations. The committee on rectory building reports that a rectory had been built at Waseca by the efforts of the local church and convocation. At the evening session the dean preached the convocation sermon. On the following morning Bishop Gilbert consecrated All Souls' church, assisted by the clergy attending the convocation. The spring meeting will be held at St. Peter's.

### Long Island

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

A meeting of the Northern archdeaconry of Brooklyn was held in the chapel of the Orphan House of the Church Charity Foundation, Oct. 26th. In the absence of Archdeacon Darlington, the Rev. James C. Jones, Ph.D., presided. There was very little business transacted, and the session was shortened as much as possible because of the small number present, and on account of its being the donation day of the Church Charity Foundation. A vote of appreciation and an appropriation for salary was given for the Rev. Edward E. Heim who has labored faithfully in the mission field of the diocese for seven years without asking or receiving remuneration, and whose present work at St. Alban's church, Carnarsie, is one of the most promising in the diocese.

At the Church Charity Foundation, the buildings were thrown open to the public, from noon until late in the evening, on donation day, and a very large number were present. The parlors of the Home for the Aged were filled with daintily constructed booths, at which fancy and useful articles were on sale. In the afternoon there were exercises by the children of the orphanage, under the direction of the Rev. Joseph Beers, chaplain. Bishop Littlejohn was present, and made a congratulatory address. The different departments of the Church Charity are St. John's Hospital and Training School for nurses, the Sisters' Home and School for Young Ladies, the Home for the Aged, the Orphan Home, the Orphans' Printing House, and the Nurses' Home, all on the grounds of the Foundation, and the Home for the Blind, at Maspeth. There are upwards of 400 persons under the care of the institution, and more than \$60,000 will need to be expended in carrying on the work during the present year.

A post-convention meeting of the Long Island assembly of the Brotherhood of St. Andrew was held at the church of the Incarnation, Brooklyn, on Thursday afternoon and evening, Oct. 28th. Mr. William B. Dall presided at the afternoon session. There was a conference on the subject, "Impressions from the international convention." Short addresses were made by the Rev. F. B. Swezey, Mr. George A. Thompson, of Christ church; Mr. Dall; H. T. Perry, of St. Paul's church; and A. B. Cook, of St. Michael's. At 6 o'clock supper was served in the parish hall by the ladies of the church. At 8 there was Evening Prayer, conducted by the Rev. Messrs. Wellwood and Rogers. Addresses were made by the Rev. Professor J. E. Roper, D.D., and Mr. Waterman, the subject being "Lessons of the first international convention of the Brotherhood of St. Andrew."

The local assembly of the Daughters of the King, of Long Island, met in semi-annual session

Oct. 26th, in St. Luke's church, Brooklyn. The sermon was preached by the Rev. Dr. Swentzell. Luncheon was served in the parlors of the church. At 2 p. m., the delegates attended the funeral services of George Bluxome, brother of the lady who is president of the local assembly. Afterwards there was a business session in the parish house, at which the plan of work for the coming year was discussed. In the evening there was a service in the church, where addresses were made by the Rev. George Groves and the Rev. H. H. Washburn.

**BROOKLYN.**—A beautiful memorial window, a gift of Miss Christine M. Gardner, was unveiled Nov. 1st, in St. Luke's church by the rector, the Rev. Henry C. Swentzel, D.D. The subject is the adoration of the Magi, after Hoffman's painting; it is divided into two panels, the one to the left containing the figures of the Blessed Virgin holding the infant Christ, and of St. Joseph, while on the right panel are the wise men offering their gifts.

The Rev. James Stoddard, of the diocese of Connecticut, has assumed charge of Grace church-on-the-Heights for the present.

**GARDEN CITY.**—The annual Harvest Home service at the cathedral of the Incarnation was held on Oct. 26th. The cathedral was filled, and the service was conducted by the Bishop. The chancel was elaborately decorated with autumn fruits. A large number of the clergy were present; the music was beautifully rendered, and included, besides choral Evensong, Haydn's "With verdure clad," from "The Creation," sung by the boy soprano soloist of the choir, at the offertory, and a cantata, "Harvest song of praise," by C. Lee Williams.

An enjoyable and successful entertainment was given under the auspices of St. Mary's School, at the casino, for the benefit of the work of the Order of Christian Helpers.

**GREAT NECK.**—All Saints' church celebrated its 10th anniversary on Sunday, Oct. 31st. Bishop Littlejohn celebrated the Holy Eucharist at 11 o'clock, confirmed a class of eight persons, and preached the anniversary sermon.

### Pennsylvania

**Oet W. Whitaker, D.D., Bishop**

**COATESVILLE.**—The church of the Trinity, the Rev. Thomas J. Garland, rector, has suffered a great loss by the decease from a paralytic stroke, of one of the oldest members who has been rector's warden for many years, as well as senior lay delegate to the diocesan convention. Horace A. Beale entered into life eternal on the 3rd inst. at his residence in Parkesburg, aged 70 years. A zealous Churchman, he was instrumental in founding the Ascension mission at Parkesburg, which is under the fostering care of Trinity. The Burial Office was said at the latter church, on the 6th inst., and the interment was at Fairview cemetery.

**QUAKERTOWN.**—Emmanuel church, a mission of the convocation of Germantown, heretofore under the care of the Rev. J. T. Carpenter, general missionary, with services for two years past in charge of students from the Philadelphia Divinity School, will from and after the 1st Sunday in Advent, be ministered unto by the Rev. George S. Gassner, at present rector of Christ church, Delaware City, Del., and one of the best-known clergymen of that diocese.

### New Jersey

**John Scarborough, D.D., Bishop**

St. Peter's church, Perth Amboy, now has a fund of about \$2,000 toward the building of a new parish building, to take the place of the old one on High st.

The music at Christ church, Elizabeth, is of the usual high order this year. During the winter a short organ recital is to be given immediately after Evensong on one Sunday in each month. The first was given Oct. 24th, when the programme included "Hosannah" (chorus magnus) Th. Dubois; *Andante* in G major, Smart; *Marche Funebre* (Sonata op. 38), Chopin; "Jerusalem the Golden" (variations and finale), Spark.

The Rev. Messrs. Knight, Conover, and Edmunds have been appointed a committee to consider plans for the organization of a clerical library. It is expected that many of the clergymen and prominent laymen of the convocation of New Brunswick can be brought together for the purpose, and that with a small fund as a beginning, a circulating library can be started, which will enable all the members to keep abreast of the times and see the latest and best books at very slight expense. The committee is to formulate a plan and report at the next meeting of the Trenton clericus.

The gathering of the Daughters of the King at Christ church, South Amboy, Oct. 28th, was largely attended by delegates from all parts of the diocese. In the morning there was a celebration of the Holy Communion, the Bishop, celebrant. The sermon was preached by the Rev. E. A. Bradley, D. D., of St. Agnes' chapel, New York City. Afterward came a luncheon, in which the guests were entertained by the members of St. Mary's chapter, South Amboy, and the afternoon was occupied by the business session, reports being received, essays read, and officers elected. The meeting closed with quiet hours, conducted by the Rev. W. E. Wright.

The annual meeting of the guilds of Christ church, New Brunswick, was held Oct. 29th. The Rev. E. B. Joyce, rector, made the address, and various reports of the year's work were read. The societies represented were the Woman's Auxiliary, Junior Auxiliary, Girl's Friendly Society, and its Candidates' Branch, Mothers' Meeting, Christ church Club, St. Andrew's Brotherhood, St. Andrew's Auxiliary, Boys' Club, Rector's Aid Society, Altar Society, and the Guild for Intercessory Prayer.

The Bishop made his visitation, Oct. 29th, to the new mission parish at Carteret. The visit was the occasion of a gift of land for the erection of a chapel. The Rev. R. E. Wood is in charge of the mission.

The Eve of All Saints' Day was celebrated at All Saints' chapel, Cadwalader Place, Trenton. There was a special musical service, with an address by the Rev. T. A. Conover, and, later, reports of the work of the past year were read. The congregation has been worshipping in the new chapel since Easter, and during that time many beautiful gifts have been received. Some of them were dedicated at the Eucharistic Celebration on All Saints' morning.

### Central New York

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

#### BISHOP'S APPOINTMENTS

##### NOVEMBER

2. A. M., Paris Hill; P. M., Clinton.
3. A. M., Oriskany Falls.
9. A. M., Hayt's Corner; P. M., Van Etten.
10. A. M., Horseheads; P. M., Grace, Elmira.
14. Westmoreland and Clark's Mills.
17. A. M., Sherburne; P. M., Oxford.
23. P. M., Forestport; evening, Boonville.

A very handsome memorial window, by Tiffany, has been placed recently in Grace church, Waterville, the Rev. J. K. Parker, rector, inscribed with the name, Henrietta Tower Page.

The fall meeting of the second district was held in Christ church, Boonville, Oct. 26th and 27th, closing with a missionary meeting both in Boonville and its associate mission, at Forestport, on the last evening. Nearly all the clergy were present, and aside from routine business, when the Rev. John Arthur was elected clerical member of the Board of Managers for Diocesan Missions, interesting addresses were made by the Rev. Dr. Olmsted and the Rev. Messrs. W. F. Cook, J. J. Burd, J. K. Parker, Wm. Cooke, and John Arthur. The Rev. Oliver Owen, dean, made a brief report. The convocation sermon was by the Rev. E. H. Coley, on "The priesthood, from the standpoint of both clergy and laity."

The 50th anniversary of the organization of Grace church parish, Cortland, occurred Oct. 14th. The rector, the Rev. Amos Watkins, preached an historical sermon the following Sunday. He dwelt impressively on the fact



that zeal for diocesan missions brought the parish into existence in the former days, and should have its interest and support now.

The missions at Westmoreland and New York Mills have been placed in charge of the Rev. Robt. W. Pritchard, and the church of the Epiphany, Trumansburgh, in charge of the Rev. Guy H. Purdy.

**Dallas**

**Rt. Rev. A. C. Garrett, D.D., LL.D., Bishop**

Oct. 17th Bishop Garrett made his annual visitation to Trinity mission, Dublin, consecrated the beautiful little church, and confirmed five persons. The priest in charge, the Rev. W. W. Patrick, commenced this work nine years ago. At that time there were four communicants. Early in 1890 the church building was completed at a cost of \$2,200, and paid for in full. The town has grown from 1,000 to 3,000 population. At this time there are 22 communicants. The existing conditions are such that the growth must necessarily be slow. Prejudice, in some measure, is giving way, and prospect for development and growth is much better than at any time in the past. In addition, the missionary has charge of the work at Hamilton, Morgan, Hico, Stephenville, and Albany.

**California**

**William F. Nichols, D.D., Bishop**

The Rt. Rev. Dr. Rowe, Bishop of Alaska, has been the guest of the Rev. Dr. Lacey, and delivered the sermon on the occasion of the 25th anniversary of Christ church, Alameda.

The fall meeting of the San Francisco convocation was held at St. John's church, Stockton, the Rev. Daniel G. MacKinnon, rector, on Oct. 19th. Nearly all the clergy of San Francisco and vicinity were present, together with a large number of the laity. All the delegates from San Francisco, Oakland, Berkeley, and neighborhood, both clergy and laity, formed a party and took the evening steamer for Stockton, arriving at that place in time for the early celebration of the Holy Communion at 7 o'clock. The dean of convocation, the Rev. Wm. H. Moreland, acted as celebrant. At 10 o'clock full morning choral service was rendered by the excellent vested choir of St. John's church. The sermon was preached by the dean of convocation, taking as his text, Isa. i: 18, "Come let us reason together." It was a masterful and inspiring sermon on the needs of missionary work at our own doors in the diocese of California. The convocation adjourned to the guild hall of the parish, and organized for the business session. Reports of mission work throughout the convocation were made by the Rev. Messrs. M. Stanford, W. C. Shaw, Hamilton Lee, E. J. Lion, E. J. Spaulding, E. D. Lindsay, Archdeacon Emery and others. At the afternoon session the Rev. E. B. Church, principal of Irving Institute, San Francisco, read a paper on "The principles of systematic giving," and advocated very strongly the adoption of a systematic plan of proportionate giving in every parish of the diocese. Several prominent laymen entered into the discussion with great earnestness, especially A. N. Drown, Esq., senior warden of St. Luke's church, San Francisco, setting forth with facts and figures in a convincing way; the superiority of the systematic plan of giving above all others, and showing from figures taken from the treasurer's books of St. Luke's church, the great gains that that parish had made under such a plan. The Rev. M. D. Wilson was re-elected secretary, and Geo. H. Hooke, treasurer, the dean continuing to hold office for another year.

At 8 o'clock St. John's church was filled for Evening Prayer, which was rendered chorally by the vested choir. At this meeting was presented the schedule of apportionments to each parish, the amount that each would be expected to raise during the year for missionary purposes in the diocese, thus hoping to place at the disposal of the Board of Missions the sum of \$5,000.

The convocation ended by a reception to the visiting delegates by the people of the parish.

**Georgia**

**Cleland Kinloch Nelson, D.D., Bishop**  
EPISCOPAL APPOINTMENTS

NOVEMBER

- 10. Atlanta, Woman's Auxiliary and Board of Missions.
- 14. A. M., Dalton; P. M., Cartersville.
- 21. A. M., Toccoa; P. M., Mt. Airy.
- 22. Evening, Grace church, Gainesville.
- 25. The cathedral, Atlanta.
- 28. A. M. and P. M., St. Stephen's, Milledgeville.

The Bishop arrived in Atlanta about the 20th ultimo, on his return from Europe. Since his return he has officiated at the cathedral and at St. Luke's, and has also delivered an address at the Y. M. C. A. hall; his hearers have been much edified by his interesting discourses upon the Lambeth Conference.

The lay force in this diocese is used with considerable effect. In the last quarterly report of the Archdeacon of Atlanta we notice there have been 122 services, lay and clerical, held at the outlying points during the past three months.

The Rev. J. W. Turner, missionary at Abbeville, Ga., has been at his post during the entire summer. The members of the mission at Tifton, one of the stations under Mr. Turner's charge, are expecting shortly to begin the erection of their church building. Mr. Turner has also had charge of the new northern settlement of Fitzgerald, from which he sends a most encouraging report.

**Iowa**

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

FORT MADISON.—The services at Hope church on the Eve of All Saints were beautiful and impressive. In the morning a solemn service of thanksgiving was rendered for the return to his parish of the beloved rector, Dr. Berry, restored to health after a prolonged sickness and an absence South and East for treatment, extending over five months. The special feature was the *Dankleid* by Jadassohn, for adult voices, strings and organ, which was most reverently rendered. The anthem was Simper's "Trust in Him always;" Camillo Zivore's *Sans Paroles* for violin and organ was the offertory, and the concluding voluntary was the Coronation March by Kretschmer. In the evening the first Vespers of All Saints was sung. All the services were fully choral, rendered by the vested and ladies' auxiliary choirs, numbering 53 voices, and supported by organ, piano, and orchestra of 15 pieces, all (choir included) being unpaid volunteers.

**Missouri**

**Daniel S. Tuttle, D.D., Bishop**

ST. LOUIS.—The quarterly meeting of the Woman's Auxiliary was held at Christ church cathedral, Nov. 2nd, with a fair attendance of delegates from the several parishes and a large number present of the membership throughout the city and suburbs; many of the clergy were also present. Holy Communion was celebrated at 10:30 by the Bishop, after which the business meeting was held in the Schuyler Memorial House, Mrs. Tuttle presiding. Reports from the various officers of the diocesan branch were read, all of which were very encouraging. The Rev. J. M. Francis, of the mission to Japan, made an earnest and interesting address in regard to the work and the future prospects of the Church in that country. It resulted in \$100 being pledged to sustain this important work. After luncheon, served in the basement of the building, and the transaction of some matters of business, the Bishop of Oklahoma and the Indian Territory greeted his old friends in this city and diocese, and made an interesting statement of his work among a population of 400,000, mostly newly gathered into that jurisdiction, and where the needs were necessarily great while the means to supply them were most meagre. His appeal was for means to sustain his missionaries, to increase their number, and to keep his hospital going; \$105 was pledged him. The Rev. Mr. Tuckerman, of St. Stephen's mission, made a statement in regard to the mission building newly erected, but not yet occupied, detailing the several needs yet to be supplied. A \$500 leg-

acy, left some years since to the auxiliary by Mrs. R. J. Lackland, and already devoted to some part or feature of the mission house, was now voted to be appropriated to the purchase of a peal of four tubular bells, to be a memorial of the deceased donor. Announcement was made that the new mission house would probably be opened for regular services on the 1st Sunday in Advent, Nov. 28th, and that the next quarterly meeting of the auxiliary would be held therein on Jan. 26th. The Rev. Mr. Cornell, rector of Holy Innocents' church, made an appeal for aid in the erection of a proposed and much needed guild room, to be also used for the Sunday school, stating that \$250 was still needed to meet its estimated cost. This drew forth from a member of the cathedral a pledge of \$100, provided the whole amount was raised, or of \$50 without such condition, and was followed by further pledges, aggregating \$56 additional. It is hoped that the remaining \$94 will yet be secured, so as to allow the building to be erected without delay, or the contraction of any debt, and thus at once to supply this struggling parish with more ample accommodation for its large and growing Sunday school. Mid-day prayers for missions having been said at 12 m., the meeting was closed by singing a hymn, and the benediction by Bishop Brooke.

**Milwaukee**

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

By action of the late diocesan council, the time of the annual meeting of the council was changed from the third Tuesday in June to the third Tuesday in September.

**Ohio**

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

TOLEDO.—Trinity church, the Rev. Dr. Dowling, rector, is rejoicing in an increased attendance at the second Sunday service, which is now at night instead of in the afternoon as during the year past. The rector read a very interesting paper at the October Clericus lunch on "The passing of sensational preaching." A discussion followed on the paper and some of the Church canons. The meeting for business was in the commodious parlors of the new parish building of Grace church.

The St. Andrew's Brotherhood, local assembly held its October meeting in Calvary church. The attendance was larger than usual and there was much interest in the enthusiastic reports from the Buffalo convention.

The Woman's Auxiliary had its autumnal meeting in St. Mark's church. The attendance was twice as large as at the first meeting one year ago. Mrs. W. W. Boller reported progress in organizing branches. The 21 congregations in the Northwest convocations have 8 branches, with the hope of some addition in the near future. Mrs. J. W. Sykes read an admirable paper on "The joy of service for the Master." It was received with unanimous favor, and by vote will be published in the diocesan organ.

**Colorado**

**John Franklin Spalding, D.D., Bishop**

Early in October the Bishop and Mrs. Spalding were welcomed back to the diocese from their trip abroad. The Rev. Frank S. Spalding came on from Erie, Pa., with them, and has taken a three weeks' rest in the Colorado mountains.

**Indiana**

**John Hazen White, D.D., Bishop**

INDIANAPOLIS.—At the early Celebration in Christ church on All Saints' Day, there was placed upon the altar and used for the first time a magnificent pair of Eucharistic lights, in memory of the late Bishop Knickerbacker; also a splendid pair of vases in memory of Bishop Talbot. The two gifts cost \$100. The Rev. Henry C. Parkman has been called as curate of this parish, and will enter upon his work on the 3rd Sunday in November. Christ church has five missions under its care; four in the city of Indianapolis, and one 20 miles distant at Shelbyville. Miss Emery's recent visit to the parish has awakened unusual interest in the work of the auxiliary.

## The Living Church

Chicago

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

A CURIOUS STORY appears in the public press, of a religious boycott which has been set on foot in Nebraska. It appears that certain leading spirits among the women of the Methodist Church have for some time been agitating for the right to a voice in the administration of their denominational affairs. Women do most of the work, and have much the largest membership, therefore, it is argued, it is only just that they should have a share in the government and administration. The leader of the present scheme is described as a woman of "great mental vigor and religious zeal." Her plan is to inaugurate a strike, to induce the women of the Methodist Church practically to boycott the Church by ceasing all active co-operation in church work until their claims are conceded. It seems they are even to give up attendance at the Sunday services and week-day meetings, and the moving spirit is represented as rejoicing in the fact that many localities are already reporting "a big decrease in the attendance of women." Possibly the present Methodist regulations may be one-sided, inconsistent, and illogical, but such a method of obtaining redress is little short of suicidal. It tends to reduce the level of the denomination to a very earthly plane and to destroy reverence for religion as such. But the religious ideas of people who can embark in such a scheme as this must already have been divested of any strong sense of obligation or conviction of the essential value of religion to the human soul. We can hardly imagine any large number of really Christian persons depriving themselves of the exercise of the Christian religion because they cannot have their way in the management of its affairs.

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JULIAN HAWTHORNE, in the October number of *The Cosmopolitan*, pays a somewhat unexpected tribute to Christian missions. His article is on "England in India," and contains a generous vindication of the English government in that strange land. Much has been done to better the condition of the people, but much remains to be done which, in the opinion of Mr. Hawthorne, no merely political or administrative methods can ever accomplish. "The only salvation of India," he says, "even from the economic point of view, is, in the opinion of those who have longest and most deeply studied it, its Christianization. Hindu idolatry and Islam are the blights which are destroying the country. The paralysis of caste on the one side, and the fetters of bigotry on the other, delay civilization and obscure enlightenment." It is here, in his judgment, the failure of England really lies, that she "has not fulfilled her duty to the souls of her Indian dependents." "Let England inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease. But in order to inspire such faith, one must first possess it; and England, conscientious, energetic, just, and proud of her religious history, is not a Christian nation, and therefore forfeits the measureless power for good which might otherwise be hers." This arraignment of England on the religious side is severe, but

this much of it must be granted—that in the administration of India the government has never made it a part of its policy to encourage and foster the Christian religion. Though the Church is called "established" and is counted the religion of the State, the State has deliberately left it out of account in her measures for the improvement of India, and sometimes, in her ostentation of impartiality or indifference, has even seemed to disparage and put it at a disadvantage. But the point worthy of notice is this declaration of an unprejudiced witness, that it is only through Christianity that India can be lifted out of barbaric misery. It is a signal testimony to the intimate relation between Christianity and civilization.

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A ROMAN paper in London, *The Tablet*, takes note of the fact that *The Church Times* says quite truly that "the Lambeth Conference is not authoritative." *The Tablet* then smartly proceeds, "Perhaps some one, say Mr. Brinckman, or Mr. Lacey, or Mr. Lunn, will kindly tell us who or what is authoritative in the Church of England?" This called out a speedy reply from Mr. Lacey who says: "It seems churlish to refuse you advice or information when you ask for it quite pathetically. I should, however, have thought you would know that what is authoritative in the Church of England is the teaching of Holy Scripture and the definitions of the Catholic Church; in a less degree, the consensus of theologians, and, in a degree immeasurably inferior, the teaching of each bishop in his diocese, and of each priest in his parish." He further says that *The Tablet's* question is based on a misconception. It seems to imply that the Church of England ought to have some organ for defining the Faith. But "the Church of England" is simply a collective name for two provinces,—important ones, perhaps, but still only provinces—of the universal Church, and it is not within the competence of two provinces to define the Faith. These statements are so clearly put that they have more than a mere polemical value.

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WE observe in *The Episcopal Recorder* "an obituary notice" of old St. Paul's, Philadelphia. What is regarded as death is the transformation of the pulpit into an altar. St. Paul's is one of the oldest churches in Philadelphia, and was for many years the home and centre of the Evangelical party. It goes to the heart of *The Recorder* to think that the pulpit from which at one time the elder Tyng and afterwards Dr. Richard Newton, to say nothing of other sound Protestants, used to preach in the old days, should now have been changed into a high altar. Says *The Recorder*, "A tall cross and six candles now stand on the high altar which was the pulpit, while on the substructure (superstructure?) whatever may be its correct ecclesiological name, are placed candelabra and vases of flowers. Truly, whatever glory belonged to the past is gone from St. Paul's Protestant Episcopal Church in Philadelphia." It further remarks that of the Evangelical party "there now remains but one church in Philadelphia which can make claims to prosperity, and those who still claim the name have put on signs which are regarded justly as indicating a great change of view." But let our contemporary not be too hasty. We doubt not that there will still be a pulpit at St. Paul's, and that Gospel sermons will be preached from it; ser-

mons, for instance, on the true doctrine of the Atonement, and on the necessity of spiritual religion; of which the old Evangelical leaders would not have disapproved.

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IT has been generally imagined that the best use a rich man can make of his money is to endow educational institutions, libraries, hospitals, or churches, or in some way bestow it for the public good. The *London Graphic*, however, takes a different view of the matter. Commenting upon the will of the late George M. Pullman, it says, "Many economists opine that an irresponsible heir is the most useful check nature has provided against the efforts of the Napoleons of commerce to get all the wealth of the world into their clutches. If all millionaires declined to pass their savings to those who do not share their talent for accumulating, the terrible power of the money bag would soon grow to dimensions endangering society." The result of such reasoning would be curious. If a man has not succeeded in bringing up his sons to be capable men of business, or to understand the right use and management of money; if they are profligate or extravagant, then it becomes for the best good of society that he should by all means transmit his wealth to them, in order that they may dissipate it as rapidly as possible. But if the natural heirs are trained and intelligent business men, able to carry on great enterprises to successful ends, then it is dangerous to society that they should come into possession of the wealth of their fathers. It is a curious paradox. A great business in these days gives employment to hundreds, sometimes thousands of men. Can it be true that it is best for society that it should fall into the hands of men who are sure to bring it to ruin by their incapacity or carelessness? In our humble opinion most harm is done by men who know no other use for money than reckless and useless expenditure, both because of the bad influence they exert upon their companions and parasites, and also because their money does not go to foster legitimate and beneficial lines of industry, but rather builds up occupations which are morally ruinous to those who engage in them, and extensively injurious to society at large.

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IN a recent encyclical, the Pope urges the faithful of the Roman Church to the cultus of the Blessed Virgin. He declares that "greatly rewarded indeed shall we be if our exhortations succeed in making even one of the faithful hold nothing dearer than devotion to Mary." He even calls her the "Divine Mother." A. B., in *The Church Review*, comments upon the tendency in the Roman Church after novelties of this kind. Only thus can the "living voice" as now defined be illustrated. A very large proportion of Rome's adherents are indifferent to these things, but there is a large and important section composed of ardent extravagants of the school which Bishop Dupanloup designated as "Romanism gone mad," and a large contingent of ardent "verts" who are delighted with any new devotion that seems modern instead of Scriptural and Apostolic. Rome, in short, thinks that her best course is to stimulate and provide especially for her most devoted enthusiasts, and to ignore the prejudices of her sober, old-fashioned members, and also to alienate, instead of propitiating, the rest of Christendom, by continual fresh and unscriptural extravagances.

Five-Minute Talks

BY CLINTON LOCKE

CXXVIII.

LET us have a little sermon on All Saints. I know that the festival is over, but the saints are always there, and always to be in our thoughts. Let us have for a text the words from Hebrews: "A cloud of witnesses." How expressive that word "cloud" is of a great enveloping, surrounding mass. Not a dark cloud like that which lowers down on the November day when I am writing, but clouds like those which gather around the setting or the rising sun, golden, purple, azure, rose, silver—all the shades of color woven into a splendid burst of glory. Is not that a brilliant, striking symbol of the great array of the victors in the spiritual conflict looking down upon us? There is not one word in Scripture to make us think that other beings, outside our ken, are not interested in our welfare. Very many incidents teach just the contrary. I will only cite one case: A crowd of our Lord's enemies was once gathered around Him, sneering at Him and badgering Him. His disciples were hot with indignation, and our Lord said to them to calm them: "If I chose, I could just make a sign and thousands of waiting spirits would rush out and help me." Yes, they were there, longing for the word of command, intensely interested. They were there, watching Him, and they are there watching us.

My heart and my reason both corroborate this. Shall a woman have loved me for long, long years with a pure and sacred love, shall she die, and shall she then forget me? Is love a thing like money which stops at the threshold of this world and cannot pass one step beyond? Is it not immortal? Is it not linked with my spirit? Does it not go with me as part of my deathless heritage? And so wherever she is (and that is a fathomless mystery) that woman loves me now and watches my course, applauds when I gain a pace, and mourns when sin beats me backward. She prays to the dear Lord Christ for me, and I, who ever prayed for her when she was on earth, shall I stop that prayer now because she is on one side of death and I on the other? Never! Too long has a miserable Calvinist bound us hand and foot in this disregard of the world beyond this; too long has the groundless fear of falling into popish saint worship kept us from remembering in our prayers those gone before. They have great heights to gain, and we can help them now just as much as we ever could.

But let me recall you to the word "witnesses." Witnesses of what? Surely of our way of life, our trials, our happinesses, our rising up and lying down, our going in and out, our battles with temptation, our yieldings to sin, our days and hours and all with which they are loaded. Young man, the mother whose eyes you closed some years ago, and whose memory is a sweet perfume in your life, is one of this cloud of witnesses. She watches you as you stand in the doorway of the house of sin, she follows you in some wild revelry, she notices the gradual slipping down the scale of right living, and she sees also, with gladdening eye, the struggle you are making to grow better, the success you have had in overcoming this or that besetting sin. Apply the same reasoning to every relationship.

I know not how these witnesses look. It

has not been told us in what form these happy spirits are vested. My eye could not see them, nor my ear listen to their voices, for they are not of this world; but I do know that many of them were on earth, for their names are inscribed on the Church's roll of honor, and that has been carefully kept from the earliest times. I pass over the wretched self-tortures that so many of them inflicted on themselves, wearing hair shirts, and plunging in ice water, and being walled up in holes in the church wall, all under the false notion that such acts were well pleasing to God. All that is of no importance, only painful superstition; but over all these names I find, in letters of fire, the word "self-sacrifice." He gave his life for others. She gave her strength, her wealth, all her powers, for the cause of good. They loved their fellowmen. The world was the better for them, and so they were put among the saints. There are kings and nobles, and statesmen and warriors, and carpenters and washerwomen, young men and maidens, old men and children, among them, and each day that dawns some one goes from here to join their company, for, thank God, the number of the saints is not filled up, and the world furnishes as splendid examples of living and dying for others as it ever did. Every one of this cloud of witnesses can sympathize with us, for they are of the same stuff that we are made of. They have sinned as we do, and repented and loved and hated. They know all about the trials and temptations and defeats and victories. They lived in the same way we did; many of them were Churchmen as we are. They traded and ploughed, and ran to and fro on errands just as we do. They enter fully into every feeling of our hearts and every action of our lives, and if we could hear their voices reaching down to us, their cry would be: "We know what the struggle is; we have been through it all. We feel every blow you strike. We are flesh of your flesh, and bone of your bone. Courage, patience! It is only a little while." Glory to the saints, and all glory in heaven and earth to their Leader, the King of Saints, our Lord, Christ Jesus

Letters to the Editor

ARCHBISHOP LAUD

To the Editor of The Living Church:

Prof. Blunt says in his history of the Reformation of the Church of England: "Archbishop Laud was beheaded on Tower Hill, Jan. 10th, 1645, being nearly 72 years of age."

The Living Church Quarterly in the list of the Archbishops of Canterbury agrees with the above quotation.

W. L. CULLEN.

A CORRECTION

To the Editor of The Living Church:

'Tis rather late to call attention to your issue of Sept. 25th (3rd column), p. 558, but I think history tells us that the rebel ram "Merrimack" was commanded by Franklin Buchanan, whose second-in command was Catesby Jones. Possibly you meant to refer to Semmes of the "Alabama."

W. ABBOTT.

ALTAR SERVICE BOOK

To the Editor of The Living Church:

Will you kindly allow me to state through your columns to those interested in the "Altar Service Book," published by Dr. F. Harison by subscription in 1882, that the thirty-one leaves necessary to make it correspond with the Standard are now ready.

The work has been admirably done by the Chiswick Press, of London, the original print-

ers, and the leaves can be had of J. Pott & Co. It may be of interest to some who do not own this beautiful edition to know that my attempt led to the discovery in the London warehouse of 113 unbound copies, which are now the property of Mrs. Harison. Messrs. J. Pott & Co. are acting as Mrs. Harison's agents, and can supply this limited number, richly bound in red levant, at \$25 each. The volume is certainly the most beautiful altar book to be had for use.

WALKER GWYNNE.

Summit, N. J., Oct. 29, 1897.

PASCAL CALLS THEM "PAPISTS"

To the Editor of The Living Church:

They who believe themselves to be the only true Catholics, object to being called Roman Catholics, because this name implies that there may be more than one kind of Catholic. It is certainly an object of the first importance to guard the singleness and exclusiveness of the name Catholic; to be strenuous in so guarding it concerns us no less that it concerns them. Mr. Gladstone accordingly suggests that, for those Catholics who insist that not only the primacy but the absolute supremacy of the Pope is essential to the unity of the Church, the proper name is "Papists." This should be used without any offensive meaning whatever, simply as indicating a fact. It is interesting to find that Pascal, a thorough Catholic, thoroughly loyal to the Pope, uses this very name in speaking of those who are extravagant in their loyalty, those who are now sometimes called "Ultramontanes," an inconvenient name, since it takes its significance from the locality of the speaker.

These are Pascal's words: "Unity and multitude: *Duo aut tres in unum*. It is an error to exclude either one of these, as the Papists do who exclude multitude, or the Huguenots (all Protestants) who exclude unity."

He states briefly and forcibly the point that is in dispute between Catholics and Papists: "Multitude which is not reduced to unity is confusion; unity which does not depend on multitude is tyranny."

J. W. H.

October 26, 1897.

Opinions of the Press

New York Evening Post

A GREAT JUDICIAL CAREER.—The retirement of Justice Field from the bench of the United States Supreme Court ends one of the great judicial careers in the history of the nation, and indeed of the English-speaking race. Exceeding by a few months the hitherto unprecedented record of Chief-Justice Marshall, not only does this term stand first of all in point of length, but the third of a century in the court's history which it covers is only rivalled in the importance of its decisions by the other third of a century in which that great jurist interpreted the new constitution of the young republic.

The Independent

A DAY OF REST.—The fourth commandment is the workingman's palladium, his best defense against oppression, and was so intended from the first. Masters, employers, can take rest when they please; rest must also be provided, both by law and religion, for those whom constant enforced labor would otherwise imbrute. Every provision to guard against excessive hours of labor on the week-day is in the very spirit of this commandment. We are to maintain a rest-day equally out of honor to God, according to Exodus, and out of mercy to man according to Deuteronomy. The two versions give us illustrated, in concrete duty, the double command of love to both God and man, on which our Lord tells us hang the law and the prophets. "That thy manservant and thy maidservant may rest as well as thou." How this purpose and command of God condemns the heartlessness, too often the brutality, of masters of industry and mistresses of households! For the workman's sake the wheels and the hammers and the ploughs must cease to move on the day of rest. For the sake of the servant-girl, the slave woman, the spinning and the weaving and the

cooking were to cease on the Sabbath day. Men may doubt whether an old Jewish law is binding now on Christians, and they may declare that the world was not made in six days; but the reason of humanity will never grow obsolete, "that thy manservant and thy maidservant may rest as well as thou."

*The Church Times (London)*

**LIQUOR IN WEST AFRICA.**—For a long time past the liquor traffic in West Africa has been the cause of much scandal, and its alarming increase is a source of grave disquietude to Bishop Tugwell, whose voice has often been raised against it. It will be readily understood with what a sense of shame and indignation the Bishop sees the native races gradually being brutalized by a traffic for which his own countrymen are jointly responsible with Germany, Belgium, and France. Considerably more than half of the revenues we draw from our English colonies in West Africa is obtained from the duty on spirits. In the seven years since 1890 the traffic has more than doubled. The uncivilized African is difficult enough to reach through missionary agencies, but when besotted with drink, purveyed by so-called Christian traders, he is hopeless, and the more so because he cannot have a high estimate of a religion between which and the increased facilities for drink he traces some sort of connection. Bishop Tugwell's appeal in *The Times* is an earnest call to Englishmen to do their part in restricting the liquor traffic which will surely go on to still greater heights of evil with the advance of the railway in the Hinterland.

*The Interior (Presb.)*

**HENRY GEORGE.**—The almost tragical death of Henry George will add greatly to his posthumous influence. He was a reformer without fear and without reproach, a sincere and unselfish philanthropist, who not with the egotism of originality, but out of thorough conviction, offered his panacea for the ills of society. It is no reflection upon his motives, heart, or sincerity, to say that the remedy which he offered would have caused a thousandfold more disturbance and suffering than the evils which he proposed to remove, are causing. Henry George looked upon mankind as at heart as unselfish and as benevolent as himself. His error was fundamental. It lay at the roots of his philosophy, and it would have multiplied itself at every advance in the growth of his system. But his life-work was nevertheless a distinct factor in the advance of civilization, and is destined to effect modifications which will benefit mankind.

### Funeral Customs

Bishop Huntington says in *The Gospel Messenger*: Precious and most beneficent lives continue to be sacrificed to a vain and irrational sentiment. Excepting in some possible region where there is no shelter, sacred or secular, to protect the mourners while they render the office which Christian faith, human affection, and Church authority require and provide for the solemn burial of the dead, a religious service in the open air, in our climate, at the side of an open grave, is without reason. In rain or snow, wind or frost, it is a needless and therefore unjustifiable exposure of health and life; every ministry of tenderness and respect can be rendered with safety, convenience, greater propriety and dignity, and a better reverence towards the Lord of the living and the dead, elsewhere, best in a sanctuary, but, where that is not practicable, in a dwelling-house. The final leaving by relatives and friends is as fit at the door when the body is borne out as amidst the unseemly accompaniments that attend an out-of-door function, where so many mechanical or incongruous conditions, movements, and sounds arrest and disturb a reverent attention. The chief and decisive objection to the present usage, however, lies in the physical danger to the attendants. This danger falls especially upon the clergyman officiating. It would be a sad and lamentable list which should exhibit the names of faithful ministers, perhaps invalid or frail, anxious to oblige and satisfy exacting parishion-

ers, who, with light clothing and bare heads, have carried home with them from the cemetery the seeds or symptoms of fatal disease. One more such martyr-like offering to profitless sensibility has desolated a parsonage, bereaved a devoted parish, and sent sorrow through the diocese. It is too heavy a cost. Would that by a better mind, a united and general determination, a more merciful thoughtfulness, or some ecclesiastical rule, or some Board of Health such waste of usefulness and power could be stopped at once and everywhere! The Puritan rigor that once stripped the departure of the silent wayfarers to their long rest of all the sanctity and beauty of the Church's gracious worship and benediction, need not rob us of our prized and inherited privilege, but neither need we be driven to an extremity of rashness, imprudence, and cruelty. The "Burial Reform Society" has yet much to do.

FROM VIRGINIA: "Your paper is a source of continual pleasure and instruction. Its editorials, to say nothing of its other matters of interest, are so simple, so clear, and yet so truly Catholic in their teaching, that I long to know that THE LIVING CHURCH visits weekly every household in this land. I could not do without it."

### Personal Mention

The Rev. J. F. Atkins, formerly assistant priest at Grace church, Brooklyn Heights, N. Y., has become rector of St. John's church, Huntington, L. I.

The Rev. Sidney Beckwith has resigned the rectorship of Trinity church, Marshall, Mich.

The Rev. Thomas Burry has been placed in charge of the parish of St. Paul's, Wilkesboro, N. C., and the missions at Ronda, Elkin, and Beaver Creek. His address is Wilkesboro, N. C.

The Rev. and Mrs. Robert M. W. Black sail on Nov. 6th for an extended stay in England, where he hopes to attend lectures at Oxford University.

The Rev. F. B. Cole, registrar of the diocese of Rhode Island, has accepted the call of the wardens and vestry of St. Paul's church, Wickford, entering upon his duties, Oct. 1st. Matter concerning the registrar's department should be forwarded to him at Wickford.

The Rev. R. M. Edwards has accepted a call to St. John's church, Long Island City, N. Y., and will take charge Nov. 1st. Address 188 Van Alst ave., Long Island City, N. Y.

The Rev. W. H. W. Jones has accepted charge of missionary work at Howard, missionary jurisdiction of South Dakota.

The address of the Rev. George W. Knapp, rector of St. Alban's church, Chicago, is changed from 3950 Prairie ave., to 4204 Calumet ave.

The Rev. Henry C. Parkman has resigned St. Paul's, Coffeyville, Kan., and has accepted curacy of Christ church, Indianapolis, Ind., will enter upon his duties Sunday, Nov. 14th. Address 2204 E. 10th st.

The Rev. Claudius M. Roome has resigned the position of curate in St. Luke's church, Montclair, N. J., and accepted that of curate at Christ church, New York City. His address is therefore 253 West 70th st., New York City.

The address of the Rev. Henry S. Sizer is changed from Mexico, N. Y., to Marellus, N. Y. Address accordingly.

The Rev. Henry Martyn Saville's address until further notice will be Edgartown, Martha's Vineyard, Mass., where he takes charge from Nov. 1st of the Mission of St. Andrews-by-the-sea, as vicar under the Rev. Mr. Hicks.

The Rev. S. F. W. Symonds, late senior curate of St. Mark's, Philadelphia, has become rector of Kennett Square, Pa.

The Rev. L. C. Stewardson, rector of St. Mark's, Worcester, Mass., has accepted the chair of philosophy in Lehigh University.

The Rev. Lawrence B. Thomas, D.D., has resigned the rectorship of Trinity church, Antrim, and St. Andrew's church, Tioga, Central Pa., and accepted the charge of Emmanuel church, Elmira, and Christ church, Wellsburg, Central New York, after Dec. 1st.

The Rev. Geo. W. West has resigned the rectorship of St. John's church, Long Island City, and accepted that of Grace church, Riverhead, N. Y., diocese of Long Island, to take effect Nov. 1st, 1897.

### Official

DIocese of MASSACHUSETTS

At a meeting of the Standing Committee, held Nov. 2nd, the Rev. James L. Tryon and the Rev. Wm. P. Reeve, deacons, were recommended to the Bishop for ordination to the priesthood, and consent was given to the shortening of the term of candidacy in each case, so as to allow of their ordination Dec. 5th. The committee declined to give approval to the application of St. Mary's parish, Barnstable, for admission into union with the convention.

The next meeting of the committee will be Tuesday, Dec. 7th, at 2:30 P. M. EDWARD ABBOTT.  
*Diocesan House, Nov. 3rd, 1897.*

### WARNING

I wish to warn the clergy and others against an Englishman named James Salter. He is an absolute fraud, and should be arrested for obtaining money under false pretenses. He has tears to shed on every and all occasions. He carries letters from an English clergyman, and receives drafts from his father. Hence he makes the clergy his ready dupes.

JOSEPH RUSHTON.

### Ordinations

Oct. 15th, the Rev. F. F. Johnson, graduated last June from Berkley Divinity School, was advanced to the priesthood, in St. Peter's church, Denver. The sermon was preached by the Very Rev. H. Martyn Hart, and the candidate was presented by the rector of the church.

### Died

POOLE.—Entered into rest, at Fort Worth, Texas, on Wednesday, Oct. 27th, William George Poole, late vestryman and treasurer of Trinity church, Fort Worth, and formerly of Denver, Col., and London, England.

WILLIS.—Entered into life eternal, from her home in Toronto, Ont., Nov. 4, 1897, Catherine Marie Willis, wife of A. Willis, Esq., Toronto, Ont.

### 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.

N. B.:—Send for copies of the report on Domestic Missions and for copies of the report on Foreign Missions, brought down to September 1st, now ready for distribution.

JOSHUA KIMBER Associate Secretary.

### THE BRECK MEMORIAL

The mortal remains of the Rev. Dr. James Lloyd Breck, having been finally placed at Nashotah, the alumni of Nashotah and others interested in the erection of a suitable monument to his memory, may send their contributions to

REV. CHAS. L. MALLORY,  
Treasurer of the Alumni Association,  
Delavan, Wis.

A STRUGGLING mission in Minnesota, would be grateful for gifts of Church furniture, second-hand, as altar, reading desks, lecturn, credence table, chandeliers, chancel railing, benches or chairs. The people are poor but trying in every way to help themselves. Address MR. THOMAS C. HAWLEY, senior warden, or MRS. THOMAS H. CANFIELD, Lake Park, Becker Co., Minn.

The mission at Lake Park is deserving of the sympathy and assistance of Churchmen, and I cordially endorse the above appeal. J. D. MORRISON.

### Acknowledgment

THE American Church Missionary Society gratefully acknowledges an offering of \$200 for its work, received Nov. 5th, 1897.

### Church and Parish

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.—By a Churchwoman of large experience in teaching, school position for the present year. The best references given. Correspondence asked. Address "TEACHER," care LIVING CHURCH.

WANTED.—To complete a file of THE LIVING CHURCH, one copy of the following: Apr. 25, 1885 (Vol. viii, No. 4). Address EDITOR LIVING CHURCH.

## The Editor's Table

Kalendar, November, 1897

- |                                |         |
|--------------------------------|---------|
| 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     |

### The Church

BY ISABELLA D. BRITTINGHAM

Thy Church, O, God! amid the strife  
And tumult of the ages long,  
Unswerving, keeps her steadfast way,  
With vigil, fast, and holy song.

About her press, with many wiles  
To lure, and tempt, and bring distress,  
Her enemies—but evermore  
She liveth, changeless, but to bless.

Dear Mother Church! within thy arms  
There waitest for thy frailest child  
Tenderest solace, guidance wise,  
And rule beneficent and mild.

Abiding joy is offered there  
To pleasure's wearied votary;  
Peace, to the storm-tossed mariner;  
For all, alike, may come to thee.

The sage's intellect is laid  
Upon thy many altars pure;  
The untutored dusky forest child  
Unto thy holy heights may soar.

Though priest may even faithless prove  
And altar fires may smoulder low,  
The spirit of the world possess  
The worshiper within the pew,

Yet He whose eye doth never sleep,  
Will with His Holy Church abide  
And soothe, when creature comforts fail,  
With thoughts of Christ the Crucified.

—x—

THE death is announced of Miss Frances Elizabeth Cox, at the age of eighty-five. She was a native of Oxford and resided there during her whole life. Her father was the author of "Memorials of Oxford." Miss Cox was an accomplished German scholar and translated some of the best of the German hymns, among the rest, "Jesus lives! no longer now," "Who are these like stars appearing?" and "O let him whose sorrow."

—x—

UNDER the editorship of Dr. Walter Bridge, of the British Museum, Messrs. Kegan, Paul Trench & Co. will shortly publish the text of the Coptic Psalter which was discovered some two years ago in Upper Egypt, by some Egyptian peasants, in the ruins of an ancient Coptic monastery, enclosed in a stone box which had been formerly fastened into the ground. When the volume reached England the binding could only be opened with difficulty, as the papyrus leaves were so brittle. The manuscript is now transcribed, and the text printed page for page and line for line with the original.

—x—

ARCHBISHOP TEMPLE, not in the least affected by the arduous business of the Lambeth Conference, or his addresses at the Church Congress, presided the other day over the first Canterbury Diocesan Conference held since he came to that see. He addressed the clergy in what *The Church Review* calls "his best Rugby manner." He said that no man could teach who had stopped learning, and insisted on the necessity of freshness in teacher and taught alike. He recommended men who preached written sermons to burn them, at all events, after they had done duty three times. He was convinced that what the people mainly desired

were explanatory sermons on the Bible, not that he would recommend them to follow the parson who took thirty years to explain the Epistle to the Romans to his people. If they did not keep up their studies they would offer silly explanations. It sounds somewhat odd that at the close of this address to the priests of his diocese, assembled in the library of Lambeth Palace, "his Grace sat down amidst loud cheers."

—x—

### An Apostle of the Wilderness

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

XXI.

ON his return to St. Paul, Dr. Breck at once undertook the new work at Faribault. He always found in defeat the stepping stone to a new enterprise. He was as full of resources as a great general on the field of battle—when he resigned the presidency at Nashotah he made ready to start for St. Paul; when blocked in his design to establish a theological school at St. Paul, he was off at once for the Indian field; when driven back and out of the Indian field, he immediately organized the Associate Mission and began laying his foundations at Faribault. He lost no time in idle regrets—his lips uttered no complaints; he simply accepted the situation, and with sublime faith and a courage wonderful to behold, entered upon the new field. Like the great Frederick, he never knew when he was beaten, and in this sublime ignorance he turned disaster into success, and won victories where other men had abandoned the field in despair. It was but a short time after he reached St. Paul that his home fires were burning at Faribault, and his Indian children were gathered about him, and there for a time we will leave him, while we return to St. Columba and the little flock left in the wilderness during all these unhappy years between 1857 and 1862.

The Rev. Mr. Peake and Enmegabowh had been left in charge of the well-equipped mission at St. Columba, at Gull Lake. Dr. Breck, on his retreat from Kesagah, in July, 1857, staid but half a day at St. Columba. There was no reason for his remaining longer, for the work there was already in competent hands. Mr. Peake remained in charge of St. Columba and its school for three years, Enmegabowh having, meanwhile, been ordained to the diaconate by Bishop Kemper, at Faribault. Upon his return to St. Columba, he was put in charge of the mission, and moved his family into the Mission House, Mr. Peake taking his family to Crow Wing and becoming a missionary of the General Board to the whites; this change having become a necessity by reason of the lack of funds to support longer two men in the Indian field. Crow Wing is situated, as is Fort Ripley, on the Mississippi River. To reach Gull Lake from the fort, you go up the river seven miles to Crow Wing, from there you cross the river and travel west twelve miles into the country, when you find yourself at the Gull Lake mission. To understand what follows in the history of St. Columba, it is important that one have an idea of the lay of the land, and the relative locations of these several points. It is well to mention the fact here that the reservation at White Earth had already been set apart for the Indians, and, therefore, the country outside that hundred miles square was now open to white settlers, and, as usual, they were not slow to avail

themselves of this privilege. The Indians still roamed at large, and it was not until after the outbreak in 1862 that they were obliged to live on the reservation, so that the whites and Indians were very much mixed up in those pre-historic days; and when the soldiers were withdrawn from Fort Ripley, and the Indians were free of fear, it is no wonder that confusion and chaos reigned in all the region round about.

In 1858 matters reached such a dangerous state that Governor Medaver, of Minnesota, prevailed on the general government to send soldiers back to keep the peace and protect white families from injury. Then for a short time the land had rest; but only for a brief space, for the soldiers were again sent away, and all hearts quaked with fear, not knowing how soon the general outbreak would come. The condition was so threatening in the fall of 1858, that the Rev. Mr. Peake was constrained to move his whole household to the fort, where he had quarters assigned him, and where for a good part of the winter he carried on his Indian school. When times became more quiet, he returned again to St. Columba. The withdrawal of the soldiers before the opening of our great Civil War was the beginning of Secretary Floyd's policy to dismantle all the forts along our Northern frontier. How shall we characterize such conduct when we know that the removal of these soldiers exposed all the border people—men, women, and children—to the tomahawk and scalping knife of the savages? In 1857, the Sioux surprised and massacred twenty-seven white people at Springfield, Iowa, and carried off four white women into a hideous captivity. "Soldiers all gone; white man must look out," said a representative Indian. Such was the condition in 1862.

(To be continued.)

—x—

### Old Tunes or New

BY D. E. HERVEY

Three editions of the Church Hymnal with tunes have been issued since the revision of the Hymnal, and they have all met with favor among the choirs. Dr. Messiter's was the first issued, but was quickly followed by the compilations by Hutchins and Tucker.

They are all meritorious, and there is no intention here to enter into any comparison of them. But on one thing they all agree, and that is the expressed preference for the old and familiar, and so-called "congregational" tunes.

Another musical edition is now in preparation, and while I know little or nothing of the aims of its editor, I presume he, too, will, outwardly, at least, express his preference for "old" tunes, whatever he may do in the actual selection of them. It is the fashion, and even in Church music circles fashion rules with an iron rod.

The parrot cry for "old tunes," "familiar tunes," "congregational tunes," is one of the chief causes why Church music has made so little advance during the past generation. Rectors, organists, choirmasters, and tune-book compilers have so poor an opinion of Church members as a rule as to consider them unable or unwilling to listen to or take part in anything new, and therefore the few who have in them any spirit of progress or desire for the improvement of Church music have to fight every step of the way against the united opposition of the powers that

rule Church music. One would think that a new tune was a noxious thing that was to be avoided at any cost. Once in awhile, an aspiring organist will put out a new tune, but he does so with trembling; no matter what its merit may be, the fact that it is new is sufficient to condemn it. And yet the very important and indisputable fact remains that every tune was once new, and to this day to some hearers some tunes are new, no matter how old or familiar they may be to others.

An instance occurred in the church attended by the writer recently, illustrating this. A visiting clergyman selected the hymn, "O, Paradise, O Paradise." In the book there are four tunes to this hymn. The organist asked which one the clergyman preferred. He answered, "Oh, the old one, of course." The organist played the old one, that is, the old one to him, but after the service the clergyman was much disgusted, as it was to him entirely new, and another of the four was his "old tune."

To us in America, the old tune to Bishop Heber's missionary hymn is Lowell Mason's tune, so perfectly familiar to every one that when "From Greenland's icy mountains" is mentioned Dr. Mason's tune is at once called to mind. But in England, where the hymn is equally popular, quite another tune is given to it. In Barnby's Hymnary, tunes by Henry Smart and W. H. Monk are given to this hymn. Smart's tune is also given in the Children's Hymn book, edited by Mrs. Carey Brock, a very popular book; and in Hymns Ancient and Modern, S. S. Wesley's "Aurelia" appears to this hymn. Thus it seems that "old and familiar" tunes are simply a matter of locality.

I have called this a "parrot cry," and I think every real organist and choir-master will bear me out in this assertion. I personally know of one rector who was most strenuous in his desire for old and familiar tunes, who, in reality, had very little musical ear, and hardly knew one tune from another.

I see no reason, logical, artistic, or devotional, why the music of the Church should be thus held back. On the contrary, I see great objection to such a course. King David and King Solomon were not of this opinion. Bishop Ambrose and Pope Gregory were not in favor of archaism in Church music. The Psalms are full of directions for Church music, and they tell us in many places to sing a new song unto the Lord; and St. John in his Revelation tells us that the redeemed in the new Jerusalem continually sang a new song. The Bible tells us to walk in the old paths and to follow the old ways, but I have failed to find any direction to sing the old songs, and I believe this continual cry to sing the old tunes is an insult to the Almighty, who put into men's hearts and minds the genius and inspiration to compose new music to His honor and glory.

How is a tune ever to become old and familiar unless it is sung? The tunes of Dykes, Smart, Barnby, Hopkins, and the rest, are all familiar to most choirs and congregations, and many of them are greatly loved, but the "old tune" cry would have prevented them from being heard, had it been heeded. If a new tune is good and appropriate to the hymn, it will become familiar, and if not it will be quickly dropped, provided it be given a chance.

"O, sing unto the Lord a new song, for he hath done marvellous things"

### Autumn Tints

"Probably not one person in a thousand knows just why leaves change their color in the fall," remarked an eminent botanist the other day to a reporter for *The Star*. "The green matter in the tissues of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the autumn the natural growth of the tree is retarded and oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different aspects it takes on a yellow or brown hue. The difference in color is due to the difference in combinations of the original constituents of the green tissues, and to the varying condition of climate, exposure, and soil. A dry, hot climate produces more brilliant foliage than one that is damp and cool. This is the reason that American autumns are so much more gorgeous than those of England and Scotland.

"There are several things about leaves, however, that even science cannot explain. For instance, why one of two trees growing side by side, of the same age, and having the same exposure, should take on a brilliant red in the fall, and the other should turn yellow; or why one branch of a tree should be highly colored and the rest of the tree have only a yellow tint are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly. Maples and oaks have the brightest colors.

"People should be careful not to touch the gorgeous red and yellow autumn leaves of shrubs and climbing plants which are not known to be harmless. Our two poisonous native plants display the most brilliant autumnal colors of all species in our woods and highways. The poisonous sumach resembles a group of young ash trees. The poisonous ivy resembles the harmless woodbine. Its leaves, however, have but three leaflets, while those of the woodbine have five."—*Washington Star*.

### Book Notices

**Some Lessons of the Revised Version of the New Testament.** By the Rt. Rev. Brooke Foss Westcott, D.D., Bishop of Durham. New York: James Pott & Co. Price, \$1.75.

No competent person has called in question the fact that the Revised Version of the New Testament is a very scholarly production, and that it is very useful, indeed, to the student. Doubtless, in some instances, it is more than this; namely, an aid even to the unlearned reader in appreciating the true sense without the aid of a commentary or of the instructions of a teacher. In this way it has a high utility and is deserving of careful study. We do not think this interesting work of Bishop Westcott proves more than this, though his intention goes much further—nothing short of commending it as worthy to supersede for devotional purposes and in the Church service the English Bible of the last three hundred years. Here, to our mind, lies the distinction which is ignored by the defenders of the Revised Version. The intellectual investigation of the Holy Scriptures is one thing. Commentaries, explanations of textual difficulties and uncertainties, paraphrases, and special translations aiming to bring out some latent meaning, all have their necessary place. As belonging to this category, the Revised Version needs no defense; it is worthy of all the commendation which Bishop Westcott lavishes upon it. But the devotional and liturgical use of the Scriptures is quite another thing. For such use it is sufficient if the version employed is accurate enough not to be misleading in any point of the least consequence. A large part of the changes made in the Revised Version, when placed side by side with the authorized translation, do not convey the slightest information to the ordinary reader without further instruction. Let any one test this by comparing, for instance, the two versions of the second chapter of St. Matthew, or let him examine the various examples which are cited in the volume before us. But for that use of the Scriptures to which we are referring, the language

used is of the utmost importance. The style of the sacred dialect of English, with its solemn rhythm, in which the Prayer Book and the English Bible are cast, is wonderfully calculated to associate with religious ideas the solemnity and elevation of feeling which befits the utterances which are not like other utterances, but proceeded from men who spake as they were moved by the Holy Ghost. Bishop Westcott is fond of referring to the fact that the version so long read in our churches had to encounter strong opposition when it first appeared after 1611. That he thinks to be analogous to the present case, and consequently, believes that as that hostility gradually died out, so it will be now. But this is to overlook an important feature of the case. No English version before that of King James had any such place among the English people as that version has so long possessed. Two translations, in fact, the Bishop's Bible of 1539, and the Geneva Bible of a somewhat later date, competed with each other for supremacy. Many of the people heard the one in church and read the other at home. But in the present instance we are dealing with a version which has become a classic of the English tongue, and one whose phrases have entered everywhere into the life of devout people. Their prayers and meditations fall voluntarily into the mould which its words supply. They are on the lips and in the heart at every turn of life's vicissitudes. At moments of joy or sorrow the feelings utter themselves in the appropriate expressions of this unrivalled book. Who could take pleasure in finding the lines of his favorite poet which he has committed to memory and recited a thousand times, minutely altered in almost every sentence? The English Bible is to the devout and simple soul the highest of all poetry, and dwells in the memory as does no other piece of literature. It is associated with the first awakening of religious feeling and aspiration in the heart of the child, and the old man repeats its words as the solace of his declining years. It will take much stronger arguments than have yet been presented to dislodge this time-honored book from the place it has so long held, and relegate it to a place beside the previous versions of Tyndale and Geneva.

**Peter the Great.** By K. Waliszewski. Translated from the French by Lady Mary Lloyd, with a portrait. New York: D. Appleton & Co. Price, \$2.

In *Peter the Great*, his present biographer finds Russia herself personified—her temperament and genius, her virtues and her vices. A vivid imagination, aided by the most minute and painstaking research, has conjured up for us the life-like figure of the Russian giant, "in his habit as he lived." The work is divided into three parts, the first dealing with his early life and education—those days that helped to make him what he was—a hater of the past, the destroyer of Russia's ancient traditions—the one who "opened a door for the introduction of Western ideas." The second part treats of Peter's physical, mental, and moral nature, and of his associates, as Tsar. In the third division of the work we find a description of the external and internal struggles that characterized the reign of Peter the Great. This portion of the work also gives an account of his dealings with other nations, in war and diplomacy, and of the reforms instituted by him. Around the name of the famous Russian emperor so many tales cluster that it must have been no slight task to investigate their claims to authenticity. Although as fascinating as the author's previous work, "The Romance of an Empress," this vivid account of the events of Peter's reign is an accurate one; nothing is omitted, no facts are glossed over. We know the man as he really was—wanton, brutal, the undoubted murderer of his own son. While we deny his claim to be regarded as a warrior or a statesman, and proclaim him unworthy to be called great, in a moral sense, yet we are constrained to admit the truth of Mr. Waliszewski's conclusion that he was "the maker of a great nation."

**Wayfaring Men.** A novel. By Edna Lyall. New York: Longmans, Green & Co. Pp. 452. Price, \$1.50.

A new novel from Miss Bayley's fertile pen is

certain to be received with interest, and to have a large circle of readers ready made in advance. When, as in this instance, it gives glimpses of the after life of characters with whom these readers have become familiar in earlier books, the interest is enhanced. Max and Doreen Hereford figure in this tale, though not very prominently. As in her other stories, the hero and heroine are people a little off color, for whom the authoress wishes to enlist our sympathies. We are given a considerable insight into the joys and trials of theatrical life, the latter of which seem to predominate. The moral tone of the story is high, except at one point, where we think the authoress has grievously erred. It seems to us a very serious mistake for a writer in these days to weaken the popular reverence for the marriage bond by an attempt to enlist the sympathies of the reader in favor of a divorce (no matter upon what grounds), as is deliberately and needlessly done in the case of Macneillie and Christine Greville. The authoress seems to us to have gone out of her way to give offense to Churchmen and plead the cause of divorce, a cause which is well able to take care of itself. This error, together with a rather trying length and a lack of incident, will make the book a disappointment to many readers. We believe its writer is capable of doing better work.

**A History of Ancient Greek Literature.** By Gilbert Murray, M.A., Professor of Greek in the University of Glasgow. New York: D. Appleton & Co. Price, \$1.50.

This is the first of a series of volumes on the "Literatures of the World," edited by Edmund Gosse. They are intended to be exactly consistent with the latest discoveries of fact, and also agreeable to read. The hope is expressed that they may be accurate enough to be used in the class-room, and pleasant enough to furnish enjoyment to the private reader. Particular attention is to be paid to the evolution of various forms of literature, the influence of literatures upon each other, and the causes of a revival here and a decline there. The series is fitly introduced by this work on the literature of Ancient Greece, certainly the starting point of all modern literature. Mr. Murray fulfills the design announced in the general introduction with admirable faithfulness. It would be hard indeed to find a single work, within moderate compass, in which the latest and most scientific canons of criticism are so thoroughly applied, and the influence of the doctrine of evolution in its relation to literature so fully exemplified. The field covered extends from Homer to the writers of the fourth century B. C., with a brief view, embracing only twelve pages, of the Roman and Byzantine periods. So far as we can judge, the volume is well adapted to fulfill both purposes, that of the class-room and that of the private reader who seeks enjoyment as his main end. It is at once accurate and scientific, and also bright and entertaining. The series starts off well, and if the tone of this work is maintained in those which are to follow, there can be little doubt of its success.

**The Campaign of Marengo.** With Comments. By Herbert H. Sargent. Chicago: A. C. McClurg & Co. Price, \$1.50.

A great deal has been written about Napoleon in late years, and one would suppose that, there was little more left to be said, but here is a book by a lieutenant in the Second U. S. Cavalry that is fresh and interesting. It treats of the short period from April 1st to May 15, 1800, during which time Napoleon gathered an army, crossed the Saint Bernard Pass, met the Austrians in Italy, and accomplished their surrender. The interest of this account lies in the fact that the author writes as a soldier, sees every movement through a soldier's eyes, and after each chapter gives what he calls "comments," by means of which we are enabled to look as it were into Napoleon's mind, seeing what he intended to do and what his plans were for its accomplishment, and thus to judge for ourselves how far they were wise and prudent. As an attractive study of this particular campaign, the book is a decided success. Three excellent maps

help the reader in gaining a clearer idea of the geography of the field of operations.

**After Pentecost, What?** By James M. Campbell. Chicago: Fleming H. Revell & Co. Price, \$1.

Many encouraging movements are at work in the religious world of to-day, and none we think more important and hopeful than the reviving interest in, and emphasis laid on, the Person and work of the Holy Ghost. Churchmen have long had in their hands such admirable treatises as Bishop Moberly's, Hutching's, and Ewer's, but there has been a dearth of such writings among our sectarian brethren. Now, however, among them the operations and person of the Holy Spirit are receiving reverent study and due emphasis. And to many the doctrine of the Holy Spirit comes almost like a new revelation, for, to quote Mr. Campbell, "it is not too much to say that no other doctrine within the circle of Evangelical truth has suffered a more complete eclipse." The work before us contains a course of sixteen lectures, delivered in the Summer School of University of Chicago, also in Michigan, and which the author designates a "Discussion of the doctrine of the Holy Spirit in its relations to modern Christological thought." It is not of the nature of a formal treatise on the economy of the Holy Ghost, but rather a series of devout expositions on some aspects of the work of the "Holy Spirit in its relation to the economy of redemption," as applied to the life of the individual. The wider aspect of the Catholic Church as the sphere of the Holy Ghost, and His Divine operations in and through the sacramental system, we may say truthfully, hardly come within the writer's vision. Here, of course, in the eyes of the Churchman is the weak point of the lectures. Notwithstanding this, the book is well worth reading. The section on the *charismata* gifts, their modification and distribution to meet the changing conditions of the various ages, is well done, and will be found very suggestive.

**The Culture of Christian Manhood.** Edited by Wm. H. Sallon. Chicago: Fleming H. Revell & Co. Price, \$1.50.

Under the above title are published sixteen sermons preached in Battell Chapel, Yale University, by a like number of preachers of note. The auditory being composed of university students and other academic persons, accounts for the special character of the discourses. We set down a few of the names of the preachers and their themes, as specimens of the rest of the volume. Dr. Charles Hall discourses on "Selected Lives," Dr. Amory Bradford on "Personality," Dr. H. Van Dyke on "The Meaning of Manhood," Dr. Herrick on "Manhood's Struggles and Victory." Bound up with each sermon is a portrait of its author. To those of the students who had ears to hear, these sermons must have come as a most healthful tonic. They will bear reading by those whose academic days are past, but who may wish to rekindle their earlier zeal and youth.

**Old Times in Middle Georgia.** By Richard Malcolm Johnston. New York: The Macmillan Company. Price, \$1.50.

Colonel Johnson says that his boyhood in middle Georgia was so happy that it has given him a special fondness for recalling the characters and scenes of his native State. Seven of the fifteen stories are reprints from *The Century Magazine*, the best known one being "Mr. Eben Bull's Investment;" the remaining eight, with one exception, have also appeared in print before. All exhibit, in a marked degree, the author's fine sense of humor, though one may be permitted to regret that they should not embody a few characters and incidents on a higher plane of thinking and feeling.

**The Story of Language.** By Charles Woodward Hutson. Chicago: A. C. McClurg & Co. Price, \$1.50.

The Story of Language, an apt title it is, for the pages do not "bristle with foot notes," but are actually intended to interest the general reader. The latter will doubtless especially enjoy the first two chapters, dealing with the nature and study of language, and the twentieth on

"Ultimate English." The summary is of value, too, to the student, as well as the appended list of books for reading and consultation. The author treats his subject in such an enthusiastic spirit that he has produced a book that ought to be popular.

**Many Cargoes.** By W. W. Jacobs. Second edition. New York: Frederick A. Stokes Company.

Never did a ship set sail with so many vixens on board as this literary craft bears. If it is impossible to avoid a sense of moral responsibility, then one must frown at the type of woman here delineated. When the plot does not include a woman (here synonymous with virago), there is unalloyed fun, as in the story, "In Borrowed Plumes," among the best of the twenty-one that compose the book.

THE most important announcement of the year in the way of a Church publication is Dr. Darlington's musical edition of the Revised Hymnal especially prepared for congregational use. It would appear that we are at last to have the book so often wished for; one small in compass, having popular music, and at low cost. Mr. Whittaker promises to have an edition of ten thousand copies ready for delivery early in November.

SMALL books in attractive bindings, and well printed on good paper, form most convenient and acceptable gifts. Messrs. T. Y. Crowell & Co. have made a speciality of publishing them at reasonable prices. Three of these are before us now. "Bright Threads," by Julia H. Johnston, is a collection of fragmentary thoughts from various newspapers and magazines, particularly appropriate to every-day life, and of a sunny, helpful character; "Daily Light and Strength" is finely illustrated, and contains a Scripture verse with both a poetical and prose quotation; "A Good Start," by the well-known F. B. Meyer, consists of sermonettes on "Work-a-day Life." Price, 75 cents. each.

UNDER the name of "What is Worth While Series," Messrs. Thos. Y. Crowell & Co. are publishing a number of small books, printed on good paper, in clear type, and daintily bound, at the uniform price of 35 cents each. The names of well-known authors and preachers appear on the title pages. The list is too long to give here. We mention only "True Womanhood," by Rev. W. Cunningham, D.D.; "Men I Have Known," by Dean Farrar; "Ships and Havens," by Rev. Henry Van Dyke, D.D.; "Heavenly Recognition," by Rev. T. DeWitt Talmage, D.D., etc. A full list will be doubtless forwarded on application to the publishers.

"YET SPEAKING" a collection of short addresses by the late Dr. A. J. Gordon (Fleming H. Revell & Co.), is full of good thoughts and inspiring suggestions upon the great issues of life and eternity. There is instruction, admonition, and encouragement conveyed in fitting words. Price, 50c.

A NEW edition of Dr. McConnell's "History of the American Episcopal Church," revised and enlarged, extending the story so as to cover the past quarter century is nearly ready. This will be the seventh edition of this work which the publisher, Mr. Thomas Whittaker, has published.

## Magazines and Reviews

*The Living Age*, in the issue of November 6th, begins a new serial story, "With all her Heart," translated from the French of M. Rene Bazin. It is a vivid portrayal of life in a French town, and is said to be most interesting as a social story illustrative of the healthy phase of modern life. It has won high praise from the best literary journals. *The Living Age* has recently enlarged its scope to include selections from continental literature, as well as the choicest productions of English periodicals. It gives, also, once a month a literary supplement containing readings from American magazines and new books; also a list of books published during the month. There is no single periodical which covers the same ground, and which seems so de-

sirable for the educated reader who wishes to keep in touch with current periodical literature. (The Living Age Company, Boston, Mass. Weekly, price, \$6 per year.)

As the cold weather returns, the appetite, both intellectual and physical, revives, and the question of "What to eat?" becomes more pressing. The magazine with that title answers that question very happily, and suggests food for both mind and body. Its artistic typography at once attracts attention. The cover page is always striking, though in the case of the November issue, we can scarcely call it appropriate. There is a choir of what appear to be Puritan men and maidens singing, presumably, at a Thanksgiving service, while in front of the pew is a huge turkey steaming and smoking on the platter placed upon the floor. While the drawing, as usual in this magazine, is fine, the design is intolerable for its incongruity. The contents of this issue are varied and valuable, both from an aesthetic and utilitarian point of view. Good cooking and attractive serving of food are the principal aims of discussion and illustration in *What to Eat*. (Minneapolis, Minn. Price, \$1 per year.)

*The International Illustrated Monthly Magazine* for November fulfills the expectation of its name in the great variety of its contents selected from the literature of many countries—France, Norway, Germany, Russia, Italy, etc. The aim of the editor is "to English" the selections from foreign languages, rather than to give literal translations. He defines his use of the verb "to English" by dictionary authority, claiming that it means more than a mere translation; viz., securing good literary form and artistic merit rather than mere mechanical reproduction in our tongue. The selections are mostly in the form of striking stories, and represent such authors as Daudet, Gabriel d'Annunzio, Tourgenieff, Vilhelm Krag, Heinrich Lee. The leading article is an illustrated sketch of Rosa Bonheur and her works, from the French of Georges Cain. "Parisian Chats" is also illustrated. "Matters Diplomatic" are interestingly discussed by Mr. A. J. Halford. Foreign gossip is also a pleasing feature of this publication. "The International Register" gives a list of passengers, with the dates of sailing from America to foreign ports. (The Union Quoin Company, Chicago. Price, \$1.50 per year.)

*The Art Amateur* is a monthly periodical devoted to art in the household. There are several full-page illustrations in the November issue, and the colored supplement is a fine reproduction of Walter Satterlee's "The Grandmother," the leading article being an account of this artist and his works. Many of the illustrations of these are given, some being excellent studies for the young artist. There are notes on foreign art and art exhibits at home and abroad. Two excellent drawings in lead pencil are given, and we are glad to note the encouragement of this old and most convenient method of design. There are notes on tapestry and china painting, embroidery, artistic interiors, wood carving, and various kinds of decoration. There is the usual supplement of working designs on cloth, wood, and porcelain. (23 Union Square, New York. Price, \$4 per year.)

*The Quarterly Review* (London) for October (Leonard Scott Publishing Co.) opens with an article of extraordinary interest for all Churchmen, upon "Archbishop Benson." It is evidently written by one who was familiar with the daily life and work of the late Primate, and we obtain a most sympathetic as well as a just portraiture of him who was one of the greatest of the occupants of the see of Canterbury in succession to St. Augustine. If anything were needed to assure us of the great advance in influence and in the affections of the people which the Church of England has made since 1840, many passages in this able article would supply the proof. Some of the other valuable articles are "The Bastille," a review of two recent French works devoted to that historic fortress-prison; "Provincial Society in the Days of St. Basil;" and "Indian Discontent and Frontier Risings."

*The Edinburgh Review* for October is an exceptionally good number, but out of the ten articles presented we believe the general reader will be most attracted by the first and the last. The first is an appreciative and altogether delightful review of the recently published volumes, "Alfred, Lord Tennyson; a Memoir," containing a number of quotations from the work. This biography, by the late Laureate's son, is accorded the highest praise, which can rarely be given to a biography so written. The last article is on "The Internal Crisis in Germany," and is the most luminous description in brief form of the rise and present state of political parties in Germany, that we have met with. Truly the German Emperor has cut out a difficult task for himself in proposing to reduce such a divided camp to the discipline of mediæval absolutism.

*The Century* opens its 55th volume with several notable features: A serial poem by Jas. Whitcomb Riley—"Rubaiyat of Doc Sifers," wherein he tells in characteristic vein of a quaint and lovable village doctor. An article on "The Growth of Great Cities," is accompanied by a colored map of Greater New York, giving unpublished statistics. In this issue appears the first paper on Maximilian in Mexico, by Mrs. Cornelius Stevenson, a doctor of science in the University of Pennsylvania, and president of the Civic Club of Philadelphia, who was in Mexico through the period of the French intervention, and speaks therefore from personal knowledge, and as an eye-witness. The picture of the Sultan of Turkey, given us by Mr. Terrell, late U. S. Minister at Constantinople, rouses one's indignation at the plausible and diplomatic statements by which he sought to beguile our representative into belief in the righteousness of his late diabolical deeds. Mrs. Burton Harrison commences a serial novel entitled "Good Americans," dealing with contemporaneous social types and tendencies. There is a characteristic story by Frank Stockton, a poem by Bret Harte, and a letter from Mark Twain, with other good things.

*The Preacher's Magazine* for November contains some valuable and suggestive sermonic matter. Dr. Campbell, of the Lexington avenue Baptist church, New York, furnishes a complete sermon for Thanksgiving day. Mr. H. Price Hughes, a leader among the English Wesleyan Methodists, contributes a discourse on "The True Church and the True Christian." It is needless to say that the true Church of this discourse differs quite from what the Churchman has in mind when he professes belief in the Catholic Church. There are portraits of the two above-named gentlemen. Mr. Powell, an Anglican priest, discourses to children on "The Message of the Windows;" this forms the eleventh of his series, "What the Village Church Said." Preachers looking around for suggestions for sermons on the approaching national festival, will find some new ideas in the miscellaneous articles relating to Thanksgiving.

With the November number, *St. Nicholas* begins a new volume. Other good things begin with it, such as Frank R. Stockton's narrative sketches on "The Buccaneers of our Coasts," recording in a humorous vein many of the exploits of these adventurous sea-rovers. Mr. W. O. Stoddard, whose former story, "The Sword-maker's Son," some of the young readers will remember, commences a new romance of the days of chivalry, entitled, "With the Black Prince." James Whitcomb Riley has a characteristic poem, "Mister Hop Toad," and George Kennan, the Siberian explorer, tells of "My Narrowest Escape."

FROM BRITISH COLUMBIA:—"I read THE LIVING CHURCH with a great deal of pleasure, and hand it to my parishioners for their edification and pleasure also."

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Books Received

- D. APPLETON & CO.  
God's Foundling. By A. J. Dawson. 50c.  
E. P. DUTTON & CO.  
The Kingdom of God. By Lawrence H. Schwab.  
In Green Pastures. Poems of Cheer, Faith, Hope, and Comfort.  
Sardis and the Spirit Guest. By Josephine Rand.  
HARPER & BROS.  
From a Girl's Point of View. By Lillian Bell. \$1.25.  
My Studio Neighbors. By W. Hamilton Gibson.  
Certain Accepted Heroes. By Henry Cabot Lodge. \$1.50.  
White Man's Africa. By Poultney Bigelow.  
Infancy and Childhood. By Frances Fisher Wood. \$1.  
Jerome, a Poor Man. By Mary E. Wilkins. \$1.50.  
Three Operettas. By H. C. Bunner.  
DOUBLEDAY & McCLURE CO.  
Little Masterpieces. Edited by Bliss Perry. 3 vol. 30c. per vol.  
Prince Uno. By W. D. Stevens. \$1.25.  
OXFORD UNIVERSITY PRESS.  
New Editions of the Book of Common Prayer.  
FUNK & WAGNALLS CO.  
Sermon Stories for Boys and Girls. By the Rev. Louis Banks. \$1.  
T. Y. CROWELL & CO.  
Love's Messages. 75c.  
A. C. McCLURG & CO.  
The Lover's Shakespeare. Compiled by Chloe Blake-man Jones. \$1.25.

Calendars Received

- FREDERICK A. STOKES CO.  
The New Humphrey Calendar. By Maud Humphrey.  
MRS. CHARLOTTE A. PETTIBONE. Fond du Lac, Wis  
Calendrier. 1898. (In French.)



Mrs. Lyman Abbott

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## The Household

"Where is Heaven?"

BY ADELAIDE M. PEEL

She was only a little child, yet one could not look into those deep violet eyes without feeling a wave of loneliness come over them, only a ripple of that sense of bitter loneliness that had filled the little one's heart so full to overflowing. The room was filled with friends, waiting to perform the last sad offices over the remains of her father, and as Milly stood looking upon his dear face, memory pointed her back to just such another scene as this. It was several years ago, but she still remembered her father lifting her up to look upon the pale, tranquil face of her mother, now forever at rest, soothing her childlike grief by telling her that "Mamma has gone to heaven."

They then lived in a rude house in a Western mining district. But a short time before her father's fatal illness, they moved to a small city to live. He had always been kind and sympathetic, but forgetting to lead her to the great Consoler who could bear her sorrow even unto death. She never remembered having any conversation with her father about her mother until the beginning of his last illness, when he put into her hand a handsome Prayer Book, and opening to the Baptismal service, he pointed to the beautiful promise God gave to the child's sponsors, which had been underlined, "Which promise He for His part will most surely keep and perform." He told her that this promise had been her mother's only comfort when she went away to live in the lonely wilderness.

It was in one of the largest churches of this little city that Milly had been brought to the waters of Holy Baptism. How her mother had longed to see her kneel at the altar rail to receive the rite of Confirmation, but realizing that this could not be, she meekly submitted to her heavenly Father's will, trusting entirely to the promise, knowing that He was faithful that made it. There were no churches where they had lived out West, and Milly had never been taught anything about religion since her mother's death, and she often wondered where heaven was. Whenever she asked her father, she always received the same answers, "I don't know," or, "I suppose above the clouds." But now the question seemed to strike with greater force. Everyone had told her that her father had gone to heaven, and that she should not wish him back, but can we wonder that the child needed more comforting words than these. Is there any comfort with the thought of heaven to those who know nothing about it? It happened an Episcopal minister had been called in to read the service. The service was strange to the friends gathered around that open coffin, but its sweetly solemn words, and the dignified reverence of the whole service touched every heart. Even to Milly's heart it gave an incomparable peace, filling it with a longing for heaven. She scarcely knew where she was until they reached the grave, and all the rest of the service was read.

As the minister read, "I heard a voice from heaven saying, Write; from henceforth blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labors," Milly looked over to the beautiful sky in the west, and a sweet

thought came to her. Could it be that this was a small view of heaven, and that her father and mother were above the clouds waiting for her to join them? Scarcely waiting for the service to end, she took her prayer book, for she thought if she could find heaven, surely her mother would like to see it, and started on a search for heaven. Oh! little seeker after heaven, stranger and pilgrim on earth's desolate soil, but a few hours and your feet shall find the path that will give you back your loved ones once more. On and on she went with her eyes still fixed on that beautiful sky. No thought came to her that she might get lost; heaven was all she wanted. Slowly the red gave way to a fainter pink; slowly the sun sank nearer the western horizon. Milly noticed it, and hastened on as fast as her failing strength would allow. But at last it disappeared entirely. Her grief knew no bounds when she thought that heaven was gone forever. As she looked around her she saw some people going into a large building, and she followed them, thinking that by some chance heaven might be in that direction, but she only saw a large room with people sitting near the front. She slipped into the back pew, for it was St. Paul's church, and in trying to look around, everything seemed to whirl around and her head ached, so she lay down in the pew, and that was the last she knew until she found herself in a comfortable bed with friends around her. Looking up into the rector's face, for such it was, with a world of entreaty in her voice, she asked: "Tell me, oh! tell me where is heaven?" and sank again into unconsciousness. Midnight came, and a triumphant smile spread over her face, and after repeating very slowly the words so dear to her mother, "Which promise He for His part will most surely keep and perform," she passed away from earth's dark night into heaven's bright morning. Nothing could comfort the lonely little heart on this earth, and so God called her to heal her wounds, which were too tender for any but His own hand to touch.

Milly had been found by the rector of St. Paul's church, as he was passing down the aisle on his way home. Tenderly he carried her to his own home, and there she had died, in the midst of newly found friends.

The rector's wife took up the Prayer Book, and on the fly-leaf she read, "To Millicent R. Page, Palm Sunday, with best wishes from her rector," and underneath was written, "To little Milly, with her dying mother's love:" and as if to impress the child with this everlasting covenant, she had written, "Which promise He for His part will most

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surely keep and perform." The handwriting at the top seemed strangely familiar, and trembling she held it for her husband to read. Tears came into his eyes as he told her that he himself had given this Prayer Book to the child's mother when she was confirmed. Until she went away from the city she was a devoted Churchwoman, and after he had heard of her death he lost sight of the family. He could remember that after she had been married a few years, her cup of happiness was full to overflowing when she brought little Milly to the font to be baptized.

"How very like her mother," he thought, as he watched them put the frail form into the white coffin. The beautiful eyes were closed by the angel of death, little flaxen curls hung over the white forehead, and the look on her face seemed to tell that heaven was found at last. Her tiny hands still clasped the beloved Prayer Book, and could there have been more appropriate words said over her than those which had inspired her to seek after heaven when they were said over the remains of her father.

The same beautiful sunset shone upon the group of mourners around that little grave, but heaven was found, and loving spirits met again where they cannot part.

### A Relic of Royalty

THOUGH few are aware of the fact, members of the congregation of old St. Paul's church gaze every Sunday at the arms of the future king of England. On the canopy of the old-fashioned pulpit, which is one of the pepper box style of a century ago, are the three ostrich feathers and the crown that for many generations have constituted the arms of the Prince of Wales, the heir to Britain's throne. The feathers stand out gracefully in the center of the oak canopy. They are all carved wood, handsomely gilded, and form an attractive ornamentation to the pulpit. With these royal forms over his head, the minister who officiates in St. Paul's church on Sunday reads the services of the American church.

It is argued that these royal arms have survived the storms of the Revolutionary days. An incensed mob traveled through New York city when independence had been declared, destroying every sign that represented the monarchy from whose chains they had cut themselves free. Nothing was regarded as sacred by this mob.

The royal arms were everywhere at that time—on the windows of stores whose proprietors had been proud of this means of reminding the public that at one time they had supplied his majesty's ships with salt pork and hard tack, on the lampposts, at the street corners, and swinging from the front porches of the old inns. Windows on which the royal symbols appeared were ruthlessly smashed by the mob, the lampposts were hurled to the ground and the inns deprived of their signs in short order. It was a time when to be a client of royalty brought a man into dangerous prominence, and many wise storekeepers escaped mob violence and saved the destroying party the trouble of smashing their signs by doing the work themselves.

The royal arms of England were hard to find in New York city when the mob had completed its tour. Some few signs escaped

the ruin, but not for long. They were smashed as soon as attention was called to their presence.

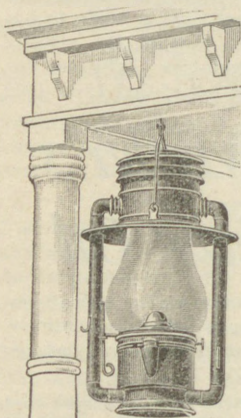
The relic in St. Paul's church was passed unnoticed and has survived until this day. It is certain that the mob somewhat overlooked its existence, for no respect for the sacredness of a church edifice would have deterred it from laying the pulpit in ruins had the presence of the feathers and crown of Wales been pointed out.—*New York Times*.

### "Stupidity" Among Children

A writer in *The Hospital* warns parents and teachers against rash conclusions regarding a child's apparent "stupidity." He says: "Stupidity, real and apparent, in children presents a difficult study. There comes a time when the colt must be put in the harness, the child begin to study. As neither task is natural to the animal involved, it is almost impossible to accomplish it without a certain severity. The thing to be desired in both cases is that the severity may be no more than sufficient, that the powers of each creature may be guided in the right direction without being cramped and maimed. And therefore the application of whip, or bit, or spur must be accompanied by careful study of the animal. You can never make a cart-horse win the Derby, and you can never make a stupid child a clever one; but you can find out wherein this stupidity lies, and what compensation nature has afforded him. It is only in comparatively recent years that we have begun to perceive how much tone-deafness, color-blindness, or myopia may have to do with an apparent dullness, which was too often set down as the result of inattention. Even where no such easily diagnosed defect exists one must admit such differences as puzzle the wisest. Against the phenomenal 'calculating boy,' to whom all arithmetical problems are as nothing, you put the child who can scarcely grasp the fact that two and two make four as an abstract idea. Yet he may be no more stupid than the other, but only of a more materialistic temper, which realizes things only when set in visible shape before it. The natural tendency of schoolmasters is to condemn as stupid the child who is dull in things scholastic. Life often reverses the schoolmaster's verdict, and shows that the so-called dullness was intelligence which had not yet found its proper channel."

UNDER the heading "Notes and Queries," the *New York Sun* gives a great deal of valuable information on all sorts of topics. But sometimes very stupid questions are asked, as, for instance, recently, some one wanted to know why the cross on a certain church in New York City was illuminated at night. To which the *Sun* naively and reply, "So it can be seen."

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### Children's Hour

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

### On Morton Farm in the Spring Vacation

BY CHARLOTTE WHITCOMB  
CHAPTER VIII.

It seemed as if everything crowded into this eventful Friday, for just as the family sat down to tea there came a great thumping and knocking at the piazza door, and before any one could open it, in walked Angus and Fred Morton.

When they had been duly kissed and greeted by Daisy and the rest of the family, Jerry seated them with a delight he could not conceal, one on either side of himself at table, and they were besieged by all sorts of questions, but principally, to tell what good fortune had brought them to Morton Farm.

"It was decided to-day that all the schools should have a vacation next week," said Angus.

"Daisy's school building isn't ready yet," added Fred, between mouthfuls of pan-cake and maple syrup.

"And then we begin all together a week from Monday," continued Angus.

"And you fellows will stay up here, of course!" said Jerry, gleefully, thinking of the mountain sugar-place.

"And Daisy can stay another week!" said Anseth.

"Naw, better than that," said Fred.

"No," explained Angus, "papa says we must make the most of our time until the evening train to-morrow, when he hopes you and Anseth will go back with us three." And he pulled a letter from his pocket which he handed Aunt Phoebe.

"We are not sugaring down there, but next Sunday is Easter, and Easter week is no end jolly in town," added Fred.

"How about the wheel-chair?" asked Daisy, as Aunt Phoebe read the letter, and passed it to Uncle Loren.

"Well, we have \$37 raised, and ordered the cheaper chair. The dealer offered to trust us for the balance on the \$50 one, but you know our motto, 'Owe no man,'" answered Angus.

"We put the extra \$2 into a lap-robe for the chair, but I wish we could have got the \$50 one. It's easy as a cradle and a beauty!" said Fred with a sigh.

Daisy pursed up her lips for a moment, and then said: "We shall exchange and get the better chair at once, as I have decided to give my \$15 to the School Guild for that purpose!"

Fred forgot time and place and actually whistled, his surprise was so great, while Jerry cried, "Hear! hear!"

"What will Anseth do for a ring?" asked Angus.

"Do without, as will Daisy!" answered Anseth. "I shall need all I have to help

Sandy—Roy, I mean—now he's going to live with us. He must have Sunday school money and school books, and I see his poor little banjo is awfully battered, and has but one string."

"When did you decide?" said Daisy, giving her cousin a hug as warmly as if she had just received the ring, instead of being denied it.

"This afternoon the first thing when I came into the house. When did you?"

"Well, I've been working towards it ever since I got Angus' letter about the wheel-chair, but I decided since the boys came," said Daisy.

"Are you sure the sacrifice is not too great?" asked Uncle Loren. "Remember that in this case, 'Virtue is its own reward.' There will be no fairy to give you hand-somer rings than you intended getting, as some of the story books provide."

"And," added Aunt Phoebe, "the money has been well earned, and is yours, and should be spent in the way that will afford you the most gratification. Both Orrin and our little boy—"

"Fresh heir," said Fred, in a mischievous aside—

"Will be amply provided for by others."

"You will be giving more than any of the rest of us, Daisy," said Angus.

"And Roy is mine to help as much as he is yours, Anseth," said Jerry.

"Well, I do not care any more for a ring!" declared Daisy.

"And I should always be sorry I had put money into one," said Anseth. "We may neither of us have a chance to earn another penny for six months or longer," continued she.

"I know," said Daisy, "I shall spend my spare time taking people out in the new chair, and what I give now must last until"—

"Until next sugaring!" concluded Anseth.

Fred proposed three cheers for the girls, but Aunt Phoebe pointing to the bedroom door, silenced him, saying the child was asleep, with Mary attending him.

"Poor little chappy," said Angus. "How I wish he were well! What a jolly little fellow he was!"

"I'm no end glad you are going to keep him, Aunt Phoebe. Of course he hasn't been able to sing any since he came, but I suppose he has a fresh stock of street ballads. "Wish he might go back with us," suggested Fred. "You are going to let Jerry and Anseth come, aren't you, auntie?"

"Yes, I shall be glad to let them go for several reasons. First, they have all had rather more work than play during these

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two weeks, and a change will be well; then the doctor fears little Roy may have a fever, but if it should prove otherwise he is likely to be very sick for a while, and will need quiet, for which reasons you may all live at the sugar-place as much as you like until tomorrow evening, and then all go and share, I hope, a very happy Easter week together."

Our readers must imagine what fun the cousins had while they stayed at Morton Farm. How the boys enjoyed boiling sap all night, with Abner's stories to enliven them, in the mountain shanty, though Abner declares that they slept from midnight to seven in the morning!

How they went in the morning to the lower sugar-place, and found Mary and the girls there with an appetizing breakfast, and the good news that little Roy had passed a comfortable night. Of the merry-making all day as they kept house in the woods, and of their jolly trip on the train and welcome to Daisy's home in the evening.

But their doings Easter week—including a fagot-fire sociable, the mission school sugar party, the boys' orchestra concert, an introduction to Orrin and his enjoyment of the new chair, an afternoon with the Menders, and another with the Handy Dozen, with gay sleighing parties, and drives about the pretty town, and daily bulletins of little Roy's rapid recovery and bright sayings,—all this would make a story as long as the one you have been reading, and must be left for another time.

### How the Children Entertained the Bishop

BY L. E. CHITTENDEN

THE children were all standing around the minister's chair, and he was trying with their assistance to read the Bishop's letter. It didn't matter that some of them couldn't read even c-a-t. They were all, down to Dummy Dee, the baby, trying to help the minister find out whether the Bishop was coming to see them Tuesday or Thursday. This was Tuesday.

There were six children, and the minister was their father. They had just moved to a new diocese, and had never seen the Bishop, so he had written that he would call, on his way through the town, and spend a day or two with them, and he was to come either Tuesday or Thursday.

The mother of this family was in the next room washing dishes. By and by she, too, came and looked over her husband's shoulder.

"Why, it's Thursday, just as plain as any writing I ever saw," she exclaimed at once. "So we can go out this afternoon and call on old Mrs. Smithers just as we intended to, in Mr. Jones' buggy."

"I don't know, I hope you are right, I never saw worse writing," said the minister frowning, and trying another pair of spectacles.

But they finally decided it was Thursday, so directly after luncheon they started, and after solemnly promising they would not get into mischief, and would play in the front yard all the time, under the eye of a friendly neighbor who promised to watch them from her front window—where she placidly slumbered all the afternoon—the six children were left in a disconsolate row on the fence, loudly wishing that Mr. Jones' buggy was large enough to take them all out to see old Mrs. Smithers.

After the three o'clock train came in, a tall man carrying a valise came walking

briskly up the street until he reached the minister's gate, where he stopped and looked in.

Teddy, Dick, and Harlow were playing soldiers, and they were all officers but Harlow, who beat the drum, which was nicer. Polly, Molly, and Dummy Dee were reviewing the troops from the front porch. Polly was Queen Victoria, with a kitchen-apron train, and the brass saucepan for a crown, on her head; from this depended several shingle curls, which hung gracefully around her rosy face; but a stately carriage was rendered quite imperative, the saucepan crown being many sizes too large, and prone to fall off if jiggled.

Molly loyally elected to be Mrs. Cleveland, and her costume was a buff holland window shade—which came off the roller just in time—pinned to the bottom of her dress, and on her head was jauntily poised her mother's red sweeping cap.

Dummy Dee represented the whole infantile Cleveland family, "for he's smart enough to be a dozen presidents' babies," they all agreed, and Dummy Dee sucked his thumb and did not care.

"Does the Rev. Frank Thurston live here?" said a voice from the gate.

Polly, holding on her saucepan crown, turned carefully in that direction. "Not now," she answered with much dignity. "He does when he's home, but he's gone to the country with mother."

"Ah, then he did not get my letter!"—

"O it's the Bishop," they cried with one voice. At once the troops broke ranks, and with the queen and Mrs. Cleveland they swept forward to greet him, leaving Dummy Dee alone in the rear. "Come in," they said. "We didn't expect you so soon!"—

"But there's water upstairs in the spare room," said Ted, "'cause I took it up."

"And mother aired the bed, and put on the best whole sheets, that weren't darned, this very morning, beginning to get ready for you," put in Molly.

"I am going to loan my pillow to you, while you are here, 'cause there aren't enough to go 'round when we have company, and I sleep on the sofa pillow," said Molly, her red sweeping cap bobbing up and down earnestly.

The Bishop felt himself borne along by the current, and after he had made a brief toilet in the spare room, descended to the sitting room, where he found the children without their finery, very clean and distinctly soapy, sitting in six chairs ready to entertain their guest.

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"We didn't expect you until Thursday, 'cause papa couldn't read your writing; he said he never read worse," remarked Molly placidly.

"O Molly," said Polly much distressed, "I think he thought the writing looked pretty, but he didn't have the right spectacles."

"I brought him six pairs," said Molly, stoutly.

But the Bishop laughed and laughed, and when he met the twelve eyes regarding him with solemn wonder, he laughed all the more.

"Father and mother have gone out to kill two birds with one stone," said Harlow. "Old Mrs. Smithers, and a chicken that they are going to buy for your supper is the other, and mother is going to bake a frosted cake big enough for us, too. We always like to have the Bishop come," he added feelingly.

"Have you any children of your own?" asked Polly.

The Bishop shook his head. "Not of my very own," he confessed, but I am great friends with some children, who sometimes like me to tell them stories."

With one consent they drew nearer, and Dummy Dee climbed into his lap.

"Do it now, please," urged Ted.

"What about?" asked the Bishop.

At this, Dummy Dee took his thumb out of his mouth with a plop, like a cork out of a bottle. "Mudder Gouth," he said in a solemn voice, and immediately put it in again.

"There was an old woman lived under the sun,  
Who went out shooting without any gun,  
She shot a wild goose instead of a duck,  
And said, Oh! my eye, what very good luck,"

responded the Bishop promptly. And Dummy Dee, perfectly satisfied, curled up against his shoulder and went sound asleep.

"About a dog, please," said Harlow next.

"Do you know what will make a pug dog's tail uncurl?" asked the Bishop.

"Does damp weather do it? like it does mother's front hair?" asked Dick.

"No," said the Bishop laughing. "But I was visiting, not long ago, where the lady had a very fat pug dog with a tightly curled tail. She asked me if I would like to see it uncurl. I said I certainly should, so she told me then that pug was not always a good dog, that he sometimes ran off and got into bad company, and thus caused much trouble. All the time she was talking thus, the curl was disappearing from his tail, and at last it lay quite flat and drooping on the floor. 'But,' said the lady then, 'he quite often, almost always, in fact, is a dear little fellow, and very intelligent. He is a good watch dog, and obeys me beautifully,' and when she had finished, his tail was all bunched up again."

"We had a dog once," said Ted, "who barked at people when he thought father wasn't around. One night the vestrymen came out and Mac didn't see father, so he barked at the biggest vestryman. They were all in a row on the walk—it was slick from a sleet storm—so father ran around in front of the frontest man to try and get at Mac, but his feet slipped and he fell against the frontest man, and he against the next, till they all fell down like ten pins"—

"There come father and mother," called out Molly who was nearest the window, and instantly the Bishop found himself deserted by all but Dummy Dee, still sound asleep on his shoulder. Through the open window came the sound of many voices.

"I choose to tell;" "No, let's all tell." Then a composite shriek smote the air:

"He's here! the Bishop's here!" Presently, bits like this drifted in:

"He's real nice, if he can't write."

"But how he can laugh! When we told him about his writing, and old Mrs. Smithers, and the chicken for his supper, he laughed the greatest lot."

"And mother's hair not curling when it rains."

"He makes be-youthful poetry; it put Dummy Dee to sleep, just like father's sermons. He's holding Dummy Dee now."

"O hurry, mother, and make the frosted cake; he's expecting it, I told him; and don't forget to make it big."

"Are you sick, or scared at anything, mother? Did Mr. Jones' horse and buggy cut up? You look kind of pale. We've been awful good children; you ask the Bishop!"

### "Song of Six Pence"

YOU all know this rhyme, but have you ever heard what it really means?

The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams.

The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king—the sun—is risen, is day dawn, and the clothes she hangs out are the clouds. The birds who so tragically end the song by "nipping off her nose" is the sunset.

So we have the whole day, if not in a nutshell, in a pie.

### A PECULIAR INCIDENT.

An incident occurred at the W. C. T. U. State convention at Cortland, New York, early in October, that marks an era of progress, and is interesting inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once and did not fancy it. However, it was served at the first general meal, and the ladies were very emphatic in their terms of approval. Some one thereupon put the question whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, the ladies flocking about the cook to ascertain how to make such a delicious beverage, on which many of them had failed in their first attempts. The answer was simple: boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese cloth bags in coffee boiler, and boil one hour. The famous Postum Coffee thus made furnishes a hot beverage full of nourishment for nerves and brain, and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerves, heart, and stomach. The action of the New York State convention indicates their intelligence on the subject in hand.

Beware of harmful substitutes and adulterated coffee sold for Cereal Coffee under same fetching name. Genuine packages have red seals thereon, and the words, "It makes red blood."

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On actual experiment, one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs, and similar wholesome foods.

It is safe to say if this wholesome remedy were better known, by people generally, it would be a national blessing, as we are a nation of dyspeptics, and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty-cent package will do more real good for a weak stomach than fifty dollars worth of patent medicines, and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know when widely advertised patent medicines are used.

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## Household Hints

For acute asthma or nausea, spread a plaster with lard, sprinkle with black pepper, allspice and cloves, and lay on chest or pit of stomach, as the case may be.

For apparent death from lightning, dash cold water freely over head, face, and whole body. If this does not revive the patient, place the body in a freshly made opening in the ground, in a half-sitting posture, with his face toward the sun, covering him all over excepting the head with fresh earth.

For poisoning by acids, administer copious draughts of tepid water, or tickle the throat with a feather or something similar, to excite vomiting. Then give warm soapsuds or magnesia, or chalk dissolved in warm water, or wood ashes, soda, gruel, linseed tea or rice water, whichever can be reached first.

For poisoning by alkalis, give dilute vinegar or sour milk, lemonade, sweet oil, or any mucilaginous drink.

For arsenical poisoning, induce vomiting as quickly as possible, then administer a spoonful of peroxide of iron. If a drug store is not near enough to get this in a hurry, give iron rust, tinned in sweetened water, or whites of eggs and water, or soap suds.—*Womankind.*

For a troublesome throat irritation or cough, result of a cold, take one-quarter of a pound of the best gum arabic and pour over it half a pint of hot water; cover and leave it until the gum is dissolved; then add one-quarter of a pound of pure white sugar and a generous half gill of strained lemon juice. Place these ingredients over the fire and let them simmer about ten minutes; then pour the mixture into a bottle and cork. When taking this sirup a little water may be added.

A strong salt bath, with a teaspoonful of tincture of benzoin added, is balm to tired nerves and muscles, as well as a sovereign skin beautifier.

Vaseline or castor oil rubbed lightly on the eyes at bedtime relaxes the strained lids, removes redness, and quickly rests the eyes. It also encourages the growth of the lashes and makes them silky.

A hot foot bath is the natural enemy of nervous headaches.

After a long drive in the wind, a very hot face bath, dabbling the water on with a soft towel in liberal quantities, will remove the unpleasant redness and burning, and be of permanent benefit.—*Good Housekeeping.*

**NEW TREATMENT FOR WOUNDS.**—Dr. Eichler, in the "Aerzt. Prakt.," advocates Peru balsam as a dressing which causes lacerated wounds to heal quickly, its points of adaptation being that it adheres well and covers the entire surface of the wounds; it has a drying effect, but stimulates granulations, and following application, a scab is formed, under which healing goes on. Dr. Eichler states that its use is especially indicated in the treatment of wounds having a tendency to marked suppuration or partial gangrene, and in injuries of the hands and fingers the results are excellent. In practice, after coaptation of the margins of the wound, the Peru balsam is poured over the entire surface, which is then covered with thin layers of gauze moistened with balsam, and an ordinary dressing; the latter may be left in place for several days, though it is an advantage to remove the outer dressing daily, and moisten the gauze with the balsam without removing it from the wound.—*Good Housekeeping.*

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## HERE'S WHAT YOU ARE TO DO.

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

## PRIZES WILL BE SENT PROMPTLY.

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

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

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

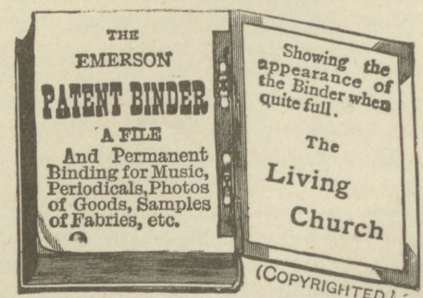
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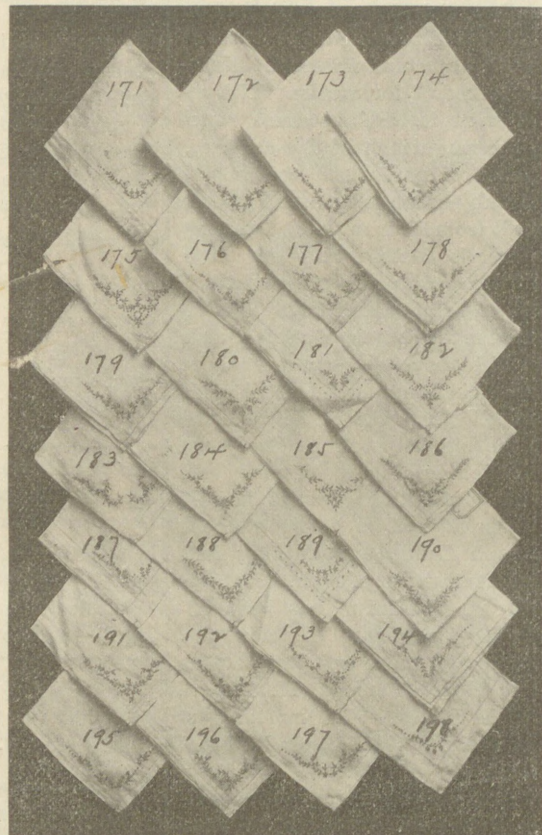
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