

The Living Church



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The Living Church

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The Living Church

CHICAGO, OCTOBER 15, 1898

The General Convention of 1898

THE OPENING SERVICE

This was an impressive function. The spacious church of the Epiphany, Washington, D. C., was thronged to the doors, while a large crowd outside were obliged to limit their participation in the services to looking at the procession of bishops and listening to the music. There seemed to be a very great interest and an unusual press for admission. This was due not only to the local attendance, but to the presence of an extraordinary number from a distance, comprising the families of deputies, and members of the Woman's Auxiliary.

The arrangements at the church were admirable, and the vast congregation were seated quickly and without confusion. The service commenced promptly at 11 o'clock and consisted of the celebration of the Holy Communion by Bishop Whipple, the senior in attendance, with Bishop Neely as epistoler, and Bishop Wilmer as gospeler. The sermon was preached by the Bishop of Missouri. We give the salient points of his discourse. The music was admirably rendered by a large vested choir of male and female voices, and included the well known "Send out Thy light," and *Sanctus* by Gounod.

THE SERMON

Bishop Tuttle took his text from Isaiah liv: 2—"Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

The opposing forces of Progress and Conservatism are presented to our minds. "Lengthen the cords" is the motto blazoned on the banners of the one, and "strengthen the stakes" on the banners of the other. In the history of the Church of God, and in the history and nature of the human race, they have always manifested themselves, opposing forces set, not to destroy each other, but to complete and strengthen each other. The Church of God is the divine institution set to declare the will of God and the truth of God and the duty of man. On earth at first it was wrapped up in the Family, as was also the State. For 2,000 years the patriarchal Church furnished the means of divine revelation and fixed the standard of human duty; to Adam, and to Noah after, him the divine command for Progress was given: "Be fruitful and multiply, and replenish the earth and subdue it." But the time came when the men of the patriarchal Church thought too little of lengthening their cords and too much of strengthening their stakes. They were of one language and of one speech. They came to the plain of Shinar. It is a good place to be in, they said. Let us not allow ourselves to scatter over all the earth. Go to! Let us raise a tower and raise and fortify a city that we be not scattered. But Babel-building Conservatives must not block Progress that way. The Lord Himself came down and by the confusion of tongues dispersed them when disobediently they had refused to disperse themselves.

The cord-lengthening went on for 350 years. Then the time came for stake-strengthening. The Lord Jehovah chose out Abraham, and inducted him into a special covenant relationship, whereof circumcision was the seal and pledge.

So the Jewish Church arose, the successor and heir to the patriarchal Church. It lived about 2,000 years, as the patriarchal Church had lived about 2,000 years. The patriarchal Church had been busy in the main with lengthening cords, though there were times, as we have seen, when conservative instincts asserted themselves in a sort of self-willed way. The Jewish Church busied itself mainly with strengthening stakes. It drove tent pegs deep and did not want them moved. It turned its back upon outsiders and raised up hedges against them. In the polytheistic beliefs and undisciplined practices prevalent, one can see how necessary such Conservatism was. Yet thought and outlook for larger things were not wanting, there were proselytes of the gate. In Abraham and his seed all the nations of the world were to be blessed. There was to be circumcision by faith wider and better than by the knife.

Then in the fullness of time, Christ came and founded His Christian Church, the successor and heir of the Jewish Church. It, too, has lived about 2,000 years. It is not to merge itself, as the other two forms have done, in a successor and heir in this world. The gates of Hades are not to prevail against it. Until the scroll of this world's history is rolled up it is to continue to be the revealer of the truth of God, the proclaimer of the will of God and the preacher of the duty of man.

And what watchwords are blazoned on its banner? "Go ye into all the world and preach the Gospel to every creature." "We have seen and do testify that the Father sent the Son to be the Saviour of the world." Though the Jewish Church must needs drive hard down the tent posts to keep steady the faith that there is one only God, and to preserve obedience to the strict enactments of the law, the Christian Church can fling wide the tent cords and tie them with love fastenings, for the merciful sheltering and protection of all the men of all the earth, for that Christ was born unto them, and lived among them and died for them. Christ died for all the men of all the earth. He wants us to be His hands and His feet and His purse, to seek out and help and save, through Him, all the men of all the earth. Shall we draw back from such a blessed co-partnership as that?

I do not ask to enter into a philosophical dissertation upon Conservatism and Progress; as that they are forces opposed to each other, but complementary of each other; that they are opposing forces like two rowers in a boat, where the push of their oars against the water opposes, yet co-works in sending the craft bounding over the waves to its aim of rescue or its haven of rest; that, in the life of the State, the safe-guarding of what is and the outreaching after what is not, though it ought to be, are equally important, and that, in every-day experience, to hold what is got is quite as valuable a quality of well-balanced human nature as to get more to hold.

Limiting the view to this Church of ours, suffer some thoughts. Humbly, yet unshakenly, we hold that our historical lineage is clear and flawless, from the Church which Christ chartered and which His Apostles established 1,865 years ago. With this truth settled in our convictions and welcomed in the heart, two corollaries seem naturally to deduce themselves.

First, how wide the work and deep the love of the Church ought to be!

We ought to stand for breadth. The Father-

hood of God, the Brotherhood of Christ, the motherhood of the Church! Narrowness should have no clutch upon our thought of these. "As in Adam all die" is the sad dirge of the world's experience. "Even so in Christ" may "all be made alive" is the glad rebound of faith and hope. So the missionary spirit is said to be the real life of the Church. And so it is, most emphatically. Earnestly we are to look out to help and to save. And we are to look wide and to look far. Missions must be the elemental lifebeat, and missions the crowning epic poetry of the living Church. Its Founder, our dear Lord, preached missions, in sermons upon the prodigal starving in a far country, and the lost sheep bleating in the wilderness. He lived missions in going about unweariedly doing good. He endowed missions by dying for all men on the cross. And the terms of the legacy, though spoken into the ears of heathen and bigots, were the tenderest this poor earth ever heard, "Father, forgive them"—the Roman soldiers, the persecuting Jews, "Father, forgive them, for they know not what they do." In the lowest aspect of His sacred Person He was a citizen of Jewry. It was foreign missions, then, that He endowed when He pleaded for the Roman soldiers, and died for them, as for us and all the world.

* * * * *

Wide, aye, wide, the work of the Church should be. Expansion is in the air for us Americans now. If we fall into line at its bugle blast some may claim it will be to our risk and harm, for that it is an unwonted call, an out-of-the-way call, an unfit call to such as we are. Be that as it may, the logic of events is a force not to be counted out, and it may make the sounding of bugle calls and the rolling forward of the chariot wheels of destiny things that we cannot stop if we would. All who think are startled and subdued, and awed at the responsibilities devolved upon the nation. Now, if the things which we are looking at as citizens are wide and far and deep, how shall we bear it if the Church cowers, and draws back, and lies down? "Speak unto the children of Israel that they go forward," said the Lord Jehovah of old. Speak unto the children of the Church that they go forward, may now easily be heard by the listening ear of faith.

The anvil stands ready. Right good work that for the anvil. But we are not the anvil now. We ought to be, we want to be, the hammer, and the arm driving it, to strike hard. Hawaii, Puerto Rico—go forward to possess the land. The Philippines—if the flag we honor and love is to float sovereign there, go ye in there also. And if the forceful logic of events that we wot of lift the flag in permanence over other regions yet, go ye there, too, to bide and work, and help and save. We may find China likely to be our neighbor, even in the ordinary sense of mundane locality. In the Blessed Lord's sense and in the catechism's sense, she has been our neighbor for years. We have tried to do a little something for her. There shall be an asking and a pleading and a demanding that we do great things for her. A huge dark room of the earth's housekeeping area she is. But it is no good to get scores of men and set them to bail darkness out of a room with buckets. Let light in! So for China we shall be constrained more and more in heart and conscience to let Christ's Gospel light in.

For Japan, a stage of awakening from her blindness is upon her. She now sees men as trees walking. The precious eye salve which

shall avail to complete her relief, we have in trust and commission. Give ye to her and she shall see, with eye of sense, men as immortal souls forgiven, comforted, hopeful; and with eye of faith, the Lord Himself who saves and blesses them. Africa is to be helped, and other places nearer home on our continent.

Then for our own countrymen, shall this Church be content with any narrower aim than to be in zeal and love and sympathy, the American Church? We need not the fact that we are gathered in the nation's capital to remind us how thick and fast are growing the nation's responsibilities which center here. To meet them bravely and discharge them well under the smile of heaven and the plaudits of a world, our people must have God's truth, God's laws, God's guidance, graven on their hearts, engrafted into their lives. God's Providence has lodged in this Church a fullness of grace, a completeness of power, and a balanced roundness of truth, to help mightily in such graving and grafting.

* * * * *

Second, bow fixed the faith and clear the truth of the Church should be.

Here comes in the strengthening of the stakes, and here, it may safely be said, we of the Prayer Book heritage are highly favored above any and every other kind of Christian. The worship is Common Prayer, common to the minister and the people. The minister does not monopolize all. The people have their work to do and their part to enjoy. The periodic revolutions of the earth in her orbit around the sun have been harnessed to the Christian course, and tell out as through the pipes of some vast instrument of music, the differing stories of different parts of the rounded truth in the sequences of the Christian Year.

Does Conservatism grow timid and tremble because of the lengthening of the cords, loosened of love, flung wide out for the merciful ingathering of the many, and stretched free and far in the warmth and wealth of a generous brotherly kindness? Liturgy and Creed and Sacraments and Scripture, Ministry and Common Worship and the Christian Year are hammer blows—you can almost hear them with the ears, repeatedly beating down for strengthening the tent stakes of the earthly tabernacle of the Church, and driving them home for a stay of everlasting steadiness.

No, lengthening of cords she is ready for, wide lengthening for progress, for science, for beneficence, for brotherhood, but her canvas must never flap helpless to the winds, nor sun-er and sail away to ruin. So list to the hammer strokes again struck hard on the heads of the tent stakes, strengthening them.

Preserve your souls in peace, whatever winds do blow. Love and duty to God; love and service to fellow-men. This is the life worth living, the true life, and death comes to lift, not end, that sort of life.

WEDNESDAY, OCTOBER 5TH—FIRST DAY

The House of Deputies was called to order by the Rev. Charles L. Hutchins, the secretary in the previous Convention. The roll having been called, the Rev. Dr. Randolph H. McKim nominated the Rev. Dr. Morgan Dix, of Trinity church, New York, for the office of President of the House. He said:

"I take pleasure in putting in nomination for the position of President of this House, a gentleman who has already served it a number of times with distinguished ability and absolute impartiality. I nominate Dr. Morgan Dix, of New York."

No further nomination having been made, on motion of Mr. George R. Fairbanks, of Florida, the secretary was authorized to cast the vote of the Convention for Dr. Dix.

The acting secretary requested the Rev. Dr. Mackay-Smith of the diocese of Washington, and Mr. Neal, of the diocese of California, to escort Dr. Dix to the chair.

Dr. Dix, on taking the chair, spoke as follows: "Reverend brothers and gentlemen of the House of Deputies: For five successive Conventions,

and twice, I think, by a unanimous vote, you have chosen me to preside over the sessions of the House. I cannot adequately express to you my gratitude for your kindness, nor sufficiently appreciate the proof which it gives me of the continuance of your esteem and regard. But, as in former years, so now, with the help of God, I shall endeavor to discharge the duties of my office in such manner as that I may retain what for years has been my dearest possession—the assurance of the confidence, the esteem, the regard, of you, my beloved brethren and friends. Anticipating my selection for the office of President of this House as a possible result of your meeting to-day, I deliberated with myself whether it would be right for me once more to accept the nomination. There were reasons why it would not be discourteous to this honorable body for me to decline to serve; but, after due reflection, I consented to do so on one condition, and that was, my dear brethren, that this should be the last time. Hereafter, I am quite sure, it would be better for some one else to take the position. And I now desire to have it understood in the most distinct and positive manner that, if we meet together three years hence, some other person shall be chosen to take the place.

"In looking around this body, I do not suppose any one would fail to be impressed with the great change that has taken place in its *personnel*. I am told by the secretary that there is an unusual number of new members. Some of our brethren of the clergy have been elevated to higher positions in the Church, and some of the clerical and lay members have passed into the spiritual state. But you who are here present come with the same thoughts that were in their hearts, the same love for the Church of God, the same grave sense of responsibility for the trust reposed in you, the same desire manfully and faithfully to do your duty for the good of the Church and the glory of God.

"We meet in a notable place, the capital of this great nation, in a city on which a great part of every year, the eyes of all the people of this nation are turned; a city where the scenes of supreme power—legislative, executive, and judicial—are before us; a city toward which the eyes of foreign nations are now turning with interest never before felt, and wondering what is coming. And in many quarters they look with alarm. The circumstances by which we are surrounded should arouse your enthusiasm; and I am sure that this Convention will not adjourn before it shall have done some distinctive work for the good of the Church, the benefit of our fellow men, and the glory of God. It would never do for us to waste these precious weeks in idle talk, in verbiage leading to no definite and practical results, merely ventilating personal opinions and personal prejudices which might be of no value in the sight of God and man.

"I have always thought, and now desire to state that view, that the president of a House elected as the President of this House is, should never by word or deed willingly and deliberately do anything to weaken the influence of its deliberations. Absolute impartiality, and, so far as possible, sequestration from the currents which flow through and out of this House, are his first and bounden duty. But there are points on which the president may with propriety say a few words—he may call your attention to the value of time. He may remind you that there are deputies who come here from great distances and with great injury to their financial and business interests, to enforce upon you the value of time, to admonish you that you should not waste your time or that of others; and perhaps he may refer to the charming lack of modesty on the part of some new members who, with the best possible intentions, have often been known to retard the business of the House, simply through want of acquaintance with its mode of procedure. Let me urge upon this body the importance of adhering in the strictest possible manner to our rules and laws of order, and to our old traditions. With this point in view, I may predict for us all a valu-

able and business-like Convention—a Convention which I trust may rank with the most useful in the history of the Church—and I may invoke upon it, trusting to a response in your hearts, the blessing and guidance of Him who, we pray, will direct and guide us in all our doings with His most gracious favor, and further us with His continual help.

"With renewed expressions of gratitude and esteem, my dear brethren, I accept the nomination and election you have so courteously given me this day, and relying on God's help, I take my place as your president."

The Rev. Charles L. Hutchins alone having been nominated as secretary, the assistant secretary was authorized to and did cast the ballot of the House for Mr. Hutchins.

Mr. George R. Fairbanks, of Florida, submitted a resolution for the appointment of a committee to wait upon the House of Bishops and inform that body that the House of Deputies was organized, and ready to proceed to business. The same was agreed to, and the Chair appointed as such committee the Rev. Dr. R. H. McKim, of Washington, D. C., and Mr. S. M. Curtis, of Delaware.

The Rev. Dr. John H. Elliott, of Washington, D. C., submitted a resolution making the report of the Joint Committee on the Revision of the Constitution and Canons, appointed at the last Convention, the order of the day at 11 o'clock A. M., to-morrow, and be so continued until disposed of; which was agreed to.

The Chair laid before the House a communication from a representative from the Philippine Islands, which was referred to the Rev. Henry Forrester, of New Mexico, and Mr. James McConrrell, of Louisiana, for translation into English.

A message from the House of Bishops announced that it had completed its organization, and that the Rt. Rev. Wm. Crosswell Doane, D. D., LL. D., Bishop of Albany had been elected Chairman of the House, and the Rev. Samuel Hart, D. D., its secretary.

The Rev. R. H. McKim, of Washington, D. C., submitted a resolution accepting an invitation of the Churchman's League of the District of Columbia to visit Jamestown, Va., on Saturday, Oct. 15th, provided no session be held on that day, and that the thanks of the House of Deputies be extended to the Churchman's League; which was agreed to.

The Rev. George L. Crocket, of Texas, submitted a resolution directing the president to communicate to the Presiding Bishop the deep regret of the House of Deputies that he is unable to be present at the General Convention, with sincere wishes for his recovery to health; which was agreed to.

Mr. Joseph Wilmer, of Virginia, submitted a resolution providing that the House of Deputies hold daily sessions from 9 o'clock A. M. to 5 o'clock P. M., with a recess of two hours, beginning at one o'clock, and that on Saturdays the session shall close at one o'clock; which was agreed to.

The secretary announced that he had selected as his assistants the Rev. Henry Anstice, D. D., of Rochester, N. Y.; the Rev. Edward W. Worthington, of Cleveland, Ohio; the Rev. Carroll M. Davis, of St. Louis, Mo.; and the Rev. William C. Prout, of Herkimer, N. Y., and the selection was approved by the House.

A message from the House of Bishops, by its secretary, the Rev. Samuel Hart, announced that it had passed a resolution accepting the invitation of the Churchman's League of the District of Columbia to a pilgrimage to Jamestown, Va., on the 15th inst., in which it asked the concurrence of the House of Deputies. On motion the House concurred in the resolution of the House of Bishops.

Mr. James S. Biddle, of Pennsylvania, submitted a resolution providing that the rules of order adopted at the last Convention be made the rules for this Convention; which was agreed to.

The Rev. E. W. Worthington, of Ohio, submitted a concurrent resolution providing for the reception, by the two Houses sitting together

and on Friday morning next at ten o'clock, of the deputation from the Church of England in Canada, to the American Church; which was agreed to. He also submitted a resolution providing for the appointment of a committee of four to wait upon the deputation and inform them of the arrangements made for their reception; which was agreed to, and the Chair appointed as such committee the Rev. Thomas E. Green, D.D., of Iowa; the Rev. C. Morton Sills, of Maine; Mr. James M. Woodworth, LL.D., of Nebraska, and Mr. Peter White, of Northern Michigan.

On motion, the House, at 5 o'clock, adjourned.

THURSDAY, OCTOBER 6 - SECOND DAY

At the opening of the session to-day the secretary proceeded to call the roll, and on motion it was dispensed with, and for the remainder of the sessions.

The Chair announced the appointment of the following standing committees of the House, of which the chairmen are:

On the State of the Church, Dr. Duncan, of Louisiana.

General Theological Seminary, Dr. Carey, of Albany.

Missions, Mr. Leffingwell, of Maine.

New Dioceses, Dr. Richards, of Rhode Island.

Consecration of Bishops, Dr. Hoffman, of New York.

Amendments to the Constitution, Dr. Huntington, of New York.

Canons, Dr. Davenport, of Tennessee.

Expenses, Mr. Sowdon, of Massachusetts.

Unfinished Business, Dr. Beatty, of Kansas.

Elections, Dr. Marshall, of North Carolina.

Prayer Book, Mr. Perkins, of Kentucky.

Christian Education, Dr. Bliss, of Vermont.

Memorials of Deceased Members, Dr. Alsop, of Long Island.

Rules of Order, Dr. Dix, of New York.

The Chair laid before the House a communication inclosing the report of the custodian of the Standard Book of Common Prayer, with three appended resolutions; which were referred to the Committee on the Prayer Book.

The Rev. Dr. Hoffman, of New York, submitted a report from the Joint Commission on the Revision of the Canons, and moved that it be made the order of the day and so continued until disposed of, after the disposition of the report of the Committee on the Revision of the Constitution; which motion was agreed to.

The Rev. Mr. Seabreeze, of Indiana, presented a memorial relating to the division of the diocese of Indiana; which was referred to the Committee on New Dioceses.

Memorials were received in reference to the death of members of the last Convention; which were referred to the Committee on Memorials.

Mr. Whitehouse, the deputy representing foreign Churches, presented a petition on that subject; which was placed on the calendar.

The Rev. Dr. Taylor, of Springfield, submitted a series of resolutions relating to the subject of marriage and divorce, and moved their immediate consideration. Objection being made, the resolutions were placed on the calendar.

Mr. Fairbanks, of Florida, presented a memorial remonstrating against the reference of the election of bishops to the Standing Committees of the several dioceses, and in favor of the reference of the same to the House of Bishops only; which was referred to the Committee on Canons.

The Rev. Mr. Bollard, of the missionary jurisdiction of Northern California, presented a memorial in favor of the erection of a diocese in that jurisdiction; which was referred to the Committee on New Dioceses.

A deputy from Indiana submitted a resolution favoring a permanent international court to consider all questions of difference between nations, and asked its immediate consideration. Objection being made, the resolution was placed upon the calendar.

The Rev. Dr. Mann, of Missouri, submitted a concurrent resolution fixing the place of meeting of the next General Convention in Kansas City, Mo.; which was referred to the committee

to designate a place for the next General Convention.

The Rev. Mr. Moller, of Missouri, submitted a concurrent resolution declaring that the Protestant Episcopal Church of the United States in General Convention assembled, hears with joy the request of the Czar of Russia for a conference of the general Powers to consider the subject of an international court to settle all questions of difference between nations, and moved its immediate consideration. Objection being made, the resolution was placed on the calendar.

The Rev. Dr. McKim, of Washington, submitted a resolution instructing the Committee on Canons, when appointed, to consider and report a new section for Canon 13, on the subject of marriage and divorce; which was referred to the Committee on Canons.

The Rev. Mr. Davenport, of Tennessee, submitted a resolution declaring that the discussion of a new canon on the subject of marriage and divorce be conducted with closed doors. Its immediate consideration was objected to, and the resolution was placed on the calendar.

On motion, it was ordered that the Bishop of Missouri be requested to furnish a copy of his sermon delivered at the opening service, and that fifteen hundred copies be printed, at the expense of the Convention.

The Rev. Mr. McConnell, of Louisiana, from the special committee appointed to make a translation of the communication received from a representative of the Philippine Islands, reported that the committee had made the desired translation; which was read, and the same being addressed to the House of Bishops, was referred to that body for its action.

The hour of 11 having arrived, the Chair announced that the special order was the consideration of the report of the committee appointed by the House of Deputies of the General Convention of 1895 to the General Convention of 1898, upon the messages of the House of Bishops relating to the revision of the Constitution, and that the question was upon the adoption of Constitution I, on page 19 of the report. In response to an inquiry whether a motion for rejection be in order, the Chair stated that as the matter now comes before the House, a proper vote would be that the action of the General Convention be agreed to and ratified. This question excited considerable interest. Many speeches were made in opposition to the proposed amendment, and but few in its favor. One in particular, that of Mr. Packard, of Maryland, caused a ripple of laughter to pass over the House several times during its delivery. He said:

As the question is divided, the House is now simply to consider the title page, and there are a few questions that I would like to ask, with the hope that I may get some information which I had not the opportunity of getting in 1895 when this was adopted for the first time I was out of the House at the time the vote was taken. I assume that some argument must have been given why this title should be adopted, and I would like to know some of the reasons that were then adduced. It seems to me the plural form 'Constitutions,' instead of 'Constitution,' is an unfortunate expression. I would ask why is it that this Church is spoken of as 'that portion of the Catholic Church known in law as the Protestant Episcopal Church of the United States of America'? Is the word 'portion' a proper word to use in such a connection? We have always held that this is a living branch of the whole Catholic and Apostolic Church. But the word 'portion' seems to me the most unfortunate word that could be used in that connection.

'Now, sir, the title seems to me to suggest a question to which it gives no answer. It is, 'The Government of that Portion of the Catholic Church Known in Law as the Protestant Episcopal Church in the United States of America.' In the arguments that have taken place in the past General Conventions on the question of the title of this Church, we have often had brought before us some astute questioner, not an imagi-

nary character, asking questions about this Church. You say you are known in the law as the Protestant Episcopal Church? But how are you known to yourselves? [laughter.] The answer comes back: 'We are that portion of the Catholic Church.' But this astute questioner says: 'I do not get my answer. You say you are known in the law as the Protestant Episcopal Catholic Church. The answer does not come.'

'Now, I should like to inquire how such an enormously cumbersome title came to be adopted. I have heard arguments in this Convention where the title was quoted by its initials, calling it the 'P. E. Church.' Where are we to be if this title is to be adopted? Is it to be known as the C. C. G. P., etc? It would strain the resources of the alphabet to put this title into such shape [laughter].

'Now, Mr. President, it really does seem to me that it is about as unnecessary for this Convention to declare that it is a portion or branch of the Catholic Church as it is for a gentleman to announce that he is a gentleman. It is an absolutely unnecessary performance. If we are known in the law, what law is it? We have great corporations in the Protestant Episcopal Church, but the law only knows us according to the name we give ourselves. If it should appear that we are not the Protestant Episcopal Church, but known in the law as such, it would become a serious question to determine how the law knew it.

'Now, in regard to the word 'Constitutions.' I do not want to go into that at any length, except to say that it seems to me it is an archaism introduced here. There is some underlying feeling that the Constitution is unimportant, because it would make people think that we became a Church, for the first time when this Constitution was adopted. But I do not think any seriously minded person would entertain such a proposition as that for any length of time. The word 'Constitution' in this country has a perfectly definite meaning, and that definite meaning describes exactly what took place when this Constitution was adopted. There were scattered colonial Churches, and they agreed to meet, bishops and deputies. If that was not the Constitution in the strict sense of the word, I do not see how it could be better described.

'I have thought it right to ask these questions, as I said, because I had not the advantage of hearing the discussion when this title was adopted. I assume, from the fact that this title was adopted, that some adequate reason was given for its adoption, and I should like to know what reasons were given.'

Mr. Packard was followed by the Rev. Mr. Nelson, of Virginia, and the Rev. Dr. Alsop, of Long Island, the latter of whom said that he was present at the time the title was adopted, and, like the gentleman from Maryland, did not hear any arguments on the subject. He took occasion to suggest that it was adopted as an escape from a question which the House did not see any satisfactory manner of disposing of; that, knowing that it would go down to the dioceses, and the House would be rid of it for three years, it was felt that it would be so dead before this Convention would meet that it would scarcely need any further killing. He said that it was disposed of on the one principle that some women marry—when asked why they take such men for husbands, the answer is, 'To get rid of them.'

The Rev. Dr. Egar, of Central New York, suggested that, as it was true that there was really no sentiment whatever in favor of the proposed title, it was unnecessary to prolong the discussion, and moved that the vote be taken on the pending question. The Rev. Dr. Moore, of West Virginia, stated that the deputies from his diocese were instructed to oppose the adoption of this title, and in a lengthy speech assigned the reasons therefor. One in particular would appear to be sufficient—that in many of the States the Church has no recognition under the law. The Rev. Mr. Spalding, of California, inquired whether it was possible that such a title could have been adopted by the Convention without a solitary champion.

The result of the vote on the motion to formally agree to and ratify the title as stated on page 19 of the report, was announced: Clerical, yeas, 1, nays, 55, divided, 2; lay, yeas, 1, nays, 53, divided, 3. So the amendment was rejected.

The Chair laid before the House, Message No. 4 of the House of Bishops, informing the House of Deputies that it had adopted a resolution ratifying and confirming the title to the Constitution [just rejected by the House].

On motion, the House non-concurred in the resolution.

The Rev. Dr. Egar thereupon moved that the House proceed to the consideration of Constitution I., and the Rev. Dr. Fulton, of Pennsylvania, took the floor, and stated briefly a few of the reasons that made it impossible for him to vote for the Constitution. He disclaimed any desire to argue the points, stating that he simply desired to bring them to the notice of the Convention. He said that he preferred the word "Constitution" in the singular, rather than in the plural. "Assembled as we are now," said he, "the word Constitution has a great significance. I find a great defect in this proposed Article to the Constitution. In the second line of Section 3 it is provided that the senior bishop in the order of consecration of this Church having jurisdiction in the United States, shall be the presiding officer of the House of Bishops. I do not think that this Convention should impose any rule upon the House of Bishops. I think the House of Bishops should have the same right to select its officers as we have. I think the introduction of that new provision might lead to events that were not intended. In the last line but one of Section 3, there is a provision which seems to me simply monstrous. We here, by constitutional action of both Houses, provide for the creation of a Presiding Bishop. By canon heretofore his duties have been assigned, except one, which has stood in the Constitution hitherto, and would be in this Article if adopted. He is the constitutional head of the Church in this country. This section says that such officer holding a place so constituted shall be liable to deposition. I shall not go into the argument of this matter, but simply state the point. My objection to the 4th Section is one in which I fear the House will not agree with me. It never has agreed with anybody who thinks as I think. There is a subsequent section that provides that whenever the Presiding Bishop shall not be competent to perform his duties, thereupon, and instantly, the presiding officer of the House of Bishops succeeds to all his privileges. That is a dangerous position. Is he to be made a constitutional figure-head—not the head of his order or of the Church, but an abandoned old man? Let us do the thing in a straightforward way or not at all." Dr. Fulton was followed by the Rev. Thomas W. MacLean, of Michigan, and the Rev. William P. TenBroeck, of Minnesota, on the same line. This having closed the discussion, the Chair announced that the question was upon finally ratifying and affirming what is known as Constitution I, pages 19, 21, and 23, of the report.

The roll call having been concluded, the result was announced: Clerical, yeas, 8, nays, 46, divided, 4; lay, yeas, 9, nays, 46. So Constitution I was rejected.

The Chair laid before the House Message No. 5 from the House of Bishops, informing the House of Deputies that it had adopted a resolution ratifying and affirming Constitution I [just rejected by the House of Deputies].

The question being whether the House should concur in the resolution of the House of Bishops, it was decided in the negative.

The Rev. Dr. Davenport, of Tennessee, moved that the committee appointed by the Convention of 1895 to consider messages by the House of Bishops be authorized to consider a new Article 1 to take the place of the one just rejected by the House; the committee to report at this Convention.

The Chair stated that he was of opinion that the committee no longer existed, and suggested that the only course to be taken by the House was to revive the committee and fill it up

anew, or to refer the resolution of Dr. Davenport to the standing committee on amendments to the Constitution.

On motion of the Rev. Dr. Spalding, of California, the committee appointed at the General Convention of 1895 to consider messages from the House of Bishops, etc., was by a vote of 198 ayes to 146 noes, revived.

The Rev. Dr. Davenport, of Tennessee, from the committee to consider messages from the House of Bishops, presented a new Article 1 for the consideration of the House, including a title to the same. The Rev. Mr. Egar, of Central New York, suggested that the "title to the same" meant title to Constitution I, but what the gentleman wanted to say was a title to the whole Constitution.

The resolution to consider, by unanimous consent, was agreed to. The House took a recess.

After recess the House re-assembled at three o'clock P. M.

The Chair announced the appointment of Mr. Gilbert, of Springfield; Mr. McConnell, of Louisiana; and Mr. Andrews, of Central New York, to take the places of Judge Edmonds, Mr. Guinn, and Judge Bennet on the Committee on the Revision of the Constitution.

The Chair announced the special order, which was action upon the report of the Committee on Messages of the House of Bishops, and requested Mr. Packard, of Maryland, to take the chair.

The Chairman announced that the Rev. Dr. Dix had the floor. Dr. Dix addressed the House as follows: "I would state to the House of Deputies that owing to the very peculiar circumstances, the unprecedented circumstances, under which I became chairman of the Committee on Messages from the House of Bishops, I had not supposed that any duty would devolve upon me in the matter beyond that of attending the deliberations of the committee to promote its work. But I am informed that it is not only the wish of the members of the committee, but that it is but proper courtesy toward this House that the chairman of that committee should report and move the adoption of the resolution which now comes before the House for its action.

"Mr. Chairman, the report is in the hands of the House, and I suppose it is hardly necessary to detain the House or occupy its time in reading largely from this pamphlet. The report of the committee, which occurs on page 5, the deputies are probably familiar with. The pamphlet then contains the resolutions agreed to by the committee, and cast in the form in which they are to come before the House for adoption. It also contains the messages of the House of Bishops which are referred to by the committee, the present Constitution, and proposals of the committee in the way of amendments.

"Before moving the adoption of the first Constitution, as it was called, but which the committee will now venture to call Article (the word Constitution, by express vote of the House this morning, having dropped out of the report), I would simply desire to state that the committee had done two things—given the most careful, minute, and respectful consideration to the messages of the House of Bishops, and in the second place, acted on the principle that it is most desirable in constitutions or a constitution to deal as far as possible with general principles and to go as little as possible into detail, leaving the details to be settled by canons. The reason is obvious: the amendment to the Constitution is a very difficult matter. It cannot be made by both Houses in conjunction; it lays over for three years and then comes back to this Convention with an uncertain fate before it; whereas, canons are flexible and can be readily amended. Your committee has dismissed very large subjects in a very few words. And without any further preliminary remarks, Mr. Chairman, I will now proceed to move the adoption of the resolution on page 8. It is to this effect:

Resolved (the House of Bishops concurring): That the following changes be made in the Constitution, and the proposed alterations be made known to the several dioceses, in order that the same may be known in the next General Convention in accordance with Article 9 of the Constitution, as follows: Strike

out Articles 4 and 10 of the Constitution, and insert the following as Constitution 3:

"The House will kindly remember that in using this we intend the term Article, but reading from this printed page, it is often difficult to make the correction.

"As to the first section, it will appear that it is almost an agreement between Section 1 and Message 31. I think there is no substantial difference, and nothing in contravention of the present Constitution. Section 2 differs somewhat from Message 31 of the House of Bishops, by retaining the present rule, which the House of Bishops in their report struck out, as to the election of bishops occurring within three months of the present Convention, and by canon requiring the consent of the House of Deputies. This the committee thought best to restore. Section 3 agrees almost *verbatim* (there being but very slight differences) with Section 2 of Message 31, and is not in contravention in any way of the present Constitution; while Section 4 agrees precisely with Section 4 of Message 31.

"It appears hardly necessary, Mr. Chairman, to take up the time of the House by reading the various sections, which should be compared with each other. The committee believes that no legislation is contained in the proposed amendment, and I move the adoption of the resolution which has been read."

The Chairman announced that the resolution offered by the committee was before the House for discussion, and if it was desired, the vote could be taken on the sections *seriatim*.

The Chair announced that the hour fixed by the rules for adjournment having almost arrived, the discussion would be postponed until tomorrow; and thereupon laid before the House Message No. 6 of the House of Bishops, being a concurrent resolution relative to missionary work in the western hemisphere, and the appointment of a joint committee on the subject. On motion the House concurred.

The Chair then laid before the House message No. 7 of the House of Bishops, being a resolution declaring that, in view of the technical difficulties at present encompassing the cumbersome amendments reported by the Joint Commission on the Revision of the Constitution, the same were indefinitely postponed.

On motion, at 5 o'clock P. M., the House adjourned.

HOUSE OF BISHOPS

The standing committees were announced.

The next most important matter was the submission of the following petition:

To the Honorable and Very Rev. President, Members, and Reverend Secretary of the American Episcopal Assembly in Triennial Convention in Washington:

"We rejoice with you in the assemblage to-day of your General Convention, and, taking advantage of this solemn occasion, we believe it to be our duty to convey to you our high consideration and respect.

"The exalted American clergy certainly represent Christian morals and holy charity, virtues which elevate them in the general esteem.

"In paying this tribute of admiration to the exalted ecclesiastical hierarchy of North America, I fulfill our purpose in supplicating you to offer your prayers to the Most High on behalf of the natives of the Philippine Islands, and in asking you to do all that can be done to protect and help them in this supreme moment of their history, and to assure to them their liberties and protected personality, to which they are entitled by their loyalty and their services to the American cause.

"The noble and humanitarian republic of the United States of North America, comes to us in our work of political and social redemption. We are duly thankful for the union and amity of the Filipinos and Americans. May they be imperishable and bear the seed of evangelistic brotherhood, which shall be impressed upon it by the prelates assembled to-day.

Your attentive and humble servant, Very Reverend Prelates,

[Signed] FELIPE AGONCILLO,
Representative for the Philippines.

SEXTO LOPEZ,
Secretary.

In the City of Washington, Oct. 5, 1898.
The original was in Spanish, and the translation was made by the Rev. Dr. Forester, of New Mexico.

The report of the custodian of the Standard Book of Common Prayer was submitted.

The report of the Presiding Bishop, covering the last three years, was submitted. It related to the consecration of bishops since 1895, the deaths, and appointments to vacant missionary jurisdictions.

The secretary presented from the Presiding Bishop the resolutions formally adopted at the Lambeth Conference in 1897. A petition for a new diocese in Indiana was received; also a petition for a division of the mission in Japan, so as to permit the appointment of two bishops.

The Bishop-coadjutor of Minnesota and the Bishop of Marquette were appointed a committee to meet the Canadian deputation.

FRIDAY, OCTOBER 7—THIRD DAY

The Rev. Dr. Marshall, of North Carolina, from the Committee on Elections, reported that the committee, having considered the communication from St. Clement's chapel, in the city of Honolulu, reported the same back, with the recommendation that the Rev. John Odsborg be invited to an honorary seat on the floor of the House, and that the same courtesy be extended to the Hon. Burton E. Bennett, of Alaska; and asked for the immediate consideration of the recommendation; which motion and the recommendation was agreed to.

The Rev. Dr. Richards, of Rhode Island, from the Committee on New Dioceses, to whom was referred the memorial of the clerical deputies from Northern California, requesting its erection into a diocese, reported that there was no evidence, documentary or otherwise, to show that it was the desire of the bishop and clergy of that missionary jurisdiction that it be made a diocese, and the committee asked that it be discharged from further consideration of the memorial; which was agreed to.

The Rev. Wm. F. Brand, of Maryland, submitted a resolution instructing the Committee on Canons to consider and report a canon prohibiting the administration of the Holy Sacrament in public or private, only as it was administered by Christ to His disciples; which was referred to the Committee on Canons.

The hour for the reception of the deputation from the Church of England in Canada having arrived, the House suspended its business, and met in joint session with the House of Bishops, Bishop Doane presiding.

The Bishop-coadjutor of Minnesota presented the deputation, consisting of his Grace, the Most Rev. John Travers Lewis, D. D., L. L. D., Archbishop of Ontario, and Metropolitan of Canada; the Very Rev. J. Dallas O'Meara, D. D., Dean of Rupert's Land, and his Honor, Judge Herbert S. McDonald, of Ontario.

Bishop Doane welcomed the deputation in the name of the House of Bishops and the Clerical and Lay Deputies. In the course of his remarks, he said that it is not only impossible for the St. Lawrence to make a difference between that which is ecclesiastical in England and that which is ecclesiastical in America, but it has been impossible for the broad waters of the Atlantic to make the faintest line of demarkation between the mother and the daughter Church, "or the mother and sister Church, we would say." He said that it was needless for him in these piping times of peace to say with what thankfulness he recognized the fact that the ties between the English-speaking nations were growing closer and closer, and he was quite sure that bishops, priests, laymen, and laywomen, all realize that as this Church is one in its heritage, one really in its great system of law, one in its polity, it must be in the future, as in the past, the link, if one is needed, which shall fasten more closely the rational and natural instincts in our hearts.

To this address of welcome the three distinguished visitors in the order heretofore named replied. His Grace, the Most Rev. John Travers Lewis, said:

"Right Reverend fathers and brothers of the Church, and brothers of the laity of the Episcopal Church of the United States, it is my great privilege, and I feel it an honor, to represent the Canadian Church before you to-day, because my colleagues and I have come commissioned by

the Church of the Dominion of Canada to convey to you our greeting in the Lord, our hearty sympathy with you in your work, and to assure you of our devout prayers for your future progress. I am so full of the subject that I hardly know where to begin; but I shall take care that I know where to end. [Laughter] I am now the oldest bishop, the senior bishop, in the British Empire, and there are only a few, even in the United States of America, who are my seniors. During fifty years of my administration, I have watched the growth and progress of the Episcopal Church with deep interest. It is now just fifty years since I commenced missionary work in Canada, and I remember being struck by a debt of gratitude that we owe the Episcopal Church in the United States. For what, do you think? Their literature. In Canada we had very little literature of the controversial kind; so we had to cast around in England. But the S. P. C. K. and a good many others were too stilted; it didn't touch the people. But we got hold of such books as Chapman's Sermons and others, and circulated them by the thousands, and I have always felt a debt of gratitude to the Episcopal Churches of the United States for the help given the Canadian Church by making our people good Churchmen. That was one of my earliest recollections.

"And now, as far as the greetings that we convey to you to-day are concerned, I hope that you will not consider that they are a barren compliment. They are not a mere formality; I assure you that they come from our heart. The Canadian Church has a deep admiration for the Episcopal Church of the United States of America; and, if you will allow me to say it—and if I should touch upon the sentiments or the sensibilities of anybody, I apologize beforehand—it does seem to me as if Providence intended that this great nation should take a greater part than she has ever done before in the political civilization of the world. And the reason I am thankful for that, and rejoice in it, is because I think it will redound to the honor and glory of our Lord and Saviour Jesus Christ, and our common Christianity will be promoted thereby. Anything which draws the two great English-speaking nations together must recommend itself to every good Christian. This delegation from Canada, perhaps, is only an intimation or a slight indication of it. But take a great meeting like that of the Lambeth Conference. Surely there was not a member of that great Conference who did not believe that the two nations were drawn together to a very great extent indeed. Therefore, I welcome every attempt to draw us together; for I have no doubt that we are twin sisters—the Churches in Canada and the United States. I trust in God that there are men here present who will live to see the ties binding us still more closely tied; and we shall promote that spirit in the bond of peace which will make the Church of England proud of her daughter.

"I am speaking to you now with no stilted eloquence or attempt at it; I am giving you the honest ebullition of my heart and the hearts of the people of Canada. We come to wish you Godspeed and all the blessings which God may pour upon you; and we entreat you to recollect that your fellow Churchmen in the great Dominion of Canada—for we are great in one respect, that is, our size—you will believe this deputation to-day represents the honest feeling of affection and sympathy I have attempted to describe."

The Very Rev. Dr. O'Meara, Dean of Rupert's Land, made further reply. He said: "Right Reverend fathers in God, brothers of this great assembly: In speaking to you as what I may call the Western member of the Canadian delegation, I may say that I represent a large constituency, a constituency spreading in length nearly two thousand miles. As to its breadth, as the North Pole has not been yet discovered, I cannot speak definitely. [Laughter]. I represent a constituency which embraces eleven dioceses, and it gives me great pleasure to offer the warm greetings of the Church in the West to this great gathering of the American Church.

It is a peculiar pleasure, I may say, for we in the West owe no small debt of gratitude to the American Church.

When I went as a deacon to begin my work twenty-five years ago at Winnipeg, it was with us there the day of small things. There was but one diocese, and that one organization was utterly inadequate to meet our pressing needs. It came into the mind of our statesman, the Archbishop of Rupert's Land, to launch out into a venture of faith and cut his diocese up into four. He was a man of faith and ability, and experience justified his foresight, for twenty-three years ago we met in our first provincial synod. That little handful of pioneer settlers sorely needed all the encouragement they could get. And, sir, they got it from the American Church. Bishop Whipple, and a goodly band of his true-hearted clergy, came over to us to give us a helping hand and to wish us Godspeed on our new departure. And they did give us a helping hand. Virgil tells of an archer so strong that his arrows flew so swiftly from his hand as to kindle a pathway of light. The words which Bishop Whipple spoke then to our young and struggling Church were the arrows of God from a strong archer of the Lord. And those words have never yet died out in the hearts, in the feelings, or in the memories, of the Church in Rupert's Land.

"So, I say, we owe a great debt of gratitude to the American Church for the start then given us. The twenty-three years that have rolled by since then have seen in the history of the Church in that far land many discouragements and difficulties. But, thank God for His sustaining grace, we have been able to realize our hopes. All difficulties, though they be stumbling-blocks to the weak, yet are stepping-stones by which the Lord advances the strong and leads the brave-hearted to the accomplishment of their ends."

Dr. O'Meara then went on to describe the progress of the Indian missionary work, disclosing a wonderful growth. He then said: "But I am here to do more than to give thanks for the past. I am here as a member of this delegation, and especially as a representative of our Church, to express the deepest hope and prayer of our hearts that ever closer and closer yet may be drawn those holy bonds that bind together these two branches of the Catholic Church. I am here to say to you that, although I have traveled fifteen hundred miles to bear you this message, in my mixing with you and hearing you in your discussions, in the warm hand-grasping of Churchmanship, I feel that those fifteen hundred miles all have passed away, and we stand heart and heart together in this great work; for we feel out in the Far West and you feel here that we are, after all, one Church."

In closing, Dr. O'Meara said: "Yes, I bear you from the far West our warmest and kindest greetings. And I agree with his Grace, the Archbishop, that these are not occasions for the utterance of pleasant sentiments. But I tell you that the visit of your deputation to Winnipeg, and the warm and strong words that they uttered, gave us an uplift that we shall never forget. And I tell you more, our visit here and the warmth of your welcome, will give us a strength and an uplift that we may communicate to our brethren of the Canadian Church. So I say, in the name of the Church in Canada, God bless and keep and strengthen the American Church; God give it power to go on in its course of conquest for the Lord."

Judge Herbert S. McDonald made the closing reply, stating that he considered it an honor as a layman of the Church of England, to be one of those bearing the greetings of the sister Church. He apologized for the absence of the other members of the deputation, Dean Carmichael, of Montreal, the Bishop of Fredericton, and Chancellor Worrell, Q. C., of the diocese of Quebec. The interchange of greetings every three years was not a matter of sentiment, there was much in it of use. It is common knowledge that the two Churches have one apostolic order that has come down through the centuries. He also spoke of the narrow River St. Lawrence divid-

ing the two countries, and bow on last Sunday evening the church bells in Morrystown were answered in his hearing by the bell in Canada calling the people to the service of God. The body politic of the Church in the United States and the Church in Canada is in the same position, surrounded by the same difficulties in many ways, because neither is a Church of the majority of the people of the land. Referring to the relations between the people of Canada and those of the United States, Judge McDonald said: "Within the last few months something has taken place of interest to us, but of immense interest and importance to you as a Church people and nation, something which has drawn more closely together these two great English-speaking peoples of the world. I need hardly say to you, for you yourself know, the feelings of sympathy and brotherhood that have been felt toward you in the last few months in the great struggle upon which you entered, and which I hope has been now brought to a happy close. Speaking on the same line as the Bishop of Ontario, I hope you will not consider it an impertinence if I say that you have just entered upon that which is your destiny—the destiny of every Anglo-Saxon people—colonization in all portions of the world."

Dr. Dix, in closing the interview, said: "As President of the House of Deputies, I pray to bring to your Grace, to my Very Reverend brother, the Dean of Rupert's Land, and to Judge McDonald, the assurance of high regard and esteem by which you are held in this House, and to express the pleasure which it has given us to have this unfortunately brief interview. It would give us great pleasure for you to remain longer with us, but time passes, and interviews occurring like this, at long distances apart, must be necessarily brief. But I desire to say what I think must be the conviction of all, and that is that the triennial visit of the delegation from the Canadian Church is strengthening and refreshing to us, and I am glad to know that you received our deputation in the same spirit. I desire to express to you our thanks for your salutations, and to beg you to convey to your own parts of the great Church the assurance of our great love and sympathy and affection. We are about to meet now as a board of missions, and I am sure that this interview will furnish an inspiration for the work to come.

"As has been intimated, the progress of events overruled by the High and Mighty Potentate of all nations, seems to be bringing together the men who speak the glorious English tongue, seems about to eliminate the distinctions of race, name, and blood, and to bring us all together in a union of hearts and hands. And what is there making toward that object so strong as the influence of the grace of God, through the loving communion of these branches of the Catholic Church—the English Church, the Canadian Church, and the American Church—one in heart, one in faith, one Lord, one Faith, one Baptism? That is the great power, the leverage underneath, which is bringing us more and more together."

Closing, Dr. Dix said: "Most Reverend Archbishop, Very Reverend Dean, and my distinguished Jurist, in the name of the House of Bishops and House of Deputies, we wish you Godspeed, and that your faces and presence may refresh us whenever it be your pleasure to enter this House. I now bid you farewell."

The House then resumed its session, and immediately adjourned for a joint session of the two Houses as the Board of Missions. The Board of Missions met, and after prayer, the Rt. Rev. Dr. Whitaker, of Pennsylvania, submitted a report on the order of business; which was agreed to. The secretary thereupon read the triennial report of the Board of Managers.

On motion of Bishop Whitaker, it was ordered: That the rules of order of the House of Deputies be adopted as the rules of order for the Board of Missions.

On motion, the report of the Woman's Auxiliary was referred to a special committee, with instructions to report the same to the Board of

Missions. A number of resolutions were submitted, and referred to appropriate committees.

The Bishop of Maine and the Bishop of the Platte addressed the House on missionary work and needs in their respective jurisdictions; after which a recess was taken.

At 3 P. M., the Board of Missions again assembled. After prayer, the names of persons who had left legacies to the Board of Missions during the preceding year, were read. The Bishops of Olympia, South Dakota, and Georgia, Dr. Eccleston, the Bishops of Shanghai and Tokyo, addressed the House upon the work and missionary needs in their respective jurisdictions. A motion to extend the duration of the session to 5:30 o'clock was made, and agreed to. The Bishop of West Virginia and the Rev. Mr. Forrester, of New Mexico, addressed the House on the missionary work and needs in Brazil and Mexico. The Board of Missions then adjourned, to meet on Tuesday, the 11th inst., at 11 o'clock.

SATURDAY, OCTOBER 8—FOURTH DAY

The Rev. Dr. Duncan, from the Committee on the State of the Church, to whom was referred a communication from the Presiding Bishop, transmitting resolutions of the last Lambeth Conference, reported a concurrent resolution providing for the reference of the same to a commission consisting of three bishops, three presbyters, and three laymen; which was agreed to.

A number of memorials of deceased members of the last General Convention were received, and referred to the Committee on Memorials of Deceased Members.

The Rev. B. W. R. Tayler, of Los Angeles, submitted a concurrent resolution in favor of placing on record the sense of deep gratification of the General Convention at the many manifestations of friendly feeling to our nation so recently shown by the Empire of Great Britain in our controversy with Spain; which was placed on the calendar.

Mr. Bluford Wilson, of Springfield, submitted a resolution favoring the appointment of a committee consisting of one bishop, two presbyters, and two laymen, with instructions, if practicable, to include in the proposed pilgrimage to Jamestown a visit to the tomb of Washington, and to prepare from historic sources a full memorial of Washington's life as a Churchman, and that the same be spread upon the minutes of this Convention, asking its immediate consideration; which motion was objected to, and the resolution was placed upon the calendar.

Mr. Stotsenburg, of Indiana, submitted a resolution instructing the Committee on Canons to consider the expediency of reporting to the Convention a canon providing for a restoration of the office of evangelists, and authorizing their employment, with such restrictions and rules as will make them efficient in carrying the Gospel to those whom the Church, with its present missionary appliances, does not reach; which was referred to the Committee on Canons.

Dr. Fulton, of Pennsylvania, submitted a resolution instructing the Committee on Amendments to the Constitution, to consider the question whether the cession or retrocession of an organized missionary district to an existing diocese in opposition to the will of the people of such missionary district, would be consistent with the letter or spirit of the Constitution, and to report thereupon to the House; which was referred to the Committee on Amendments to the Constitution.

He also submitted a resolution instructing the Committee on the Prayer Book to inform the House whether the Church has, or has not, a standard English Bible; whether the exclusive use of such standard Bible in public worship is obligatory, etc.; which was referred to the Committee on the Prayer Book.

The House proceeded to the consideration of the special order of the day (Mr. Packard, of Maryland, in the chair), which was the report of the committee appointed by the House of Deputies upon the messages of the House of Bishops

relating to the revision of the Constitution, the pending question being the amendment offered by the Rev. Dr. Taylor, of Springfield, amending Section 2 of Article 2. The Chair announced that the Rev. Dr. Spalding, of California, was entitled to the floor.

Dr. Spalding stated that he had been profoundly interested in the discussion that had taken place, and the more so because he believed a more radical and revolutionary effort had never been made in any House than was here attempted. In saying that, he wanted it distinctly understood that he believed it proceeded from no party or school of thought in the Church, as the amendment comes from earnest, faithful men who were doing the best they could to advance the interests of the Church of God. But he objected to the amendment, because he believed it struck at the fundamental principle of the organization of the Church in this country, claiming that it would eliminate not only the voice of the laity, but that of the clergy, in the election of any bishop, except in their own little jurisdiction. He said it was impossible to estimate the evil that might arise to the Church at large in its foreign and domestic missionary work aside from diocesan missions.

Dr. McKim, while he heartily agreed with everything that had been said by the reverend gentleman from California, yet in view of the message from the House of Bishops informing the House of Deputies that the matter had been indefinitely postponed by the House of Bishops, offered a resolution declaring that in view of the technical difficulties encompassing the matter of constitutional revision, the subject of the consideration of the amendment to the Constitution be indefinitely postponed. Dr. McKim addressed the House at length on his resolution. He said that he would be the last man to fail in respect for the very able committee appointed by the House three years ago. But this is not a question of respect for that committee. The committee was charged to consider the message from the House of Bishops, and their duty had been to edit, revise, and to elucidate those messages. The House of Bishops had saved him from the necessity of making any apology for his resolution. He claimed that a mistake had been made; that the Joint Commission had not been charged with the duty of bringing in a new Constitution, but was charged with the duty of examining the Constitution and mending any leaks that might be in it, adjusting portions of it to make it harmonious. He was reminded of what Erasmus said. The monk said that Erasmus had laid the egg and Luther hatched it. "But," said Erasmus, "the egg that I laid was a hen, and Luther hatched a game-cock." We sent for a carpenter, said Dr. McKim, to mend the roof; instead of that, the carpenter pulls down the whole house and builds a new one, and wants us to pay the bill. The method of changing the Constitution was not in harmony with the spirit with which the Anglo-Saxon peoples have been in the habit of amending and building up their constitution, but a French method. The Anglo-Saxon method was to change slowly, by small increments, so that whatever is done may be considered carefully from all points of view. He thought that a proposition to change the Constitution could not originate in a joint commission or committee appointed by the two Houses to sit during the recess, but by the House of Bishops or the House of Clerical and Lay Deputies. He thought that such work could not be accomplished in three weeks, but would require six months of most careful consideration.

Dr. Fulton, of Pennsylvania, then addressed the House. Members would do him the justice to recall that at the last triennial meeting he maintained with all his strength the duty, the obligation, of recognizing absolute equality on the part of the House of Bishops with the House of Deputies. This he desired yet, and announced that he would always stand for a generous interpretation of the privileges of the House of Bishops. But, how do these two Houses co-operate under the present Constitu-

tion? Either House might originate work, and having acted thereon, report its action to the other House, and if a measure originate in the House of Deputies, the House of Bishops must take action thereon within three days, and within three days must return it to the House of Deputies if the action be not favorable upon the proposition, with their reasons in writing for rejecting it. But what is it the reverend gentleman from Washington proposes to this Convention? It is that when the House of Deputies is engaged in the solemn and regular prosecution of work which has been laid out for it, the mere reception from the House of Bishops of a resolution to the effect that that House has suspended work upon the subject, is to operate as an intimation that this House is to stop. If it be in the power of the House of Bishops to notify this House that it shall stop its work, what is the use of the House of Deputies? It must sit still, not originate propositions, as the present Constitution gives it the right to do, but receive, and only receive, propositions from the House of Bishops and act upon them. He declared that it would be suicide on the part of the House of Deputies to admit of any such thing.

The Rev. Mr. Faude, of Minnesota, offered a substitute for the resolution of Dr. McKim, favoring the appointment of a committee consisting of two clergymen and two laymen to consider and report the technical difficulties referred to in the message from the House of Bishops. The Chair announced that the proposed substitute was out of order, and that the question before the House was on the adoption of the resolution of Dr. McKim to indefinitely postpone the matter before the House. The question being put, the Chair declared that the noes appeared to prevail. A division was called for, and the House having divided, the result was announced: ayes, 63; noes, 242. So the motion to indefinitely postpone was lost. Thereupon, Dr. Dix again explained the amendment proposed by the committee, and declared that there was nothing novel, strange, or subversive of the present order, in the proposed amendment.

After further discussion by Dr. Davenport, of Tennessee, Mr. Fairbanks, of Florida, and Dr. Jewell, of Milwaukee, Dr. Taylor, of Springfield, rose to close the debate. He realized that a majority of those who were to vote upon the question were against the resolution. But, said he, if driven ashore by a heavy firing, he purposed going with his flag still flying up the mast. The only point which the resolution aimed at was the point of local self government as he conceived it was carried on in the Church in its best and purest agents, and was in strict accordance with the Constitution of the country in its civil organization. He was astounded that upon this floor the point of local self-government should be stigmatized as revolutionary, or as infringing the rights of anybody. It seemed to him that the rights of both clergy and laity would be conserved, and amply conserved, by the election of a bishop by the convention of the clergy and laity of the diocese. He said that it was constructive or reconstructive, but not revolutionary, in its intention. Referring to the point of one of the eminent speakers on the other side of the question, he said: "We were told in the first place, that the Standing Committees did nothing whatever but act as a board—of what? Of investigation? No; they cannot investigate. Can they go behind the returns? They make a mess of it every time they try to do it, and something worse than a mess. Simply as a board of consent or dissent? Simply as committees of reference? I say, Mr. Chairman, that if it come to the practical question of the ratification or confirmation of a bishop elected by the House of Bishops and House of Clerical and Lay Deputies, I am perfectly willing to entertain such political propositions; but if it comes to the election of a bishop in a diocese by Standing Committees all over the country who have no power to investigate, and who, if they investigate, generally come to an erroneous conclusion, then, I say, away with the whole thing." In conclusion, Dr. Taylor said: "Mr. Chairman, I have

detained you longer than I expected to, but I wish simply to say this, that it gives me great pain personally to differ from the able and very learned chairman of this Committee on the Revision of the Constitution, whose opinion I most profoundly revere, and for whom I entertain the most sincere reverence and regard. It always gives me great pain to differ on this one point from the committee. I did not wholly agree with putting it into the Constitution when it was passed, though I made no special point of it. But further reflection led me to the position which I now hold. This is the only explanation I have to offer, and I deem it a sufficient one for the course which I have taken, and which to some may seem extraordinary."

Dr. Egar, of Central New York, offered an amendment to strike out the word "further," so as to meet the objection presented by Dr. Jewell, of Milwaukee; but the Chair ruled that such a motion was out of order. He announced that the question before the House was the amendment offered by Dr. Taylor, of Springfield.

The question being taken by *viva voce* vote, the amendment was rejected, and the question recurred on Article 2, as reported by the committee; whereupon Dr. Egar, of Central New York, moved to strike out the word "further" in line 8. Dr. Jewell thought that the striking out of the word "further" did not obviate the entire difficulty, which was that, as the report of the committee stood, the Standing Committees would appear to have the veto power as against the House of Bishops.

Mr. Stiness, of Rhode Island, moved that in place of striking out the word "further," it be amended by adding the word "previous." The question being on the adoption of the amendment of Mr. Stiness to the amendment of Dr. Egar, on a division, the result was ayes, 90; noes, 204; and the amendment was lost.

The Chair then announced that the question recurred on the amendment offered by Dr. Egar. Dr. Jewell, of Milwaukee, again moved to amend, by adding in line 6 the words, "after the consent of the Standing Committees of all the dioceses and final consent of the bishops of this Church exercising jurisdiction in the United States." The word "final" seemed to arouse a good deal of feeling, and Dr. Jewell asked permission to withdraw it, which was granted. The amendment was agreed to.

The Chair announced that the amendment of the Rev. Dr. Egar was still before the House. Mr. Fairbanks, of Florida, moved to amend Section 2, by inserting after the word "dioceses" in the ninth line, the words "that when provinces are created the consent of a majority of the Standing Committees of such provinces only will be required." On motion, the amendment was laid on the table.

Dr. Beatty, of Kansas, moved that the Article be adopted as a whole. The Chair announced that it would not be adopted as a whole until opportunity had been afforded to make amendments to any section that might be desired.

The Rev. Mr. Short, of Missouri, moved to amend Section 2 by inserting after the word "jurisdiction" in the amendment, the words, "in the territory at present known as the United States," and insert in place of "United States," the words, "the same." On motion, the amendment was laid on the table.

Dr. Moore, of West Virginia, offered an amendment to strike out in line 10, the words, "House of Deputies," and insert in lieu thereof the words, "the General Convention"; which was, on motion, laid on the table.

The Chair announced that the question was on the Article proposed by the committee as amended by the resolution offered by the Rev. Dr. Jewell, of Milwaukee, and that the vote would be taken by dioceses and orders. The result was announced: Clerical, yeas 51, nays 4, divided 3; lay, yeas 52, nays 3, divided 1. The Article was therefore adopted by the House of Deputies, and the secretary was instructed to send the same to the House of Bishops for concurrence.

The next question before the House was the resolution of the committee on page 9 of the

printed report relating to the consecration of bishops in foreign lands, and the Chair announced that if there was no further discussion the vote would be taken on the resolution. The vote resulted: Clerical, yeas 53, nays 1; lay, yeas 49, nays 2, divided 2. So that Article 3 of the Constitution, as reported by the committee, was adopted, and the Chair announced that the report would continue the special order of the House; whereupon the House, at 1 P. M., adjourned until Monday, the 10th inst., at 9 A. M.

HOUSE OF BISHOPS

Prayers for the President and his family in the hour of trial and bereavement upon them, were offered in the House.

The bishops resolved to consider, in addition to the election of missionary bishops, next week, the question of the election of a missionary bishop to the vacant jurisdiction of Asheville, N. C.

Another important proposition was before the House in the form of a report from a committee having the matter in charge, advising the abolition of the Missionary Council and the substitution for it of four Missionary Councils covering four sections of the country.

A communication from the Presiding Bishop was laid before the House, concerning the action of the Lambeth Conference. It stated the resolutions there adopted, urging the appointment of an advisory committee for the whole Anglican Communion all over the world. Accompanying the resolutions is a proposition from the Archbishop of Canterbury to appoint the English members, and desiring the appointment of American representatives. It was referred to a committee of five bishops—Whitaker, Coleman, Potter, Davies, and Seymour—to report as quickly as possible to the House.

Woman at the Triennial

SPECIAL CORRESPONDENCE

Once upon a time we attended an annual meeting of a diocesan branch of the Woman's Auxiliary, for which, with singular felicity, the preacher of the day had selected as his text, "Let them ask their husbands at home." The drollery of this unconscious humorist has struck us anew, whensoever we have at these auxiliary meetings (and that has been every time) witnessed the fine conduct of these women of the Church in high deliberation assembled. And it struck us with cumulative force, when, on the day of the opening of the Triennial Convention, leaving their husbands at home, literally, or in hotel corridors, the general and diocesan officers of the Woman's Auxiliary met in conference. A few, a very few, of the brethren from whom they are supposed to learn at home, sat very near the door, looked on, wondered, and admired, while only a messenger boy armed with telegrams boldly pushed forward to the front.

The calling of the roll was by no means an uninteresting proceeding. From Maine to Los Angeles (or should we say Tokyo?) as one diagonal, from Spokane to Southern Florida as the other, the Church was represented by those holding office in the diocesan branches, few branches failing to respond, even in the case of distant missionary jurisdictions.

Miss Wilkes, the president of the Washington branch, was called to the chair, and led in a brief devotional exercise. The two general secretaries, honorary and acting, the secretary of the Junior branch, and of the Committee on Missionary Publications, made brief reports and suggestions, when the special business of the officers' meeting was taken up: the ascertaining, not by vote, but by hearing informally from the different delegations, the mind of the Auxiliary in regard to the next United Offering. Formal, however, in one respect; the diocesan branches were called upon alphabetically from Alabama to Wyoming to respond through a chosen representative, stating what were their instructions, or failing these, what they knew as to the feeling of the home branch, or even what might be personal opinion merely. These presentations were often made with short, telling speeches, revealing that there may be many women, as well as

many men, of many minds, and a likelihood of much discussion before the object of the United Offering should be settled upon; of many minds, but of one mind in loyalty to the society to which their organization is auxiliary, and in confidence in its management of whatever treasure willing hands and faithful hearts entrust to them to use for the cause. It was wonderful how much was gotten into these short speeches—it is to be hoped they were doing as well over at the Epiphany—pleasant messages from North and South and East and West telling of deepening, growing interest in missions as the Church's great reason to be.

The next day as early as nine o'clock, Trinity church was rapidly filling. There had been early Celebrations for the Auxiliary at churches in various parts of the city, and those who had then received, or were not intending to receive, were asked to take seats in the galleries, thus avoiding confusion in passing. The Bishop of Washington was the celebrant, assisted by the rector of the parish and several of the visiting clergy. The music, led by a well-trained choir, was largely congregational, and made up of familiar tunes which we all had sung at home. The Bishop's sermon, from the text, "When ye have done all, say, we are unprofitable servants, we have done only that which is our duty to do," inculcated the duty of sacrifice in that spirit of humility that finds in great results but motives for deepened sense of responsibility.

During the singing of "Holy offerings rich and rare," the alms were collected, that "United Offering" around which so many hopes have clustered. The diocesan treasurers had ready the envelopes containing the precious diocesan offerings, that so many had striven to make larger than three years before. Nor was that all. Few let slip the last opportunity to help make the offering larger. Later in the day, we were to learn what it was.

The large number of communicants prolonged the service until a late hour—nearly, if not quite, noon—so that there was not time for the business meeting that was to have preceded luncheon. However, all repaired to the Armory, the scenes of the officers' meeting of the preceding day. That is, we think all must have gone, for on our own somewhat tardy arrival, we found a throng of women before the entrance, and were met by the assurance that the hall was already filled with delegates. However, we produced a letter signed by a bishop, and as such a signature is very potent with these spirits, the loyal wardens of the portal made room for one more. Again the women had left their husbands at home, though here and there a black coat was to be seen.

Miss Wilkes, of the Washington branch, again presided; the Bishop of Washington made a short address of welcome, followed by one equally short, and as gracious and graceful, from his wife. The Bishop led the devotional exercises, the usual "Auxiliary Collects." Soon the following message came of startling interest:

Though every available spot in the hall is occupied, there are as many outside the house as in. The Convention assembled in the great Convention Hall, hears with concern of this condition of things, and if the ladies will excuse the untidy condition of the room, which cannot now be put in order, will gladly change places, so that the Woman's Auxiliary may not find itself unhoused in the Capital City.

A generous offer, which was accepted by a rising vote of thanks, and then there was an intermission until after luncheon. For be it known that the Washington branch of the Auxiliary were prepared to stand by the invitation so numerously accepted, and in the dining hall of the Armory to extend to the Auxiliaries, in companies of four hundred and fifty each, the same gracious hospitality that they had shown the day before to the general and diocesan officers. Nor did the fried oysters wax cold towards the last, or the ice cream lose its brave uprightness.

The first feeling on entering the great Convention Hall was one of disappointment. It seemed as if what was gained in space would be lost in power, in the inspiration which comes

from a well-filled audience room. But by the time all had lunched and arrived, it appeared that even Convention Hall was not going to be much too large, while, at the same time, the difficulty of hearing was not sensibly increased. However, even Miss Emery whose clear voice generally carries weight as well as conviction, was fain to ask for a masculine duplicating of her announcements.

An address was made by Mrs. Lewis, wife of the Metropolitan of Canada, honorary president of the Woman's Auxiliary of Canada. Her subject was "Personal consecration." The general secretary read her triennial report to the Auxiliary, every member of which regards Miss Emery as a personal friend.

Seated upon the platform, in the graceful, modest costume of the women of their land, were the two delegates from Japan. Each of them made an address, which was listened to with the deepest interest. Miss Tsuda, of the Peeresses' School, Tokyo, had as her theme, "The education of women in Japan"; while Mrs. Watanabe spoke of what she was learning in her visit to our land, and of her hopes for the future of her own country, with some details of the work with which she is personally connected.

"The laity a body of missionary volunteers," was the subject Mr. John W. Wood, secretary of the Brotherhood of St. Andrew, had been asked to speak upon. He chose rather to make his theme "The laity a body of missionary regulars," since "regulars" were they who in their Baptism were enlisted as soldiers of Jesus Christ.

The Rev. Chas. H. Brent, of St. Stephen's church, Boston, had for his subject, "The priest and his people at work for missions"—a theme of deep interest to the women of the Auxiliary, whose immediate work is usually in the parochial sub-branches. We should be glad to believe that all the parish priests of the Church of the United States hold with Mr. Brent, that work for missions in their parishes "should not be an incident or an accident"; that "parish life bought at a sacrifice of missions as first object of zealous work, was parish life not worth the living."

"Woman in the mission field," was a theme presented under four aspects: "The missionary wife," "teacher," "medical missionary," and "evangelist." Four bishops were respectively the speakers, the Bishops of Indiana, Spokane, Shanghai, and Georgia. The exercises were throughout interspersed with singing of hymns, some old, some new, but all "choicely good." "America" was sung three times, twice in the Armory by those who were waiting their summons to luncheon, and once to "start in," in Convention Hall.

The announcement of the amount of the United Offering was the climax of interest. It was fitting that that announcement should come from Miss Emery's lips; but fearful that her voice might not reach each waiting ear, she stationed strategically at each end of the long platform a possessor of a more powerful voice. EIGHTY THOUSAND! Yes, "eighty thousand, eight hundred." Then from the right, from the Bishop of whom it was said upon his election that he would not need to reside in his distant diocese—his people could hear him where he was—*eighty thousand, eight hundred and seventy-nine dollars, and sixty-nine cents.*

Happy Auxiliaries! Their loving gratitude voiced itself in the grand old long-metre Doxology, ringing out full and clear in the arches of Convention Hall. A unanimous vote of thanks was given to the women of the Washington branch, for their unwearied and unstinted hospitality—given by a rising vote—and after the singing of "Ten thousand times ten thousand," and the receiving of the apostolic blessing of peace, this great and notable gathering of the women of the Church dispersed.

St. John's Hall, beautifully decorated for the occasion with purple and white, has been placed at the disposal of the Auxiliary. There adjourned meetings will be held; there the officers, general and diocesan, will vote upon the

object of the next United Offering; there around Miss Emery's desk will be many a pleasant meeting between the honored secretary and her faithful aids and fellow-workers from all parts of the American Church.

Space does not here admit of general comment; but we cannot leave our report without recording our impressions of the wonderful vitality and energy of the work of the Auxiliary, as evinced in this, their triennial meeting. Thoroughly business-like, yet never masculine, in their zeal and devotion, their deeds and their spirit may well put to shame the men and brethren. And if we might suggest ought to the women as they return to their several dioceses and parishes, it would be: "Let them ask their husbands at home to organize straightway a Men's Auxiliary to the Board of Missions!"

Y. Y. K.

The Barnabas Guild for Nurses

The annual council of the Guild of St. Barnabas held its opening service at St. Paul's church, Washington, D. C., on Sunday evening, Oct. 2nd. There was a very large gathering of the members and friends of the Guild, and after choral Evensong the sermon was delivered by the Rev. Fr. Huntington. The chaplain-general, the Bishop of Pittsburgh, said the special prayers of the Guild, and gave the Benediction. On Monday morning there was a celebration of the Holy Communion at St. Paul's, at 9 o'clock, after which the council assembled for business in the parish hall, the Bishop of Pittsburgh presiding. Delegates were present from 17 of the 18 branches of the Guild, and also the following chaplains: The Rev. Dr. Hart, of the Hartford branch; and the Rev. Messrs. C. H. Brent, of Boston; A. M. Davis, of St. Louis, and E. W. Hodge, of Philadelphia. Reports from the various branches were read, and there was a discussion in regard to *The Newsletter*, the periodical of the Guild. The council adjourned at noon, and was entertained at luncheon by the Washington branch. At the evening session the subjects discussed were the receiving as honorary members of persons not qualified to become associates, and the sick relief associations established by some of the branches. On Tuesday the members of the council visited Mt. Vernon, as guests of the Washington branch.

Church News

New York

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

CITY.—The church of the Beloved Disciple, the Rev. Henry M. Barbour, rector, is about to celebrate its first quarter century of existence.

At St. George's church, the entering class just admitted at the reopening of the trade school brings the number in attendance to more than 300.

At St. Bartholomew's church, the Rev. Dr. Greer, rector, it has been decided to defer till the festival of All Saints the formal unveiling of the new painting, "The second coming of Christ," by Francis Lathrop.

The corporation of Trinity parish has obtained possession of a house near Trinity chapel, which will be opened during the present month, after changes and improvements, as a guild house, for the work of the chapel.

At the church of All Angels, the Rev. Dr. DeLancey Townsend, rector, a handsome pair of brass altar candlesticks, ornamented with 41 jewels of great value, have just been presented by Mr. Wm. Rodewald, in memory of his wife, who was a daughter of the late rector, the Rev. Dr. Hoffman.

The work among the Armenians of the city heretofore conducted under the auspices of Calvary parish by the Rev. Mr. Hogopian, has been united with that of St. Bartholomew's parish, with the Rev. Abraham Yohannan in charge. Mr. Hogopian will continue his connection with the work as an assistant.

At the church of St. John the Evangelist, the Rev. Dr. De Costa, rector, a memorial bras

pulpit was presented on the Feast of St. Michael and All Angels, the occasion being the 40th anniversary of the rector's priesthood. The gift was a memorial of the late Mrs. Rawlings, and was the gift of her daughter, Miss Josephine Rawlings.

The City Mission Society has just completed important repairs to St. Barnabas' House, and to the property of God's Providence mission. Through the kindness of Mrs. J. Hull Browning, the house in Tenafly, N. J., which she gave to the society, has been of great use for fresh air work for women and children during the past summer.

The Order of the Silver Cross has arranged for a series of addresses during the winter season, at the church of the Holy Communion, the Rev. Henry Mottet, D.D., rector. The course began Oct. 13th, when Dr. C. Cuthbert Hall spoke on "Personal purity." On Nov. 10th, the Rev. Dr. E. Winchester Donald, of Boston, will give an address on "The observance of Sunday." Among speakers to follow are a few preachers of Protestant denominations, and Bishop Potter, of this diocese, Bishop Doane, of Albany, and the Rev. Franklin S. Spalding, of Erie, Pa.

At the church of the Transfiguration, the Rev. Geo. C. Houghton, D.D. rector, it was hoped that a memorial tablet would be unveiled at the 50th anniversary, already referred to in the columns of THE LIVING CHURCH, but it was not finished in time. A fine processional cross of solid silver was presented in memory of the founder of the parish. It is eight feet in height and decorated with 24 brilliants. An inscription bears the words:

To the glory of God, and in loving memory of George Hendricks Houghton, priest and Doctor in Divinity, presented at the fiftieth anniversary of the parish of the Transfiguration.

The octave of celebrations of the fiftieth anniversary of the parish came to an end Sunday, Oct. 9th, with the repetition of the services rendered on the first day.

Oct. 3d was a joyful day to Barnard College. As mentioned in the columns of THE LIVING CHURCH, \$100,000 had been offered by an anonymous friend during the previous week, conditioned on the raising of \$58,000 by the date named, for the removal of all debt hanging over the institution. Notwithstanding the greatness of the undertaking earnest members of the board of trustees, notably Mrs. Alfred Meyer and Mr. Geo. A. Plimpton, set vigorously to work. One of the first subscriptions received was from Mr. J. Pierpont Morgan for \$10,000. Other sums quickly followed, and before evening on the designated date the whole sum had been secured. The institution is thus not only lifted out of debt and assured the \$100,000 gift, but by the combined process its annual income is bettered by an equivalent of \$10,000 a year. The friends of the college have been much elated over the outcome of recent anxieties.

Columbia University began its 145th year Oct. 3d. At the opening services in the temporary chapel in Schermerhorn Hall, President Low made an address, and introduced with special reference to his recent war experiences, the chaplain, the Rev. Geo. R. Van de Water, D.D., who was chaplain of the 71st New York regiment, U. S. volunteers, at Santiago de Cuba. The reference to the chaplain was received with hearty cheers by the students. The university year begins with a larger attendance than ever before. The increase is specially marked in the medical department, and in the freshman class of the college, which numbers 130. All the departments, however, have shared in the increase. The total number of students so far entering the university is about 2,800. The new gymnasium was opened for the first time Oct. 3d, and was thronged with visitors. The swimming pool, a notable new feature, was also opened. The trustees met in the afternoon and gave leave of absence to Prof. Benjamin D. Woodward, who has been appointed Assistant Commissioner-General to the Paris Exposition. A letter was received from Prof. Eggleston conveying the desire to present the university with his collection of books and minerals, and the

gift was accepted with thanks to the giver. President Seth Low, LL.D., presented his annual report. Reference was made to a proposed summer school, and to the closer affiliation of the Teachers' College with the university. He commented on the remarkable progress of Barnard College, which in ten years has acquired a property of not less value than \$700,000, its number of students having increased to 234, of whom 161 were candidates for regular degrees in the university. During the year the university has received in money as gifts for salaries, lectureships and fellowships, \$346,409.27. The number of volumes added to the library has been 16,377, and the provision of the Duc de Loubat will add eventually a large endowment for this branch of the university, which is estimated at \$700,000. When in 1895 President Low offered to build the library building as a memorial of his father, the late A. A. Low, he agreed to be responsible for the sum of \$1,000,000. He has now added to this \$100,000 more, the cost of the edifice and its fittings having reached \$1,100,000. The present debt on the site and new buildings of the university is \$3,750,000, and forms a serious burden, which it is hoped future gifts will lighten. As part of the opening exercises of the university, the annual meeting was held of the association of the alumni of the college. About 150 graduates attended, and remained to refreshments and informal speech-making. Officers were elected as follows for the ensuing year: President, Col. Nicholas Fish, class of '67; vice-president, Edward Mitchell, class of '61; treasurer, Theodore F. Lozier, class of '76; secretary, Wm. T. Lawson, class of '82. J. Augustus Barnard of the class of '91, was elected to fill a vacancy in the standing committee. An urgent plea was made by this committee for the erection of a hall distinctively for the college department, and much interest was created by the announcement that college athletics would have in future the supervision of a committee of the faculty on the Harvard plan, and that a high grade of scholarship would be required in students who undertook to represent Columbia in intercollegiate contests.

GENERAL THEOLOGICAL SEMINARY.—In consequence of the unavoidable omission last year of the Bishop Paddock lectures, two courses on that foundation will be delivered during the present scholastic session, one by the Bishop of Tennessee, and the other by the Bishop of Duluth.

ANNANDALE.—The will of Emma Hunt, filed for probate in the office of the Surrogate, Oct. 3rd, contains a legacy of \$2,000 for St. Stephen's College, as a memorial to her son, Wm. H. Hunt.

HARRISON.—The new All Saints' church now nearing completion, has received gifts of silver altar vessels, chancel books, a tower clock and bell, and an organ.

Pennsylvania

OZI W. WHITAKER, D.D., LL. D., Bishop

PHILADELPHIA.—In the will of Mrs. Mary Roberts Smith, probated 3d inst., there are bequests of \$2,000 to the Rev. Dr. (now Bishop) McVickar, and \$500 each to the Rev. Roberts Coles and Dr. Arthur V. Meigs.

A special meeting for men, under the auspices of the Brotherhood of St. Andrew, was held on Sunday evening, 2nd inst., at the church of the Nativity, when the rector, the Rev. L. Caley, preached on "Heroism."

The 12th anniversary of St. Simeon's memorial church was observed on Sunday, 2nd inst. The annual sermon was preached in the morning by the Rev. Edgar Cope, rector, and in the evening Bishop Barker, of Olympia, gave an eloquent discourse on "The Bible."

The Rev. Robert McKay, D.D., rector of All Saints' church, Moyamensing, will close his connection with that parish some time in November, having accepted the rectorship of Trinity church, Moorestown, N. J., to which he was recently called.

At old St. Andrew's, the Rev. Dr. W. F. Paddock, rector, the evangelistic musical services, which have been a marked feature in this par-

ish for a number of years, were resumed on Sunday evening, 2nd inst. Bishop Jaggard, of Southern Ohio, was the preacher, his subject being, "The influence of Christianity."

On Sunday, 2nd inst., after Morning Prayer had been said at the church of the Mediator by the rector, the Rev. Dr. S. E. Appleton, who also preached the sermon, Bishop Whitaker performed the ceremony of setting apart as deaconesses, Miss Jean Colesbury, Miss Butler, and Mrs. Sutton. Seated in the chancel were Coadjutor-bishop McVickar and the Rev. L. M. Robinson, one of the professors of the Deaconess' House. There was a large congregation in attendance, and there was special music by the choir. Bishop Whitaker was the celebrant of the Holy Communion.

Sunday, 2nd inst., the Feast of the Holy Guardian Angels was observed as the dedication festival of St. Elisabeth's church, the Rev. Wm. McGarvey, rector. On every Lord's Day there are three celebrations of the Holy Eucharist at this church; on week days, Holy Communion at 7 A. M. The chapel of St. Saviour, which is located at the extreme eastern end of the north aisle, is to be a memorial of the late Rev. Stewart Stone, sometime vicar of Holy Comforter memorial church, who entered into life eternal Dec. 12th, 1895. A fund for the frescoing of its walls and further ornamentation of its interior is now being accumulated, and at no distant day, it is hoped, it will be dedicated.

In January of the present year, steps were taken to establish a self-supporting mission at the suburb of Overbrook, to which Bishop Whitaker gave his consent, and on the first Sunday in Lent, Feb. 27th, at 8:15 A. M., Archdeacon Brady celebrated the Holy Eucharist, which was its initial service. He continued to officiate for two months thereafter, and on May 1st, the Rev. E. A. Gernant took charge, having been appointed thereto by the Bishop. So successful has this mission proved that plans for a fine church edifice are in course of preparation, and a fund of \$30,000 is in hand for its erection.

The Rev. G. Herbert Dennison, rector's assistant at St. Luke's church, Germantown, on Thursday, 6th inst., was united in holy matrimony to Miss Margaret Smith, daughter of the Rev. Elvin K. Smith, rector *emeritus* of St. Andrew's church, Lambertville, N. J., where the marriage was solemnized by the Rev. Robert E. Dennison, rector of St. Timothy's church, Roxboro, father of the groom. The bride was given away by her brother, the Rev. Edwin Banks Smith, a former assistant at St. Timothy's, but now of Elizabeth, N. J.

Chicago

WM. E. McLAREN, D.D., D.C.L., Bishop

CITY.—The Feast of St. Michael and All Angels, and the three days following, were observed at the cathedral as a special guild festival. There were special services on Thursday, Friday and Saturday, and on Sunday, Oct. 2nd, all the guilds and clubs connected with the church made a corporate Communion, the attendance being very large. The service was sung by the children of St. Mary's Home. At 10:45 a procession of all the societies took place, around the church, each carrying its banner. A choral celebration of the Holy Eucharist followed, the music being particularly fine. At the choral Evensong at 7:45, the choir rendered portions of the Harvest Home Cantata. During the four days' festival, besides the regular offerings, which were very large, over fifty dollars was raised towards the establishment of a gymnasium for the men and boys of the cathedral. Further offerings for this purpose will be thankfully received by the priest.

The children of St. Mary's Home have returned from their summer sojourn at Kenosha. The Home opens this fall with about 65 children. The Sisters will be glad to procure the services of a competent kindergarten teacher, who will be willing to work for the sake of a home in the mission house.

On last Wednesday evening the members of the Men's Club, and the Young Men's League, tendered a reception to the congregation of the

cathedral. The occasion was a very pleasant one. The work of the parish is going steadily forward, and a successful year is anticipated.

Connecticut

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

NEW HAVEN.—Trinity parish is still without a rector. The Rev. Clarence W. Bispham and the Rev. C. O. Scoville are in charge during the interregnum. The Choir Guild of the diocese will meet in the church during the first week in November.

The annual meeting of the Womans' Missionary Association of the New Haven parishes met in St. Thomas' parish house on Oct. 5th, and elected the following officers for the coming year: President, Mrs. T. H. Bishop; vice-presidents, Mrs. Charles Richards and Mrs. Thomas A. Bostwick; corresponding secretary, Mrs. D. C. Eaton; recording secretary, Mrs. Frederick C. Rowland; treasurer, Mrs. George H. Tuttle.

Massachusetts

William Lawrence, S. T. D., Bishop

A lot will soon be purchased in Mansfield for a church building.

The Rev. Guy W. Miner has taken charge of the missions at Franklin and Medway.

The Rev. Ernest N. Bullock has opened a mission at Hyannis, in connection with the work at Sandwich and Barnstable.

Bishop Lawrence recently confirmed 34 persons in St. Stephen's church, Pittsfield. Six were also confirmed in Grace church, Dalton.

A building in Westborough is being fitted for use as a chapel, which will seat about 150 persons. It is centrally located. This mission has greatly prospered under the care of the Rev. Mr. Vernon.

BOSTON.—St. Paul's church, the Rev. Dr. J. S. Lindsay, rector, down-town in the business section—with its open doors every day in the year—is doing aggressive work. The Sunday school, in charge of the curate, the Rev. Charles J. Ketchum, opens Oct. 2d; a systematic house-to-house canvass of lodging and tenement house districts is being made by the chapter of the Brotherhood of St. Andrew; 3,500 cards of invitation to Sunday school have been distributed. Members of St. Paul's chapter are distributing among business people cards inviting business men and women to the mid-week (Thursday) Celebration and the Friday litany service.

The Rev. Edward Osborne, S. S. J. E., for seven years doing missionary work in South Africa, will spend nearly a year in America. He was cordially welcomed by the clergy of the diocese at the Monday meeting, Oct. 3d, in the diocesan house.

The Rev. W. B. Hale was a delegate from Middleboro to the Democratic State convention, Oct. 4th, at Worcester, and the Rev. A. E. George was a delegate from Ward 14, Boston, to the Republican State convention.

HOPKINTON.—The new church is nearly completed. The cock on the spire, a very old ecclesiastical emblem, is the gift of Mrs. R. M. Burnett. More subscriptions toward the building fund are solicited by the rector, the Rev. Waldo Burnett, Southboro, Mass.

LANESBORO.—Mrs. Titus E. Eddy has given to St. Luke's a parish house, in memory of her mother, Maria L. Seymour. The service of dedication was held Sept. 25th, by the Bishop, assisted by the rector, the Rev. C. J. Palmer. The building is finished in dark wood with cathedral glass windows, and will accommodate about 250 persons. It can be used for a chapel. It will be a great help towards increasing the social life in this secluded village. A tablet is placed on the wall, bearing this inscription:

This house is erected to the glory of God, and in loving memory of Maria L. Seymour, by her daughter, Mary Seymour Eddy, A. D. 1898. "Her children arise up and call her blessed."

The great-grandfather of Mrs. Seymour was William Bradley, at whose house, Oct. 2, 1767, the parish was started, and he was the first

warden. He gave 30 acres of land for a glebe, and this has largely supported the church ever since.

Minnesota

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

ST. PAUL.—Bishop Gilbert confirmed a class at St. Bonafacius' (Swedish) mission on the 16th Sunday after Trinity, presented by the rector, the Rev. Mr. Salinger.

On Thursday evening, Sept. 29th, St. Stephen's mission, the Rev. Geo. H. Tenbroeck, rector, held its harvest festival. At the conclusion of the service a commodious guild room recently erected adjoining the church, was opened, and a reception tendered Bishop Gilbert by the parishioners.

MINNEAPOLIS.—Just before Commencement Day at the State University, according to an annual custom established by the present rector, the Rev. Stuart B. Purves, the resident students are invited to meet in the guild room of Holy Trinity church in a social way, and become acquainted with the rector and parishioners, the primary object being to surround the young men with Churchly influence. Quite a large number responded to the invitation this year, and a pleasant evening was the outcome.

The Convocation District of Minneapolis convened at Willmar, and held a two days' session, discussing matters pertaining to the welfare of the diocese. At the conclusion of the convocation the 25th anniversary of the Rev. D. T. Booth's priesthood was observed in a befitting manner. A banquet was tendered him in the Odd Fellows' Hall, Bishop Gilbert acting as toastmaster. Mr. Booth received from his brother clergy as tokens of affection, some very valuable presents. He has spent his entire priesthood in St. Luke's parish. Many of the prominent clergy and laity of the diocese were present at both meetings.

Iowa

Sunday, Sept. 18th, Harvest Home services were held in Grace church, Cresco. The energetic ladies of the parish had put a new carpet into the church and chancel. Special music was rendered by the choir. Since the Rev. H. V. Gorrell, priest-in-charge, came to this parish last February, interest in the Church has steadily increased, and much good is expected to arise from his faithful ministrations.

LYONS (NORTH CLINTON).—Upon the 17th Sunday after Trinity occurred the re-opening of Grace church, the Rev. C. W. Tyler, rector, after being closed four months for extensive improvements, the congregation meanwhile worshiping in excellent quarters in the Masonic Temple. The changes include a new and much-enlarged chancel of stone, a commodious choir-room to the north, fitted with all necessary conveniences, and the complete re-furnishing of the nave. The furnishings throughout are of red oak, and of great beauty of design and workmanship. Overflowing congregations marked the services of the day, which began with an early Celebration, at which the new altar and other memorials were blessed by the celebrant, the Rev. Dr. Thos. E. Green, who was the preacher at the other two services. At 10:30 there was a festival *T. S. Deum* and second Celebration, the rector officiating, while the Rev. H. H. Morrill assisted at the evening service. Chief among the memorials is the beautiful new altar and reredos of carved oak, very effective in outline and detail, and the gift of the family of the late Robert Norton Rand, for 36 years a vestyman, and for many years warden of the parish. This memorial is also to include all necessary altar furnishings. The lectern, of solid brass, is in memory of the late Mrs. Eunice Bright Lake, one of the oldest parishioners, and is the gift of several relatives. The litany desk, in brass and oak, is a memorial of the late Dr. Chas. H. Lothrop, by his wife, a handsome litany book being also included. The large brass alms basin is inscribed: "To the glory of God, and in loving memory of Josephine Loomis Whitney who entered into rest Jan. 30, 1898," the gift of a number of intimate

friends. Three other memorials are from the parishioners in general—a bishop's chair, inscribed, "In memoriam, Rt. Rev. Wm. Stevens Perry, second Bishop of Iowa," and the clergy chair, "In memoriam, Rev. Wm. T. Currie," a former rector whose subsequent tragic death by drowning is vividly remembered; while the chancel Prayer Book in red morocco is "In memory of the Rev. H. W. Beers, D.D., founder of this parish and for five years its rector." The several memorial windows and other additional gifts are expected to be in place by Easter.

Easton

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

The Northern convocation met in St. Mary's church, North East, on the evening of Tuesday, Sept. 27th, when the subject of the missionary work of the Church was presented by the following speakers: The Rev. Messrs. Edson and Denroche, the dean, the Rev. Giles B. Cooke (also rector of the parish), and the Rev. Dr. Duncan. The convocation resumed its session on Wednesday morning, when the Holy Communion was celebrated, and a sermon preached by the Rev. George S. Fitzhugh, a visiting member of the Middle convocation of the diocese. The subject of "Prayer" occupied the afternoon session; the speakers being the Rev. Dr. Duncan and the Rev. Messrs. A. M. Rich and Denroche. The closing service in the parish church was held in the evening, when appropriate addresses were made by the above-named speakers, together with the dean. The convocation met on Thursday, the Feast of St. Michael and All Angels, in St. Mark's chapel, near Penzance. The sermon at the morning service, by the Rev. C. T. Denroche, had reference to the ministry of the holy angels. The concluding service in the afternoon partook of the harvest home idea, in accordance with a time-honored custom in the parish; addresses being made by the Rev. Messrs. Schouler and Denroche.

Western New York

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

BUFFALO.—On Monday evening, Sept. 26th, in St. Paul's parish house, there was held an enthusiastic meeting of the local assembly, Brotherhood of St. Andrew. It was expected that it would be addressed by Messrs. Houghteling and G. Harry Davis, en route from the convention in Hamilton, Ont., to the convention in Baltimore, but the cyclone delayed their train. The meeting, which was largely attended, was therefore addressed by volunteer speakers from those present. Mr. M. L. Burns, of Ascension chapter, occupied the chair. The Rev. John S. Wilson gave his impressions, and an encouraging report, of the convention held in Hamilton. The Rev. H. S. Fisher, after giving a little of his experience as chaplain of the 65th N. Y. volunteers in camp, proceeded to show what a great field there was for the Brotherhood man in the army, where men were not to be reached in the aggregate. Archdeacon Bragdon bore witness to the faithfulness of the Brotherhood man wherever he met him, and he instanced the case of a member of the Brotherhood in Canada coming to him 30 miles across the border, to obtain permission to start a chapter where his work now lies. This man has already enlisted the interest of four others, and expects in the near future to have 50 men gathered into a Bible class. Archdeacon Bragdon stated it as his experience in the rural districts, that the men the Brotherhood were reaching were to a large degree the outcast and unchurched. The Rev. C. F. J. Wrigley, after giving much deserved credit to his own chapter, St. Mary's, which is the banner chapter of the city, insisted on the idea of sacrifice being made prominent in the Brotherhood. Mr. Whitford, secretary of the Y. M. C. A. in Buffalo, was asked to speak of the Brotherhood from his own standpoint. He congratulated the Brotherhood as an organization that does not think numbers are necessary to do effective work, and on sticking to its original purpose. Mr. Deturers, of St. Mary's chapter, as a member of the local council, gave an outline of what that body had done during the past year, and of what it purposed doing this win-

ter. An offering was made for current expenses, and after singing, prayers, and the benediction, the meeting adjourned.

EAST AURORA.—On Tuesday morning, Sept. 27th, Bishop Walker, assisted by the Rev. W. W. Walsh, rector, and several other clergy, consecrated St. Matthias' church. For some years the congregation has been holding services in the Universalist house of worship, of which it had control on favorable terms, the original St. Matthias, being too small, and subsequently ill-adapted for its purpose. The lease of the Universalist building being about to expire, the Church people, under the zealous leadership of their rector, determined to erect a church, and now have a building complete in all its parts and rich in memorials. It stands upon a most desirable corner lot, and beside it is the rectory. The Bishop preached the sermon at the consecration service. In the office for the Holy Communion which followed, the Bishop was celebrant, assisted by the rector, the archdeacon, and Dr. North. The ladies of the parish entertained the Bishop and clergy after service at luncheon in the rectory.

Newark

Thomas Alfred Starkey, D.D., Bishop

AUTUMN AND WINTER VISITATIONS

OCTOBER

- 30. Morning, St. Stephen's church, Milburn; afternoon, St. George's mission, Maplewood.

NOVEMBER

- 6. Morning, St. Thomas' church, Vernon; afternoon, mission of the Good Shepherd, Hamburgh.
- 7. Afternoon, St. James' church, Knowlton; evening, Zion church, Belvidere.
- 8. Evening, St. Luke's church, Phillipsburg.
- 13. Morning, Grace church, Rutherford; afternoon, St. John's church, Passaic.
- 16. Evening, Christ church, Newton.
- 17. Evening, St. Peter's mission, Washington.
- 20. Morning, Trinity church, Paterson; afternoon, St. Mary's church, Haledon.
- 23. Afternoon, St. Agnes' mission, Little Falls.
- 27. Morning, St. Paul's church, East Orange; evening, All Saints' church, Orange.
- 30. Evening, St. Andrew's church, South Orange.

Long Island

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

BROOKLYN.—On Sunday, Oct. 9th, occurred the 60th anniversary of the rectorship of the Rev. Samuel M. Haskins, of St. Mark's church, E. D. The celebration began on the Sunday preceding, when Bishop Potter, whose father had been Dr. Haskins' preceptor, preached. After speaking at some length of Dr. Haskins' work, the Bishop said that Dr. Haskins' ministry had been a remarkable one, and was, as far as he knew, without precedent in the history of the Church. There had been men in the Church of America whose rectorship had extended over 50 years, but they had invariably been given an *emeritus* relation to their church. But during all these years Dr. Haskins had been, not only the nominal, but the actual, head of one parish. He pointed out the conditions that had made this possible, and spoke in the highest terms of Dr. Haskins' personal characteristics, and ended by congratulating the congregation, and expressing the hope that Dr. Haskins would live and die their rector. Dr. James H. Darlington, rector of Christ church, E. D., spoke a few words conveying the congratulations of Christ church, an offspring of St. Mark's. Prior to the delivery of the Bishop's sermon, the Rev. J. D. Kennedy, the assistant rector, read the following statistics relating to the life of the parish during the last 50 years: Baptisms, 3,348; confirmed, 1,510; marriages, 1,324; burials, 2,727. Twenty-five candidates for the ministry had gone from the church, 150 bishops had been consecrated throughout the country since the rector took charge, 85 bishops had died since then. In the year 1839 there were 1,000 clergy in the country, while in this year of grace there are 5,007. The concluding services of the anniversary celebration were held Sunday, Oct. 9th, when the rector preached.

The will of the Rev. Dr. Charles R. Baker, late rector of the church of the Messiah, has

been filed for probate in the office of the Surrogate. It is dated Jan. 17, 1898. The testator gives his library and a collection of coins to his wife, and his residuary estate to her and his daughter, who is the wife of the Rev. St. Clair Wester, rector of St. George's church. If one dies then the other is to take the whole, and failing direct heirs, the estate goes to the three brothers of the testator. The value of the estate is not given.

A meeting of the Southern archdeaconry was held on Oct. 5th, at the parish house of Grace church on the Heights, the Rev. Frederick Burgess, rector. Archdeacon Reese F. Alsop presided, and the Rev. A. F. Schultzberg was secretary. The attendance was not large. Dr. Alsop reported that at the request of the Rev. R. B. Snowden, of St. Jude's church, Blytheborne, who was absent, he had visited the neighborhood of St. Jude's, where Mr. Snowden had reported rapid growth and progress, but thought it necessary to change locations in order to obtain still further growth. Dr. Alsop had given him a circular letter commending him and his church. Mr. Snowden had not decided whether to move the old frame building to a new site, or to erect a new one. After some discussion, it was resolved to appoint a committee to look over the field and report, which was done. Colonel Loomis L. Langdon reported for St. John's church, Ft. Hamilton, which is in a flourishing condition. The treasurer reported that there was \$644.80 on hand, but when amounts part due to missions were paid, a balance of \$42 would be left. Discussion arose as to the maintenance of a Sunday school at 39th st. and 4th ave., which had been closed on Aug. 1st, after 50 pupils had been gathered, because of lack of funds to pay rent. The Rev. A. B. Kinsolving moved that a committee be appointed to receive contributions from the Sunday schools of \$15 each, to re-open the school in a larger building; \$60 was raised in a few minutes, which provides for four months' rent, and Mr. Chittick, lay-reader, who carried on the work previously, will again give his services. Dr. Alsop spoke of a fund of \$400 which had been given to the archdeaconry to establish a permanent mission. The Rev. T. G. Jackson proposed that it should be permanently invested at Vandever Park and Flatland, where there is a splendid field. A committee was appointed to look it over, and report at the next meeting. At the close of the business session, a dinner was served. The evening was devoted to a shortened form of service, in which the Rev. A. B. Kinsolving and Dr. Alsop took part, and an address on missions was given by the Rev. Dr. Herman L. Duhring, of Philadelphia.

BABYLON.—At the meeting of the South Side Clericus held last week, a paper was read by the Rev. William Wiley on the canonical provisions for the admission to the ministry of denominational ministers.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The Rev. G. T. Dowling, D.D., preached his farewell sermon Sept. 25th. He is going to New York, the change being made on account of Mrs. Dowling's health. The care of Trinity church is intrusted to the Rev. E. S. Barkdull during the interregnum. The vestry have named the Bishop of the diocese a member of the committee of three to select a new rector. Last year Grace church vestry made him a committee of one for that purpose, and with good results. These are examples of a growing tendency towards restoring to the Bishop his original power of mission.

The quarterly joint meeting of the various branches of the Woman's Auxiliary was held Sept. 28th, in St. John's church, the Rev. W. C. Clapp, rector, presiding. A very instructive paper was read by Mrs. Mary P. Hubbell, giving the history of our China mission from its beginning. The resignation of Miss Dowling as secretary was accepted. Mrs. E. T. Waite was elected in her place. Report on the United Offering showed a total of \$197.46, a larger sum than that of 3 years ago.

The mission store-room, under the care of Mrs. M. P. Hubbell, has sent out eight boxes. St. John's parish is now fully organized, with an auxiliary, a junior, and babies' branch.

JEFFERSON.—Trinity parish, after a long and hard struggle, has just completed a rectory. It is a modest but very attractive house upon the church lot. On Sept. 16th Bishop Leonard visited the parish for the second Confirmation service within nine months, confirming six persons. After the service, the Bishop and the rector, the Rev. Howard M. Ingham, passed over into the new building, followed by the entire congregation in procession, and there was held a short but very beautiful service of blessing. This is the first time such a service has been used in the town, and much attention was attracted to it. The building is not yet fully paid for, but efforts are being made which will probably close up payments in a short time.

Michigan

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

The September meeting of the Southern convocation was held on the 28th and 29th ult., at Christ church, Henrietta, the Rev. R. N. Chestnutt, rector. Beside transacting the necessary business, the convocation listened to an excellent paper on "Parish visiting," by the Rev. W. R. Blachford. At the missionary service in the evening, addresses were made by the Rev. H. P. Vicborn, and the Rev. William Gardam. At the celebration of the Holy Communion on St. Michael and All Angels', the sermon by the Rev. Arthur Beaumont was on "the Catholic doctrine of the anointing of the sick." Officers were re-elected for the ensuing year. Christ church, Henrietta, presents a spectacle too rare in our Church. In a village of less than 200 inhabitants, in the midst of a farming section, where one would expect to find, if anything, only a Methodist society, this parish has not only kept alive, but been active for many years. A beautiful little church and a reverent service, attest the devotion of past and present generations.

Harvest Festival services were held in St. Luke's church, Ypsilanti, Sunday, Oct. 2d, morning and evening. The church was packed at both services. The vested choir of some 40 men and boys resumed its labors for the year, under the new choir-master, Prof. Whittaker, and the music was most effectively rendered.

The Southern convocation met in Christ church, Henrietta, on the eve of St. Michael and All Angels' Day, seven of the clergy present, Dean Channer presiding. At the afternoon session, a fine paper, prepared by the Rev. W. R. Blachford, was read; a general discussion of this practical subject followed. Evenson was said by the Rev. Jno. H. Eichbaum, a former rector. The Rev. Messrs. H. P. Vicborn and William Gardam delivered rousing missionary addresses. On St. Michael's and All Angels' Day, Matins were followed by a High Celebration, the rector, the Rev. Norton Chestnutt, celebrant. The altar was bright with lights and fragrant flowers. The Rev. Arthur Beaumont delivered a scholarly sermon, his subject being, "The anointing of the sick." The devout and attentive congregation, dropping their fall work, had come for miles. This is significant, because it represents the growth of the Church and the extending of her influence among the earnest and intelligent farming community, by the faithful work of the rector who, with his people, found much inspiration from this meeting.

Central New York

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

Trinity church, Lawville, the Rev. Edward B. Doolittle, rector, has just been beautifully decorated within, at a cost of \$500.

The convocation of Jefferson and Lewis counties was held there on Sept. 20 and 21st, and much useful and important business transacted. Dean Herrick and 13 of the clergy were present. The Rev. A. J. Brockway was re-elected secretary, John M. Tilden, treasurer, and the Rev. F. P. Minne, the clerical member of the Diocesan Board of Missions.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

THE General Convention has begun its work in a spirit which gives promise of a very useful session. Its first business was the consideration of that part of the revised Constitution which was proposed by the Convention of 1895. The House of Bishops ratified that action, and the deputies decided that a recast of the first Article was advisable, and consequently failed to concur. The Article has been sent to the committee and will be submitted to the House again. The principal objection seemed to be against the provision of Section 3, providing that the senior bishop shall be the Presiding Bishop, and for the reason that the senior bishop is likely to be incapacitated by age or infirmity for the onerous duties now devolving upon the presiding officer. The proposed title, "Constitution and Canons of that portion of the Catholic Church known in law as the Protestant Episcopal Church" etc., has been rejected as cumbrous and unsatisfactory. The committee will probably select and recommend something better. At this point the House of Bishops resolved to postpone indefinitely the discussion of revision, on account of technical difficulties. It is not to be supposed that this action was intended to close further consideration of the matter, for when the House of Deputies has digested the report of its committee, and has begun to send results to the upper House, the bishops will resume the subject, as the technical difficulties will then have been removed. The deputies have adopted Articles 2 and 3 of the report which, so far as their action goes, are as follows:

ARTICLE 2

Section 1. In every diocese the bishop or bishop-coadjutor shall be chosen agreeably to the rules prescribed by the convention of that diocese. Missionary bishops shall be chosen in accordance with the canons of the General Convention.

Section 2. No one shall be ordained and consecrated bishop until he shall be thirty years of age: nor without the consent of a majority of the Standing Committees of all the dioceses, and the consent of a majority of the Bishops of this Church exercising jurisdiction in the United States. But if the election has taken place within three months next before the meeting of the General Convention, the consent of the House of Deputies shall be required in place of that of a majority of the Standing Committees. No one shall be ordained and consecrated bishop by less than three bishops.

Section 3. A bishop shall confine the exercise of his office to his own diocese or missionary district, unless requested to perform episcopal acts in another diocese, or in a missionary district, by the ecclesiastical authority thereof, or unless authorized and appointed by the House of Bishops to act temporarily, in case of need, beyond the territorial limits of the United States.

Bishops may be consecrated for churches in foreign lands upon due application therefrom, under such conditions as may be prescribed by canons of the General Convention. No such bishop shall be entitled to vote in the House of Bishops, nor shall he perform any act of the episcopal office in any diocese or missionary district of this Church, unless requested to do so by the ecclesiastical authority thereof.

Friday was given up to an inspiring meeting of the Convention in joint session as a Board of Missions. A full report of the enthusiastic meeting of the Woman's Auxiliary will be found in another column.

DEBATE upon the second Article of the proposed Constitution turned upon the question of incorporating into the Constitution what is now a canonical requirement, viz., the consent of the Standing Committees to the consecration of a bishop. Drs. Dix

and Davenport, in admirably lucid and effective speeches, pointed out that these committees are, in the recess of the General Convention, the representatives of the House of Deputies, and that it has always been the intention of the Church that whether in actual session or in recess, the General Convention should confirm the election of a bishop.

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THE business of the Convention began on the second day. The first work which came before it was to act upon the one amended Article of the Constitution upon which both Houses agreed last time. We may remind our readers that in 1895 the House of Bishops passed resolutions of amendment extending through the entire Constitution. These resolutions were, in the usual way, transmitted in the shape of messages to the House of Deputies. In that House, after long debate, only two of these resolutions were passed, one settling the title, the other embracing a single Article. In the end, the messages from the House of Bishops covering the rest of the Constitution, together with other material, were committed to a special committee of the House of Deputies, in order that they might be carefully examined, amended, if necessary, and brought in as new matter at the present Convention. Of this committee Dr. Dix was chairman. The House of Bishops did not undertake any similar work and consequently on coming together in 1898, had nothing before it so far as the Constitution was concerned, except the ratification of the single Article which had been agreed upon last time by both Houses.

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WHEN the House of Deputies entered upon the work of the present session, it voted down by an overwhelming vote the two resolutions which in 1895 it had adopted by a large majority. The cumbrous title, which was passed upon almost without discussion before, turned out in this Convention to have no friends. No one seemed to desire that "This Church" should henceforth be designated as "That Portion of the Catholic Church known in Law as the Protestant Episcopal Church." The opposition to the first Article, so generally accepted in 1895, was hardly less unanimous. Thus the House of Deputies indicated very clearly its intention to proceed with this important work *de novo*. It had as a starting point the work of its own committee, including all the Articles except the first. That committee was now called into being again and the business referred to it of devising a title and reshaping the first Article. About this time messages from the bishops revealed the fact that they had ratified the action of the last Convention. The action of the two Houses was thus in rather striking contrast. The difficulty was not diminished when a third message announced that owing to the technical difficulties involved, the House of Bishops had voted to lay the whole matter on the table indefinitely. Many thought that this action of the bishops would compel the Convention to dismiss the whole matter. Thus after the labor of six years, the Church would stand where it was at the beginning. But, as a matter of fact, the action of the bishops simply grew out of a state of affairs in which they had no reports, resolutions, or other material to go upon; while the House of Deputies had its work mapped out for it by the report of its own committee.

On Saturday, the second actual working day, Friday having been occupied by a meeting of the Board of Missions, a preliminary discussion of the situation first took place upon a motion to follow the example of the bishops and lay the whole matter upon the table. It came to light that under the present Constitution, it is possible for the House of Deputies to do all the law making. Thus in the impossible case of the House of Bishops taking up an irreconcilable attitude, the process of legislation would still go on. The Constitutional provision is as follows: "In all cases the House of Bishops shall signify to the House of Deputies their approbation or disapprobation, (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law." The House, therefore, decided by a large vote to proceed with the revision of the Constitution. Before the hour of adjournment, Articles 2 and 3 were adopted, and substantial progress had been made.

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THE letter of Dr. Stone in our issue of Oct. 1st, strongly confirms our impression that the sudden assault upon the Church in England which the last few months have witnessed, is in largest measure a political movement. Dr. Stone's conviction, arrived at on the spot, is that "it is a Radical and Orange attack upon the Church, and is designed, first, to furnish the now disgruntled and disunited political minority in England with a rallying battle cry; and secondly, to bring about Disestablishment." He puts it as strongly and emphatically as possible when he says: "In all this there is not a shadow of spirituality or the faintest desire to advance the glory of God or the good of man." That there have been undesirable developments in connection with what is done in some churches, and especially that some of the clergy have been far too much a law unto themselves for men who claim a special attachment to Catholic principles, no one seems concerned to deny. The clergy involved have felt this, and especially those who have the best claim to the title of leaders. The subject was discussed at the Church Congress of a year ago, and movements were set on foot looking toward a better and safer state of things. As soon as the ice was broken, it became evident that the situation was more favorable for evolving a settled order of things out of a state which had for sometime been tending to more or less confusion, than has ever been the case before. This was because the bishops, emancipated from the old Erastian harness, and no longer asserting themselves as officers of the State, but approaching their clergy as Fathers in God, found an immediate and glad response. Much of this had taken place before Mr. Kensit and his Gideonites appeared upon the scene. That wild and monstrous attack, egged on by politicians and Nonconformists, has had the effect of accelerating a settlement, in order that no real ground of complaint might remain, and that it might be seen that the war is being waged not against excesses of ceremonial, or questionable "additional services," but against the vital principles of the Church itself. The most cheering feature of the situation is the fact that the bishops have not lost their heads, and there is no tendency among them to enter upon some ambiguous course of action with a view to "casting a tub to the whale."

A Bishop's Letter

BISHOP POTTER contributes to *The Church Standard* of Oct. 8th, a letter, partly on the subject of the consultative body proposed by the Lambeth Conference, partly on the marriage and divorce question, and partly on certain subjects connected with the methods of the General Convention. As to marriage and divorce, he deprecates any attitude of despair or any tendency to obstruct the attempt to bring about a better state of things. We fully agree with the Bishop here, and whatever may be the net result of the discussions upon the subject in the present General Convention, we have many evidences that up to the present time there has been a distinct advance in public opinion in the Church regarding the indissoluble character of the marriage tie when it has been rightly contracted between Christian persons. This is the point upon which THE LIVING CHURCH has chiefly insisted, because it lies at the foundation of the whole matter. It is a simple point and one which everybody can understand. When this is established as a fundamental principle, all minor and subsidiary conditions and considerations can be arranged with more readiness than could be the case when we start without any guiding principle. We are inclined to think that there is a good reason for hopefulness in the present situation, though it may be a long road still to a final perfectly satisfactory settlement of this important subject. Meanwhile, there is cause to think that the practice of the clergy will become constantly more careful, however unsatisfactory the letter of the law may be in the period of transition. Of the proposed "consultative body" for the Anglican Communion, we do not care to say much. It hardly belongs, as yet, to the sphere of "practical politics." The feeling on this side the water is so strongly opposed to the scheme, so far as it has been made public, that it hardly seems worth while to spend time in discussing it.

But there is one portion of the letter of the Bishop of New York which we regret exceedingly. He deliberately declares that he has never known a General Convention in the last thirty years which did not end in "an atmosphere of suspicion" on the part of the House of Deputies toward the House of Bishops. We are not sure whether the Bishop ever sat as a member of the House of Deputies, the only way, we take it, in which a man can rightly estimate the atmosphere or temper of that House. Bishop Potter has been, as he says, servant or member of the House of Bishops for many years. His opinion of that body is favorable, but his view of the other House is very much that of an outsider. We do not think his conclusions are well founded. In many years of experience in that House, we have hardly become aware of any such settled tendency to "suspicion" as the Bishop supposes. On the contrary, it has been a common thing to see the House of Deputies defer to the House of Bishops to such an extreme extent as even to sacrifice its own order of procedure to the action of the bishops. Thus, at the Convention of 1895, when the deputies had determined to deal with the amendments of the Constitution by discussion point by point in Committee of the Whole, that order was entirely superseded by the arrival of messages from the House of Bishops upon the same subjects. In deference to the Bishops, the deputies virtually set aside the method

which they had previously decided upon, and considered the amendments by the entirely different method of concurrence or non-concurrence with the messages from the other House. Instances of the same nature might be cited from the history of Prayer Book revision.

It appears to us, in short, that it is an exaggeration to say that there is a constant tendency to suspicion of the bishops. It is an unsafe thing to take the impatient expressions of individuals as an indication of the temper of the House. Nor must any action taken in the House of Deputies by way of conserving its rights and privileges, be taken as signifying anything more than the natural vigilance of a free deliberative body for its proper liberty of discussion and action. Measures of this kind often have in view careless or objectionable customs into which the House itself or its officers may have fallen. If, for instance, it was thought wise to make a rule that a message from the House of Bishops should not be read while a debate was going on in the House of Deputies, this was not out of any suspicion of the bishops, but it was because it might happen, and did happen, that in the midst of a debate, a message was read relating to the very subject of discussion, thus bringing the immense moral weight of the House of Bishops to bear upon one side of the question or the other. This manifestly embarrasses the freedom of debate. What each House needs is the unbiased decision of the other, arrived at on its own lines and by its own methods. We cannot too emphatically deprecate the expressions in the Bishop's letter which assert the existence of a state or atmosphere of perpetual distrust. Such statements are more likely than anything else to create the state of things which they assume as already existing.

In the letter on which we have been commenting, the Bishop of New York makes a suggestion which has already been put forward, and which, he seems to think, would cure the evil of which he complains. It is this; namely, that provision be made for joint sessions of the two Houses of the General Convention. We confess to some astonishment at this proposition. If it is true that the deputies have a constant tendency to take a suspicious view of the doings of the House of Bishops, our own deliberate opinion is that, in the case of both Houses sitting together, suspicion would simply give place to irritation, and often to something very like anger. There would be great searchings of heart whenever the proposal came from the bishops that such a joint session should be held, and much questioning as to their probable motives. A great popular assembly, in which the bishops should sit promiscuously among clergy and laity, with a layman in the chair, is the idea which the Bishop seems to entertain. What possible good is to be looked for from resolving the Convention into a great democratic body of this kind, is more than we can fathom. That it would deprive the episcopate of some portion of its dignity seems clear, a consummation which we are far from viewing with satisfaction. But even when this is admitted, the influence of the presence of the bishops would still be sufficient to produce a strong element of constraint. We do not regard the precedent to which the Bishop appeals, that of the two Houses sitting together as a Board of Missions, as fortunate from any point of view. We consider those sessions as an ex-

ample to be avoided. As we have often said, the type is that of a mass-meeting, and it is next to impossible to defeat, in such an assemblage, any measure upon which a few influential leaders agree. We trust it will be a long time before the General Convention allows itself to follow such a model, and to part with its present careful and conservative method of voting by dioceses and orders.

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Convention Notes

THREE years have deepened the lines on many faces on which we gazed at the last Convention, and some forms which were then erect are bending slightly now as the storms of time blow over them. This is most noticeable among the bishops. Many appear not only older, but more careworn.

THIS is not true of all, however. The Bishop of Chicago has not looked so well and moved about so briskly for many years. It is rumored that he has a new book nearly ready for press. Bishop Whipple seems to have renewed his youth. Bishop Gailor and some of the other younger bishops are pictures of health. On the whole, the western bishops seem to stand the strain of their work better than their brethren from the East.

THE Bishop of Quincy is confined to his summer home in St. Albans, Vermont. Enquiries are made by many who miss him at the Convention. It is to be regretted that the report of his condition is not more favorable. He writes: "It is very plain I cannot be with you except in spirit. It is a sad disappointment, and verges closely upon an affliction."

THERE are some deputies here who will remember the Convention of Boston (1877) when Dr. Burgess presided in the House of Deputies, and what a splendid presiding officer he was! A curious fact is that the diocese of Quincy was authorized by that Convention, and his election as its bishop of course ended his career in the lower House. But for that, no doubt he would have been the President of every Convention to the present one.

AND now that Dr. Dix has given notice that this is positively the last time he can serve, a serious question will have to be faced. Who is to succeed him? is already being asked; though the question is not "before the House" it may be said to be already on the "calendar." Mr. Lincoln's advice was "not to cross the creek till you come to it." Or did he say, "Don't swap horses in the middle of the stream"?

WHATEVER anxiety may prevail about the future presidency of the House of Deputies, there is not a deputy, we venture to say, who wants to "swap." There is absolute agreement that the rector of Trinity, New York, has made an ideal presiding officer. But he does look tired, sometimes, when one member after another wants to know "what is before the House," after the question has been stated perhaps three or four times.

IT was a needed caution which the President gave to new and inattentive members, that they should not waste the time of the House in asking for explanations, and at-

tempting methods of procedure not in harmony with our uses and traditions. He called attention to the fact that a larger number of new members were present than usual. The attendance, in fact, is large all around. Nearly every deputation has its four clergy and four laity.

BISHOP NILES is very ill, we hear, and cannot attend this session. Also Bishop Littlejohn, who is on the other side of the Atlantic. The Bishop of Nebraska is greatly improved in health. With Mrs. Worthington he is a guest of the Cochran. He intends to return to his diocese early in November, after a visit to Detroit, when on All Saints' Day he will officiate at the altar in St. John's church, which he erected as a memorial of his mother.

No place in the world could be pleasanter for the meeting of Convention than Washington; indeed, we doubt if there is any pleasanter city in the world for any purpose. Epiphany church is very large and well suited for the work, though there is the usual complaint of not being able to hear. If deputies will speak up clearly when they have the floor, and keep quiet when they are in their seats, there will be no trouble. There is too much talk in the pews and moving around.

THERE is not much to be said for the convenience and comfort of the surroundings. A fine parish building is very much needed for general purposes, during Convention times, but the best that could be had in the vicinity of the church, is not very good. Yet forty years ago this was quite a high-toned neighborhood. Now it has the air of decayed gentility, and the great church looms up amidst rather poor, out-of-date-buildings.

ONE innovation which the Washington managers have ventured upon may not be altogether popular; viz., the omission of the mid-day lunch. So far as we have heard, this has always been provided, and has come to be regarded as one of the inalienable rights of bishops and deputies, like life, liberty, and the pursuit of happiness. The custom may be more honored in the breach than the observance, and the omission of the lunch will greatly lessen the expense of providing for future Conventions.

WE are told that the intention of Washington Churchmen was to provide the customary oysters and coffee, but some advised against it on account of "abuses" that had occurred! Perhaps these evil counselors were dyspeptic and returned to their homes with disordered stomachs. So we must scatter all over the city and lose those delightful opportunities of "talking it over," and meeting our friends. To that turtle soup of Boston, and Kinsley's chicken salad, memory turns back with a sigh, and fondly lingers with "the days that are no more."

DR. DIX was unanimously elected President of the House of Deputies for the fifth time. It is understood that he had not intended to allow himself to be placed in this position again, but the call which came to him from all directions was so overwhelming in its force, that it could hardly be resisted unless positive illness had intervened. Certainly, whatever may be the physical

effects of age, there is in the great rector of the greatest parish in America, no loss of mental force and power. The speech which he made upon taking his seat, was clear, concise, and admirable. In it he took occasion to say emphatically that it was the last time he could consent to allow himself to occupy such a position. While this declaration was made in a perfectly businesslike manner, as something which would be better for the Convention and better for himself, without a single note of sentimentality, the effect of it upon those who heard it was none the less affecting. The Church does not willingly entertain the thought of parting with the services of one who for so many years has filled a great position so nobly. The House will find it hard indeed to select a successor worthy to wear his mantle.

Five-Minute Talks

BY CLINTON LOCKE

CLXXVI.

WE talked last week about the three best gifts, and I granted that health was one. What are the two others? Of course you understand that when St. Paul says: "Covet earnestly the best gifts," he implies desiring them, praying for them, working for them, hoping that God may help you get them. And I suppose you all understand by the best gifts those that will enable you best to perform your part in life here and get you ready for the world hereafter. They would be the same in both cases, for the man who has done his work best in this life is best equipped for the next world. Let it also be understood that, like St. Paul, I am not addressing pagans. He wrote the words, "covet earnestly the best gifts," to a body of Christians, and I rehearse them to a like audience who already have received the best of all gifts, Holy Baptism, which places them in the Body of our Lord Jesus Christ. It is not necessary for me then to include that gift in the choice presented.

Now without expecting every body to agree with me, I think that one of the two greatly-to-be-desired things is being interested in the welfare of other people. Why, an old heathen poet was noble enough to write: "I consider nothing human foreign to me." Surely we whose banner is love, who recognize the kinship of all men in Christ Jesus, ought to rise at least to that level. Oh, the happiness of doing for others, of going out of your own shell and mingling in the joys and sorrows of others! Talk of the pleasures of sense, of society, of intellect, why there is no more exquisite pleasure than that of judiciously doing good, doing good as we can, not to the neglect of duties we owe ourselves, but whenever we have the ability and the opportunity; yes, and whenever we can make the ability and the opportunity. You may say: It is very hard to do good; you are misunderstood, you are deceived, you meet with ingratitude. All that is true. I know full well that we live in a world full of imperfections caused by our sins and the sins of others, but with all those drawbacks, I say with the most perfect confidence, and I know that many a heart-bell will ring in tune with my words, that one of the sweetest, dearest, most glorious gifts a man can have is the being interested in others.

I do not hesitate a moment about naming the other "best gift." It is the firm persuasion that a true and just God reigns in the earth. The man who can say:

"In the dim, maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good."—

The man who can say that from the heart, and who lives his life out on that line, has got the gift of all gifts. He sees on all sides confusion and mystery, sorrow, pain, and suffering, but he never lets it make him dizzy. He says God will bring light and sweetness out of it all at last. It is His world. He sees wrong constantly on top, but he smiles and says to himself: "It is just for a time, God's time. Sooner or later it will go under." Such a man will discern (dimly, often, I know) the finger of God in every change in the physical, intellectual, moral, and spiritual worlds, without in the least losing his hold on the perfect system of laws which govern them all, for law to him is only the handmaid of God. He will see God's face as in a clear mirror reflected when he sees a mother looking at a child. He will hear God's voice in every noble word spoken by man. And if a man have this gift, the firm belief in God, he will want to be with God's people. He will struggle to make use of every means of grace that will bring him nearer to God. He will want day and night to please God. Let us covet this gift with eager, burning eyes; let us desire it with a hungry, grasping heart.

These, then, are the three best gifts I think a baptized man ought the most to desire and to covet; health, an interest in others, and a firm belief in God. I will leave out health, for you can lose it without any fault of yours. You may breathe in unconsciously as you walk fearlessly the street, the germs that will throttle you and bring you to your grave. I leave that out as perishable; but the other two, no man but yourself can take from you. They are imperishable. They belong to the next world as well as this. They are not dependent on riches or poverty or health or sickness. The law of man cannot touch them. You alone can give them up. Altruism and a trust in God—the man who counts these his own is dowered more splendidly than if he owned millions, than if a million of men marched at his back, than if he were the universal kaiser. Covet earnestly these gifts.

Letters to the Editor

SPECIAL FRIDAY DEVOTION

To the Editor of *The Living Church*:

Please satisfy an anxious inquirer as to (1) whether squeezing lemons behind the scenes for a Friday evening "Episcopal" dancing party, may properly be classed as one of the "extraordinary acts and exercises of devotion" which would merit approval for any of the "Fridays of the year except Christmas"; if so (2) whether this would (Article XIV to the contrary) rise to the rank of a work of supererogation; (3) if the Friday's being an Ember Day would affect, plus or minus, the merit of the "exercise."

Y. Y. K.

THE CHANGE OF NAME

To the Editor of *The Living Church*:

Referring to the letter on "The proposed change of name," in your issue of Sept. 24th, it may be stated that the creed of Pope Pius IV., which was set forth and promulgated at or about the time when the Council of Trent was in session, expressly omits the word "Catholic"; and that body is styled "The Holy Roman and Apostolic Church." The reason assigned for this omission is that the Church of England was then known as the "Catholic Church of England." Moreover, in a will recently probated in this city, certain bequests were made to the

Bishop or Archbishop of "The Holy Roman and Apostolic Church resident in Philadelphia for the time being."

Philadelphia, Oct., 1898.

F.

"WRITE IT ON THE TITLE-PAGE"

To the Editor of *The Living Church*:

In the logical and pointed article of your conscientious Low Churchman brother, entitled "Be Consistent," and published in the issue of Oct. 1st, I looked interestedly for another quotation from Archbishop Gibbons' (Roman Catholic) "Faith of Our Fathers;" viz.: "So great is the charm attached to the name of Catholic, that a portion of the Episcopal body sometimes usurps the title of *Catholic*, though in their official books they are named Protestant Episcopalians. If they think that they have any just claim to the name of Catholic, why not come out openly and write it on the title-pages of their Bibles and Prayer Books? Afraid of going so far, they gratify their vanity by privately calling themselves Catholics. But the delusion is so transparent that the attempt must provoke a smile even among themselves." (Chap. iv., "Catholicity," page 54.)

This leads your writer and correspondent to suggest that, the times and circumstances being considered, the question at issue, and the fact of its expected presentation to the official representatives of our branch of the Church of Christ in the United States, might it not be the proper time to prove to the Archbishop, now Cardinal, of the Roman branch in this country, and all other cardinals and bishops and Churches throughout the world, that the Episcopalians have reached that stage or position in the New World history when they (even as the bishops and priests of the Roman Church in council occasionally assembled) "have just claim to the name of Catholic, and now come out openly and write it on the title-page of their Bibles and Prayer Books?" EDWARD R. BAXTER,

Sept. 30, 1898.

A PROTEST

To the Editor of *The Living Church*:

When shall we hear the last of the "degenerate Episcopal clergyman who has a household drudge of a wife, half a dozen flaxen-haired children, all girls, trundles a baby carriage, and lives in an ivy-covered rectory," invariably. In the September issue of *The Pulpit of the Cross* (Omaha, Neb.), occur these words: "Were I to consent to be your wife, Paul, I could not love you as I do now, for then you would be like Sampson shorn of his locks, weak and carnal while that spiritual strength which is your glory would then depart from you in a measure, and you would degenerate into the ordinary Episcopal clergyman, perchance trundling a baby carriage."

By the way, her decision and inspiration follow an hour spent before the tabernacle in the church of a foreign Communion in the town of M—, in the diocese of Newark. How unnecessary! How suggestive of some kind of doubt of the same priesthood ministering the same spiritual things nearer home!

I am married, and am blessed with a fair (if not a full) quiver. I protest.

W. M. MITCHAM, priest.

Hackettstown, N. J.

READING THE SERVICE

To the Editor of *The Living Church*:

Chancelled me recently to pass a Sunday in a western diocese. Being a Churchman, I of course attended service. I found but one parish in the city, although in point of population the town is second in the State. That one, however, appeared to be strong, well-equipped, and thoroughly alive. The church was handsome, the congregation large, the music fine, the sermon excellent, but what most of all impressed me was the rector's reading of the liturgy. There was nothing dramatic, nor stilted, nor declamatory about it, but it was simple, reverent, unaffected reading, in a voice wonderfully rich and sympathetic. The service never before seemed to me so noble and so beautiful.

As I left the church, the query suggested itself: Why is such reading the exception and not the rule among the clergy? I know indeed that in this, as in other arts, supreme success is possible to those only who have special aptitude for it. Not every one can become a great reader, any more than every one can become a great poet or a great musician. Still, if one cannot be an unusual reader, he can at least, with care and attention, save himself from being an unedifying and ineffective reader. And yet how few of the clergy perform this most frequent and conspicuous function of their office even fairly well. Oftener than otherwise, their reading is pedantic and unnatural, or else careless, indifferent, and perfunctory. Until greater emphasis is set on this sadly neglected part of the ministerial office, it is useless to bewail the meagre attendance at Church services. Churchmen, of course, are bound in duty to share in the public worship of the Church, whether such worship be edifying or not, but priests are equally bound to do away with everything that mars the beauty and dignity of the services. No doubt all this has often been said, and better said, by others, but until the evil is remedied, it can hardly be said too often.

LAYMAN.

[We think "Layman's" experience has been exceptional. Most of the clergy, we believe, read the service "fairly well," though not so well as they might if they had been better trained. Neither in college nor seminary do they get much help in this, as a rule.—Ed. L. C.]

"Midnight, and All is Well"

BY MARTHA A. KIDDER

Our ship was tossed upon a stormy sea,
The crew despaired, we thought that death was near.

Two holy men to Jesus made their plea,
Then "Love divine" relieved our grief and fear;
Throughout the ship was heard the joyful bell,
The sailors cried: "Midnight, and all is well!"

My spirit roamed in darkness! Jesus came!
And through the night I heard His Blessed Voice.
Again I called upon His Holy Name,
And angels bade my bleeding heart rejoice.
Then freed at last from sin's entralling spell,
My spirit cried: "Midnight, and all is well!"

When dews of death are moist upon my brow,
And earthly hopes are drifting far away,
Be near, my Saviour! comfort me as now
With visions fair of Thine eternal day;
Then dying lips Thy sacred love may tell,
Again the cry: "Midnight, and all is well!"

Personal Mention

The Rev. R. J. Adler arrived from Europe on the Netherlands line steamer "Rotterdam," Sept. 25th.

The Rev. John C. Ambler has taken charge of St. Matthias' church, Grafton, W. Va.

The Bishop of Georgia has been visiting at Laurel, Md.

The Bishop of Quincy is in feeble health at St. Albans, Vt.

The Rev. A. E. Clay has accepted the charge of Grace church, Miles Grove, Trinity church, Conneautville, and St. Matthew's church, Lundy's Lane, Pa.

The Rev. Percy T. Fenn, D. D., has accepted the rectorship of St. James' church, Texarkana, Tex.

The Rev. George V. Gilreath, rector of St. Michael's and All Angels' church, Seaford, L. I., has resigned, to take effect about Nov. 1st.

The Rev. Hugo Holmgren has returned from a visit of four months to Sweden, and resumed his active duties at St. Bartholomew's Swedish chapel, New York.

The Rev. Canon Hickman has passed the summer at Evergreen, Colo.

The Rev. E. N. Hollings, of Summerville, S. C., has accepted the call to become rector of St. Mark's parish, Charleston, S. C., and will enter upon the discharge of his duties on All Saints' day.

The Rev. W. S. Hoopes has accepted the rectorship of Calvary church, Providence, R. I.

The address of Archdeacon Joyner has been changed to 1527 Senate st., Columbia, S. C.

The Rev. Prof. Chas. H. Malcom, D. D., of St. Stephen's College, Annandale, N. Y., has accepted appoint-

ment to be dean of Grace cathedral, Indianapolis, Ind.

The Rev. Arthur C. Powell has returned from a summer visit to Canada, and resumed his duties in Baltimore, Md.

The Rev. J. E. Reilly, D. D., recently of Escanaba, Mich., has entered upon his duties at St. Matthias', Omaha, and may be addressed at 1254 Park Wild ave., Omaha, Neb.

The Very Rev. Dean Robbins has returned from Europe.

The Rev. Elias D. Sutcliffe is staying at Lake Mahopac, N. Y.

The Rev. Dr. C. Ellis Stevens has returned from his country house, "Edgemere," Shelving Rock, N. Y., and resumed his duties in Christ church, Philadelphia.

The Rev. John W. Sattig entered upon his duties as assistant minister at All Saints' church, Brooklyn, L. I., on Sunday, Oct. 2d.

The Rev. H. W. Winkley, of Saco, Me., accepted a call to Trinity church, Branford, Conn., and enters on his work there about the middle of October.

The Rev. T. M. W. Schneeweiss has accepted the rectorship of St. Luke's church, Chelsea, Mass.

The Rev. E. H. Wellman has been taking his vacation on a yacht, freely offered him by friends.

Died

CATLIN.—Entered into rest, at Lake Geneva, Wis., Dr. George E. Catlin, aged 58 years.

Dr. Catlin was universally esteemed in the community in which he resided for a quarter of a century. He served with distinction in the Civil War, and was graduated later from Detroit Medical College. He was a communicant, and at one time senior warden of the church at Lake Geneva.

DAVIS.—Entered into the rest of Paradise, on Thursday, Sept. 22, 1898, at the residence of his son-in-law, T. R. Barringer, in Schenectady, N. Y., the Rev. Joel Davis, a venerable priest of the Church, for many years connected with the diocese of Central New York.

"Grant him, O Lord, eternal rest,
And let perpetual light shine upon him."

DAGGETT.—Suddenly, at her home in Marianna, on Sunday morning, Sept. 25, 1898, Mrs. Olive Anderson, wife of John M. Daggett, secretary of the diocese of Arkansas.

"Asleep in Jesus.
Blessed sleep."

HUDSON.—Entered into rest, towards midnight of October 4, 1898, at the residence of his son, 1851 W. 35th ave., Denver, Colo., the Rev. A. J. M. Hudson, in the 82d year of his age.

LOVELESS.—Died in Goldsboro, N. C., on Sunday, Sept. 25, 1898, the Rev. William Fletcher Loveless, rector of St. Stephen's church, in the 26th year of his age. Burial in Pensacola, Fla.

PRATT.—Entered into rest, on Sept. 23, 1898, at St. John's rectory, Lancaster, Pa., the Rev. J. Edward Pratt, in the 59th year of his age, for fourteen years the beloved rector of St. John's church.

NELSON.—On Sunday, Sept. 25th, 1898, at 2 A. M., in Fredericksburg, Va., Mr. Keating D. Nelson, father of the Bishop of Georgia, "in full assurance of hope," aged 78 years, 9 months, and 20 days.

Four sons and two daughters survive him. He was a Churchman by tradition and devoutest conviction.

"In peace."

WILLIAMS.—Entered into rest, on Sept. 7th, 1898, Fletcher Williams, aged 82 years, senior warden of St. Mark's church, Newark, N. Y.

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.)

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

A WORTHY APPEAL

The Rev. Octavius Parker, general missionary of the diocese of Los Angeles, makes an appeal for St. Mary's church, Lompoc, which will be his headquarters until such time as the debt there shall have been liquidated. The debt, amounting to \$1,300, is a most serious obstacle to the doing of good work, and most trying to both the people and clergyman. Mr. Parker appeals to all communicants of the Church to help him, even though they can only send "the widow's mite."

I AM deeply interested in the work at Lompoc and parts adjacent. Mr. Parker, the general missionary, is a most earnest priest, and his appeal meets with my hearty approval.

JOSEPH H. JOHNSON,
Bishop of Los Angeles.

Los Angeles, Sept. 1, 1898.

The Editor's Table

Kalendar, October, 1898

2	17th Sunday after Trinity.	Green.
9	18th Sunday after Trinity.	Green.
16	19th Sunday after Trinity.	Green.
18	ST. LUKE, Evangelist.	Red.
23	20th Sunday after Trinity.	Green.
28	SS. SIMON AND JUDE.	Red.
30	21st Sunday after Trinity.	Green.

St. Luke, Evangelist

BY MARY ANN THOMSON

Shall we not love St. Luke, to whom we owe
The fullest record of our Saviour's birth,
And all that man is privileged to know
Of the one sinless Boyhood passed on earth?

The song of him who was the Baptist's sire,
And her's who was the Godhead's chosen shrine,
And his who felt he could in peace expire
When he had seen and held the Babe Divine;

These songs, the Church's heritage sublime,
All to the Gospel of St. Luke belong;
The grand *Magnificat*, throughout all time
Therein preserved remains her noblest song.

If from the Sacred Canon were withdrawn
That Gospel dear to every faithful heart,
'Twould be as though the rosy hues of dawn
No more their charm to sunrise should impart.

The story of the prodigal's return
And of the father's free forgiving love,
Its pages tell, and there alone we learn
How great, o'er penitents, the joy above.

The soul repentant there is taught to cling
To hope of more than pardon for the past;
The welcome home, the feast, the robe, the ring,
The Father's arms in love around him cast.

But time would fail to tell each gem of truth
That only in thy Gospel is enshrined,
Evangelist of tenderness and Truth,
Herald of peace and joy to all mankind!

Philadelphia, 1898.

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St. Luke the Evangelist

THE explicit facts told of the Evangelist in the New Testament are not many, but our inferential knowledge of him is considerable. It has been said that he was one of the seventy. The Gospel appointed for the day witnesses to the tradition. It is, nevertheless, improbable. The prefatory words of St. Luke's Gospel seem to imply that he was not one of the seventy. We have no reason to think that he had ever seen the Lord. It would seem that he did not become a Christian till after the Ascension. He was not a Jew. It is not certain that he was even a proselyte. He is supposed to have been a Greek, but his name would indicate at least Italian descent. Of his birth and country we have no certain knowledge. His name, Lucas, is simply a contraction of Lucanus, a common Italian name. Indeed, Lucanus, the full form of the name, appears in some of the early manuscripts. It is a blessing that in the ordering of an All-wise Providence a Gentile Christian should have written one of the Gospels and the Book of the Acts. Such a man could consider the great facts of the Faith in a larger way than would have been at all likely to one brought up in the narrower traditions of Judaism. No doubt, too, the Gentile origin of the Evangelist the more readily made him the sympathetic friend and fellow-laborer of St. Paul. It counts for much that he was dear to such a man. We may be very sure that no ordinary man could have been the confidential friend of the great Apostle to the Gentiles. St. Paul speaks of him most affectionately as "his fellow-laborer," as the "beloved physician," and "the brother whose praise is in

all the churches." In this he was more fortunate than the Apostle himself, for St. Paul could not in those days have been spoken of as a "brother whose praise is in all the churches." Not only was St. Paul greatly indebted to the Evangelist in many ways, but the whole Church is forever indebted to him for invaluable service. His Gospel preserves to us many precious teachings of our Blessed Lord, and some of the most striking and beautiful incidents of the Incarnation, which are not recorded in the other three Gospels. Such, for instance, are the histories of Zacharias and Elisabeth, the Annunciation of the Blessed Virgin, the inspired lyrics of the Incarnation, and again the narratives of the conversion of Zaccheus and of the penitent thief, the walk to Emmaus, and the invaluable parables of the Pharisee and the Publican, the Rich Man and Lazarus, and the Prodigal Son. Every Lord's Day we hear in the church those grand hymns of the Incarnation. But how seldom, if ever, do we remember that, humanly speaking, it is to the Evangelist that we are indebted for their preservation.

Only when we think of the peace and comfort that has come to us, and to Christians through the ages, in the words of the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, do we begin to appreciate what in this alone we, and the whole Church, owe to "Luke, the beloved physician." How much we find only in his Gospel respecting the birth and early years of our Saviour. They are facts which could only have been imparted by the Blessed Virgin herself, and it is more than likely that these facts were obtained by the Evangelist directly from the mother of our Lord. In this we are indebted to St. Luke for that which should keep his name in perpetual and loving remembrance in the Church to the end of the world.

Not only do we owe to him his invaluable Gospel, but also his almost equally valuable Book of the Acts. Only when we think of what a distressing hiatus in the New Testament the absence of these books would make, do we begin to appreciate what we owe to this most gentle and accomplished Evangelist. In truth, no New Testament character appeals to us more attractively. There is seen in him no trace of obtrusiveness or self-assertion. He seems to have been at once (and it is a rare combination of qualities) large-minded, and yet gentle, loving, and unselfish. Seemingly his one great purpose was to tell of the greatness of God's love in Christ, and of how much others did in preaching the Gospel and setting forward the salvation of all men. True, St. Luke does not appear in the New Testament history with the clear-cut individuality of St. Peter, or with the superb powers or heroic mould of a St. Paul, and yet the more we consider the place and work of "Luke, the beloved physician," the more we are moved to say: What a beautiful life he lived; what a Christian and what a gentleman he was!

He did not have a "superior manner," but he did have a superior character. He was not of the sort that forge forward, push into high place in Church or State, but of those quiet, humble souls that have honor with God. And with that, what can it matter to him now that he was not of the twelve or even of the seventy? Soon—how soon—by us all the world's honors and the world's rewards, its pretty baubles and much-sought favors, will be seen for what they really are.

Then may we find, to our great and endless

comfort, that which alone is of everlasting worth, the presence and the peace of God.

"O happy saint! whose sacred page,
So rich in words of truth and love,
Pours on the Church from age to age
This healing unction from above.

"The witness of the Saviour's life,
The great Apostle's chosen friend
Through weary years of toil and strife,
And still found faithful to the end.

"So grant us, Lord, like him to live,
Beloved by man, approved by Thee,
Till Thou at last the summons give,
And we, with him, Thy face shall see." S.

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DR. JOHN MACLEOD, of Govan, Scotland, has recently died. A member of the Presbyterian Kirk of Scotland, he was parish minister of Govan. In company with the late Dr. Milligan and other eminent Presbyterians, he was one of the founders of the Scottish Church Society, which had for its purpose the assertion of the Catholic doctrine of the sacraments, the introduction of ceremonial and liturgical worship, and, generally speaking, advocated many of the principles of the Catholic movement in England. Inconsistent as such principles may seem to be with Presbyterianism, this society has had great influence, and all attempts to extinguish it have been unsuccessful. Dr. Macleod had gone further than others in giving practical effect to these principles. In the Kirk of Govan he introduced free seats, daily services (liturgical), a Communion service celebrated weekly which he had compiled from the Greek liturgies, and the observance of the Church festivals. The church was modeled after the most approved ecclesiastical type, with choir, sanctuary, and raised altar. The rector of the neighboring parish of the Scottish Episcopal Church speaks in *The Scottish Guardian* of Dr. Macleod's "practical vigor and ability," "his earnest and evangelical preaching," and "his example in the matter of private and public devotions, and his paramount care for the house and family of God.

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VIRTUE, of London, has just issued a book of "Uncommon Prayers," compiled by Edwin Holden. *Literature* gives the following extract. The contrast between the two prayers is very remarkable:

ST. THOMAS AQUINAS

O Almighty and Everlasting God, behold I draw near to the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I draw near as a sick man to the Physician, as one defiled to the Fountain of Mercy, as one blind to the Light of the eternal splendour, as one poor and needy to the Lord of heaven and earth. Wherefore I implore the fullness of Thine infinite bounty, that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so that I may receive the Bread of Angels, the King of Kings, and Lord of Lords. . . .

BENJAMIN JOWETT, M. A.

. . . At the critical times of life we have not done justice to ourselves. We have not tried enough to see ourselves as we are, or to know the world as it truly is. We have drifted with society, instead of forming independent principles of our own. We have thought too much of ourselves and of what is being said about us. We have cared more for the opinions of others than for the truth. . . . We have worried ourselves too much about the religious gossip of the age, and have not consulted enough the fixed forms of truth. We have been indolent, and have made many excuses for falling short in Thy work. And now, O Lord, in these difficult times . . .

Current Events

UNEASINESS is reported in Germany over the discovery that considerable uninspected American pork has invaded the country, in spite of rigid legislation. The certificate law against American pork was adopted in 1882, and provided that it should not enter Germany unless accompanied by a certificate of microscopical inspection. For a time this had a serious effect on exports, but later the sale increased in proportion greater than official inspection warranted. It now appears that much of this pork was trans-shipped from Great Britain, Belgium, and Denmark, as their own product. American dealers say that this practice has been systematic for years, and that everybody except the German custom officials has been aware of it. It is pointed out that the increase in the exports to Great Britain, Belgium, and other countries, has been too great to be accounted for by increased consumption within their own borders, and that a part of the shipments must find its way into Germany. The Germans pay higher prices for this trans shipped pork, and the foreign merchants are the only ones to derive any benefit from the certificate law. It is claimed there is not a single case of trichinosis in Germany occasioned by American pork, and it is possible in consequence of the exposure that restrictive laws will be modified.

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THE members of the International Joint High Commission have taken leave of Quebec, and will resume their sittings in Washington, Nov. 1st. While much speculative matter has been written concerning the outcome of the conferences, it is fact that no statement has been made by any of the commissioners tending to forecast the report. Senator Fairbanks, chairman of the American Commission, while refusing to give a statement of the proceedings, says the Alaskan boundary question has not been settled, and that no proposition of compromise or settlement has been made by either side. The majority of Americans who have appeared before the commission are averse to any change in existing tariff laws. Subcommittees are at work, and it is expected reports on various matters will be presented soon after sessions are resumed.

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OFFICIAL denial is given reports of the death of the Chinese Emperor, although the reported execution of six councilors who were in favor of reforms, is confirmed. The Empress, however, will hereafter have an official hand in all matters affecting any fixed policy, or which tend to disturb traditional customs. It is evident a power has gained ascendancy which will effectually block plans formed by the Emperor, and will seriously retard the introduction of civilizing agencies. A Peking dispatch announces that Li Hung Chang is refraining from active participation in public affairs, but his connection with the Dowager Empress will cause such report to be taken with a few grains of allowance. The present status greatly improves the position of Russia in the far East.

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THE uprising of Pillager Indians of the White Earth Reservation, which for a time threatened to assume serious proportions, has been quelled, although not before a battle which cost a number of lives. The

ostensible cause was the refusal by the band to surrender prisoners wanted by the United States marshal, but the underlying reason was a broad feeling of discontent, born of what they believed to be unjust treatment at the hands of this government, by reason of failure to recompense them for lands. The Pillagers are a branch of the Chippewa tribe, but have a reputation for being disorderly, although many have adopted the dress and some of the customs of civilization. They are the most exclusive and conservative of the Chippewas.

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AN industrial uprising in Paris is for a time diverting attention from the Dreyfus matter. The strike already numbers about sixty thousand workmen, the result being that building operations are paralyzed. The trouble, arising over the wage question, threatens to increase, rather than diminish. Work on the Exposition buildings is seriously interrupted, and fears are entertained that a protracted delay of settlement will prevent the opening of the great fair in April, 1900. Sensational writers profess to discern a similarity of present conditions with those which preceded the Commune, and it is said strict orders have been issued to prevent any attempt of the Duke of Orleans to enter France. Leaders are making efforts to spread the strike to all branches of industry, but so far it is confined to building trades. The military governor of Paris has taken steps to promptly quell any rioting or disturbance, and every precaution is being taken to keep the strike movement entirely separate from any future Dreyfus disturbances.

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FEARS are entertained that disturbances will mark the evacuation of Crete by Turkish troops, and there is a consequent exodus from the island of many who stand in fear of Turkish treachery. The Powers presented an ultimatum in effect that troops must be withdrawn, and declared that an answer must be returned within a week. After exhausting methods which in previous crises have been successful, and failing in efforts to create dissension among the powers, the Sultan yielded to all demands. An attempt is said to have been made to make Great Britain alone responsible for the coercion. Compliance with ultimatum paves the way for demands for indemnity for loss of foreign lives in the latest uprising.

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BOARDS of inquiry seem to be the order of the day. Owing to the amount of criticism to which he has been subjected, Admiral Sampson has appointed a board to determine the position of his ship and that of Admiral Schley during the battle of Santiago. The board is composed of Lieutenant Commander Wainwright and the navigating officers who took part in the engagement. Although this matter will likely be a subject of inquiry by Congress, the report of the board appointed by Admiral Sampson will be awaited with interest. It will be remembered that Sampson, although below Schley in rank, was placed in command of the fleet after Cervera had been locked in Santiago Bay, and when promotions were made after the engagement, he retained his advanced rank. Only a thorough and impartial inquiry will determine the justice of a popular belief that Schley does not wear all the laurels to which he is entitled.

Book Reviews and Notices.

A Romance of Summer Seas. By Varina Anne Jefferson Davis. New York and London: Harper & Brothers. Price, \$1.25.

Before the war a well-born Southern old maid was about the most proper thing on the face of the earth. She would as soon have said "damn" as "leg" in general society. We have, however, "changed all that," and here is the very top-notch specimen of the genus writing as free and easy a book as you will pick up in a month of Sundays. We do not mean that there is a shade of immorality in it, but it is written exactly as a young man about town would write. There is not a dull page in it, and the situations are novel. Two or three slips betray the female hand, but the story is well told. No man could ever have painted a venomous old maid in such vivid colors as Miss Davis has painted Miss Starkey. Excellent common reading.

The Incarnate Word, and Other Sermons. By Anthony Schuyler, D.D. New York: Thomas Whitaker. Pp. 248. Portrait frontispiece. Price, \$1.50.

From plain parochial sermons delivered during his long and honored rectorate in Orange, the venerable Dr. Schuyler has herein made a seeming good choice of one-and-twenty that shall fairly represent his ministry of teaching, and as "scattered through a series of years"—the thirty of his pastorate in that cure. The Church seasons and the great holy days find each a representative sermon, and the remainder are occupied with simple Gospel themes; all of which make up a goodly volume of pulpit instruction which is particularly well adapted in style for private and devotional reading.

Labor Co-Partnership. By Henry D. Lloyd. New York and London: Harper & Brothers. Price, \$1.

Henry D. Lloyd is a name widely known wherever men are striving to help their fellow-men. We may not always be able to adopt his views, or to share in his socialistic dreams, but no one who knows him can doubt his high aim and his pure, unselfish spirit. In this book, written in the same pungent, attractive style that has characterized his other works, he rides no very phenomenal hobby-horse. The book is a bundle of notes made by him on co-operative workshops, factories, and farms in Great Britain and Ireland, in which employer, employe, and consumer share in ownership, management, and results. Co-operation is in its infancy in America, and has had to struggle against immense opposition, but that is each year diminishing. Even great railways like the Illinois Central are giving their employes an interest in their road, and proclaim broadly the good results. In Britain, however, one-seventh (and that a picked seventh) of the workmen are engaged in co-operative ventures of various kinds, and doing a business of \$272,000,000 a year. Mr. Lloyd says: "There are factories, workshops, and even farms, planned, set up, operated, and managed by workingmen's brains, money, and morals, not capitalistically [sic] but co-operatively." He shows how this co-operation brightens homes and gives children happier lives. "Co-operation is business democratizing itself, garlanded, dancing, and set to music, the Ten Commandments, and the Golden Rule." The whole story, well told, is most interesting, not only to the student of political economy, but to every thinking man and woman.

God's Methods With Man. By the Rev. G. Campbell Morgan. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.

This is one of those pious books, of which there are hundreds in existence, professing to tell you all about the Week in Daniel and the Millennium, and the future in general. The author knows quite as much about it as his predecessors, and that is *nil*. He has invented a lovely little theory about fore-ordination, which to him and other Calvinists must be very comforting. All St. Paul's strong words, he says, about fore-ordination, etc., do not refer to Christians in general. *They* will, of course, go to heaven, but there is a little, particular in

side heaven to which certain people are elected, and St. Paul refers only to them. One need not, on account of this book, put much additional insurance on the lake.

Village Sermons, Preached at Whatley. By the late R. W. Church, M. A., D.C.L. Third series. London and New York: The Macmillan Company. Price, \$1.75.

Some writer has well characterized the village sermons of the late Dean Church as "refined simplicity." He loved to preach to the people of the little Somersetshire village rather than to minister in the grand cathedral in London, and his plain, thoughtful discourses to the plain, thoughtful country folk, will be cherished perhaps longer than many more learned works of his contemporaries in the English pulpit. Quiet, reverent, dignified, and earnest, they are well adapted to study at home and to reading in the congregation. The present series follows the course of the Church Year, with a variety of subjects for the Trinity season. A better selection of sermons for a library could hardly be made than the three volumes of this series. One cannot read them without feeling helped by the companionship of a lovely character, and the influence of a vigorous intellect.

Silence and Other Stories. By Mary E. Wilkins. With Illustrations. New York: Harper & Brothers. Price, \$1.25.

The author of "Jerome, a Poor Man," will not fail to find sympathetic readers. The description of the Deerfield massacre, in the title story, is as fine a piece of dramatic writing as we have read for many a year. The other stories of this volume are sketches of New England village life. Humor and pathos throw their lights and shades over the scenery like the passing of clouds and sunshine in an April day.

The Tragedy of a Widow's Third. By Anna Christy Fall, LL.B. Boston: Irving P. Fox. Price, 75 cts.

This is a tiny novel with a "purpose," said purpose being to show the iniquity of the Massachusetts laws in regard to a widow and the property of her late husband. When (in that State) a husband dies without a will, even although the widow may have earned nearly the whole estate, she gets only one-third. "Why is it," said Rebecca, "that under just the same circumstances, the widower has the whole of an estate for life, while the widow who would be supposed to need it more, has only one-third?" "It is a relic of barbarism," is the reply. "Many States have outgrown it, but not Massachusetts." (Of course all the trouble can be avoided by a will, and this husband was on his way to Boston to have a will made when he was run over and killed. This is probably generally the case in Massachusetts.)

Picturesque Sicily. By William Agnew Paton. New York: Harper & Brothers. Price, \$2.50.

This is the account of a three months' sojourn in Sicily. The writer made Palermo his headquarters, and thence took excursions into the mountains and to many famous places. The book contains a great deal of interesting information. There are word pictures of the scenery and the conditions of the people; reminders of the classical associations; descriptions of the architecture and decoration of cathedrals, churches, and ruined temples, and glimpses of the influence exerted successively by Greeks, Carthaginians, Romans, Saracens, Normans, Spanish, and French. The book will stimulate an enjoyable interest in this beautiful island, which has been the granary of the Old World, the home of the arts, and the battle-ground of rival civilizations. It helps one to understand the meaning of Goethe's words, quoted by the author on the title-page: "Italy without Sicily leaves no image in the soul—Sicily is the key to all." There are forty-eight full-page illustrations.

THE HYMNAL of the Church, musically edited by Dr. Darlington, and so widely adopted by reason of its compact, handy form, its large

discrimination in favor of long-established settings familiar in many congregations, as well as its reasonable price, has passed to a second and revised edition in the publishing house of Thomas Whittaker. At the end of this present work, and in addition to the former choir offices with their music, there are now to be found also twenty pages of well-selected music for the Holy Communion.

VOLUME V. of Harper's "Biographical Edition" of the works of William Makepeace Thackeray has been issued, with all the excellence of workmanship, illustrations, and binding, that have marked the previous issues of this series. This volume contains "The Paris Sketch Book," "The Irish Sketch Book," "Notes of a Journey from Cornhill to Grand Cairo," etc. As one glances over the large, well-filled pages of one volume after another, as they come from the press, the wonder grows how one brain and hand could have wrought so much and so cleverly. The fountain of gay and graceful exuberance flows on so smoothly, that one has to look over the large field many times to realize the immense amount of toil with pen and pencil which is represented in these voluminous writings.

Books Received

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

LONGMANS, GREEN & CO.

Hope the Hermit. By Edna Lyall. \$1.50.

T. Y. CROWELL & CO.

Luxury and Sacrifice. By Charles Fletcher Dole. 35c.
The Study of English Literature. By William Henry Hudson. 35c.

What a Carpenter did with the Bible. By J. E. Genung. 35c.

The Best Life. By Charles Franklin Thwing, D.D., LL.D. 35c.

The Gentleness of Jesus. By Mark Guy Pearse. 75c.
Through my Spectacles. By Dorcas Hicks. 75c.

The Joy of Service. By J. R. Miller, D.D. 75c.

In the Navy. By Warren Lee Goss. \$1.50.

DOUBLEDAY & McCLURE COMPANY

Good Cooking. By Mrs. Rorer. 50c.

The Well-Bred Girl in Soc. ety. By Mrs. Burton Harrison. 50c.

THE MACMILLAN COMPANY

The Loves of the Lady Arabella. By M. Elliot Sewell. \$1.50.

The Gospel for an Age of Doubt. By Henry Van Dyke. \$1.25.

Guesses at the Riddle of Existence. By Goldwin Smith, D. C. L. \$1.25.

The Shape of Fear. By Elia W. Peattie. 75c.

OXFORD UNIVERSITY PRESS: HENRY FROWDE

New Edition Prayer Book and Hymnal.

Periodicals

Fiction is a pretty strong element in *The Cosmopolitan* for October, there being contributors of it in the persons of Frank Stockton, Maarten Maartens, Harriet Prescott Spofford, Harold Frederic, and O'Neill Latham. Among the other contents are the third in the "Great Problems of Organization—the Chicago Packing Industry," and the fifth installment of the "Autobiography of Napoleon Bonaparte."

The editor of *Harper's Magazine*, Mr. Henry M. Alden, has a daughter who has made a collection of over 100 dolls, each doll representing a different nation and being made in that country. The collection is considered to be the most unique and finest of its kind in existence. Miss Alden is now to show the world her dolls and explain them, and in the next issue of *The Ladies' Home Journal* she will show pictures of the first twenty. In following issues she will show the others.

An interesting article on "Nervous Epidemics," by Dr. Seton, appears in the *Catholic World Magazine* for October. It goes a long way in accounting for the distressing phenomena witnessed in some of the outbreaks of religious fanaticism, which have troubled the souls of men in the religious history of the world. Dr. Seton

enumerates and explains a series of such outbreaks from the time of the Egyptians down to the camp-meeting craze of our own day, giving interesting accounts of the flagellating mania, the dancing mania, a mania known as Tarantism, and another called *Les Convulsionnaires de St. Medard*.

St. Nicholas in the October number completes its twenty-fourth year. Varied are the localities in which the scenes of the various stories and articles are laid. Queen Wilhelmina of Holland is the subject of two papers, illustrated by photographs. Harry Fenn, the artist, gives an account of his visit to the great Temple of the Sun at Baalbec; there is a story of the Philippines, and another of the West Indies, while "Under the Sea" tells of the perils and experiences of divers. "A Boy's Recollections of the Chicago Fire" has some exciting scenes represented by both pen and pencil.

Topics of the times are by no means overlooked in the October issue of *The Century*. Prof. Worcester, of the University of Michigan, discusses "Knotty Problems of the Philippines," believing the islands should be retained by the United States, but that reforms must be instituted. From the diaries of Jonathan S. Jenkins, an American miniature painter who spent some time in Havana, are published impressions of "Life and Society in Old Cuba." Those who cannot visit the Exposition at Omaha will be interested in Albert Shaw's article on "The Trans-Mississippians and their Fair at Omaha," with pictures from photographs. An account of the Oxford and Cambridge boat race is also illustrated, but the pen description is more vivid than that of the pencil, for the illustrations are poor and indistinct. Further information in regard to a man of such power and strength of character as Bismarck is, of course, welcome, and is to be found in Prof. Sloane's "Personal and Collected Impressions."

Opinions of the Press

Church Times

RELIGIOUS ORDERS IN THE PHILIPPINES.—Is it not high time for Romanists to admit what everybody else knows, that the insurrection in the Philippines was caused mainly by the wrong-doing, political and moral, of the religious orders? From an informant who has resided in the islands over twenty years, we have received an account of the tyrannous conduct of officials, lay and clerical, which entirely bears out the worst statements made in the daily papers concerning Spanish mismanagement and the causes thereof. For the sake of religion as well as of good government, the Americans ought to assume full control of the islands, and as a preliminary measure, put strict limit to the political and civil powers of the clergy. It will take a good many years to train the natives to self-government; meanwhile a strictly honest administration is an absolute necessity. If the Spanish clergy are "advocates of liberal reforms," they will, no doubt, give the American government all the assistance they can in making reform actual. It may mean financial loss to them, but morality will be the gainer.

Carl Schurz in Atlantic Monthly

ANGLO-AMERICAN FRIENDSHIP.—It does not detract from the claim to sincerity of the British friendship, nor from its value, that there is this consideration of interest in it. On the contrary, if the interest is a mutual and a well-understood one, so much the better. It will make the friendship all the more natural and durable. Neither do I think that the exchange of complimentary phrases which has become customary, about kinship, about common origin, common love of liberty, common language, common literature, about blood being thicker than water, and so on, is mere worthless stage clap trap and flummery. There is enough truth and sincerity in it to create and keep alive a real sentiment; and while those are mistaken who think interna-

tional relations may be wholly governed by mere sentiment, those are equally mistaken who think that sentiment is no force at all in international relations. As everything that promotes peace and good will among nations, so this sentiment of kinship between the American and the British nations is well worth cultivating. It may do very good service in facilitating the co-operation of the two nations where their interests or objects are in accord, as well as in preventing serious quarrels between them about differences which are not vital.

Presbyterian Banner

STATISTICS.—The "statistician" is again abroad in the land. He has recently announced

that "only 5 per cent. of the young men of the land are Church members, while 75 per cent. never attend church, despite the fact that 63 per cent. of them were Sunday school scholars. There are 150,000 more young men in the penitentiaries than in the Church." There is an air of accuracy and authority in these "statistics" that suggests an official investigation and an authoritative announcement of the result. The young men of the land have been examined, it would seem, by personal interview, as to their Church relations, and it has been definitely ascertained that "only 5 per cent." of them are Church members, that "75 per cent. never attend church," despite the "fact" that just "63

per cent. of them were Sunday school scholars." When, where and by whom were these "statistics" gathered? Of course no such investigation was ever made, and no such statistics were ever gathered. These apparently accurate and authoritative statements are only the guesses of some pessimistic person who is palming them off on the public under the high-sounding name of "statistics." They are wrong on their face, and no importance is to be attached to them. It has been said that statistics will prove anything—except the truth, and when they are simply somebody's subjective impressions they are then an untruth raised to the second power.



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The Household

The Tree Ladies

III

BY MARGARET DOORIS

A field near by was blooming with the aftermath of clover,
It filled the air with fragrance when the summer day was over.
As it wafted all around me with the throbbing of each breeze,
I said: "How sweet, how pleasant," to my neighbors in the trees.
The old tree mammy nodded, and she smiled her very best,
As she tossed and rocked and hushed the tree-babe against her breast.
"Go sleep now, honey, dat's a dear! go sleep, my little blossom,
An' shet ye eyes, and dream all night; see yeah, don't play de possum!
De dew hab kissed de flowers all, an' ebery eye fast closes,
Jest see, de daises am asleep, an' so am all de roses.
What for would all dem angels come, an' all night watch be keepin',
Unless de flowers an' babes an' folks would all done be asleepin'?"
Go sleep dis blessed minute—h-u-s-h—de bees am in de hive,
An' up dar in de tree top now de ladies gwine ter drive.
Old mammy upward threw her arms, the while she softly sung;
At first I only clearly saw an oriole's nest that swung.
But by and by appeared to me two ladies in a rig;
It was not quite a modern trap, nor yet an old-time gig;
Perhaps a cross between the two, best suited to tree-people
Who drive upon an airy road as high as some church steeple.
One of the ladies was quite young, and dressed immensely smart;
A ruffled gown and picture hat, that captured all my heart.
"Dear me," I said, "She is in style, and surely of the ton;
That older lady by her side must be her chaperon."
She wore a bonnet, plain and neat, not one bit like a shaker,
But from her sweet and kindly face, I thought a lovely Quaker
No trimming had her simple dress, not e'en a tiny ruff:
No ribbons fluttered in the breeze, and yet she wore enough;
There are some people dress too much, there can be no denial,
Good taste if listened to will tell what always should be final.
She sat erect and very prim, no doubt it is her rule
To practice everything herself she teaches in her school.
I looked, and looked, but could not see what kind might be their horse,
'Twas somewhere hidden in the leaves, its points I can't endorse;
Tree-horses are not to be judged by those we keep below,
They're very different every way, as you no doubt all know.
About tree-horses, and their ways I'll tell you more anon;
The shadows deepened over all, the ladies then were gone.
How sweet, how sweet that summer night, the darkness shut it in,
Each insect piped its own glad note, how musical the din!
The trees with all their friendly folk were hidden from my sight,
But I could hear old mammy sing, "good night—good night—good night!"

(To be continued)

The Leland Mortgage

BY MRS. J. D. H. BROWNE

AUTHOR OF "UNDER THE LIVE OAKS," ETC., ETC.
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CHAPTER II.

THE huge old room was dining and sitting room in one. At one end was the great fireplace, on which logs of the largest

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dimensions could be piled. Here were some comfortable seats, some rugs scattered about, a table strewn with books. Hanging against the wall at this end were a few pictures, a violin, a banjo, and at the other a couple of guns and deer's antlers.

The supper table was spread in the middle of the room, and as Rothwell returned with "grandfather" and Bert, his glance took in the whole familiar picture. There was Mrs. Priestly at her end of the table, with her worn, kindly face; there was Joan, her beauty heightened by the vivid color in her cheeks, presiding over the old-fashioned teapot and cups and saucers.

Rothwell had sat at that table, had been one of this household, for almost a year. He had come there a chance acquaintance of old Captain Leland, to spend a day or two, and he had, as it were, taken root and become as one of them, so that returning after a three months' absence had to him all the sweetness of a real home-coming. Even without Joan it would have seemed like home, but with her, it was what no other spot on earth could be.

Geoffrey Rothwell came of a good stock, but was poor and had no near relatives. He had come out "West" because he was a lover of the freer life of a "new country," with a small sum of money to start with. He determined to have his fill of hunting before settling down to work of any kind, and had put up a rough cabin among the higher foothills of the San Fernando, where he could go and come at pleasure. On a solitary deer-stalking expedition in the recesses of the San Gabriel canyon, he had met Captain Leland and his grandson. The free masonry of sportsmen drew them to each other, and the younger man profited by the long experience of the elder. After a successful hunt together, Leland had brought his new acquaintance back to the ranch. Acquaintance rapidly ripened into friendship; Captain Leland was a guileless soul, kindly and generous to a fault, and the young man's heart went out to him. Then there was Joan, Joan with her unconscious beauty and her innocent friendliness, her simple ways, so different from the girls he had known in his old city surroundings, Joan who held him captive from the first.

In a little while he had moved his few belongings from the cabin to the old adobe ranch-house. There was room enough and to spare in it. As for his board, his help on the ranch would more than pay for it, his host declared, and he could stay for a month or a year, for the matter of that.

And he did stay, quail shooting or deer stalking with the Captain and Bert, or learning to plough and to prune and to irrigate, and rapidly becoming a very useful, as well as agreeable, addition to the family. As for the evenings in the great old sitting-room,

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the charm of them was enough to warm a man's heart for the rest of his days. The captain's cheery good fellowship, Mrs. Priestley's motherly ways, the handsome, light-hearted boy, and Joan who could sing as sweetly as a meadow-lark, and play the banjo delicately and well, and talk, too, sensibly or playfully, as the mood took her, and was at all times charming.

In their long hunting trips or in their work together on the farm, the men soon learned all about each other's lives, and the Captain found it a comfort to confide in his friend the one anxiety which threw a shadow on his otherwise happy existence. He loved his ranch on the mesa. He had purchased it many years ago, when his son-in-law, Joan's father, was living, and had not the latter died soon after, things would have been very different, for John Priestly had been a clear-headed business man, besides knowing all about ranching. Since his death things had gradually been "going behind." The Captain laid no claim to a business head. Times had been very dull, and he had seen no way out of his difficulties except to mortgage the ranch. And this mortgage had gradually grown into the likeness of a great bird of ill-omen fluttering its dark wings above the home on the mesa, and shutting out the sunshine of content and peace from the heart of the owner. The interest alone was a heavy burden; it had grown hard to make both ends meet, and more and more necessary to practice rigid economy in place of the ease and comfort which had once prevailed in the Leland home.

With a little capital, it is true, the ranch might have been a very profitable one. Sheltered by the surrounding mountains, it was not subject to intense heat or heavy wind storms or frosts, and the water supply was abundant. The vineyard of raisin-

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grapes might in itself have produced a good income, besides the other fruits and the grain, but the Captain was growing old, and Bert was but a boy.

It was not long before Geoffrey Rothwell became identified to a degree which made him wonder at himself, with the interests of the Leland ranch; a son could hardly have been more so. And in their several ways the members of the family had taken the stranger into their lives and hearts. Mrs. Priestley's care-worn face brightened under his cheery influence, the Captain learned to lean upon him more and more; to Bert he was an ideal, and to Joan—well, Joan, as the months went by, did not ask herself why the mesa birds sang with a wonderful new melody, and the sunshine was brighter, and the air sweeter, than they had ever been.

No word of love had ever passed between them. The girl was perfectly happy in this new life that had come to her; she did not look back to the time before Rothwell had come to the ranch; she did not look forward. Each day seemed filled with its measure of gladness.

But Rothwell one day woke up to the full knowledge of himself in his relation to Joan, and with it to a sense of responsibility and perplexity.

The Captain was the only one of the family who had been troubled, from time to time, by the consciousness that the young man was sacrificing too much by remaining an inmate of the ranch-house. He ought to be doing something for himself, the old man said, building up his own fortune instead of merely throwing in his lot with an unlucky old fellow, and helping to stave off what must come in the end. Sometimes Leland even said as much to Rothwell, but for months the latter laughingly protested against any such attempts to dislodge him, as he said, from his delightful quarters.

Then, all at once, when he was grown almost indispensable to his hosts, one evening as they sat at supper, he told them he was going away. Circumstances had arisen, making it necessary that he should do so. It would be very hard to go, but there was no help for it.

A chorus of regrets were uttered; only Joan sat in perfect silence, the color ebbing away from her face, and a startled look in her lovely eyes. Rothwell did not dare to look at her.

And on the very next day he had left them, the Captain himself driving him into Los Angeles. And Joan was left as many another woman has been, to find out the bitter truth that the happy, free-hearted days of her girlhood were gone forever.

But Joan was proud as well as tender-hearted, and did not for an hour give way to her regrets. She had nothing wherewith to reproach either herself or Rothwell; for that she might well be thankful, and she stood up bravely against her grief, so far as

outward appearances went. Rothwell was grievously missed, but the days went by and pressing cares soon filled them.

Joan and Bert loyally did their share in the ranch work. The smaller fruits, for which there was always a market in the city, flourished under their care, and Bert had made frequent trips with a well-filled wagon, Joan sometimes accompanying him.

And now, after three months' absence, Rothwell had unexpectedly returned. Joan was on the defensive. She must beware lest she betray by word or look what she felt; and in her effort to be simply and naturally kind, she had been somewhat cold. She was no longer the laughter-loving girl, brimful of happiness, but she was more beautiful than ever with this touch of distance and self-restraint, which was new to Rothwell.

"Welcome back to your place, Rothwell," said the Captain, as they seated themselves, "there's been a gap among us since you went away. We've still got a roof over our heads to share with you, though it may not be for long."

"Don't let's think of the old mortgage tonight," said Bert, "we brought home eight dollars and Mr. Rothwell's here again; let's have a good time, grandfather."

"Yes," said Rothwell, "Captain, a truce to care this evening. There's a good time coming for us all. I never saw your ranch looking better. A good many places in the valley seem suffering for want of water, but up here everything looks fresh and well."

"Yes, we've no lack of water," said the old man; "if we weren't so crippled for money, we might have developed it and,

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maybe, sold a water right to the farms below us. How is it with you, Rothwell?"

"Oh, my two thousand acres haven't a drop of water except what comes direct from the sky. It's a splendid level stretch, and when the rains are all right, it's magnificent grain land."

"And where do you live, Mr. Geoffrey?" asked Mrs. Priestly, "are you comfortably fixed?"

Rothwell laughed.

"Well," he said, "I'm monarch of all I survey. My castle is built of logs and is ten feet by ten, at the mouth of a little canyon, above the grain land. I have a good mustang and a dog, a gun and a fishing rod, for there's a trout stream in the canyon; I have a fireplace built of stones, a frying pan and a kettle, a cot bed I bought in San Bernardino; my table and chair are home-manufacture. Oh, I'm finely fixed, I assure you."

How light-hearted he seemed! Joan longed to creep away into the night that had gathered round the adobe, and sob away her heartache. So light-hearted—without a regret! And yet he had come this long distance to see them again, yes, to see them all, but she herself had had no special place in his remembrance!

"Joan and I have started a bee-ranch on the wild land up by our canyon," said Bert. "You must come up and see it, Mr. Rothwell."

"Aren't you afraid of the bees, Miss Joan?" asked Rothwell, turning to her. "For my own part, I have a wholesome dread of them, but perhaps you are one of the lucky people they make friends with."

"Bert and I have been reading up about them," she answered. "I believe if you show no fear of them they won't attack you. They say bee-ranches can be made very profitable. We're all growing very mercenary here, you see," she added smiling.

"I shall want to see the place, if you will take me there. I have come for a day or two, if I may stay."

"Only a day or two," said Bert, disconsolately, "and you've come such a long way!"

"But it's worth coming for, Bert," the young man answered. "I can go back refreshed with a sight of my friends."

"The grain will go on growing just the same, if you are away for a week or two."

"Yes, but it is ripening fast, and I must make arrangements to have it harvested. Then again the railroad runs past one corner of it, and I am always a bit nervous lest a spark from the engine should turn my hopes of a big crop into ashes. Everything is so dry just now. I've left a man to watch that corner, while I'm away, but I doubt that he'll be as watchful as I am."

To Rothwell the evening went only too quickly. After his three months of toil and solitude, it seemed like a glimpse of paradise to be in the same room with Joan, to hear her voice, to meet now and then the glance he watched for. She was not quite the same Joan, it was true, but was, if possible, more charming than ever.

(To be continued.)

A Regular Hero

PRIVATE BLAIR, Seventeenth infantry, was fatally wounded at Caney. Two wounded men of the Seventy-first New York lay near him. They could not move. He could, a little. A Spanish sharpshooter made a target of the group. Private Blair shot him. Then he dragged himself to the dead Spaniard, 300 yards away, and got his canteen. He didn't drink any of the water himself. He dragged himself back with the water to the two volunteers and gave it to them to drink. He said: "I'm a regular. You fellows have homes." Then Private Blair died, holding the canteen to his volunteer comrades' lips. Praise the volunteers as much as you will. They deserve all you can say or do for them. But don't forget the backbone of the army, the men whose business it is to "take what comes and say nothing," the men who are always with the colors, the men who will go from the camps, not to their homes but to their posts, the regulars — *Rochester Democrat and Chronicle.*

IT is not generally known that the Star Spangled Banner of the United States is older than any one of the present flags of the great European powers. It was adopted in 1777 by the Congress of the Thirteen Colonies of North America, then at war with the mother country. The yellow and red Spanish flag came out in 1785; the French tricolor was adopted in 1794; the red English emblem with the Union Jack in the upper corner, dates from 1801; the Sardinian (now the Italian) flag first fluttered in 1848; the Austro-Hungarian flag was one of the consequences of the compromise of 1867; the present German flag first appeared in 1871, and the Russian tricolor is quite a recent affair. The only modification that the American flag has undergone since its origin, consists in the addition of a new star every time a new State is taken into the Union. The stars now number 45, and, unfortunately for Spain, it is more than likely that they have not yet come to the end of their multiplication. — *Paris Figaro.*

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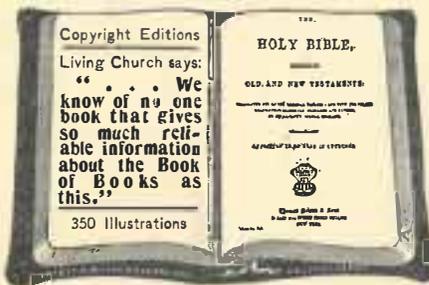
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Carlyle as a Schoolmaster

A WRITER in the *Scotsman* has unearthed an amusing anecdote of Thomas Carlyle as a country "dominie," for the accuracy of which he vouches. It was told in 1853 by a Cupar Fife lawyer and provost who had been one of Carlyle's pupils at Kirkcaldy, to the writer and Hugh Miller. The interest of this gentleman's reminiscences of his schoolmaster was heightened by his utter unconsciousness that his old dominie was the Thomas Carlyle who was then beginning to be known to fame. The old gentleman described the older race of Scottish schoolmasters as always during school hours wearing their hats—at least keeping their heads covered; and many of the boys, viewing the peculiar angle at which the hat stood upon the head, and how near it came to the eyebrows, could conjecture if the savage mood were to be that day predominant.

"But my teacher," said the provost, "a strict and gloomy disciplinarian with the name of Carlyle, never, wore his hat in the school; and, indeed, his brow was so overhung with dark threatening that no extra expression to alarm us was needed from his lum-hat! He did not thrash us either very often or very severely, but we had a fear that, if provoked, he would go great lengths in punishment. I have seen his mere scowl hush at once the whole school."

Hugh Miller here interposed by asking: "Did your teacher ever burst into a strange laugh in school?" "That is a very odd question," returned the Provost. "Why do you ask? But now that I remember, he had at times a very extraordinary laugh that made us all stare. It had a train of queer chuckling which exploded in a succession of loud and deep guffaws that shook his whole body and displayed all his teeth like the keys of a piano. He then clapped his hands on the book he held against his knees; yet none of us never knew at what he was laughing. He had a grim smile in reproving pupils, and a habit of tapping their heads with his knuckles as he told them that the heads would never be worth the price of hats, or the charge of a barber, though mammas and aunts had that morning combed, kissed, and blessed them—as if they were teeming with the sublimest inventions and designs!"

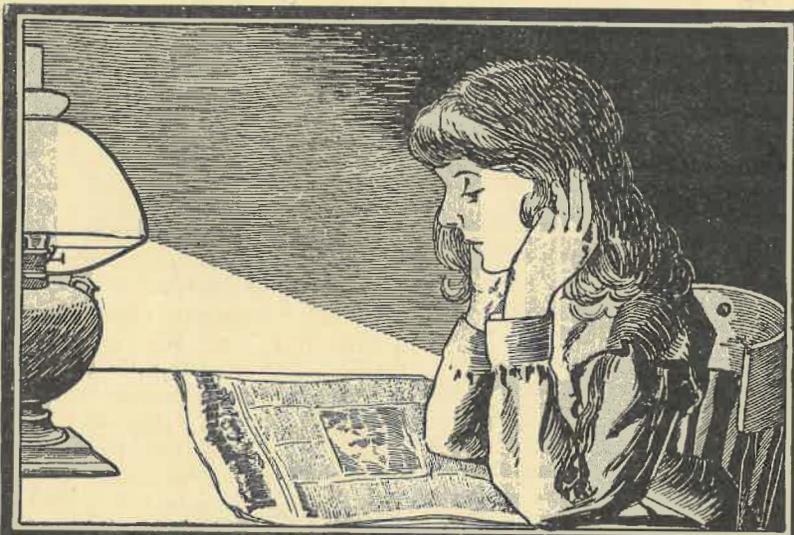
The provost saw that Hugh Miller and some other guests were listening eagerly; and he proceeded: "One morning, a few minutes before the school-hour, when most of the pupils had arrived, and—as rain was falling—they had gone into the school, a donkey, which had broken loose from its tether on a grassy spot near, was entering the playground. Bill Hood and I were so far on our way, and Bill who was a stout and frolicsome lad—the ringleader in many

CONTINUED ON NEXT PAGE

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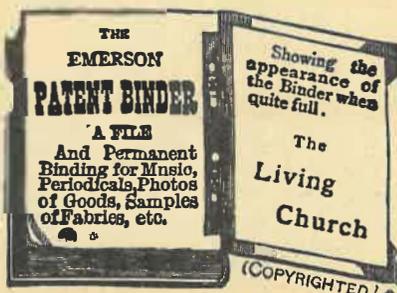
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sports and tricks—rushed to mount the animal, and began to guide and force it into the school. With desperate spurring, the donkey was induced to carry its rider over the threshold; and what a reception both of them got from the juvenile crowds! Bags of books were at once fastened to the tail and around the neck of the ass, and so busy were Bill and half a dozen companions in urging the animal to a canter around the school, and to ascend the short stair of the master's desk, that they did not notice how time was speeding; and before they could remove the stranger, Mr. Carlyle appeared. We expected a tremendous explosion of wrath; but he bust into a roar of laughter—such a roar, however, as, instead of tempting us to join in it, produced a sudden and complete hush, and that roar was renewed again and again when the ass, withdrawing its forefeet from the first step of the desk stair and turning round, took a pace or two slowly toward the master as if to salute him.

“That,” exclaimed Carlyle, “is the wisest and best scholar Kirkcaldy has yet sent me. He is fit to be your teacher.” He tapped the donkey's head as he was wont to do ours, and said: “There's something here, far more than in the skulls of any of his brethren before me, though these skulls are patted in fond admiration by papas and mammas, and though that far grander head-piece meets only with merciless blows.” He then gave some hard taps on Bill Hood's head, and would not allow him to dismount, but, for a penalty, ordered him to ride up and down the school for an hour, whilst those boys who had been most active in helping Bill to go through the farce had to march in pairs before and behind the perplexed-looking ass. He did not require the other scholars to attend to their several school lessons, but silently permitted them to stand as spectators of the grotesque procession. Then he himself, seated within his pulpit-like desk, surveyed Bill and his company. I have not for years thought of this scene,” continued the provost, “but it has now come back to me freshly, and I remember that my old master had a very strange laugh. I don't know what has become of him; nor, indeed, have I heard of him since I left Kirkcaldy school.”

THERE are twenty-three hundred church bell ringers in the diocese of Oxford. This is the largest number in any English diocese. Exeter comes second, and Devon third.

IT is estimated that all the gold mined in California since 1848, could be put into a room twelve yards long, six wide, and five and two-thirds high.

Coffee Production and Consumption

The fact that coffee is readily grown in all the islands now coming under control of the United States, lends interest to some figures of the treasury bureau of statistics, which shows that coffee, last year, was the greatest item in our imports, and that the year's importations of that article were the greatest in our history. Puerto Rico and Hawaii have for years, grown a fine grade of coffee. Cuba formerly produced it in large quantities, and the Philippine islands have for years had a reputation of producing a grade of coffee equalling that of Java, and even comparing favorably with Arabia's world famed mocha. The United States has been for years the largest coffee using country in the world, but it was reserved for the fiscal year 1898 to show the largest imports of coffee in our history, bringing the average per capita consumption among our population up to the highest point ever known, 870,514,215 pounds, which is nearly 20 per cent. greater than in 1897, practically double that of 1880, and more than three times that of 1874. Deducting the exportations which amounted to 18,822,869 pounds, the consumption of the fiscal year, 1898, would stand at eleven and five-tenths pounds per capita, against nine and nine tenths in 1897. The war period of 1861-7 showed the lowest per capita consumption of coffee in our history, despite the large use of this article in the army, while the brief war period of 1898 caused no diminution in the imports, the total for April, May, and June, being 245,000,000 pounds, against 193,000,000 pounds in the corresponding months of the preceding year.

The total value of the coffee imported into the United States in the fiscal year was, despite the low prices of the year, \$85,067,561. Thus the money sent abroad for coffee in the year just ended is eight times that of a half a century ago. The cost of the coffee imported into the United States during the past ten years has been \$375,494,241, these figures being the prices paid in the foreign markets at the port of exportation. Thus it appears in the decade just ended there has gone out of the country an average of \$87,000,000 per annum. The requisites for coffee production are found in all of the islands now likely to come under control of the United States, while the fact that Brazil, the great coffee producers of the world, places an export duty on all coffee exported, operates to the advantage of those desiring to enter upon the production of the article, either for home consumption or for competition in the markets of the world.

Puerto Rico has for years produced considerable coffee, this being her most important export, and amounting to from 25 to 30 million pounds per annum.

The coffee producing possibilities in Cuba are said to be very great. Coffee is now being produced in considerable quantities in the Hawaiian Islands, and the Philippines are said to be peculiarly adapted to the raising of coffee, producing with proper cultivation and preparation a berry which is equal, if not superior, in flavor and aroma to the Java berry.

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Bradstreet's reports that the number of failures for the third quarter of 1898 was the smallest for six years but that the liabilities were larger than one year ago. For the period of nine months the number of failures was 8,855 against 9,833 in 1897, and the liabilities \$102,197,887 against \$118,484,659. The number is the smallest since 1892, when it was 7,378, and liabilities also the smallest since that year, when they were \$76,971,771.

There has been an actual increase in the number of failures in the eastern and middle states, the favorable statistics being in the main from the West, the Northwest and the Pacific coast. Last week brought announcement of the failure of the Tradesman's National Bank of New York, deposit liabilities \$3,000,000, and of D. A. & J. Sawyer, woolen manufacturers, of Dover, N. H., liabilities \$1,000,000.

The importation of gold has come to be an important element. The orders during the week ending Oct. 8th, foot up about \$4,000,000, and the amount moved from Europe since August 2d is close to \$25,000,000. This has had no effect of any consequence on the market in London since the Bank of England rate was raised from 2½ to 3 per cent. where it still remains. The open market rates for money are about a quarter below the bank rate. Paris quotes a discount rate of 1½ per cent. and Berlin 3¼.

The cash balance in the U. S. treasury now tends downward on account of the excess of expenditures over receipts, and the small amount of money coming in from the remnant of the bond distribution. The cash balance is \$307,000,000, and the gold reserve \$244,000,000.

For the month of September, the excess of expenditures over receipts was \$14,637,930, making the deficit since the 1st of July, \$59,532,307. During that three months, however, there was an expenditure for the army and navy of \$106,712,946, which is about \$77,500,000 greater than the cost of these two services on a peace basis.

The Bank of England reports that its net profits for the half-year ending Aug. 31, were £731,219 10s 10d, making the amount of the rest on that day £3,746,523 7s. After providing a dividend of 5 per cent, the rest would be £3,018,873 7s. A half-year's dividend at 5 per cent. has been declared.

A strong effort will undoubtedly be made at the next session of Congress to push the Nicaragua Canal enterprise. Recent visits of engineers, capitalists, and promoters to Nicaragua, and conferences in New York and London with respect to the matter indicate that the most thorough preparations are being made to present a strong case to Congress and the people of the United States. The war with Spain also has emphasized the inconvenience of going around the Horn, while the opening up of relations with the Philippines has made clearer than ever the desirability of readier communication with that part of the world.

MISS SAWYER who is poor, was introduced at a lunch party to Miss Taylor who is rich, and was coldly received. Miss Sawyer is bright, and knows her own antecedents, and Miss Taylor's also. She was unabashed, and spoke cheerily: "I am so glad to meet you. I've often wanted to. It's so funny—my name is Sawyer and my grandfather was a tailor; and your name is Taylor and your grandfather was a sawyer. Mine used to make clothes for yours, and yours used to saw wood for mine."

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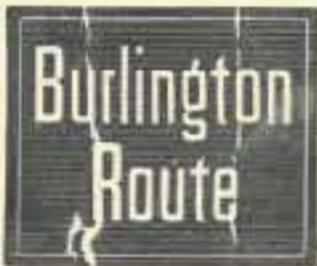
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Hints for Home Nurses

A dish that is at once healthful and agreeable is the following: Put in the bottom of a tumbler the white of an egg and add to it the juice of half an orange. The albumen of the egg is considered very nutritious. If the physician prescribes brandy, add two tablespoonsful of the liquor. It is excellent either way, and can be given every two hours.

There is much diversity of opinion among physicians as to beef tea. Many claim that the pure juice of uncooked beef is more strengthening than beef tea. In using the pure juice it will be found that the juices of two pounds of beef a day will not be too much. A medium dose is two teaspoonsful at a time, two hours apart. The beef must be of a good quality, cut across the grain to get the juices, and singed over the fire. An ordinary frying pan is excellent for this. Singe first one side and then the other, cutting quickly. There are many implements that are on the market and can be used for extracting the juice. If one cannot obtain a meat squeezer, perhaps as good as any is the lemon squeezer where the juice runs out into a groove. The juice should be extracted fresh every day.

To make an excellent beef tea, select a pound of round beef free from fat. Have it chopped at the butcher's. Place in a glass fruit jar, fasten tight, set in a pan of cold water and gradually let it boil. As soon as the juice separates from the meat, pour off and season with salt. In this way one gets the pure extract of the meat. Be sure to place a tin in the bottom of the kettle so the jar will not burn.

In caring for the sick, be sure to avoid shoes that squeak, whispering in the sick room, and the fumbling of papers.

In extreme heat, a sheet wrung out in cold water and fastened in the doorway will cool the room wonderfully. Wring out the sheet often, and you will receive a smile of gratitude at the change in temperature from the fever-stricken patient.

To make a mustard plaster which will not burn the tender skin is simply and quickly done. Beat thoroughly the white of one egg. Make a paste of this with equal parts of flour and mustard. Spread between pieces of cheese-cloth. If made in the kitchen away from the sick room, place upon a heated pan so it will not cool in carrying from one room to the other. Apply to the sore part, laying a soft, warm flannel on the outside.

Flaxseed poultices are best made by taking hot soda water and mixing the powdered flaxseed in it. This is put between old, soft linen or cheese-cloth and the warm flannel placed next. Let the skin get red, remove the plaster, and lay on the flannel. With either a mustard plaster or flaxseed poultice, it is an excellent plan to rub with vaseline after removing the plaster.

In severe coughing fits, when all internal remedies fail, if one has cause to feel the cough may be asthmatic, the following is of excellent avail: Soak coarse, brown paper, such as is secured in meat markets, in a solution of salt petre and hot water. Five cents' worth of salt petre will be enough for a quart of water. Dry the paper thoroughly and burn in small pieces on a shovel. This is the nitre which physicians prescribe for asthma.—*What To Eat.*

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