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CHICAGO, OCT. 14 1899

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church



THE REV. SAMUEL M. HASKINS, D.D.,
Sixty years rector of St. Mark's, Brooklyn. *Page 532.*

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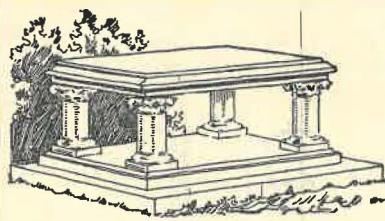
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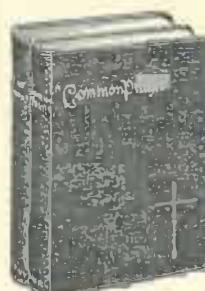
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CHICAGO, OCT. 14, 1899

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

NOW THAT VIOLENT ENTHUSIASM over the achievements and return of Admiral Dewey has been given full vent, attention is again turned toward the Philippines and the problems presented. No one man is more familiar with the situation, nor in better position to give good, sound advice, than Admiral Dewey. Possessing the full confidence of the people, and having proven the soundness of his judgment and his ability to do the right thing at the right time and in the right way, the administration can do no better than invite the Admiral to a quiet conference and, laying aside all formality and red tape, get to the bottom of the matter. There are several clouds to be cleared away, and Admiral Dewey can give valuable assistance in the operation. His ideas as to the fitness of General Otis, the wisdom or otherwise of the policy now being pursued, and the capabilities of the Filipinos for self-government, may be relied upon as sound, and his utterances would have a far-reaching effect upon public sentiment.

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BEYOND FURNISHING PADDING TO daily papers, little else is likely to result from matter being furnished for the edification of the public, in which Admiral Dewey is boomed for the presidency. The first article of this tenor was published by a prominent yellow journal immediately after the Admiral had sailed from Gibraltar for home, and was therefore beyond reach of interviewers. The yellow journal had a virtual monopoly of the idea, and used it assiduously until the arrival in New York of the distinguished gentleman, when the latter, on hearing of what had been done, was greatly amused, and announced positively there could be nothing in it. In doing so, he remarked he was a sailor, not a politician, and had no desire for any other career.

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THE TRIAL OF DEROULEDE AND his colleagues, charged with conspiracy against the Republic, is occupying the centre of the stage in France. The defence is resorting to tactics to gain time by prolonging the trial until a strong effort can be made to overthrow the government. Joseph Menard, acting for the defendants, has announced that he will call 1,900 witnesses. Under the law and established precedents, it is claimed, no limit is placed on the number that may be called. The trial thus far has not been marked by brilliancy on either side. Secret evidence has been concocted, the word of spies has been taken as conclusive, and documents have disappeared, just as in the Dreyfus case. New warrants for arrest are issued frequently, and nobody appears able to predict the outcome. French jurisprudence is so utterly unlike the American code, that proceedings would be amusing were it not for their seriousness.

WITH THE APPROACHING OPENING of the next session of Congress, there is a renewal of agitation against seating Brigham H. Roberts, of Utah. Petitions from women's clubs throughout the country are being forwarded to Washington, protesting that a Polygamist is not a fit person to have a voice in the national executive body. As a matter of fact, there is but one course of action to be taken. Roberts has been a legally elected member of Congress since March 4th, and entitled to draw salary as such. At the forthcoming session, however, the question as to the fitness of Congressman Roberts to hold his seat can be raised, and the House, by deciding against him, can declare his seat vacant. There are several precedents for such action, notably the case of George Q. Cannon. Although an effort was made to prevent, Cannon took the oath of office and assumed his seat. Subsequently he was declared unfit and unworthy to a seat in the House. The conditions under which Cannon was unseated are practically the same as exist in the case of Roberts.

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THREE IS FERVENT HOPE THAT sometime in the future the "commission" preliminary work of Nicaraguan canal construction will be concluded, and matters so shaped that the project will assume substantial and definite form. The most recently appointed commission has returned home, having inspected the great canals of England and Germany. Another corps of engineers is making a survey, although by this time certain portions of the proposed routes must be a jumbled and confused mass of engineering stakes, owing to numerous surveys already made. Now another complication is likely to be caused, owing to a conflict of rival canal concessions. According to a decree of the Nicaraguan government, the concession of the Maritime Canal Company has come to an end, the Cragin-Grace syndicate being successors. The former claims that ten revolutions, and a few other obstacles, prolonged the life of their concession, and they will resort to legal measures to enforce their claim.

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A YOUNG LADY OF NEW YORK CITY proposes to forge the first link of an endless chain for the purpose of raising a fund to purchase a home for Admiral Schley. Her intention is first to secure the endorsement of President McKinley, then follow the well-worn plan of sending out letters, and requesting each recipient to do likewise. Admiral Schley, the hero of Santiago, is a gallant man, and there are others. We are setting a rapid pace however that may become tiresome before complications in which our army and navy are involved are finally settled. If the plan to present Admiral Schley with a residence is successfully launched, we may expect to hear from other young ladies. There are hosts of worthy heroes who would accept with becoming modesty, any substantial token which admir-

ing friends might offer. And they have performed deeds, which in their relative positions are equal to the achievements of Admirals Dewey and Schley.

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THE DECISION OF THE PARIS TRIBUNAL in the Venezuelan boundary controversy, and the collapse of the revolution in that country, came almost simultaneously. It is a remarkable fact, and worthy of record, that the decision of the commissioners is favorable to both Great Britain and Venezuela. Those of the Republic interested in the matter who attempted to follow the proceedings, were hopelessly dismayed; and the great reading public have shown little attention, evidently considering the incident closed when the United States called the Monroe doctrine into requisition and insisted that arbitration should take the place of coercion. English utterances indicate full and complete satisfaction with the result, and Venezuelans seem equally pleased that the verdict was in their favor.

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A SENTIMENT IS GROWING WHICH is not favorable to England in her controversy with the Boers, and should the greater nation proceed to annihilate the weaker, it is not unlikely that the small Republic will find champions among strong and powerful European nations. While British subjects in the Transvaal are certainly entitled to the full measure of protection, it does not necessarily follow that England, in extending such protection, is justified in enforcing suzerainty over a free and independent people without the consent of the latter. The Boers offered to arbitrate, but England holds there can be no arbitration over the question of suzerainty. The clouds hovering over English interests in South Africa are equally dense in the Soudan, where, it is reported, the Khalifa has gathered together an army numbering 12,000 followers, and is likely to cause a great deal of trouble.

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FROM ALL ACCOUNTS, THIS HAS been a prosperous season in the Klondike, at least for the transportation companies, restaurant and hotel keepers. As a matter of fact, if potatoes, eggs, and other necessities could be mined, there would be as much of a scramble to locate a potato patch or hen roost, as a placer claim. A great deal of suffering and hardship has finally made the fact pretty well known that wealth is required to operate successfully in the Klondike, and the logical conclusion is that if one has wealth, why go where hardships are unavoidable? At a log-house in Dawson, dignified by the name, "Regina Hotel," the menu bears prices to which those of high-class restaurants are insignificant in comparison. Oyster stew is served at the modest price, \$2, and the stew is watery, as cows and Klondike weather do not affiliate. A sirloin steak is \$2.50, and pork chops are \$3.25 per order. A slice of American cheese is valued at \$1.

The News of the Church

The Missionary Council

Since we published the programme in our issue of Sept. 30th (under the head of Missouri news), the following changes and additions have been made: All the services except those on Sunday, will be held in St. Peter's church, St. Louis, instead of the cathedral. The address of welcome will be given by Bishop Tuttle, and responded to by Bishop Satterlee. After noon-day prayers on Tuesday and Thursday, the 24th and 26th, the council will be addressed by the Rev. Dr. Edward Abbott, upon his observations of the China and Japan missions. Upon the subject: "How to increase the Lenten offering," the writer will be the Bishop of Oregon; speaker, the Rev. H. L. Dubring. "Missionary education"; writer, the Rev. Everett P. Smith; speaker, the Rev. Richard P. Williams. The closing address of the council will be delivered by the Rt. Rev. Dr. Talbot.

The Woman's Auxiliary of the Board of Missions

Western New York Branch Annual Meeting

Was held in St. James' church, Buffalo, Sept. 27-28th. On Wednesday afternoon delegates of the Junoir Branch met in the rectory, Mrs. C. H. Boynton, of Geneseo, in the chair, and heard reports read from the various parishes, and planned work for the ensuing year. The president reported the formation of several new branches. The treasurer's report showed \$351.86 contributed, all of which had been expended in behalf of missions. The Woman's Auxiliary met at 3 p.m. in the parish hall, when an address to children was made by Miss Marion Taylor, on her work among the Indians in Nevada. This was followed by an exceedingly interesting lecture on missions in China, by the Rev. J. S. Littell, curate of St. Paul's parish. The lecture was illustrated by lantern slides. Mr. Littell has a brother who is a missionary in China, and much of the information contained in the lecture was gleaned from his recent letters. In the evening a well-attended missionary service was held in the church, and addresses were made by Bishop Walker, by the Rev. A. D. Gring, on educational work in Kyoto, Japan, and by the Rev. Dr. Converse. The second day of the meeting began with a celebration of the Holy Communion, the Bishop celebrant. The business session was presided over by Mrs. William L. Halsey, of Rochester. There were present 158 delegates, representing 45 parishes, besides a number of visitors, clerical and lay, from all over the diocese. The treasurer stated that the total receipts for the year were \$1,553. At the afternoon session addresses were made by Miss Marion Taylor and the Rev. A. D. Gring. Pledges to the amount of \$900 were made for missionary work, including scholarships in DeLancey School, Geneva; King Hall, Washington, and St. Hilda's school in China. The election of officers for the ensuing year resulted as follows: Mrs. William L. Halsey, of Rochester, president; Mrs. Charles Adsit, of Hornellsville, 1st vice-president; Mrs. F. E. Gifford, of Jamestown, 2d vice-president; Mrs. James C. Van der Bech, of Rochester, corresponding secretary; Mrs. C. A. Bragdon, of Buffalo, recording secretary; Mrs. D. S. Chamberlain, of Lyons, treasurer. The January sectional meeting will be held in St. John's church, Buffalo, and the next annual meeting will be held in Rochester.

Pittsburgh Branch

The first meeting for the season of 1899-1900, took place at the Church Rooms, Oct. 5th, and was largely attended. Arrangements were considered for the annual meeting in November; the semi-annual gathering of contributions from the mite boxes for the United Offering of 1901 was made, and a most interesting and instructive address was delivered by the Rev. H. L. Marvin, in behalf of the industrial department of St. Augustine's School, at Raleigh, N. C.

Fourth District, Central New York

On Thursday, Oct. 5th, the Auxiliary met in the church of the Good Shepherd, on the Onondaga Indian Reservation. Delegates from the greater part of the district were welcomed by the missionary, the Rev. W. D. Manross, and Mrs. Manross. The Holy Communion was celebrated by the Rev. F. N. Westcott. Lunch was served in the mission house at noon by the women of the mission. In the afternoon, after routine business, addresses were made by the Rev. Ambrose Gring, recently of the Church Mission in China, and the diocesan president, Mrs. E. L. Knickerbocker. Miss Sibyl Carter who has taught the Indian women the art of lace making, gave an interesting address upon that work.

Canada

Diocease of Ontario

The call to the position in the cathedral, Marquette, Mich., has been accepted by the Rev. Hugh S. Stirling. A purse of \$50 was presented to the Rev. Mr. Lewis on his departure to take up work in the diocese of Quebec. Mr. Lewis was the incumbent at Tweed.

Diocease of Ottawa

Electric lights are to be used in Holy Trinity church, Ottawa East, very soon. The Rev. W. J. Southam, at one time curate in St. George's church, Ottawa, has been appointed to the office of general secretary of the Y. M. C. A., Hong Kong, and goes to China at once.

Diocease of Quebec

When all the improvements in St. Matthew's, Quebec, are completed, it will be one of the most beautiful churches in Canada. The memorial gifts for the late Robert Hamilton will make a great change in the interior. His family are extending the chancel and rebuilding the interior, at a cost of \$5,000. Archdeacon Roe, the Bishop's commissary, has removed to Richmond, Quebec, where correspondence should be addressed to him. Much regret is felt at the continued and serious illness of Principal Adams, of Bishop's College, Lennoxville. He went to England in June, when it was hoped that his health would improve, but it has not done so. Archdeacon Roe makes a strong plea for a young man to serve as missionary on the Labrador coast, "to fill the place of schoolmaster and lay-reader, unexpectedly left vacant," he says.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The officers of the diocesan Woman's Auxiliary and its branches held their usual monthly meeting in the Church Club rooms on Thursday, 5th, at noon.

The Clerica met on the afternoon of the 4th, at Winnetka, being entertained, to the number of 25, by the wife of the rector, the Rev. H. Gratton Moore, and Mrs. P. C. Wolcott, of Highland Park.

At the recent convocation of Chicago University, the Leiter prize for excellence in debate between the Graduate and Divinity Colleges, was awarded, with special mention, to McDonald D. Downan, of the Western Theological Seminary, who is lay rector in charge of the services in the Harvey mission.

The new St. Paul's church, Kankakee, is now roofed in, and there seems to be no doubt that the expectation of the rector and people, to open on Jan. 1st, will be realized.

The walls of the new St. Paul's, 50th st. and Madison av., are now some 20 ft. above ground.

The Northern Deanery

Met in St. Paul's, Savanna, on Tuesday evening, Oct. 31. After Evening Prayer, the dean, the Rev. Dr. Fleetwood, introduced the stated speakers; the Rev. F. W. Keator's theme being "The ideal communicant"; the Rev. John Sage's, "The school, the home, and the Church"; the

Rev. N. H. Heerman's, "The position of the Church in the community." On Wednesday, at 7:30, the dean celebrated Holy Communion; and, after a short business meeting, the convocation adjourned, accepting the Rev. C. A. Cummings's invitation to meet next time in Trinity church, Belvidere.

The Bishop's Acts

The Bishop of Chicago visited the church of Our Saviour, the Rev. J. Herbert Edwards, rector, on the evening of the 4th, the occasion being a well-attended parish reception. On Sunday morning, he preached in St. Peter's, Lake View, in which parish he is now a resident, from the text, "Hallelujah! for the Lord God Omnipotent reigneth," dwelling with an emphasis appropriate to Chicago's great anniversary and festival, upon the inroads made by the Anglo-Saxon races on the darkness of heathenism, in advancing civilization, and the spread of Christianity. In fact, the whole service took on a strongly patriotic tinge here, as in others of our churches.

Presentation to Rev. A. L. Williams

On Thursday evening last some 500 of the parishioners assembled in Christ church, Woodlawn, to participate in the presentation, on behalf of the congregation, by Messrs. A. G. Thisleton and J. W. Harrison, of a set of episcopal robes to the retiring rector, the Rev. A. L. Williams, who will officiate as such for the last time next Sunday, prior to his consecration on St. Luke's Day as Bishop-coadjutor of Nebraska. At the same time, Mrs. Coburn presented to Mrs. Williams an antique silver pin, with pearl setting, the parting gift of all the ladies of the parish. Mr. Williams replied for his wife. It may safely be said that no clergyman and his wife ever left a parish carrying with them greater esteem. A further evidence of good will is furnished in the large number of clerics and laymen who have signified their intention to accompany Bishop McLaren and the Bishop-elect to the consecration in Omaha. Mr. Williams' successor at Woodlawn is not yet chosen, but it is understood that the Rev. C. C. Tatze will continue the services until the vestry elect a new rector.

Parish Receptions

On the 4th, one was tendered to the Rev. B. F. Matrau in the spacious guild rooms of St. Bartholomew's, and to the Rev. Percival McIntire, in those of the church of the Redeemer. On the evening of the 5th, there was a large gathering of parishioners of the Ascension in their recently dedicated parish house, articles made by the ladies' guild being also on sale.

Reduction of Debt at St. Peter's

By paying off on the 9th, \$3,000 of the \$20,000 debt on St. Peter's, the vestry reduce their annual interest liability by \$350, for the rate on the remaining \$17,000 is lowered from six to five per cent. A portion of the \$3,000 was raised by small loans, \$10 and upwards, made by individual members of the congregation, and to be repaid by the Christmas offering. The rector, the Rev. Frank DuMoulin, announces courses of vigorous fall and winter work, not the least important being a strenuous effort to revive interest in the study of the Scriptures. The Rev. Dr. Hall of the Western Theological Seminary will be the instructor on the Wednesday evenings from Oct. 25th to Christmas, his subjects being, "The Old Testament in modern life," "Old Testament inspiration," "The Book of Genesis and science," "The Levitic law and the Gospel," "The prophecies of the Messiah," "The story of sin in Psalm li," and "The time of waiting." The Junior Auxiliary have recently sent a baptismal font to St. Peter's mission, Walhalla, N. D.

Improvements at Ravenswood

On the 18th Sunday after Trinity, All Saints' Ravenswood, was re-opened with a hearty choral service, after enlargement by the addition of 100 sittings, increased room for choir in

the chancel, and a more capacious sanctuary, indeed the whole interior appearance is improved in a marked degree. The Rev. C. E. Bowles who preached at the service has reason to be much encouraged by this response to his faithful ministry in All Saints' during the year or so of his charge.

St. Margaret's, Windsor Park

The Rev. Ed Roland will officiate next Sunday for the last time as priest-in-charge, having accepted the rectorship of St. Paul's, Laporte, Ind., in Bishop White's diocese, a parish having a fine church seating about 400, with a parish house and a rectory. The Rev. L. C. Rogers who has been absent from the diocese since February, will succeed Mr. Roland at St. Margaret's. He officiated at Harvey last Sunday.

New York

Henry Codman Potter, D.D., LL.D., Bishop

New York Churchmen's Association

At a meeting held Oct. 2d, the Rev. Messrs. J. H. Knowles and L. H. Schwab, and the Rev. Dr. A. Ulmann, discussed the meaning of the term, "The Word of God."

All Angels' Church, New York City

The Rev. S. De Lancey Townsend, Ph. D., rector, has received a gift from Mrs. J. Van Vechten Olcott, of a brass tablet to be placed at the entrance to the choir, on the north wall of the church, for record of the honor roll of the choristers.

Church of the Transfiguration

Has just received a number of valuable gifts, including a chalice and paten from the family of the rector, the Rev. George C. Houghton, D. D., and a ciborium of his design. The altar vessels are adorned with gems which were family jewels of the Houghton family, to which were added 150 turquoises, the gift of Mrs. J. Campbell Mabin.

Memorial of Rev. John R. Lambert

At All Saints' chapel, Upper Red Hook, the Rev. R. Van Kleeck Harris, rector, a memorial tablet of enamelled brass and oak has just been unveiled in commemoration of the Rev. John R. Lambert, a former rector, who died in 1899. The rector and the Rev. W. G. W. Anthony, of St. Stephen's College, Annandale, conducted the service, a feature of which was the fine rendering of Gaul's "Holy City," by Miss Pratt, of Annandale.

Alumni of Columbia College

The annual meeting of the alumni was held on the evening of Oct. 2d, at Sherry's. There were present about 250 members. President Nicholas Fish occupied the chair, and the following officers were elected for the ensuing year: President, Edward Mitchell, class of '61; vice-president, Julian T. Davies, class of '66; treasurer, Theodore F. Lozier; secretary, Wm. T. Lawson; standing committee, C. H. Mapes, T. L. Chrystie, R. H. Sayre, and F. P. Keppel. The report of last year's work was considered.

Marriage and Divorce

The special committee of the General Convention to draft a canon on the question of marriage and divorce, met in secret session at Trinity chapel, Oct. 4th. It is understood that the only member of the committee absent was the Rev. Dr. F. P. Davenport, of Iowa. The chairman, the Rev. Dr. Morgan Dix, presided. The various sub-committees reported, and the questions involved were carefully discussed. Without taking any definite action, the committee adjourned to meet in the same place Feb. 14, 1900.

Columbia University

The first meeting of the trustees after the summer vacation was held Oct. 2d., President W. C. Schermerhorn in the chair. The treasurer of the board presented his report, the notable feature in which was the record of transfer of property to Berkeley School, in exchange for other property, as already noted in the columns of THE LIVING CHURCH. The following recent gifts to the university were reported, through

Prof. F. R. Hutton: \$1,000 for the purchase of equipments in the department of engineering; Mr. and Mrs. S. P. Avery, \$5,000 for the endowment of the Avery Architectural Library; James Loeb, \$50 for additions to the library of current literature; \$10,000 from friends of the university for the purchase of new books during 1899; \$500 also from friends for the support of researches in mathematics; \$2,000 for the installation of the new addition to the engineering apparatus. A gift of machinery was also received from F. G. Waller. Prof. H. S. Monroe resigned, and his chair in the faculty of applied science was filled by the election of Prof. F. R. Hutton. The new scholastic year at the university began Oct. 2d, with more than 1,800 students. The opening services were held in the temporary chapel in Schermerhorn Hall, and were conducted by the chaplain, the Rev. George R. Van De Water, D. D. An address was made by President Seth Low, LL.D.

no 'children's services,' nor 'Evensong,' nor any other office of divine service. Persons are expected to attend the church for all such services and for the sacraments."

City Rectors on Marriage and Divorce

Several Philadelphia rectors have been interviewed respecting Bishop Potter's address on the re-marriage of divorced persons, and heartily agree with the views he has taken on the subject. The Rev. G. F. Moffett, of St. Clement's, says: "I have anticipated Bishop Potter in his views on divorce. I would not re-marry a divorced person, nor can a divorced man or woman be married in my parish." The Rev. Dr. Elwood Worcester, rector of St. Stephen's, remarks: "I am entirely in sympathy with Bishop Potter's views regarding the stand that should be taken by the Church against marrying divorced persons." The Rev. F. W. Tomkins, of Holy Trinity, says: "The re-marrying of divorcees should not be recognized by the Church."

The Rev. Dr. Appleton's Farewell

On Sunday, 1st inst., the Rev. Dr. E. W. Appleton closed a rectorate of 32 years at St. Paul's church, Cheltenham, and his farewell to the congregation was extremely pathetic. In his sermon he said in part: "In choosing the text 'And preached unto him Jesus' (Acts viii: 35), I take the text of my first sermon to you, the words of which have been my doctrine through the years of my rectorship, during which 731 persons have been admitted to the Church by Holy Baptism, 610 confirmed, 319 buried, while the marriages have numbered 127." When Dr. Appleton assumed charge of the parish in 1867, there were but 75 persons enrolled as communicants; there are now 266; and the church buildings have been greatly enlarged and beautified. The parish is now in charge of the Rev. J. T. Cole, and the Rev. Dr. Appleton is rector *emeritus*.

Pennsylvania

Ozzi William Whitaker, D.D., LL.D., Bishop

It is announced that the Rev. N. S. Thomas, the newly elected rector of the church of the Holy Apostles, Philadelphia, will enter on his duty on the 1st Sunday in Advent.

A handsome window made in London has recently been placed in the church of Our Saviour, Jenkintown, the Rev. Roberts Coles, rector, as a memorial of Mrs. Anne Coxe Colton, mother of the second rector of that church, the Rev. R. Francis Colton.

Deaconesses Set Apart

On Wednesday morning, 4th inst., in Trinity church, Southwark, Philadelphia, Miss Henrietta V. Bronson, Miss Annie J. Graham, and Miss Annie H. Pew were set apart as deaconesses of this diocese by Bishop Whitaker, assisted in the office by the Rev. Horace F. Fuller who also preached the sermon. The services closed with a celebration of the Holy Communion.

Pastor Chosen for Epiphany Chapel

The Rev. G. DeWitt Dowling, deacon, and rector's assistant at Calvary church, Germantown, has accepted a call to the new Epiphany chapel, Philadelphia. The chapel, parish house, and Sunday school building are all nearing completion, and occupy the site of the church of the Atonement at 17th and Summer sts. Mr. Dowling entered upon his duties on Sunday, 8th inst.

Evangelistic Musical Services

The autumnal and winter series of special musical services at old St. Andrew's church, Philadelphia, the Rev. Dr. W. F. Paddock, rector, was begun on Sunday evening, 1st inst. These services promise to be unusually attractive; in addition to the regular quartette, there is a large chorus under the direction of Prof. Wm. M. Barnes. Some of the most prominent soloists in the country have been secured for the season.

Brotherhood of St. Andrew

A meeting of the Philadelphia local assembly was held on Thursday evening, 5th inst., at the Church House, in preparation for the 14th annual convention to be held at Columbus, Ohio, during the present month. After a brief devotional service, the Rev. Dr. W. B. Bodine delivered an address on the topic, "Why the convention needs us," and was followed by G. Harry Davis, Esq., who spoke on "Why we need the convention." There was a large gathering of Brotherhood men present.

St. Elizabeth's, Philadelphia

The rector, the Rev. Wm. McGarvey, writes: "Permit me to correct a statement in your issue of Oct. 7th, with regard to the work of St. Elizabeth's church. There is no such thing as 'St. Elizabeth's mission' attached to this church. There is simply a mission house within the parochial bounds assigned by the convocation to St. Elizabeth's, where classes for instruction, preachings, and other meetings are held to further the missionary and charitable work required by the diocesan canon. At this house, there are

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Emmanuel Church, Staunton

An unusually large concourse of people gathered on Sunday morning, Sept. 24th, to witness the consecration of the above-named church, an event long looked for by the Church people of that city. It was expected that the Bishop of the diocese would officiate, but illness prevented, and Bishop Gibson, of Virginia, acted in his stead. The rest of the service was conducted by the rector, the Rev. R. C. Jett, assisted by the Rev. Messrs. M. Q. Hullihen, J. C. Wheat, and J. R. Ellis. The consecration sermon was preached by the Rev. John J. Lloyd, D.D. The newly consecrated church is a beautiful piece of ecclesiastical architecture, and is certainly one of the prettiest churches in the Shenandoah Valley. It is built of brick with stone trimmings, and its erection reflects the highest credit on the parish, which has reached such a large measure of prosperity.

Long Island

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

The South Side Clericus has resumed its monthly meetings, the first being held at the rectory, Bay Shore. The Rev. Wm. Wiley was essayist.

Farewell to Rev. Dr. H. L. Gilbert

A farewell was tendered by the Young Men's Club, of St. Ann's church on the Heights, Brooklyn, to the Rev. Dr. Henry L. Gilbert, assistant minister, who has accepted a call to St. James' church, Caldwell, Lake George, entering on his work there on Oct. 8th. Geo. Perrin gave selections on the phonograph, after which the rector, the Rev. Dr. Reese F. Alsop, presented to Dr. Gilbert, on behalf of the Young Men's Club, a silk umbrella with a solid silver handle, having his initials engraved upon it. Dr. Gilbert happily responded; spoke of the Christian ministry as a great calling, and particularly emphasized Christian manliness. Robert Ly-

man sang "Calvary," and then the Rev. Dr. R. Marshall Harrison made a speech full of witticisms and good stories, saying that the gift of an umbrella was apropos, as it indicated that Dr. Gilbert would not be a dry preacher. A number of young men from the Trinity Club, of the church of the Holy Trinity, headed by the Rev. D. McConnell Steele, were present. Refreshments were served.

Dinner of the Trinity Club, of Brooklyn

Took place on the evening of Sept. 23d, in the parish house of the church of the Holy Trinity, and was a pleasant event. After dinner, addresses were made by the guests of honor, the Rev. S. D. McConnell, rector of the parish; J. Warren Green, of the vestry; E. W. Marcord, A. E. Davidson, and the Rev. David McC. Steele, and by Corporal A. E. Powers, a member of Troop C. of the Rough Riders. H. W. Mercer gave two recitations; Mr. Namman played a zither solo, and Dr. M. C. Hankinson rendered several vocal solos. The rooms on the third floor of the parish house, which are occupied by the club, were tastefully decorated with American flags and colored incandescent lamps.

Dr. Haskins' Anniversary

A special service of thanksgiving will be held Oct. 15th, in St. Mark's church, at which time the Rev. Dr. Samuel M. Haskins will have completed his 60 years of service in the parish, the day falling on the same date of the month on which he began his labors in 1839. The sermon will be delivered by the Rev. Dr. Morgan Dix, of Trinity church, Manhattan.

Improvements in Brooklyn Churches

A number of the churches which have been closed for repairs during the summer, are now open for regular services. The church of the Incarnation, the Rev. Dr. J. G. Bacchus, rector, has been renovated and redecorated. Handsome electric and gas fixtures have been introduced. The parish house has been tinted and otherwise improved. Extensive improvements have been made in St. Luke's church, the Rev. Dr. C. H. Swentzel, rector; at Christ church, the Rev. A. B. Kinsolving, rector, and at Grace church on the Heights, the Rev. Frederick Burgess, rector. Trinity parish, the Rev. S. D. McConnell, rector, has been the recipient of a new concert piano for the lecture room, the gift of Mr. Geo. F. Peabody. The Hall vacation school of this parish held a successful session the past summer, closing Aug. 19th. The average attendance was larger than last year. The school was divided into classes, and basket weaving, clay modeling, chair caning, color work, cooking, kitchen gardening, sewing, games, and kindergarten were taught.

Memorial Service for Mr. Hogan

In St. Peter's church, Brooklyn, the Rev. Dr. Lindsay Parker, rector, a memorial service for the late Mr. Timothy Hogan, for many years a vestryman of St. Peter's, was held on Sunday, Sept. 25th. The address was by the rector, in accordance with the wishes of many friends. In the afternoon of the same day, the Sunday school rally was held. The address was delivered by the Rev. Dr. James M. Farrar, pastor, of the First Reformed Church. In the evening, choral Evensong was rendered. The Rev. Ralph B. Cooke, of the Church of Ireland, was the preacher.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Racine College

On the 14th of September the Grammar School of Racine College began its 47th year, with an enrollment of 67 boys. Churchmen throughout the North-west will be gratified at this successful opening. Mr. Robinson has entered upon the duties of the wardenship with enthusiasm. As he still retains the position of headmaster, his relations with the boys are as close as in former years. All of the teaching is under his personal supervision. With this year's marked increase in numbers, Racine looks confidently forward to a successful future.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Christ church, Huron, one of the oldest parishes, has lately made great improvements in the church.

The Rev. Y. P. Morgan, of Christ church, Dayton, formerly dean of Trinity cathedral, Cleveland, has been dangerously ill at his home in Dayton for several weeks. He was about to remove to Cincinnati to become dean of the cathedral there. Prayers for his recovery have been offered daily in the cathedral services in Cleveland, where he is greatly beloved.

The Northwestern Convocation

Held its autumnal session in Christ church, Huron, Sept 26 and 27th. After opening service, the Rev. W. C. Clapp gave a lantern talk on Sunday school use of the stereopticon. On Wednesday there was Holy Communion, with a sermon by the Rev. R. Heber Hoskin, ably followed by an address by the Rev. Lyman P. McDonald, on "The qualifications of candidates for Confirmation." Nearly every one of the clergy shared in the discussion, which took a wide range. The symposium was closed by further remarks from the Bishop. After the bountiful repast at noon, served by the ladies in the parish house, the Bishop eulogized the late Mrs. McClure who had given the parish house to the Church. At the afternoon business meeting, reports were given of the various missions. Bryan is doing fairly well, having Sunday school regularly, and service twice a month, from the Toledo clergy. Catawba Island is served by the Rev. R. C. Johnson, of Port Clinton; seven have been confirmed, and there are services every Sunday in summer, and twice a month in winter. Clyde will now be served by a Mr. W. A. Grier, from Bexley Hall. Kenton, the Rev. H. William Fortescue Cole in charge, reports several adult Baptisms, daily services, weekly Communion, and new work at Marysville. There 16 communicants have been discovered and organized, and services are provided occasionally by Mr. Cole. Milan has services from the Rev. Ernest V. Shayler, of Sandusky; the attendance at service is encouraging. Napoleon has had services all summer, by Mr. Frank James, a Bexley Hall student. These reports were supplemented by a most interesting address from the Bishop. He told of Sidney where a lot of land admirably located, had been deeded to the Church years ago, and forgotten. The Bishop casually found the deed among Bishop Bedell's old papers, and at once sent the archdeacon to Sidney. There he found a squatter who had for years enjoyed the property without rent, but who gave it up with the buildings he had placed upon it. The Church took possession. Meanwhile, one young married woman from Galion, trained a choir and had the singers duly vested. Services by the Rev. J. W. Thompson, from Bellefontaine, were furnished in a public hall. Afterwards a comely meeting house was secured and rendered church-like, where now there is a large attendance. At the first Confirmation but one candidate appeared, the husband of the woman who trained the choir; then 15; after that, 12. The mission is already nearly self-supporting. Mr. T. R. Hazzard is in charge. Mr. H. C. Johnson, in charge of St. Thomas' church, Port Clinton, reports two missionary collections, 96 communicants, the debt paid off a property worth \$6,000, and preparations to become a parish next spring. Due credit was given for the grand work done there by the Rev. T. A. Barkdull in starting this work not five years ago. The Bishop explained the proposed changes in convocation. After Jan. 1, 1900, there will be three. The Cleveland convocation will be all of the diocese east of a line drawn straight south, and starting just west of Cleveland. The Sandusky convocation will be all west of this line as far as a parallel line starting west of Sandusky, and the Toledo convocation is to be also west of that. Each one is to have 16 counties. The Rev. H. C. Johnson gave a vigorous address on the duties of the laity to their home church. The Rev. H. Wm. Fortescue Cole read an exhaustive treatise on foreign missions, and the Rev. E. S. Bark-

dull gave an entertaining talk on his late trip to Europe with the purse so handsomely made up for him by the rector and people of Trinity church, Toledo. In the evening there were earnest missionary prayers, rousing missionary hymns, a full house, and able addresses. The Rev. A. A. Abbott, archdeacon, discoursed on diocesan missions, the Rev. T. N. Barkdull, on domestic and foreign, and the Rev. Alsop Leflingwell, on the need of missionary zeal and the cause of the present lack.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

The Bishop of Washington has returned to the city, and officiated at the pro-cathedral on Sunday, Oct. 1st, conducting the ordination service recorded elsewhere.

The new St. Thomas' church was opened for regular services on the first Sunday in October, the Rev. J. A. Aspinwall, rector, officiating.

St. Andrew's parish, the Rev. J. B. Perry, rector, has established mission services some distance north of the church. They are in charge of the Rev. Dr. Sprigg.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

At the regular meeting of the Utica Clerical Union in Grace church parish rooms, Utica, Oct. 2d, the Rev. Wm. R. Holloway read an essay on the subject, "The relation of education to life."

Bishop's Appointments for October

3. Evening, Cape Vincent.
4. A.M., Convocation and Confirmation, Cape Vincent.
5. A.M., Antwerp; P.M., Evans Mills.
11. Syracuse.
15. Jordan, Weedsport, Port Byron.
17. Evening, Slaterville.
18. A.M., Speedsville.
20. Reservation.

St. Andrew's Divinity School, Syracuse

The Bishop announces the appointment of the Rev. Theodore Babcock, D. D., rector of Christ church, Manlius, as dean of St. Andrew's Divinity School, to succeed the Rev. Dr. W. D. Wilson who is incapacitated by infirmity. The dean and students will reside at 108 Waverly av., which will be known as St. Andrew's Hall. The parochial relations of the school will be with the free cathedral church of the Saviour. The year's term opened Oct. 2nd.

Convocation of the Third District

Was held in St. Peter's church, Bainbridge, Sept. 12th and 13th. The Rev. J. H. La Roche was the preacher at the opening service. On Wednesday, the Holy Communion was celebrated by the Rev. G. G. Perrine, and the sermon preached by the Rev. Henry M. Brown. Appropriations and assessments for the ensuing year were made, and reports of missionary work were received. The Bishop was asked to appoint the Rev. G. G. Perrine as dean, to succeed the Rev. R. G. Quennell, resigned, and has since done so for the remainder of the term.

Autumn Convocation of the First District

Was held in St. John's church, Cape Vincent, Oct. 3d and 4th. On Tuesday evening, the Rev. A. J. Reid preached on "The Light of the world." At this service, the rector, the Rev. J. H. Gear, presented a class of 38 persons to the Bishop for Confirmation. On Wednesday morning, a business meeting was held, and the stipends and assessments for the ensuing year were settled. At the morning service, the Bishop was the preacher. He was in excellent health, and his delivery was with his usual vigor. After lunch, served by the ladies of the parish, a meeting of the Woman's Auxiliary of the district was held, Mrs. A. H. Sawyer, president, in the chair. The Rev. F. P. Winne and Mr. J. M. Tilden were re-elected members of the board of managers for diocesan missions. The following topic was selected for discussion at the next meeting: "The best method of helping weak missions and occupying neglected territory." The convocation closed with Eve-

ning Prayer, addresses by the secretary, the Rev. A. J. Brockway, and the Rev. Dr. Mockridge, and reports of the missionaries read by the dean, the Rev. Dr. O. E. Herrick.

Pittsburgh

Cortland Whitehead, D.D., Bishop

Sept. 28th the annual harvest home festival was celebrated at the church of the Atonement, Carnegie, which was tastefully decorated with flowers and fruits. The sermon was preached by the Rev. J. W. Burras; other clergy assisting in the service were the Rev. Frank Steed, of the church of the Nativity, Crafton, who has Carnegie under his care, the Rev. Messrs T. J. Danier, H. E. Thompson, and Wm. Thompson. An offering was received for the Building Fund for the erection of a Sunday school room.

Springfield

**Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., Bishop-coadjutor**

Archdeacon Taylor's Anniversary

The last day of September was the 22nd anniversary of the ordination of the archdeacon, Dr. F. W. Taylor, who has ministered in this diocese during 21 of these years. On the Sunday following, Bishop Seymour preached at the pro cathedral, and after his sermon gave a beautiful tribute of appreciation and deserved praise of the good work and influence of the archdeacon. Bishop Seymour had preached the sermon at his ordination, twenty-two years before. In the course of his remarks the Bishop said:

In the building up of this diocese (and I refer to much more than material structure), I mean an intellectual, moral, spiritual, and theological foundation, the Venerable Archdeacon has a very large lot to consider as his own personal work. Our diocese is rural. It has no great cities; it is weak in the elements of material greatness, but it has long been a power in the Church. In our General Conventions, Springfield has won for itself an enviable reputation as standing constantly and persistently for sound Church principles and loyalty to the fundamental verities of the Christian Faith, the integrity of Holy Scripture, as the Word of God and the all-sufficient warrant for our belief, and the supreme sovereignty of Christ, Lord of all. For this honorable position among the dioceses of our American Church, Springfield is largely indebted to my beloved archdeacon, your faithful priest and pastor. May God's blessings rest upon him and his, and may the future, as his past has been, be bright with usefulness and honor.

Massachusetts

William Lawrence, D. D., Bishop

Bishop Lawrence, at the first meeting of the Clericus in the diocesan house, Oct 2d, read a paper on timely topics, and reviewed the Dreyfus incident, the conference at The Hague, and Imperialism.

St. Matthew's, Worcester

Will make a strong effort to liquidate the debt of \$9,000 upon the parish house and rectory. The parish feels the strain of this indebtedness every year, and its present work is much hindered by it. A committee has been appointed to consider the matter, and hopes to discharge some of the debt before next year.

Marriage of Rev. Wm. H. Dewart

The Rev. Wm. H. Dewart was married to Miss Elizabeth H. Russell, in the Old South congregational meeting house, Boston, Oct. 4th, by Dr. Gordon, pastor, and the Rev. Dr. E. W. Donald. Mr. Dewart is the curate at Trinity church, Boston.

New Altar for the Mission at Hudson

Has been finished and put in its place. It is the gift of the Misses Holden, of Brooklyn, N.Y. The illuminated panels of Cardovan work are made in green, red, and gold. They are very effective. The new chalice and paten is in memory of the Rev. Franklin Leonard Bush, the first missionary in this field.

St. Paul's, Hopkinton

The church is now in possession of a bell, which has been given by members of the Fay School. After the service of blessing, the rope of the bell was pulled by Master A. L. Baury,

great grandson of the Rev. Dr. Baury who was for many years rector of the parish. One thousand dollars is still due upon the church. An effort will be made to pay this Dec. 7th, the first anniversary of the new church building.

Harvest Festival at Haverhill

A harvest festival service was held in Trinity church, the Rev. H. L. Clode Braddon, priest-in-charge, on Sunday, Oct. 1st. Solemn vespers were sung, with procession, and a festal *Te Deum* at the altar. The chancel and sanctuary were appropriately decorated with the fruits of the harvest. Stainer's "Ye Shall Dwell in the Land," was sung as an offertory anthem. A large congregation was present at the service.

Alabama

**Richard Hooker Wilmer, D. D., LL. D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor**

At a meeting of the Standing Committee of the diocese, held at the rectory of Trinity church, Mobile, Oct. 5th, consent was given to the consecration of the Rev. William Loyall Gravatt, to be the Bishop Coadjutor of the diocese of West Virginia.

Arkansas

**Henry Niles Pierce, D.D., LL. D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor**

After four months' severe illness, the rector of St. Agnes' church, Morriston, the Rev. I. M. Merlinjones, is able to be about. He officiated Sunday morning, the 1st inst., for the first time since the middle of June.

Bishop Pierce's Will

The will of the late Bishop, Dr. Pierce, was offered for probate two weeks ago at Little Rock, and as it is a very brief and interesting document, we publish it in full:

(Dated at Fayetteville, Sept. 3rd, a few days before his death.)

"If I am to die soon, as I think I am, I wish to say I avow that I die in the faith of One, Holy Catholic and Apostolic Church, before the great schism between the East and West. I ask that Bishop Brown will continue the modest ritual which I have established as in harmony with Catholic usage. In regard to my worldly affairs, I leave them at the disposition of my wife, she to be sole executrix, without bonds. This is my last Will and Testament."

Salt Lake

Abiel Leonard, D. D., Bishop

The Deseret Sunday School Union (Mormon), has awarded a gold medal to the Rev. W. D. Scott, of St. Paul's church, Salt Lake, for the best music for their Jubilee Sunday school hymn.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Junior Clericus of Connecticut

The first literary meeting was held in the Hotel Garde, New Haven, Sept. 25th. The meeting was well attended and the papers were excellent. Two essays were read, one by the Rev. A. J. Gammack, on "Charles Gore," the other by the Rev. C. W. Bispham, on "The ceremonial use of incense." The book reviews were on Dr. Van Dyke's "Gospel for a World of Sin," by the Rev. George H. Robson, and on Canon Curteis' "The Relation of Dissent to the Church of England," by the Rev. R. H. Gesner. Interesting discussions followed each of the papers. The next meeting will be held at the Garde on the last Monday of November, the Rev. George T. Linsley, chairman.

Trinity Church, South Norwalk

The corner-stone of the enlarged and reconstructed church was laid on the 18th Sunday after Trinity by the Bishop, assisted by the rector of the parish, the Rev. F. W. Norris. The old church, erected in 1860, having become too small to accommodate the needs of the parish, has been completely demolished, with the exception of the tower, and a new edifice is now being built, which more than doubles the size of the old one. To the plans as at first contem-

plated, has been added a recess chancel. This addition was made possible by a generous gift of the Misses Bradley, of this parish, and it will greatly add to the symmetry and convenience of the church. The work is the result of three years' unremitting labor on the part of rector and people, and the gratifying feature of the whole effort is that when the church is completed it will be paid for.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

The Rev. James H. Herendeen, one of the curates of St. James' parish, Buffalo, was married in the parish church to Miss Nellie Edgerton, Sept. 21st.

Rev. Warren C. Hubbard's Anniversary

Services commemorating the 25th anniversary of the admission to the priesthood of the Rev. Warren C. Hubbard, and of his tenth as rector of the parish, were held in Trinity church, Rochester, on the evening of Sunday, Oct. 1st. The congregation, which filled the church to overflowing, included members of probably every parish in Rochester. The vested choir of Christ church rendered the musical portions of the service with fine effect. In the chancel were the Bishop and the Rev. W. D.O. Doty, D. D., Archdeacon Washburn, the Rev. Messrs. Geo. T. Le Boutillier and E. H. Edson. In the address which followed the service, Dr. Doty, on behalf of his own congregation (Christ church) and himself, presented Mr. Hubbard with chalice and paten of choice workmanship. Bishop Walker spoke of first knowing Mr. Hubbard when the latter was a choir boy in Trinity church, New York, and the Bishop was a young man preparing for the ministry; he recalled the fact that the earnestness, devotion to duty, and tenderness which have characterized the work of Mr. Hubbard throughout his long ministry, were apparent in his boyhood. Mr. Le Boutillier spoke of the ordination of Mr. Hubbard and himself to the diaconate, in Trinity church, Utica, May 1st, 1873, and reviewed the changes that have taken place in certain Church customs since that time. The Ven. Archdeacon Washburn paid a just tribute to the faithful and efficient work of Mr. Hubbard during his ten years' rectorship of Trinity parish. Mr. Hubbard himself was the last speaker. He made the remarkable statement that during his entire ministry of twenty-five years, he had been unable to officiate, through illness, on only six Sundays, and for 17 years never missed being in his place in the church a single Sunday. Mr. Hubbard is about to retire from the responsibility which attaches to parochial labor, and will become select preacher in St. Luke's church, Brooklyn, the Rev. H. C. Swentzel, D. D., rector.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The Rev. W. R. McKim, missionary-in-charge of Hartington, Randolph, and Niobrara, recently spent a ten days' vacation quietly visiting in Chicago. He assisted at morning service at St. Andrew's church one Sunday during the visit. This is the first vacation trip in eight years for the missionary.

Guild of St. Barnabas for Nurses

The 13th annual convention will be held in St. Paul's church, New Haven, Conn., Nov. 14th and 15th. The convention will open on Tuesday morning at 9:30 with the Holy Communion. The business meeting will follow. An opportunity will be given in the afternoon to visit the hospitals, the university, etc. Tuesday evening the annual sermon will be preached, and a reception will follow. The business will be concluded on Wednesday morning. Bishop Whitehead is chaplain-general of the guild. There are 20 branches of the guild in important cities, with 1,500 members at the last report. The membership is not limited to the Episcopal Church. The chaplains of the branches are Church clergymen.

Editorials and Contributions

Bishop Potter on Marriage and Divorce

NOTHING that has occurred for a long time has given more hope to those who wish to see the Church in this country stand, without compromise or vacillation, for the highest morality, than the recent utterances of Bishop Potter, of New York, on the question of marriage and divorce. The logic of events has converted the Bishop to the position for which we have all along contended in these columns. We have seen reason at different times to dissent very earnestly from Bishop Potter, and have not refrained from expressing our dissent in plain, but we trust always respectful, terms. We have never questioned the importance to the Church at large of the position he may feel called upon to take upon serious questions—an importance arising not only from the pre-eminence of his see, but from his personal strength and his reputation for practical wisdom. It is for this reason, in fact, that we have felt it necessary not to keep silence when his words or acts seemed to us calculated to injure the health and well-being of the general body, or to put the Church in an ambiguous position in the presence of unbelief. For the same reason we hail with unalloyed pleasure the utterances of his recent convention address.

IT is well-known that at the last General Convention the legislation upon the marriage question, which the circumstances of this country, and, we rejoice to believe, the general sentiment of serious-minded Churchmen, so imperatively demanded, was not effected. And this was mainly because the House of Bishops was unable to agree upon the terms of the canon to be enacted. It was understood at the time (we speak under correction), that the Bishop of New York was opposed to a canon of greater stringency than that which we now have. But now, after the interval of a year, with its shocking experiences, the Bishop says: "Meantime, the whole subject has gained a new aspect from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober-minded Christian people a profound sense of alarm; and the consensus of opinion among them as to the necessity of legislation which shall prohibit the remarriage of divorced persons, under any circumstances whatever, has greatly widened and deepened." The Bishop himself is "by no means sure that such a conclusion is not the wisest we may reach at present." He further says: "Here the judgment of eminent publicists and legal authorities concur, and some of them of foremost rank as jurists and Churchmen have agreed that our only safe canon, in view of the tendencies painfully evident among us, is one in which the Church refuses remarriage to persons divorced for any cause arising after marriage [italics ours], absolutely and universally."

WE feel justified, in view of such utterances, in concluding that the Bishop is ready to place himself on the side of the bishops and clergy who, to the number of more than fifteen hundred, have put themselves on record as urging the passage of a canon which shall absolutely prohibit the clergy of this Church from solemnizing the

marriages of people who have been divorced, no matter for what cause arising after marriage. It has, as he says, been made more evident, by recent events and multiplied instances, that an evil which has grown to such proportions can only be met by so drastic a remedy. It is clear that the obstacle which has caused many to stop short of this conclusion, is the popular exegesis of St. Matthew xix: 9. But it must be admitted that this exegesis is precarious, and that against this uncertain text we have the positive and unambiguous statements of the other Gospels, and of St. Paul, not to speak of the sub-apostolic Church of the second century.

BUT even granting the validity of the exegesis which makes our Lord allow remarriage in the case of "the innocent party" in a divorce for adultery, it ought to be evident to those who are conversant with facts as they are, that it has become impossible for the Church in this country to arrive at any safe conclusion in the majority of instances, and that to allow divorce with the power of remarriage in this particular case is practically to allow it in all cases. We consider that to forbid the clergy to marry divorced persons will add incalculably to the strength of the Church as a moral force in the community. Nothing could be better for the priest who is called upon to marry such persons, but who does not feel prepared to take a strong line on the basis of his personal convictions, than the existence of such a canon. He is delivered from the necessity of conducting a judicial examination for which his training has not prepared him; or, if he has taken the decree of the civil court as his guide, he is no longer in danger of accepting as an "innocent party" one who has obtained that position of vantage by fraudulent methods. He has but to point to the law of the Church and say, "I cannot."

THIS Bishop, indeed, is careful to say that not one remedy alone is sufficient to meet the difficulties with which we have to contend. Earnest and persistent endeavors should go back to the sources from which the depravation of marriage has come. He, perhaps, hints at the revival of something analogous to the banns by which publicity was secured, and the old prohibition of clandestine marriages. It is time the clergy clearly understood that they have no obligation in this matter save to their own parishioners. No priest is under any compulsion to marry unknown people who come to his door, or to make the rectory a Gretna Green for runaways from some neighboring State. If he takes upon his conscience the risks which pertain to such cases, he does so of his own free will. There is great room for reform here, and it were much to be wished that some of the younger clergy, and for that matter, some of the older ones, too, had a better appreciation of their position in this matter. There is no question that clandestine marriages are in many cases marriages which ought not to take place, and are often the precursors of untold misery.

BISHOP POTTER lays chief stress upon the necessity that reform should begin in the life of the home. "The decay of the august sacredness of marriage in our day is not more alarming than the painful tokens

which salute us of the disintegration of the home." He thinks, therefore, that the Church's office should first of all be to re-establish and exalt the ancient institution of the home, in which marriage took its rise. But while it is most true, and lamentable as it is true, that home life has largely fallen into decay, it is not so easy to say which comes first in the relation of cause and effect, the degradation of marriage, or the degradation of the home. Certainly, where the marriage is "contrary to God's Word," it is out of the question to look for a true home life as the outcome. We cannot legislate for the exaltation of the home. We can and ought to give "clear and plain teaching from the pulpit," and we can, as Christians, set an example. But this is not a matter that laws can touch. On the other hand, in marriage and divorce, preaching alone, necessary as it is, can never touch the root of the matter. It would be a mistake, therefore, to wait for the reform of the home through preaching, before we attempt the reform of marriage through legislation. That were to postpone all reform to the Greek Kalends. We do not, of course, understand that to be the meaning of the Bishop; rather, that preaching and instruction must go hand in hand with legislation, to produce the best and most lasting results.

- x - "Fruits"

"**Y**E shall know them by their fruits." The recrudescence of spiritualism in connection with Mrs. Piper, under the auspices of the Society for Psychological Research and various professors of Eastern colleges, naturally leads one to ask what have been the "fruits" of this alleged commerce with another world. We have, of course, the supposed supernatural manifestations. But miracles are not the "fruits" of which our Lord speaks in the Sermon on the Mount. In the immediate context He Himself repudiates this idea in the case of certain who will claim in His presence that they have "prophesied" and done "many wonderful works." But it is more to the point that it is claimed that Spiritualism is now lifting the veil which conceals the world unseen, and is about to furnish "scientific demonstration" of a continued existence after death. We have read some of the statements of well-known persons who have attended the seances of Mrs. Piper, and, setting aside all question of the genuineness of the manifestations, we still ask, what has this whole business, from the early days of "familiar spirits" and the period of the Greek oracles, down to Mesmerism and Spiritualism, ever done to give substantial aid to the moral or spiritual progress and well-being of those who have had relations with it? What has it done to purify the soul or elevate the minds of its votaries?

RECENTLY one of the Boston members of the inner circle of enthusiasts, announced that he had received numberless communications on the subject of the relations "between man and the Infinite," but the specimens he furnishes are very disappointing. We seem to have heard it all before. There is in it nothing inspiring, nothing elevating. Nor are the statements consistent with each other. We are told, for instance, that there is no such thing as

"an individual or personal God," and yet that "earnest, old-fashioned prayer" is efficacious. And this is only one example. It is possible that the promised "scientific demonstration" may give a certain satisfaction to some minds. But to those who have been nourished in the ennobling conceptions of the Christian Faith, it would be a sad descent from the thought of loved ones resting in hope in the blessed presence of the Saviour, to the contemplation of these invisible people calling their earthly friends by jocular nicknames, and manifesting an interest in anything rather than the spiritual life and the eternal destiny of the soul. We look for fruits of righteousness, not for supernatural marvels, or revelations destitute of all spiritual force and helpfulness. We recall the warning words relative to "strong delusions" coming upon those who, having rejected the truth, stand prepared to "believe a lie." Where religion has gone out, superstition is sure to gain an entrance.

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A "Ghost Dance"

BLACKWOOD'S MAGAZINE for August opened with an article entitled, "The Ghost Dance of the French," concerned of course with the present appalling state of things in the country which prides itself upon being the centre of enlightenment. According to the testimony of its own writers, it has "gone rabid." Certainly we have before us one of the most confusing scenes in all history. The great difficulty is to discover adequate motives for the fury which seems to inspire the various parties. The motives which lie on the surface and supply the rallying cries seem contemptibly inadequate. We are almost forced to conclude that we are witnessing the fulfillment of one of Carlyle's famous utterances: "When your revolution of pure destruction is completed," he asked, "what will remain? The five unsatiated senses will remain, the sixth insatiable sense of vanity will remain; the whole daemonic nature of man will remain—hurled forth to rage blindly without rule or rein; savage itself, yet with all the tools and weapons of civilization; a spectacle new in history." This is cited by the writer in *Blackwood's* as sufficient, and it is confirmed by the view expressed by certain of the French that what is wanted is a cleansing by blood. The idea is the crude and simple one that blood-letting is good for the health. As in the individual so in the nation. It makes little difference whose blood is shed, or what the immediate occasion. Naturally the first victims would be those who happened for any reason to be the present objects of popular displeasure—Jews, for example. But the main point is that blood should be shed, and plenty of it!

MOST likely the real forces at work under the present confusion will be more apparent hereafter than they are now. There can be no doubt that the Socialists and Anarchists will foment the discord for the furtherance of a well-defined programme of their own. But it is the Conservatives who are thought to have gone mad, and who cannot tell what they are fighting for. The Legitimists indeed are attached to a cause so utterly dead, that there truly seems to be no motive in their madness save hatred of the present state of things. According to our writer, Orleanism is not only dead but ridiculous. But it would appear that its advocates do not perceive this. Bonapartism may be only a "name," but it is too much to

say that it has no part in the possibilities of the future. "The Generals" present the most extraordinary spectacle of any class involved in this strange Dance of Death. At first sight, their attitude and methods might seem absolutely inexplicable. No high aim, not even any strong and vigorous programme, is apparent to account for the position in which such a number of military chieftains have placed themselves before the world in the Dreyfus case, or for the crucial importance that case, so mean and petty in itself, has been made to assume. We are compelled to conclude that it is the instinct of self-preservation which is at work, and that the real motive at the bottom of all this tangle is the shielding of culprits of higher rank than Dreyfus.

AS A SAD side of the whole affair is the way in which the Catholic Church of France has been brought into it. It is hard to tell, since most of our evidence comes through channels hostile to religion, how far the Church is really responsible for the present condition of things. It is said that "the Generals" were trained by the Jesuits who must therefore be responsible for the performances of those individuals. It is also asserted that the ecclesiastics as a class are anti-Dreyfus. It is certain that they are Conservatives, which means that they entertain a lingering hope of the downfall of the Republic, under which the Church and even the Christian religion itself has suffered so many disadvantages. This is simply natural, and, though it may be regretted, it is not to be sweepingly condemned, unless we are justified in demanding that all men shall be supremely wise and far-sighted. It is a graver charge, and the author of the article in *Blackwood's* does not shrink from alleging it, that the Jesuit and the parish cure have fostered the thirst for blood, and first of all, the blood of the Jews. In fact, the sting of his paper is "in the tail," the concluding paragraph, wherein he does not hesitate to arraign "clericalism" and "priestcraft" as at the bottom of the whole business, and to insinuate that results of the same kind may come out of present movements in the Church of England. It is an ungracious fling. No fundamental principle can be detected in the Catholic religion, whether Roman or Anglican, which justifies fraud and violence. Mr. Lecky has made a similar charge, in his "History of Rationalism," against religion in general, so far as it is based on authority and is, therefore, dogmatic. When the members of Christ's Kingdom allow themselves to compromise that Kingdom with the kingdoms of this world, and adopt the ways of secular politicians, then indeed results may be expected to follow which are dishonoring to the Christian name and profession.

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Preparation for Confirmation

FROM CONVENTION ADDRESS OF RT. REV. OZI W. WHITAKER, D.D., LL.D.

NO pastor can fill his parish with confirmed persons whose preparation has been superficial and unreal, without doing them and the Church a lasting injury. Such a course is, in the first place, a great waste of opportunity for those confirmed. The period preceding Confirmation is of all the most favorable to the reception of religious impressions and the deepening of spiritual desires. When this opportunity has been rightly improved, the candidate comes to re-

ceive the Laying on of Hands with his conscience quickened as to his duty, and his faith in his Divine Saviour increased, and thus prepared to receive the strengthening grace of the Holy Spirit. In the history of many persons Confirmation marks a crisis, a turning point, when the claims of Christ and the obligations of the Baptismal Covenant first come to be realized, and if it is received stolidly, without an awakening of the spiritual energies, there is reason to fear that such an awakening will never come, but that the whole after life, however punctilious it may be in outward appearance, will be cold and formal, having the form of godliness, but not realizing its power.

And not only is there in such cases a loss of opportunity to the confirmed, but an injury is done to the parish and the Church. Every confirmed person in a congregation contributes either to raise the standard and tone of spiritual living, or to lower it. It is said that Napoleon by rigorous conscription, each succeeding levy sweeping into the army boys of a younger age, lowered the average height of Frenchmen for generations. Something analogous to this has been done in parishes where an over-eagerness for large numbers has led to requiring less and less of qualifications, until a consent to be confirmed was considered sufficient. In one such instance—not, I am happy to say, in this diocese—the rector asking a man to be confirmed, received the reply that he could not be because he did not believe the Apostles' Creed. To which the rector answered: "You may not believe it now, but if you will be confirmed, you will believe it after awhile."

Such standards of fitness make Confirmation meaningless to the unconfirmed, and put stumbling blocks in their way; and they tend to discourage those who are striving to fulfill the obligations resting upon them to live above the prevailing spirit of the world around. The presence in a congregation of numbers of confirmed men or women who are not communicants, or who, if they do come to Communion, give no evidence by their words or manner of life of being under the influence of the Spirit of God, is deadening to its spiritual life. It cannot be too clearly understood that the strength of a Church is not in the number of communicants, but in their character.

It is not possible to state with mathematical exactness what should be required of every one in order to be confirmed. Due account must be taken of the age and past conditions and capacity of every individual. One may be able to say the Creed and the Lord's Prayer and the Ten Commandments, and answer to every question in the catechism, and yet be very unfit. And another may stumble badly in them and yet be most worthy; like the poor, ignorant woman who, confessing her weakness after an examination in which she had failed, though the questioning had been gentle and kind, bursting into tears, said: "I cannot answer the questions, but I love the Lord Jesus Christ, and would die for Him. Can I not be confirmed?"

And this suggests what it seems to me is the central thing in the fitness for being confirmed: A desire to draw near to the Lord Jesus Christ, and to receive from Him help to get free from all sin, and to live an upright and godly life. The prayer in the Laying on of Hands is addressed to Christ, and it is to Him that we look for the strengthening grace we need, ministered to

us by the Holy Ghost, the Comforter. And if the candidate for Confirmation cherishes a sincere desire to come into closer personal relationship with Christ, there is reason to hope that under the freshening influence of His Spirit, that desire will be realized, and Christ will be formed in the heart, the hope of glory.

Knowledge and understanding there must be, according to the age and ability of the candidate. Ordinarily that which is set forth in the Address after Baptism is the minimum to be required, and the general description contained in the words, "and is sufficiently instructed in the other parts of the Church catechism," should be adapted to the capacity and circumstances of the individual, the effort being always to secure the highest possible attainment in knowledge and in earnestness of purpose. Moreover, the instruction given to candidates for Confirmation should have regard not merely to personal fitness, but should enforce the fact of membership in the Church, which is the Body of Christ, and all the obligations which follow from that relationship--such as the duty of maintaining the Church, of supporting missions, of obedience to the laws of the Church, and of the fulfillment of duty in all the relations they sustain. Especially should candidates who have been brought up under a different system from ours, be instructed in the fundamental principles and practical methods of the Church into which they are to be received. The importance of such instruction becomes more evident when we consider how large a part of those confirmed come from the Christian bodies around us.

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Spiritual Training of the Young

FROM THE POINT OF VIEW OF THE PEDAGOGUE

BY Y. Y. K.

THE Church Sunday school occupies a curiously anomalous position among the instrumentalities for doing the work of the Church. Thoroughly loyal to the Church, it yet exists to do what the Church provides and decrees other means of accomplishing. "Diligently upon Sundays and Holy Days, and on other convenient occasions, openly in the church," the minister of every parish is to instruct and examine the children of his parish in the catechism. "Fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and to be ordered by the minister."

Such is the direction of the rubric, plain as a guide board, pointing the way. Equally plain the "parts and duties" assigned to the sponsor to whose arms our mother, the Church, returns the new-born child of God to be nursed for the King.

No such high commission can the Sunday school teacher claim; no rubrical direction is his guide, and there are those who would therefore urge that the Church Sunday school has no reason to be.

It is with no such revolutionary sentiments that I ask my fellow-teachers to lend me their ears. The Sunday school has a work to do, and is doing it with a loving zeal that may well put the average sponsor, if not to say the average parent, to blush--often doing more than either parent or sponsor loyally to second the efforts of the parish priest that the child "be virtuously brought up to lead a godly and a Christian life."

I once asked four bright lads, Sunday school boys—all four the children of Church parents, all baptized in infancy—the names of their god-parents. One said "he didn't know what I meant"; a second "guessed he hadn't any" (poor orphan!); the third, that "he could find out for me if I wanted to know;" the fourth answered promptly, "My father and mother and uncle."

Once upon a time a Sunday school convention closed an enthusiastic session with the following resolution: "Resolved, that the Sunday school is the nursery of the Church." It has seemed to me, sometimes, that in view of the fact that the Sunday school is performing duties primarily belonging to other relations, it were well to resolve that the Sunday school is the incubator of the Church. No disparagement intended, dear fellow-teacher. A good incubator is a capital thing when mother hen abdicates her maternal function.

But I would not be understood as asserting that the Sunday school teacher's work is solely to assume duties neglected by others. Duties may be delegated, and as the parent sends the child to school for mental training, so parent and sponsor may delegate some share of the training of the youthful child of God in things heavenly and divine, especially when they delegate it to an instrumentality of which the parish priest, the other factor in the Church-ordained system of religious training, is the guide and head; may advantageously delegate it, since the class relation, wisely used, is a potent instrument for good, spiritually as well as intellectually; and we are not to forget that there is an intellectual side to the religious training of the child who is to serve the Lord with all his mind, as well as with all his soul—in both, with all his strength.

Two suggestions I should like to offer: First, I should like to suggest that the Sunday school get rid of its name. There is no reason why the Christian child should receive on Sunday that part of its training that can best be got by class-work. On the contrary, the command, six days shalt thou labor and do all that thou hast to do, is still binding, at least upon the laity. Doubtless the ideal adjunct to the parish church is the parish school; unfortunately, under present conditions, that must remain for some time, in most of our parishes, an unrealized ideal. But would it not be practicable to have our children and young people meet for religious instruction on other days than Sunday, for instruction that should involve work as obligatory on their part as does their arithmetic, their grammar, their physiology, psychology, biology, and all other ologies in which the public school system so lavishly deals?

It is urged that there is no time, because of the pressure of the public school itself. I note that time is found for the dancing class, to which the careful mother herself oft leads her children's "early feet."

One vastly important element in fruitful teaching, is the respect of the pupil for that which is taught. I can but believe—and I speak as a teacher of many years' experience—I can but believe that the inculcation of religious truth, such aspects of it, at least, as may best be presented in class, would be vastly more efficient, if, as genuine work, it were begun, continued, and ended in the work-a-day life. And so I should rejoice to know that instead of the present system, in which the pupil learns his lesson, "if he has

time," or "if he pleases," it could be provided that the child attend on a week day a class for religious instruction, wherein work is expected and can be enforced in a manner not in harmony with the Church ideal of the employment of the day of worship and of rest.

It is a week day—let me remind you in passing—that the Holy Church throughout all the world sets apart for "extraordinary acts and exercises of devotion," into which category Sunday school teaching clearly falls.

I know the practical difficulties in the way of getting Church teaching into the week day; I know the tenacity of the grip of the necessarily godless public school system on the week days; I know the painful indifference that too often characterizes those who must co-operate with parish priest and Church school teacher if religious education is to be respected by the child; I know, too, that under given circumstances we must do the best we can. But the best is always towards ideals; and while I by no means advocate that we abolish our Sunday schools, I would recommend that the Sunday school take a name more exactly defining its aim and scope. This would help toward the placing upon a higher plane our work as teachers in the Church.

(To be continued.)

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Letters to the Editor

TIMES AND SEASONS

To the Editor of *The Living Church*:

One subject to be discussed at the next Missionary Council is announced to be, "How to increase the interest in the Lenten Offering." This is understood to be "The Children's Offering" for General Missions. We venture humbly to make a plea for the decrease of interest in the "Lenten Offering," that it may be greatly increased in another and proper season; that is, in Advent and Epiphany. A most attractive and commendable feature of the Church is the orderly observance of the Christian Year. It is one of the indelible marks laid upon a divine institution. Very soon again in all our congregations we shall be giving close attention to the Advent appeal and report to be sent out by the Missionary Board in the direct interest of Domestic Missions. Advent is memorial of the coming of the first great missionary, Jesus Christ, to redeem and save the world.

The Lord of heaven and earth, as a man, for one generation, made the world His home, mingling with men and teaching them the true life. Advent is an appropriate season for Christ's disciples specially to learn how best to follow His example in teaching the Gospel to all in the land which is their home. In due season the Epiphany appeal and report will be sent to all congregations, in the direct interest of foreign missions. Epiphany is memorial of the manifestation of the Saviour, Christ, to all nations of the earth, whereunto He was sent. Epiphany is an appropriate season for Christians of each nation to take special interest in all people of the earth, to learn what is their need, and to do all that is possible for the evangelization of the whole world. We shall hear the tidings, feel the glow, offer prayers, sing hymns, and make exhortations, all in keeping with the seasonable subject; and then we shall pay our devotions by giving as we are able of our means.

Is there any cause for the children to be separated from the rest of the congregation in these seasons, to receive no direct messages adapted to their growing capacities, to make no active effort in the special work which is the interest of all at this particular time, and to be carried over to an inappropriate time for unreasonable financial endeavor? Lent is a season

for the spiritualizing of the inner life with a lesser attention to the temporalities. The thoughts of all alike are to be turned inward, more subjective than objective. Addresses, discourses, sermons, essays, and exhortations are chiefly aimed to promote abstinence, devotion, discipline, penitence, reformation, self-sacrifice, and all those qualities which strengthen pure love towards God and men. Lent is the season sacredly set apart for the children to learn these great principles as their elders shall teach them and exemplify them. It is not a time to divert either thought or purpose with a money box or a penny pyramid, as the chief object in their view. Yet out of this teaching will come the free-will offering of the heart and mind and soul and strength and money of the child growing to manhood.

If with heroic effort we take these money offerings from the children in Lent, when shall the transfer be made to Advent and Epiphany of standard missionary interest? Where may the line be drawn between adults and children for the common purposes and usages of the Church? The gulfs are already too wide that separate the Sunday schools from the congregation, the Junior Auxiliary from the council of the organized Church. Let us bridge these chasms so that on common occasions, "young men and maidens, old men and children" may worship and work seasonably and concertedly. If this be in the province of the Missionary Council, let the change be made. If not, let the matter be duly discussed and referred to the General Convention. Let the children's missionary offerings be taken in Advent and Epiphany, about 1901, and thereafter.

W. W. RAYMOND.

A SUGGESTION ABOUT INCENSE

To the Editor of *The Living Church*:

Without in the least controverting the position taken in the communication of John S. Davenport, in your issue of Sept 23rd, allow me to suggest that the worship ordained by Divine command was largely sensuous in the best sense.

There was, and is, just as much reason for incense as for lights, color, and form, or for music.

It is evident that the tabernacle service, as well as its refined reproduction in the Apocalypse, shows that God is to be worshiped by the whole man, and that all his senses, as well as his mind and heart, are to be engaged therein. All our senses are arranged in octaves, and if we could read the gamut of the sense of smell as well as we can that of sound or color, we might find in the composition of incense an exquisite harmony.

Wm. A. HATCH.

Personal Mention

The Rev. Wm. H. Van Antwerp, D. D., has resigned Grace church, Holland, diocese of Western Michigan, and entered upon his new duties as rector of St. John's church, Grand Haven, on Oct. 15th.

The Rev. H. L. Clode Braddon will close his work as priest-in-charge of Trinity church, Haverhill, Mass., on the return, from a year's absence abroad, of the rector, the Rev. David J. Ayers, early in November. Mr. Braddon's permanent address is 39 Webster st., Haverhill, Mass.

The Rev. F. H. Church has resigned the rectorate of St. Luke's Memorial church, Tacoma, Wash., and as chaplain and trustee of the Annie Wright Seminary, and is (temporarily) curate of the church of the Incarnation, Brooklyn, L. I. Address 78 Quincy st., Brooklyn.

The Rev. Lawrence T. Cole has been elected warden of St. Stephen's College, and has entered upon his duties. His address in the future will be St. Stephen's College, Annandale, N. Y.

The Rev. Henry A. Dexter has become the curate of the church of St. Edward the Martyr, New York, and should be addressed at No. 14 E. 109th st., New York.

The Rev. Henry R. Gummey who has been in England for some time past, returned on the 30th ult.

The Rev. J. L. Gay has resigned the temporary charge of the church of the Holy Faith, Santa Fe, N. M., which he has held for the past two years. His address will still be Santa Fe, N. M.

The Rev. Warren C. Hubbard, M. A., has resigned the rectorship of Trinity church, Rochester, diocese

of Western New York, to take effect on Dec. 1st. He has been rector nine and one half years.

The Rev. James Clarence Jones, Ph. D., now rector of St. Thomas' church, Brooklyn, has accepted the rectorship of St. Mary's church, same borough, and will take charge in October.

The Rev. Woodford P. Law has been appointed to the charge of Epiphany church, South Haven, and St. Mark's church, Paw Paw. Address, South Haven, Mich., after Oct. 15th.

The Rev. Edward L. Ogilby has resigned the rectorship of the parish of the Advent, Nashville, Tenn., and accepted a unanimous call to the rectorship of the parish of St. Barnabas, Kensington, Philadelphia, where he will take immediate charge. His address will be the Rectory, No. 169 W. Susquehanna ave., Philadelphia, Pa.

The address of the Rev. Welles Mortimer Partridge has been changed from Sitka, Alaska, to Putnam, Conn.

The Rev. Chas. A. Ricksecker, rector of Grace church, Buffalo, N. Y., has resumed work in his parish after a long illness.

The Rev. Arthur B. Rudd has become curate at All Saints', Dorchester, Mass.

The Rev. A. H. Ross has accepted the rectorship of the church of the Incarnation, Lynn, Mass.

The Rev. G. Gordon Smeade, after a short vacation in Virginia, has returned to Christ church, Little Rock, Ark.

The Rev. J. W. Sparks has resigned his position as member of the Standing Committee of the diocese of Maine, and assumed the charge of All Saints' church, Lakewood, N. J.

The address of the Rev. S. W. Strowger, of Cape Vincent, N. Y., will be until further notice Webster, Monroe Co., N. Y.

The Rev. Dr. Wakefield's address is 23 East 31st st. New York.

The Rev. Wm. Copley Winslow, of Boston, has returned from a vacation of three months, it being the longest respite from work that he has taken for over thirty-five years with one exception. All personal letters for Dr. Winslow should go to 525 Beacon st., Boston.

Official

ON St. Luke's Day, Oct. 18th, at 11 o'clock, a farewell service will be held in the chapel of the Church Missions House, 4th av. and 22d st., New York, upon the occasion of the departure for China of Dr. Edmund Lee Woodward, just appointed Medical Missionary. The Holy Communion will be celebrated.

DEPOSITION

Be it known, that on the fifteenth day of September, A. D., 1899, in Christ church cathedral, St. Louis, Mo., in the presence of the Rev. Carroll M. Davis and the Rev. Wm. Watson, clergymen, and in accordance with the provisions of Canon 5, Title ii., of the Digest, I did depose Henry Tudor, presbyter, from the ministry of this Church, he having declared in writing to me his renunciation of said ministry.

DANIEL L. TUTTLE, Bishop of Missouri.

Ordinations

OCT. 1st, in the pro-cathedral, Washington, D. C. Bishop Satterlee ordained to the diaconate Mr. Friedland Peter, of Georgetown, a member of the last graduating class of the General Theological Seminary. The sermon was preached by the Rev. A. R. Stuart, D. D., rector of Christ church, Georgetown, of which parish Mr. Peter is a member.

Died

CORBIN.—Entered into life, Sept. 16, 1899, Mrs. Katharine Houghton Corbin, widow of the late Horace Corbin, born July 7, 1832, and resident in Plymouth, Ind., from 1835.

"My praise is of Thee in the great congregation."

GREGG.—Fell asleep, on the morning of Sept. 30, 1899, at his home, in Ft. Worth, Tex., in his 45th year, Wilson Gregg, son of the late Rt. Rev. Alexander Gregg, Bishop of Texas.

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

NEVIN.—At St. Luke's Hospital, New York, on Wednesday, Sept. 27, 1899, William Wilberforce Nevin, brother of the Rev. Dr. Nevin, rector of St. Paul's church, Rome, Italy, in the 63d year of his age.

Obituary

TRUSLOW.—Entered peacefully into rest, at Summit, N. J., on Sept. 26, 1899, James L. Truslow, Jr., in the 51st year of his age.

At a meeting of the vestry of Calvary church, Summit, N. J., on Sept. 27, 1899, the following minute was unanimously adopted:

In humble submission to the loving will and wisdom of God in withdrawing from our earthly sight

our dear friend and associate, Mr. James L. Truslow, Jr.. the senior warden of this parish, we desire to place on record for those that come after, our high appreciation of his character.

A devout Christian, an intelligent, loyal and generous Churchman, a true friend, a wise counsellor. Mr. Truslow was all this and much more to us who knew him in the intimacy of private life as well as in the work which was so near to his heart, the advancement of Christ's Church and kingdom here on earth.

Always interested, not only in the work of his parish, but of the diocese, and of the Church at large, Mr. Truslow regarded his position in the parish, in the diocesan convention, and in the Board of Missions not as an honor, but as a sacred trust which demanded his conscientious and whole-souled fulfillment. His services, especially in the construction of the new church were invaluable.

His balanced and careful judgment was always looked for intuitively when any matter of serious import or difficulty was to be decided. His modesty, his gentleness, his unvarying courtesy, his kindness of heart and word, made him not only respected, but beloved by all his associates.

Grieving at our own loss, sympathizing deeply with his family, yet rejoicing that our brother has entered into the well-earned "rest that remaineth to the people of God," we thank God for his good example, and take courage. May he rest in peace, and may the Light that is eternal ever lighten him.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

THE MISSIONARY COUNCIL for 1899 will be held in St. Peter's church, Lindell and Spring Avenues, in the city of St. Louis beginning on Tuesday, Oct. 24th. The preceding Sunday will be missionary day in the diocese, with special preachers in the churches of the city and vicinity in the morning, a children's missionary mass meeting in Music Hill Exhibition Building in the afternoon, and a general missionary meeting in Christ church cathedral in the evening. The Council will be opened with a celebration of the Holy Communion, the Bishop of Kentucky being the preacher, immediately after which the business sessions will begin. A full list of the members, corrected to date, appears in *The Spirit of Missions* for October, and the programme in *The Quarterly Message*. Send for copies to the Church Missions House.

TRANSPORTATION.—Beginning with Oct. 19th, the railroads will grant a fare and one-third for the round trip. The return ticket is good to start until Oct. 30th. Outgoing, stop-over privileges will be granted at all junction points. Returning, continuous trip by the same route. At the nearest important railroad station purchase a full fare ticket to St. Louis; announce to the agent that you are going to the Missionary Council, and ask him to give you a certificate; fill in and sign this certificate, and on the first day of the Council, or immediately upon arrival thereafter, hand it to the secretary to be certified by him and vised by the officer of the railroads. When purchasing return ticket present this vised certificate to the ticket agent in St. Louis, and pay one-third the regular fare back home.

Church and Parish

PEOPLES' WAFERS. 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address BISHOP HARE Sioux Falls, S. D.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

AN experienced and thoroughly capable organist and choirmaster (Churchman) desires engagement; has had advantage of study with eminent English Church musicians. Address, stating salary, and giving full particulars as to organ, choir, etc., ORGANIST AND CHOIRMASTER care LIVING CHURCH.

The Editor's Table

Kalendar, October, 1899

- | | |
|--------------------------------|--------|
| 1. 18th Sunday after Trinity. | Green. |
| 8. 19th Sunday after Trinity. | Green. |
| 15. 20th Sunday after Trinity. | Green. |
| 18. ST. LUKE, Evangelist. | Red. |
| 22. 21st Sunday after Trinity. | Green. |
| 28. SS. SIMON & JUDE. | Red. |
| 29. 22nd Sunday after Trinity. | Green. |

New Lives

BY C. M. HALL

"Men may rise on stepping stones
Of their dead selves, to higher things."

It is well for the man who can say
(Being yet in the strength of his years):
'I begin a new life on this day,
And the man of the past is dead.
Forgotten the mad life he lead,
With its follies, its doubts, and its fears.

"I have tasted life's evil, and found
It as bitter as wormwood, at last;
I have gone, of life's pleasures, the round,
And know just how little they give;
And now I am ready to live,
Being wise through the faults of the past.

"The folly of life's sacrifice
To fashion, the goddess of fools:
The mad love of money, which lies
At the root of all earthly wrong,
I renounce; I throw off the strong
Hands with which god Mammon rules."

It is well for the man who can find
(Being yet in the strength of his years),
This new life of the soul and the mind;
And rejecting the false and the wrong
Build anew his soul's mansion, which, strong,
Shall endure the length of his years.

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REV SAMUEL M. HASKINS whose picture appears on our cover page, will complete on October 15th a rectorship of sixty years in one parish, St. Mark's, Brooklyn. It is proposed to celebrate the event by a special service of thanksgiving next Sunday. One who speaks from personal knowledge, having been a member of St. Mark's vestry for many years, writes: "Of the life work of Dr. Haskins, no human being can give a just account. I might name the many parishes springing from his, the thousands to whom he has ministered in his long service, the more than a score of clergymen, several of them now bishops, who have taken Holy Orders through his teaching; but mere figures can never state the good deeds done, and above all, the immense volume of good influences set in motion by this one venerable priest. Dr. Haskins never imagined himself to be eloquent, never resorted to sensational themes to draw people to church, but as he has often said, he relied solely on the one great theme, Christ, and Him crucified; yet the parish has always flourished, and thousands of the old members in every part of the country look back to the hours spent in St. Mark's as among the happiest and the purest in their lives. A man of sterling character, and endeared to all who have ever met him, through his genial, lovable disposition, he has faithfully plodded on through all these years, striving to do his full duty to his Master, and to the souls entrusted to his care."

Pen-and-Ink-lings

THE *Catholic World Magazine* takes part in the discussion that is going on over the matter of looting churches in the Philippines, and maintains boldly that such church looting has been going on. In an "open letter" which it publishes in the October issue, it calls on the President to right wrongs that are being perpetrated by some of our soldiers in the Philippines.

MR. W. L. ALDEN writes from London that "David Harum" has reached a second edition there, but can hardly be called popular. He says (in the *New York Times*): "People apparently buy it to find out why the book has had such a run in America. The dialect and the people of 'David Harum' are too foreign to be appreciated by the English reader. You might as well expect an American to appreciate a story written exclusively in the dialect of Somersetshire."

WE hear of a Congregational minister who says that God made nothing perfect—left man to finish the job. We would like to see that minister try his hand on a water-lily, a spray of arbutus, a scarlet tanager, or the song of wood-thrush. We would like to know what improvement he has to suggest on a native forest, a virgin lake, a rainbow, or a snow crystal. Let us see his specifications for bettering moonlight, or the starry skies, or a blue-eyed girl baby. We suppose that when a man sets himself up to criticise God, he thinks he is standing on the top of the pole of Higher Criticism, and that no man can get as high till some one gives the pole a shake.—*The Interior.*

HANGING in the room where Bishop and Mrs. Seymour receive their guests, is a painting that has recently been discovered to be one of the masterpieces of modern art. It is the work of Carl Gutherz, and the subject is "Ecce Homo." It was on exhibition at the Philadelphia Centennial, in 1876, and attracted the attention of experts, but for many years its location has not been generally known. Bishop Seymour bought it from the artist, some time in the seventies, and has prized it for its wonderful devotional expression. Since its identification, many visitors have been to see it, and photographs have been made for the European art journals. It is said to rank with the "Angelus" in merit and value.

DESCRIBING the effect of parks and playgrounds provided for the tenement districts of New York, Jacob Riis says, in *The Atlantic Monthly*:

In fifteen years I never knew a week to pass without a murder in Mulberry Bend; rarely a Sunday. It was the wickedest, as it was the foulest, spot in all the city. In the slum, the two are interchangeable terms, for reasons that are clear enough to me. But I shall not speculate about it, only state the facts. The old houses fairly reeked with outrage and violence. When they were torn down I counted seventeen deeds of blood in that place which I myself remembered, and those I had forgotten probably numbered seven times seventeen. The district attorney connected forty-two murders of his own recollection, with Bottle Alley, the Whyo gang's headquarters. Two years have passed since it

was made into a park, and scarce a knife has been drawn, or a shot fired in all that neighborhood. Only twice have I been called as a police reporter to the spot. It is not that the murder has moved to another neighborhood, for there has been no increase of violence in Little Italy, or wherever else the crowd went who moved out. It is that the light has come in and made crime hideous. It is being let in wherever the slum has bred murder and robbery, bred the gang, in the past. Wait, now, another ten years, and let us see what a story there will be to tell.

MR. RIIS gives pen pictures of the keen appreciation of the people:

The other day I watched the children at their play in the new Hester Street Gymnasium. The dusty square was jammed with a mighty multitude. It was not an ideal spot, for it had not rained in weeks, and powdered sand and cinders had taken wing, and floated like a pall over the perspiring crowd. But it was heaven to them. A hundred men and boys stood in line, waiting their turn upon the bridge ladder and the traveling rings that hung full of struggling and squirming humanity, groping madly for the next grip. No failure, no rebuff, discouraged them. Seven boys and girls rode with looks of deep concern—it is their way—upon each end of the seesaw, and two squeezed into each of the forty swings that had room for one, while a hundred counted time and saw that none had too much. It is an article of faith with these children that nothing that is "going" for their benefit is to be missed. The sight of these little ones swarming over a sand heap until scarcely an inch of it was in sight, and gazing in rapt admiration at the poor show of a dozen geraniums and English ivy plants in pots on the window sill of the overseer's cottage, was pathetic in the extreme. They stood for ten minutes at a time resting their eyes upon them. In the crowd were aged women and bearded men with the inevitable Sabbath silk hat who, it seemed, could never get enough of it. They moved slowly, when crowded out, looking back many times at the enchanted spot, as long as it was in sight.

ONCE again we quote: "The words of a little woman whom I met last year in Chicago kept echoing in my ear. She was the 'happiest woman alive,' for she had striven long for a playground for her poor children, and had got it. 'The police like it,' she said. 'They say that it will do more good than all the Sunday schools in Chicago. The mothers say, 'This is good business.' The carpenters that put up the swings and things worked with a will; everybody was glad. The police-lieutenant has had a tree called after him. The boys that did that used to be terrors. Now they take care of the trees. They plead for a low limb that is in the way, that no one may cut it off."

AMALIE KUSSNER, the American artist who has just painted a portrait of the Czar and the Russian Imperial family, is a Western girl who manifested a singular genius for miniature painting when a mere child. Once, at a New York hotel, a chamber-maid who had watched her painting a miniature, asked her what a picture like that would cost. Miss Kussner replied that it would bring \$200. "Two hundred dollars for a wee little thing like that!" exclaimed the maid. "Say, miss, you are wasting time. If you would only make a big one, as big as that looking-glass, you'd get enough money to buy out this hotel."—*Saturday Evening Post.*

Put Yourself in His Place

BY CYRUS MENDENHALL

If we could or would do this, many times we should be prevented from making senseless criticisms and "snap judgments." We are so harsh when some one else fails or falls, and so lenient when we are at fault. I believe a great many people are sent to perdition, and not a few safely landed in the other place by us—in our minds, whom we may find disposed of contrary to our expectations. Was it Wesley who said, when he reached heaven, two things would surprise him; first, that he was there; secondly, "that so many were there whom he supposed would not be"? We judge by externals; God, by internals. The dear Father knows all the struggles, all the difficulties; we know in part, hence our judgment may be wrong.

There are occasions when putting one's self in the place of another would soften many asperities and make life sweeter. Notably, put yourself in the editor's place—not literally, but metaphorically. Especially does the editor of a religious journal have a trying position. He is advised so much and in so many ways, and receives some Christian abuse, withal, which must test his good nature and good principles. Mr. A. sends a long article on a subject already overtreated by others, and wishes it "published at once." A very unreasonable request when you consider the accumulations awaiting their turn. Mr. B. sees something not according to his mind, and on the impulse of the moment sends a severe criticism. Brave a man as an editor may be, he must consider his patrons and the good of his paper. Personal preference must be set aside. What shall he do? Mr. B. is able, is influential, and his contributions are welcome; but this will raise a disturbance for no good, and the sanctum will be flooded with contributions not needed. The editor writes and tells the contributor just how it is; sometimes Mr. B. sees the situation, and all is well, but too often he is angry, and henceforth works against editor and paper. What not to print requires more judgment than what to print.

There are many other trying things, and much censure which is unkind, when presumably a man is doing the best he can. As readers we grow weary of reading a rehash of some good subject, week after week, by some good brethren who feel they must have *their* say, no matter how often or how well the theme has been treated before. In Church items it does seem a waste of space to tell what good cooking Mrs. C. does, and how soft the beds are at the D's, and a long list of presents to the minister duly set forth with price, etc. Still, it is well not to be too hard on the editor, nor yet on the contributor—perhaps there are those who enjoy such reading. Tastes differ. Sometimes a contribution comes in a jumble, manuscript written on both sides, cross-lined, interlined, and generally incorrect. The contributor sends a nice little note with it, saying he is hurried, dashed it off, etc., hopes the editor will arrange it all right. If the editor is good-natured and more patient than Job, the document may come out after a time, looking so well that another "infliction" is sure to follow.

Put yourself in an office a moment. The editor must read your article, the compositor "set it up," the proof-reader wade through it, then there is the printing, the mailing, and other details, before the public

sees it. In view of all this, and more, we should do our part well, and not be too severe on the editor, even if he should sometimes seem to publish poorer productions than our own, and, according to our conceptions, stuff the traditional waste basket with what should have appeared on the front page of his periodical. Be reasonable; be courteous, be patient!

—X—

The New France in Literature

THE dark side of France's civilization has been so exploited in the press on account of the Dreyfus case, that it is refreshing to turn to the brighter side. France is undoubtedly a great country, and there are many things to admire in the genius of her people, as well as in the results of their intellectual activities. The Rev. Augustine David Malley, in the *Catholic World Magazine* for October, tells of the reaction against Zolaism and the Naturalistic School. He says:

"Amidst all this turmoil it is safe to predict that the school of the future will be moral, religious, with a tendency among some toward Pantheism, the effect of Germany, and among others a reaction towards Christianity and the Church. Naturalism was the modern paganism, wishing for the concrete and definite, satisfied with what is seen and touched. Christianity continually urges men and nations towards what has not been realized as yet, and it is this spirit that is fermenting slowly as yet in Paris. Yet it would be wrong to say that there is a general movement towards the Church among the great mass of Frenchmen who are indifferent to all creeds; rather there is a slow conviction growing that what France needs is stronger morality, and that this cannot be obtained without some form of religious belief. The old revolt against religion is deplored, and amazement is expressed that so many in France accepted, and still accept, the flimsy gibe of Voltaire, that religion was an invention of priests to delude mankind. The younger men are serious, and wish to perform some great moral work, heartily endorsing Bourget when he said: 'We must suffer, we must love, we must create. This is all ethics and aesthetics. It is also Life.' France, the rich, the fruitful, with the scars of many battles on her noble brow, now looks sorrowfully on her sons. She stretches out her hands to the youth of the land, crying to them: 'Aid me with tongue and pen; build up my people who are fast hastening towards degeneracy and destruction; enoble their ideals; bring back what was pure and holy, cast out the weak, foolish, and trivial, or I too must sink into the inferno of nations, where naught is heard but sighs and vain regrets for what might have been!'"

—X—

The Philippine Aborigines

THE Negritos are the aborigines of the Philippines. Before the coming of the Malays, they probably occupied all this island group, and many of the numerous islands which lie in the Pacific to the southward. Some of them are found to-day in the peninsula of Malacca and the Andaman Islands. In Java they have recently died out. It is likely that some of them still exist in the forests of Borneo, and in the interior of other large islands. Half-breed Negritos are found from India to New Guinea. Here, the Negritos have amalgamated with the

savage tribes of Hindustan: there, with the negro-like Papuans of Malaysia. But everywhere the pure race is dying out. War, bitter and unrelenting, seems to have existed for centuries between them and the invading Malays. The latter have proved the stronger; the Negritos have perished, or been driven to the depths of the forests and the fastnesses of the mountains; and most of the land which once knew them knows them no more. A policy of extermination has prevailed; and few of this once numerous race survive.

What can be said of them as individuals? They have two claims to notice. They are a race of dwarfs, the smallest people on the face of the earth. I intend this statement to include the pygmies of Africa. And mentally they are the lowest, or one of the lowest, of the human races; stupid in mind, degraded in condition, forest wanderers scarcely more settled than the apes—"man-apes" they are called in parts of India.

But, if deficient mentally, the Negritos are largely endowed physically. They can run like deer and climb like monkeys. In fact, they approximate to the monkeys in one respect, since they have great powers of movement, and of grasping in the great toe, being able to pick up minute objects with their feet. When on board ship they are as nimble as monkeys, and can descend the rigging head foremost, holding on by the toes alone. Some Negritos are employed as servants by the Filipinos. Most of them, however, dwell in their forest retreats, where they live mainly by hunting; though they also eat the wild fruits of the forest, the roots of the arum, the honey of the wild bees, and other woodland products. Their weapons are simple but effective. They consist of a bamboo lance, a bow of palm-wood, and a quiver of poisoned arrows. It is an interesting fact that the art of poisoning arrows is common to the pygmy races, wherever found. The African dwarfs use arrows, a puncture from which is fatal. The Negritos have another way of getting food, not agreeable to the natives of the open country. They will swoop down upon the valley, steal covertly round a herd of browsing cattle, and drive them off to their strongholds in the hills.

The Negritos—or Aetas, as the Spaniards call them—live in the simplest and most primitive fashion. They wander to and fro, about fifty families in a group, obtaining shelter from a few sloping poles covered with leaves. Sometimes they build rude huts raised on bamboo poles, in the Malay fashion. They have a pretence of farming, scratching the ground with a stick and throwing in a handful of seed; but they seldom remain in one place long enough to gather their slender crop.—RAMON REYES LALA in the September Forum.

—X—

"Great" Preaching

WHO is the great preacher? Who is he whom every budding cleric should wish to be? If we are to believe Canon Twells ("Colloquies on Preaching"), the really great sermon is the sermon that holds fastest and longest upon the minds of its hearers. Mr. Twells gives a suggestive illustration. A squire talks over a visit ge rector of the right sort with his guest, and compares him very favorably with the "great" preachers, about whom he entertains mixed views. "Well, I don't much care for your celebrated preachers. It's all very well to listen to the monce and again, but I should be sorry

to do it Sunday after Sunday. There is a straining after effect, a 'Now-I'm-going-to astonish-you' sort of an air, that sets my back up. But few of them preach naturally. Somehow the warmth and energy of their delivery seem forced. They get up steam as deliberately and mechanically as a locomotive. You can almost hear, so to speak, the piling on of the coke and the manipulation of the handles. Now, our rector is different. He just stands up and talks to you. It seems as simple and easy as possible, and yet by and by you find your heart beating and your eyes filling with tears." There can be no pretence that the method here decried is that of any reputedly "great" preacher among ourselves. The squire's "rector" might be Canon Liddon himself. Nothing could be more simple or natural than the style of the Bishop of Ripon. Dr. Boyd Carpenter, like Canon Knox-Little and Dr. Farrar, is rich in glowing periods and fervid utterance, but there is no straining for effect in his style. And nobody will deny that the sermons of these men "hold" fast and long upon the minds of their hearers. The squire may have loved the conversational style; but to others, this style is repulsive. To some preachers, as well as to some hearers, oratory is an essential of the sermon. But it does not follow that the great preacher must be a great orator. The main elements, after all, of great preaching, are these: (1) plenty of solid information, (2) heartfelt earnestness, (3) a sympathetic manner, and (4) an articulate delivery. Were these qualities more general among preachers, there would be no lack of crowded congregations.—*Family Churchman.*

—X—

Book Reviews and Notices

Eighteen Centuries of the Orthodox Greek Church. By the Rev. A. H. Hore, M. A. London: James Parker & Co.; New York: E. & J. B. Young & Co. 1899.

The history of the Orthodox Greek Church is not familiar to the vast majority of English-speaking people, but now that we have this excellent narrative of that wonderful history, there should be no further excuse for ignorance of it. No portion of the One Catholic Church has sustained such fearful adversities as the Orthodox Church of the East, and yet with all its losses, persecutions, the crushing oppression of Mohammedanism, and the deadening domination of the State, the Eastern Church can show some marvelous successes. Most wonderful of all is its vitality under such adversities, and its faithful adherence to the Faith as set forth by the General Councils, attested by its long and glorious roll of martyrs and confessors from the first age down to our own generation. And then, even in the days of its deepest depression, the Eastern Church has not been devoid of missionary zeal. The conversion of Russia alone is a crown of glory for the ancient Greek Church, and now her strength in the future will be derived from that great and vigorous national Church, and the ancient patriarchal sees of Eastern Orthodoxy will be rejuvenated from that source. The long conflict with the followers of the false Prophet has not yet exhausted her patience nor paralyzed her energy. The Orthodox Church will wear out her great enemy. The firmness with which she has withheld the uncatholic claims of Rome from their first promulgation until now deserves the deepest gratitude of all Western Christians who make a like protest and refuse submission to them as does she. The recognition of national Churches has always been a principle of the Orthodox Church, while Rome has steadily encroached upon their autonomy, and has fought against every form of nationalism. In the decade just closing, the patriarchs and bishops of the Eastern Church have rebuked the Pope of Old Rome for demand-

ing their submission to his supreme authority, in terms as vigorous and with arguments as learned and lucid as those employed by any of their predecessors.

The course of the world shows, too, that the Holy Orthodox Church has a great future before it. Its days of humiliation are coming to an end. The opening up of Central Asia and the vast empire of China is being accomplished by the two great powers whose national Churches, having a common Catholicity, are equally despised and contemned by Rome. As the nations which are distinctively Roman in religion are declining in power, Russia and England—to which we must add Germany—are waxing great, and the future of Europe, Asia, and Africa, is in the hands of these growing nations. It is most important, therefore, that the rapidly expanding Anglican Church and the Orthodox Church of the East should come to a thorough understanding of each other. Our author has an eye to this subject all through his work, and at the end he devotes a goodly part of a chapter to it. What he has written cannot fail to be helpful to both Orthodox and Anglican. It is the manifest destiny of these two portions of the Church to come together, and Mr. Hore has done much to further this end by writing this book. The account of the negotiations between the English Nonjurors and the Eastern prelates in the last century is very important.

We are surprised to find so much detailed history in a work that is necessarily a compendium of the subject to which it is devoted. The style is lively and interesting. The author has his subject thoroughly in hand, and his pages are full of information. This work will undoubtedly receive a cordial welcome from Churchmen, and, we trust, from the members of the Greek Churches also.

The Foundations of the Creed. By Harvey Goodwin, D. D., D. C. L., Lord Bishop of Carlisle. Third Edition. New York: E. P. Dutton & Co. London: John Murray. 1899.

That such a solid theological work as this should have gone through two editions at the time of its publication, and that now after the lapse of only ten years, a third edition should be demanded, speaks well for its value and proved usefulness. But this testimony is worthy of all credence. There is no better commentary on the Creed from the pen of any modern English theologian, to our mind. It is not a commentary in the sense that it is an exhaustive explication of the articles of the Apostles' Creed, but in the line of a defence of the Christian belief, as setting forth the grounds upon which it rests and the terms on which it is to be received and held, this work occupies a unique place. The treatise of Bishop Pearson belongs, as our author remarks, "to the seventeenth rather than to the nineteenth century." Besides, it was addressed to the faithful believers in Christianity rather than to the thinking world at large. It is an exposition rather than an *apologia*. Bishop Goodwin's book is just the reverse of this. Its primary object is apologetic. It is not controversial, however, but irenic in tone and structure. The grounds of Christian belief are sought in history, faith, and reason. The thorough and evenly balanced manner in which these three sources of the Creed are handled, constitutes the peculiar excellence of this work. There is a sweet reasonableness in the argument which is convincing to an unprejudiced mind, and disarms opposition. The prominence given to the historical foundation of the Creed, and to the function of reason as well as to that of faith in determining our acceptance of the Christian belief, is in accord with the methods of thought current in our day. "Properly speaking, it may be said that in repeating the Creed we are by the nature of the case, and by the very force of the term used, in the region of faith, and that faith is of necessity the ground of the Creed. It will be obvious, however, that all the articles need not, and a little consideration will show that they do not, rest wholly upon the same foundation. A scientific treatise may be based partly upon observation, partly upon recognized facts, and partly upon mathematical reasoning

and deduction. Some chapters in the treatise may rest exclusively upon one or another of these foundations, and some upon two or three combined. The treatise will none the less be essentially mathematical, because some of its chapters do not contain mathematical reasoning; and in like manner, the Apostles' Creed, though resting as regards some important articles upon faith, may also in respect of other articles, rest upon reason; in respect of others upon history, or upon some combination of the three foundations specified." (P. 22.)

We would gladly quote large extracts from this work, and attempt to illustrate to some extent the treatment of several important questions which arise in the consideration of such a large subject as the Creed, but as that has been already done upon the appearance of the first edition of this work, we rather reluctantly forbear to add to, or to repeat, what was then said. We must be permitted to say, however, that we know of no better book upon the Creed to put into the hands of thoughtful laymen, and of persons who will give the time and attention to a study of the grounds of the Christian religion which the dignity and supreme importance of the subject demand.

Instructions on the Revelation of St. John the Divine. By the Rev. Cresswell Strange, Honorary Canon of Worcester. New York: Longmans, Green & Co. Pp. 331. Price, \$2.

The author's object is one with which we are in most hearty sympathy. It is "to make this book more intelligible to the ordinary reader, and so to encourage the study of it." To multitudes of people it is a sealed book. To others, it is a storehouse from which to draw support for wild, fanatical notions and materials for controversy. Rightly interpreted, it is one of the most practically helpful of all the Sacred Books. While we would not commit ourselves to every detail of the author's exposition of its contents, we believe his principles of exegesis to be sound and sensible. He has not undertaken to write a detailed commentary, but rather to put his readers in possession of the principles upon which the book is to be interpreted, and encourage them to study it for themselves. He regards the Revelation as setting forth (1) the conflicts of the Church and of the individual believer; (2) the preservation of the faithful amidst all the changes and chances of this mortal life, and (3) the final triumph of the Church and her members, especially as connected with the manifestation of her Lord in His second advent. His method is to take a passage of a dozen or more verses and treat it in an instruction covering some half a dozen pages. For Bible classes, for the private student, for daily reading and devout meditation, the book is an excellent help. We strongly recommend it for such uses. It will be found more truly helpful than many books of formal meditations.

Phillips Brooks. By M. A. De Wolfe Howe. Boston: Small, Maynard & Co. Price, 75 cts.

This is one of the Beacon Series of Biographies of famous Americans. They are beautifully gotten up in a small pocket edition, well printed, and in every way attractive. Each volume contains a photogravure of the subject of the book. This of Bishop Brooks is an excellent likeness. The editor has given us a very charming, though brief, account of Phillips Brooks. He gives us inside views of the character of the man that reveal all those charming traits that made him loved by those who knew him. The volume is a handy one for busy people.

Personal Work. By S. M. Sayford. New York: The International Committee of the Young Men's Christian Association. Price, 75 cts.

While we cannot agree with this writer's theology in all its parts, or accept his methods without qualification, there is yet much in his book that is commendable. With the above qualifications, we consider the book a useful one to place in the hands of members of the Brotherhood of St. Andrew. Some of the instances given and results accomplished are remarkable.

John and His Friends. By the Rev. Louis Albert Banks, D.D. New York: Funk & Wagnalls Company. Price, \$1.50.

A series of revival sermons similar to other publications by this author. After a perusal of the book the one thought that is impressed on the mind is that Mr. Banks has an endless fund of stories, and that they might be transferred from one address to another without disturbing the sense or changing the argument. There is nothing worthy of particular note in the book. It is evanescent in its teaching, because it has only the foundation of sentiment and the emptiness of revivalism.

The Book of Psalms, Containing the Prayer Book Version, the Authorized Version, and the Revised Version, in parallel columns. New York: James Pott & Co. Price, \$1.

A valuable publication, especially for the student of the Old Testament. A glance shews the changes between the authorized and revised translations. It also shows the superiority of the Prayer Book version over both for the use of the choir. There are brief notes. The book should be in every clergyman's library.

Leading Persons and Periods in English Church History. Church Club Lectures delivered in St. Paul, Minneapolis, and Chicago. Milwaukee: The Young Churchman Company. Price, \$1.

These lectures were delivered in the winter of 1898-'9 by Bishops Sessums, Seymour, Tuttle, Grafton, and Brown. They cover the Reformation period, the period of Pusey and the Catholic revival, and Seabury and the American period. They were very highly appreciated by those who were privileged to hear them, and the reader will find them full of information in a concise form. Every Churchman should possess a copy. Careful and wide reading would be necessary to gather all the information contained in these lectures.

Books Received

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

CASSELL & CO.

Heroes and Hero Worship. By Thomas Carlyle.

METHUEN & CO., London

The Epistle of Paul the Apostle to the Galatians. Explained by A. W. Robinson, B. D. 40cts.

FLEMING H. REVELL COMPANY

The True Estimate of Life. By the Rev. G. C. Morgan. 30cts.

In Primo. By Eniled. \$1.25.

The Bishop's Shadow. By L. T. Thurston. \$1.25.

The Bible History of Answered Prayer. By W. C. Scofield. \$1.

A. C. MCCLURG & CO., Chicago

A General Survey of American Literature. By Mary Fisher. \$1.50.

The House of the Wizard. By M. Imlay Taylor. \$1.25.

L. G. PAGE & CO., Boston

The Mirror of Perfection. By Sebastian Evans. 75c.

The Archbishop's Unguarded Moment. By O. F. Adams. \$1.25.

Deficient Saints. By Marshall Saunders. \$1.50.

Saints in Art. By Clara Erskine Clement. \$2.

LONGMANS, GREEN & CO.

Queen Elizabeth. By Mandel Creighton, Bishop of London. \$1.50.

The Doctrine of St. John, an Essay in Biblical Theology. By the Rev. Walter Lowrie. \$1.50.

THOMAS WHITTAKER

Evenings with the Sacred Poets. By Frederick Saunders, A. M. \$2.

Salad for the Solitary and the Social. \$2.

Pamphlets Received

A Sermon Preached at the Farewell Service in the Old St. Paul's Church, Englewood, N. J., June 25th, by the Rev. G. F. Fliehner.

Answer to the Letter of the Lord Bishop of Lincoln by the Rev. N. Green-Armstrong, M. A., Boston.

A Study of St. John the Divine. By the Rev. W. H. Van Allen, M. A., Elmira, N. Y.

The Observance of the Lord's Supper. A Sermon by the Rev. A. F. Behrends, D. D.

The Kingdom Come. A Sermon by the Rev. W. C. Pope, St. Paul, Minn.

In Memory of Bishop Williams. Connecticut Convention Sermon.

Journal of the Diocese of Connecticut.

Important Items Regarding the Church. Church Facts. By the Rev. E. W. Hunter.

Music

NOVELLO, EWER & CO., of New York, have prepared and issued a nicely chosen list of anthems and services, by the recognized masters in English Church music, and numbering nigh on to a thousand, all of which, as classified in this catalogue, the house intends henceforward to sell uniformly at five cents a copy—a boon indeed to choirmasters. They are printed on good paper and in open score, from the original Novello plates.

Periodicals

Appleton's Popular Science for October is an unusually interesting number of this valuable monthly. Applied charity and its problems has either direct or indirect consideration in a number of articles. "The Help that Harms," by Bishop Potter, is the leading paper. The discussion of "Best Methods of Taxation," by the late Hon. David A. Wells, is concluded. [New York: \$3 per annum.]

The Sanitarian gives good advice about climate and sea voyages for tuberculosis. Many invalids blunder woefully in seeking relief by change, running into more dangers than they escape; and not many physicians are reliable authority on this point. The article in *The Sanitarian* is by Sir Herman Weber, M. D., F. R. C. P. His references are all to European and Oriental resorts. His suggestions, however, apply to all countries, and here in America we have every possible variety of climate and condition which the distinguished writer recommends. [Dr. A. N. Bell, 337 Clinton st., Brooklyn, N. Y. \$4 a year.]

The largest issue of *Harper's Weekly* ever published is the Dewey Memorial Number, ready Sept. 28th. Between its ornamental covers, printed in colors are fifty-six pages, devoted almost entirely to Admiral George Dewey and the eventful incidents in his career. Rudyard Kipling contributes a poem appropriately entitled, "Let Us Now Praise Famous Men." A history of the Dewey family and a sketch of the Admiral's life is contributed by the Hon. John Barrett. The number contains, also, an important article on the United States navy, by Henry Loomis Nelson, and special articles on Dewey and the Manila campaign, illustrated with many hitherto unpublished portraits and with superb drawings of naval scenes.

G. W. Steevens, the war correspondent, shows, in a thoughtful article in the October number of *Harper's Magazine*, the debasing effect of the Dreyfus affair on France. An article by Hon. John Barrett, late United States Minister to Siam, and for ten months war correspondent at Manila, gives an admirable representation of the character and personality of Admiral Dewey. Sir Martin Conway, the greatest mountain climber in the world, opens the number

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with the story of his ascent of Illimani, one of the highest and most inaccessible peaks of the Bolivian Andes. Part second of "The First American: His Homes and His Households," by Leila Herbert, gives an interesting description of Washington's life in New York. Short stories are contributed by Seumas MacManus, I. Zangwill, Mary Hartwell Catherwood, and Stephen Crane.

The Cosmopolitan for October presents a variety of articles. Mark Twain has a clever one on "Christian Science and the Book of Mrs. Eddy." The frontispiece is a beautiful picture, entitled "The Young Mother." Sixteen portraits of "English Court Beauties" follow, with a description of the Queen's "drawing-rooms." "Zinc-Mining," "The Grape Gatherers," and "The Stage in Mexico and its Favorites," are sufficiently diverse to attract different readers, while "The Care of Young Children" will appeal specially to mothers and those having charge of the little ones. Frank Stockton has an extraordinary story based on hypnotism. "The Bonapartes of To-day," illustrated, and "Candy-Making at Home," still further indicate the variety of choice the reader has in this issue of the magazine.

The Review of Reviews for October contains several important articles on the commercial

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and industrial conditions and problems of the moment. The Hon. Thomas L. James, formerly Postmaster-General of the United States, and now president of the Lincoln National Bank in New York, writes on "The New Era of Prosperity," presenting important statistical data bearing on the recent remarkable increase in our export trade, the appreciation of prices, and other phenomena in our commercial and industrial life as a nation. Dr. E. Benjamin Andrews, of Chicago, gives an economist's impressions of the recent conference in that city on the subject of "trusts," while the presiding officer of that gathering, the Hon. William Wirt Howe, of New Orleans, states the conclusions to be drawn from the deliberations of the conference as to desirable legislation. The editor also treats this topic in "The Progress of the World." There is a brief article on the National Export Exposition now in progress in Philadelphia, and Mr. Corry M. Stadden reviews our diplomatic relations with Nicaragua, with reference to the prospective canal and other commercial developments.

The frontispiece of the October *Century* is a portrait, drawn by John W. Alexander, of the Hon. John Morley, M. P., whose historical study of Cromwell is to begin next month. A study of Mr. Morley himself, by an anonymous M. P., accompanies the portrait. The number opens with an illustrated paper on "Fascinating Cairo," by Frederic C. Penfield, late Diplomatic Agent, and author of "Present-Day Egypt." From the pages of his well-filled diary, the Hon. John Bigelow has extracted a series of passages relative to the German statesman, Von Bunsen, his friend and correspondent for many years, and to the group of celebrities to which Von Bunsen belonged. A picturesque view of "The Streets of Peking" is given by Miss Scidmore, with reproductions of many photographs. Special literary interest attaches to the announcement of the winners of the *Century* prizes for the best poem, story, and essay by recent graduates of American colleges. Last year, women graduates of Eastern colleges won all the prizes. This year, all three are won by Westerners, the prize poet only being a woman. Closing as it does, the magazine's fifty-eighth volume, this number contains the final installments of several series, such as Paul L. Ford's "Many-Sided Franklin," Marion Crawford's "Via Crucis," and Prof. Wheeler's "Alexander the Great."

Opinions of the Press

Cumberland Presbyterian

DYING RICH—There is a half truth in Mr. Andrew Carnegie's utterance—if he really made it—"To die rich is to die disgraced." To get riches for selfish gratification and to hold them until one's dying fingers must relinquish their greedy grasp, is indeed a sin; and this was what Mr. Carnegie probably meant. He is certainly to be commended for using his own millions in benevolence while he lives, just as every other rich man ought to do. Bequests are well enough in their way, and the cause of philanthropy and the enterprises of religion need many of them, but gifts come with better grace, and greater blessing to the giver, from living hands than from dead ones. Mr. John D. Rockefeller's creed is not far from correct: "I hold that it is every man's duty to make as much as he can, and to give away as much as he can to good purpose. I have always been interested in Church work, and conceive it to be my first duty to give to religious enterprises. Next to that, the cause of education appeals to me. If a man has any duties, beyond those of his fellows, in a country like this, whose stability depends upon the intelligence and moral character of its citizens, it is to help toward the moral and intellectual betterment of those who lack advantages or opportunities."

Christian Intelligencer (Ref.)

COMMON SENSE AND THE SCIENTIFIC METHOD.—A great deal is said in these times about the scientific method and the necessity for its application to various departments of investigation.

That is all very well so long as the scientific method is characterized by common-sense. For example, evidences of intelligence and other mental qualities, when reached in the course of investigation, are to be acknowledged. If they are not, the method of investigation or the investigator is defective, because lacking in common-sense. When biologists say that they reach an infinite and eternal energy at the end of their research, and fail to say that it is evidently endowed with intelligence, wisdom, and goodness and righteousness, they exhibit a want of common-sense, or, what is worse, a lack of common honesty. The mass of men, though tending towards skepticism or, as the Bible calls it, unbelief, in everything in which one living and true God and righteous Ruler is concerned, will continue to exercise common-sense, and when they shall attain a knowledge of the adaptation of one thing to another, as revealed by scientific scrutiny, will exercise common-sense and maintain an intelligent, wise, good, and righteous energy in a Person, a divine Person who, in the common speech of all men, is called God.

New York Observer

CRITICAL CANT.—A good deal of critical cant is indulged in by good, but uncultured, writers on the subject of homiletics, who fail to understand that what does not suit their own particular taste in the matter of pulpit work may be just the thing that will appeal to other classes of Christians. A homiletic monthly, for example, quotes the superficial remark of somebody who declared that after hearing Joseph Parker, of London, the natural thought was, "What a wonderful preacher!" while the natural comment after hearing Spurgeon was, "What a wonderful Saviour!" This simply means that the impression made by the personality of the one man upon a given hearer differed from that made by the other. Both had been speaking God's truth, in different vocabularies, to practically different audiences. The style of cheap criticism referred to above is not new. The same thing has been said of Beecher. In fact, the preaching of any man of great gifts who happens to be somewhat eccentric in his speech or mannerisms is liable to be contrasted unfavorably by the unskillful critic, with the plainer deliverances of some other man whose earnestness takes a more ordinary and conventional form. There are, indeed, men of prominence as speakers who unduly exalt themselves; but simply because a man is profound, brilliant, or famous as an orator, it does not follow that he is emphasizing himself rather than his Saviour.

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The Household

A Storm on the Sea

IT had been close and oppressive all day; no wind had stirred the leaves, and the tide had come in heavily, without the joyful little ripples which usually attend it; even the children had tired of play in such an atmosphere, and the beach was nearly deserted. All day there had been a curious haze, and now murky, copper-hued clouds were gathering, and the silence was almost painful; nature seemed to be waiting in breathless suspense; birds had taken shelter, boats had come in, and the heavy clouds were very near the hushed sea. Then suddenly the darkness was rent by a great flash of lightning, followed almost directly by a close, heavy peal of thunder, then again there was silence.

"That was pretty near," exclaimed a sailor who had just come onto the beach; he was speaking to himself, and started when an answer came:

"Yes; from all appearance it will be a bad storm."

Old Will Slater peered through the darkness, and saw, standing beside him, a man in the dress of a priest who had been staying in Seacombe for the last few days. It was too dark now to see his face, but Will remembered it as worn and harassed-looking, with lines of care round the eyes, and the hair more white than gray, though the form was still that of a young man, and the step vigorous enough. On the visitors' list he appeared as the Rev. Charles Harper, vicar of Ashcreek Magna, a place which Will thought must be in the country.

"It's coming," said the old man, as he turned back again to look out to sea. So still it was that they distinctly heard the crunch of the beach beneath the feet of a man who, some long way off, was hastening homewards; but there began to be a curious moan and stir in the air which Mr. Harper did not understand.

"It's the wind coming," said Will; and come it did, gathering vigor on its journey, lashing the sea into waves, and sweeping on in triumphant strength. Then, again, the clouds were rent with flame, and the thunder roared deafeningly.

"Grand, ain't it?" said Will who now had to shout to make himself heard.

"Yes," said his companion, "very grand, yet very terrible," and he shivered a little.

"Your hat," called out Will; but it was too late. Mr. Harper's hat had been caught by the wind, and whirled out of sight before they had time to try after it.

"There now, you'd best go back," Will said; "you can't stay here with ne'er a hat."

"I don't mind," panted the other, whose breath had been taken by the wind. "I wouldn't loose the sight for anything—here comes the rain."

And come it did, a regular deluge, hissing in their ears, lashing their faces, running down their necks.

"Here, sir," called Will, and he led the way to a little shanty which, niched in under a low part of the cliffs, was well sheltered. There the two men stood, unable to do more than shout a word or two to each other through the shrieking storm.

The heavy rain only came fitfully, but the waves were high and terrible, rearing their white crests threateningly, then falling with a crash that rivaled the thunder. Mr. Harper's face saddened as he looked out and thought that his parish was like that—rent

with storms of evil passions, careless as to ruin. For Ashcreek Magna was in the Black Country, and the miners were a particularly hardened set; they had been so long neglected that they could not understand how much the new vicar really cared for them and had their good at heart.

There was a little lull in the storm, and both men drew breaths of relief. "Sit down, sir, won't you?" said Will, dragging forward an old box, "you look pretty well wore out."

"Yet one would not miss such a sight," said Mr. Harper, taking the offered seat.

"No," said Will, "yet many a time in a storm it's struck me how curious it would be if suddenly one could go down ever so far."

"Why?" asked Mr. Harper.

"Because underneath we should find the sea just calm and peaceful, not a bit upset by all the storms, and the fishes as happy as could be—I guess they know enough to go deeper when they see the storm coming."

"I did not know that, and never thought of it," said Mr. Harper, startled. "I wish we could do that in the storms of life."

"Seems to me we can," said the old man slowly and reverently, "for they ain't allowed to be more than we can bear. Our Lord says to them: 'Thus far, and no farther'; only I've often thought there's them as bears the storm when they might just go deeper and be in peace."

"Launch out into the deep," said Mr. Harper thoughtfully.

"Aye, that's it," said Will; "often when I've been alone on deck things have seemed to speak and to come clear, and there don't seem to be any place like the sea for telling about Him; but there, I'm preaching to a parson, and the storm has gone down a bit. Please excuse an old salt, sir."

"Thank you very much," Mr. Harper said. He grasped the old man's hand heartily, then turned homeward, thinking much as he went.—*The Church Review*.

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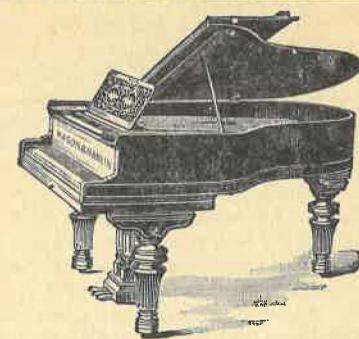
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Winter Lullaby

BY KATHLEEN CARMAN

Good-night, dear heart, and happy dreams.
Though in the sky no faint star beams,
Though field and road with snow are white,
Thou shalt sleep safe in warmth and light.

Oh, out of doors, the night is wild,
The wind moans like a lonely child;
Hark! how the storm beats high at the door,—
The fierce waves howl upon the shore!

But peacefully the cradle swings,
Low through the gloaming mother sings,
And softly still the firelight gleams.—
Good-night, dear heart, and happy dreams.

America's Great Admiral

REAR-ADMIRAL WILLIAM T. SAMPSON, U. S. N., pays a hearty tribute to Admiral Dewey in the October *Century*.

In asking me for some words upon Admiral Dewey, he says, the editor of *The Century* has called for a congenial task which has one great element of ease—that of saying nothing but what is good. The old Roman adage need not be called up in this case hereafter: "The picture of his life is all lights and no shadow."

The country has so frankly recognized the great qualities he has displayed, and its debt of gratitude to him, that no argument of mine need be added to convince them. The names of three great admirals will stand out conspicuously in modern history, each of whom rendered transcendent service to his country. Nelson, the real victor of Napoleon and establisher of European peace; Farragut, the far-reaching effect of whose services in the Civil War has yet to be recognized by the general public; and Dewey whose attack was as bold as that of Farragut at Mobile Bay (and I can use no higher praise), as successful as Washington's Trenton victory, and whose diplomacy and tact, after his destruction of the Spanish squadron, make a shining page which will not be the least in his glorious record.

Dewey, like Farragut, is one of the men of the service whose life has been in the steady treadmill of duty, without any conspicuous events to bring him before the public, except those of the Civil War. His fine career in this has been known to the service, where in our long and intimate intercourse we come to know and estimate one another in a way hardly possible in any other community. His gallantry and ability were thoroughly known; neither could have had a better test than in the lurid episode of the destruction of the "Mississippi," when she grounded under the batteries at Port Hudson, and had to be abandoned and burned. He was then but a young fellow of twenty-five, the first lieutenant of his ship, already a trusted man. His services upon this occasion truly deserve to be described as brilliant and distinguished. The preparation of the ship for thorough destruction by burning had to be carried on under a heavy fire of the enemy. The range was short, and the enemy, by means of bonfires on the bank, had thoroughly illuminated the doomed ship. Dewey proceeded with his work with a vigor and energy rarely seen, and an imperturbability which, when coupled with such energy, is, by the world's consent, called heroic. His presence at the capture of New Orleans, at Port Hudson, and in the two attacks at Fort Fisher, had given him a fuller experience of battle than

falls to the lot of most naval men, however long their lives, and he led his squadron into action at Manila, no doubt, with a feeling of emulating his gallant and conspicuous experience under our other great admiral now nearly forty years ago.

The service knows Dowey as an ideal head of a fleet. Perfectly courageous, of thoroughly balanced judgment, and quick of decision, he has the qualities which carry one to fame, if opportunity be given. The man and the hour fortunately came together, and the country is richer in another brilliant page of history and another heroic figure.

Dewey in this light stands for far more than the brilliant victor in a famous fight, or as the author of a proud page of history. His career has given a lofty impetus to the young which will bear noble fruit in nobler aspiration. He has become one of the most valued possessions which a nation can have—a national hero. After all, the Romans read more deeply into the human heart, and into the impalpable causes which sway humanity, when they apotheosized their great men, than we are apt to grant. Washington, Nelson, Farragut, and the others on the long list of men of heroic deeds, stand for aspiration and noble planes of life and thought. Every name added is the world's gain, and to such a list we add the name of Dewey.

CAUGHT A NURSE.

Didn't Know Old King Coffee Had Her.

"The duties of professional nurses call them among a great many different people, and it is surprising to know how many are suffering from the use of coffee, which is the primary cause of the majority of many nervous disorders. My own experience has been such that I feel that I can speak with some knowledge of the subject.

"For about ten years I was afflicted with a severe nervous disorder, which was so great that sleep became an unknown thing to me without the use of opiates. I was a confirmed coffee-drinker at this time, but had never thought that had anything to do with the difficulty.

"After coming to Chicago to live, I was told by an acquaintance, who had been a similar sufferer from nervousness, that he discovered it was caused by the use of coffee, and when he made that discovery gave up the coffee and took up the use of Postum Food Coffee, and was completely restored. His argument sounded so logical, I was determined to make the experiment, and to my surprise, upon leaving off the coffee habit, I commenced to improve. This improvement has continued, until now I am in complete health, and sleep well and naturally. I always advise patients suffering from nervous trouble to abandon the use of coffee and use Postum, for I know what I am talking about on that subject.

"Occasionally private families do not prepare Postum well; that is, they fail to allow a sufficient amount of time for boiling. It requires more boiling than coffee, but the care well repays, for the beverage is delightful to the taste and wonderfully nourishing." Maggie F. Church, No. 2 E. 33d Place, Chicago, Ill.

Postum is sold by all first-class grocers, and made by the Postum Cereal Co., Ltd., Battle Creek, Mich.

"He Laughs Best Who Laughs Last."

A hearty laugh indicates a degree of good health obtainable through pure blood. As but one person in ten has pure blood, the other nine should purify the blood with Hood's Sarsaparilla. Then they can laugh first, last and all the time, for perfect happiness comes with good health.

Hood's Sarsaparilla Never Disappoints

Hood's Pills cure liver ills; the non-irritating only cathartic to take with Hood's Sarsaparilla.

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THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURTHOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

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Manufacture a Superior Quality of Bells.

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CHIMES, Etc. **CATALOGUE & PRICES FREE.**

With its sweet, harmonious tone, the
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"BLYMYER" BELL
never appeals in vain to the appreciative
ear. It stands out prominently from any
number of rival bells by reason of its peculiar
blend of the sweet and sonorous.
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A Norse Peasant Wedding

(CONCLUDED)

After supper on the first day, the guests naturally divide themselves into three divisions. The dancers occupy the dancing hall, the married women, especially the older, find their way to the building known as the old folks', where they entertain themselves with coffee and gossip, while the men form small groups of from two to ten, or more, round the tables in the dining hall. Here some of them will sit all night and, perhaps, part of next day, talking over old times or new; about fishing trips made thirty, forty, or even seventy-five years ago; about the hard times during the war at the beginning of the century, etc., etc. Then national or commercial politics will be discussed, or the outlook for the season, either as to farming or fishing. Then, again, stories will be told or songs will be sung by some one in the party. Thus the old men will spend most of the time during these days of festivity, going from one group to another. But it is not only the old men who entertain themselves in this manner. There are always many of the younger sitting around listening to these tales, although out of respect they seldom put in a word themselves; and here intimate acquaintances and friendships for life are made. There is always something very fascinating in these companies, and in these reviews of old times. They learn that their fathers, when they were young, had the same joys and sorrows and struggles as they themselves are now experiencing. They hear them relate about their grandfathers and great-grandfathers, how they, in the same manner as these now, had told their youthful experiences. Then they have the history of the grand for a century or two reviewed. They feel that they themselves shall sometimes sit thus and talk over old times, while their children and grandchildren will be the listeners.

There is always a strong feeling of kinship among them, as they know that their forefathers for more than thirty generations have shared the fate of their common country, and that they, during all this time, have been friends and neighbors, have been living in the same grand together. Of this they can feel more sure in Norway than in any other country, as there the farm always passes from father to son, and, if there be no son, it passes to the nearest of kin, according to the directions of the so-called adel's law, the only law of its kind in the world.

Between four and seven o'clock in the morning it is generally very quiet at the weddings. Almost everybody except the cooks are then having a few hours' sleep, the women in the old folks' building, the men in the two upper stories of the parlor building. Others have their sleeping apartments assigned at some of the neighboring farmhouses. There is much joking and good-natured fun connected with arousing the sleepers in time for breakfast in the morning. The governor of the feast summons the drummer to his side, and together they make a round of all the sleeping apartments. Often they enter a room quietly, and the drummer places his drum on the breast of some unsuspecting sleeper and then begins to beat it violently. This always has the desired effect. The object of the joke will be so startled that he can sleep no more, while the others will laugh their sleepiness away.

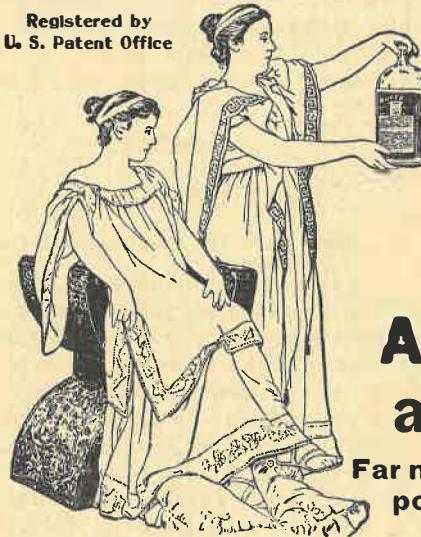
The second day is the servant girl's day at the weddings. Between nine and ten o'clock in the morning they arrive from all the neighboring farms, each bringing a large can of the morning's milk, and they stay until it is time to go home and do the milking in the evening. If there be small children where she works, that cannot be left alone, then her mistress generally goes home and changes with her that day, that she may not be prevented from having her share of the festivity.

Several times during the second and following days, there is a change of programme in the dancing hall. Some one is called upon to tell a story. A table is brought in onto the middle of the floor, and on top of this is placed a chair. Here the story-teller takes his position. The stories related on these occasions are often symbolical, and are told in such a manner that only one of the listeners will understand their real and full meaning, and that one is always a young lady. This the story-teller can easily do by weaving into his story some incidents known only to him and the young lady, or parts of conversations that have passed between them before. The symbolic characters that fig-

ure in these stories are generally trolls and fairies, while the real hero and heroine are, of course, the story-teller and the young lady of his choice. It is not an uncommon occurrence that a young man will use an occasion like this to propose to one of his lady listeners before a large audience, and as far as is known, those who have the courage and adventurous spirit to do so in this extraordinary manner, are invariably accepted when the two afterward meet.

Another very beautiful and strictly Norse custom and form of amusement, is the so-called stevning. This consists of alternate impromptu stanzas sung by two of the party, generally a young man and a young woman. The young man will begin by singing a stanza, wherein he asks some questions or describes his feelings. As soon as he ceases, some young woman in the crowd, with downcast eyes and blushing cheeks, takes up the thread of thought by answering his questions, and often winds up the stanza by asking another. Thus they keep on till each has sung six or eight stanzas. Love is generally the theme, and it is often of their own personal feeling that they sing. This stevning is difficult, as the rhyme and meter

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Far more effective than extemporaneous preparation of the Lithia Salts.

In the N. Y. Medical Journal of July 22d.

Dr. John V. Shoemaker, M.D., L.L.D., Professor of Materia Medica and Therapeutics in the Medico-Chirurgical College of Philadelphia, etc.

"The peculiar virtues of the **BUFFALO LITHIA WATER** appear to be owing to the mixture of salts which they contain, and as regards Spring No. 2, to the proportionately large quantity of the Bicarbonate of Potassium. They are likewise due to the perfect solution in which the salts are held, and consequently to the complete absorption and assimilation which results. In the alembic of Nature more effective solutions are produced than the laboratory of the chemist can always prepare.

"An additional advantage and extremely important reason for the peculiar efficacy of the **BUFFALO LITHIA WATER** lies in the fact that its composition approximates that of the serum of the blood; therefore it is admirably fitted for absorption into the blood current and immediate incorporation with the watery portions of the nutrient fluid. It becomes at once identical with the blood serum. These are qualities which far surpass those possessed by any extemporaneous solution of a single chemical preparation, as when a lithia tablet, e. g., is dissolved in water for immediate administration. When we speak of a dose, it is of a quantity altogether relative, and what the physician emphatically desires in a dose is therapeutic efficiency. This we have in the **BUFFALO LITHIA WATER**.

"Those who have made use of this water and carefully noted its effects have often been surprised at the results obtained from amounts so small, according to chemical analysis, of lithia and the accompanying salts. The explanation of this extraordinary activity is doubtless to be found in the conditions just adduced."

Both of these Waters are powerfully NERVE TONIC and EXHILARANT. Number 1 is also a Potent BLOOD TONIC and is especially indicated in NERVOUS INDIGESTION and in all cases where there is poverty or deficiency of the blood, indicated by a pallid, bloodless appearance, or where there is extreme exhaustion. In the absence of these symptoms No. 2 is to be preferred.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

Testimonials which defy all imputation or questions sent to any address.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VIRGINIA.

must be perfect, and one must follow the thread of thought laid down by one's opponent in the foregoing stanzas. It is surprising what poetic genius is sometimes displayed on these occasions.

Thus the festive days pass by. Everybody has put aside his everyday cares and troubles for the time being, and is making the most out of these days of festivity. And there is everything to aid him in this. There he has all the best the country can offer to eat and drink, there he has all kinds of amusement, and, above all, there he sees, in whichever way he turns, friends and smiling faces.

Toward evening on the last day, a dish is brought on the tables called the bride pudding. This is a signal that now the festivities are at an end. The bride who has not worn the crown since the first day, now again appears with it on her head as she and the bridegroom take their places at the table.

After the repast the bridal couple repair to the storehouse; where they receive the guests as they come to bid good-by, and give them presents, which, as mentioned before, consist of cash. The bride receives the money, which she, according to the custom, pretends not to want, while the bridegroom gives the donor a glass of wine. Within a couple of hours all the guests are on their way to their respective homes, and the scene of so much festivity again assumes its every-day attire.—*The Inter-Ocean.*

"Lady Help"

IN many parts of the Eastern States, an effort is in progress to solve the servant girl problem by the employment of educated and cultured young ladies as domestics. It is claimed that a number of such have been found who "prefer to eat and sit in the kitchen, and be called by their Christian names."

There may be a few educated young ladies with such preferences, but we do not believe there will ever be a large enough number to settle this much-vexed question. It is much more probable that the difficulty will be overcome by an alteration in the conditions of domestic service.

The status of the house servant can be changed just as that of the nurse has been. When nurses were all ignorant creatures of the Sairey Gamp type, no woman who could avoid it would be a nurse. Now that a regular course of training is taken, and a nurse's diploma means that the possessor is a woman of good general education, with especial professional qualifications, young women of every rank of life become nurses.

If schools of domestic science were established, where a woman could obtain a thorough training as cook, housemaid, or general servant, and receive a diploma when graduated, a different standing would be given to domestic service, and doubtless a superior class of women would be attracted to it.

They would be treated as nurses are—as equals having a strictly business relation to the family. They need neither "sit in the kitchen," nor "be called by their Christian names." Suitable rooms would be assigned them, and they could be addressed as other young ladies are.

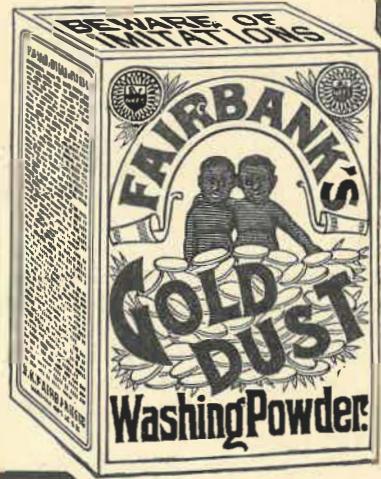
There is nothing inherently degrading in housework, but domestic service has been made objectionable. Change the conditions, and plenty of bright, capable, educated young women will be ready to enter it.—*New York Journal.*

Scrubbing Floors

can never be made a pleasing pastime, but one-half the labor will be saved and the results improved by using Gold Dust Washing Powder.

Send for free booklet—"Golden Rules for Housework."

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The American Oak in St. Petersburg

THE newspapers recently stated the fact of the presence of an American oak in the imperial gardens at St. Petersburg. Concerning this tree a curious story was told many years ago, apparently with absolute verification. When Mr. Dallas, afterwards vice-president, was in St. Petersburg as American Minister, he was one day visited by a tall, awkward Yankee who, being requested to state his business, immediately said that he wanted to see the Emperor. He was assured that obtaining an interview with the Emperor was no easy task, but not being disposed to take a refusal, he was requested to leave his name and return in about a fortnight, when his application would probably be considered and determined.

A week or two later the American Minister was surprised by a visit from the tall Yankee, and beginning to assure his visitor that an interview with the Emperor could not be obtained, the Yankee responded that he had already seen the Emperor, and had just called in at the Embassy for the purpose of saying good by, as he was on his way home. Mr. Dallas was dumbfounded, and inquired into the particulars, when he found that the man actually had, by sheer force of brass, succeeded in passing the guards at the palace and seeing the Emperor.

"I gave him a present, too."

"What was it?" inquired Mr. Dallas.

"An acorn from Mt. Vernon from a tree that grew over Washington's tomb. The Emperor planted it in the garden with his own hands. I followed him out and saw him plant it."

Strange as the story was, it was true, and the oak now growing in the imperial gardens at St. Petersburg sprang from the acorn carried thither as a present to the

Emperor by the long, awkward American.—*Pittsburgh Despatch.*

THE Galesburg *Republican Register* gives an interesting account of a lady residing in Victoria, Ill., who will shortly complete her century of life. Mrs. Leah Robinson was born in North Carolina, in January, 1800. She is still in good health, lively and cheerful. It seems strange, says the writer, to be talking with one whose father and uncles took part in the Revolutionary War, who remembers the stories of hardship and privation they told, endured while scouting in South Carolina; who recalls, as clearly as if they occurred yesterday, her parents' accounts of the raid made on the inhabitants of the State by loyalists and royalists, tories, and whigs, British invaders and rebel defenders of that harassed region. She remembers with special distinctness how many of her kin took part with Jackson in his forays with the Indians in Georgia, and his subsequent glorious defense of New Orleans—of his regard for the welfare of his common soldiers, his care for their comfort when well, and their nursing when sick and wounded. She recalls the enthusiasm of their support when Old Hickory ran for president. She has always been kindly and cheerful, and loved and respected by her many descendants. She lost a brother, years ago, who died at the age of 104. With her present health and strength, it will surprise none of those who know her if she lives to a still more advanced age.

A SCIENTIST says: "If the earth was flattened the sea would be two miles deep all over the world." After meditating, a Kansas editor gives out the following: "If any man is caught flattening out the earth, shoot him on the spot, and don't be too particular what spot. A great many of us can't swim."

Enameline

is the Modern Stove Polish, because it has all the latest improvements. A brilliant polish is produced without labor, dust or odor. There are three styles of package—paste, cake or liquid. Get the genuine.

J. L. PRESCOTT & CO., New York.

Children's Hour

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

A Great Dane Dog

BY CHARLOTTE WHITCOMB

THIS is a true story, and it all happened during this very last Christmastide. There was to be a big house-party a few miles out of the city, to which the fathers and mothers were going. The house-party was to last three days, and by means of it a large sum was to be raised for the benefit of a children's hospital.

Felice and many of her playmates were to spend the first day of their fathers and mothers' absence with Alice Henshaw. It was to be a day of merry-making. First, there were to be games of romps, then luncheon; then there was to be a dolls' party, followed by games, and after an early dinner, a real grandpa was going to tell them stories; Felice was sure that stories told by a grandpa would be even nicer than stories read by a governess. It was good sleighing, and Felice was to be driven in the big sleigh, with her family of dolls, to Mrs. Henshaw's, and when the party was over, she would have another sleigh-ride to the home of some cousins, where she was expected to spend two days.

The little girl was very happy when she found herself seated under the warm sleigh- robes and saw the horses toss their heads, glad to be out in the keen, bright air, and heard the merry jingle of the bells. Lars, the Swedish coachman, drove through some business streets, as he had to leave an order at a florist's, and Felice enjoyed seeing the street sights, the gay shop windows, and the merry, moving crowds on the walks.

When they drove up to the florist's, Lars jumped out and ran into the shop without hitching the team, but the door had hardly closed behind him when Felice noticed a neighbor, Mr. Forest, and beside him a huge yellow dog, which she knew he had bought two days before. The dog was whining and acting very uneasy. Mr. Forest said: "What ails you, Luth? Be quiet, sir!" But Luth only licked his master's hand and whined the more. Then Mr. Forest patted his head and said: "It's all right, old fellow!"

At that the big dog came trotting up to the horses' heads, and seizing the bridle in his teeth, stood holding them like an hostler until Lars came out. Then Mr. Forest said: "You should not leave your team unhitched, Lars. It's against the law, but my new dog thought he would save you from paying a fine."

Lars touched his cap and said: "I tank these hosses very safe in daylight, but I leave them unhitched not any more."

As they drove on, Lars told Felice that Luth was what is called a Great Dane dog; that he weighed one hundred and fifty pounds, and that he was wise and kind as well as strong, and that he had been trained to hold a standing team.

As this story is to tell about Felice and the dog more than about Felice and the party, I will only say that the little girls had a very happy day at Mrs. Henshaw's; the dolls behaved properly, the supper was nice, and the stories told by Grandpa Hen-

shaw were the very best stories Felice had ever heard.

Lars came for Felice at six o'clock, and two little girls were to be taken to their homes in the sleigh with her. They made a merry party; each child had a doll in her arms or placed primly on the seat beside her. They chatted and laughed and petted their dolls and listened quite awed to the great chimes in the courthouse tower, which seemed almost over their heads as they drew up to the florist's, where Lars had to call for the flowers he had ordered in the morning.

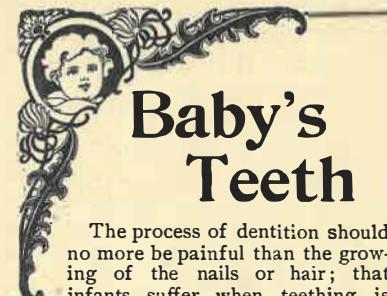
This time he hitched the team by slipping the hook of the hitching strap into the ring of the granite block on the curbstone; or he thought he had done so, but he was in a hurry and the hook did not catch at all.

It was so nearly dark that the pavement and street were all alive with moving shadows of people and teams. Now what happened would probably not have happened if the horses had been without blinders, but Lars knowing them to be shy of shadows, thought they would be easier managed with blinders on, and so when a man with a screaming parrot came along and began playing on a barrel organ just behind them, they started and trembled with fright, and when, at the same moment, the shadow of a team of goats came in sight, the horses lost control of themselves and, plunging into the roadway, went off down the street at a mad gallop.

The little girls screamed and tried to stand up, but they went pell-mell off their seats, and dolls, robes, and all were huddled in a heap on the sleigh floor. Felice cried: "Whoa!" with all her might, but the horses seemed to plunge on all the faster.

Teams cleared the way, dogs barked, terrified ladies and children scampered into shop doors, men and boys shouted: "Runaway!" "Runaway!" policemen blew their whistles, but no one attempted to stop the frantic horses, and they ran on in the midst of the din to where, half a block ahead, Mr. Forest and Luth were standing under an electric light.

Luth darted into the street and ran the same way the horses were running, and when the team came up with him he seized the nearest horse by the bits, and dragging on it with his whole weight and great strength, soon brought the team to a stand-



Baby's Teeth

The process of dentition should no more be painful than the growing of the nails or hair; that infants suffer when teething is due in many cases to the fact that they have not had a food that contained the material necessary for building up the teeth. Mellin's Food not only contains material for the flesh and muscles but contains the phosphatic salts for the bones and teeth.

Mellin's Food

I send you a picture of our boy, taken when he was 9 months old. He has been raised altogether on Mellin's Food and used it until he was 18 months old, taking scarcely anything else, and a healthier child I have never seen. He is now 21 months and has 18 teeth, cut them all with very little trouble, all owing to the use of Mellin's Food. I feel that I want to recommend it to all mothers. Mrs. J. S. Allen, McIntosh, Fla.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

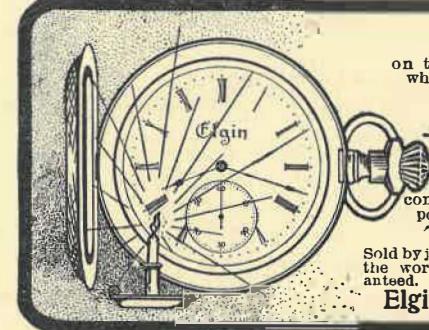
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A Little Light

on the watch subject is found in our new booklet, which all are invited to send for—free of cost.

Elgin Ruby Jeweled

Watches

come in various sizes, grades and prices, to suit every pocket. Recognized universally as

The World's Standard.

Sold by jewelers everywhere. An Elgin watch always has the word "Elgin" engraved on the works fully guaranteed.

Elgin National Watch Co., Elgin, Ill.



Always Specify

the gentle-acting and faultless Tarrant's Effervescent Seltzer Aperient. There is no remedy so good, so reliable, so appetizing, or so effective for constipation, sick headache, or that "out of sorts" feeling arising from a disordered stomach.

"It invariably gives satisfaction."

TARRANT & CO., Chemists, New York.

still, and held them until Mr. Forest came up. There was great cheering on the street for Luth, but the noble dog seemed to care only for the approval of his master. He wagged his tail and ran up to Mr. Forest, leaning his big head on his arm and looked up as if to say: "Was it done right?"

Mr. Forest let Lars take the steaming horses home, put the children into his own sleigh, and took each one where she was to go.

If you happen to be on a certain avenue in Minneapolis, on most any pleasant afternoon, you may see several little girls playing with a very large yellow dog. The dog wears a handsome link collar of silver about his neck, with a clasp bearing the words: "Luth from Felice," and every one who knows Luth says he is a Great Dane in more ways than one.

How Harold Disobeyed

I WANT you to go down to the Lower Fold Harold, and fasten up all the chicken coops and the hen-house door. Jem is away at market with your father, and Jane is busy. Be sure you do it properly and come straight back; baby seems so poorly to-night."

And Mrs. Hayes turned in her weary walk to and fro, and began again to sing the old cradle song with which she was trying to soothe May to sleep.

Harold dearly loved his little sister, and kissed her soft fingers now as he went out, saying cheerily:

"Allright, mother, I'll see the little chickabiddies to bed in no time."

He crossed the farm-yard, then through the orchard into the lane. But there he found several boys waiting.

"Here, Harold, we were just looking for you! We are going to sail our boats down at Brook Hollow."

"But I can't come," said Harold regretfully. "I've got the chickens to see to, and mother told me not to be long. Baby May isn't well."

"Well, you can get back in a jiffy. We can get there in a quarter of an hour, have some fun, and be home by eight. The chickens can wait."

"Perhaps it doesn't matter for half an hour," said Harold, hesitating. "Only mother said—"

"Matter? Of course not!" broke in Ned, rudely. "Come along; you're not a nursemaid to be tied down like that!"

Fear of ridicule swept away Harold's misgivings, and soon all four boys were hurrying to the Hollow a mile away. There, in the fascination of playing in the brook, more than three hours went by.

But the deepening darkness warned them of home and supper time, and Harold's conscience now woke up in good earnest.

"Look here, boys, I'm off for home, and I'm sorry I came." And Harold darted away, followed by the mocking laughter of his comrades.

"I won't stop to go for a lantern and see to the chickens now," he said as he crossed the yard; "it doesn't matter if they are left for once!"

There was a bright light in his mother's room, and on the stairs he overtook Jane toiling up with a heavy pail of hot water.

"Oh, Master Harold, where have you been? Missus is in such a way, for baby's in a fit. And I'm all strange to the place

and don't know where the doctor lives, and master and Jem ain't home yet. Oh dear, dear!"

Before she had finished her incoherent tale, Harold was at his mother's side. And he never knew afterwards which hurt him most—the reproach and grief on his mother's white face, or the sight of his baby sister in the agony of convulsions.

"Run for the doctor at once, Harold! Oh, how could you be so long?"

Cut to the heart, Harold flew down the lane and across the meadows to the doctor's house. Fortunately he was at home and came at once. The warm bath had relieved the worst symptoms; but it was hours before baby was out of danger. And nobody slept much that night. Just as Harold and his father were sitting down to an early breakfast next morning, Jane came in with the coffee, and said:

"You never fastened up them fowls last night, Master Harold; and Jem says the rats have been and killed seven out of the eight Leghorn chicks your mother set such store by."

Then the whole story of Harold's disobedience came out, and very grieved his father looked.

"Let it teach you a lesson, Harold, that will last you a lifetime. Never say again about the smallest duty, 'it doesn't matter.' "—*The Child's Companion*.

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From Certain Kinds of
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Finance and Commerce

THE bank statement of the New York banks last week was again unfavorable, showing a further shrinkage all around. The financial situation, if not sensational, is at least unusual. Not only are high rates of interest prevailing in Wall street, and to a less degree throughout the country, but in London, Paris, and Berlin as well. The Bank of England advanced their discount rate to five per cent. the past week, and did it in a manner which was a practical declaration that an emergency exists. It is altogether likely that the South African controversy was the actual cause, as gold in large quantities is being drawn that way from England and Australia, but while the Bank of England has a comparatively fair supply of gold on hand, it has been running down of late, and the possibility of a further drain to the United States causes uneasiness. The Imperial Bank of Germany advanced its rate of discount to six per cent., and its last weekly statement shows that while its circulation has been increased 255 000,000 marks, yet its cash on hand has decreased 115 000,000 marks. All this wide-spread stringency in money comes after a period of large gold production, during which time the world's stock of gold must have increased largely. It is hardly likely that so small an affair as a war with the Boers could fundamentally effect the whole financial situation of Europe. In fact, the long continued tension in Germany denies it. Tight money in our country accompanies a period of unprecedented activity and prosperity. Is it not likely that the fundamental cause is alike both there and here? We know pretty well that scarcity of money in this country means scarcity of credit in the form of bank notes. The issue of bank notes is limited, and while they are redundant in periods of dullness, they get scarce in time of business' activity. An amount that will do the work at one time will not do it at another. In a way this is true all over the so-called civilized world. The issuing of promises to pay in the form of bank notes is almost everywhere limited and controlled by law, and usually the government reserves that right to itself. As a result, there is no more circulating medium to be had when you need it than there is when you don't need it, and periods of money redundancy and of money famine are aggravated and intensified thereby. Manifestly something more flexible and adjustable is needed.

There should be nothing particularly alarming to us in the money situation. The unequal flow from the centre to the interior will soon be over, and its counter movement will set in. In the meantime general activities can get what accommodations are necessary, and a fairly stiff rate of interest will do no harm.

Wall street may suffer a little, but elsewhere five and six per cent. money is the rule, and business is so prosperous it can stand it. The grain and provision markets continue fairly steady. Wheat and provisions lost a trifle during the week, and corn ruled firm. Cotton has shown much activity, and has advanced sharply at times. In manufacturing and general merchandizing there is no change to note. Business is everywhere good.

The exportation of manufactures in the eight months ending with August is forty-five million dollars greater than in the corresponding months of last year, an increase of 22 per cent. During the eight months of 1899, the export of manufactures has averaged more than one million dollars per day, including Sundays and holidays, the total for the 243 days being \$246,228,916, while in the same months of last year the total export of manufactures was \$201,444,606.

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A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal*.

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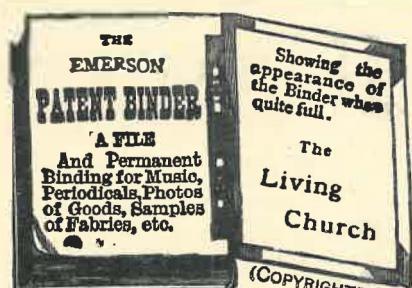
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School Luncheons

THE subject of luncheons for the little ones attending school is not generally given the thought and care it deserves. In "putting up" the lunch, aim at variety. Use more fruit and less meat, is a good rule for most lunches, especially for the children. Rich cakes, pies, and puddings should be used sparingly, although plain sponge cake, ginger bread, or cookies, and cornstarch-pudding, custard, and tapioca, may be used daily.

The greater part of the preparation for the lunch should be made the day before. Meats should be cooked, cooled, chopped, and seasoned; if to be taken in slices, a very sharp knife should be used, and the thinly sliced meat wrapped in a damp napkin. If the start is for any reason to be a very early one, the sandwiches may also be made up the night before and similarly wrapped to prevent drying.

A pretty basket or box should be provided for carrying the lunch, and waxed or paraffine paper is the best for wrapping, as it is impervious to odors. Articles with a pronounced odor should be wrapped in two thicknesses; it may be procured in bulk from wholesale paper houses, and dealers in confectioners' supplies, or it can be bought by the sheet from any confectioner, but the latter is by far the most expensive plan. Have on hand a supply of paper napkins, and the little porcelain egg cups with tops that screw on, are just the thing in which to carry stewed fruit, jams, custards, or little puddings. Fasten to the under side of the cover of the box or basket, a couple of folded paper napkins, also line the box with one, and wrap each article carefully by itself in the waxed paper. The fruit should be put in the bottom of the box, then the light dessert in paper boxes or cups, with the tarts, cakes, or cookies. Separate the dessert from the hearty courses by means of a bit of pasteboard, on which place the salad (if any) in glasses, accompanied by the crackers or wafers and pickles—the last named should be sent but rarely. Lastly, arrange the biscuits, bread, or sandwiches, with the meat or hard boiled eggs, olives, and celery. Cover the whole with a piece of waxed paper, and fasten down the lid securely.—*Good Housekeeping*.

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