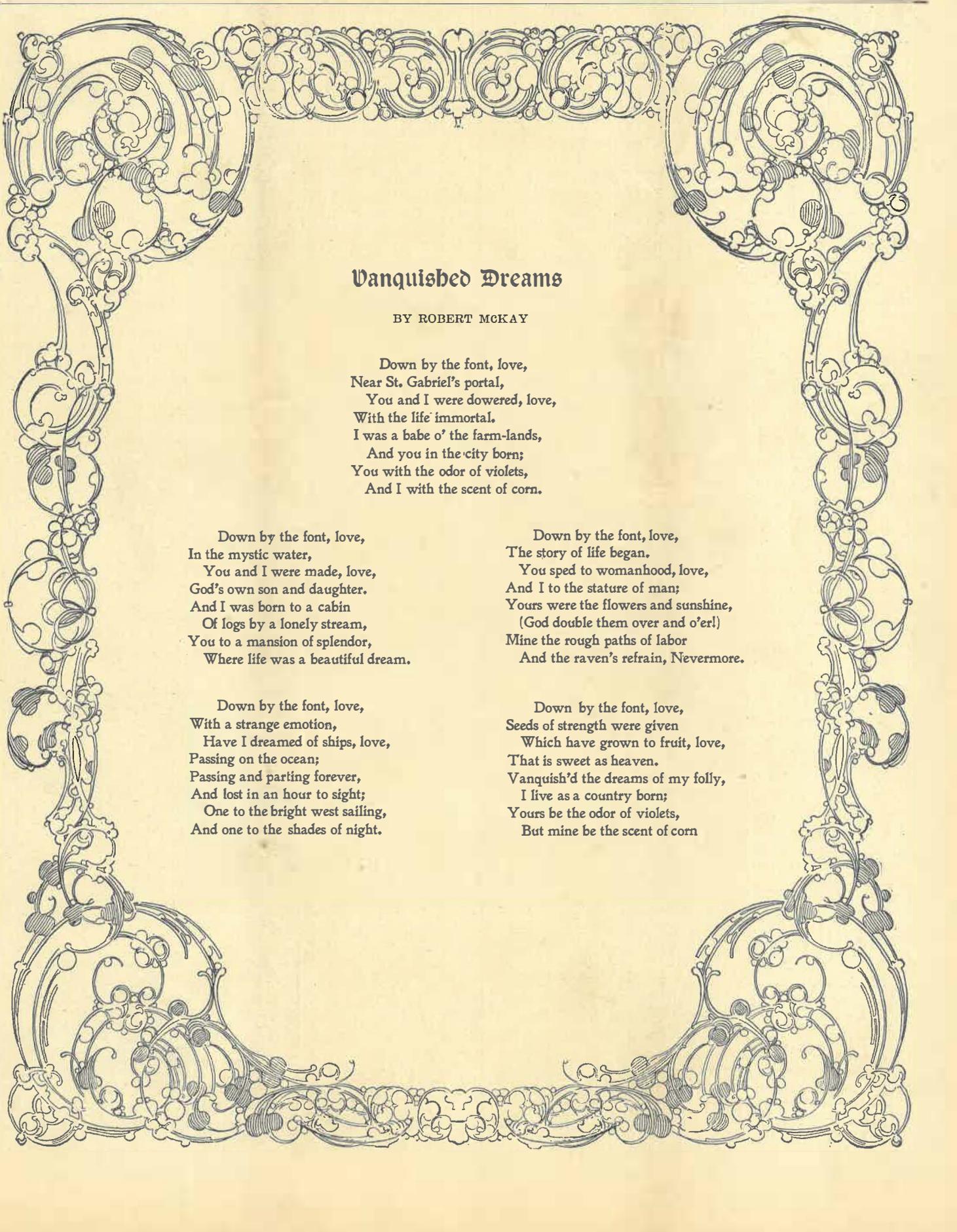


# The Living Church

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

A decorative border of intricate floral and scrollwork patterns surrounds the central text. The border is composed of repeating circular and rectangular motifs, each filled with detailed designs of leaves, flowers, and scrolls. The overall style is reminiscent of late 19th-century decorative arts.

## Vanquished Dreams

BY ROBERT MCKAY

Down by the font, love,  
Near St. Gabriel's portal,  
You and I were dowered, love,  
With the life immortal.  
I was a babe o' the farm-lands,  
And you in the city born;  
You with the odor of violets,  
And I with the scent of corn.

Down by the font, love,  
In the mystic water,  
You and I were made, love,  
God's own son and daughter.  
And I was born to a cabin  
Of logs by a lonely stream,  
You to a mansion of splendor,  
Where life was a beautiful dream.

Down by the font, love,  
With a strange emotion,  
Have I dreamed of ships, love,  
Passing on the ocean;  
Passing and parting forever,  
And lost in an hour to sight;  
One to the bright west sailing,  
And one to the shades of night.

Down by the font, love,  
The story of life began.  
You sped to womanhood, love,  
And I to the stature of man;  
Yours were the flowers and sunshine,  
(God double them over and o'er!)  
Mine the rough paths of labor  
And the raven's refrain, Nevermore.

Down by the font, love,  
Seeds of strength were given  
Which have grown to fruit, love,  
That is sweet as heaven.  
Vanquish'd the dreams of my folly,  
I live as a country born;  
Yours be the odor of violets,  
But mine be the scent of corn

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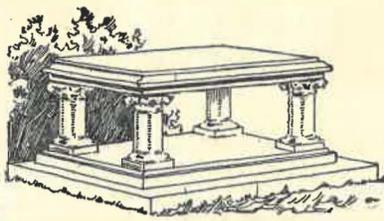
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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

ACCORDING TO ENTERPRISING correspondents, the Transvaal is in a condition of "feverish activity." The situation is in reality no more serious than two weeks ago, although "hurried preparations" have brought matters nearer a dangerous focus. At this writing the Boer Republic is much in the position of the small boy with a chip on his shoulder. Neither Great Britain nor the Boer Republic seems desirous of taking the first step. Assurances have been given the Boers by the Orange Free State that in the event of England assuming the aggressive, South Africa will present a united front to British invasion. It is stated that President McKinley declined to intervene by offering arbitration, but this report is not confirmed. Holland is moving to prevent a conflict, and is endeavoring to enlist the aid of Germany in accomplishing this purpose. Reports emanating from the Transvaal must not be relied upon implicitly, as the authorities are maintaining a censorship, and will allow nothing to go out unfavorable to themselves.

— x —

CHICAGO'S FALL FESTIVAL CAME near falling, but although bent, it is not broken, and the city is taking on a holiday appearance. October 9, 1871, a cow owned by a worthy woman named O'Leary, balked at the milking operation and kicked over a lamp, thus starting a conflagration which consumed all but a fragment of the city. The Chicago of 1871 is hardly recognizable as the Chicago of to-day, and so it is that civic pride sets aside Oct. 9th as Chicago Day, a time for fittingly celebrating the rise from ashes to greatness of this Western Phoenix. The arrangements this year were in their incipiency handled injudiciously, and serious labor complications threatened interference with certain functions which were planned, but these difficulties having been happily overcome, there will be nothing to mar the pleasure of the fete.

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A POSTAL INNOVATION OF IMPORTANCE, which is on the point of getting to work, was arranged for late in August, and becomes operative on October 1st. It provides for the transmission of parcels not exceeding eleven pounds in weight, between the United States and Germany, at the rate of twelve cents a pound. We have made a similar arrangement already with Mexico, Hawaii, Newfoundland, and divers other near-by places, but Germany is the first European country to join us in such an agreement. Arrangements of the same sort with France and Great Britain are likely to follow promptly.

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WHILE THE PARCELS POST IS AN innovation which will be most favorably received by the public at large, and particularly by institutions having commercial relations with Germany, the express companies who see in government competition a loss of revenue, are opposing the

action taken by the Post Office department, even claiming that the Postmaster General exceeded his authority in making the treaty, and that such power is vested only in Congress. If this be the case, which may be doubted, it would not take Congress very long to dispose of the matter, should opportunity offer. The public is now paying revenue taxes imposed on express companies by the government, of one cent on each receipt, a charge which the common carriers declined to assume, and in the face of adverse public sentiment Congress would hardly enact a piece of legislation favorable to them. The contrary would more likely be the case, and probably will be, by creating a domestic parcels post and extending the system to other countries.

— x —

BETWEEN "PHYSIOLOGICAL PSYCHOLOGY" and indulgence in other fads, crying needs of the Chicago public school system have been overlooked, and at the present time the capacity of the schools is totally inadequate. Truant laws have not been enforced, although an attempt has been made to enforce the State law, which requires the education of children until they have attained the age of fourteen years. This law has been productive of much good, particularly in cases where child labor is employed. Several of the great department stores maintain schools in connection, and the children in their employ are given the rudiments of an education. In the case of incorrigible boys, there has been no recourse but to place them in an educational institution maintained especially for boys who are serving sentence for some minor offence. As the effect of such association is not beneficial, it has been decided to erect a large school, where influences will be wholesome, to which habitual truants may be committed, there to remain until fourteen years of age.

— x —

PROBABLY THERE HAS NEVER been a greater demonstration in the history of the country than has marked the return of Admiral Dewey. It is not the city of New York which has extended the welcome, rather the nation, represented by nearly two million visitors. The return of Admiral Dewey afforded an outlet for feelings long pent up, and which are characteristic of human nature—deep admiration for personal bravery and courage. It was not an outburst of imperialistic sentiment, but an abiding love for the man who carried the colors of the United States to a glorious victory. The nation has shown in a demonstrative way its gratitude, but the demonstration did not shift the mental ballast of Admiral Dewey. The entire crew of the "Olympia" and of every vessel participating in the engagement of Manila Bay, is given due credit, each sailor for his part. Glory for Admiral Dewey means glory for the navy. Jeweled swords and loving cups, and a residence in Washington, are substantial tokens of the regard in which the ranking officer of the navy is held.

IN CHICAGO, WITHIN THE MONTH, the tax dodger has afforded a disgusting spectacle of dishonest citizenship. It is a strange thing when people who, in all commercial transactions are souls of honor, will deliberately plot to wrong the municipality out of that amount of money which is justly due in taxes. Many men who are ever ready to aid financially any worthy or charitable undertaking, and who take prominent parts in movements toward civic betterment, apparently forget that evasion of just and equitable taxation is no less dishonorable than evasion of a commercial obligation. Under the Illinois law, sworn schedules were required to be filed, and it has been discovered by legal investigation that many schedules thus filed, so low as to cause merriment to the Board of Review, were prepared by some disinterested person having no connection with the firm—at least this is the testimony of many of the Hebraic contingent before the grand jury. Unfortunately, there is some distance between certainty of guilt and the ability to prove it.

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THE RECENT PUBLICATION OF THE report of Brigadier-General Ludlow, military-governor of the city of Havana, lends encouragement to the belief that Cuba may eventually become a self-respecting and self-governing community. The Havana of to-day is unlike the Havana of the war. From being a breeding place of disease and seat of disorder, it has been transformed, under American supervision, into a healthy, cleanly place of residence, and an orderly and well-policed community. Occasional outbreaks do not indicate restlessness of the populace; on the contrary, the people seem anxious to co-operate in any measures which promise better conditions. The death rate this year has been exceptionally low, due to precautionary measures against yellow fever. Schools have been opened, and neglected children cared for. The strike of laboring men has been suppressed, and all branches of industry are reported to be thriving.

— x —

MARQUIS DE GALLIFET, PRESENT Minister of War of France, is either a very dangerous enemy of the republic, or the victim of an atrocious forgery, the like of which have made recent pages of French history disgusting in the eyes of honorable men. Recently General Gallifet denied publicly that he had held any communication of late with the Duke of Orleans, and the *Intransigent*, the notorious anti-Dreyfus sheet, replies by publishing a letter alleged to have been written by the Minister of War to the pretender to the throne, in which sentiments anything but complimentary to the republic are expressed. Viewed from any standpoint, the incident cannot but create amazement. It is inconceivable that Marquis de Gallifet should accept an important portfolio with the intention of betraying the government, and, on the other hand, what can be thought of the morals of France, if the letter is a forgery?

# The News of the Church

## Canada

### Diocese of Niagara

A good deal of business was transacted at the meeting of the rural deanery of Wentworth, held at Dundas. A resolution was passed asking the clergy to prepare short histories of their respective parishes for incorporation in the diocesan registrar's book. A very warm welcome home was given the rector of St. George's church, Hamilton, at a reception held for the purpose, Sept. 6th, in the basement of the church. The Bishop and many of the clergy were present and made addresses.

### Diocese of Algoma

Bishop Thornloe visited the parishes of Fort William the first Sunday in September, holding Confirmations in St. John's church in the morning, and in St. Luke's church in the evening. St. Thomas' church, West Fort William, has been greatly improved lately. The Rev. A. H. Allman was inducted into the parish of Emsdale by the Ven. Archdeacon Llydd, appointed by the Bishop to do so, on Aug. 24th. A public meeting was arranged in connection with St. John's church, Fort William, on Sept. 14th. The Bishop and many of the clergy were expected to be present.

### Diocese of Nova Scotia

A missionary conference was arranged to take place in Lunenburg, Oct. 4th and 5th. A large number of the sailors from the war ships in the harbor marched to St. Mark's church, Halifax, headed by their fife and drum corps, on the first Sunday in September, for morning service; Admiral Bedford and family also were present. Rural Dean Almon has met with a generous response from the people in Guysborough, where he has been doing deputation work. Bishop Courtney has been preaching at Newport, R. I., during his holidays. The Rev. Mr. Hind has been appointed Bishop's chaplain, to the charge of St. Stephen's chapel, Halifax. A new church is being built at For Bay, where there has never been a church building of any kind, the nearest church being 12 miles distant. A chancel is being built for the church at Cole Harbor.

### Diocese of Rupert's Land

The Archbishop went to British Columbia in the middle of August, to render what help he can to Bishop Dart, of New Westminster, who is so seriously ill, and to visit the parishes in the province as Primate of Canada. There was a very interesting service in St. John's cathedral, Winnipeg, the day before the Archbishop's departure, when the font in memory of Bishop Anderson, presented by his sister, Miss Anderson, was dedicated.

## Chicago

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

On Sunday evening last there was the first of a series of festival services in the Epiphany.

The Rev. Dr. Stone has returned, and occupied his pulpit in St. James' last Sunday for the first time since the beginning of July.

Mr. Donnan of the seminary, who is lay-reader in charge of the growing mission at Harvey, won the prize for elocution at the summer session of Chicago University.

Before a large number of his fellow-presbyters at the Monday clericus in the Church club, the Rev. F. J. Hall gave some very interesting reminiscences of his recent visit to England.

The connection between St. Peter's, Lake View, and the North Dakota mission at Walhalla is further cemented by the latter being in charge of the present rector's brother, who is a candidate for Holy Orders in the missionary jurisdiction of the late rector, now Bishop.

### The Bishop's Visitations

The Bishop visited Christ church, Woodlawn, Sunday morning, and subsequently the Home for Incurables, where he confirmed a lady, the

first occasion on which the rite had been administered in that institution.

### Western Theological Seminary

Commenced its new session on Michaelmas Day, with the same number of students as last year; the losses by graduation and the dropping out of two seminarians being made up by seven new arrivals.

### Bishop McLaren's Appointments

#### OCTOBER

1. Chicago: A. M., Christ church; P. M., Home for Incurables.
4. 8 P. M., Church of Our Saviour, Chicago.
8. A. M., St. Peter's church, Chicago.
18. Omaha. Consecration of Bishop-elect Williams.
26. House of Bishops, St. Louis.

#### NOVEMBER

8. Christ church, Harvard.
12. A. M., Calvary church, Batavia; P. M., St. Mark's church, Geneva.
16. St. Andrew's church, Farm Ridge; Christ church, Streator, and St. Andrew's church, El Paso.—dates not fixed.
19. A. M., Trinity church, Wheaton; P. M., St. Mark's, Glen Ellyn.
26. A. M., St. Paul's church, Glencoe; P. M., St. Augustine's church, Wilmette.
29. P. M., All Saints' church, Western Springs.

#### DECEMBER

3. A. M., St. Margaret's church, Windsor Park; P. M., St. Joseph's church, West Pullman.
7. Grace church, Grand Rapids, 25th anniversary of the diocese of W. Michigan.
10. A. M., St. Michael's and All Angels, Berwyn.
13. P. M., Church of the incarnation, Fernwood.
17. A. M., Harvey; P. M., All Saints' church, Pullman.
24. A. M., Christ church, Winnetka.
25. Cathedral.
31. A. M., All Saints' church, Ravenswood.

### The Delegation to Omaha

Major Taylor E. Brown, secretary of the Church Club, and a parishioner of the Rev. A. L. Williams, asks for the names of those who purpose being members of the delegation to Omaha, on the occasion of the Coadjutor's consecration on the 18th, in order that he may arrange the special car service and railway fare before the 10th.

### St. Luke's, S. Evanston

The revenue has been increased by the change from free to rented sittings. It is pleasant to hear that the rector, the Rev. D. F. Smith, was absent from his parish but one Sunday this summer, taking his only vacation of two weeks with his choir in camp at Lake Delavan.

### Church of the Ascension, Chicago

On the eve of the Feast of St. Michael's there was full choral Evensong, and a sermon by the Rev. J. H. Hopkins, rector of Epiphany; at the close of which the Bishop passed through the several rooms of the new parish house adjoining, in a service of dedication, returning to the church to pronounce the benediction. In continuation of this week of commemoration of the 42d anniversary of the founding of the parish, there were services on Michaelmas, with a children's festival the following evening, intended to take the place of the ordinary Christmas observance, prizes being awarded, and the two choir medals assigned. On Sunday morning the Rev. J. M. Chaitin was the special preacher, and on Monday evening of this week there was a general parish reception.

### Northeastern Deanery

The third quarterly meeting for the year was held in Trinity church, Highland Park, on Tuesday, Sept. 26th. The celebrant at the 11 A. M. service was Bishop-elect Williams, assisted by the rector, the Rev. P. C. Wolcott. The convocation was called to order by the Rev. C. P. Anderson, acting for the dean, the Rev. Dr. Clinton Locke; 45 members answered to the roll call, the large attendance being due to the fact that this was to be the last occasion on which the rector of Christ church would meet those as-

sembled, as a member of the deanery, of which he had been for a year or so the secretary. The paper read was by the Rev. W. C. Richardson, rector of Trinity, his subject being "The Roman idea and Church Unity." The following brief analysis is enough to explain the keen attention with which it was heard:

Though it should not be deemed as merely a favorite idea of the writer's, he could advance it as one of considerable interest, that there might be a possibility of the Pope eventually becoming the great unifier of Christianity, if one viewed the thought from a Protestant standpoint. Protestants regard us as on the same level with themselves. Their embarkation has set in upon a course of recovery embracing not only ritual and doctrine, but ministry also. This recovery in view of the centralizing tendency of the age, terminates logically in the episcopate. They can hardly be expected to seek it from us with whom their predecessors had quarrels. Their relations with Rome have not been of that character. Neither from the Old nor the Greek Catholics could they obtain it. In various places there have been strivings after reformation in the Roman Communion. It is not of necessity discouraging that the Jesuits should have gained an apparent victory over the well-meaning Leo XIII. Through centuries of beginnings, and with frequent reverses, was the Anglican Reformation itself dragged. The world was at one time dominated by the Roman idea in its ancient civil form, and even made over again by it. When the empire disappeared, the Church adopted, assumed, and continued the idea. The Roman Church has to-day the prestige attached to numbers. It feels the influence of Protestantism, and in America of the American spirit. While the supremacy has been repudiated by the Anglican Communion, the primacy has not, and so it could readily come into union with Rome; the *sine qua non* being the reformation of the papacy, and its reduction to primitive limits and dimensions. And in the absence of a direct feud between Rome and such bodies as Presbyterians *et al.*, a gate might be thrown open, whereby even these sects might come under its centralizing influence.

There was little time for discussion of the interesting paper, for at 1 P. M., on the invitation of Mr. Wolcott, an adjournment was had to the Highland Park club-house. Justice having been done to the dainty lunch provided and served by the ladies of the parish, the chairman, in a few happy remarks, introduced the several speakers, himself emphasizing the approaching translation of his fellow priest, from the condition of a revolving planet to the status of "a fixed star," and eulogizing him for his practical knowledge of requirements for mission work, and as a priest who had popularized the Church without any lowering of tone. The Rev. Mr. Wolcott, after welcoming the deanery to his parish, deprecated the idea of "too much Williams," when such men as their guest were being brought into the Church by the conviction wrought by perusal of "Reasons for being a Churchman." This reference naturally called to his feet the esteemed author of the work, who observed that if Mr. Williams was his "son in the faith," the designation, "grandson in the faith," might fairly be applied to one whom Mr. Williams had been instrumental in bringing within the fold. Dr. Little also adduced some amusing instances of perversion in the use of the word "co-adjutor," for while an assistant bishop should know "how to abound and how to be abased," a newspaper had, a few years ago, spoken of such an one as a *co-agitator*. The telegraph operator had improved upon this by making it *co-jupiter*. Dr. Rushton, Mr. Williams' predecessor at Christ church, Woodlawn, made his eulogy take the form of arraignment of his friend on the score of his great success as a parish priest. The Rev. Dr. Gold, as Mr. Williams' instructor in the seminary, bore witness to the latter's docility as a student, all the more noticeable from his having entered upon his course in adult years, and with considerable experience, as himself accustomed, for some years previous, to be in command of men. The Doctor voiced his unreserved elation at having two of those whom he had trained elevated to the episcopate in one year. The Bishop of Chicago then presented, in behalf of the

deanery, a massive episcopal ring to Bishop-coadjutor-elect A. L. Williams, affirming that he not only coincided fully with the high opinion expressed by former speakers, but would be able, had time permitted, to supplement by added eulogy all that had been said of him who was to be advanced on St. Luke's Day to the highest dignity in the Church. Mr. Williams, in reply, said that all the nice things spoken of him by his Bishop and assembled presbyters, so invested his approaching separation from the diocese with a feeling of sorrow, that he was almost in the condition of the man who thought it preferable to be a lamp-post in Chicago than mayor of any other city. And yet he could only assign as a reason for his unexpected election that the Holy Ghost had work for him to do. And it would be his aim so to act as to prove that, while the Church made the man, the man should spend his life in exploiting the Church. The Rev. John Henry Hopkins, having returned thanks for the use of the club-house, and for the bountiful provision and service of the ladies, the meeting adjourned, after many complimentary expressions of approbation of the aptness and tact displayed by the Rev. C. P. Anderson in his position as chairman.

## New York

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

The clerical Retreat at St. Peter's church, Westchester, which terminated Sept. 21st, was well attended.

The new parish hall of Christ church, Tarrytown, the Rev. J. Selden Spencer, rector, is almost completed, and was to be formally opened Oct. 5th.

The church of the Transfiguration, the Rev. Dr. George C. Houghton, rector, celebrated its 51st anniversary on Sunday, Oct. 1st.

### New York Churchmen's Association

At its last meeting listened to an interesting paper read by the Rev. E. Atherton Lyon, of Yonkers, on "The religious teaching of Count Tolstol."

### Calvary Chapel, New York

A feature of the mothers' meeting is a children's play-room, under a woman d rector, with two assistants. During the winter season there has been an attendance of nearly 600 children.

### Church of the Ascension

Has now 250 volunteer workers, of both sexes, who give their time either in the day or evening, or on Sunday, to different forms of institutional and educational work. It is an exceptionally efficient force.

### Church of the Heavenly Rest

The Ministering Children's League of this church are endowing a bed at the Sheltering Arms Nursery. It is to be called the "Heavenly Rest bed," and the sum already collected by the little people amounts to about \$2,500.

### The Woman's Auxillary

At the opening fall meeting just held at the Church Missions House, there were delegates present from 18 dioceses. Arrangements were made for the meeting this month in connection with the Missionary Council at St. Louis, Mo.

### Church Work for Germans

In St. Bartholomew's parish, the Rev. David H. Greer, D. D., rector, one of the newer features of missionary enterprise is German work for Germans, conducted by Mr. Kratt, and reaching a body of Germans, a large majority of whom have heretofore appeared practically indifferent to religion.

### St. Mary's School, New York City

Under the care of the Sisters of the Order of St. Mary, began its 23d year Oct. 2d. Arrangements have been made for special lectures by Bishop Potter, the Rev. Prof. Richey, of the General Seminary; Prof. Jackson, of Columbia; Prof. Fisk, of Harvard, and others. A new chemical laboratory has been added.

### Legacies to Church Institutions

By the will of the late Wm. W. L. Voorhis, of New York city, bequests were left of amounts

not exceeding \$500 each, to the Board of Missions; St. Mary's church, Mott Haven; the House of Mercy; St. Luke's Home for Old Men and Aged Couples; the Sheltering Arms; General Clergy Relief Fund; the American Church Building Fund Commission; the Church Mission for Deaf Mutes; Home for Incurables; St. Luke's Home for Indigent Christian Females; the Prayer Book Society; City Missions, and Seamen's Society.

### Archdeaconry of Westchester

At the annual meeting just held, Archdeacon Van Kleeck made an address, on "Ye ought to support the weak." The annual report of the treasurer showed an income of \$5 047 61, and expenditure of \$4,652 91, leaving a good balance to start the new year. Nearly the entire sum paid out went as stipends to the 12 clergy on the missionary staff working under the archdeacon. The executive committee were re-elected, as were also the secretary and treasurer. Missionary reports were presented, and a memorial adopted regarding the late Rev. Dr. Carver.

### The Annual Diocesan Convention

Its sessions were held at the church of the Incarnation, New York city, Sept. 27th, Bishop Potter presiding. The proceedings were among the most interesting of recent years, and were made notable by the assertion of a spirit of protest against the recent ordination of the Rev. Dr. Briggs, and by action affecting divorce and the Sunday question. At the Eucharistic service at the opening, the Bishop was celebrant, assisted by the Ven. Archdeacons Tiffany and Thomas, and the Rev. Dr. Morgan Dix. In his address to the convention, the Bishop referred to the deaths of Bishops Williams and Pierce, of Mr. Cornelius Vanderbilt, and of well-known clergymen and laymen of the diocese who have passed away since the last session. He made no allusion to the Briggs controversy, which was in all minds, but took occasion to call forcible attention to urgent questions of the time. His remarks upon divorce and remarriage will be found on page 505. On the question of Sunday observance, he said:

It ought surely to sober us that along with the decay of family integrity and the sanctity of the marriage tie, there has gone side by side a no less wide decay of the observance of the Lord's Day and of other sacred times and seasons. In our eagerness to prove that we are no longer Puritans some of us seem anxious to demonstrate that we are pagans, and the secularization of the Lord's Day, especially by people with abundant leisure on other days, for social exchanges and every kind of recreation, is a scandal of which they who are guilty of it should be ashamed, and for which all Christian people have cause to grieve. There are, indeed, those whose hard tasks and scant leisure on week days may in some measure excuse the employment of some part of Sunday in innocent relaxation, but pleas of this sort in the mouths of many who urge them deserve alone the derision or the contempt of every honest mind.

On motion of Mr. Geo. Macculloch Miller, a special committee was appointed to consider the portion of the episcopal address dealing with divorce and the observance of the Lord's Day. The diocesan officers and usual committees were continued, and routine reports presented. A resolution presented by the Rev. Dr. Dix, was adopted as follows:

*Resolved*, That the clergy and laity of the diocese of New York, now assembled in convention, take this occasion to welcome Admiral Dewey on his safe return home, and to send him, their fellow-Churchman, this expression of their personal admiration and regard, and their appreciation of his late brilliant services to our country.

At night a special service was held at the church of the Ascension, and a reception was given to delegates at Bishop Potter's residence. At the service the general topic considered was: "The condition of religious life and work at the close of the nineteenth century." The Rev. Dr. J. Lewis Parks spoke on "Religious thought;" the Rev. Dr. George M. Christian, on "Christian work," and the Rev. Dr. William R. Huntington on "Christian Unity and its outlook." At the second day's session the delegates from this diocese to the Federate Council of dioceses of the State were re-elected, as also the

Standing Committee. The election of the latter had been made the subject of organic attack on the recent policy in the matter of Dr. Briggs' ordination. A meeting of certain of the clergy had been held in advance, to further a contest, it being felt that whether successful or not, a determined protest should be made in the shape of putting up rival candidates. Regarding some former members of the committee, notably Dr. Dix, there was no opposition. The strength of the vote adverse to the committee was a general surprise, and did not fully express the force of feeling on this subject, as many of the clergy and laity while sympathizing with the protest, hesitated to take heroic measures. The feature of the second day's session was the able report of the committee on divorce and Sunday observance, which was partly as follows:

### Report of Special Committee

The committee are glad that the Bishop has now laid his hand upon two of the gravest evils of the hour. The desecration of the Lord's Day, carried to wider extremes of license, is threatening the integrity of this people as a God-fearing nation. The steady spread of loose views as to the stability of the marriage contract, and the reckless ease with which the relations of married people are dissolved by divorce, are similarly threatening the existence of the family and the home. We believe that there are no two points to which our chief pastor could more seasonably have pointed the finger of warning; we wish that his impressive words might be read and heard by every member of the Church in this diocese and seriously laid to heart.

The Lord's Day was intended to be a time of refreshing for body and soul; a day of rest from toil; a day wherein to give God due honor in His church; a day for reasonable recreation. In all these relations its purpose has been forgotten, and its blessing lost. There is a wide neglect of public worship; there is a growing tendency to turn this day into a time for mere secular amusement and dissipation. Our youth deny an obligation to go to church; they go if they please, but if not, it makes no difference; a large number never appear there.

The day is devoted to bicycle riding, excursions, golf, tennis; in the evening the latest scandal is given by large dinners and social receptions, with music and other delights; all idea of religious duty or observance is lost; God listens for the voice of man in praise, prayer, and worship, but listens in vain. Judgment must follow an offence such as this: on the complete banishment of religious action from the once sacred day, and its prostitution to the purposes of diversion, amusement, and social dissipation.

No nation ever stood secure which deliberately broke the Fourth Commandment and left God without one day in seven to call His own. And the class which has done the most to desecrate the day by frivolousness and gay looseness of living is that one which, by conspicuous social position, wealth, and opportunity, might have thrown the heaviest weight into the scale on the side of orderly living and respect for the divine institution. The fashionable class, as they are called, are easily leaders in the melancholy work of corrupting the morals of the community and the manners of the age.

In the fatal drift on the way towards a general undoing of the marriage tie, we have reached a point at which men and women are looking about with amazement, and with the wish to know what can be done to avert a dire and wide calamity. Divorces multiply; the facilities for separation are liberally afforded; the circumstances under which the marriage bond is dissolved render the process more and more offensive; in many instances shame would seem to have fled, and conscience and the sense of duty to have become extinct. Men and women outrage the divine law, and render themselves liable to prosecution and punishment under our human statutes: they easily obtain the dissolution of the ties by which they were bound by mutual promise and vow; they proceed with as little delay as possible to enter into new relations contrary to God's Word, and stigmatized as adulterous by our Lord Jesus Christ; and yet these offenders are permitted to retain their place in the circles in which they move; their actions, though criminal in the eye of the law and the judgments of the courts, are condoned in society, and they are accepted as in good standing and beyond reproach.

Families are broken up, homes ruined under frivolous pretenses or at the dictate of lawless passion, yet it is assumed that these things should be left to the individual as his or her personal concern, and not the concern of the social circle in which they move, and feeble, if any, opposition is made to the exoneration and full rehabilitation of offenders whose acts merit the reproof of just and honorable men.

These sins against human and divine law are not

committed only by the low, degraded, and the ignorant; they are most conspicuously manifest in the case of what are known as the higher classes; persons arrogating to themselves the character of social leaders have been among the most reckless in contempt for obligation and duty, and most flagrant among the offenders against God and Christian institutions; while it is a deplorable fact that their associates and companions in the very class which might and ought to exert a salutary influence in frowning on transgression and trying to keep society pure, appear to take their part, and even to justify and applaud their conduct. We are reaching a point at which alarm is daily growing greater, and disgrace and indignation are more widely felt; a point at which the opinion is gaining ground, to which the Bishop has referred, that legislation is advisable which shall prohibit the remarriage of divorced persons under any circumstances whatever.

We are, therefore, thankful that the Bishop of New York has called the attention of the clergy and laity of the diocese to our danger—a danger which increases. Legislation on this subject may be useful in this connection; but, if taken, it must be taken by the General Convention. A joint commission, composed of bishops, clergy, and laity, has under consideration the canons relating to marriage and divorce; a committee of clerical and lay delegates is similarly engaged in an effort to devise means for the more effectual protection of our families and homes. The prayers of the people should daily ascend to God, that He will give wisdom and understanding to our Church legislators, and light to see what they should do. But it must be felt by all that legislation will prove of little avail, unless the conscience and heart of the people can be touched; that the evil lies in the unruly wills and affections of sinful men and sinful women; there, after all, must the reform begin; and if it do not begin there and proceed thence, there is little hope in canons and laws.

Your committee, profoundly impressed by the danger signals of these times, and grateful to the Bishop for his strong words and valuable suggestions, offers for adoption the following resolutions:

*Resolved:* That the thanks of the clergy and laity of the diocese be given to their Bishop, for his utterances on the subject of the Lord's Day and the ordinance of Holy Matrimony.

*Resolved:* That it is the desire of the committee that the attention of all our people should be called to the portion of the address which was referred to us.

*Resolved:* That we view with sorrow and fear the wide decay in the observance in the Lord's Day, and in the sacred times and seasons of the Christian Year.

*Resolved:* That we regard with similar dread and sadness of heart the decay of the idea of the sanctity of marriage and the ease with which the marriage tie is dissolved.

*Resolved:* That it be respectfully suggested to the clergy of this diocese that they call the attention of their congregations at such time or times as may be suitable, to the recent counsels of the Bishop, in these parts of his address relating to the Lord's Day and Holy Matrimony; adding thereto their own counsel and advice on these unspeakably important subjects.

Signed

MORGAN DIX,  
WM. R. HUNTINGTON,  
J. LEWIS PARKS,  
DAVID H. GREER,  
PRESCOTT EVARTS,  
GEO. MACCULLOCH MILLER,  
GEO. ZABRISKIE,  
FRANCIS L. STETSON,  
WM. JAY.

## Pennsylvania

### Ozi William Whitaker, D.D., LL.D., Bishop

At the regular meeting of the Clerical Brotherhood held on Monday, 25th ult., at the Church House, the Rev. Dr. W. Dudley Powers, secretary of the American Church Missionary Society, delivered an interesting address on Cuba.

For several years past, on Saturday afternoons from October to June, a large number of Sunday school teachers have assembled to study the lesson for the day following. During the present month of October, commencing on the 7th inst, the Rev. R. W. Forsyth will have charge of this instruction at the Church House, Philadelphia.

The Rev. C. G. Brady has assumed charge of the memorial church of St. Paul, at Overbrook, a thriving suburb of Philadelphia, and, on the 1st inst, became its first rector. The new church edifice is rapidly approaching completion, and will be consecrated at an early day.

### St. Elisabeth's Mission, Philadelphia

Since the beginning of the present year, the Rev. Wm. McGarvey, rector of St. Elisabeth's church, assisted by members of the C. S. S. S., has maintained a mission house at 1419 Porter st., about a half-mile south of the church. It is open every Sunday, has a children's service at 2:30 P.M., and Evensong at 8 P.M.

### Bequest to St. James', Philadelphia

In the will of Elisabeth D. Alsop, admitted to probate 23d ult., ten shares of Pennsylvania railroad stock are bequeathed to the Industrial School and Mission at 2112-14 Fitzwater st., which is one of the many parish agencies of St. James' church, the Rev. Dr. J. B. Blanchard, rector.

### Church of the Nativity, Philadelphia

The 55th anniversary of the laying of the corner-stone was observed on Sunday, 24th ult., by special services. In the morning the rector, the Rev. L. N. Caley, preached. In the afternoon, the Rev. Winfield S. Baer addressed the Sunday schools and the young people of the parish; and in the evening the Rev. Floyd W. Tomkins was the preacher.

### Bishop Whitaker's Return

After an absence of eight weeks and one day, the Bishop, in renewed health and strength, reached Philadelphia on Sunday, 24th ult. With the exception of a few days in Rotterdam, where he met Dr. Seth Low and other commissioners of the Peace Conference, he passed all his time at the Righi, Switzerland, 5,000 ft. above sea level.

### Old St. Paul's, Philadelphia

The rectorship of the Rev. Wm. McGarvey terminated in September, 1893, and since that period the Rev. Messrs. E. R. Baxter and R. N. Thomas have been in charge. On the 1st inst, the Rev. T. J. Taylor, of the City Mission, took hold of the work and will endeavor to resuscitate this old and, in former years, prosperous parish. In its day, it had several notable rectors, *e. g.*, the elder Rev. Dr. Tyng, the late Bishop McCoskry, and the Rev. Dr. Richard Newton. The church edifice was erected about A. D. 1765, and was admitted into union with the first diocesan convention of Pennsylvania in 1785, along with old Christ church and St. Peter's.

## Pittsburgh

### Cortlandt Whitehead, D.D., Bishop

#### Parish Reception at Crafton

On Monday evening, Sept. 18th, in the new parish house of the church of the Nativity, the ladies' guild tendered a reception to the rector, the Rev. Frank Steed and his wife, upon their return from a trip to England. The Rev. L. F. Cole, archdeacon of the diocese, who accompanied them on their journey, also participated in the reception. Music was furnished by a mandolin club. Refreshments were served by the ladies, addresses were made by the two clergymen above named, and a letter of welcome and congratulation was read from the Bishop who was unable to be present. The reception was largely attended by members of the congregation and invited guests from other parishes.

#### Anniversary at Oakmont

Wednesday, Sept. 27th, was the 25th anniversary of the first service held in St. Thomas' church. There was a celebration of the Holy Communion by the Bishop, assisted by the former rectors of the parish. The sermon was preached by the Rev. F. M. S. Taylor. Addresses of congratulation were made by the Bishop, the Rev. George Rogers, and the Rev. Laurens McLure, S. T. D., rector. At the close of the service luncheon was served in the parish house. St. Thomas' parish was organized and a charter obtained in June, 1874; a church building was erected, and the first service held in it on Sunday, Sept. 27th, by the Rev. Dr. H. W. Spalding, rector of St. Peter's church, Pittsburgh. The Communion plate for the new Church was made of family silver, contributed for the purpose by several families of the Paul

and Metcalf connection. Mr. Orlando Metcalf, and Mr. J. W. Paul gave the rectory in 1887. In 1896 a building that had been used as a Sunday school room was entirely remodeled inside, and since that time has been in use as a place of worship, the first church having proved too small to hold the average congregations. A handsome brick and stone building was erected during 1898 as a parish house, and was opened by Bishop Whitehead with a service of benediction on Jan. 17th, 1899. On the same lot ground has been broken for a new rectory, which it is expected will be finished in the spring of 1900, and it is purposed in the near future, when ability permits, to erect a handsome stone church. St. Thomas' parish has been self-supporting from the start, and has always contributed liberally to the missionary work of the diocese, and the Church at large. The Rev. Laurens McLure, S. T. D., has been in charge since 1892. St. Thomas' mission at Sandy Creek was begun during the rectorship of the Rev. Stephen A. McNulty, and has since been cared for and sustained by the church at Oakmont.

The Rev. J. R. Wightman has been appointed by the Bishop, chaplain of the Layman's Missionary League, with the title of Archdeacon of Pittsburgh, and will enter upon his duties as such on Oct. 15th.

## Albany

### William Crowell Doane, D.D., LL.D., Bishop Gift to Rev. Dr. Carey

The Rev. Dr. J. Carey, rector of Bethesda church, Saratoga, has received for himself and family from two of his parishioners, the gift of a fine residence in Saratoga. The donors are Mr. and Mrs. Jas. A. Moore. The residence is an imposing three story brick structure, with commanding location and large lawn. It is a much finer residence than the parish rectory. It is expected that the new organ presented to Bethesda church will soon be put in place.

### Archdeaconry of Ogdensburg

The autumn meeting convened on Sept 19th and 20th, at Fort Covington. This is an old town, but comparatively a new mission, to which is ecclesiastically joined that of Hogansburg. This mission has a new church, practically complete. The small band of loyal Churchmen have had a serious task in bringing about the healthy state of matters now existing, but their beautiful edifice stands ready for consecration. The missionary, the Rev. H. J. Hamilton, is on leave of absence, the duties being faithfully discharged by the Rev. Fred Thompson, acting as *locum tenens*. The attendance of the clergy at this meeting was more than ordinarily full, and being so near the Canadian border, was supplemented by a deputation from the sister Church. By invitation, the Rev. R. L. M. Houston, rector of Cornwall, and rural dean of Stormont, read at the first meeting a forcible and valuable paper, on "The Continuity of the Church." On the second day the Holy Eucharist was celebrated by the archdeacon, the Rev. Richard Mercer preaching the sermon *ad clerum*. The choir rendered excellent music. At the business meeting, 12 of the rectors and missionaries responded to roll call. On the invitation of the archdeacon, the diocesan missionary, the Rev. J. N. Marvin, delivered an interesting address, giving among other news the pleasing information that the exterior of the church at Tupper's Lake had been pushed successfully to completion, and was free from incumbrance. He concurred in the report of a phenomenal work having been in progress at Lake Placid during the summer, under the leadership of the Rev. Wm. M. Moir who was in temporary charge. On one of the Sundays in the month of August, at the request of the Diocesan, the Bishop of New York, having administered Baptism and Confirmation to nine persons, celebrated the Holy Eucharist in St. Eustace's church, an estimate placing the recipients at nearly 300. Money to the amount of \$1,500, and various gifts, had been bestowed upon the church, and the hope ardently expressed that Mr Moir may return there the next summer. Norwood

and Waddington report matters moving in the right direction, with canonical obligations discharged; while at Massena the vestry recently increased the salary of the missionary. The rector of Colton reported that he was moving into the new rectory, a handsome building replacing that burned last winter. It includes a commodious parish room. St. John's church, Ogdensburg, recently dedicated a handsome marble and polished brass altar rail, the Rev. E. L. Sanford officiating. Santa Clara, a pretty Adirondack village, noted for its sanitary advantages, has become an independent mission, and offers for the right kind of a man, not a munificent salary, but congenial environments and abundant work. The Rev. Mr. Hawkins reports substantial progress in his two missions, Vermontville and Bloomingdale. Gouverneur, Morristown, Canton, tell the old story of regular operations, steady services, aggressive work. A cheering report was made by the Rev. W. H. Larom, of Saranac Lake and Paul Smith's. He was prosecuting his old work with renewed vigor. The Rev. Alfred C. Wilson, of Malone, spoke of increasing strength and good work along Church lines. The meeting choose as delegates to the Board of Missions, the former members, the Rev. W. H. Larom and Mr. L. Hasbrouck. After Evensong two excellent papers were read, the first by Archdeacon Kirby, on "The Church's ministry," the second, "Our liturgy," by the Rev. A. L. Fortin, after which followed the final adjournment.

## Ohio

### Wm. Andrew Leonard, D.D., Bishop

A few of the "silent brethren" of Canton joined with those of Massillon, on Friday evening, Sept. 22d, when a "combined service" was conducted by the Rev. C. M. Roberts, the rector, and the Rev. A. W. Mann, at St. Timothy's church. Many of the regular congregation attended the service. On the preceding evening, Mr. Mann officiated at St. Agnes' Deaf-Mute mission, in the chapel of Grace church, Cleveland.

### St. Andrew's Brotherhood

The September meeting of the local council was held in Trinity church parlors, Toledo, on Tuesday, 19th ult. All the city clergy except two were present. Mr. J. E. Heath presided. The Rev. Dr. W. C. Hopkins conducted the devotional exercises at the opening, and the Rev. W. C. Clapp at the close. Trinity chapter reported some good work in the hospital. Grace chapter meets at 6:15 P. M. on Sundays, and has papers read and reports of visiting. Mr. G. F. Austin gave an able account of the late convention of the Brotherhood in Canada.

### Calvary Church, Sandusky

The corner-stone of the new church was laid Sept. 17th, by the Bishop of the diocese. Shortly before 3 o'clock from the old church building a procession moved to the new building. A platform had been erected at the southwest corner of the structure, where the stone was to be laid. A small organ and two cornets furnished music. The Rev. Robert J. Freeborn read the prayers. The Rev. A. B. Nicholson, who is acting rector of Grace parish, and who was for nine years rector of Calvary, read the lesson. The Rev. E. V. Shayler, the present rector, read a list of the articles placed in the copper box within the corner-stone. The Bishop then laid the stone and made an address. The rector followed with a few remarks, and the service closed with prayer by the Bishop. From the date of Mr. Shayler's advent in 1896, the parish has been absolutely independent and free from outside aid. The following statistics will show some of the results accomplished during the present rectorate: Persons baptized, 199; prepared and presented for Holy Confirmation, 155; burials, 92; amount of money raised exclusive of new church \$9,560.41. The communicant list has increased from 70 to 306. The increase in attendance upon the services and Sunday school has proven the incompleteness and insufficiency of the present building. A piece of ground, corner Meigs and First sts., was pur-

chased for the erection of a new church. The building is to be of the perpendicular Gothic design, is 128 ft. long and 75 ft. wide at the transepts, being cruciform in shape. The main entrance will be through the tower doorway. A beautiful baptistry is located just inside the door.

## Massachusetts

### William Lawrence, D. D., Bishop

The three local chapters of the Brotherhood of St. Andrew in South Boston, will hold a devotional meeting on Sunday afternoon, Oct. 22nd, at 4 P. M., in St. Matthew's church. All men are cordially invited.

### St. Stephen's Church, Boston,

Has been undergoing repairs during the summer. The interior has been much improved. A new floor has been laid, and new pews put in. The walls have a lighter tint, and the windows have been changed so as to give more light. The organ has also been thoroughly repaired, and is considered one of the best in the city. The Rev. C. H. Brent has returned and taken up his duties.

### Corner-Stone Laid, St. James, Amesbury,

By the Bishop of the diocese, Sept. 26th, in the presence of a large number of people. Archdeacon Van Buren and the Rev. Messrs. Wright, Braddon, and Lynch made addresses. Services are now held temporarily in Webster's block. The Bishop and visiting clergy were the guests of the Whittier Home Association at their place on Friend st. The church is being erected on the old site on Main st. It will be Gothic in style, 98 ft. long by 38 ft. wide. The front will be of rubble stone with rough granite trimmings. The front elevation with the tower is 58 ft. The main entrance will consist of a double arched door with granite capping, and will be reached by five marble steps. The sides of the church will be of rubble stone to the bottom of windows, with sides shingled, and a slated roof. The nave will be 66 by 35 ft., and will contain 12 windows, six on either side. The seating capacity will be 250. The chancel measures 13 by 23 ft. The interior finish and furnishings will be of white wood stained to resemble black walnut. The vestry will contain a kitchen, ladies' parlor, choir room, toilet and boiler rooms. The church will be ready for services by Christmas. The Rev. R. B. Lynch took charge of the parish in October, 1898, and to him, in a large degree, is due the success of the project of the new church building.

## Kansas

### Frank Rosebrook Millsbaugh, D.D., Bishop

### Consecration of Church at Augusta

The church of the Atonement was consecrated on Friday, the 22d, by the Bishop, assisted by Archdeacon Crawford, the Rev. Dr. Beatty, the Rev. Messrs. R. Talbot, L. L. Swan, W. E. Vann, and the lay-reader of the mission, Mr. Randall. The church is a substantial stone building, and its interior arrangements are very pretty and Churchly. It is the result of the almost unaided efforts of the lay reader who came here four years ago as a clerk in his father's store. There being no services of the Church held in the city, he read the service to his own family; later on applying for a lay-reader's license, a hall was rented, then a cottage was purchased, and as soon as funds could be raised the church was built on the site of this cottage. Among the gifts to the mission is a beautiful marble font, the finest in the diocese. The Rev. Dr. Beatty is the priest-in-charge.

### The Fortieth Annual Convention

Held in St. John's church, Wichita, Sept 27th and 28th. The Holy Eucharist was celebrated by the Bishop of the diocese, the Bishop-adjutor of Minnesota assisting. The sermon was preached by Bishop Gilbert, who referred very touchingly to the past and present relations of the two dioceses, Minnesota having given to Kansas the loving and beloved Bishop Thomas, of blessed memory, the present earnest and in-

defatigable Diocesan, and some of his clergy. On the call of the roll, 27 clergy and 23 lay delegates responded or subsequently reported. The Rev. Canon Bywater was unanimously elected secretary, and the Rev. Chas. H. Powell was appointed his assistant. The Bishop appointed the usual committees.

The *Standing Committee* was elected by ballot as follows: The Rev. A. Beatty, S. T. D., president, the Rev. Messrs. John W. Sykes, John Bennett, W. W. Ayres; the Hon. Judge Albert Horton, Prof. Fred E. Stimson, Mr. D. W. Nellis, and Hon. O. H. Bently. Reports from the schools of the diocese were very gratifying, showing a larger number of pupils in all of them than in former years. The reports of the archdeacons of Eastern and Western Kansas showed that immense work had been done for the year. An official communication from the Rev. Dr. Hutchins, referring to the resolution at the last General Convention, that certain changes be made in Art. 1, 2, and 3 of the General Constitution was read and considered. A Sunday School Institute for the diocese was organized, and the time of its annual gathering selected for the last Tuesday afternoon and evening in the month of September.

The deans of convocation were appointed by the Bishop and confirmed by convention: Dean of Fort Scott, the Rev. John Bennett; dean of Atchison, the Rev. Charles Rowland Hill; dean of Wichita, the Rev. J. D. Krum, D. D.; dean of Salina, the Rev. Irving Baxter. The Ven. C. B. Crawford, archdeacon of Eastern Kansas, and the Hon. O. H. Bently, were elected to represent the diocese in the Missionary Council of 1899. A synopsis of the official acts of the Diocesan shows: Ordinations, priests, 2, deacons, 1; clergy in the diocese, 1 bishop, 89 priests, four deacons, total, 44; postulants, 3; candidates for Holy Orders, 4; licensed lay readers, 30. The Bishop made 118 visitations, baptized 28 infants and 19 adults; confirmed 318 persons; preached 127 sermons, delivered 187 addresses, and lectured 256 times in the Kansas Divinity School; administered Holy Communion 62 times; consecrated 4 churches, reopened 1, laid corner stone of 1; married 3 couples, organized Auxiliary in two places, inducted 10 Daughters of the King, catechised 17 times, presided over 35 meetings, and received the sum of 409 41, an offering for the Bishop's Purse (for the urgent need of missionaries and missions). The reports show a large increase in funds received and expended within the diocese.

A cordial invitation, tendered by the Rev. J. T. Foster for the next annual meeting to be at Emporia, was accepted by the convention.

## West Virginia

### George W. Peterkin, D.D., LL.D., Bishop

The fifth session of the Episcopal Hall, in connection with the State University at Morgantown, was opened Monday, Oct. 2d. The hall will be under the charge of the Rev. C. G. Hannah, *vice* the Rev. Thomas E. Winecoff, resigned.

The congregation of Spruce Run mission, which was recently organized, have succeeded in raising a sum of money to repair and improve their church building. The Central convocation held its meeting in this church on Sept. 12th and 13th.

### Death of Rev. W. T. Leavell

On the 25th of August last, the Rev. William Thomas Leavell, rector of Zion church, Hedgesville, was called to the bliss of the higher life, at the age of 80. In his death, the diocese loses its oldest presbyter. He literally died in harness, having been privileged to labor over 60 years in the ministry of the Church.

## Tennessee

### Thomas Frank Gallor, D.D., Bishop

A correspondent writes: "In your last issue you have a very nice account of the ordination, at Pulaski, Tenn., of the 'Rev. Allison Granville.' take the liberty of telling you that the name is wrong. It should read, 'Granville Allison.'"

## Editorials and Contributions

### The Archbishops' Opinion with a Moral for the American Church

IN a recent number of *The Churchman*, the Rev. Dr. Richey pleads for the value of incense as sanctifying the sense of smell in divine worship, and refers to the instructive little work of a Scotch Presbyterian, entitled, we think, "The Five Gates of the Soul." By the "sweet smelling savour" of the incense, the crude smell of burning flesh upon the brazen altar of the tabernacle was converted into an offering of a sweet smell, acceptable unto the Lord. This symbolized the conversion of the prayers and offerings of sinful men, in themselves utterly defective and inadequate, into an acceptable offering through the sacrifice and intercession of Christ. All the feeble aspirations of men, their struggles upward, their appeals out of the mire of evil in which they find themselves, their poor attempts at self-denial and sacrifice, are taken up into the infinite flood of merit which resides in the one all-sufficient Sacrifice of Christ. They are enhanced, perfected, glorified. The tainted utterances and strivings of fallen men become the "prayers of the saints," of the sanctified people, a nation of kings and priests unto God. This, if anything, was the symbolism of the incense. Well might the Archbishops, in giving their opinion that the liturgical use of incense was forbidden in the Church of England by Act of Parliament, add that incense is not "an unsuitable or undesirable accompaniment of divine worship," and that "the instructions for its use by divine authority in the Jewish Church would alone forbid any such conclusion." An interesting comment on the whole subject, and especially the points made by Dr. Richey, is afforded by the account just at hand in the English papers, of the meeting of the parishioners of St. Mary's, Cardiff, at which two blind men came forward and pleaded for the continued use of incense. "One of them, in a pathetic speech, said that nothing in the whole service appealed to him more than the sweet smell of incense, which seemed to him to go up to heaven in unison with the intercession of our dear Lord and Master."

THE long expected letter of Lord Halifax has appeared in the English Church papers. As head of the Church Union, which now includes over 30,000 members, clerical and lay, his utterances have a weight which they could not have as coming from a mere private person. They are taken, perhaps too hastily, as indicating the policy likely to be pursued by the influential body over which he has so long and ably presided. His lordship addresses himself only to the lay members of the Union, and the gist of his advice is that they should support their respective priests in whatever course they may decide to pursue, in view of the recent decision of the Archbishops. The greater part of the letter is of the character of a criticism of that decision, which the writer regards as "one of the greatest misfortunes that has fallen on the Church since the rise of the Oxford Movement." This is not because of the condemnation as unlawful of one of the most significant of the ceremonial adjuncts of divine service, but because of the grounds for the condemnation, and the archiepisco-

pal point of view. In his lordship's opinion, the reasoning of the Archbishops goes as far as possible "to discredit and reduce to an unreality the appeal which the Church of England has ever made to the practice of the whole Catholic Church of Christ as supplying her standard of doctrine and ceremonial." In this opinion Lord Halifax agrees with Sir William Harcourt who has declared that the "opinion" of the Archbishops cuts at the very roots of the whole Catholic movement in the Church of England, and that if the Archbishops and bishops will but proceed steadily and persistently upon the principles which have been thus formulated, they will make short work of all that has marked the Church of England most conspicuously since 1833.

IT is an ominous indication of the acute stage at which matters have arrived, that the two most distinguished lay leaders of the parties most radically opposed to each other, should be at one in their estimate of the significance of the Archbishops' decision. Sir William Harcourt is a Churchman of Protestant and Erastian principles. He regards the "opinion" of Canterbury as involving the Protestant and Erastian standpoint, and he consequently exults in it. Lord Halifax is a Churchman of Catholic principles, and he also regards the opinion as Protestant and Erastian, and he consequently deplores it. Harcourt would not have been so enthusiastic, or Halifax so cast down, if the decision had been based on other grounds. But the fact is that it is based upon an Act of Parliament. Hence this laughter, and hence these tears. Notwithstanding the superficial aspects of the case, however, we are not inclined to admit that the view taken by these distinguished gentlemen will turn out to be entirely correct. It is extremely doubtful whether the Archbishops would admit that they themselves are either Protestants or Erastians. Moreover, it is so improbable as to be almost absurd, to imagine that they or their suffragans will accept the logic of their position as obliging them to begin a settled warfare on the Catholic position.

BUT it remains true that when a question relating to the adjuncts of divine worship was submitted to the Archbishops, they decided it, not by reference to the universal usages of the undivided Church from ancient days, nor yet by appeal to the canons or spiritual laws of the English Church, but by examining the meaning of an Act of Parliament. They may have felt this to be a necessity of their position. We do not wish to discuss that point, but simply to draw attention to the fact. For there is in this fact a very important lesson for the independent branch of the Anglican Communion in the United States of America. It is a lesson against "entangling alliances." We are happily free from all State control. What this means was pointed out in very luminous terms in the address of the Bishop of Springfield to his annual synod in 1897, the year of the Lambeth Conference.

A NEW illustration of the points made in that address is afforded by the present attitude of the Anglican Archbishops in matters relating to the Prayer Book. It will be remembered that at that time it was proposed

to bring the entire Anglican Communion into a closer organization, and a beginning was to be made by the establishment of a "Central Consultative Body," or a "Tribunal of Reference." The headquarters of this body would be in England, and it would be substantially under the influence of English bishops. The scheme emerged for legislative action at the General Convention of last year, and received a temporary quietus. But doubtless we have not heard the last of it. It is the sort of a thing which exercises a strong fascination upon those who are affected with a certain degree of Anglo-mania. Bishop Seymour pointed out the disadvantage at which we should stand in such an arrangement, owing to the fact that the Church of England is an "Established" Church. The dominant partner in the proposed organization would consist, "as things now are, of representatives of the British Crown first, and the English Church afterwards." If an appeal or question went from this side to the proposed "Tribunal of Reference," it would go from a body which is subject in the interpretation of its laws to no secular power, to a body which is closely allied to the Crown and Parliament of England. The Bishop aptly quotes the apostolic injunction, "Be not unequally yoked together."

IN the case before us we may read our lesson. Suppose it possible that a question relating to the worship of the Church or its ceremonial adjuncts were to take such shape that it was deemed expedient to refer it to the tribunal over the water. Here we are accustomed to take the appeal of the Anglican Church to true, as opposed to false, Catholic precedent in sober earnest, and to consider that disputed points are to be settled by reference to the undivided Church of the early ages. But the position now taken by the Archbishops makes it clear that the "Tribunal of Reference" would not feel prepared to view matters in that way. It would no longer be the law of the Church, or the limits within which customs not "undesirable or unsuitable" as accompaniments of divine worship, are allowable in accordance with the general usages of the Catholic Church, which would come into the account, but—Acts of Parliament! Nothing could better serve to illustrate the point at issue, the disadvantages under which the American Church would labor in the presence of such a tribunal. What applies to matters of worship applies equally to every department of the ecclesiastical estate. At every point the weight of Parliamentary enactments, or of Royal prerogative, would be cast into the scale. The yoke is too unequal, and it is not possible that the American Church should stultify herself by entering into any such arrangement.

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THE Rev. Mr. Garth, ordained in Canada, but now officiating at an American summer resort, took occasion on a recent visit to his old friends at Ste. Agathe, near Montreal, to deliver himself on the subject of the "Higher Criticism" of the Bible. If he was desirous of notoriety, he attained it, for the time being. The people of that locality are sufficiently old-fashioned to be very well satisfied with the Bible and with the Christianity of their fathers. It appears that two

members of the congregation, including an ex-mayor, rose in their places and energetically protested against Mr. Garth's teachings, and the affair assumed such proportions as to occupy a considerable amount of space in the usually quiet Canadian papers. Mr. Garth may or may not have signed a certificate at his ordination that he believes the Holy Scriptures to be "the Word of God." We do not know what the rule may be in Canada. At any rate, Mr. Garth does not now believe any such thing, except as all wise and morally or spiritually beneficial writings may be called "the word of God." In a published interview, he says: "Shakespeare was inspired; Paul was inspired; but Paul was more inspired than Shakespeare, because there was more of the Spirit of God in him." "They were both inspired by God. But Paul was the better man." Further on he says the Bible "is a Word of God, not the Word of God. Christ alone was that;" a quibble which is hardly worthy of one who undertakes to deal with such questions. The written Word and the Incarnate Word are two things, but each is the Word of God none the less. Such is Mr. Garth's "Higher Criticism."

WE do not know anything of this gentleman aside from this episode. But he blurts out some things which are commonly not expressed so plainly. We have, heretofore, warned our readers that it is not always enough to prove the soundness of a man's theological position that he should profess to believe in the "inspiration" of the Scriptures. In the instance before us we perceive at once that such a profession is absolutely meaningless. When we have extended the term so as to cover every utterance, written or spoken, from which we may derive intellectual, æsthetic, moral, or spiritual benefit, its use may as well be dropped altogether. It only confuses and misleads the unsophisticated. If the progressive preacher would tell us plainly that in his opinion the Scriptures are not "inspired" in any sense in which that word has ever been used in theology or religious teaching, but that they are profitable, precisely as other books are profitable, only in a greater degree, we should understand his position and know how to estimate him. It is strange how long men who talk so bravely of their zeal for truth will continue to juggle with language, the use of which, as they perfectly knew, cannot fail to mislead the hearer.



### Marriage and Divorce

FROM BISHOP POTTER'S CONVENTION ADDRESS

OUR General Convention at its last session, gave, as you know, considerable attention to the proposed amendments of our very inadequate canon (as it seems to me) of marriage and divorce. Its councils were, as you are aware, divided upon the question whether that canon could best be amended by withdrawing from it all authorization of re-marriage, whether under the sanction of our Lord's words in St. Matthew xix: 9, or otherwise; or, by making more stringent the conditions under which it should be competent for the Ordinary to sanction with the authority of these words the re-marriage of the innocent party to a divorce. I need not re-open that discussion here. The Church will doubtless always be divided as to the authority of those words of Holy Scripture to which I have referred, and no less di-

vided as to the measure of discretion which it is wise to vest in the Ordinary. But, 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 re-marriage of divorced persons, under any circumstances whatever, has greatly widened and deepened.

I am by no means sure that such a conclusion is not the wisest that we may reach at present; for undoubtedly it must be owned that, in the face of such a danger as threatens us, the only safe course must be to prohibit absolutely that which, while it might be permissible if we could always be sure that it had a Scriptural justification for it, is only wrong and evil when that justification, existing in fact, exists only because it has been fraudulently obtained. Here the judgment of eminent publicists and legal authorities concur, and some of them of foremost rank as jurists and Churchmen, have agreed in the opinion that our only safe canon, in view of the tendencies painfully evident among us, is one in which the Church refuses re-marriage to persons divorced for any cause arising after marriage, absolutely and universally.

Such a remedy for our present evils would doubtless be, as some of us may think, a very drastic one, but the evil has grown to such proportions, it may justly be answered, that we can meet it with no other; and in one sense this is undoubtedly true. A wider view of the whole subject, however, will disclose to us, I think, the fact that it is not the only remedy, and that if accepted as a final solution of the whole social problem, of which, after all, it is but a small part, we are destined to be disappointed as to its results.

For that wider view will reveal to us that the social relations of our time, in all their various ramifications, have been profoundly affected by causes which reside in the character of our free institutions and in that *Zeitgeist*, that spirit of the age, in which the historian of the future will discern perhaps its mightiest force. I may best describe that spirit, so far as we are concerned with it, as the spirit of individualism. The great movement which issued here in the revolt of the American colonies and their subsequent separation from the mother country, was only part of a larger whole, which profoundly affected not only the mother country, but France, Germany, and, later, Italy; which is at work to-day even in Russia, and which has wholly or partially dethroned some of the most widely ruling ideas of earlier ages. I may not trace its progress elsewhere, but here, at any rate, it has issued in the almost complete abrogation of some earlier forms of authority, and not only that, but of some of the most venerable and sacred traditions of the community and the State. In this direction nothing has been more serious than those results which have affected the family, and especially the institutions and obligations of marriage. These last have come to be so lightly regarded that now, at length, the least thoughtful among us are beginning to realize the vicious tendencies in some forty or fifty different commonwealths of our composite and contradictory legislation; and to recognize that the facility with which the marriage relation may be taken on and put

off, is a menace to the foundations of society, and the jest of the civilized world.

It would be well that the Church should meet such a situation with a stern front, and with legislation which, so far as she is concerned, will make divorce increasingly difficult, if not impossible. But she must do a great deal more than that; and she must beware of the delusion that in doing only that she has done anything more than a very small part of her duty. However we may safeguard the solemnization of Holy Matrimony, we must no less lift up and safeguard the approaches to it. No legislation, whether ecclesiastical or civil, which touches only the terms and conditions of the contract itself, will do a work which must needs be done before it is entered into. We may reiterate with utmost solemnity, "Those whom God hath joined together let no man put asunder"; it will be quite in vain, unless we see to it that those reasonable precautions of forethought, inquiry, publicity, and of intelligent understanding of the obligations to be assumed, which once obtained, have preceded it. These were wise provisions of our fathers' times, but that spirit of individualism which, in the case of the authority of the Church, would brook none of these things, has swept them away; and a man and a woman—a boy and girl, indeed—to all intents and purposes, may walk into the study of a priest in this diocese, and be married out of hand, without any license from the State, or warning from the Church, or any other preliminary, in fact, than such as consists in—must I say it?—the sometimes very indifferent discretion of the minister. Believe me, no canon of marriage which does not reach back a good way in a precautionary discretion will be, here, of any substantial avail; and if we are aiming, as I hope we may, to set a higher standard here, I hope it may be wide enough at its base to include aspects of this whole subject which in our current discussions of it are largely overlooked.

For here the Church's office should not be merely to re-establish and exalt the ancient sanctities of marriage, but first of all that most ancient institution in which it took its rise. 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. A clever paper which I saw not long ago in a foreign periodical, describes a home which had lost its surviving parent. The executor of the estate, a life-long friend of the family, is pointing out to the family the resources available to them if they continue to live together, and each in turn gives the reasons which, in the case of the several individuals, make any such course impossible. They are frivolous reasons, supremely selfish reasons; but they triumph, to the complete breaking up of a home, and furnish one more illustration of the disintegrating power, even when it touches so sacred and venerable a thing, of individualism. We must needs recognize that vicious influence in the decay of parental authority, in the early impatience of it on the part of boys and girls, in the increasing reluctance to exercise it where its exercise involves pain and painstaking, in the strident note in one word, in so many homes whose cry is: "I will," or "I won't," and not, "I ought."

Such a situation, dear brethren, calls for clear and plain teaching from the pulpit, and the still mightier teaching of a fine and high example in all our homes. If we are

to see in the matter of our domestic obligations, whether they are marital, filial, or parental, that wide awakening of the Christian conscience which our land so sorely needs, it will be because the principle of a divine authority over all these relations has been revived and enthroned anew among us, and because in the training of our children, and in the consecration of every other most sacred tie, we have refused to go below it.

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### Theistic Evolution

FROM *The Interior* (Presbyterian)

THE phrase "Theistic Evolution," when employed as a term of philosophy or of theology, is a self-contradiction. *The Outlook* prints this inexcusable blunder on the title-page of its new "theological" serial, and then immediately emphasizes it. "I acknowledge myself," writes Dr. Abbott, "to be a radical Evolutionist—it is hardly necessary to say a Theistic Evolutionist." It would scarcely be possible to write a sentence which would equal this in absurdity. There is a self-contradiction in each of its clauses, and it is rendered the more preposterous by the employment of the word "radical." It is as if one should proclaim himself a "radical geometrician." Radicalism is a passion. It resides in the emotions, not in the reason. It is in its nature contradictory to both science and philosophy. Its synonym in this connection is fanaticism: "I am a fanatical scientist," or "I am a fanatical philosopher." He may be a fanatic, and he might be a scientist, but he cannot be both. So he might be a Theist, or he might be an Evolutionist, but he cannot be both.

If you should ask any professor of biology or a professor of ethnology, philology, geology, astronomy, or physical geography, if he believed in Evolution, he would undoubtedly answer, Yes. But if you asked him, in the proper connection, if he were an Evolutionist, he would understand you to be inquiring whether he were an Evolutionist as opposed to the Creationist. The distinction between the science and the philosophy is perfectly well understood by all those who give any attention to the subject. To claim, therefore, under the title, "The Theology of Evolution," that the science of Evolution is antagonistic to Evangelical Christianity, and to assume to act as the exponent of the science in making this declaration, is the brassiest impudence.

Dr. Abbott might charitably be regarded as having employed the word Evolutionist ignorantly, and to be attempting, in the most ridiculous fashion, to found a system of theology upon an obvious blunder. But if, on the contrary, he is qualified by knowledge to discuss the subject coherently, then he is practicing a fraud. Let us consider this question: He enumerates various theories of moral and spiritual existence; first, Creationism; second, Traducianism, or spiritual heredity; and—

The third is Evolutionism—the doctrine that this higher life in man, this moral, this ethical, this spiritual nature, has been developed by natural processes, as the higher physical phases of life have been developed by natural processes.

Now let us state, with as much compression and simplicity as possible, an outline of the theory of Evolution.

Evolution is a theory of the process of change from the simple to the complex in nature. Herbert Spencer, the great ex-

ponent of Evolution, says it is a change from the homogeneous to the heterogeneous. A rain-cloud is homogeneous, every part of it is like every other part, and the whole of it is charged with electrical force. Thus Laplace conceived that all the materials and forces in the solar system once existed in the form of a vast homogeneous nebula, such as astronomers now discover in space. Herbert Spencer takes this as his primitive conception, and shows the causes which produce variety. Under the operation of these causes, the homogeneous nebula evolved heterogeneous spheres—the sun and its planets. These causes operating continually on the earth gave vast variety to the phenomena of both force and matter. Out of the myriad forms of manifestation came one, a combination of force and of matter, which we know as organic life. The first form of this combination was a single cell of proteine or protoplasm containing a vital nucleus. They are to be found now in plenty in warm pools, and are called amoeba. The law of heterogeneity impelled this nearly homogeneous cell to take on other cells, another and another; the organisms built up thus survived and propagated, if their surroundings were favorable—those not adapted to their surroundings, perishing—until out of an infinite variety of animal forms, at last one emerged which had the widest and highest range of adaptation of all, and that was primitive man. Man impelled by the same law, evolved all the faculties and activities of high character and civilization.

All these processes and phenomena were natural. They were the necessary and inevitable effects of causes which existed in primordial matter. Tyndall said he found it in the "potency" and also the "promise" of everything that has appeared, as he would find in an apple-tree the potency and promise of blossoms and fruit. There was therefore no necessity for the interference of an intelligent and designing Cause, and there is no evidence that any such interposition ever occurred.

This is the "ism" which is trying to fasten itself upon Evolution. We have employed the cogent and calm tone which is proper to the agnostic philosopher. In a gourd-like skull, however, it becomes "radical," noisy, fanatical, and otherwise senseless and violent. It nearly always takes on these symptoms in the case of a renegade preacher. Of this we now have another example.

Now the philosophical Evolutionist says, with mathematical truthfulness, that nothing can be e-volved which was not in-volved; that out of nothing nothing comes; that all which eventuated, previously existed; that if we admit the possibility of the interposition of a power higher than, and different from, those which resided in primordial matter, then we shall have made an end of Evolution, we shall have no natural law, the foundation of his philosophy will be destroyed. He resents as impertinent and illogical, every kind of theological speculation. He says that it is deadly to progress in scientific knowledge, because it paralyzes research for proximate causes.

The science of Evolution is a more rational matter. It studies the amoeba and discovers the process by which it propagates itself, and by which it grows into a higher form. The science limits itself strictly to discoverable facts. It is this science which is taught and employed in all institutions of learning. It does not concern itself about

final causes. It will be noticed in any textbook that the author confines himself to observable facts, avoids speculations—in other words, is strictly scientific.

This brings us clearly to the mountain-wall which separates Evolutionism from Creationism. That mountain-wall is Design. The instant one admits the interposition of design, he passes from Evolution to Creation. If there be design, then all this long line of the processes of development are processes of creation, not unintelligent Evolution. It is the work of a Designer, working to a purpose, and controlling and directing the forces of nature, which are neither more nor less than his own energies in active employment.

Dr. Leroy Hooker recently very correctly said that "what we call the laws of nature are simply the habits of God in operating His universe. Law is never self-operative, never possesses self-executive force. There must be a living executive behind it, or it will cease to be law." God controls men—controls the streams of independent human tendency, as a man dams a river, changes its course, and employs its potency in production. The old Psalmist explained this better than we can. He said that God makes the wrath of man to praise Him—turns it squarely around, and makes it do what it was seeking to undo.

This Power must be outside of nature in the sense of being above it, superior to it. Of course this Power is in nature—He must be in it or He could not work. But we do not confuse Him with, or lose sight of Him in, nature, any more than we lose sight of a miller because he is operating a mill, nor say that he is the mill, or the mill him.

We can understand how a man whose whole horizon is closed by the walls of a city, and whose knowledge is infiltrated into him from the writings of other men who are similarly situated—how such a man may theorize about nature without design, and how a florist's conservatory may attract a man's eye away from God to the gardener; but we do not know how it is possible for one to overlook design in free and wild nature. A mathematician cannot put a demonstration upon a blackboard that is more convincing. There it is—not only the delicate and delightful handiwork of an artificer, but a passion for the beautiful which is only possible to a creative Spiritual Being.

Where do these propositions and facts, none of which will, we presume, be disputed—where do they place this newest theologian of *The Outlook*? He announces himself to be a radical Evolutionist, fanatically antagonistic to the idea of Theistic creation, and then adds that he is a Theistic Evolutionist! That requires super-human agility in jumping from side to side.

But his real position, whether he has taken it consciously or unconsciously, ignorantly or of purpose, is indicated by his prefatory announcement that he is a "radical Evolutionist," which is fairly interpretable to mean that he is a radical, fanatical, and therefore unreasonable, unscientific, agnostic Evolutionist. He contradicts himself, of course, throughout, as he must in expounding the compound contradiction involved in his title-page, and employs the familiar expressions which imply evangelical faith, which is far from being creditable to him.

He consistently, however, ridicules the idea of Divine interposition. He rejects the truthfulness of the records of miracles,

prophecy, incarnation, everything that implies the immediate power of the Creator and Ruler. All this is entirely consistent with, and necessary to, the role of a radical Evolutionist.

It is scarcely necessary to inquire where this leaves Christianity—we will not say evangelical Christianity, but religion of any type or form. We will, therefore, inquire only what its effect is upon religion in our families and churches. It paralyzes the prayer-meeting to all who are misled by it; if God cannot, or will not, interpose, there is no use in praying to Him. It paralyzes the preaching of the Gospel in every mind that is filled with it; if God did not interpose in His Son, there is no true Gospel. It ridicules miracle; if Christ did not conquer death and rise from the tomb, there is no resurrection. If the soul was developed from the dust, to dust it will return, and there is no immortality. We have shown that this monstrosity is not science, that it is not philosophy, that it is not even a correlating theory—and now we have also shown that it is not theology, either old or new.

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### The Congregational Council

PRESIDENT ANGELL opened the Congregational Council in Boston with sentiments which were inspired by the recent history of the Presbyterian Church. "We have to deal with problems, not of the seventeenth century, but of the twentieth."

Therefore we must leave large liberty of thought and expression in our fold. We have always emphasized the importance of intellectual activity in our teachers and preachers. We must not cripple their usefulness on the plea of preserving orthodoxy by binding them with fetters which men, no more enlightened nor devout than they, have forged in the past. We honor the Church Fathers best by renouncing their errors. Let us rejoice if, on our most advanced picket lines, we have some choice spirits who can view the dawn of larger truth than we have yet seen. Let us not burn any of them as heretics, but wait patiently to see if they are not our prophets.

These sentiments were received with great applause. The keynote which was thus sounded reverberated through every day of the sittings. The second day, Dr. Forsythe, of Cambridge, England, illustrated Dr. Angell's liberty. His position was that the Bible is not the supreme authority:

The Bible broke the yoke of the Church, but there are those to whom the Bible has become a yoke. The Gospel must do for the Bible what the Bible did for the Church. The Gospel made the Bible and must rule it; if the Church had made the Bible, the Church would rule it and be its final interpreter. Neither Church tradition nor Christian consciousness is the final appeal; it is the Gospel rather than the Bible. The final authority is the Redeemer. The key and goal of the Bible is the Gospel, as God's forgiving act in Christ.

The Church made the canon and is superior to her own work, etc. All this is mystifying. What is this Gospel that is to rule the Bible? We do not write to criticize, but to observe, and therefore defer comment. Dr. George P. Fisher, of Yale, followed on the same lines. The day of dogmatic theology is past, he said. Does he mean that the day for Christian doctrine is past? Here is more mystification. Dr. Porter, of Yale, was even more radical.

The third day, Dr. Lyman Abbott took national expansion for a part of his theme, and eloquently advocated it, desired a coparcenary of the English speakers in the business of civilizing the world, attacked tariffs, and was vigorously applauded, and eulogized the Czar's peace conference.

Principal Fairbairn, on the study of comparative religion, said: "The man whose eyes are not open to the best of all other faiths will be blind to the real good of his own." He had his startling periods, also—especially in contrasting

early Old Testament history with an ideal Hindooism. Dr. Bournemouth, of England, said that hell is not a dynamic of Christianity, another Delphic expression.

The fourth day was led off by Dr. Graham Taylor, of Chicago—theme, "The Social Problems." The amount of the day's discussion was rating the Churches for their abstemiousness in this regard.

To sum up the council, we would say that Congregationalism has shipped her anchors, broken the face of her chronometer, and is making her reckonings by pointing her sextant at comets. If we were sportively inclined, we would lay a heavy wager that there is not a man in the council who could, to save his soul,—if he have any!—tell what Congregationalism now is, where it now is, what is its cargo, or where it is bound. We don't like a storm at sea, but give us a wave-scalper any day in preference to a fog.—*The Interior*.

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### Letters to the Editor

#### SEPARATE SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

It is too bad "the negro question" must be kept before the world as one which is so easy of solution. The negro has as warm friends south of Mason and Dixon line as north of it, but the reason lies nearer home. The education of those men for Holy Orders in seminaries along side of white men is a mistake, socially and religiously. Socially, because the colored man is very susceptible, and his absorbed ideas of the white man's habits and ways would unfit him for the simple work he intends to do among his own people. That work is, chiefly, to educate the minds of the race to right thinking and doing; to overcome dense ignorance and racial superstition, and to hold before them the pure Gospel of Christ. The men whom we send to do this work should be naturally colored men, and capable of coping with their own race.

We should bring into this question the rules of common-sense, and cease to impute prejudice where charity and experience have governed the separation of the races. Co-racial education along theological lines is an error, and while seemingly the just thing, yet justice and prudence cry out: "Teach our colored clergy how to think aright along the lines of righteousness, and befriend them in their work, but do not force upon them an alien idea of their calling." I am a friend to the negro, but my desire is to see that race living along natural lines. The one great crime, socially, to-day, is the appeal made to the negro that he is to demand social distinction. A colored man said a few years ago in Cleveland, Ohio: "When those that live on Euclid avenue open their doors and receive me and my family into their parlors on equal terms, then I'll believe their invitation to join their church sincere." Just so; and I believe no greater work could be done by the Commission on Colored Work than to enlarge the existing institutions and seminaries for the exclusive education of the colored theological students.

Dr. Grint himself would be among the first to rebel were the colored students of The Bishop Payne Divinity School in Petersburg, Va., to enter the General Seminary, and that because such a step would be taking the Doctor too literally. An isolated student here and anon seems passable, but to group the races would deplete the halls now in Chelsea square. This would not arise from any race prejudice, nor lack of Christian brotherhood, but from that innate something which all men possess in regard to mixing men of the different races. A man can befriend without patronizing, and prophets can be raised up from among the colored people whom the Church can trust to lead those people aright, and along lines which appeal to the better nature of that race. "The old prejudice of Peter and Cornelius" has nothing to do with the question, and there is not a Christian gentleman in the South or North who would call the colored race as St. Peter dreamed he had

called the Gentiles of his day. The question is one of solution by men who have had life-long experience with the colored race, and the question of Catholic usage, just now, falls by the roadside. Sewanee and Alexandria are not saturated with race prejudice, but those institutions know the colored race as a whole, and in kindness to the colored man, insist on his education among his own people.

FRANCIS E. MCMANUS.

Sept. 22, 1899.

To the Editor of *The Living Church*:

Presbyter—why don't he sign his name?—is hardly ingenuous in his criticism of my short note in your issue of Sept. 23d. The preceding paragraphs show that our institutions south of the Mason and Dixon line were referred to. However, he and I are, I think, in agreement on one point—that there ought not to be special schools for the education of colored men for the ministry, because all theological seminaries ought to welcome them sincerely and heartily. Our religion is Catholic. The Holy Church founded by our Blessed Lord was designed to embrace all nations, within whose fold there should be no distinction drawn between the poor and the rich, the bond and the free, the black and the white. If, then, the love of Christ reigns in the heart, then all men ought to be welcomed to prepare for that holiest work—the work of the sacred ministry. When, then, our Southern institutions act otherwise—when they close their doors to a devout man of scholarly attainments, merely because his skin is black, then I have no hesitancy in saying that a spirit is displayed that is utterly foreign to the Catholic religion of our Blessed Master. Sewanee has done noble work, and Alexandria has graduated many noble men. But the color line ought not to prevail in the realm of religion.

ALFRED POOLE GRINT.

Sept. 23, 1899.

#### THE BISHOP PAYNE DIVINITY SCHOOL

To the Editor of *The Living Church*:

Our attention has been called to an article in THE LIVING CHURCH of Sept. 16, 1899, signed "Presbyter," in which the writer asks the general question: "Is it right" to support "colored" divinity schools? He then proceeds to attack the Bishop Payne Divinity School, located in Petersburg, Va. We are not disposed to discuss, at length, the general question proposed. By those who know the work, separate institutions are considered absolutely essential to its success. Two days ago we heard Archdeacon Pollard, of North Carolina, say that it would be almost impossible to get colored men, trained in the "white" seminaries of the North, to do the work under the conditions which exist in the South. The Commission on Work among the Colored People, and the large majority, if not all, of the Southern bishops know this to be the case.

Our brother "Presbyter," we believe, has unconsciously done the Bishop Payne Divinity School, of which he speaks in particular, a serious injustice. If the school is indeed and in truth "a little colored kindergarten," devoted to training men to conduct "Methodist class meetings," or to violate the rubrics and canons of the Church, then the presbyter who is seeking to "raise an endowment of \$50,000 for this institution" should receive no encouragement or support from the Church. Under such conditions we would fully agree with "Presbyter." We are convinced that "Presbyter" wrote in ignorance of the truth as to the work which has been done by the Payne Divinity School. Did he know that Archdeacon Russell whose excellent address to the convocation is quoted, was trained in the Bishop Payne Divinity School? Had he known that the Rev. J. H. M. Pollard, archdeacon of North Carolina; the Rev. Thos. W. Cain, of Galveston, Tex.; the Rev. J. W. Johnson, formerly of St. Philip's, Richmond, now professor in Bishop Payne Divinity School; the Rev. W. P. Burke, of Norfolk, Va.; the Rev. Geo. F. Bragg, of Baltimore; the Rev. John C. Dennis, of Georgia; the Rev. Joseph Mitchell, of Newport News, and the Rev. S. D. Phillips,

of Philadelphia, were the presbyters who had been trained by this school, we are sure that he would not have styled it a kindergarten institution, unworthy of the support of the Church. These are all the presbyters who have been trained in this institution. The Church who knows these men has confidence in them, and supports their work. Eighteen other men have been trained by this school who are now in deacons' Orders. Four of these expect soon to be ordained to the priesthood. Most of the others will remain in deacons' Orders. Of one of these, a distant Southern bishop recently wrote us: "He is by far the best colored man I have at work in my diocese"; and added that in his judgment, the appropriation made to this institution by the Commission, was "one of the best, if not the best, appropriation made by the Commission." The faculty of this school would unanimously join Archdeacon Russell in his protest against the un-Churchly conduct of the service on the part of some men. We repudiate any responsibility for such conduct.

The Bishop Payne Divinity School has done its best under most trying circumstances. Since 1878, it has been training men for the sacred ministry of the Church. It has given much. It has received little. Men have taught, and are teaching, in this institution at great personal sacrifice. Any bishop of the Church who knows the work will bear witness to this fact. It hurts us who for years have prayed and labored to maintain this work for the Christ and His Church, to read such articles as the one in your paper of the 16th inst. We would be glad for "Presbyter" to come to see us. He might then help us to raise the \$50,000 we so much need.

WM. A. R. GOODWIN, M. A., Presbyter,  
Professor in Bishop Payne Divinity School.

#### REFER IT TO THE BISHOP

To the Editor of *The Living Church*:

Is there a way of disciplining a priest of our Church who repeated the other day the sacrament of marriage, administered the previous day to a young Russian and an American girl by a priest of the Eastern Church?

E. W.

Boston, Sept. 29, 1899.

#### Personal Mention

The Rev. Theodore Babcock, D. D., has accepted the deanship of St. Andrew's Divinity School, C. N. Y. His address will be St. Andrew's Hall, 109 Waverly ave., Syracuse, N. Y.

The Rev. John C. Cormick has been spending vacation at Virginia Beach.

The Rev. R. W. Cornell has resigned the rectorship of St. Peter's church, Spotswood, N. J.

The address of the Rev. George F. Dudley, rector of St. Stephen's, Washington, D. C., will be 3012 13th st., N. W., hereafter.

The Rev. C. E. Dobson has accepted the rectorship at Park River, N. Dak.

The Rev. Edward Arthur Dodd has been appointed curate at St. Mark's, New York city.

The Rev. Charles B. Fosbroke, of River Falls, Wis., has been appointed missionary at Grace church, Rice Lake, and St. Mark's church, Barron, Wis., with residence at Rice Lake, Wis., from Oct. 1st, '99.

The Rev. T. T. Greenhalge has accepted the charge of Trinity church, Schaghticoke, N. Y.

The address of the Rev. Stephen H. Green, dean of St. Mary's cathedral, Memphis, Tenn., is 402 Adams st.

The Rev. Wm. Cleveland Hicks, of Martha's Vineyard, Mass., has been appointed on the clergy staff of St. Agnes' chapel, Trinity parish, New York city.

The Rev. A. B. Hunter returned from Holland Sept. 11th.

The Rev. H. M. Johnson may be addressed at 808 Pear St., Vineland, N. J., until further notice.

Bishop Littlejohn has returned home from his visit to Europe.

The Rev. Geo. Leslie, of Denver, has taken charge of St. Paul's, The Dalles, Ore., during the temporary absence of the rector, the Rev. Joseph DeForrest.

The Rev. F. J. Mynard has accepted the rectorship of the church of the Saviour, Hanford, Cal.

The Rev. A. E. Macnamara has accepted the charge of St. Peter's church, Pomeroy, Wash.

The Rev. H. P. Nichols has entered upon the charge of the church of the Holy Trinity, Harlem, N. Y.

The Rev. C. J. Palmer has resigned the rectorship of St. Luke's church, Lanesborough, Mass.

The Rev. Paul Rogers Fish has resigned the position of curate in St. Barnabas', Brooklyn, New York city.

The Rev. Prof. Shields, D. D., LL. D., of Princeton University, has returned from his tour abroad.

The Rev. Richard M. Sherman, Jr., of Newark, N. J., has been appointed curate of St. Agnes' chapel, Trinity parish, New York.

The Rev. James A. Smith is passing his vacation in the Catskill Mountains.

The Rev. Henry S. Sizer has accepted the rectorship of the church of the Evangelists, Oswego, N. Y.

The Rev. Henry Platt Seymour has accepted the care of the church of the Incarnation, Dallas, Tex.

The Rev. W. W. Sylvester, D. D., has returned from his vacation, spent at Eastern Point, Groton, Conn.

The Rev. Thomas A. Tidball returned from Europe Sept. 11th, on the Red Star steamship "Noordland."

#### Official

CORRESPONDENTS are requested to notice that Bishop McLaren's P. O. address is not 510 Masonic Temple, but 1835 Roscoe st., Chicago.

THE Rev. Marcus Alden Tolman, rector of St. Mark's church, Mauch Chunk, Pa., and president of the Standing Committee of Central Pa., who has been spending the summer at Ocean Grove, N. J., may now be addressed, until further notice, at Franklin, Pa. Communications for the Standing Committee may be sent to the Rev. W. P. Orrick, D. D., secretary, Reading, Pa.

#### Married

SHARP-RIDLEY.—Married in Gascoyne church, Carnarvon, W. A., on Lammas Day, William Sharp, rector of the parish, to Minna, youngest daughter of Louis Forrester (deceased) and Charlotte Elizabeth Ridley. The Lord Bishop of Perth officiated and the marriage service was followed by a celebration of the Holy Eucharist.

#### Died

HOYT.—Mary Fay, eldest daughter of the Rev. and Mrs. S. R. J. Hoyt, entered into rest on Saturday, Sept. 23d, 1899. The funeral service was held in Grace cathedral, Davenport, Ia., on Monday afternoon, the 25th, ult., the Rt. Rev. Theodore N. Morrison, D. D., officiating, assisted by the Rev. Nassau S. Stephens, rector of the cathedral.

SISTER SARAH.—At Yarmouth, Me., on Friday, Sept. 23d, Sister Sarah, of the Community of St. Mary. Burial on Tuesday, 26th, at the Mother House, Peekskill, N. Y. May she rest in peace.

#### Obituary

CORNELIUS VANDERBILT

At a meeting of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, held on Tuesday, September 19th, after suitable devotions, the following minute was adopted:

It was with the profoundest sorrow that the members of the Board of Managers of the Domestic and Foreign Missionary Society heard of the sudden death, on the morning of the 12th of September, at his home in New York City, of Mr. Cornelius Vanderbilt. Although for several years he had been in feeble health, yet without any warning note the summons came at last which took him from our midst. Mr. Vanderbilt was one of the oldest lay members of the Board, and served in that capacity for nearly a quarter of a century. He was first elected a member when the Board itself was constituted, by the General Convention in Boston in 1877. At a meeting held at the Bible House early in November of that year, the membership of the Board was divided into two committees—one for domestic missions and one for foreign missions. Mr. Vanderbilt was placed upon the committee for foreign missions, and served as a member of that committee until 1885, when the present organization of the Board was adopted.

Previous to the year 1879, the trust funds of the society were held by the respective treasurers of the two committees, but in that year a Standing Committee on Trust Funds was formed, of which Mr. Vanderbilt became the secretary, and that office he continued to hold down to the day of his death. During that time, the invested funds of the society were increased tenfold, and to all the details of the business Mr. Vanderbilt gave as much and as careful attention as to his own private affairs, and the great number of details in connection with the bookkeeping of the many separate accounts have at all times received his personal supervision.

All these duties were performed by him most faithfully and conscientiously, not only without any expense to the society, but without the loss of a dollar in principal or interest. His membership in the Board was not a nominal membership, and there is probably no other member who can show a better record of faithful and prompt attendance at its regular monthly meetings. He was one of the largest contributors to the building of the Church Missions House and to the funds of the society. In all of its proceedings he took the deepest interest, and every responsibility which was placed upon him he cheerfully accepted and diligently discharged; and it is not too much to say that the loss of no one else connected with the Board would be more keenly felt or more sincerely regretted.

Resolved; That the foregoing minute be, and hereby is, adopted, as an expression of the appreciation of the Board of the many and valuable services which he rendered to it; that it be spread upon the records of this day's proceedings; that it be published in *The Spirit of Missions* and in the weekly Church papers, and that an engrossed copy of the same be forwarded to Mr. Vanderbilt's family.

HENRY C. POTTER,  
DAVID H. GREER,  
J. PIERPONT MORGAN, } Special Committee.

#### 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 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 Hall 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, will appear in *The Spirit of Missions* for October, and the programme in the Church papers.

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 vided by the officer of the railroads. When purchasing return ticket present this vided 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.—At once, a boy organist—12 to 16 years old—to give services in return for his education. Address RACINE COLLEGE, Racine, Wis.

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."

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

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.—The rector of an important parish in a large city at the North, finds it necessary to escape the rigorous climate, and desires work in the South. Address BACHELOR PRIEST, 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.

## 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.

### "The Gates of Hell Shall Not Prevail!"

BY MARTHA A. KIDDER

"The gates of hell shall not prevail" alway  
Against Thy Church. O Lord, to Thee we pray,  
May holy peace upon our souls  
Thy Church defend.

No false and hollow peace our spirits seek;  
The strong in faith must still protect the weak.  
When leaders fail, to Thee, O Lord, we go,  
Thy love to know.

The Sacred Scriptures men in vain assail;  
The promises of God can never fail.  
"Lo here is Christ! lo there!" the sinful cry;  
Nor know Thee nigh!

"The just by faith" not vainly seek the Lord,  
Forevermore by loving hearts adored.  
When Justice seems cast down, and woes increase,  
We find Thy peace!

The saints beneath Thine Altar cry: "How long!"  
The right at last must triumph over wrong.  
Our hearts e'en now the victors' shout may hear:  
"Our Lord is near!"

The Church to Thee, O Lord, her voice shall raise;  
Above the strife of earth is borne our praise.  
O Victor over sin, the cross, the grave,  
Thy people save!

### Pen-and-Ink-lings

SIX great universities have offered to confer their highest degrees upon Herbert Spencer, and several governments have tendered him decorations, but he has consistently declined all such honors. He is now seventy-nine years old, and his fame is world-wide, but he is plain Herbert Spencer.

IN the cemetery of Debrecsin, in Eastern Hungary, stands a tombstone which might well have served as a record in the House of Atreus. We give the inscription in English:

Here rest in the Lord

Joseph Moritz, sen., who died in his sixty-second year. He was shot by his son.  
Frau Joseph Moritz, sen., who died in her forty-seventh year. She was shot by her daughter,

Elizabeth Moritz, who died by her own hand in her seventeenth year, after shooting her mother.

Joseph Moritz, who died in prison, aged twenty-seven. He had shot his father.  
May Eternal Mercy have pity on their poor sinful souls.

This strange memorial has been erected by a local literary association, to which the last of the Moritz family left about £1,500 for this purpose.

AN Eastern paper says: "Bishop Leighton Coleman returned this morning (Sept. 19) from his annual pedestrian tour through the South. During the trip he had many interesting and amusing experiences. The Bishop on these annual trips travels *incognito*. He enjoyed excellent health, and covered 220 miles in eleven days. The tramp was in Virginia, and the greatest distance traveled in one day was thirty-two miles. Bishop Coleman wore a rough, dark suit, heavy shoes, and a black felt hat. Some persons thought that he was making

the trip to win a wager; others that he had something to sell. At night, the Bishop stopped either at a road-side inn or house, and one night had a lively experience at a farm house. He asked for lodgings, which were granted by the farmer, but when the house was reached the farmer's wife objected; but the Bishop, with his eloquence, eventually convinced the woman that he was a proper person to whom to grant lodging, and she apologized for having first refused him. During the two Sundays in Virginia, he went into the woods, where he erected a rude altar and said the service of the Church.

THE great popularity of certain recent novels has caused discussion in various magazines as to the reasons therefor, with a view to ascertaining the requirements for a successful novel. Maurice Thompson, in *The Independent*, remarks:

The sound critic can decide correctly upon what, by all the canons of art and life, ought to be the reception given to a book; but what ought to be does not coincide always with what happens. The good book fails, yet not always. The bad book succeeds; but whereone succeeds, hundreds that are no worse, and no better, do not. Sometimes it is impossible to discover what it is that makes a novel popular. Two or three years ago, a Southern writer had a story published in book form. It was not a success. He changed the title, and chose another publisher. A hundred thousand copies sold. Recently, a romance that had been declined out of hand, by a number of the best publishers, was accepted and printed at last, and to-day it leads all competitors for popular favor.

IT is said to have been a custom of the late Mr. Spurgeon's to send the theological students under his care into the pulpit with sealed envelopes containing texts which they were required to expound at sight, or themes upon which they were to discourse. On one occasion, a student, on opening his paper, found this subject and direction given him—"Apply the story of Zaccheus to your own circumstances and your call to the ministry." The student promptly delivered himself in the following way: "My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and myself. Well, the first thing we read about Zaccheus is that he was small in stature, and I never felt so small as I do now. In the second place, we read that he was up a tree, which is very much my position now. And, thirdly, we read that Zaccheus made haste to come down, and in this I gladly and promptly follow his example."

THE following story is told of a gold seeker in Western Australia in 1890: The man had reached the end of his resources without finding a speck of gold. There was nothing to do but to retrace his steps, as best he might, to the nearest port. The despair of that last day's fruitless work left him too weak and exhausted to carry his heavy tools back to the spot they called "camp." So he flung them down, and, as he said, "staggered" over the two or three miles of scrub-covered desert, guided by the smoke of the camp fire. Next morning, early, after a great deal of sleep and very little food, he braced himself up to go back and fetch his tools—his only possessions—which might fetch the price of a meal or two

when it came to the last. He railed at his luck, at Fate, at everything, as he stumbled back that hot morning over his tracks of the day before. The way seemed twice as long, for "his heart was too heavy to carry." At last, he saw his barrow and pick standing upon the flat plain a little way off, and was wearily dragging on towards them, when he caught his toe against a stone deeply imbedded in the sand, and fell down. "I felt as if it was too hard altogether to bear. To think that I should go and nearly break my toe against the only stone in the district, and with all those miles to travel back. So I lay there, and cursed God, and wanted to die. After a bit I felt like a passionate child who kicks and breaks the thing which has hurt him, and I had to beat that stone before I could feel quiet. But it was too firm in the sand for my hands to get it up, so in my rage I set off for the pick to break up that stone if it took all my strength. At last I got it up, and here it is—solid gold, and nearly as big as a baby's head. Now, I ask you, did I deserve this?" His impression of the Divine mercy and goodness was greater even than his joy over the astounding discovery.

### THE TREE OF LIFE

Plant Patience in the Garden of thy Soul!  
The Roots are bitter, but the Fruits are sweet;  
And when, at last, it stands a Tree complete,  
Beneath its tender Shade the burning Heat  
And Burden of the Day shall lose Control—  
Plant Patience in the Garden of thy Soul!

—Henry Austin.

HERE are some more odd typographical errors recorded in Harper's *Round Table*: A foreign editor who wrote that the British lion was "shaking his mane," was edified the next morning with the announcement, on his authority, that the national animal in question was "skating in Maine." A more natural error was that which called "a member of the Legislature," a "member of the liquor-store." One of the Philadelphia morning papers, which formerly gave close attention to marine news, informed its readers on one occasion that the bark "Betsy Jane" had arrived at Honolulu "with an oil-well on board." Investigation proved that there was nothing in the report except "all well on board." An old-time inn named the "Star and Garter Hotel" was once rechristened by a printer as "the Shoe and Gaiter Hotel." A foreign despatch about the war between Russia and Turkey contained an allusion to transports convoyed by gunboats, which was turned into the novel announcement that the transports were "conveyed by goats."

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### "The Man with the Hoe"

THE carpers have libeled the poet, who is indeed no libeler at all. Mr. Markham does not pity Millet's hoe-man because he wields the hoe. It is not the hoe itself that he weeps over. But it is the brute of a man, of whom this creature of Millet is the type, whose fate Mr. Markham very properly bewails. Not simply the man who plants corn and digs potatoes in the fields, but who toils ceaselessly from morning till night anywhere, in farm or village, or in city street, in factory or furnace or the caverns of the earth. There is nothing ignoble in toil as the poet conceives it. But the taskmasters who grow rich on this toil, who greedily grasp the labor of these men's

hands, who bask in the sunshine of the profit they make, but have no regard for the minds of their laborers, and reckon with them as creatures without soul—it is these who are scolded and scored between the lines of Mr. Markham's really fine poem.

The poet does not say this, but there is no thoughtful reader who will doubt that this is just what he means. The critics that carp at him might as well deride Mrs. Browning for her "Cry of the Children," insisting that children as a class are not all to be pitied, and that they are of all human beings the happiest. But while this general fact is conceded, the children for whom Mrs. Browning so dramatically pleaded are of all human kind most miserable—of all, unless it be the larger class of whom the hoe-man is the type; this expressionless, mindless, miserable man with the hoe, who is miserable not because he toils all day with a hoe in his hand, but because the man for whom he toils works him as he works his ox, treats him with less consideration than his dog, and gives to his horse a far tenderer care than to him.

Let the critics carp as they may, let men misunderstand as they will, this man with a hoe has rights of which the upper and middle classes are criminally careless. What he needs is not some other labor. There is no call to take him from his hoe and place in his hands a piano, a typewriter, or a ledger. But there is a loud, imperative, and divine call for the moral and mental uplift of the man with the hoe; for his purer recreation; for his intellectual stimulus; for his religious help. He is now but as a beast of the field. He does so much work for so much fodder. The fact that he has a sentient mind and an immortal spirit, makes no appeal to the rushing public. It is this down-trodden, neglected, abandoned man with a hoe for whom the poet pleads. This is the gospel that Millet by his brush, and Markham by his pen, have so ably preached.—*The Herald, Reading, Pa.*

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### Scotch Wit and Stories

THERE have been published a number of books containing specimens of Scottish wit and humor, and some of these specimens are striking and characteristic but contain very little of the fun and jollity which characterize the wit of more genial and impressive people. A hard common-sense seems to underlie them, says *The Boston Herald*, and they seldom excite a hearty laugh. Among the many volumes published are two by Dr. Ramsey, dean of Edinburgh, from which many of the following anecdotes are taken:

An old shoemaker, of Glasgow, was at one time sitting by the bedside of his wife who was dying. She said: "Weel, Johnny, we're gawin to part. I've been a gude wife to you, John," "O just middling, just middling, Jenny," he replied, fearing that he might commit himself. "John," she continued, "ye maun promise to bury me in the old kirkyard at Stra'ven, beside my mither, I couldna rest in peace among unco folk in the dirt and smoke of Glasgow." "Weel, weel, Jenny," said John, soothingly, "we'll just pit ye in the Gorbals first, and gin ye dinna lie quiet there, we'll try you sine in Stra'ven."

The old ill-feeling existing between England and Scotland is often shown in the Scotch anecdotes. An Englishman was once grumbling about the land o' cakes. Said

he: "No man of taste would ever think of remaining any length of time in such a country as Scotland." "Tastes differ," replied a Scotchman; "I'll take ye to a place ca'd Bannockburn, no far frae Stirling, where thretty thousand o' yer countrymen ha' been for five hundred years, and they've nae thought o' leavin' yet."

A north country drover, passing through Carlisle on his return from a rather unprofitable journey, saw a notice stuck up offering a reward of £50 to any one who would act as executioner upon a noted criminal then under death sentence. The drover volunteered his services, hanged the rogue, and got the fee. The mob called him a mean, beggarly Scot who had done for money what no Englishman would do. "I'll hang ye a' at the price," replied Donald with a grin, as he counted the money in his pouch.

A young man, when coming out of church, trod accidentally on the foot of an old gentleman, and he hastened to apologize, saying: "I am very sorry, sir, I beg your pardon." "An' yue've muckle need, sir," was the only response from the old gentleman.

A man went to the house of a neighbor to get him to indorse a note for him. The neighbor refused, saying: "If I was to pit my name till't, ye wad get the siller frae the bank, and when the time came round ye wadna be reedy, and I wad hae to pay 't, sae then you and me wad quarrel; sae we mae just as weel quarrel the noo as lang's the siller's in my pouch."

The childless Duke of Athol encouraged one of his cotters whose wife had just presented him with twins, by saying: "Weel, Donald, ye ken the Almighty never sends bairns without the meat." Donald responded doubtfully: "That may be, your Grace, but whiles I think Providence makes a mistake in thae matter, and sends the bairns to ae hoose and the meat to anither."

A good dame coming up to Edinburgh saw for the first time a water-cart for sprinkling the streets. She cried out to the driver: "Man, ye're spillin' a' the water."

Another young lady who was greatly annoyed at a railway station because her box was not forthcoming, was told to have patience, when her indignant exclamation was: "I can bear any pairtings that may be ca'ed for in God's providence, but I canna stan' pairting frae my claes."

An old lady sent for her medical adviser to consult with him concerning a sore throat. "Madam," said the doctor, "I used to be troubled with the same kind of a sore throat, but I allowed my beard and mustache to grow, and have not been troubled since with it." "A weel, weel, that may be sae; but ye maun prescribe some other way for me to get quit o' the sair throat, for you ken, doctor, I canna adopt that cure," replied the old lady.

Many of the most striking sayings belong to those half-witted. "Daft Will Speir" was once discovered by the Earl of Eglinton making a short cut through his grounds. "Come back," said the earl to him; "that's not the road." "Do ye ken whar I'm gaun?" asked Will. "No," replied the earl. "Weel, hoo the de' do you ken whether this be the road or not?"

One winter an old lady lay very ill. A friend was trying to encourage her by expressing the hope that she would soon be better, and in the spring enjoysome of their country spring butter. "Spring butter," exclaimed the invalid, "by that time I shall

be buttering in heaven." And when at the point of death, she heard some one say, "Her face has lost its color; it grows like a sheet of paper," "Then I'm sure it maun be broon paper," said the dying woman.

Miss Johnstone was a famous eccentric character of the last century. A tremendous thunder-storm came on when she was dying. She listened to the tempest, and remarked in a quaint manner: "Ech, sirs, what a nicht to be fleein' through the air."

During the last century, one of the great distinguishing Scotch characteristics was the rigidity with which the observance of the Sabbath was inculcated. An English artist, while making a tour in Scotland, remained in a small town over Sunday, and, to pass the time, walked out in the environs, and seeing the picturesque ruins of an old castle, asked a countryman who was passing to tell him the name of the castle. "It's no the day to be speiring sic things," was the only answer he got.

A lady who had become an Episcopalian, took to church with her one Sunday a favorite servant who was a Presbyterian of the old school. There was a full choral service, and she felt sure her companion would enjoy it. On her return home the lady asked her what she thought of the music. "Oh, it's a' varra bonny, varra bonny," was the response, "but oh, my lady, it's an awful way o' spending the Sabbath."

The obligation to keep the Sabbath holy was held to be incumbent on everything. Lady Macneil had some Dorking fowl, reported to be famous layers. Once upon a time she asked the henwife if they laid many eggs. "Indeed, my leddy," said the servant indignantly, "they lay every day, no excepting the blessed Sabbath."

A lady, on going into her kitchen one Monday morning, found a new roasting jack which had been so constructed as to go constantly without winding up, broken. She asked the cook how it happened. Jenny replied that she did it herself, for, said she: "I was nae gaing ta hae the fule thing clocking and rinning in my kitchen a' the blessed Sabbath."

The reverence for the holy day often took a form one would have hardly anticipated. An old Highlandman said to an English tourist: "They're a God-fearin' set of folks here, 'deed they are, an' I'll give ye an instance o't. Last Sabbath just as the lairk was skailin there was a drover chief frae Dumfries comin' along the road whistlin' an' lookin' as happy as if it was ta muddle o' ta week. Weel, sir, our laads is a God-fearin' set o' laads, an' they yokit upon him an' a'most killed him."

There is a story not unlike this, told of David Hume, the fat philosopher. He had fallen into a mud-hole and stuck fast. He called for assistance to a woman who was passing. She came up to him, looked at him a moment, and said: "Are na ye Hume, the atheist?" "Well, no matter if I am," said Hume, "Christian charity commands you to do good to every one." "Christian charity here, or Christian charity there, I'll do naething for ye till ye turn a Christian yerself. Ye maun repeat the Lord's Prayer and the Creed, or faith, I'll let ye wallow there as I fand ye." The skeptic, really afraid of his life, rehearsed the required formulas, and was thereupon helped out of his unpleasant situation.

Mr. Thirra, a very plain-spoken old clergyman, was greatly annoyed at the finical ways of a young man who preached for him

one Sunday morning, and gave way to his annoyance in the prayer after the sermon. He prayed for the young minister as a promising laborer, but wanting much overhauling, and wound up the prayer by saying: "O Lord, please tak an awl and let the wind out o' him."

A clergyman once took to task one of his parishioners who had left him to join some other congregation. Said he: "John, I'm sure ye ken that 'a rollin' stane gathers nae moss.'" "Aye," answered John, "that's true, but ken ye tell me what guid the moss does the stane?"

The sermons were much the same week in and week out, and often had a soporific effect on the congregation, and the clergyman would sometimes publicly reprimand his flock for inattention. One minister called out: "Jeems Robinson, ye're sleepin'; I insist on your waking when God's Word is preached to ye." "Wull, sir, ye may look at your ain seat and ye'll see a sleeper for bye me," said James, pointing to the minister's pew, where the minister's wife was indulging in a nap. The husband called upon her to stand and receive the censure due to her offense, and which was administered in this way: "A body kens that when I got ye for my wife I got nae beauty; your friends ken that I got nae siller, and if I dinna get God's grace, I shall hae a puir bargain indeed." — x —

## Book Reviews and Notices

**From Compe to Benjamin Kidd.** The Appeal to Biology or Evolution for Human Guidance. By Robert Maekintosh, D.D., etc. New York: The Macmillan Company. Price, \$1.50.

One feels assured of the author's mastery of his subject, and his fairness in dealing with it, from the start. He not only expresses himself clearly in discussing profound questions, but is also entertaining, so far as such a theme will permit. His range is a very wide one; namely, the history and criticism of sociological systems based upon biology, outlined by Compe, newly defined and emphasized by Darwinism, and stated in the most extreme form logically in Mr. Kidd's "Social Evolution." His conclusion is that "human evolution differs from evolution in the organic world." Reason is the differentiating factor.

**The Elements of Sociology.** A Text Book for Colleges and Schools. By Franklin Henry Giddings, M. A., Ph.D. New York: The Macmillan Company. Price, \$1.10.

This book, we think, fairly meets the aim of the author, and supplies the need of the student who desires an interesting though not technical work on the subject of sociology. It is a study of the nature and laws of human society, of the forms and purposes of social organizations, of the facts and principles of social progress. The author admirably applies and illustrates his principles of stability and progress as dependent upon the likeness and unlikeness of the factors of which society is composed. Evolution continues by conflict, by difference; but community of interests, sympathy, similarity of tastes, altruistic impulse, all tend to promote harmony and stability.

**Imperial Democracy.** A Study of the Relation of Government by the People. Equality before the Law, and Other Tenets of Democracy, to the Demands of a Vigorous Foreign Policy and other Demands of Imperial Dominion. By David Starr Jordan, President of Leland Stanford, Jr., University. New York: D. Appleton & Co. 1899.

We have set forth the title of this book in full because it explains the trend of the author's arguments, with which by this time the public is familiar. It is barely possible that the radical anti-expansionists are wasting a profusion of learned arguments just now, in their anxiety to prevent the government from keeping possession of the Philippines. It may be worse than

a waste, it may be a positive injury to their darling position, for they are driving so violently in opposition to "expansion," that they may succeed (such is human nature) in solidifying public opinion in favor of a radical policy of imperialism. It is chiefly from fear of some such result that we hesitate to commend this volume unreservedly. It is interesting reading, but we find ourselves coming to a conclusion different to that which the author attains, and we know that he would not like this if he knew it. Then, besides, he is sometimes rather extravagant in his assertions, deductions, and inferences, and that habit is apt to cause an unpleasant reaction—unpleasant to the author, we mean—in the mind of the reader. After all, when the government of the United States had certain grave responsibilities thrust upon it by the results of a war which it would have gladly avoided, and is now wrestling with these problems which it did not desire to handle, it might be well to "forbear threatening" until such time as more substantial dangers to the Republic develop than are at present apparent.

**The Constitutional Authority of Bishops in the Catholic Church.** By the Rev. A. Theodore Wirgman, D. D., D. C. L., Vice-Provost of St. Mary's church, Port Elizabeth, South Africa. New York: Longmans, Green & Co. Pp. 292. Price, \$2.

This is no mere academic discussion. It is a live issue, and involves the most momentous consequences in our day. The Oxford Movement is just now in one of its acutest stages. Its trusted leaders are struggling to re-establish the principle of obedience to episcopal authority, which was so prominent a feature in the early days of that movement, but which has been repudiated by some of the Ritualists of our day. This most timely book will greatly strengthen their hands, and will prove of permanent value to the Church. In it Dr. Wirgman traces with patient care and profound learning the growth of constitutional episcopal authority in the apostolic, sub-apostolic, and conciliar ages, and proves it to be an integral and essential element in ecclesiastical polity. Its powers and limitations are clearly defined and shown to be a legitimate inheritance from the Day of Pentecost. It is shown conclusively that the modern idea of an English bishop as the autocratic *persona ecclesie*, who can act independent of his clergy and without taking counsel of his laity, is feudal and mediæval rather than primitive. Thus the real place and power of the episcopate are more solidly established and newly recommended to the practical people of to-day. We thank the learned author for this substantial contribution to our theological literature.

**Ethics and Revelation.** By Henry S. Nash. New York: The Macmillan Company. Price, \$1.50.

These lectures were delivered as the John Bohlen lectures, in Philadelphia. The general purpose is to show the relationship between religion, science, and the history of the human race. The subjects are treated under the heads of: "Ethics and Religion"; "The Spiritual Significance of the Free State"; "Comparative Religion and the Principle of Individuality." "The Church's Conception of Revelation"; "Prophecy and History"; "The Christ and the Creative Good." Mr. Nash is a very close reasoner, and many of the points he makes must be conclusive to the scientist who seeks to reconcile his researches with the Christian religion and Revelation. In the lecture on Comparative Religion, the failure of all other systems is clearly demonstrated. For example, Buddhism is shown to be pessimistic, because it buries itself in resignation to an idealistic Nirvana; Christianity is optimistic because it trains men to battle with the world. Mr. Nash is brilliant in his epigrammatic treatment of the subjects that come under his notice. He attains his highest excellence in argument in the last lecture, where his reasons for the necessity of the Incarnation of Christ are grand and unanswerable. This lecture alone is a most valuable contribution to Christian apologetics, and should be carefully studied.

Having given Mr. Nash's lectures careful

perusal, and recognizing their great value, we must yet criticise some of his theories and statements. The first absolutely authentic fact of the Bible, he says, is the Exodus. Does the Rev. Henry S. Nash believe that Abraham, Isaac, and Jacob were mere mythical characters of folk lore stories? Why not let the Exodus go as well, and be content with the opinions of some critics who think nothing historical previous to the time of Ezra? In another passage Mr. Nash states that the Church disowns emphatically her old claims to infallibility: "The liturgies are not immutable, the creeds are not infallible, the episcopate has no lasting sacredness save such as is given it by a successful appeal to large and abiding usefulness. Abroad, Christianity is entering a mission field where it can achieve final success only by leaving behind it a considerable part of its dogmatic baggage." The decisions of the first four General Councils in matters of Faith are still declared by the whole Church to be infallible. The Creed as found in the Apostles' and Nicene forms, and accepted by the Councils and the whole Church, is still the deposit of faith given once for all. The author's remarks on the episcopate would seem to come with greater grace from a Presbyterian or a Methodist. Some of our bishops have been very lax in admitting men to the ministry who left their first love because of heresy and unbelief. Is it possible that Mr. Nash is helping to make the way into the Church still easier by breaking down all the barriers?

**Thaddeus Stevens.** By Samuel W. McCall. Boston and New York: Houghton, Mifflin & Co. 1899.

Few American statesmen have been more successful, more feared, and more sincerely hated, than Thaddeus Stevens, the leader of the Republican party in the House of Representatives during the period of the Civil War and the beginning of the period of Reconstruction. He was a man of iron will, self-made in a very real sense, of great mental ability, strenuous, aggressive, forceful, unconquerable. Perhaps no member of the Federal Congress has wielded such a lasting influence in shaping the policy of the government during such a brief term of service, only seven years. Although the life, work of Stevens is narrated in a condensed manner in this volume, the character of the man is faithfully and clearly portrayed. His ruling passion was to secure the freedom and equality of all men before the law. He was a radical of the radicals. He scorned all half measures and compromises, and pushed on remorselessly to logical conclusions. He was a profound lawyer, a trenchant speaker, with a keen sense of humor and a canstic tongue. His work as a national legislator was the labor of his old age, and at a period of life when most men have retired from the scene, he made his mark as one of our most gifted statesmen. In the turbulent and trying period of the Civil War, he was a tower of strength to the Union cause, one "who never took a backward step, never even faltered, who embodied upon the floor of the House the genius of war and the genius of victory, and who exercised the power of command with undiminished authority until he died."

"TIVERTON TALES," by Alice Brown, are clever sketches of New England life, a mine that has been well worked for many years, but still yields "handsome returns." The author has smelted the ore of the old mine with remarkable skill, bringing out the humor and pathos and tragedy of the every-day life of plain, common people, with dramatic effect. [Boston: Houghton, Mifflin & Co. Price, \$1.50]

From the publishing house of Thomas Whittaker, New York, we have a copy of the new organ edition of "Darlington's" Hymnal, heavily bound in blue cloth, 10½ x 7½, superior paper, red edges, cover title gilt. Price, \$1.75.

DR. McCONNELL'S "History of the American Episcopal Church," of which seven editions have already been sold, will be published in its eighth impression with twenty-five illustrations. Mr. Thomas Whittaker, the publisher promises the book early in October.

## Periodicals

A new development in photography is described in *Scribner's Magazine* for October, by Dwight L. Elmendorf. Under the title, "Telephotography," he describes the attachment to an ordinary camera by which views are taken at a distance of twenty or thirty miles, as though the instrument were within a few hundred feet of the object. It is the telescope applied to the camera. A series of striking illustrations from the author's own pictures shows the tremendous power of this instrument. Mrs. John Drew, in the last year of her life, wrote a sketch of her stage career for her children and grandchildren. This appears in the October and November numbers, with an introduction by John Drew, her son, and an interesting series of illustrations. "Aunt Minervy Ann's Chronicles," by Joel Chandler Harris, are very clever and entertaining. This issue has one of the famous colored covers designed by Maxfield Parrish; the frontispiece is also a bit of delicate color printing.

The October number of *St. Nicholas* marks the end of the magazine's six-and-twentieth year, and brings to a close several serials that have been running for six months or more: "Trinity Bells," by Amelia E. Barr; Carolyn Wells' "Story of Betty," and Rupert Hughes' "Dozen from Lakerim." "The Walking Purchase" tells the truth about a deal with the Indians that did no credit to the name of Penn, by whose sons it was carried out in a way to swindle the Delawares of two hundred thousand acres of good land. "The Southern Cross" is described and diagrammed by Miss Mary Proctor, daughter of the popular astronomer. An October magazine without an article on Admiral Dewey would seem anomalous, and *St. Nicholas* pays due tribute to the hero of Manila through the pen of Tudor Jenks. A portrait accompanies this paper, and almost every article, story, and poem in the number is fully illustrated.

*The Atlantic Monthly* is always worth spending time over, and more than most other magazines, is worth binding and preserving. In the October issue valuable articles, from an educational point of view, are on "Language as Interpreter of Life," by President Benjamin Ide Wheeler, and "Recent Changes in Secondary Education," by Charles W. Eliot, President of Harvard. H. D. Sedgwick, Jr., appears to hold a brief for the Roman Church, and cherishes the delusion that there is a universal gravitation towards that body which will yet exercise a controlling influence in affairs. He overlooks the fact that the increasing tendency towards toleration and liberality in religious matters is wholly incompatible with the blind subservience to autocratic authority demanded by the Roman Church. Moreover, he clings to the old fable connected with Henry VIII., and with amusing confidence, inquires: "How shall we ask the Church that claims its authority from the Apostle Peter to humble itself before the Church which derives its independence from Henry VIII.?" "Letting in the Light" is the appropriate title given by Jacob Riis to his very interesting description of the results of free parks and playgrounds for the people of the tenement and slum districts. Miss Johnston's powerful serial story is attracting great interest. "The Flaw in our Democracy" is pointed out by J. M. Larned, and the remedies therefor.

*The Westminster Review* for September is not a very strong number, but some articles are interesting. The disorganization of the once powerful Liberal Party is manifest from the leading article, "The Rallying Point and the Touchstone"—i. e., Home Rule. An imaginary conversation in the nether (?) world between "Parnell and Cromwell," is rather too amusing to be taken seriously. "The Foreign Policy of Italy" is a good article. "What is the Law of the Church?" is worth reading, as showing how many practical difficulties an honest Liberal sees in the present relations between Church and State in England.

Miss Francis H. Low's "A Woman's Criticism of the Women's Congress," in *The Living Age* for

Sept. 28d, will be read with lively interest by conservative and "advanced" women. Lady Broome's "Colonial Memories" are bright, good-humored, and entertaining in an unusual degree. M. Jules Claretie's recent lecture on "Shakespeare and Moliere," an interesting appreciation and comparison of the two great dramatists, is published in full in *The Living Age* for Sept. 16th. The story of "Dame Fast and Petter Nord," now running as a serial, gives American readers their first opportunity to become acquainted with the brilliant Swedish writer, Selma Lagerlof, as a writer of short stories.

## 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.

THOMAS WHITTAKER,

The Vision of the Madonna. By Grace L. Slocum. Page frontispiece in sepia-tone; vellum boards; gilt. 50 cents.

A Cycle of Stories. By Barbara Yechton. \$1.50.

HOUGHTON, MIFFLIN & CO.

Nannie's Happy Childhood. By Caroline Leslie Field. \$1.

The Boys of Scrooby. By Ruth Hall. \$1.50.

The Poetic and Dramatic Works of Alfred Lord Tennyson. Illustrated. \$1.50.

Square Pegs. By A. D. T. Whitney. \$1.50.

God's Education of Man. By William DeWitt Hyde. \$1.25.

Under the Cactus Flag. By Nora Archibald Smith. \$1.25.

The Dutch and Quaker Colonies in America. By John Fiske. Vols. I. & II. \$4 a set.

Raphael. By Estelle M. Hurl. 75c.

CASSELL & COMPANY

Francis Bacon. By Lord Macaulay.

FORDS, HOWARD & HURLBERT

The Holy Family. By the Rev. Amory H. Bradford. 50c.

JAMES POTT & CO.

Life of the Rev. James DeKoven, D. D. By W. C. Pope, M. A. \$1.

D. APPLETON & CO.

The Story of the Living Machine. By H. W. Conn.

THE CENTURY COMPANY

Christian Science and Other Superstitions. By J. M. Buckley, LL. D.

DODD, MEAD & CO.

Legend-Led. By Amy LeFevre. \$1.

E. P. DUTTON & CO.

The Life Savers. By James Otis. \$1.50.

Osceola, Chief of the Seminoles. By Col. H. R. Gordon. \$1.50.

Zodiac Stories. By Blanche M. Channing. \$1.50.

LEE & SHEPARD

The Blue and the Gray. By Oliver Optic. \$1.50.

Henry in the War. By Gen. O. O. Howard. \$1.25.

The House with Sixty Closets. By Frank S. Child. \$1.25.

Beck's Fortune. By Adele E. Thompson. \$1.50.

Told Under the Cherry Trees. By Grace LeBaron. \$1.

We Four Girls. By Mary G. Darling. \$1.25.

## Pamphlets Received

Patriotic Studies. By the Rev. W. F. Crafts, Ph.D. Questions for the Catechism of First Communion and Perseverance. By the Rev. Francis H. Stubbs, Baltimore, Md.

The Book of Common Prayer--Its Story. By the Rev. John R. Wightman, Pittsburg, Pa.

An Essay on Man. By Alexander Pope. Voyages and Travels of Marco Polo. Cassell & Co., New York. 19c each.

Twenty-ninth Annual Report of the Philadelphia City Mission.

## Opinions of the Press

*The Church Times*

NOT ROMEWARD.—Dr. Sanday's pamphlet, entitled, "The Catholic Movement and the Archbishops' Decision," bids fair to produce a sensation. It would be impossible to label the writer a Ritualist, and for that reason his opinion, as that of a person detached from the conflict between High and Low ideals, possesses a special weight. We cannot but express our thanks to Dr. Sanday for confirming in so striking and convincing a manner our statement of our position. That statement, when made by ourselves, has always been received with the suspicion of Jesuitry which is ever lurking in the Protestant mind. When put forth by a writer to whom no such suspicion can possibly attach, it may con-

ceivably command the assent of the more reasonable section of English thought. A fortnight ago we quoted the reluctant admission of the Romanist Bishop in Shrewsbury, that the Catholic movement in the Church of England is not in the Romeward direction. Dr. Sanday, approaching the question from an opposite point of view, likewise finds in the history of the last sixty years grounds for the same conclusion. Our object, as he clearly perceives, has been to Catholicize, not to Romanize, the Anglican Communion. That the endeavor is an honest one, should be evident to any thoughtful Churchman who troubles himself to understand the meaning of that phrase in the Creed, so often upon his lips, "the Holy Catholic Church."

*The Evangelist* (Presbyterian)

THE SUNDAY SCHOOL.—Of the duty of every Christian to extend as far as possible the sphere and influence of the Sunday school, there can be no doubt. Even those parents who prefer to keep the religious instruction of their children under their own supervision, recognize that for the majority of children the Sunday school is a religious necessity. In fact, it is precisely this class of parents who, appreciating most deeply the sacredness of the religious rights and needs of children, should be most forward to make sure that those children whose parents cannot, or will not, care for these needs and rights, find a substitute for this care in the Sunday school. There is, in our opinion, considerable reason to doubt whether the twentieth-century movement is the best possible way of meeting the emergencies of the present time, described by Dr. Worden as "a time when the great adversary is sweeping thousands and tens of thousands of young people out of the Sabbath school, alluring them by specious arguments and devices." If the attendance in our schools is decreasing, it may be quite as much in order to inquire what is amiss with the schools, how they may be made better to meet the actual conditions, as to attribute the deficit to the great adversary.

*The Lutheran*

CHRISTIAN SCIENCE.—Mrs. Mary Baker Eddy, the high priestess of the Christian Scientist superstition, has a hard time of it to appear consistent. While teaching that the body is nothing, and that all bodily ills are foolish imaginations, she yet goes secretly to a physician and submits to medical treatment! While professing to cure these ills by faith, she yet finds the need of something beyond faith—means! By teaching her disciples that they are perfectly free to commit suicide she has reached the topmost peak of her madness, and after her poor, deluded hosts shall have tasted a little more of her superstition, Mrs. Eddy with her system of hallucinations, so utterly anti-Christian and anti-scientific, will tumble into the abyss together—never to be heard of more. It is astonishing and humiliating to think that in a country which boasts of so much enlightenment, the pernicious nonsense she has palmed off on credulous people could be taken seriously by anybody, even for an hour.

*Rocky Mountain Christian Advocate*

THE MORMON RELIGION.—The vitality of the Mormon religion is of concern not only to the people of Utah, but also to the Christian Church everywhere, and to those who believe in the beneficent influence of the teachings of Christianity. For this strange faith is not held in quietness. It is active and aggressive. Its missionaries are swarming through the East and the South and across the seas to spread its influence and to gain converts. It is a fact that adherents are being gained to Mormonism from the Southern States, from portions of Europe, Scandinavia and rural England in particular, and from certain portions of the Eastern States; and new settlements of these converts are continually being made in Utah, Nevada, Idaho, Montana, Wyoming, Colorado, and other inter-mountain and Western States. Because this is the central point of all this activity, we believe that there is no region in the United States where there is such vital need for earnest, true, aggressive Christianity, as right here in Utah.

## The Household

### An Allegory

BY SARAH L. HUNTER

Beneath blue skies, in life's bright, early hours,  
With heart on simple joys and pastimes bent,  
There played a child among the birds and flowers,  
Beside the ortly flowing Water of Content.  
But pausing oft, or resting silently,  
He heard a sound far down the quiet river.  
He dimly knew 'twas from life's throbbing sea,  
To which the river must flow down forever.

He longed with wonder for the unseen ocean,  
And setting forth, the Pilot Time his guide,  
Past Youth's bright shores he sailed with sprightly  
motion

Where Life's gay blooms grew by the water's side;  
And craving for his brow a garland fair,  
Plucked flowers of art and wit from sources wise,  
And twined among them, sweetly blossoming there,  
One flower of Love, whose fragrance never dies.

Within, his heart leaped high. The pilot, Time,  
Toward manhood and the river's end still bore him,  
And then—how thrilled he at the sight sublime!  
Life's ocean of Experience lay before him!  
He paused upon the ocean's brink and gazed,  
The flowers of life still fresh upon his brow,  
And felt, o'er that far stretch, the God he praised  
Would help him venture forth, and teach him how.

While yet he looked, before the sun was high,  
A storm arose, with fury beyond measure,  
And dashed ashore a hapless youth to die,  
Who forth had ventured in a craft of pleasure.  
Oh, quickly to the rescue sprang the man—  
Oh, long and hard to save the life beside him  
He strove, and when its slow return began,  
What joy he felt to some safe piace to guide him!

Oh, many were the storms that raged about,  
Oh, many were the victims cast before him—  
What terrors in the thought of venturing out,  
What pity for the suffering came o'er him!  
As years went on, the man, though brave and strong,  
Scarce gave a thought to voyaging on the ocean,  
But lent his power to save some from the throng  
Of venturers shipwrecked in the fierce commotion.

His life of helpfulness, his willing hand,  
His heart of love and sympathy and truth,  
Won him the best his soul could e'er demand,  
Nor mourned he the ambitions of his youth.  
And at the last, when life and work were done,  
Each flower that crowned him was a noble action,  
And sweeter than content had been alone,  
Were conscience clear, and duty's satisfaction.

### "The Way of the Saints"

BY F. EDITH REEVE

IT was the summer of 1850, early summer  
in Wisconsin. The newly wakened glad-  
ness of spring was in the air, but spring had  
passed her prime, and a misty haze of heat  
had settled over everything. Only in the  
depths of the green forests it was cool, and  
by the shores of the lakes; the lakes for  
which Wisconsin is so justly famous. Here,  
pink, white, and violet wild flowers clustered,  
and one crushed a world of sweetness at  
every step. The forest was like a cathedral,  
dark, with mystical shadows and faint,  
sweet perfumes, and a solemn atmosphere of  
worship.

So thought Cyril Armstrong, as he stood  
at the edge of the forest looking at the lakes  
that lay before him; two small lakes, twin  
lakes, called now by some euphonious Indi-  
an name, but unnamed then. They glit-  
tered in the early morning light like two  
clear emeralds, green as the grass that  
grew down to their very brinks, or as the  
woods that stretched for miles around them.  
He was a young man, this Cyril Armstrong,  
and all on fire with religious enthusiasm;  
one of the first apostles that the East sent  
to the Western wilderness during that great  
missionary movement of the 50's and 60's.  
Young, enthusiastic, intensely spiritual,  
somewhat of an ascetic perhaps, this world  
of forest and lake, of bright sunshine, cool

breezes, and songs of birds spoke to him  
with a thousand voices that made joyous and  
glad his toilsome pilgrimage.

Toilsome it was, this care of souls, and not  
without danger. On his long walks from  
village to village, from settlement to settle-  
ment, from house to house, his way lay  
through forests where lurked the white  
man's bitterest enemy, the Indian. Some-  
times in the deep twilight Cyril would fan-  
cy that a shadow dogged his footsteps; the  
snapping of a twig would make his heart  
throb with a sick fear; the untimely call of a  
bird would fill him with unspeakable terror.  
Brave men are not always those who scoff  
at death. Cyril did his work with a loyal  
steadfastness.

To visit each lonely settlement and house-  
hold, this was his work. To carry comfort  
to the sick, and the Holy Sacrament to the  
dying; to bury the dead; to baptize and pre-  
pare for Confirmation the children born and  
brought up in the wilderness; to admonish  
and preach to the men and women grown  
careless and indifferent from their long sep-  
aration from all religious advantages—not an  
ignoble work. Cyril was a young apostle, but  
his influence over the scattered sheep that  
he visited in the wilderness was almost  
marvelous. In his black cassock, with his  
thin, eager face shining with religious fer-  
vor, he might have been indeed one of the  
old-time followers of the Christ. In the open  
air, under the primeval trees, he would gather  
his congregations around him—sturdy old  
pioneers, bent and gnarled from their long  
contest with the soil; eager young fellows,  
splendid specimens of manhood, strong,  
sometimes brutal and untamed, but with the  
first dawn of spiritual awakening in their  
faces; rosy-cheeked young girls and toddling  
children. Silent and awed and strangely  
stirred, they would cluster around him; he  
could only sow the seed and leave it to be  
choked by the tares and thorns, or to take  
root and flourish in the good soil.

His own rule of life was simple. While  
with his people he was of his people; he  
shared their good cheer or their poverty,  
and gave in return the best that his heart  
knew. But he never stayed long in one  
place. There was too much ground to go  
over, and too few to go over it in those early  
days. But wherever he was, whether in  
log cabin or on his lonely tramp, there was  
always one rule observed: by the rising and

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the setting sun he read the Psalms for the  
day, and repeated the beautiful prayers  
that belong to the Catholic Church. Some-  
times he did this with his hand on his rifle,  
lest the shadows that gathered around him  
should prove to be lurking forms.

Perhaps Cyril was thinking of his strange  
life as he stood that morning at the edge of  
the forest looking across the twin lakes, the  
lakes on whose shores to-day a stately sem-  
inary stands. More likely he was allowing  
the mystical solemnity of the wooded aisles  
to fill his soul with unconscious worship.  
He was utterly alone in the wilderness,  
alone in a world of silence; a tall, black-  
robed figure, with all the vigor of Western  
life, and all the refinement of Eastern cul-  
ture shining through his spirituality. Such a  
man as in the prime of his life he must sure-  
ly be, could change the world; not the world  
of business and pleasures, of war and blood-  
shed, but the loftier worlds of ideas and  
ideals. Instead—

There was no cry to break the stillness.  
By the side of the peaceful lakes, where the  
shouts of strong, young life ring to-day, the

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enmity between the two races, the red and the white, found a silent consummation. Call it what you will; martyrdom or a needless sacrifice.

He was found by a sturdy woodsman, left as the Indian always leaves his victim. Loving friends claimed him, and laid him to rest in an Eastern God's acre, far from the field of his labors. But on the spot where he fell there stands to-day a wooden cross, on which some young man whose heart has been thrilled and saddened by the simple tale, has carved the words:

"Christ! I am Christ's and let that name suffice you,  
Yea, for me, too, it greatly hath sufficed;  
Lo! with no winning words I would entice you,  
I had no master and no friend but Christ."

### A Norse Peasant Wedding

THE Norse peasant wedding is by far the grandest affair of its kind in the world. Until recently it used to last from three to five days, but it has of late years been reduced to two or three. When we consider that here the majority of the inhabitants of a neighborhood are thrown together for festivity and merry-making for several days in succession, perhaps several times a year, we can understand the influence of this celebration on the people. Perhaps nothing has tended so much as this to develop, or preserve, rather, the democratic spirit of the Norsemen. For, as is well known, the Norse is the most democratic nation of to-day. They are the only people among the European nations, besides the Swiss, that have abolished nobility. Still many of the Norse peasants can trace a direct line of ancestors back a thousand years, back to the great earls of saga times.

The Norse wedding celebrations are the most democratic social gatherings in the world, as no class distinctions of any kind are here observed. Each farm has an imaginary line drawn around it. The district inside of the line is called a *grend*, allied to *grendse*—boundary line. Everybody residing within the *grend* is invited, and it would be considered a serious breach of etiquette not to attend. Of course, the houses of the neighborhood are not deserted; enough people remain at home to do the chores and take care of the children. Besides the people of the *grend*, many from outside the *grend* are invited, such as relatives and special friends of the bride and groom. In this way the wedding guests often number several hundred, although about a hundred is the number of guests at an average wedding.

These weddings are very costly, but they are profitable to the groom and bride, as the guests always pay for their entertainment, not in worthless presents, but in good, hard money. Generally the bride and groom give the wedding, and it is celebrated at their future home. But often the bride's parents defray the expenses, and then their home is the scene of the festivities.

That it may be understood how so many people can be accommodated for days in succession at the home of a Norse farmer, it may be expedient to describe one of these. The home of a Norse farmer is a little village in itself. There may be as many as twenty houses in the cluster. The principal building contains the daily, or sitting-room, which is generally a very large hall, from twenty to thirty feet square, with no up-stairs to it, so that the rafters can be seen. At one end of this building are a bedroom and a hallway. Near this is the *stabbur*, or store-

house, a story and a half high. Then there is the so-called parlor building, generally two and a half stories high. Another building is for the use of the old folks, after they have given over the farm to their oldest son. Near the sitting-room building is also the firehouse, or summer kitchen, often quite a large building. It might be added here that during the last thirty years a gradual change has taken place, as many have torn all these houses down and rebuilt them under one roof, so that the tourist in Norway of to-day will find the valleys and flats on both sides of the fjords studded with magnificent mansions. Besides the buildings mentioned above there are, of course, a multitude of other buildings necessary on a farm. The last Norse statistics show that the total value of the buildings in the country, outside of the cities, is greater than the total value of the land under cultivation. During the wedding festivities, the first story of the parlor building is used for a dancing-hall, and the large sitting-room is used for a dining-hall. From two to five tables, reaching from one end of the room to the other, are placed in here, and they are always, from the first to the last day, loaded with all kinds of cold victuals, besides bottles of brandy and wine, and large mugs of beer, so that one can at any time sit down and eat, if he be hungry.

Before a couple can be married their intention must be announced three successive Sundays in church from the pulpit by the pastor of the parish, who adds that "if anybody has any objections to this marriage he shall make them known in time, or later keep his peace."

The invitations are not made in writing, but the bride and groom call at the different houses of the *grend*, or the one who is to act as the governor of the feast, literally kitchen master, is sent round to do the inviting. This kitchen master has charge of the whole celebration. He is generally a man of great experience in his line, having for years been governor of all the weddings of the parish. He arrives about a week before the first day of the wedding, and immediately takes charge of the cellar, the storehouse, and the kitchen. He figures out how much will be needed of everything, sends the bridegroom to the city to purchase, while he himself

(Continued on next page)

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brews the beer. This home-made beer is perhaps the best beer in the world. It is often quite strong and does not easily get stale. It can stand in an open pitcher for hours without losing any of its strength.

The guests arrive on the wedding day about 10 o'clock, except those who live a long distance off, who come the evening before. As the guests arrive the governor of the feast receives them, drinking bowl in hand, and bids them welcome in behalf of the bride and bridegroom, and conducts them into the dining-hall, where they all remain, eating and drinking until it is time to start for church.

Meanwhile the bride is being dressed by her mother, aided by the bridesmaids, for the ceremony. The dress of a Norse bride is very beautiful and picturesque. The skirt is of blood-red cashmere, the vest is dark green with black interwoven roses, while the sleeves are generally snowy white. The hair is left flowing down over the head and shoulders. On her head she wears a large gilded silver crown, and round her waist a massive silver belt, while on her breast she has several large silver brooches.

It is an unwritten law among the Norse peasants that this crown can be worn only by a virgin. There are two or three of these crowns and belts in every parish, owned by some of the wealthier farmers, and they are borrowed by the brides for the occasion.

About half-past 11 o'clock the governor of the feast summons the drummer, who beats his drum as a signal that now the bride and groom are ready to start for the church. In the Hardanger fjord, where the most typical Norse peasant weddings are found, the church is mostly reached by water. They therefore proceed down to the sea and embark in several boats. The largest of these is used for the bridal boat. High up in the prow the fiddler takes his station. Next to him sits the drummer and several men with large pistols. Then come the eight oarsmen. In the stern sit the steersman, the bride, and bridegroom, their parents, and other near relatives beside the governor of the feast, and some special friends of families of the contracting parties. The bridal boat generally takes the lead, and the others follow closely after, but sometimes one or two boats proceed immediately ahead of the bridal boat. As they proceed across the fjord the fiddler plays his violin, while those who have pistols fire at regular intervals, and once in a while the drummer beats his drum. At the landing near the church the bridal party is met by the pastor. Thence they march to the church, the governor of the feast heading the procession; he is followed by the drummer, the fiddler playing his violin, and the pastor. Next come the bride and groom, followed by their nearest relatives, and then the rest of the party. At the entrance of the church the drummer and the fiddler remain, one on each side of the door, the drummer beating his drum, the fiddler playing, while the rest enter.

After the ceremony, which lasts about three-quarters of an hour, the bridal party repair to some place near the landing, where refreshments are taken, and then the return trip across the fjord is made in about the same manner as the trip to the church.

These bridal trips on the beautiful fjords of Western Norway in early summer when the fruit trees in the many orchards along the fjords are in full bloom, when the mountain sides are green while their tops are yet

covered with snow, and the many streams look like so many silver threads connecting the peaks with the fjord below, and when the air is pregnant with the sweet odor from the blooming orchards, and with the music from the millions of ringing birds, are simply magnificent. A stranger to the country on seeing one would think himself suddenly transplanted to fairyland.

After having arrived at the place of the wedding all assemble in the dining hall. Here the guests are seated at the tables, not according to the wealth or rank of each, but according to age. The bride and bridegroom sit at the end of one of the tables along one side of the hall. Near them are their parents. The other seats around this table are occupied by the older guests. Around the table near the wall, opposite this, the young people are seated, and at the tables between these are the middle-aged folks. This rule is generally followed at the first meal, but only to some extent later. Some of the old folks who want to be young again find some place at the young people's table, while some of the younger get in between the old folks. When everybody is seated the master of the feast, standing in the middle of the floor, calls for attention. When all are quiet he makes a speech, in which he congratulates the bride and bridegroom, and bids all welcome. Next he asks the grace, and sings a verse suited for the occasion. When this is done he bids all help themselves.

This meal lasts about two hours. On the following days there are four regular warm meals a day, at 8 a. m., 12 noon, and at 4 and 8 p. m. In fact, one may say there is only one continuous meal, lasting from the time the party comes back from church till the

*(Continued on next page)*

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end of the last day of the wedding, as the tables are always loaded with all kinds of eatables, and there are always some sitting at the tables eating and drinking until the last.

As soon as the first regular meal is over, the dancing commences in the dancing hall, and from now on dancing ceases but a few times until the end of the celebration. The Norse national dance, called the spring dance, is the principal one, although the waltz, the schottische, and the polka are also favorites. No square dance has yet invaded the Norse fjords and valleys, nor do I think they ever will, as the Norse peasants would consider them too mechanical, and, furthermore, they would not like, nor even tolerate the noise connected with the "calling off."

Often the dancing is opened by the bride and bridegroom, or, almost as often, by the bride and her father-in-law. After that the bride remains in the dancing hall for a couple of hours, and, during this time, she has very little rest, as many are they who like to dance with the bride in her queenly attire, although much gallantry is here displayed. Among the Norse peasants everybody, young and old, dances. It is a common occurrence at the weddings to see three generations, grandfather, son, and grandson on the dancing floor at the same time, the first two with their wives, the last with his best girl.

(To be continued.)

THE question of precedence of guests at the White House is settled by the Bill establishing the succession to the presidency. The order of precedence as based on this Bill is as follows:

1. The President of the United States.
  2. The Vice-President of the United States.
  3. The Ambassadors of foreign governments in the order of their formal recognition by the government of the United States.
- NOTE.—At functions given by officials of foreign governments at the Capital, the Secretary of State takes precedence of Ambassadors, including the Dean of the Diplomatic Corps.
4. The Secretary of State.
  5. Envoys Extraordinary, Ministers Plenipotentiary, and Charges d' Affairs.
  6. The Secretary of the Treasury.
  7. The Secretary of War.
  8. The Attorney-General.
  9. The Postmaster-General.
  10. The Secretary of the Navy.
  11. The Secretary of the Interior.
  12. The Secretary of Agriculture.
  13. The Chief Justice of the United States.
  14. The Associate Justices of the Supreme Court of the United States in the order of their appointment.
  15. Governors in order of admission of States into the Union.
  16. The Senators of the United States in order of their election.
  17. The Speaker of the House of Representatives.
  18. The Major-General commanding the Army.
  19. The Admiral of the Navy.
  20. The Representatives in Congress.
  21. Assistant Secretaries of Executive Departments in the same order as heads of Departments.

The order of precedence for the women of the official circle is the same as that accorded to their husbands. In case of a bachelor or widower, the lady presiding over his household is, by courtesy, given the same precedence his wife would enjoy.—*The Saturday Evening Post.*

### Greater Than Niagara

REFERRING to the Gersoppa Falls on the Sharavatti River in South Kanara, Sir William Hunter says: "These falls surpass any other waterfall in India, and, in the combined attributes of height, volume

of water, and picturesque situation, have few rivals in the world." The river is two hundred and fifty yards wide, the clear fall is eight hundred and thirty feet. The Gersoppa Falls, in the rainy season, are incomparably finer than Niagara in every respect; the roar of the falling waters is simply terrific, the whole earth shakes, and the thunder is so great that it completely drowns the human voice. When I visited Niagara and told my American friends about Gersoppa, they replied with polite incredulity: "We never heard of Gersoppa." I replied: "Make your minds easy, the people at Gersoppa have never heard of Niagara." If Niagara could see Gersoppa, she would wrap her head in a mist.—*Letter to London Spectator.*

THE Rev. Dr. E. Winchester Donald, of Trinity church, Boston, places himself on record as opposed to the higher education of women. In a recent address he said: "Personally I do not like women's colleges. The moment a woman becomes erudite, as she does after the average college course—she becomes a bluestocking and apart from the rest of society. And consequently she does not accomplish the good which she might otherwise. These colleges are not good for society." That was the general and sweeping indictment of the clergyman, after which he proceeded to make his remark more specific, declaring that the school at Andover, whose girl graduates he was addressing, does not spoil the young women by making them erudite and bluestockings, thus unfitting them for useful work in the world. The school at Andover, he insisted, was different from Bryn Mawr and Wellesley in this respect. "It trains a woman, and gives her a finish, without doing any harm."

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BY FRANCIS D. NEW, A. M.

THE highly intelligent and very useful animal to which the title of "collie" rightly pertains, is the Scottish sheep-dog.

Though long prized in his native country, where he is employed in the care and management of sheep, doing work that a man could not perform so well or so quickly, it is only recently that he has become popular as a pet, or house-dog, albeit "with characteristics that make him invaluable in the family life," as Mrs. Olive Thorne Miller says, "adapting himself perfectly to the family ways, requiring little care in winter or summer, safe in all places and on all occasions, with no inclination to worry cats or other animals, he is really the ideal dog of the household."

Among the "points" of a collie, considering him as a house-pet or companion, merely, beauty of form, color, and coat, count for much. Intelligence, of course, must not be wanting. "To be fashionable," as Mrs. Miller puts it, "he must be black with white markings"; though "Stonehenge" says that "the color is nearly black and tan with little or no white." But this celebrated authority, we may suppose, does not speak of "fashionable" dogs in the meaning of the lady quoted. As a matter of fact, where the collie serves for utility, the color is not of prime importance; intelligence, I would say, and other qualities, as speed and strength, being first considered. The color, said Dr. Mills, is "immaterial, but sable and white, black and white, and black and tan are popular."

The collie possesses an elegant form, being constructed to insure fleetness and strength. His outer coat\* is thick, hard, and straight. There is an abundance of hair, saving on the head and limbs; the fore-legs having but little feather or fringe, the hind ones none at all below the bend in the leg, or the hock, as it is called. Like fashionables in the days of England's Queen Elizabeth, the collie wears a ruffle around his neck. There must be no scantiness about this frill; it must be ample.

Since the collie has, as we have seen, an overcoat, it must follow, in his case, as the day the night, that he is likewise provided with an undercoat. This inner garment, so to speak, is so very thick and fur-like that it would be difficult to penetrate it. Thus is the animal protected from the cold, wind, snow, rain, and dampness of his native clime.

How tenderly and carefully nature provides for her children!

His tail, or "brush," as it is termed, is long and bushy, with a gentle curve at the end. His whole appearance is an index of his character. The eyes are bright, yet soft; the ears erect, save at the tips, where they are pendulous. The hind legs are provided with one or two dew-claws. In height, the collie varies from twenty-two to twenty-four inches.

Burns, in his poem, "The Twa Dogs," thus describes a ploughman's collie:

"He was a gash an' faithfu' tylte  
As ever lap a sheugh or dike,

\*Throughout this article the Rough Collie is considered, there being a variety of sheep-dog called the Smooth Collie, differing little from the first, except as to coat. The stories, however, may have reference to one or the other.

His honest, sonste, baws'nt face  
Ay gat him friends in ilka place;  
His breast was white, his touzie back  
Weel clad wi' coat o' glossy black;  
His gowsie tail, wi' upward curl,  
Hung owre his hurdies wi' a swirl."

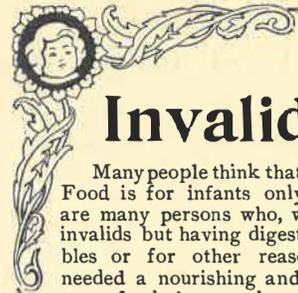
This noble dog is in some respects of more service to the shepherd than a man. "In his own department," some one has said, he is "a perfect miracle of intelligence." His sagacity comprehends gestures, sounds, and looks. He not only gathers together scattered sheep, but separates one or more from the main body, if desired. He drives them wherever he is told, controlling them admirably, and this not so much by his movements as by his voice.

Many stories illustrating the wonderful sagacity of these dogs and their great usefulness where they are employed as shepherds' assistants, and even as shepherds, have been told. James Hogg, the Ettrick shepherd, recounts the marvelous achievement of one called Sirrah. It happened that one night that a flock of lambs, numbering seven hundred, scampered off over the hills in three directions. The shepherd and his assistant, a lad, were powerless. But turning to his dog, "Sirrah, my man," he said, "the're awa." At these words, off went the dog and was soon lost in the darkness. During the entire night, man and boy sought in vain; not a lamb did they find. At dawn they resolved to go home; but, as they were returning, they espied in a ravine Sirrah, keeping guard over a flock of lambs. Thinking that the dog had succeeded in reclaiming only a portion of them, what was their surprise and delight upon reaching the spot, to find that not one of the seven hundred was missing.

"All that I can further say," concludes the shepherd, "is I never felt so grateful to any creature below the sun as I did to my honest Sirrah that morning."

"It is certain," says Mr. G. J. Romanes, in his "Animal Intelligence," "that many of these dogs can be trusted to gather and drive sheep without supervision," as the foregoing, as well as the following, story will prove.

A dealer having bought some sheep, and not having sufficient aid to manage them, a sheep-dog was loaned for the purpose, the agreement being that after the dog had accompanied the flock for a distance of thirty miles, he was to be fed and sent back. As several days passed without the dog's return, his master began to wonder what had happened to him. He did return, however, but not alone, for he came driving before



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REV. C. W. LEFFINGWELL, D. D., Rector and Founder (1868).

him a larger flock of sheep than he had taken away.

It afterwards was learned that the dishonest dealer, so pleased with the performance of the dog, instead of sending him back, had kept him. After several vain attempts at escape, the faithful animal succeeded in freeing himself; whereupon, going to where the sheep were, he gathered together, not only those he had brought to the place, but others as well, and drove the whole company back to his master.

Sometimes these dogs are the innocent accomplices of unscrupulous masters, as is instanced in this case of a sheep-thief. This man was in the habit of visiting flocks with his dog, and whilst pretending to negotiate honestly, he would in some way indicate to his dog the sheep he desired. That night he would send the dog back, and the wise, if not honest, animal, would separate the marked sheep from its fellows and drive it off to his master.

I may add that the man was hanged. What became of the dog does not appear. We may trust, though, that he secured some more honorable employment for his talents.

Equally intelligent and more praiseworthy was the conduct of another collie. For some reason or other, though doubtless a very good one, this dog had changed his home, taking up his abode with a farmer. On the second evening after his arrival, he accompanied his new master to look after the cattle. When the farmer reached the place where the cattle were, he found that a fence had been broken down and that his animals had become mixed with those of a neighbor. With the dog's aid the cattle were separated, and the fence was repaired. The next evening the farmer again determined to visit his stock; but the dog could not be found. Imagine the surprise and pleasure of the man when, upon reaching the field, he found that the cattle had a second time broken down the fence, and that the dog alone had succeeded in separating them and was keeping guard near the broken rails.

Such a dog was a prize, indeed. That his motive for the transfer of his services was a sufficient one, the next story will tend to show.

It appears that a gentleman being in Scotland was so pleased with the intelligence of collies, that he determined to purchase one, which he did. From Inverness the dog was taken by coach to Glasgow in a crate or box, open only at the top. A night was spent in Glasgow, thence the dog was conveyed via the Clyde to Liverpool, and from there to its destination. Three weeks later he disappeared. Though the occurrence was advertised and rewards offered for his return, the dog was not brought back. He had last been seen wandering around the wharves at Liverpool. After a time, however, a letter arrived from the old shepherd in Scotland from whom he had been bought, stating that the dog had returned to his old master and home.

Recently a collie belonging to Mrs. Thos. F. Bayard, of Wilmington, Del., wife of our late Ambassador to the Court of St. James, achieved notoriety by stopping a runaway horse. The newspaper accounts had it that the dog figured as a hero on two such occasions. As a matter of fact, this sagacious animal, as Mrs. Bayard stated in a letter to the writer, "caught a horse which had broken loose and held him by the bridle

until his driver came up, but he did not stop the runaway horse with a carriage full of people," as some of the papers stated.

This noble dog must be indeed, as his mistress says, "highly intelligent and full of spirit."

Latterly, in some parts of Scotland, public trials of skill take place every year. Each dog entering the contest is given a number of sheep—at first only a few—to drive and pen within a short space of time, say ten minutes. The successful ones are then entrusted with a larger number, some of which are to be separated, and these only are to be penned. Those which accomplish their work within the specified time are the winners.

It is "Stonehenge," I believe, who remarks that "only those who have seen one or more of the public sheep-dog trials, or have privately seen these animals at their usual work, can realize the amount of intelligence displayed by them. In these trials, the slightest sign from the shepherd is understood and obeyed, and even the exact amount of driving calculated to make sheep go quietly forward to the pen without breaking away, is regulated to a nicety."

Truly the collie is "a perfect miracle of intelligence."—*The Rosary Magazine.*

ONE day a little son of the Rev. T. V. Gardiner was playing with some boys who had a cart, and they wanted a dog to draw it. "Papa says we must pray for what we want," said the minister's son, and he knelt down and said: "O Lord, send us a dog to draw our cart." In a little while a big one came along that frightened them, and they began to cry. A second time the boy knelt, but this time he prayed, "O Lord, we don't want a bulldog!"—*Chicago Record.*

A LITTLE Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked her what she was thinking of so intently. Her answer was: "I was just thinking, if the *wrong side* of heaven is so glorious, what must the *right side* be!"

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## A PECULIAR REMEDY

Something About the New Discovery for Curing Dyspepsia.

(From Mich. Christian Advocate)

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

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked; all it wants is a harmless vegetable remedy to digest the food, and thus give it the much needed rest.

This is the secret of the success of this peculiar remedy. No matter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets will digest the food whether the stomach works or not. New life and energy is given, not only to the stomach, but to every organ and nerve in the body.

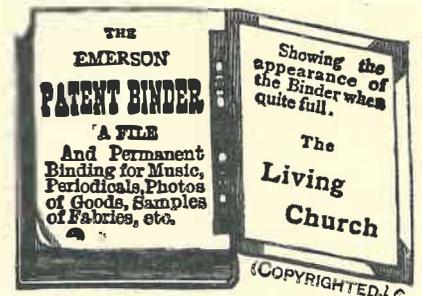
A trial of this splendid medicine will convince the most skeptical that Dyspepsia and all stomach troubles can be cured. Send for little book on Stomach, mailed free by addressing F. A. Stuart Co., Marshall, Mich. So popular has the remedy become, that Stuart's Dyspepsia Tablets can now be obtained at any drug store at 50c. per package.

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**African Railways**

RAILROADS in Africa are discussed at considerable length in a monograph, entitled Commercial Africa in 1899, just prepared by the Treasury Bureau of Statistics. It shows that the railways now in operation or under actual construction are nearly 10,000 miles in extent, that about two fifths of the distance from "Cape to Cairo" has already been spanned by railway lines which are being extended from the northern and southern extremities of the continent toward the equator, where they are expected to meet early in the twentieth century. Already railroads run northwardly from Cape Colony about 1,400 miles, and southward from Cairo about 1,100 miles, thus making 2,500 miles of the Cape to Cairo railroad complete, the intermediate distance being about 3,000 miles. Mr. Rhodes whose recent visit to England and Germany in the interest of the proposed through line from the Cape to Cairo is a matter of record, and whose visit to Germany was made necessary by the fact that in order to pass from the southern chain of British territory to the northern chain, he must cross German or Belgian territory, is reported as confident that the through line will be completed by the year 1910. It may reasonably be assumed that a continuous railway line from the southern to the northern end of Africa will be in operation in the early years of the twentieth century. Toward this line, present and prospective, which is to stretch through the eastern part of the continent, lateral lines from either coast are beginning to make their way. A line has already been constructed from Natal on the southeast coast, another from Lourenco Marques, in Portuguese territory, and the gold and diamond fields, another from Beira, also in Portuguese territory, but considerably farther north, and destined to extend to Salisbury in Rhodesia, where it will form a junction with the Cape to Cairo road; still another is projected from Zanzibar to Lake Victoria Nyanza, to connect probably at Tabera with the transcontinental line; another line is under actual construction westward from Pangani just north of Zanzibar, both of these being in German East Africa; another line is being constructed north-westwardly from Mombasa, in British territory, toward Lake Victoria Nyanza, and is completed more than half the distance, while at the entrance to the Red Sea a road is projected westwardly into Abyssinia, and is expected to pass farther toward the west, and connect with the main line. At Suakim, fronting on the Red Sea, a road is projected to Berber, the present terminus of the line running southwardly from Cairo. On the west of Africa lines have begun to penetrate inward, a short line in the French Soudan running from the head of navigation on the Niger with the ultimate purpose of connecting navigation on these two streams. In the Congo Free State, a railway connects the Upper Congo with the Lower Congo around Livingstone Falls; in Portuguese Angola, a road extends eastwardly from Loanda, the capital, a considerable distance, and others are projected from Benqueala and Mossamedes, with the ultimate purpose of connecting with the "Cape to Cairo" road, and joining with the lines from Portuguese East Africa, which also touch that road, thus making a transcontinental line from east to west, with Portuguese territory at either terminus. Further south on the western coast, the Germans have projected a road from Walfish Bay to Windhoek, the capital of German Southwest Africa, and this will probably be extended eastwardly until it connects with the great transcontinental line from Cape to Cairo, which is thus to form the great nerve centre of the system, to be contributed to, and

supported by, these branches connecting it with either coast. Another magnificent railway project, which was some years ago suggested by Monsieur Leroy Boileau, has been recently revived, being no less than an east and west transcontinental line through the Soudan region, connecting the Senegal and Niger countries on the west with the Nile Valley and Red Sea on the east, and penetrating a densely populated and extremely productive region, of which less is now known, perhaps, than of any other part of Africa.

The mining interests of Africa, especially the wonderful gold and diamond mines which have attracted so much attention, are the subject of a chapter in the monograph just prepared by the Treasury Bureau of Statistics, on Commercial Africa in 1899. Much of the recently rapid development of Africa, especially in the southern part where the greatest rapidity of development has occurred, is due to the discovery and development of extremely valuable mineral deposits. The most valuable of these are gold and diamonds, though incidentally it may be mentioned that iron, coal, and other mineral deposits of South and Southeast Africa give promise of great value when wealth-seeking man has time to turn his attention from the gold-mines to those which promise less rapid, but perhaps, equally certain profits.

That the gold and diamond mines of South Africa have been, and still are, wonderfully profitable, however, is beyond question. The Kimberley diamond mines, which are located in British territory, just outside the boundaries of the Orange Free State, and about 600 hundred miles from Cape Town, now supply 98 per cent of the diamonds of commerce, although their existence was unknown prior to 1867, and the mines have thus been in operation about 30 years. It is estimated that 350 million dollars' worth of rough diamonds, worth double that sum after cutting, have been produced from the Kimberley mines since their opening in 1868-9, and this enormous production would have been greatly increased but for the fact that the owners of the various mines in this vicinity formed an agreement by which the annual output was so limited as to meet, but not materially exceed, the annual consumption of the world's diamond markets. So plentiful is the supply and so comparatively inexpensive the work of production, that diamond digging in other parts of the world has almost ceased since the South African mines entered the field, and the result is, as stated above, that they now supply over 98 per cent of the diamonds of commerce.

Equally wonderful and equally promising are the great "Witwatersrand" gold fields of South Africa, located in the South African Republic, better known as the "Johannesburg" mines. The Dutch word "Witwatersrand" means literally "White water Range," and the strip of territory a few hundred miles long and a few miles in width, to which it was applied, was but a few years ago considered a nearly worthless ridge, useful only for the pasturage of cattle and sheep, and for even this comparatively valueless.

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**AN EVIDENCE OF PROSPERITY.**

It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

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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**Hints to Housekeepers**

**COMFORTS FOR SERVANTS.**—A girl has a right to expect a comfortable bedroom, warm and light. Have two beds in it if both domestics occupy one room. Very often the servants' room is a storehouse for old furniture. As human beings are governed greatly by externals, it is impossible to improve one's finer feelings and principles if one treats them as animals. Many housekeepers allow the girls to sit in the dining-room in the evening, and see that they have papers and magazines. This is not spoiling them, but makes a girl worth having respect herself and her position, and consequently her mistress.

It is customary to allow girls company one evening in the week, and it is wise not to interfere with the girls sitting up occasionally as late as eleven o'clock. When one realizes that the evening is the only time a girl has free from constant duty, it is hard to curtail that, and insist that servants should go up stairs at nine o'clock.

Teach a girl to open the front door with a pleasant though not familiar manner. Nothing makes a better impression upon a visitor than a polite and cheerful servant. Do not allow too loud talking or heavy walking around the house, slamming doors, etc. All these noises are merely bad habits, not necessary evils. A waitress should be careful of her hands, keeping the nails in order, etc., all of which is much in evidence when handing dishes to one. In a servant's former life such amenities were not dreamed of, and they must be taught by a patient, kindly mistress. If not kindly, all the patience in the world will not make a well-trained girl, but with kindness much may be accomplished with a rough diamond; but, as Mark Twain puts it, do not select "one so rough that you cannot find the diamond" when looking for a girl to train. One week will prove if a girl is willing, appreciative, quick to catch on, with a fair memory—for forgetfulness is many a housekeeper's trial—and capable of training; if not, do not attempt the task until a subject worthy of your efforts appears, and then may success crown your attempts.—*Indianapolis News.*

**THE DAMP CLOTH SYSTEM.**—Helen Campbell claims, with truth, that sweeping is far less a frequent need than is supposed. Says the authority mentioned: "Put a spoonful of ammonia in half a pail of warm water, and wipe the carpet with a cloth wrung out from this water. The dust is removed, the colors freshened, and every stray moth—a possibility everywhere in these days of furnaces—finds a sudden end. Fluff, insidious and unconquerable, forming itself in mysterious rolls under beds and in corners, is reduced to its lowest terms, sinks into almost impalpable unpleasantness before the damp cloth, instead of sailing triumphantly before the broom. The broom will still be an essential, but as a servant, not monarch, and even where one cannot afford a carpet sweeper, need never again involve the amount of hard work associated with it."

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