

# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XII. No. 27.

CHICAGO, SATURDAY, OCTOBER 5, 1889.

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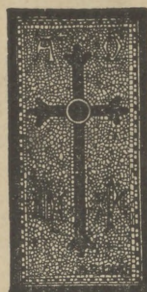
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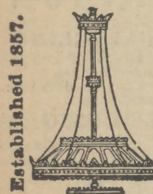
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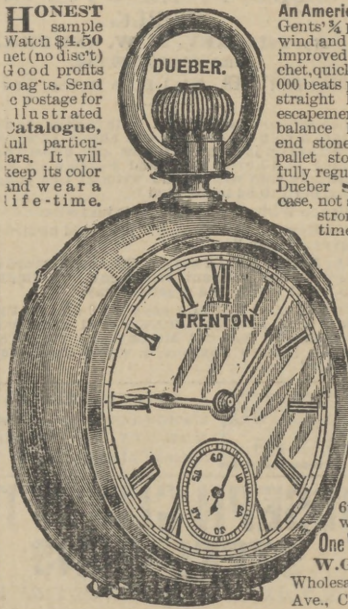
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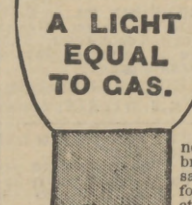
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# The Living Church.

SATURDAY, OCT. 5, 1889.

From this date, September 28th, to January 5th, THE LIVING CHURCH will be sent to new subscribers for 25 cents. This period includes the report of the General Convention. To any one sending ten three-months' subscriptions and \$2 50, a copy of our special edition of "Little's Reasons" will be given.

## NEWS AND NOTES.

DR. LITTEDALE concludes in *Church Bells*, his letter upon non-communicating attendance as a custom fully recognized and provided for by the ancient Christian Church. That of which it was entirely intolerant is what is now recommended instead—non-communicating absence.

WE are sorry to see contradicted the statement that a large sum of money had been offered for the establishment of a new Welsh bishopric. The announcement had given rise to the excellent idea of the revival of the ancient Welsh archbishopric of Caerlon on the Usk.

THE late Lord Addington is better known to American Churchmen as Mr. J. G. Hubbard, M. P. His elevation to the peerage was of comparatively recent date. He was an active and devout Churchman. His liberality built St. Albans, Holborn, although it is well known that he was not in sympathy with the ritual followed there.

OREGON sends a deputation from the newly organized diocese, asking for admission into union with the General Convention. The new diocese has very properly elected the missionary Bishop of Oregon as its first diocesan. It seems probable that four new dioceses will soon be added to the General Convention—Oregon, Colorado, and the two new sees in California and Missouri.

THE proceedings of the convention of the Brotherhood of St. Andrew, of which we give a full report elsewhere, will be read with thoughtful interest. They give assurance to the Church that the enthusiasm and strength of youth is at her service, and also that that enthusiasm is tempered and made discreet by her holy conservatism. Altogether, we have good reason to be thankful for the Brotherhood in its present efficiency and in the promise of future usefulness.

THE *Church Union Gazette* in announcing that the Bishop of Delaware, (Dr. Leighton Coleman), and the Bishop of Fond du Lac, (Father Grafton) have consented to join the English Church Union and become vice-presidents of the society, says this makes seven bishops who have thus become vice-presidents of the English Church Union since the commencement of the proceedings against the Bishop of Lincoln. The total number of bishops in the English Church Union is now twenty-four.

NEXT week we shall lay before our readers carefully prepared reports of the opening services and proceedings of the General Convention. Meanwhile, it is well to remember that the Church bids us to prayer that her

Council may be saved from "all error, ignorance, pride and prejudice," and that it may be so guided by the Holy Ghost that "the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death."

IN 1881, in Roman Catholic France, there were 7,684,906 French citizens who enrolled themselves as of no religion. There were not quite 700,000 Protestants. *The Month* for July, 1885, and October, 1886, a Roman Catholic organ, admitted that the Roman Catholic losses in England exceeded the gains by over "one million," and this was allowing for immigration of foreigners, and for the prolific marriages of the Irish residing in this country. This estimate was made upon the ratio of what the increase ought to have been according to the birth-rate in our population.

AN Irish Bishop, the Bishop of Waterford, in his recent charge found great fault with those of his clergy who had taken upon them to wear long cassocks, and expressed a desire that the surplice should be at least a foot longer than the cassock. He also expressed a doubt whether the cassock could be legally worn, inasmuch as it was not a vestment recognized by the canons of the Church. His lordship has not yet reached the point of prescribing the length of the coat tail or the style of trousers to be worn by his clergy, but as these are on the same footing as the cassock, regulations may be expected.

THE *Sydney Morning Herald* says that when the Bishops of New South Wales first considered the names submitted to them there was a deadlock, two of the four being in favor of striking out the name of Mr. Moule and two that of Canon Saumarez Smith. The ultra-Protestant section of the Sydney Synod were reported to be making efforts to bring in an ordinance for the purpose of removing the Primacy away from Sydney and allowing the bishops to elect one of their own number to act as Primate. Should this ordinance pass into law, the result will be that the Synod will in future elect their own bishop without referring the matter to the other bishops.

THE late Lord Addington (remarks a contemporary) was probably one of the first laymen in the world of business, attracted by the Oxford movement of over fifty years ago, and to the end he was a keen controversialist and Church defender. His library at Addington, in which he worked, contains the most perfect collection of pamphlets on the relations of Church and Dissent. Mr. Hubbard was as well known in the Bank of England as any director, and in the summer he always took the place of absent directors, and on Thursdays never missed a meeting of the Board. In his own office in St. Helen's Place he was omnipotent. No step in the business in England or in Russia was ever taken without his consent. He was as diligent in business as he was devout in Church, and

always conducted the family prayers in the private chapel at Addington Manor. He was most active to the end.

SOME unfavorable comment has been made upon the action of the Bishop of Gibraltar in refusing to license a chaplain for Monte Carlo. *The Church Review* throws light upon the subject in its notes: "It is well known that the Bishop of Gibraltar has declined to consecrate a church at Monte Carlo, or to license a chaplain to that place. Some people condemn this action of the Bishop, and argue that Monte Carlo is thirsting for a priest to denounce the great and terrible sin of which it is the seat and by which it lives, and that if the evil be so great, that is just the reason why a clergyman should be there to warn people against it. What Monte Carlo wants is not such a man as this, but an easy-going man who, in consideration of a lovely place of residence and a fair stipend, will wink at the evil, and give an air of respectability to what one of the chaplains on the Riviera calls 'a short cut to hell.' Any other man would be turned out of the place in twenty-four hours. A proposition to establish a community of English clergymen in the place is the unexpected result of the Bishop's action, but it is a plan which, by creating a current of private religious influence, may do a great deal of good. Of course such a scheme would not be carried out without the Bishop's consent and approval. In the general features of the idea there appears to be some resemblance to the Oxford and Cambridge missions in India."

AT Emmanuel church, Eastbourne, (an iron building, accommodating about 300 persons, and not in connection with the National Church, but with what is known as the Reformed Episcopal Church), Mr. Sydney Gedge, M. P., read the Lessons and preached two sermons recently. A collection was made on behalf of the Church Missionary Society. Mr. Gedge, it is stated, was "robed as a clergyman," and his discourse in the morning was based on the missionary labors of St. Paul. Mr. Gedge is a member of the House of Laymen, being one of the representatives for the diocese of Rochester. The hon. member is also a licensed lay-reader in the diocese of Rochester, and a delegate to the Central Council of Diocesan Conferences, and it is somewhat strange that recently his action as an Evangelical has been criticised by Mr. Miller, secretary of the Church Association. The London correspondent of *The Manchester Guardian* says: "Immanuel church is an edifice of the 'tin tabernacle' description, belonging to the Free Church of England associated with the name of Bishop Gregg. Hitherto Mr. Gedge's Churchmanship has been deemed irreproachable." *The Daily Telegraph* says that a leading layman of the diocese of London has undertaken to call the Primate's attention to Mr. Gedge's conduct in preaching in the pulpit of a schismatic body, and to move, if necessary, in the House of Laymen, that he has forfeited his right to sit in that assembly.

## THE CONVENTION OF ST. ANDREW'S BROTHERHOOD.

SPECIAL CORRESPONDENCE.

If any man thinks that every thought, every word, every impulse of a mixed gathering of earnest young men must be true, chastened, and good altogether, beyond the power of criticism, "like apples of gold in pictures of silver," he had better not attend a Brotherhood of St. Andrew's Convention. But if he wants to be warmed up, helped, comforted; if he wants to feel, to see, how the flood tide of the young Church's life is rising, surging on toward high water, he had better attend, and see, and believe, and pray. There is evil to be distinctly seen, not with the evil eye of a pessimist or of a fearful man, but with the eye of prudence, of caution, of experience. But infinitely greater than the evil, with God above and His Church below, with a perishing world in the strong grasp of sin and wrong confronting us, infinitely is the good, the possibilities of good, to be seen in a convention of our Brotherhood of St. Andrew.

Composed as it is here of two or three hundred men, young men mainly, but middle-aged men also, old men too, and boys, with different thoughts, feelings, hopes, views, but united evidently in this one thought, that the men of the Church, hitherto, have not been doing their duty, either to God or their neighbor, and that now something must be done—something strong, earnest, but something—here is the inspiration, the hope, of this Brotherhood.

Inspired by God! Yes. But guided by His Church, it must be, by the wisest, the most loving, the most sympathetic fathers of the Church, not by the bishops alone, but by priests also, not by priests alone, but by the best thought of our best laymen, also, not by canons, or strait jackets, but by counsel, sympathy, helpfulness. That, the Brotherhood is likely to have, that, it is already receiving.

The opening service of the fourth annual convention of the Brotherhood was held in Trinity church, at 7 o'clock, Thursday, Sept. 26th. The Holy Eucharist was celebrated. The greater part of the delegates were not yet in the city; but about 50 were in attendance and received.

At 10 o'clock, the convention again assembled. Nearly 200 delegates were present. Bishops McLaren and Knickerbacker, with the venerable Dr. Bolles, the rector, Mr. Morgan, and the Rev. Mr. Aves, were in the chancel. After a very brief office, the Rev. Mr. Aves made a brief, but a most hearty, address of welcome to the delegates; the Rev. Mr. Morgan, the rector of Trinity, briefly addressed the Brotherhood, introducing the Bishop of Chicago in a few touching words, and then attending him to the pulpit for the delivery of the charge. To attempt anything like an extract or a synopsis of the charge would be to fail under the most favorable conditions. It required the full text of the charge, the sight of the venerable presence, the effective influence of the sound of the forceful words, to understand its full effect,



The Bishop briefly referred to his own organizing of a guild of young men with aims almost identical with those of the Brotherhood, and he blessed God with his whole heart for what his eyes that day saw before him, a convention of young Churchmen whose object was the promotion of the kingdom of Christ among young men. Never in the history of the Church was there such manifold activity as to-day. Energy, force, activity, was everywhere manifested. Christian thought, Christian force, Christian activity, were pushing, clamorous, intense. But much of this was due, he thought, to the restless, pushing, energetic spirit of the age, which could not respect anything but force, activity, energy, in any direction. Christian activity, to-day, is impressed with the spirit of the age; it is worldly, exterior, unspiritual. Christian energy abounds; Christian sainthood is uncommon. Infidelity is as intense, as restlessly energetic, as the popular Christianity, perhaps more so. Its subtle influence creeps into the hearts of Christians, and chills the spiritual life within them. Men who would abhor the thought of being, or of being thought, infidel, are nevertheless affected spiritually by it. There was need therefore, of cultivating the interior spiritual life. The Brotherhood of St. Andrew must do it, must adhere to their own rule, they must be first men of prayer, spiritual men, cultivating their interior life, or their influence on the Church, on the age, on the world, for good, must fail. The charge was a trumpet call for the higher life, for high aims, high ideals, for the employment of spiritual means for the accomplishing of spiritual ends.

After service, the convention assembled in Masonic Hall for organization. A temporary organization was effected by the choice of W. C. Sturges, of the Good Shepherd, Boston, as temporary chairman, and D. W. Robert of St. Louis, temporary secretary. A committee on permanent organization, and a committee on credentials were appointed. On the re-assembling of the convention, a permanent organization was effected by the choice of A. P. Hopkins of All Saints', Omaha, as president; Messrs. W. C. Sturges of the Good Shepherd, Boston; J. E. Baird of the Nativity, Philadelphia; and Aaron Cornwall of Christ church, Louisville, vice-presidents; and Messrs. K. T. Peterson of All Saints', Milwaukee; W. N. Sturges of St. James', Chicago; and W. Crocker of Trinity, Utica, N. Y., as secretaries. Reports of the special committees appointed last year to consider the question of a scheme of Bible Lessons for Bible classes, and for work among boys, were read, discussed, and made the order of the day for Friday, at 10 o'clock. Convention adjourned.

The general conference of the Brotherhood at once assembled. The Rev. H. M. Cunningham of Watertown, Conn., presided, making the opening address. He insisted on the religious spiritual life as the source of all true power in men, or with men; that God is the source of all spiritual force, and dependence on Him the only possible means of spiritual life among men.

Mr Sturges of Boston, and Mr. H. A. Sill of New York, young, intense, earnest, gifted with the high eloquence of manifest sincerity, addressed the conference on the special needs of boys, on the special needs of college men. Messrs. Meyers, William Aikman, Jr., and W. R. Stirling, addressed the conference on the special needs of clerks, of professional men, of business men, all with personal force and interest, but the address of the conference was made by the Rev. Father Huntington of New York. Intensely, passionately, he pleaded for the return of the thought, the heart, the life of the Church to its first life, its truest life, not as the "friend of the poor," but the Church of the poor, the Church of the hand-workers, the wage-workers. These were the mass of mankind, the bone and sinew of the race; the Church that is not composed of these, built up of these, is not the Church as Christ established it, as the Twelve preached. Not the friend of wage-

workers, but the Church whose bone and sinew, whose life, and energy, and intensive force are the masses uplifted from below into union with God is worthy the thought, the heart, the spirit of this or any age.

The services at St. John's and Emmanuel church, in the evening, were well attended. The great body of Brotherhood men attended St. John's church on the West Side, where Messrs. R. Fulton Cutting of New York, A. P. Hopkins of Omaha, and Franklin McVeagh, of Chicago, addressed the Brotherhood on Higher Standards of Character, in daily life, in business, in the State. At Emmanuel church the congregation was not large, very few Brotherhood men being in attendance. Addresses were made by Messrs. Sill, Houghteling, and Wills of the Brotherhood, and by the Rev. Henry A. Adams of New York.

On Friday morning, the Holy Eucharist was celebrated at Trinity church, at 7 o'clock, the Rev. G. Tuckerman of Chicago, Celebrant. There were not over 40 delegates in attendance, which was evidence of something which it is the manifest duty of the Brotherhood leaders, lay and clerical, to correct. The leaders were out, but not the rank and file. It would be well another year to emphasize this, and to make the early Celebration an occasion for a fifteen-minute instruction on the spiritual life.

It would be utterly impossible to convey in words the spirit, and passion, and fire, manifested in the convention on the second day. There was a feeling of loss, of possible failure, because of the coldness manifested where the most intense fire should be—at the altar at sunrise. But nowhere else through the day was there possibility for the feeling. The spirit of the convention was simply overwhelming. At the close of the evening service at Trinity, the writer said to a young priest from Chicago: "was it not all glorious?" He turned his face full on the speaker. It was a distressed, tearful face. He said "I want to fall on my knees. I am ashamed of my life." It was the exact feeling of the much older priest to whom he made the confession. At 9 A. M. Bishop Knickerbacker delivered an instruction in Trinity Church on the claims of the ministry on young men. Those who were present spoke of it as specially strong and helpful.

At 10 o'clock sectional conferences were held in different rooms in Masonic Hall; on boys conducted by W. C. Sturges, of Boston; on wage-workers by Father Huntington and Mr. Willis, of New York; on Bible classes by Mr. Houghteling. The conference on wage-workers attracted the chiefest interest. It was held in "The Asylum" where the convention held its sessions. At the outset Father Huntington was asked for a definition of the term wage-workers in order to direct and narrow the debate. He defined it to mean the artisan and laboring classes who received daily wages for their labor instead of monthly, quarterly, or yearly salaries. He then offered the following resolution with the view of directing the thought and debate of the convention:

*Resolved,* That it is the sense of this conference that one special need of wage-workers is that they should be led to see that the cause of Jesus Christ is the cause of truth, righteousness, liberty, and love in all departments of our social, as well as of our individual life.

The resolution called out at once a most intensely interesting debate. The Rev. Messrs. Cope of Philadelphia, Israel of Meadville, Pa., Williams of Omaha, with the Rev. Father Huntington and Dr. Holland of St. Louis, with Messrs. Sill of New York, Osborne of Chicago, McLean of Utica, and others, took part in the discussion. All but Dr. Holland took one general view of the subject, that before God and in the Church, social condition and position were nothing; that the Church's mission was not fulfilled in the spirit and intention of Christ until it utterly abolished class distinction in its attitude to the world, and held the balance true between man and man, with a merciful inclination, if any, toward the working classes. Dr. Holland passionately repudiated for himself as rank heresy born of Atheism, what was uttered by the other speakers. These were not equal, he said, in

the Church, or anywhere else, and to tell them that they were, was pandering to their passions, and to the infidel tendencies of the age. Whether inadvertently or not Dr. Holland certainly misunderstood the words of the other speakers; and he certainly laid himself open to the charge of uttering cruel, hard words, alien to the spirit of the Carpenter Son of Mary. The words were so interpreted by a part at least of the local press. And yet Dr. Holland would probably repudiate the interpretation placed upon his words, an interpretation too which seemed neither forced nor unfair. Not a man in the convention held to the views so fiercely denounced by Dr. Holland; not one perhaps that did not feel that the Church itself was wounded in the house of its friends. Wise, prudent counsel held the convention, or bitter retorts might have easily destroyed the general trend of brotherhood harmony. The conference adjourned.

In the afternoon a general conference was held on Brotherhood organization, and on the status of the social element. Organizations awakened very little interest; but the second question stirred the hearts of the Brotherhood men to their depths. Mr. Guy W. Hogg of Chicago delivered one of the most impressive addresses on the call of the consecrated Christian life to which the writer has ever listened. Its power lay in the fact that the pure, chaste, pleading words came from the consecrated lips of a man who felt and doubtless lived himself, the life he asked the Brotherhood to hold for its ideal of Christian life. He trembled with the intensity of his own deep feelings; and when, at last, toward the close, his voice broke, as he pleaded for forgiveness if he wounded the feelings of any one, the convention, almost to a man, gave vent to their high-wrought feelings, in a burst of applause, and again, as Mr. Hogg returned to his seat. The question was then opened for general discussion; Dr. Brooks of Springfield, Mass., the Rev. Henry Adams of New York, Mr. Houghteling and Mr. Wills, and others, clergymen and laymen, discussed the question, but nothing was added that could strengthen the impression left upon the conference by the opening address.

The service at Grace church on Friday evening, and the addresses by Dr. Holland, the Rev. Mr. Gailor of Sewanee, and Henry A. Adams and Mr. Wills of New York, were powerful in their effect. The congregation filled the church to the doors and beyond, and listened with an attention so rapt, that when the speakers paused for a moment the deep stillness was almost painful, it was so profound. It would be useless to attempt any analysis of the addresses, suffice it to say, the effect was profound.

On Saturday Dr. Bates and Mr. Joseph Matoda, a Japanese graduate of Kenyon College, made missionary addresses on the home and foreign fields; sectional conferences were held on different subjects. The business sessions of the convention closed at one o'clock Saturday. The afternoon was given up to sight-seeing and recreation. Volunteer conferences, however, were held under special call on various subjects. In the evening an informal reception was given to the Brotherhood at St. Paul's parish house.

On Sunday special Brotherhood services were held in all the Cleveland churches. The principal service of the day was in St. Paul's church in the morning, where Bishop Whipple preached a most effective sermon to a vast congregation. In the evening the parting services were held in Trinity church, which was packed full from the altar to the doors.

Altogether the convention was a most pronounced success, from first to last. The most evident, the most gratifying feature of it all, was the noble stand taken by almost every prominent speaker for the higher life, in the Church and in the Brotherhood. The spirit of it was strong, manly, Christian, free from cant, and sternly set against shams. One of the most prominent figures in the convention was Father Huntington. His attractive gentleness of manner won the hearts of the young men of the Brotherhood. His Sunday addresses at Emmanuel and St. John's churches were full of suppressed

fire and beauty. The clergy and people of Cleveland were lavish in their kindness and hospitality. The Masons of the city gave up their magnificent building for the absolute use of it by the Brotherhood, free of cost. Altogether the people of Cleveland have endeared themselves to the hearts of Brotherhood men. The Council of the Brotherhood, for the coming year, was elected on Saturday morning; the number was increased from 15 to 21. It is composed of the following-named gentlemen: James L. Houghteling, W. R. Stirling, Guy W. Hogg, John M. Locke, W. G. Oliver, all of Chicago; C. J. Wills and Henry A. Sill, of New York; W. C. Sturges, of Boston; W. G. Mather, of Cleveland; A. C. Powell, of Omaha; John E. Baird and G. Harry Davis, of Philadelphia; Hector Baxter, of Minneapolis; John M. Smedes, of Cincinnati; D. W. Robert and Capt. Theo. A. Bingham, of St. Louis; Edmund A. Ruffin, of Norfolk, Va.; Elbert B. Mann of Rochester, N. Y.; C. S. Martin, of Nashville, Tenn.; Wm Aikman of Detroit, and Chas E. Royer, of San Francisco.

#### CANADA.

The Provincial Synod has held its triennial meeting in Montreal, and after sitting for over a week, closed its deliberations for 1889, on the afternoon of Thursday, the 19th. The Lower House consists of 192 clerical and lay delegates, each of the eight dioceses represented sending 12 of each order. The Upper House is composed of nine bishops, the additional one coming from the missionary diocese of Algoma, which diocese having as yet no diocesan synod, sends no delegates to the provincial assembly.

The proceedings were inaugurated on the morning of Wednesday, the 11th, with service in Christ church cathedral, and Holy Communion. The clergy formed in procession in the Synod hall, and headed by the bishops, marched to the cathedral, where they were met by the white-robed choir. The immense congregation in the church rose to receive them. As the procession passed up the aisle the scene was an impressive one. The clusters of lights at the back of the chancel threw into relief a beautiful cross of flowers placed there. The sermon was preached by the Rt. Rev. Dr. Courtney, Bishop of Nova Scotia, and was an eloquent plea for Christian tolerance and unity. The Lessons were read by the Bishops of Albany and Maine.

One of the most striking features of the second day's session, was the formal reception by the Synod of the ecclesiastical dignitaries from the Church in the United States, who had been sent as a special delegation to present the fraternal greetings of the Church in America. The Canadian bishops, robed in full canonicals, met the distinguished visitors in the committee chamber. A clerical and lay delegation, appointed by the Lower House, then proceeded to escort them into the main hall, where they were received with full honors, the business being instantly suspended, and the whole assembly rising. The prolocutor having vacated the chair in favor of the Bishop of Ontario, that prelate in a few words extended a warm welcome to the representatives from the United States. The Rt. Rev. Dr. Doane, Bishop of Albany, spoke first in reply, and was followed by the Rt. Rev. Dr. Dudley, Bishop of Kentucky, who recalled the fact that the present Bishops of Nova Scotia and Algoma were taken from the American flock, and said that if there was such a thing as an ecclesiastical extradition law between the two countries they would certainly demand them back again. The Archdeacon of New Haven, Conn., (Dr. Harwood), as a member of the House of Deputies, conveyed brotherly greetings to the Church of England in Canada.

One of the matters with important issues in the future, which came up for discussion in the Synod, was whether or no the Revised Version of the Scriptures should be authorized for public worship. After a lively debate, it was decided by an amendment that it was not desirable that the Revised Version should be so used. As to the



pew system, it was resolved "that in the opinion of this Synod it is desirable that the sittings in all churches be free and unappropriated." The question of marriage and divorce was referred to a committee, to come up again at the next session in three years. One of the liveliest debates that took place during the session, was that on the adoption of a uniform scheme of Sunday school lessons. The motion of the Rev. T. D. Cagley, Toronto, was finally carried, requesting the Prolocutor to appoint a committee to prepare a scheme for three years from the Bible and Prayer Book, beginning with Advent, 1891. The debate on the Jesuits' estates question, was a very lengthy one, and was also referred to a committee. A committee was appointed to discuss the question of the consolidation of the various branches of the Church.

The general triennial meeting of the Woman's Auxiliary was held in Montreal at the same time as the Synod. The Auxiliary delegates from the various dioceses were expected to attend the service in the cathedral, on Wednesday morning, the 17th, and to be present at Holy Communion. The first business meeting of the Woman's Auxiliary was held on Wednesday afternoon, and the session extended over Thursday and Friday. A reception on Wednesday evening, by the Montreal branch, was tendered to the visiting delegates and to members of Synod. On Thursday, a deputation of three bishops from the Upper House, and two clerical and two lay members of the Lower House, was sent to convey greetings to the Woman's Auxiliary then in session. An invitation was also sent to the officers and members of the W. A. to attend the meeting of the Domestic and Foreign Missionary Society. Mrs. Twing, hon. secretary for the W. A. in the United States, gave an address to the Woman's Auxiliary at the second day's meeting, and an invitation to send a Canadian delegate to the triennial meeting in New York, in October. The invitation was cordially accepted.

A deputation was appointed by the synod, consisting of bishops, clerical and lay members, to be present at the triennial Convention of the Church in the United States, to take place in New York shortly. An interesting incident in the session was the address by the Rev. Mr. Morley, who came representing the Bishop of Madras. Canon Grisdehl, a delegate from the Bishop of Rupert's Land, was also introduced to the Synod and invited to the platform. He had been sent from his distant see with a message of thanks to the Provincial Synod, for the generous aid and support given to the work in his diocese during the last three years, and to prefer the request that such aid may be increased four-fold during the coming three years.

The Bishop of Algoma gave some very interesting particulars of the growth of mission work in the great field under his care, during the seven years of his episcopate. He mentioned that the endowment fund had increased \$10,000 in three years, and the Widows' and Orphans' Fund had risen from \$5,400 to \$12,900 in the same period. The increase had come solely from the other Canadian dioceses.

The Bishop of Quebec in his closing remarks to the delegates, before formally pronouncing the decree of prorogation, congratulated the Synod especially upon the fact that one step had been taken towards placing their Church in that condition of organization which its geographical position demands, and which will present in the ripeness of time, a Church framed and compacted together as one solid and harmonious whole. The Right Rev. prelate concluded by acknowledging in the warmest terms the presence of the learned and eloquent members of the American Church, and deplored the absence of the Metropolitan. The singing of the Doxology and the benediction closed the proceedings.

#### NEW YORK.

The 106th convention of the diocese took place in St. George's church, Stuyvesant Square, on Wednesday, September 25th. It began with the celebration of the Holy

Communion, at which the Bishop officiated, assisted by the rector of St. George's, and by the several archdeacons. The sermon was preached by the Rev. Dr. E. W. Donald, rector of the church of the Ascension, who took for his subject, "The Kingdom of God."

At noon the convention was called to order, the Bishop presiding. The secretary, the Rev. Dr. Harris, called the roll of clerical and lay delegates entitled to seats, about 140 of the former and 100 of the latter responding to their names. The Rev. Dr. Harris was re-elected the secretary of the convention, and Mr. James Pott, treasurer.

The Bishop then announced his appointment of the several standing committees on the Incorporation and Admission of Churches, the Diocesan Fund, the General Theological Seminary, and on Canons. In connection with the latter, he called attention to the absence of one of its members, the Rev. Dr. A. B. Beach, who was absent in consequence of severe illness. He said that the Rev. Dr. Tuttle was absent for like reason, and at his suggestion the convention passed a suitable resolution conveying its expressions of sympathy. At the suggestion of the Rev. Dr. J. W. Brown, the resolution included the Bishop of Ohio, who had resigned his office on account of illness.

After luncheon, which was served in the memorial parish house, Archdeacon Mackay-Smith read his report as superintendent of the city mission. The chapel of the Good Shepherd had been built on Blackwell's Island, and that of Christ the Consoler, at Bellevue Hospital, at both of which were held daily services. A mission had been established at St. Ambrose's church, Prince and Thompson Sts.; a Hebrew Sunday school had been opened in Essex St., while good work was being done in connection with the Italian and Spanish missions. St. Barnabas' House was carrying on its excellent work of education and benevolence; a training school for servants had been opened which promised well, and through the benevolence of a lady, the society had been able to provide another missionary, for the Tombs and city prisons. While the report was favorable, the society felt that the responsibilities of the Church in this most important field were too lightly borne. Over 3,700 mission services had been held during the year, attended by over 265,000 persons; 419 persons had been baptized, and 18 confirmed; nearly 8,000 visits had been made, and 2,500 women and children had been cared for at St. Barnabas' House. Lodgings had been furnished to over 20,000 persons, and meals to over 82,000, etc. The report was also adopted. In the evening, the Bishop gave a reception to the delegates at the diocesan house, at which some 200 guests were present, including many ladies.

On Thursday, the convention met at 9 o'clock. Prayers were said, when the convention organized for business and occupied nearly the whole forenoon in discussing the amendments to the Diocesan Canons, nearly all of which only concerned words and phrases, and did not touch its substance, and were made accordingly. In the discussion which arose in regard to Canon XII, regulating the establishment of new churches, it was contended by some that the provision adopted three years ago, by which the formal approval of the bishop and Standing Committee was required, should be abolished on the ground that it was enough to appeal to the bishop and Standing Committee when the neighboring parishes objected to the establishment of a new church. The convention, however, stood by the Canon, and as will be seen in the Bishop's address, which immediately followed, he stood by it in like manner, and showed his determination to enforce it.

In his address, the Bishop first spoke of his official acts, saying that among other things he had confirmed some 4,200 persons, or 1,000 more than last year. He had celebrated the Holy Communion 29 times, and delivered 263 sermons and addresses. The number of candidates for deacon's and priest's orders was 38. The record, he said, was first of all noteworthy in view of the very considerable addition to the roll of

candidates for Holy Orders, and for the happy immunity of the clergy, as compared with other years, from death. In most affectionate words he then touched upon the characters of the Rev. Drs. Barnard and Hobart, and of the Rev. Messrs. Snowden and Cook, who had gone to their reward. He also mentioned the names of some 15 laymen whose places were left vacant, and who were leaders in all good works. In speaking of the edifices consecrated or opened for divine service, and the missions begun, he said they were gratifying indications of the growth of the diocese, but suggested considerations which in the light of the past, and in view of the possibilities of the future, were most important, and the time had come to submit them to the convention. He then spoke of the Church's early progress in the city and diocese, and of the many difficulties which in the matter of Church extension led to a kind of policy almost indiscriminately permissive. The Bishop spoke of the list of extinct or expiring parishes which a few years ago were on the journal list, and which he believed had lately vanished, and was profoundly persuaded of the wisdom of adopting, as they had done three years before, Canon XII, which provides for the establishment of new parishes. He added, that when the duty of vetoing a projected parish fell upon him, he should exercise his powers sharply, believing the policy of consolidation to be the true one for the diocese. In this connection, he spoke of the discussion that was now going on in the Mother Church in regard to the revival of religious orders of men, "a movement which perhaps I might venture to remark does not appear to excite among our brethren beyond the sea, the panic-stricken apprehension with which a few years ago such a movement was welcomed among us. I do not forget the extreme and characteristic caution with which the movement is discussed by members of the Anglican episcopate, but the significant thing is, that the most cordial and outspoken word in the whole discussion has been uttered by the Bishop of Chester." The Bishop then touched upon the difficulties and dangers growing out of the multiplication and isolation of dioceses, gave some account of provincial synods and federate councils, and expressed the belief that one or the other must be adopted to relieve the General Convention of work for which it had become too unwieldy. In his opinion the Federate Council would fail of its mission, unless by means of it both metropolitan and all other bishops and dioceses were considerably shorn of powers which may now be exercised with grave disregard to the rights of the clergy and people at large. Speaking of the proposed Federate Council for the five dioceses of the State of New York, he said that "having adjourned to meet in accordance with the designation of place and day by the Bishop of this diocese, I shall as at present advised, either decline to make such designation until requested by unanimous voice of the other bishops and deputies, or else move the adjournment of the body from time to time, until the air is cleared of suspicions equally unworthy and unintelligent." In the course of his address, the Bishop remarked, that owing to the great increase of candidates for Confirmation, it would soon be necessary to have union Confirmation services among the parishes, and that it would be impossible for him to make parochial visitations oftener than once in two years. In conclusion, he asked for the prayers of those in attendance, in behalf of the General Convention to meet the coming week.

The Bishop now called Dr. Dix to the chair, as he had done the day before, when the convention proceeded to the order of the day, to wit, the proposed Canon on Lay Helpers, which had been prepared by a committee of which the Rev. Dr. Satterlee was chairman. It was finally referred to the missionary committee, of which the Rev. Arthur Brooks is chairman. On motion of Mr. Brooks it was voted to seat the delegates at future conventions by lot.

Next in order was the resolution offered the day before by the Rev. Dr. Richey:

That it is the sense of this convention that in the revision of the Book of Common Prayer, only such changes should be considered as have been and are constitutionally before the General Convention, and that no new matter should be introduced in the General Convention of 1889.

Dr. Richey spoke on the resolution, and was replied to by the Rev. Dr. Huntington, so long chairman of the revision committee. Other speakers were Father Brown, Dela C. Calvin, and the Rev. Dr. Mulchahey, when a compromise was agreed to and voted unanimously, that the work of Prayer Book revision should be closed up as soon as possible, and that no matter should be included other than that which was constitutionally before the convention, and that included in "Schedule B. Continued." This feeling is to be signified to the General Convention. Other business of an unimportant character came before the convention, when it was closed with prayer and adjourned.

It should have been stated above, that the Standing Committee of the diocese was re-elected as follows: The Rev. Dr. Morgan Dix, president; the Rev. Dr. Seabury, secretary; the Rev. Dr. H. Y. Satterlee, S. P. Nash, Prof. Drissler, George M. Miller, and David Clarkson. The deputies to the Federate Council and the members of the diocesan Board of Missions were re-elected, the Rev. Dr. Satterlee being added to the number. The deputies to the General Convention are the Rev. Drs. Dix, Hoffman, Swope, and Huntington, and Messrs. Hamilton Fish, S. P. Nash, J. Pierrepont Morgan, and W. B. Cutting. On application, St. Matthew's church, at 9th Ave. and 82d St., was admitted to the diocese.

A three days' conference, beginning on the same day of the convention, was held in St. Philip's church, in West 25th St. It was composed mostly of colored clergymen interested in the work of evangelization of their people at the South. The convention was presided over by the Rev. Mr. Tunnell of Brooklyn, who also preached a sermon, in which he set forth that Christianity was world-wide in its sympathies, while he deplored the discrimination and prejudice on the part of Christian people. On proceeding to organize, the Rev. Mr. Bragg, Jr., of Norfolk, Va., was made secretary and treasurer. There was also the appointment of a business committee. It was voted to address a memorial to the General Convention, setting forth the claims and grievances of the colored clergy and their congregations, and to ask the Convention plainly whether colored priests were to have their rights vitiated on account of color. The Rev. Messrs. Tunnell, Bragg, Massiah, Phillips, and Clapp, were appointed a committee to prepare and present the memorial. Regret was expressed in view of the opposition shown the colored priests by the dioceses of South Carolina and Virginia. It was also decided to hold a mass meeting during the session of the General Convention, in order to consider the Church work among the colored people of the South. In a paper read in the evening by the Rev. J. B. Massiah: "Shall Expediency take the place of Christian Duty in the Church's Work among the Colored People," he answered in the negative, and urged the necessity of colored representation. He severely criticized the action of the Bishop of Virginia in respect to the colored people of the Church in that diocese.

On the second day, the convention opened at 10:30, when a committee was appointed to arrange for a hall and speakers, and also to provide for expenses with reference to the public meeting. The Rev. Mr. Bragg, of Virginia, made an address upon the advisability of a better supervision of the education of the colored people of the South, deplored the appointment of white men as teachers who were not in sympathy with their people, and said that the colored clergy were not treated with suitable respect by the bishops. They gave them no opportunity to do their best in the conventions, and unless there was a change, the colored people would leave the Church. The Rev. Mr. Harper said the Sacrament had been refused to them when with their white



brethren, because they were black. A resolution was adopted to the effect that the General Convention take some action in the matter of vindicating the rights of the colored clergy, and exempt them from the odium and shame cast upon them. In the afternoon, the Rev. Mr. Bishop, in charge of St. Philip's, introduced a resolution protesting against the action of the diocesan council in Virginia, which, it was said, so amended the Church canons that the colored clergy could not exercise their full privileges, and counseling colored rectors in that State to decline to become a party to such legislation by refusing to accept its conditions. The resolution was unanimously adopted. The evening session was well attended, when the Rev. Mr. Cain of Galveston, Texas, read a paper on "Our Position with respect to Color Line Legislation," which was discussed by many of the delegates.

The morning and afternoon of the third day were spent in drawing up a memorial to the General Convention, in which they respectfully and earnestly represent to that body that they had entered the Church's communion with the understanding, first, that it was a valid branch of God's Holy Catholic Church, bringing to us all the verities of Christ's religion, and animated by his Spirit; second, that, as such, the Church knew no difference of race or color; third, that it is the doctrine of this Church that its priesthood is one and that it is not her intention to discriminate in her legislative capacity against any of her ministry, on the sole ground of color. Yet action has been taken in various parts of the Church, which has already either deprived colored clergy of rights which they supposed they possessed by right of their apostolic ordination, or which is likely to result in such deprivation, as for example, the movement which has been made in more than one diocese looking towards a separate organization for colored people. In view of all these facts, which, they believed, had shaken the confidence of many among them, they urge the General Convention to give the matter its serious consideration, etc.

#### MASSACHUSETTS.

The solemn and impressive services attendant upon the burial of the Rev. Charles Wingate, took place at the church of St. John the Evangelist, Haverhill, of which he was the founder and rector, under the clerical direction of the Rev. Alfred E. Johnson, of New Bedford, the Superior of the order of the Brotherhood of the Way of the Cross, of which the deceased was a member. The remains were borne to the church on Sunday evening at 7 o'clock, and placed within the chancel, looking to the east, and funeral lights were placed at the head and foot, as also in the back part of the chancel, which were kept burning until the final services were over. Agreeably to the wishes of the deceased, the burial was in full Eucharistic vestments. The chancel, the pulpit, the lectern, and the baptistery, were fully adorned with flowers, and upon the baptismal font stood a large cross of flowers mingled with smilax. There was a celebration of the Holy Communion at 7:30 A. M. Monday, the Celebrant being the Rev. George Walker of North Andover, and the Burial Office in the established Church form was said at 11:30 P. M., to which was added a beautiful tribute to the memory of the deceased by the Rev. Mr. Drown, of Providence, R. I. The funeral cortege moved from the church to Linwood Cemetery at about 1 P. M., where the committal services were read. The attendance was very large, including friends from Melrose, Lawrence, North Andover, and elsewhere, so that the church was literally packed, and a large number who were unable to gain admission, stood without on the lawn in front of the church, so great was the love and respect in which the departed priest was held by all who ever came in contact with him.

The Rev. John C. Wellwood, late assistant at Christ church, Brooklyn, L. I., has accepted a call to the rectorship of St. Paul's, Holyoke.

MARLBOROUGH.—The Retreat for the clergy which was conducted by the Rev. Pelham Williams, S. T. D., was a most helpful one to those who were able to attend. The one regret was that not more of the brethren were present. Dr. Pelham Williams has been in the forefront of parish work, and seemed to know the shortcomings and difficulties that parish priests have to encounter, and had the right word in the right place. The opening address was on the different kinds of Retreats that one might make, and taking for his subject, "Priestly Character," he presented to those present, pictures of priests, as from a photograph album: "The Ignorant Priest," "The Indolent Priest," "The Vain Priest," "The Sentimental Priest," "The Speculative Priest," "The Censorious Priest," "The Hard Priest," "The Spasmodic Priest," etc., etc. As subjects of meditation, he took up the examples of Aaron, Elijah, and Jonah, Old Testament characters; and St. John Baptist, St. Peter, and St. Barnabas, of the New Testament, and, in a truly wonderful manner, brought in many practical thoughts which the brethren could take home to themselves, sometimes in the way of warning, and at other times in the way of comfort and hope.

PITTSFIELD.—The new St. Stephen's church will be a fine structure after the old English style of architecture. It is located nearly on the site of the old church and west of the fine residence of Mrs. Thomas Allen, facing the east end of the park. The church is 114 feet long and 70 feet wide, and the material is a superior quality of Longmeadow sandstone. The sidewalls are low, and the great sweep of the roof will be broken by a row of dormer windows, which are largely depended on for lighting the interior. The walls are very heavy and will support five immense iron trusses for the roof, which is to be slated with Vermont green slate. The prominent feature of the church will be the tower, and fortunately this is where it can be seen. The design is peculiarly English, and gives a strikingly solid appearance. The top of the battlement is 72 feet from the ground, and the tip of the spire will be 24 feet higher. In the front of the tower will be a large memorial window, and many of the side windows are also to be memorials. The interior finishing will be in oak, and here too the old English style will prevail. The organ and choir will be located east of the chancel in the north end of the building, while in the other corner will be the robing-room. From this room there will be a passage way leading to the building on the north in which are the Sunday school and guild rooms. The architects of the building are Peabody & Stearns, of Boston. The cost of the building will be about \$45,000, and it is hoped to have it ready for use by Easter.

#### CENTRAL PENNSYLVANIA.

MANSFIELD.—A most interesting meeting of the archdeaconry of Williamsport, has just been held in St. James' church, the Rev. J. B. Blanchet, rector. The services began Monday evening, at which Dr. Clerc preached a most able sermon on the Scriptural grounds for the three-fold orders of the sacred ministry. Tuesday, a business meeting was held at 9 A. M. At 10:30, the Rev. Mr. Kilgour preached a stirring sermon from 2 St. Peter iii:9, after which the venerable Archdeacon, assisted by the Rev. Messrs. Clerc and Davis, celebrated the Holy Eucharist. At 3 P. M., the archdeaconry re-assembled to listen to a very carefully prepared and thoughtful exegesis by the Rev. Chas. Jas. Wood, on St. John i: 1-5, which provoked an animated discussion from the clergy. At 7:30 P. M., the church was well filled, though an incessant rain was falling. The rector presented a class of 13 for Confirmation. Addresses were made by the Rev. A. W. Snyder on the Personality and indwelling of the Holy Ghost; the Rev. Wm H. Graff on the gifts of the Holy Spirit; and the Rev. J. O. Davis, on the use of those gifts. The Bishop then closed by addressing first the class and then the older ones, on the duties of those confirmed. He congratulated both the rector and congrega-

tion on the great amount of work done during the past year, and on the bright outlook for the future.

The Rev. Mr. Blanchet took charge of this parish eleven months ago. He found the church property, though free from debt, much in need of repairs, and a well-nigh disheartened people. Since then 11 persons have been baptized, two publicly received, and 13 confirmed. At Easter the church was newly carpeted throughout for the first time, and the wood work cleaned and finished in hard oil. On that beautiful day, the following memorials were presented, and blessed by the rector: A handsome altar cross, from Dr. Vedder, in memory of his beloved wife; a dosel from Mrs. C. S. Kingley, in memory of her niece, Mrs. Dr. Vedder; a pair of altar vases richly hand-chased, from Mr. and Mrs. Mort King, in memory of their daughter, May Aline; an altar service book from the children of the Sunday school, as a token of gratitude for the faithful labors of Mr. Wm. Hollands, who for 39 years has been devoted to the Church in and about Mansfield; a pulpit in antique oak, from Mrs. Jane M. Allen, in memory of her son George; and a baptismal rail from Mrs. Eugene Doane, in memory of her son Samuel. Since then, the church building has been raised 12 feet, and a new and deeper foundation placed under it, which not only secures the building, but with proper grading improves the property by at least \$1,000. Extensive repairs have been made on the rectory grounds. This small parish of only 37 communicants has raised during so short a time, in the neighborhood of \$2,500, and serves as a further proof of what can be done when the people have "a mind to work." The Ladies' Guild and the King's Daughters have done much to encourage their rector in his effort to push the work. Mansfield is the site of the State Normal School and of Mr. Allen's Business College. It is filled with young and active life. Many of the young people who come here get their first impression and introduction to the Church and to her beautiful service, hence the field is one of great importance.

#### PITTSBURGH.

##### BISHOP'S APPOINTMENTS.

###### OCTOBER.

7. Church Unity Society, public meeting.
8. Church Unity Society, breakfast and business meeting.
17. Trinity, Hoboken; church of the Redeemer, Brooklyn.
- 20-27. New York City.

###### NOVEMBER.

- 1-2. Pittsburgh.
- 5-6. Allegheny: Quiet day for women, Emmanuel; Woman's Auxiliary meetings, Emmanuel.
7. St. Andrew's, Clearfield.
8. St. Alban's, Penle.
9. Church of the Holy Trinity, Houtzdale.
10. Good Shepherd, Ashcroft; St. Saviour's, Decatur.
11. Mission at Coalport.
13. Grace church, Mt. Airy, Philadelphia.
14. Christ church, Ridgway.
15. Mission at Driftwood; Emmanuel, Emporium.
16. St. Joseph's, Port Allegany, consecration.
17. St. Joseph's, Port Allegany; St. Luke's, Smethport.
18. Church of the Ascension, Bradford.
24. Trinity, New Castle.

###### DECEMBER.

1. St. Thomas, Verona; St. John's, Pittsburgh.
8. Church of the Ascension, Shady Side.

#### PENNSYLVANIA.

Bishop Whitaker dedicated the parish building of St. Stephens church, Hermit and Manor streets, Wissahickon, on September 21st, assisted by the Rev. Charles R. Bonnell, rector, the Rev. Charles Logan, and the Rev. F. H. Bushnell. It is a plain rough cast stone structure two stories in height, 64 by 30 feet. On the first floor there are rooms for the infant school, library, reading room, and rector's study, the second floor is for the main school and will accommodate about 300. The windows back of the superintendent's desk have the two Great Commandments inscribed upon them. A slab of black marble bears the following inscription:

"A. D. 1889. This property is the gift of C. A. S. to St. Stephen's church, Manayunk, for the glory of God, in loving memory of William B. Stephens, for many years an honored warden and faithful Bible class teacher of St. David's, Manayunk. 'Occupy till I come.' 'Be ye followers of those who through faith and patience inherit the promises. 'Watch, for ye know not when the master of the house cometh.'"

Being separated from the church

Manor street, a subway has been constructed under that street to avoid any danger that might happen to the children in passing from one to the other.

Mr. Andrew J. Dexter has enlarged his scheme of an industrial college, an outline of which appeared in our news columns some months back, and has purchased a large lot at 32nd and Chestnut streets, West Philadelphia, the most easy of access by both steam and street cars of any that could be found in the whole city. The structure, for which the architects are preparing plans, will be 200 feet square, lighted on all sides, and will be fully equipped with every convenience and appliance that trained skill could suggest for the accommodation of at least 2000 pupils of both sexes. A main hall in which 2000 or 3000 persons can be seated will form a main feature; in this free lectures will be given. There will also be a large library and reading room. It is in close proximity to the University of Pennsylvania with which it will make a great educational centre.

A large number of the clergy of the diocese were present on Thursday morning September 26, at the Consecration by Bishop Whitaker, of Calvary church, Conshohocken, the Rev. A. B. Atkins D. D., rector. It is constructed of local stone and is of modified Gothic architecture; the plans were drawn by Charles M. Burns; the cost will be about \$52,000 including the organ. On the north-west corner is an imposing tower surmounted by a spire which is capped with a foliated cross, that rises to the height of 100 feet, and there are a number of fine memorial windows and a beautiful baptistery, as a memorial of Charles Frederick Lukens. The rectory has been recently enlarged and improved.

There will be an Eight-day Mission at the church of the Evangelists, Catherine street below 8th, the Rev. Henry R. Percival, rector, beginning on Sunday, October 6. It is to be conducted by the Rev. C. R. Chase, vicar of All Saints, Plymouth, England, one of the most noted of Mission preachers in the Church of England. There will be Celebrations on Sunday mornings at 7:30 and 8:30; After morning Prayer and Litany at 10:30 on the 6th, there will be the first mission sermon by Mr. Chase and a third Celebration. There will be a children's service at 2:30; a service for men only at 4; Evening Prayer will be said at 5 and a mission service at 8; There will be daily throughout the week Celebrations at 7:30 and 8:30; Meditation at 7 A. M., instruction on the Sacraments at 11 A. M., Evening Prayer at 5, Night Mission Service and sermon at 8 P. M. All sermons, meditations and instructions will be by Mr. Chase.

□ All Saint's Church, 12th below Fitzwater street, had a narrow escape from destruction by fire on Thursday, September 26th. A stone had fallen out of the flue and had started the ends of two of the joists which, when the rector, the Rev. Herman S. Duhring, had extinguished the fire, were found to be badly charred.

Catherine A. Hoffman, a well-known member of the Society of Friends, (Orthodox) who died recently, has bequeathed various amounts to eight charities in Philadelphia, among these a \$1,000 legacy to the "Home of the Merciful Saviour for Crippled Children;" and she has directed her executors to pay the collateral Inheritance Tax on all legacies to charities, so that each Institution will receive the full amount devised.

#### EASTON.

Bishop Adams consecrated on Thursday, September the 19th, Holy Innocents chapel, Claiborne, in St. Michael's parish. The Bishop was assisted by the Rev. Dr. Barber, dean of the Middle Convocation, and the Rev. Messrs. Buck, Beavan, Jackson, and Walker. The Rev. Chas. E. Buck preached the consecration sermon, closing with a feeling tribute to the efforts of the late Dr. Dashiell in the organization of the congregation. Mr. Wm. Willis, on behalf of the vestry of St. Michael's parish, presented the Bishop with the title papers. The chapel is a neat and imposing edifice of good and tasteful architectural skill. The Rev. A. R. Walker is rector of the chapel.



**SNOW HILL.**—The parish church of All Hallows' is about 150 years old, and is a quaint but dignified structure. It is pictured in Bishop Perry's "History of the Church." The people are about to build a tower and chancel in keeping with the original structure. The chapel of the Holy Cross, at Stockton, nine miles distant, has a small but devoted congregation. While Church growth is slow in this far-away corner of Maryland, the Church is holding her own, and takes "no step backward." The Rev. Jesse Higgins is rector.

#### WESTERN NEW YORK.

The deputies to the General Convention, elected by the recent council are: *Clerical*, the Rev. Messrs. W. D'O. Doty, D. D., H. W. Nelson, Jr., W. A. Hitchcock, D. D., W. A. Cole; *Lay*, Messrs. James M. Smith, LL. D., J. C. Smith, LL. D., George Barker, G. B. Worthington.

#### OREGON.

The primary convention for the organization of a diocese met, at the call of the Bishop, in Trinity Church, Portland, on Wednesday, September 11th, at 11 A. M. Morning prayer was said, the Holy Communion administered, and the Bishop preached a sermon appropriate to the occasion. Sixteen clergymen besides the Bishop were in the chancel—all the clergy in the jurisdiction except those who were unavoidably detained.

At 2 P. M. the convention met for business, the Bishop in the chair. The Rev. John W. Sellwood was elected secretary. He appointed the Rev. Wm. L. MacEwan, assistant secretary. On motion of the Rev. Daniel E. Loveridge, resolutions were adopted declaring that the convention proceed to the organization of a diocese in the State of Oregon, and that this diocese be named the diocese of Oregon.

The convention then proceeded to the election, by ballot, of its bishop. No nominations were made. Bishop Morris was unanimously elected. The Rev. John W. Sellwood, the Rev. Thomas L. Cole, and Dr. R. Glisan were appointed a committee to inform the Bishop and to conduct him back to the chair. On his return to the convention he, addressed it in a few brief, earnest words, thanking it for the honor conferred upon him and the confidence placed in him, and said that he could not now say anything in regard to the acceptance until after the meeting of the House of Bishops in October next, but he assured the convention that should he become the diocesan he would never inflict himself upon the diocese after he became so enfeebled that he could not do the work of the diocese.

The convention placed itself under the charge of the Missionary Bishop of Oregon until the action of this convention shall have been ratified and confirmed by the General Convention. The constitution and canons of the diocese of Nebraska were adopted, with some changes, for governance until the meeting of the next annual convention.

The election for Standing Committee of the diocese and for deputies to the General Convention resulted as follows:

Standing Committee—The Rev. Messrs. John W. Sellwood, William L. MacEwan, Drs. R. Glisan, and S. E. Josephi.

Deputies to the General Convention: *Clerical*—The Rev. John W. Sellwood, Rev. William E. Potwine, Rev. Daniel E. Loveridge, Rev. Thomas L. Cole. *Lay*—Hon. Matthew P. Deady, Hon. L. F. Grover, Joseph A. Straight, S. E. Josephi, M. D. Provisional deputies were also elected.

The Rev. William L. MacEwan was elected treasurer of the diocese.

The committee on the condition of the Episcopal Fund made a report, which shows that fund to be in a most satisfactory and encouraging condition.

The Rev. John W. Sellwood offered the following, which, on motion, was adopted:

Realizing the importance of the mission work of the Church, I move that the Board of Diocesan Missions be instructed to take steps for the organization of missionary convocations throughout the diocese

After devotions by the Bishop, the convention adjourned *sine die* on the afternoon of the third day.

Interesting and instructive missionary meetings were held on Thursday and Sunday evenings.

#### ALABAMA.

Very little of interest has broken the usual monotony in Church circles of the summer season. All along the eastern shore of the beautiful bay, and back through Baldwin county, whose area is larger than that of the State of Delaware, hosts of people spend their entire summers year after year, yet there is but one church, and that a feeble, struggling mission, St. Peter's of Bon Secour; not even a Sunday school, although ministers, their wives, teachers, officers, and men of rank in the church, spend week after week together.

St. Peter's, Bon Secour; St. Paul's, Whistler; and St. Mary's, Fowl River, are at present under the care of Mr. Percy Jones, a son of the Hon. Jas. Taylor Jones, late representative in Congress. Mr. Jones is quite a young man, a postulant for holy orders. At the Divine call he has left a promising career in legal circles to follow the Master. His parishes, though small, are instinct with that life and spirit which will surmount all objects to spread Christ's Gospel among men.

A movement is on foot among the Mobile parishes looking to the establishment of a mission in the southern part of the city.

Christ church will probably remain closed through October, as the Rev. Dr. Tucker will be in New York, at the General Convention.

The Rev. J. L. Lancas'er is enjoying a well-earned vacation in Virginia, but the Rev. L. H. Snell is officiating for him.

#### LETTER FROM MR. PART- RIDGE.

TOKYO, Japan, Sept. 2, 1889.

DEAR DR. LEFFINGWELL: The delay in acknowledging the receipt of your very kind letter of June 26th, is owing to the fact that I have been for a week or two in Japan, and have had to wait for my mail to make a journey to China and return. Please accept at this late day my grateful acknowledgements for the same and the enclosure of £29.18s.

I beg to state, in answer to your questions, that I have sent *The Chinese Churchman* to all the names which you have forwarded to me and shall continue to do *whether they pay or not*. We merely set 50 cents as a price because so many people said they would prefer to pay if we would name a figure.

I am very glad to be able to say to you that through your kind efforts in our behalf, a number of new scholarships have been taken in both the boys' and the girls' school at Wuchang. During May and June, almost every American mail brought us a new name.

I am expecting to send my little daughter to America by the next steamer and then to return at once to Wuchang.

Gratefully yours in the Faith,  
SIDNEY C. PARTRIDGE.

#### BOOK NOTICES.

EVERY SUNDAY. A Book for Boys. By Caroline M. Hallett. Christian Knowledge Society. New York: E. & J. B. Young & Co. 16mo, pp. 249.

It is a very difficult task which this good lady has undertaken, viz., to furnish a chapter of suitable, attractive reading for every Sunday in the Church's year. The matter here supplied is useful as well as interesting, in a bright, lively style, and if young people can be persuaded to read this book instead of Sunday newspapers or novels, good will certainly result. We commend the book to all concerned to make the trial; for parents and others who have young people in hand to train rightly, know well that it is no easy

matter to supply, in addition to the Bible, appropriate and edifying reading on the Lord's Day.

DEMOCRACY IN THE CHURCH. By Robert A. Holland. OBSTRUCTION ANOMALIES. By Wm. Chauncey Langdon.

These papers we regard as the most important contributions to the discussion of our Church polity that have appeared for many a day. They both bear, from different points of view, upon the domination of secularism against which the Church in this country has been contending from the beginning. They are important papers, not only on account of their relation to a great subject; they are able and masterly productions of minds that have a firm grasp of the truth and the courage of their convictions. Dr. Holland's "Democracy in the Church" is characterized by his usual brilliancy and originality both of thought and diction. It will be thoroughly enjoyed even by those who cannot fully accept his arraignment of our system of civil government. But, however much he may have overdrawn the evils of Democracy in the State (and it would be difficult to answer either his facts or his logic) his argument against Democracy in the Church holds good. The return of the Episcopate to unlimited and unqualified power we do not think would be a step that the bishops themselves would be willing to take; but surely the time has come when the Episcopal Church should regard bishops as something more than executive officers. Dr. Langdon's arraignment of the Erastian, parochial polity of the Church is the result of many years' observation and study of this phase of our Church life. Both pamphlets may be found at the Church book stores; or the latter will be supplied by the author from Bedford, Pa. Price, \$15 a hundred.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernhard Weiss. Translated from the German by A. J. K. Davidson. In two vols. Vol. II. New York: Funk & Wagnalls.

Having in the former volume treated of the Epistles of St. Paul, Prof. Weiss takes up in this the Epistle to the Hebrews, the Apocalypse, the Catholic Epistles, and finally the Gospels and Acts. The reader of German works of this character cannot fail to be struck by the prevailing tendency to regard the sacred writers as objects of suspicion; the presumption is generally against them; when any apparent difficulty is perceived, they are to be considered and treated as guilty until they can be proved to be innocent. This seems to be a result of the theory that the Scriptural writings are to be read and criticised like any other books. The respect and deference shown by critics to the statements of such writers as Thucydides and Xenophon, whatever difficulties they may present, are in edifying contrast with the unceremonious treatment accorded to apostles and evangelists. In the present work however, it is gratifying to observe a manifest tendency to come back to the uniform tradition of the Christian Church on questions concerning the authorship and origin of the books of the New Testament, though the arrogance of criticism occasionally shows itself in the unhesitating way in which the sacred authors are charged with inaccuracy, mis-statement and the free handling of facts. Our author deals in a very reassuring manner with

most of the books considered in this volume. The Epistle to the Hebrews he dates as early as the year 66 A. D. and attributes it to St. Barnabas, briefly dispatching as resting on a misunderstanding the internal evidence which Lunemann and others have adduced against the belief that the author could ever have seen the Temple. The genuineness of all the Catholic Epistles, even the second of St. Peter, is well defended. The second and third of St. John are supposed to have been written before the first, and the direct connection of the latter with the Gospel, for which Lightfoot gives good reasons in his recent essays, is here denied. That St. John was the author of the Apocalypse is admitted and defended, the date being placed at the year 70. But the part of this book to which students will perhaps turn with most interest is that which treats of the origin of the Gospels. This is a subject upon which criticism has spent all its strength for the last century. The result might well lead the uninitiated to distrust fundamentally a pretended science which conducts to such contradictory and various conclusions. The author threads his way un-daunted amid the wilderness of names of those who have defended special theories, criticizes, and generally dispatches them, with but scant ceremony, and finally without the slightest misgiving propounds the true theory, *i. e.*, his own. It is the manner of the tribe to assume, each one, that his own word is the last. In this case the view adopted is reasonable enough and probable enough, and aside from the crabbed style in which the writer expresses himself, his treatment of the subject is full of interest. Many scholars, however, who are not accustomed to accept hastily supposed solutions of difficult questions, will be inclined to regard our author's answer to this one as only one of several hypotheses almost equally reasonable. As we examine the history of the controversy during the last ninety years, touching the genuineness and authenticity of the New Testament books, it is cheering to perceive among the critics themselves a distinct tendency, for a long time past, back to the orthodox standpoint. One thing the intelligent student soon discovers, that, underlying much of what professes to be pure scientific criticism, are certain assumptions which influence it at every point. One of these is the dogmatic assertion, "Miracles are impossible," another that "Prophecy is always after the event." Or again as in the case of Strauss, it is a certain philosophy which controls the writer, who under the guise of pure criticism, applies the principles of that philosophy to the question of the origin of Christianity. On the other hand an enlightened and reasonable mind will consider that there is an immense presumption in favor of the genuineness and truth of the primitive records of Christianity, a presumption arising from the moral impossibility that those who first promulgated an ethical system, the loftiest and purest known among men, and by common consent the most perfect to which men can attain, should themselves have made use of the devil's instruments of deceit and imposture or should have been the victims of an ignorant superstition. To this the Christian student will add the remembrance of the Master's promise: "The Holy Spirit shall guide you into all truth."



## The Living Church.

CHARLES W. LEFFINGWELL,  
Editor and Proprietor.

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Chicago, Saturday, Oct. 5, 1889.

A CASE illustrating our position as to the criticism of ecclesiastical affairs, has recently occurred in Cincinnati. It illustrates, at the same time, the difference between the Anglican and the Roman Communions as to the liberty of the press and the reform of abuses by a free expression of public opinion. It is the genius and temper of the former to encourage discussion and to bring all things to the light; of the latter, to stifle enquiry and prevent exposure of wrong. Whatever the abuse may be, the Roman theory seems to be that its continuance is to be preferred to any public discussion of it. This policy is maintained and its decrees are enforced with remorseless severity.

In the case to which we refer, the archbishop compels the publisher of *The Catholic Telegraph* to disavow certain statements made in that paper, concerning the administration of Church affairs, not because the statements are false, but because "whether true or false, the publication of them is an act which the Council of Baltimore prohibits." True or false, good or bad, the words and actions of bishops and examiners must not be questioned. "The King can do no wrong," and if he does, it must not be spoken of. Roman papers may sneer at the lack of harmony in doctrine and discipline which appears in the free discussions of the Anglican Church, but we are satisfied with our larger life and liberty, and wish them much joy under the despotism in which their manhood is lost.

*The Church Eclectic* for October which has just come to hand, should be read by every Churchman. The first article, especially, on "Representa-

tion in General Convention," by Prof. Seabury, is by far the best thing we have seen on that subject. In it the learned professor takes up the recent lucubrations of *The Churchman*, grinds its supposed arguments to powder and scatters them to the four winds. He shows that the "whole method of argument is a series of assumptions," that *The Churchman's* review of history is "misleading and unsatisfactory, and hardly worth the time and space requisite to an examination of it," and that the theory that our present system "was adopted inadvertently, may fairly be said to carry absurdity to the verge of ridicule and beyond." He shows that our present constitution "may challenge comparison with any charter of any government of any kind." For such a piece of work he thinks that Bishop White "deserves to be immortal in the annals of statesmanship." He declares the changes advocated by *The Churchman* to be revolutionary. If there could be any doubt about this, the advocacy of outright rebellion in a recent number of that paper must have finally dispelled it.

DR. SEABURY shows that the only anomaly of any importance which can be pointed out in our present system of representation is one for which the Constitution is not responsible, but which any diocese may rectify if it chooses. It is not, he says, that our deputies represent, so far as numbers are concerned, unequal constituencies, but that they do not represent as effectually as they should, the constituencies they are presumed to represent. The defect lies in the mode of electing deputies in the diocesan conventions. The clerical deputies are supposed to represent the clergy, and the lay deputies, the laymen of each diocese respectively; each therefore, ought to be selected by their own order; but in most instances this is not the case, but the whole number of deputies are elected by the vote of the clergy and laity conjointly. There is no question that this often works injustice to one order or the other. To rectify this defect is, as we have said, within the power of the dioceses themselves, and would be in most complete harmony with the constitutional methods of the General Convention; for as Dr. Seabury points out, "the constitutional majority of the House of Deputies on legislative questions is not a majority of dioceses, but a majority of dioceses represented by clergy concurring with a majority of dioceses represented by laity—quite a different matter." Now let us hope that *The Churchman* will bring its

efforts to bear upon a reformation of this anomaly in the interests of right and justice, and give up indulging in dreams of a Church, in which diocesan lines have been abolished, governed as one whole by a college of bishops.

THE General Convention which meets in New York this week is a double centennial, being the one-hundredth anniversary both of the completed organization of the Church in the United States, and of the Ratification of the Book of Common Prayer which for a century has served as the formula of our services and sacraments. The preliminary Conventions of '84, '85, and '86, contributed even by their mistakes, to the unity and order which were consummated in 1789. It is interesting to note the growth of Church principles which was witnessed during the five years intervening between the primary Convention and the complete organization of 1789. In the former, the Episcopate was not recognized even as having a right to the presidency of Convention. A layman might be elected president. In the latter the House of Bishops was organized as a co-ordinate body, but even then the lower house, by a vote of four-fifths, could carry an act of legislation against the veto of the bishops. It was not till 1808 that the bishops recovered their inherent right of absolute veto. In the matter of liturgical revision a similar advance was made. The "Proposed Book" of 1785 was a hurried and unsatisfactory performance, with which Bishop Seabury and the New England dioceses would have nothing to do. The Book of 1789, compared with that, was Hyperion to a satyr.

ON the other hand it is discouraging to note that the idea of the Church as a democracy, which was almost eliminated during the high pressure period of democracy in the State, has begun to show itself again in the clamor for "proportionate representation," a policy incompatible with the fundamental idea of the Church as the Kingdom of Heaven. Its logical outcome is the position assumed by the first General Convention, that the Episcopate may be set at naught if only the majority be large enough. The first step in the return to that position is to annul the compact under which the union of the dioceses was formed, to abolish the vote by dioceses and orders, placing the power not in any organic function of the one body, but in the hands of majorities by popular vote. This revolution accomplished, the next step would be the sub-ordination of

the Episcopate to these majorities, and we should be where we were a hundred and five years ago. With the theory that the Church is a democracy, episcopal prerogative is utterly incompatible. The argument which eliminates the small diocese from legislation must eliminate the small bishop, and the House of Bishops. It is intolerable to the American idea that a privileged class, and a very small one, should have an absolute veto upon the legislation of an American majority. According to this theory there is no place for the Episcopate in the legislation of the Episcopal Church.

THE reluctance of American Churchmen to recognize the episcopal order, and the persistence of the democratic idea through every period of our legislation, are illustrated by the third article of the Constitution, which provides that the House of Bishops shall, in effect, be compelled to explain to the lower house its reasons for refusing consent to any legislative action of the latter; and without such explanation in writing, within three days the action becomes law; thus making the Episcopate subordinate, and making it possible for an "Episcopal" Church to get along without bishops. In one case, we believe, a canon did actually become operative by such legislation, and that very canon was mandatory as to the action of the bishops in the matter of letters dimissory. In this case the bishops saved themselves the humiliation of being subject to the lower house, by passing a similar canon and sending it down for concurrence. This unepiscopal arrangement whereby the Episcopate may be put under laws which the House of Bishops has never approved, may properly receive the attention of the joint committee on the relations of the two houses, appointed by the last General Convention.

### THE REVISION OF THE SCOTTISH LITURGY.

It is gratifying to find that the Scottish bishops have not been induced to make the radical changes in their Communion Office which some restless spirits would have demanded. In order to give to that office a sanction which has hitherto been lacking, owing to the vagueness of canonical legislation, they have issued an edition which it is proposed to authorize by express enactment. In doing this they have taken the opportunity to introduce certain changes and additions. The order remains unchanged. The principal additions are several new proper prefaces, namely, for Advent, Epiphany, Purification, An-



nunciation, Feasts of Apostles and Evangelists, and the Feast of All Saints. These are all of a high order of excellence and beauty. The old sentence which is found in all liturgies except the Anglican and American, "Blessed is he that cometh in the name of the Lord," is restored in its old place following the "Holy, Holy, Holy." But perhaps the most important change of all, is that which has been made in the Invocation. The former editions read as follows: "And we most humbly beseech Thee, O merciful Father, to hear us; and of Thy almighty goodness vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine, that they may become the Body and Blood of Thy most dearly beloved Son." Objections have constantly been made to this phraseology both from the Calvinistic and from the High Church side. In this edition it is thus altered: "And we most humbly . . . with Thy Holy Spirit, this Bread and this Cup, that they may be the Body and Blood of Thy most dearly beloved Son, that whosoever shall receive the same may be sanctified both in soul and body, and preserved unto everlasting life."

The bishops defend this change pointing out that the words "may be," come as near as a precatory form will permit, to the very expression used by our Lord Himself. "He did not say 'this has become,'—but 'this is—My Body.' And similarly we pray not that the Bread and the Cup may become, but that they may be His Body and His Blood." There is certainly an advantage in thus centering the whole question as to the meaning of the consecration upon the words of our Blessed Lord Himself. Thus the mouths of objectors are stopped, for, as the bishops say: "In the self-same sense, and in no other sense than that in which the Lord, in the night in which he was betrayed, declared the Bread and the Cup to be His Body and His Blood, we pray that the Bread and the Cup may be His Body and His Blood."

In this liturgy, fresh from the hands of the episcopal revisers, we look in vain for any "pause" in the midst of the service for the encouragement of careless people in turning their backs upon the chief act of Christian worship. Neither do we find a rubric prohibiting the priest from the holy mysteries unless he is sure that some of his people are ready to receive with him, thus encouraging the more careless among the clergy in their laxity in keeping the holy days of the Church.

This "Draft Scottish Liturgy" is certainly a very admirable one, and the bishops are undeniably right in

their agreement that it is "intrinsically superior to any of the forms of the Scottish Office that have yet appeared." Some persons have a great deal to say about going back to the Liturgy of Edward the Sixth. How will it do to stop a little short of that? From Scotland we obtained our Communion Office at the first, we might do worse now than to obtain amendments to it (if it needs any) from the same quarter.

#### DEMOCRACY IN THE CHURCH.

BY REV. R. A. HOLLAND, S. T. D.

The bishop is the root and norm of Church polity. His powers and his relations to his fellow bishops, both divinely ordained and unchangeable, must determine all other rights and relations; and no jurisprudence may violate them. What are these powers and relations in synod and council?

In his diocesan synod the bishop met his presbyters for consultation, but while they advised, he alone concluded, and his conclusion was law. A synod in which presbyters voted, and their bishop stood before them stripped even of veto, a naked executive of their sovereign will, would have seemed to any age of the Church but the American, utter apostasy of government. In provincial and general councils none but bishops voted, or their proxies. Their votes were equal in spite of disparate territories, and populations, because they were bishops not of places or peoples but of the *whole Church*, whose wholeness was always equal to itself and equalized all its representatives: "They were put in trust with the Universal Episcopate."<sup>\*</sup> "There was one Episcopate, which was extended through the accordant multiplicity of many bishops."<sup>†</sup>

Wholeness was the essential idea of the office. Its authority was the authority of the whole over its parts, as in the fish it is the whole life that shapes fin and scale and gill, and articulates their every motion. And because the Church was a living unity and not a dead aggregate—Christ's body not His corpse—its unity and wholeness, that is, its Catholicity, was to be omnipresent in every part, there the more energetically to resist the Sunderings of a world of enmity and war. In the congregation, in the turbulent diocese, in the province where opinions clashed, in the final ecumenic court, the bishop personated the one Catholic and Apostolic Church. And just because priests and deacons and laymen had *particular* functions and belonged to *places*, and were apt to narrow and localize thought, setting function against function, and place against place, in jealousies and privileges that might even come some day to be claimed as "natural rights," their vote would have been regarded dangerous to legislation that required the most careful avoidance of such jealousies to make and keep it catholic. Hence the Bishop of Rome, with all Roman wealth, munificence, antiquity, population, counted for no more than the Bishop of Hippo, who, as well as he, represented the universal Church, which contained both Hippo and Rome, and over and in both was one and the same body of Christ; hence, to-day in any assembly of the entire

English-speaking Patriarchate, the Bishop of Fond du Lac, with his puny See, however inferior it may appear to Boston or New York, would be peered with great London. For in the Catholic Church parts and partialisms are heresies, threatening schism, which omnipresent creed and image and stress of Catholicity, must hinder as the sin of sins.

Wherefore representation will run not from parts to the whole, as if it were made like a machine by their combination, but from the whole to the parts which are generated and sustained by it, having in it the root and sap and grain of a development free to differentiate itself into any shape of organs and members that may keep the norm of its entirety, without which, ceasing, to be members and organs, they sicken and fall apart and perish. By none other than so vital a bond could the Church have held together a single generation, much less under the persecutions of the empire and amid barbarian tumults. To the long habit it wrought in the souls of men is due what corporate strength still lingers among sects whose principles are their disease.

Before Christ died, questions like this of proportionate representation, questions concerning equity of distributed power, had begun to mutter among the Apostles, as if to be decided then and for all time by the Master Himself. Peter imagined himself to be entitled to the chief share, which doubtless seemed to the Boanerges fairly theirs. Each had good reasons for pre-eminence, reasons of insight, of length of service, of steadfastness, of holy love—ethical all, and sounder than any that has been heard in our American controversy about Diocesan Rights. They also took their standards from the State, expecting the thrones of Christ's Kingdom to be like the thrones and sovereignties of earthly government. Who would have the chief place, the greatest power? Ah! Peter, James, John—Massachusetts, Virginia, New York—know you not that Christ's Kingdom is not of this world, and that no error could lead it to quicker ruin than such imitation of worldly empire as you bespeak. There is a higher wisdom than statecraft, a royaler might than self-assertion. Duty is above rights and glad to surrender them, even the right to life itself, that men may be redeemed from the sin of esteeming right above duty, which ever finds its life by losing it.

Rights—jural claims, extensions of the sense of private property, grumpy regard for things according to their nearness to the individual, *his* house, *his* parish, *his* diocese, *his* nation, growing fainter as they spread out! Rights—hatred of power in others, which is in exact proportion to the love of it for oneself, tyranny which cannot bear to be tyrannized, the taunt of coarse pride for victims of crucifixion to prove themselves sons of God by coming down from the cross! Rights—the personal right of a horse to balk, the property right of a dog to his bone, the political right of a spider over his web, showing the horse, dog, spider, but never the Christ, in men. "The kings of the Gentiles exercise lordship over them, and they that exercise authority shall be called benefactors. But ye shall not be so; but he that is greatest among ye, let him be as the younger; and he that is chief as he that doth serve. For whether is greater, he

that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." There is your bill of rights, your law of representation, O Apostles, Dioceses! And whenever the supper is eaten that commemorates the Crucified, it commemorates as well the lordship of service, ranking downwards to the humility that washed the feet so eager to mount thrones.

Thus far Christ's rebuke has not been forgotten. The law of His Spirit has been the law of His Body, the Church. Ambitions, intrigues, disputes, could not blot it out of the loyal minds of Councils. With brief obscurements, its meaning grew more and more distinct under forgeries that tried to gloss it away and justify the usurpation of Popes. It went anew into the flesh and blood of the Church with every sacramental meal, and became brawn of resistance and reform. Never did men who sat down at the Lord's Table and fed on its corporate truths, dream that the order of their sitting there could be revised and amended, until the American era threw the Table over and called its humility cowardice.

#### THE AMERICAN ERA.

In the American era Caesar's seat has risen above Christ's, and every man has tried to occupy it and be himself a Caesar. And lo, a nation of Caesars has appeared. Zenith and Nadir have changed places, the sun climbs in the West. Old history is old error and superstition; apostles might have lived, but they are ghosts now and their successors thinner than the shadows of ghosts. But Jefferson, Franklin, Tom Paine, are facts, and the Republic they founded—look at it while the nations take off their hats and cheer. No Apocrypha there! Authentic as Pike's Peak! Pattern on the Mount of all Time! See it, O Church, and believe, and get a new charter and have authority like the "kings of the Gentiles," whose benefaction cannot be doubted since they became American Sovereigns! Seek power and ensue it! Insist upon Proportion! Declare Independence with Inalienable Rights to life, liberty, and the pursuit of happiness! Every man for himself, and anything but a divine footbath for the hindmost! Christ may be President if he will, but not Master! No mastery over freedom! His Apostolate, or the name of it, can remain only if content to ordain and confirm without brow of rule!

Yes, said South Carolina, but even then it must pass through and not tarry long within my free domain. Tarry in mine it may, spoke up Virginia, but subject to trial, suspension, despotism by my sovereign ministers and laymen, whose convention is their own ecumenic council to determine creed, government, discipline, and worship for themselves. Finish the Church without it, that the world may understand how little it pertains to the integrity of ecclesiastical organization, and then when Constitution and Liturgy and all the head work is done, stick it on for a turkey cock's tail in the parade of denominations—so enacted the General Convention in Philadelphia. There's Provoost, of New York, who has been on a farm for these fourteen years, too democratic for Trinity Parish—he will make a good episcopal tail feather; and White, everybody knows, proposed not long ago to organize a Church without bishops, either for head or tail. □ The very men for the

<sup>\*</sup> Cyprian vi. 14.  
<sup>†</sup> Cyprian iv. 20.



place! No prelatial airs from them to vex the free and equal Jeffersonian soul. The bishop already ordained for Connecticut—let him stay at home. He is addicted to history. He has slurred us and our American Church-factory. He declared in a charge to his convention "that the government of the Church by bishops was established by the Apostles, acting under the commission of the Holy Ghost; and therefore was not to be altered by any power on earth, not indeed by an angel from heaven," not even by us. Worse still, he bound himself by a concordat with the Scotch bishops to the idea that "bishops being independent of all lay powers"—hear the insult! "it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation." Humph! Hands off—Right Reverend Seabury, with your Scotch succession! This is to be a Democratic Church.

Democratic Church it became—a Church of laymen and presbyters with an episcopal appendage. Still it was not quite democratic enough. "The public mind," remarked Bishop White, "had not yet raised itself to the founding of law on public will," that is, on the aggregate of private wills. Representation was of States, not of individuals. The sovereignty of individuals had yet to be recognized. In fact, it was yet unrecognized in the Federal Constitution which adopted Proportionate Representation as the best means of estimating the wealth and tax-paying rights of the different States, rather than the rights of their citizens.\*

But Jefferson's notions were rife, and only the jealousy of the State prevented their sway in nation and Church. The dioceses were simply States with the sense of State rights, and no feeling of their diocesan nature as inseparable from the Bishop's office, of which in every detail of use, law, rank, privilege, order, they were simply the jurisdiction. No concern for episcopal prerogative or episcopal equality dictated their plan of equal representation. And now that the doctrine of States' Rights has had its head shot off, and the Proportionate Representation of Congress has lost its monetary significance, and become a mark of popular sovereignty, the American Church should correspond!

"The Providence of God," one of our modern augurs observes, "was part as really in the representative organization of the eighteenth century in America as in the oligarchical organization of the early centuries at Rome. The Church once took some principles of her organization from the Roman State—why not from the American States? In the admission of laymen to her councils the Church created an entirely new form of organization, which in this respect set her outside of and beyond historic precedent. It was a movement of great courage and faith for which we cannot be too thankful. From matters of policy it stopped short of political methods. It did not create a truly representative body of the National Church. The

\* "We no longer think it desirable to give political representation to wealth, or to anything but persons. We have become thoroughly democratic, but our great-grand-fathers had not. To them it seemed quite essential that wealth should be represented as well as persons; but they got over the main difficulty easily, because, under the economic conditions of that time, population could serve roughly as an index to wealth, and it was much easier to count noses than to assess the value of farms and stock."—Fiske's *Critical Period*, p. 257.

question now is whether we shall go forward and complete the work which the Church a century ago was not able to perfect.\*

Exactly! Having set herself outside of and beyond historic precedent, why should she not get farther away, as far as possible? Why keep any Catholicity, when she has thrown away so much? Why hold on to the etiquette of respect for dioceses as jurisdiction of equal bishops, when the dioceses themselves have denied their bishops the right to rule, or even veto the rule of presbyters and laymen? Why not, since dioceses and bishops thus divorced have two distinct wills in the General Convention, which, unlike the diocese, allows the bishop a voice in its legislation, and since these two wills justify the principle of two distinct representations that may properly take opposite bases—why not let the bishops keep a semblance of equality in their own house while the diocesan reality of it goes to Limbo in the House of Deputies? Then there will be a reminiscence of the old order, as in the Latin headings of our psalms, while a new and contrary schedule will have taken its place. The Church will stand upside down, bottom on top; the individual layman being the unit and unitary source of its power. Priests and bishops will be his agents, responsible to him, their lord and master. And Calvin will have captured Episcopacy and made a duncecap of its mitre. "Go forward! Complete the work." Calvinize, democratize, atomize, the Church, that in this democratic, scientific age it may be understood by its atoms, as well as admired as no mystic organism producing and sustaining its members by its total life in them, but as a plain, scientific, democratic dust heap, which they heaped together and have a right to shift.

For great things are nowadays explained by little things, and great powers by little powers, the least truth being the truest, and the least power the most original and self-moved and divine, in nature and State and Church—everywhere atom and individual meaning ultimate littleness which cannot be cut into a less belittle and believe. Add infinitesimals together and where you have the biggest quantity of infinitesimals you will have most of authority. Count heads, the smaller the better because the more uniformly individual and atomistic, and the count will give you the degrees of evidence among different opinions. Let an endless row of blind men take hold of each other's coat tails and they will run straight as if all could see, and lengthen vision by adding sights. No proof like population; the city or diocese that has largest population having, for the time, reason on its side, just as in that city or diocese reason sides with the majority. Hence the biggest city, that is, the city that has the biggest number of littlenesses, is always the best governed, and hence, if the faculty for government in that city could rate at its fair value in the legislation of the diocese, diocesan law would improve accordingly, and if the relative population of the diocese could enter into the councils of the National Church, the National Church would possess something like the wisdom and justice of the Lower House of the National Congress, where these principles

\* Rev. W. Lawrence in *Church Review*, October, 1888, p. 337.

of representation over-brood, like the wings of Jove's own equity-loving bird—the great American eagle.\*

\* In this political ant-hill which is everywhere in commotion for the attainment of power and the command of our destinies, what insect does not pretend to regulate and of course to understand them. And yet, which of these bold competitors has ever taken a year, nay a month, or even a single week, to reflect on the subject? Is the science of politics, then, such a simple affair, that it is enough to have arrived at years of discretion in order to comprehend it, or that, by special grace, it reveals itself at once to those who engage in it?—Jouffroy's *Essays—The Present State of Humanity*.

#### PERSONAL MENTION.

The Rev. Charles F. Sweet has entered upon his duties as an assistant in the parish of Chattanooga, Tenn., the Rev. G. W. Dumbell, rector, and will have charge of Grace memorial chapel, Cowart street.

The Rev. W. Sharp, Jr., has resigned St. Peter's parish, Brenham, Texas, to take effect on Oct. 22nd. The Rev. Frederick W. Reed has resigned Christ church, Saucelito, California. He expects to travel abroad.

The Rev. R. T. Jefferson has been appointed by the Bishop of Arkansas to the charge of the two missions, in the Indian Territory, of Darlington and Anadarko. His post office address is Darlington, Indian Ter.

The present address of the Rev. C. A. Apple, late of the diocese of Florida, is at Brunswick, Georgia.

The address of the Rev. Wm. Wilson De Hart is changed from Waco, Tex., to Seffner, Hillsboro Co., Fla.

The Rev. Thos. Boone should be addressed at 89 Clinton Place, New York City.

The address of the Rev. Oliver Wilson is changed from Colorado, Tex., to Palestine, Tex.

The address of the diocesan Secretary of the diocese of Pittsburgh is Foxburg, Pa., and not Foxbury, as printed in last week's issue.

The address of the Rev. J. H. Barbour has been changed to 14 Washington St., Middletown, Conn.

The Rev. Wm. Holden wishes to give notice that he has accepted the rectorship of St. Stephen's church, Florence, N. J., and assumes charge of same the first Sunday in October.

The Rev. E. Steele Peake has resigned the charge of St. Luke's church, Detroit, Minn., and accepted the chaplaincy of St. Mary's Hall, Faribault, Minn.

The Rev. E. C. Burr, rector of St. Thomas' church, Norfolk, Va., has accepted a call to St. Paul's church, Baltimore, Md., as assistant to the Rev. Dr. J. S. B. Hodges.

The Rev. Peter Wager, of Brownwood, Northern Texas, has accepted a call from the vestry of St. Stephen's church, and St. Paul's chapel, (Crowns-ville), both in Severn Parish, Maryland.

The Rev. James B. Mead has accepted a call to St. James' church, Goshen, Ind., and entered upon his duties.

#### TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED.—"No Hell;" "The Common People Heard Him;" "We Meet to Part;" "The Right of Rejection."

M. E. B.—It is hardly necessary to publish your acknowledgement of the correction. You might make it by a personal letter to Mr. D.

LAYMAN.—The suggestion has already been made. F. W. H.—Following the custom of the Church of England, the position at the hymn or anthem after the 3rd collect at Evensong, would be standing.

MISS A. D. A.—We have not seen any full report of Bishop Courtney's sermon, in the record of the proceedings of the Canadian Synod. It may have been printed in full in the Montreal daily paper.

CATHOLIQUE.—1. The object of the English Church Union is the advocacy and defence of Church principles. We presume that American priests or laymen would be eligible for at least honorary membership, if not active. Several of our bishops are vice-presidents. 1. The Confraternity of the Blessed Sacrament. The Guild of All Souls. 3. Newman's *Apol Ogia*. Moseley's *Reminiscences*. Life of W. G. Ward. Dr. Dix on the Oxford Movement. 4. We think that there is no American Society similar to the English Church Union, unless the Church League is still in existence. 5. We suppose that any priest may be rightly addressed as "Father," though the exclusive use of it is sometimes advocated for the "Religious." 6. St. Ignatius, St. Mary, New York. Ascension, Chicago.

J. E. F., CENTREVILLE.—It would be very surprising if a priest was not able to estimate with considerable accuracy the average number of communicants at a Celebration and provide accordingly.

J. W. S.—Consult your local printer, who would probably do your work cheaply.

#### ORDINATIONS.

Bishop Coxé ordained at East Bloomfield, N. Y., Sept. 20th, priests: the Rev. David Moir and the Rev. James A. McCleary, B.D. The former remains in charge at East Bloomfield, and the latter at St. Andrew's, Buffalo. The Bishop also ordained at Rochester, Sept. 21st, the Rev. James A. Skinner, priest.

In Trinity cathedral, Little Rock, Ark., on St. Matthew's Day, Sept. 21st, Bishop Pierce, assisted by the Dean, the Rev. Charles H. Proctor, and the Rev. J. E. Curzon, ordained to the priesthood the Rev. E. C. M. Rowdon and the Rev. J. B. Whaling. The candidates were presented by the Rev. J. E. Curzon, who also preached the sermon which was well worthy of the occasion and treated of the nature and duties of the priesthood. This ordination was one of singular interest as the Rev. Messrs. Curzon, Rowdon, and Whaling, had been classmates at Nashotah in seminary days.

#### OFFICIAL.

BISHOP RANDOLPH, of Virginia, will preach (D. V.) the 27th annual sermon before the Evangelical

Education Society, at Grace church, 10th street and Broadway, New York, Sunday evening, October 20th, at 8 o'clock.

THE annual meeting of the Girls' Friendly Society for America will be held in Newark, N. J., on Tuesday, Oct. 8th. Holy Communion at 11 A.M., with sermon by the Rev. E. Walpole Warren, in Trinity church. Conference of associates in the G. F. S. House, 28 Centre St., at 2:30 P. M. All interested are cordially invited. LOUISA M. JOHNSON, General Secretary G. F. S. A.

#### THE ORDER OF THE HOLY CROSS.

The Order of the Holy Cross, which has been connected with the mission church of the Holy Cross (a German mission on the East Side, New York,) since the autumn of 1881, has now withdrawn from that work for the following reasons:

1st. The Order believes that, freed from parochial obligations, it can better fulfil the purpose for which it was founded.

2nd. The mission has now reached such a point that in the judgment of the Order it need not suffer from the change.

#### ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

Triennial meeting, dinner, and re-union at Clark's, 22 West 23rd street, Thursday, Oct. 10th, at 7 P.M. Service and sermon by the Bishop of Delaware, in the seminary chapel, on Friday, Oct. 11th, at 7:30 P.M. Members desiring tickets will please notify the Rev. EDWARD C. HOUGHTON, Secretary, 120 West 69th Street, New York. The price of tickets is \$1.50.

#### MARRIED.

FAIRBANKS-CORNISH.—Married in St. Augustine's chapel, Seawanne, Tenn., Sept. 12th, 1889, by the Rt. Rev. Charles Todd Quintard, LL.D., Bishop of Tennessee, Sarah Catherine, daughter of Geo. R. Fairbanks, Esq., of Florida, to the Rev. A. Ernest Cornish, of Graniteville, S. Ca.

#### OBITUARY.

JENKINS.—Entered into life eternal on Thursday, Sept. 19th, Annie P. Jenkins, an associate of the Sisterhood of the Good Shepherd, St. Louis. "She hath done what she could."

WOOTEN.—Sept. 24th, 1889, at the residence of her grandmother, Mrs. Lucy A. Jewett, Wilmington, N. C., Roberta Drane Wooten, daughter of the Rev. Edward and Eliza Y. Wooten, aged 6 years and 1 month. "Asleep in Jesus."

WHITSEY.—Entered into rest Sept. 9, 1889, at Water Valley, Miss., Thos. W. Whitsey, aged 62 years, 1 month, and 3 days. He was for years senior warden, lay reader, and superintendent of the Sunday school of Nativity church.

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

#### MISCELLANEOUS.

CLERGYMEN desiring to have their correct addresses in Whitaker's Churchman's Almanac for 1890 should send prompt notice to the Editor, 2 and 3 Bible House, New York.

WANTED.—A governess for three little girls under 10 years of age and living in the country, about 150 miles from New York. A young Churchwoman from 20 to 30 years of age preferred. English and music required. Answer, stating terms, "B. A.," care of THE LIVING CHURCH.

PARENTS in Chicago and vicinity who desire an interview with the rector of St. Mary's School, Knoxville, should address him at this office. Letters on other school business should be addressed to Knoxville, Ill.

AN energetic clergyman for Epiphany parish; can pay \$800 first year; no rectory. Address GEO. W. MCCracken, Urbana, Ohio.

A PRIEST of the Church, a graduate from a French University (A.M.) speaking French and German fluently, and capable of teaching the classics (Latin and Greek) and other branches, would like an engagement in a school, in the city or out of it, or would give private lessons. Address L., care of THE LIVING CHURCH.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

#### THE SEABURY DIVINITY SCHOOL.

The academical year begins the 1st of October. Full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building and accommodations are unsurpassed. No charge for room and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, the Rev. PROFESSOR CHARLES L. WELLS, Faribault, Minn.

#### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by A. Thordike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.

#### FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines on Tuesday, Oct. 8th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West and Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.



## The Household.

### CALENDAR—OCTOBER, 1889.

6.	16th Sunday after Trinity.	Green.
13.	17th Sunday after Trinity.	Green.
18.	St. LUKE, Evangelist.	Red.
20.	18th Sunday after Trinity.	Green.
27.	19th Sunday after Trinity. at Evensong.	Green (Red)
28.	SS. SIMON & JUDE.	Red.

### THOU KNOWEST.

"Unto Whom all hearts are open."

BY THOMAS MAIR.

Thou knowest all my heart!  
Its stain of sin  
Where secret thoughts of evil deeds  
Have dwelt within.

Thou dost not turn in wrath  
From that dark spot,  
But with the Blood on Calvary spilt  
Dost cleanse each blot.

Thou knowest all my heart!  
Its depth of woe,  
When o'er my life, the waves of grief  
Toss to and fro.

Thou com'st to my poor soul  
So faint and sad,  
And with the sunlight of Thy smile  
Dost make me glad.

Thou knowest all my heart!  
And Thou dost see  
How day by day, my trusting hope  
Grows fixed on Thee.

Thou bid'st me ready make  
To greet the Guest  
Who comes with gracious love to dwell  
Within my breast.

So, all unmeet, my heart  
By grace divine  
Shall be God's home, wherein His light  
Shall ever shine.

Boston, August 31, 1889.

A "SURVIVOR of the famous "Light Brigade" is a plumber at Indianapolis. He says he hasn't forgotten how to charge.

A NAUGHTY little boy one day eluded punishment by creeping under a table, where his mother could not reach him. Shortly after, his father came in, and when told the state of affairs, crawled on his hands and knees in search of his son and heir, when to his astonishment he was greeted with this inquiry: "Is she after you, too, father?"

THE Bishop of Peterborough must bestir himself, or, as it seems, he will be left behind at the present rate of progress by his brother of Oxford. Bishop Stubbs has added to the conundrum which he propounded last spring when he asked: "Why he himself was like Homer," giving the reply: "Because they had both suffered from translation." Finding that one of his officials was continually quoting the practice that prevailed during Bishop Wilberforce's reign, he addressed him thus: "Mr. Archdeacon, can you tell me why you are like the Witch of Endor?" When the posed functionary professed himself unable to give the answer, the Bishop added: "Because you are continually endeavoring to raise the spirit of Samuel."

MR. GLADSTONE has written a letter to the leader of a Bible class in Manchester on how to study the Bible. He recommends the use of the table of lessons appointed by the Church, and especially urges two things: "Christianity in Christ and nearness to Him and to His image is the end of all your efforts. Give precedence, therefore, to the Gospels. Remember that in the Scriptures the purposes are, one, to feed the people of God in green pastures, the other to afford proof of doctrine.

This last is good and desirable work, but not for us all. It requires external helps, more learning, and good guides, more knowledge of the historical development of our religion, which development of our religion is one of the most wonderful facts of all human history, and affords one of the strongest demonstrations of the Truth, and of the power and goodness of God."

THE following pleasant story is told of the latest royal bride: "Few people are aware that although the Duke and Duchess of Fife remained at home on the Sunday morning after their wedding, in the evening the happy couple might have been seen in an ordinary hansom driving rapidly towards a neighboring village church for evening service, unattended by any suite, the Princess in the quietest of Sunday dress, with a waterproof, and the Duke in ordinary, not to say shabby, morning attire. They had told the driver to wait the close of the service, but the man misunderstood, and so the little simple village church service over, the Duke and his bride sallied forth with the other worshippers, and in the gloaming of a summer's evening walked quietly back to their house across the park, hardly noticed. There is something rather touching in this act of the Princess Louise. She has been brought up by a careful, fond mother in all the outward forms of her Church, and even on the first Sunday of her newly-wedded life she was not happy until she had attended the service to which she had always been accustomed."

### JACKY AND JACKY'S SISTER.

BY THE AUTHOR OF "DOUBLE DUTCH."

#### CHAPTER I.—THE HEROINE'S HERO AND THE HEROINE.

Jacky was a little curly-headed, grave-faced dumpling of a boy, with an expression in his brown eyes so profound that one had the impression that he was habitually pondering the deepest problems, and that he was on the point of arriving at some happy solution, which, alas! he never quite succeeded in reaching. He was so round and plump that he looked more like a little Cupid or cherub that had come floating off the roly-poly clouds of some old picture than a real little three-year-old boy. Jacky did not float about in the air by any means; he was far too substantial for that, although he would not walk about if he could possible help it, but he sat in his sister's arms upright and dignified, looking around with a slow, superior air, as much as to say: "What are sisters meant for but to carry their brothers about?" And though she was but two sizes bigger than he, being only seven years old, she had to clasp her little hands around his fat body and carry him wheresoever he went. He evidently regarded his sister as a sort of animated perambulator, and never for a moment dreamed but that she was as devoid of feeling as one of those useful machines. But Jacky's sister did not go on wheels, and moreover she had her feelings. If she tried to snatch a rest by leaning her back against a wall or sitting sideways on the thwarts of a boat, Jacky considered that he was being imposed upon, and in an injured tone of voice he would urge: "Go on, go on," and the little maid would have to stir herself.

Unfortunately, Jacky believed in rest and motion combined.

Thus "Jacky and Jacky's sister" were always bracketed together. What the little girl's Christian name was, never transpired; sufficient honor for her it was to be known as "Jacky's sister." This we know—that she was one of those ministering spirits going about in frocks who never for a moment think of themselves.

There are many of them up and down the world, unlike us ordinary mortals (who can be unselfish sometimes by an effort), but, like God's flowers, bright because they cannot help being bright, scattering fragrance around them because they can not help it. God bless them! it never enters into their heads to think of themselves; really they have not got time or room, they are so busy and full up with thoughts of others.

Jacky's sister had much to think about, but, unlike Jacky (whose thoughts doubtless took the form of lofty speculation), hers were of a practical nature.

There was her mother, who had to go out to work two or three days in the week, and who had between-whiles to keep the house clean and find time to dispose of the fish her father caught—her thin, anxious-looking mother, who was always struggling to "make both ends meet." What this apparently athletic feat could be was always a mystery to Jacky's sister, but she knew it was connected in some way or other with bread minus butter, and boots without soles. She could never quite work out the dark saying, and sometimes gravely questioned whether the "meet" were spelt "meat" or no. She could not make out how it was mother looked so worried—she used not to be so; at one time they were all so happy, but father was different then. She supposed it was all to do with father. Once upon a time he used to call her his "little lass," and sometimes "Sunbeam," and would jump Jacky up in the air and have fine games, whilst mother would laugh; they were grand times. Now father was always cross, and called Jacky "that brat;" the very thought of it brought the tears into her eyes. He was unkind to mother, too, and made her cry. Poor mother! She had heard her praying the other night, "God save him," and a feeling of awe crept over her, for she knew who it was mother was praying for in the darkness. Father had not come home; she hardly knew when he did come home now. What did he want always out in the darkness? She had heard the minister at the church talk about "deeds of darkness," and a wild formless dread entered her mind, which by night clad itself in dark, snaky shapes which writhed through her dreams and made her cry out with fear. She had always prayed, "God bless mother and father and little Jacky," but now she paused at "father," and prayed more earnestly, "God bless father, God save father, and make him a good man."

Oh! yes, Jacky's sister had much to occupy her mind. Then of course there was Jacky himself—an ever-present, never-failing source of thought and contemplation. He had a thousand little wants and whims which all had to be scrupulously studied. Then if by great good luck she managed to get him to sleep for an hour in the morning, she had other duties—fish to be taken round for sale to the houses where the visitors lodged, or to take a

basket on the quay and pick up the stray pieces of coal that fell about as the vessels unloaded into the coal-carts.

### CHAPTER II.—ETHEL AND A DREAM.

Now there was another member of the family, one on no account to be left out, who from Jacky's point of view, at any rate, ranked very highly; this was Jacky's doll.

Now Jacky's doll was not by any means a beauty; it belonged to a dead-and-gone generation of dolls, when solid worth and endurance were considered of more importance than complexion and mere distinctness of feature. Neither, of course, was it young; it had arrived at that happy period of existence when time and the storms of life had done their worst, and thus it could afford to regard the future with an endless smile of confidence. It had neither arms nor legs, it is true; but then, on the other hand, it had no fears of amputation or mutilation; and its nose, having been worn to a level with its cheeks, did not suffer as noses from over-prominence are apt to do.

What it had gone through before arriving at this calm, safe period in its career, does not form part of our story to tell. Ever since it had belonged to Jacky, it had been the same serene creature, taking a tin-tack as calmly as a kiss, and quite untroubled by infirmities of sawdust, joints, or wax.

Ethel May was the name of this young lady, though the first name generally sufficed, excepting in times of indignation, when both names were used. Like some people in low life, and others in high life, she had frequently changed her name, but what was more remarkable, she had been known—for a brief period of her life, at any rate—to have changed her sex also. Before Jacky was born, and when his sister was quite a dot, Ethel was known and publicly recognized as Georgie. Still, on reflection, that may have been after all but the short for Georgina.

Now to continue our history. One of the chief desires of Jacky's sister, one of the grand objects of her life, was to become sufficiently rich to buy a Christmas present for Jacky.

Once or twice when she had become possessed of a penny the conviction had flashed upon her that such a thing was possible, and with determination she had stitched the penny into her skirt, her pocket, for more than one reason, not being trustworthy; but days and days had gone by, and not a single halfpenny had been added to it; so she had given up the project in despair, taken out the penny, and spent it in sweets for Jacky.

It was true he had Ethel; but she, having always been in the house, seemed like one of the family. What Jacky's sister fondly dreamed of was to bring home some brand-new toy, such as she had seen in the shops in Chichester town, all unbeknown to anyone, and to cry: "Look here, Jackie! I have brought you a real Christmas present," and then to see his eyes open wider and wider with delight. And the surprise of mother, too! that would be grand. It seemed unlikely that this would ever be anything but a dream. When she went round selling fish at the visitors' houses, and saw the splendid toys their children had, just for a moment she envied them for Jacky's sake, and devoutly wished that she had been born a visitor.



But now there were no visitors left, for it was winter, and they had all returned to London; so the occasional halfpenny which she received from them for running messages, taking letters to the post, etc., never appeared to gladden her eyes.

CHAPTER III.—THE DREAM BECOMES A PROBABILITY.

Winter, with its cold and rain, was a bad time for Jacky's sister, as it is for many. Her mother declared it was harder than ever to make both ends meet; so they had to put up with the inconvenience of clothes that would not keep out the rain, but would absorb any amount, wrapping them round in their clammy folds long after the weather had cleared. It was in her toes that Jacky's sister always felt the cold so much, and, strangely enough, that was always the weakest part of her boots. Then, again, she was not able to go on the beach so much; and the beach was the finest playground possible, with its boats, ropes, and capstans, its shingle, and the little pools with the soldier-crabs and limpets. There was plenty of sport there, and no difficulty in keeping Jacky amused. But shut up in the house in the bad weather, he grew so fretful and hard to please; there was nothing but the doll Ethel for him to play with. That stoical creature also had a hard time of it, for she was regularly banged about, kissed, and stood upon by turns.

The statement that all the visitors had left Barsham was not quite correct; there was one gentleman who remained behind—an artist, who was generally known among the young people as "the likeness-taker." Now it happened that this gentleman was walking on the beach one afternoon when the sun was shining quite warmly for a December day, with a camp-stool tucked under his arm and a sketch-book in his hand. Turning round a corner out of the wind, he found himself in a sheltered nook; and what was more to the purpose, face to face with a ready-made picture. This was nothing more nor less than Jacky's sister sitting on the edge of a boat, with both her arms clasped round Jacky's chubby little figure.

"Sit still, little one, and let me make a sketch of you," he said in his quick London way of speaking, and he shot out his three-legged stool and commenced drawing.

Jacky's sister sat as still as could be, and Jacky sat still; happily he was in a very thoughtful frame of mind, and did not seem inclined to move until he had worked out the problem that occupied his mind. Jacky's sister was in a state of great fear lest he should rouse himself, and regardless of art and artist, in his peremptory way demand: "Go on!"

Ethel was clasped in his arms, beneath the shawl that wrapped them round; and as the lines of thought were deepening on his brow almost to the grave solemnity of an afternoon nap, the doll kept slipping down. In vain Jacky's sister tried to stay its downward course—down, down it slipped. She was afraid that if it fell Jacky would be aroused from his reverie and spoil the gentleman's picture. The likeness-taker kept looking at them, first with his eyes wide open, then with his eyes half closed, and scratch, scratch went his pencil. How nervous she was getting!—but it was

all to no purpose; down slipped Ethel, and shot out almost at the artist's feet. He looked surprised, smiled slightly, but kept on with his work. Strange to say, so far away were Jacky's thoughts that he did not notice Ethel's fall.

So the sketch was finished.

Now what do you think the gentleman gave her? Nothing less than threepence! That may not seem much to some little people, but to Jacky's sister it was a large sum.

Said the artist: "Will you have it in coppers or in silver? Perhaps you'd better have it in coppers."

"Silver, if you please, sir," was the timid reply.

A tiny-silver piece dropped into her hand.

It is well known that there is an intimate connection between the palm of the hand and the facial muscles; it has often been observed that when a piece of silver has been dropped into the former, an electric current has thrilled to the brain, signifying itself by an alarming extension of the muscles of the mouth.

It was so with Jacky's sister—small blame to her, for it was of Jacky she was thinking.

The dream, after all, might come something more than a dream. She saw in that little silver disc the possibility, the probability—nay, the certainty—of it; such a rapid little thinker she was.

"And now what is this?" said the artist, pointing with his camp-stool to the prostrate doll.

"That's Ethel, please, sir."

"Ethel, is it?" said the artist, smiling and looking at it more closely. "Oh! a doll; I see. Sadly out of repair, isn't she? Here's another threepence for you; get her a new pair of legs."

Jacky's sister took the money, but felt rather hurt at the artist's levity. As if she would insult Ethel, whom she had always remembered just as she was, by offering her a new pair of legs!

"If it is fine to-morrow afternoon," continued the artist, "will you come down here on the beach again? I should like to make another sketch of you."

Jacky's sister danced home as if Jacky had been an air-ball instead of a solid boy. She hugged Jacky, and she hugged Ethel. Then she stitched the two three-penny pieces into her skirt, hugged Jacky and Ethel again, and set herself seriously to think what the present should be.—*From The Quiver.*

(To be continued.)

### SPIRITUAL BLINDNESS.

BY THE REV. CHARLES AREY, D. D.

Call it the blindness of false prepossessions, the thralldom of unhappy circumstances and surroundings, the evil bequests of false systems, unthinking acquiescence, or the power of benighted self-will, or whatever we may, spiritual blindness is an appalling reality, far-reaching and all-pervading, among those who believe something and those who believe nothing; among those who boast themselves to be especially wise, and among those who, like the five virgins, are hopelessly foolish. The evidences of it confront you everywhere. Of vast multitudes, few can give any intelligent account of their beliefs or unbeliefs. The religious knowledge of their lives, at best, has been little more than vague im-

pressions, and confident nothings, which come to be the best preparation of the soil for the enemy to sow tares, and from which harvests of evil abundance are sure to be gathered. And this is the one characteristic of it, that it cannot be enlightened. If a man does not know how to read, if he has not enough of arithmetic to tell the numbers on the street, he may be eager to learn and ready to be taught. But here, one whose religious knowledge does not include the alphabet of Christ's Kingdom, is straightway wiser than the ancients, not for the old reason, but for the new, that he does not keep God's commandments and does not mean to, yet to whom we would extend the benefit of that holy charity: "If ye were blind ye should have no sin." "But now ye say we see, therefore your sin remaineth."

It is an awful, but not a hitherto unknown, darkness. Eyes that see, but see not, ears that hear, but hear not, and hearts that understand not, have had their abiding place in religious story always. But nowhere has that spiritual blindness been set forth with such terrific power, as in the New Testament. When the Lord of life raised Lazarus from the dead, one would think it impossible that a human being should not have desired to know what strange power had dispossessed the grave of its tenant, and what such an unspeakable event might mean for all mankind. But "chief priests" and learned "Pharisees" only determined to put Him to death. When He made that disclosure of Satanic creatures in the destruction of the herd of swine, how should not some have eagerly sought a true explanation of what their eyes had seen. Curiosity, it might be supposed, would have tempted them to do it. But no! Their spiritual stupidity could triumph over the strongest passions of nature, and all they had to desire was, "that He would depart out of their coasts." What any thing might mean for higher welfare, was not even worth an inquiry, but they could quickly understand their interest to save their swine. Glimpses of heaven and glimpses of hell, were one and the same. And so determined was the darkness of a whole people, that they could fortify their blind hearts with the pitiful alarm, "if we let Him alone, all men will believe on Him."

It is a chapter of human nature, that we could wish we had only to know as a horrible reality which belonged to the distant dates of history. This, indeed, is what many allow themselves to believe. But it still reigns, and like the genius of all barbarism, is mighty to destroy, with no power to build. With no loss of strength or change of nature, it still breaks and tears and rends and ruins. And we commend a few further considerations to thoughtful notice.

The first is, that by it, infidelity itself is turned into a religion. Infidelity as a philosophy is one thing. Infidelity as an institution is another, and far mightier, instrument of evil. When Bolingbroke with all the fascinations of a style as lucid as the day, and sparkling as waters from the brook, for Gibbon with his classic sneers and ponderous rhetoric, did their best to make infidelity respectable, they could only set forth the interests of unbelief with the natural force of logic and satire. But when infidelity is taken out

of the domain of abstractions, and "churches" are built for it, as now they are, when it is embodied in worship, prayed into people in prayers, and sung into them in hymns, and preached into them in sermons, it becomes an arrangement by which after an entirely fitting expression the devil can "exchange pulpits," and what he could not hope to do as the secular advocate, he may now hope to accomplish as the popular preacher. Principles which would be rejected with horror in their native undress, now triumph by the arts of a holy disguise.

Another consideration is, the immeasurable crime of having misled so many with systems which are not and never were Christianity, which have always misrepresented her nature, spirit, and instrumentalities, and which by forever boasting their own newness, have forever proclaimed their own nothingness. Calvinism may be taken as one out of many. It is an affair of personal opinions. Calvin was the founder of a system—the author of a schism, which with perfect propriety took his own name. And it transcends the power of thought and imagination to take in the scope of this long and awful perversion. To it, for three centuries and a half, numbers untold have committed their spiritual welfare with a confidence worthy of a sure foundation, only to be ensnared in the system of a man, who certainly did not create the original Kingdom of God, and could not create another. No system pretending to be Christian, has been the cause of an utter abhorrence of Christianity in so many individual souls. No system ever cast such a sombre shadow over human life, or made a more hateful contrast with the genial spirit of the Christian faith, and the charms of devout manners and customs of believers. No system ever cast such a blight on the sweet affections and joyousness of youth. No system ever filled the lives of children with associations more certain in after years to repel them from the kingdom of heaven. No system ever presented simple nature with more odious affections and artificial singularities. Wherever its seed has fallen, the tares of Arianism have infallibly sprung up. The building in which Calvin himself first preached it, has for quite two hundred years been given over to that deadly heresy, and on the exact spot where the system first did its perfect work in this country, the denial of Christ is the most signal. Symptoms are always the same wherever it has appeared, and we may with entire certainty always predict the same results. Long ago it found its way into the Church, and would as inexorably have wrought the same destruction there but for that immovable rock against which no evil can prevail. It is at variance with everything she is. It has with unflinching consistency fought her worship, her sacraments, her orders, her everything. It has been to her the source of unmeasured miseries and disasters in the past, of sorrows and hindrances in the present. It has cost her every thing but her life. It is the natural and eternal antagonist of the Catholic faith and household of God. The amiable but intense Luther said of it at its beginning: "I know enough and more than enough, of Calvin's iniquity," and with characteristic vigor of expression, declared him to be "insat-



anized, persatanized, and supersatanized." And now when time has also given its august verdict, that it was not the "counsel or work of God," now that it begins to be seen in its true light even by old disciples; now that the plot of the tragedy is so far disclosed that all may know what the end is to be; now that chief men among its followers are declaring that it had been good for the world if Calvin had not been born—we may well stand appalled at the spiritual shipwrecks, and overwhelming catastrophes, for which there is now no help.

But it is one of the threatening characteristics of the times, that conscience for sins of any kind can not be easily stirred. Men fear any perils but spiritual perils, now when the great adversary is administering his old narcotic with renewed diligence, that there are no spiritual dangers any more, that nothing is false in all the world but the Catholic faith, and that according to the original fraud, all men are gods, or are going to be. Material dangers, be they never so remote, take a stronger hold on men, than spiritual death in their midst. They may shudder at the plagues of Athens or Carthage, sicken at the horrors of the Siege of Jerusalem, or cry over the distresses of heroes dead three thousand years ago, but a spiritual pestilence which sweeps generations to perdition before their eyes, creates no alarm. So far from it, that to remove God's foundation and lay their own, to reject His witness and expect the world to take theirs, is a happy triumph of better wisdom, a bold claim modestly mentioned, to create the Divine out of the human on their own account. It is the old event of the prophet's satire, when men took a stick of wood, and made a fire out of one end, and a god out of the other, without sense enough to know that it must mean a "lie" and could mean nothing else. Such was the thralldom of spiritual blindness then, and such is it now.

**PROPORTIONATE REPRESENTATION.**

BY THE REV. F. S. JEWELL, D. D.

Much has been urged against the plan of establishing Proportionate Representation, so-called, in the "General Convention." It is not certain, however, that the radical character of this much-mooted change is clearly understood. Passing by all questions as to its relation to sectional jealousy, the rivalry of antagonist "schools of thought," [the love of power, or the disposition of money to rule, let it be considered simply as an organic device. The following facts will appear specially noteworthy:

1. The scheme goes upon the assumption that Church order and law are not matters of historic descent and inheritance, but are, contrariwise, the creation of the popular will.
2. It practically sets forth the principle that, in the government of the Church, the bishops are not the prior and principal factor, but that that place is really the right of the laity.
3. It ignores the fact that the diocese, while not necessarily of divine origin, is, nevertheless, historically an organic unit, and not a mere intermediate collection of individual communicants.
4. It is a covert assertion of the untruth that organic authority or power,

in the Church, is not from the higher source, but the lower; that is, not from the divinely commissioned few, but from the popularly constituted mass.

5. In short, it assumes that the only right rule in the Church, is the rule of the majority; [that is, that the intelligence, the virtue, the piety, which might reasonably be regarded as necessary to the exercise of governmental power, are to be correctly estimated by "counting noses."

The sum of the whole matter is really this, that the Church shall conform more nearly to the State in its organic ideas; that its constitution shall be popularized; that from being, as it always has been, a form of constitutional monarchy, it shall come down nearly to the level of our national democracy.

Now, while no such change can be effected [by the Convention without the concurrence of the House of Bishops, and while the bishops are not likely to concur in a measure so self-destructive, it may be well to consider the possible results in the future of the scheme, were it to be successful.

Fundamental changes of so radical a character rarely stop with themselves. Other changes are to be looked for as their logical outcome. A further extension of the majority rule is sure to follow. But the numerical majority is rarely the depository of the highest and most select intelligence, capacity, and virtue. These are more native to the minority. The "vis medicatrix" of society is usually with the minority. The expiring errors of the majority may lapse into the keeping of a minority; but the truths which a majority holds, have always been impressed upon it by the conscientious insistence of the minority. Let then the majority rule prevail in the Church, and what is to prevent the people, from [advancing, step by step, and from eventually revolutionizing the order of the Church, and, perhaps, seriously modifying its explanation of doctrine?

It is not necessary to carry this out into details, to show how it may affect the dioceses, the House of Bishops, the Constitution, the Canons, and the Prayer Book. The logical thinker, the careful observer of things in our national history, can easily divine the probabilities. Both will, in view of even the possibilities, be likely to entertain grave doubts as to the wisdom of Churchmen in favoring that entering wedge, Proportional Representation in the General Convention.

**LETTERS TO THE EDITOR.**

**THE REVISED HYMNAL.**

To the Editor of The Living Church:

The new Hymnal proposed by the committee, has been pretty thoroughly discussed in THE LIVING CHURCH and other papers, and I do not purpose to add much to the length of the discussion which will soon altogether cease. But before the General Convention acts upon the report, I cannot help expressing the hope that the Hymnal as proposed either in the preliminary or the later report of the committee will not be adopted. I dislike the proposed Hymnal for several reasons, some of which I will state as briefly as possible.

1. It makes a great many needless little changes, not important ones, but wholly unnecessary, creating variations in our Hymnal from all other accepted Hymnals.

2. It contains many altered hymns; either altered by the committee, or altered versions inferior to others which might have been chosen.

3. The use of plural pronouns. Such use seems to me to be wholly unnecessary in hymns which are fit for a Hymnal. And this use—by substituting the plural for the singular—has not been uniformly or consistently carried out by the committee. (In one hymn the plural is used in the first three verses, and the singular in the last two.) Many instances of this might be cited.

4. The proposed Hymnal contains a large number of hymns of very little merit, which no one will use. I have no hesitation in saying that there are, even after the committee's latest report, nearly two hundred hymns, the omission of which would improve the proposed book. One complaint respecting our present Hymnal, is, that it contains so many undesirable hymns, so much "dead wood." Why then, put out another Hymnal which has almost, if not quite, as many such hymns? The Church in 1871 was satisfied with, or at least tolerated without much complaint, an indifferent Hymnal, for she had so long been tied up to the use of the Prayer Book hymns and the few "additional hymns" that any other Hymnal was welcomed. But the case is now very different. We have a right, with all the wealth of Hymnody at our disposal, and with all the latest Hymnals in our hands, to demand, and to be satisfied only, with a collection superior to every other. This cannot be said of the committee's proposed book. It is certainly better than our present Hymnal; but this is not enough. It should be, and it may be, if hasty action is not taken, the Hymnal of the day.

In saying above, that there is a large number of undesirable hymns in the proposed Hymnal, I am not merely expressing my own opinion, but it is the opinion of nearly every Hymnal compiler whom I have consulted, and I consulted many. The number of hymns found in this proposed Hymnal which cannot be found in any other, is surprisingly large.

5. Not only are there many hymns in the proposed Hymnal which should be thrown out, but there are also many not included in it, which should be inserted. Indeed, one is amazed that a committee engaged in this work for nearly three years should have overlooked so many standard hymns. If the proposed Hymnal should be adopted, we should be deprived of the use of these noble hymns until another revision is made, perhaps twenty or thirty years hence.

6. The hymns for children do not add value to the Hymnal. The selection is not the best, nor is it large enough for general Sunday school use. There are many other hymns which schools will want, and those which are in the proposed Hymnal merely add to its size and cost, without meeting the requirements of the majority of schools.

These are some of the reasons why it seems to me it would be unwise to adopt the proposed Hymnal as reported by the committee. I think such action would be a serious misfortune. And I do not agree with "A Progressive Churchman," in one of the Church papers, who, if I mistake not, is a Rt.

Rev. member of the committee, that the proposed Hymnal may be satisfactorily revised during the session of the approaching Convention. Such revision, to be done well, requires more, and a different sort of, work from what may be done during the busy days of Convention.

Nor is the alternative to the immediate adoption of this book, the indefinitely prolonged use of the present imperfect Hymnal. The committee's report can be recommitted to them, or better still, be referred to a committee of experts (and to what committee could the work be better entrusted than to one composed of the Rev. Drs. Huntington and Tucker, and the Rev. Mr. Bird?), thoroughly revised, and reported to the Convention of 1892 in such shape that the Convention can properly judge of its merits. It can then go into use, if adopted, at the same time with the revised Prayer Book.

CHAS. L. HUTCHINS.

**THE MAGPIE.**

To the Editor of The Living Church:

The General Convention which is shortly to hold its sessions in New York, is probably about to discuss the Prayer Book enrichments, a new Hymnal, and many other matters of interest to the Church. Some years ago there were some few words said on another subject, concerning which I should like to ask a few questions. Am I right in supposing that the vestments of a clergyman are supposed to represent, or at least to call to mind, the dress of the period in which our Lord lived and also to separate, to the eye as well as the mind, the priest from the people? If that is so, what in the name of ugliness does the present form of episcopal vestments refer to, or mean, and where does it derive its origin? Even when a clergyman insists on wearing the "surplice and legs" style of vestment, the fall of the linen is graceful, the white pure and effective, and the funeral black of the stole loses some of its "dolor." Can as much be said for those garments with the high-sounding titles of rochet and chimere, and which give one the impression of a figure just out of a modern Noah's Ark, without the relief of color as used in those toys? When did black become the authorized color for a bishop to wear, or for any minister of the Church, for that matter? Now no doubt, these questions seem trivial, and when I say that I really think it high time for the bishops of our Church to wear something which shall more nearly convey to the eye the great office they hold, I have no doubt I shall be laughed at. If the ecclesiastical dress of the bishop to-day were inexpensive, there might be some excuse for it. But it is so expensive and cumbersome as to be very offensive to any one who has any fondness for the beautiful. If any one says something like this: "Why make such a fuss over a little thing? The present form has been the dress of an Anglican bishop for something like two hundred and fifty years. Why bother about the beautiful?" then I should say: if the matter is little and unimportant, then a change would be so too; if the dress is only some two hundred and fifty years old, then it certainly isn't a part of the Church, why "bother" to keep what is ugly when we can have what is beautiful? At least the shape could be made artistic and Churchly, and the funeral



and Geneva-like black turned into pure white, if timid souls feared to use what has been from time immemorial the color for episcopal vestments, namely, violet. Please get me an answer as to the origin and age of the present bishops' dress, if possible.

A. W. HARRINGTON.

Westchester, N. Y.

SPECTACULAR MASSES.

To the Editor of The Living Church:

My brother, Mr. Williams, has done me the honor of replying to my letter of the 18th ult. The view, which he suffers himself to express, is that usually set forth by opponents of non-communicating attendance, and illustrates how they do not appreciate the Real Presence. It is sufficient to say that it is manifestly as much Nestorian heresy to divide Christ's Body from His entire Person, in His Sacramental Presence, as it is to do so in speaking of Him in any other relation.

As our Lord's acts were always absolutely effective, so also the acts of the priest, His representative, obeying His command: "Do this," are the same; and the elements are made what the Word of God spake: His Body and His Blood, inseparable from Himself, nor yet to be confused within Himself. As there is, according to our Lord's creative Word, a Presence of Himself, it cannot be less than His whole Person, Himself entire: Body, Soul, Spirit, Divinity.

R. R. UPJOHN.

Sept. 27, 1889.

TWO CHANGES FOR THE WORSE.

To the Editor of The Living Church:

It is proposed to substitute (1) "lighten" for "be," and (2) "honorable" for "adorable" in the *Te Deum*. Neither change is warranted by the Latin original.

(1) *Fiat misericordia tua*. Let thy mercy be upon us. "Lighten" would only serve to be quaint and obscure. Then we ought to read, "And God said, Let there lighten light, and there lightened light." (1)

(2) *Venerandum tuum*, Thine adorable, true, and only Son. Adorable is a much better rendering than honorable, and in these days of Elmsereian doubt and disbelief, we should not weaken our homage to the Son of God. If uniformity be necessary, let the English Prayer Book conform to the original hymn.

J. ANKETELL.

MAGAZINE NOTICES.

HUNGER for good American short stories can be satisfied by the feast of this species of literature to be found in the October number of *Harper's Magazine*. Edward Bellamy contributes a sketch entitled "With the Eyes Shut;" Annie Trumbull Slosson develops a fanciful idea in "Butterneggs, A Story of Heredity;" Margaret J. Preston tells of "Aunt Dorothy's Funeral;" and Mrs. Lucy C. Lillie, in "Captain Brooke's Prejudice" relates the story of a caprice and its consequences to two lovers. Prof. Charles Eliot Norton, of Harvard University, presents a paper upon "The Building of the Church of St. Denis;" W. W. Keen, M. D., the eminent Philadelphia surgeon, gives a clear and comprehensive account of "Recent Progress in Surgery." Two authors are their own artists: Howard Pyle describing, with pen and pencil, "A Peculiar People," a German Baptist sect—the Dunkers of Pennsylvania; and Tristram Ellis, what he saw on a visit to "Hierapolis and its White Terrace." Edwin A. Abbey illustrates, with nine drawings, "The Noble Patron," by Austin Dobson; and Alfred Parsons embellishes in like manner Wordsworth's sonnet, "Hail Twilight."

THE varied contents of No. 115 of GOOD HOUSEKEEPING (September 28) cover almost the whole field of household economy. The opening paper is a description by Charlotte Deane of a delicious and elaborate lunch prepared at short notice for a party of hungry hunters by a cook in a southern kitchen. Katherine Taylor treats of "Gilding" in her fifth paper on China painting. A very practical paper on the management of domestics is furnished by Lucy Page Stelle. A very interesting de-

scription of housekeeping in Paris gives information that might be made of use as well as of interest. There is a good paper on "The Sweet Potato," with recipes, and an excellent one on "The Things We Throw Away." The special departments, too, are varied and attractive.

The *Atlantic Monthly* for October, opens with a generous installment of Mr. Bynner's serial, "The Begum's Daughter," which the *London Spectator* pronounces "a very powerful story." William Cranston Lawton contributes an article on "The Closing Scenes of the Iliad," which is of special interest to all classical scholars. Agnes Repplier, in an article entitled "Fiction in the Pulpit," takes strong exception to the theory that a novel should be in any respect didactic or have any moral purpose. A paper which just now will be read with great interest by a large circle of readers is one upon the late President Woolsey, by Prof. J. H. Thayer, of Harvard. There are three poems in the number, reviews of some important new books, and the usual variety in the Contributors' Club.

WE note the following illustrated papers among the contents of *Scribner's* for October: How I Crossed *Masai-Land*, by Joseph Thomson; The Master of *Ballantrae*—concluded—by Robert Louis Stevenson; *Electricity in War*. I. In Naval Warfare, by W. S. Hughes, Lieut. U. S. Navy. II. In Land Warfare, by Lieut. John Millis, U. S. A.; In the Valley, serial by Harold Frederic; A Summer in Iceland, by Charles Sprague Smith; The Life of *Benvenuto Cellini*, by Edward J. Lowell. [\$3.00 a year. Charles Scribner's Sons, 743 Broadway, New York.]

The *Contemporary Review* for September has an article on "The Nether World," by Archdeacon Farrar. This is the name of a novel, widely read and depicting in strong ways the sad and mournful condition of wretchedness in the world. The *Nineteenth Century* has a defence of High Churchman with reference to present grievances against them. "Coleridge as a Poet," in *The Fortnightly Review*, is a welcome article, and gives clearness to the poet's position. [Leonard Scott Pub. Co., 29 Park Row, New York City.]

DIABOLOLOGY; The Person and Work of Satan," the title for the Paddock Lectures for this year, by Edward H. Jewett, D. D., will be published early in October by Thomas Whittaker.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

OPINIONS OF THE PRESS.

The Chicago Times.

COMMON-PLACE PEOPLE.—All honor to the commonplace people who have the courage to take their measure and accept their lot. Great leaders in the different departments of thought and action may be useful elements in the world's progress, but without the strength of humanity's rank and file behind them, what would they lead? Ambition is a valuable attribute of any mind, but he is a fool who does not limit his ambition to his capabilities. To be a good carpenter is as legitimate an aim for ambition as to be a great poet, and in a mind capable of good carpentry but incapable of good poetry, the former is by far the finer aspiration. This careering modern world of ours needs less of the spirit of unrest. There are too many foolish creatures who desire the wings of the eagle, and the fins of the fish, the strength of the lion, or the splendor of the peacock; who long to be conspicuous at all hazards, even at the price of the world's contempt and ridicule.

The Observer (Presbyterian).

RATIONALISM.—The rationalism of the present day imperils the cause of truth, not so much by direct assaults as by proposing to compromise with error. The men who are agitating the Church with their improvements upon the doctrines of Christianity seek to make them more agreeable to the human heart, not by denying their truth, but by adulterating them with their own reasonings, smoothing down the rugged features, and breaking off the sharp points

that give offence. There are those, too, who in seeking to propagate the Gospel of Christ among the adherents of false religions, and to secure its acceptance, are ready to make a compromise with all sorts of error, giving up important truths and admitting much that is erroneous, in order to secure a standing upon common ground. Some have even proposed a truce between the hostile systems of Christianity and Mohammedanism, as if there were any common ground on which the false prophet and the Divine Redeemer of men could meet and hold fellowship and their respective followers march together into the kingdom of heaven.

The Rock.

DECADENCE OF JUDAISM.—The condition and future of English Judaism have been dealt with by a Jew in a Jewish periodical, *The Jewish Quarterly Review*. He concludes that English Judaism "is an immense chaos of opinions, we do not know where we are," and he himself seems to be of opinion that "the eternal spirit of man toils in pursuit of ever-receding horizons of truth and morality." Of Judaism generally, he writes that "the plutocracy is ennobled and goes over to Christianity, most frequently to the Catholic form of it; the educated are chiefly agnostics, and are not even inspired by that hollow ghost of racial unity which is born of interest in one another's births, marriages, and deaths; in Austria the Jewish teachers have openly broken with Judaism; in Australia, Judaism is an anæmic invalid; in America, even more than in Germany, the boldest, the most liberal, the purest, doctrines of natural religion are preached by salaried Jewish ministers." "Yes," both Biblical and Rabbinical Judaism seem to have had their day. The cloak that could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance." Such is the testimony of a Jew writing for Jews, and we encounter many of like purport. It is a day in which we ought indeed to pray for the evangelization of "Israel after the flesh." Nor ought we to content ourselves until we have coupled effort with our prayers. Let it never be forgotten that socially, commercially, and through the press, the Jews are exciting unconscious but very sensible influence upon English thought and character. The cold chill hand of their infidelity will freeze the warmth of our English profession of Christianity.

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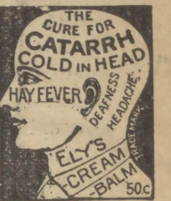
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The new Scale Kimball piano, manufactured by the W. W. Kimball Company, of Chicago, is growing so rapidly in popular favor as to tax the immense resources of the manufacturers to supply the demand. Among schools for higher education, Waterman Hall stands high for thorough work in all branches, music included. THE LIVING CHURCH is permitted to reproduce the following letter, showing how the Kimball piano is appreciated there.

**WATERMAN HALL.**

Rev. B. F. Fleetwood, S. T. D., Rector. Sycamore, Ill., Sept. 24th, '89. W. W. KIMBALL & CO.

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We supposed we had made ample provision for our needs, but the school has met with double the patronage anticipated, and we want you to send us at once three more of the same kind. This is the best assurance we can give of our satisfaction with the instruments, and of your fair dealing with us. Yours truly, B. F. FLEETWOOD.

**A New Through Line to Denver and Cheyenne.**

A new through car route has been established via Chicago & Alton and Union Pacific Railways, between Chicago and Cheyenne, via Kansas City and Denver.

This through train will leave Chicago on Chicago & Alton, "Kan-as City Limited" train, 6:00 p.m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Oden, Salt Lake City, and all Pacific coast points.

For all further information, tickets and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark street, Chicago.

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The Union Pacific Railway, 'The Overland Route,' has equipped its trains with dining cars of the latest pattern, and on and after August 15th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluff and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

Many industries having been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route), has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8th.

All the railroads in the Northwest have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent, C. & E. I. R. R., 501 First National Bank Building, Chicago, or to William Hill, General Agent, Chicago.

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The especial attention of our readers is directed to the large and elegant display of Furs made by Messrs. Arend & Co., formerly A. Bishop & Co., at 156 "state street, this city. This house holds a high position in the trade and is worthy of fullest confidence. Their advertisement appears elsewhere in this paper.

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**A DONATION.**

**To Pastors and Superintendents.**

Any Church or Sunday school feeling the need of a large Cabinet Organ of the very best class, but unable to raise the \$250 to \$300 necessary may apply to me for assistance. Through a business transaction I have received direct from the manufacturers one of the celebrated Sterling Cabinet Organs, solid walnut case, highly ornamental top 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250.

I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or if special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but one organ this should have immediate attention. The organ can be seen at my place of business. J. HOWARD STARK, 45 Randolph St., Chicago.

**THE CHILDREN OF THE HOUSEHOLD.**

How TO BATHE A BABY.—Choose the time in the morning when he is the most wakeful for the first bath under this new regime, and afterwards always give the bath at that hour. After a few days he will naturally keep awake until the same hour. Most babies take an early morning nap; the bath should come after this, and at least an hour after his breakfast. Get everything in readiness before you begin in order not to make him nervous by delays. Fill the tub two-thirds full and be sure that the water is exactly the right temperature. If it is too hot or too cold, he will shrink from it ever afterwards. It should be a little more than blood warm, and your hand, which is much less susceptible than his tender body, is no test. Plunge your elbow in, but a safe rule is one part boiling water, and five of cold. A half teaspoonful of borax will make him clean and sweet, and in hot weather a small handful of sea salt, which comes in boxes ready prepared for the bath, will strengthen him. A silk sponge, a piece of scentless soap, towels, and all his little, clean clothes must also be in readiness. Lay a large piece of old blanket with a piece of rubber cloth under it on your lap, disrobe his baby majesty, lay him on his stomach, and sponge him all over quickly, being very careful not to let soap and water get in his eyes or ears. Wet and soap the sponge, and wash carefully in the creases of his neck and arms, and under his arms, lathering the stomach well to get up a circulation. Now lower him gently into the tub, and amuse him by letting him splash the water with his hands while you sponge him rapidly all over the body for four or five minutes. Many young mothers are clumsy and awkward, and baby, who knows a great deal more than you give him credit for, feels that he is not treated properly, and resents it in the only way possible to him, by a free use of his lungs. Lift him out on a piece of dry blanket, cover with a soft Turkish towel, and dry thoroughly; then rub chest, back, and arm-pits and the entire body well with an old piece of gauze flannel. All this takes longer in the telling than in the doing. Plain rice powder is the safest and best. By the time baby is arrayed in his dainty, clean garments he will be tired and ready for his next meal, after which a healthy and properly brought up infant will take the long nap that gives mamma time for the thousand and one duties that she cannot always perform in his waking hours, or for her own much-needed rest.—Country Gentleman.

HOW AND HOW NOT TO LIFT A CHILD.—In lifting a child both hands should be used and so placed as to clasp the body about the waist, or hips, and the body raised without any force being exerted upon the arms. Every day upon our streets can be seen little children just able to toddle along who have to be carried across the street and over or around obstructions; and the torture that they oftentimes have to undergo from the thoughtlessness of those who attend them causes many a headache to a careful observer who feels for them. Usually, with a hand grasped by the mother or other persons caring (?) for the child, it is hurried along faster than its little legs can carry it, a portion of its weight being lifted and causing a constant strain upon the arm; when a crossing is reached the mother takes a stronger pull, the child dangles by one arm until the opposite side is reached and then the feet are allowed to partly rest upon the ground again. Sometimes the process will be varied by two persons taking the child between them and each taking a hand when the weight of the child will be divided between two arms which is only one-half as bad. But such practices should never be allowed. The arms of a child were never intended to serve as handles for the purpose of lifting or carrying. Strains, dislocations, and fractures causing deformity and imperfect use of arm or shoulder or both, result from such careless use of the arms of a child, which were designed for the child's use in doing things within its strength. It would be impossible for a child weighing thirty pounds to so exert its strength as to lift that amount with one or even both hands and yet that is what it is compelled to do when the arms are made the handles whereby the child is lifted.—"Hints about Health," in Hartford Courant.

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