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

VOL. XIV. No. 33.

CHICAGO, SATURDAY, NOVEMBER 14, 1891.

WHOLE No. 680.

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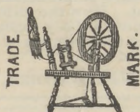


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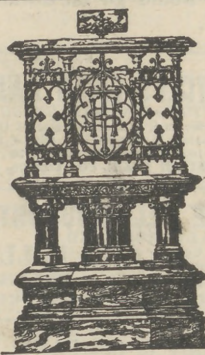
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The Living Church.

SATURDAY, NOV. 14, 1891.

EVENING HYMN.

BY THE REV. J. ANKETELL.

II Samuel xxii: 29. Psalm xviii: 28.

Lighten our darkness, for the day is ending;
Let Thy sweet mercy, Lord, on us descending,
Be evermore a shield our souls defending,
Before Thee bending.

The solemn, silent night is o'er us stealing,
The glory of the setting sun concealing;
While far away the vesper bell is pealing,
Thy love revealing.

With hearts made pure by grace, like her who
bore Thee,

We fall in penitence and faith before Thee,
With cherubim and seraphim adore Thee,
For aid implore Thee.

Forgive our trespasses with pity tender,
As we our prayers and praises to Thee render;
Amid thine uncreated, matchless splendor
Be our Defender.

Bright angel guards from heaven's pure glory
send us,

Let them with songs of joy and love attend us,
And from the roaring lion's wrath defend us,
Who fain would rend us.

Protect from fears and foes that would appall
us,

Preserve us from the ills that might befall us,
And to Thy sheltering arms, lest sin enthrall
us,

In mercy call us.

There let us rest, bright stars above us shining,
Till dawn with crimson light the east is lining,
Upon Thy breast in slumber sweet reclining,
No more repining.

A CORRESPONDENT of *The Guardian* notes a curious custom at Sorrento, where those who intend to fast strictly during Lent, hang a black doll outside their windows, ornamented with six feathers stuck in it. One feather is pulled out at the end of each week's fast. It is at once a warning and an advertisement.

"METHODISM is not a sect, and never has been," said Dr. Wallace in Washington the other day. This is a good sign, when the leaders of such a powerful and widespread body repudiate the character of schism, and claim a more Catholic spirit than is associated with the idea of sectarianism. But what is it?

CANON SCOTT HOLLAND tells a characteristic story about Mr. Ruskin and one of his pupils: "Ah, Mr. Ruskin," said a too eager disciple, "the first moment that I entered the gallery at Florence I saw at once what you meant when asserting the supremacy of Botticelli." "Did you, in a moment!" remarked the great teacher, "it took me twenty years to find out that."

A PHILADELPHIA paper in its report of and comments upon the consecration of Dr. Nicholson, has this pleasant paragraph:

The two presenters were Bishop Ethelbert Talbot, of Wyoming, and Bishop Abiel Leonard, of Utah. The two Bishops were both old classmates of Dr. Nicholson. All three roomed together at Dartmouth College, and graduated in 1839. "A rare and pleasant thing, indeed," remarked Dr. Nicholson, yesterday, "that we three boys who used to battle together with pillows in college so long ago, should all be Bishops together, and that they should help to install me."

MGR. STROSSMAYER, the well-known Bishop of Diakovar, in Croatia, declares that he looks hopefully towards the eventual reconciliation of the Roman Catholic and Greek Orthodox Churches. The claim of the Czar to ecclesiastical supremacy and the preponderance of Italian cardinals in the Sacred College are, in his opinion, the chief present obstacles in the way of this.

THE recent census (1891) showed "Protestant Episcopalians" in Ireland to be 602,300, or about one-fifth as compared with Roman Catholics (3,549,856), that is to say, about double the Archbishop's estimate. If the Presbyterians are added (446,689), the proportion of "Protestants" to Roman Catholics in Ireland becomes about one-third, the total being 1,047,989, not including Methodists, who are more than 40,000.

THE Bishop of Manchester has consented to open the new Labor Home in Manchester in connection with the Social Scheme of the Church Army. The evangelist appointed, who has formerly been a prize-fighter, will be, with his wife, the "father" and "mother" of the home, which, according to the scheme, provides for the reception of twenty to twenty-four men at any one time, so that strong, personal, and religious influence may be brought to bear upon them.

OUR musical colleague has safely weathered the storms of an October voyage, and gives us his first message from over the sea in "Choir and Study." In our editorial columns, we review more at length the important work of the late Dean Church upon the Oxford Movement. The series of the lives of the early English saints grows in interest. St. Cuthbert is one of the most interesting of these leaders of the Church. Mr. Hervey gives some useful suggestions as to the selection of hymns for the services.

HON. CHARLES C. BONNEY, president of the World's Congress Auxiliary, has appointed the following committee on a Church Congress to be held in Chicago at the time of the Exposition: Bishop McLaren, chairman, the Rev. Drs. Clinton Locke and C. W. Leffingwell, the Rev. Messrs. E. R. Bishop, J. H. Knowles, E. A. Larrabee, T. N. Morrison, L. Pardee, John Rouse, J. Rushton, F. W. Tomkins, Jr., Messrs. W. K. Ackerman, Geo. A. Armour, D. R. Brower, J. W. Doane, W. G. Hibbard, A. T. Lay, A. Ryerson.

THE Rev. Francis Paget, D. D., Canon of Christ church and Regius Professor of Pastoral Theology in the University of Oxford, has been selected by the Crown to be dean of Christ church on the resignation of the Very Rev. Henry George Liddell, D. D. The appointment, *The Times* believes, will be found to be both judicious and popular. Dr. Paget has been so long identified with Christ church as undergraduate, tutor, and canon, that

he cannot but prove a loyal and watchful guardian of its best interests; and, as the position demands social qualifications as well as academical distinction, it should be added that Dr. Paget's appointment is unexceptionable from both points of view.

A CABLE despatch announces the death of the Rev. Frederick Scrivener, LL. D., D. C. L. He was born in 1813, at Bermondsey, Surrey, and was educated at Trinity College, Cambridge. Dr. Scrivener was a noted Biblical student and writer, his special study being the criticism of the New Testament, to which nearly all his writings refer. His Greek Testament and other works are text books in many institutions of learning. The "Codex Bezae" is considered the most elaborate of his writings. Dr. Scrivener was nominated one of the company of revision of the authorized version of the New Testament in 1870. A civil pension list was granted to him in 1872, in recognition of his services in connection with Biblical criticism, and in aid of the publication of his works.

BISHOP DOWDEN, of Edinburgh, has made a discovery of considerable interest to students of the struggle between Episcopacy and Presbytery in Scotland in the first half of the seventeenth century. In the binding of a copy in his possession of the "Book of Common Prayer for use in Scotland, 1637" (the work whose introduction at St. Giles' aroused the ire of the doughty Jenny Geddes), he has found several leaves of an earlier edition, which more closely resembles the English Prayer Book. This confirms a statement made by the famous Principal Baillie, that "one edition at least was destroyed, but for what cause we cannot learn." Dr. Dowden suggests that investigation of the binding of other copies may bring to light more leaves, of perhaps greater interest than those in his possession.

BISHOP HARE, in his report of his visit to Japan, gives the Church a very good idea of the extent and importance of the work there. Speaking of one great need, he says:

It will hardly be credited, and yet it is true, that we expect our theological professors and students in Japan to contend for "the Faith once delivered to the saints" under attack from the grandest heathen religion the world has perhaps ever known, and from modern unbelief in its most intellectual and attractive shapes, and provide them with a theological library which does not number a hundred volumes! I earnestly appeal to the Church in behalf of this crying need. A library of at least 1,000 volumes of standard works should be at once provided, and if about \$2,000 can be secured, an extension of the hall about to be erected for recitation rooms and offices can be made, which would serve the purpose of a safe depository for these books, and of a reading room, and at the same time give a finished look to the entire structure.

"A CANDID FRIEND," who passed a week in the Salvation Army Labor Factory and a week in the Church Army Labor Home, writes his experience to the *Times*. He says that the "heads of the Salvation Army are as difficult of access as the royal pres-

ence," and that for want of proper administration the subordinates are likely to ruin General Booth's social scheme. He shows from a practical experiment that the Church Army Home is superior to the Salvation Army on the following points: Cleanliness, employment, and remuneration, food, chances of getting employment, and elevating influences of a spiritual nature. The writer claims to write without prejudice, and with the sole object of ameliorating the condition of those who look to the Salvation Army for help, and of saving the social scheme from utter wreck.

CHRIST church, Oxford, is to be bereft of the well-known head, Dr. Liddell, under whom it has prospered for so many years. The announcement was made a few days ago that the dean intends to retire after Christmas. "Not Christ church only," but the university which the dean has adorned will be left so much the poorer. Not often have so many claims upon our respect been united in one man. His eminence as a scholar, his unblemished character, his position as head of Wolsey's magnificent college, have caused him to be regarded for many years as *primus inter pares* at Oxford—a rank which his commanding figure, courtly manners, and fine personal bearing have very adequately sustained. But after thirty-six years of office the end is now near. His resignation is to be sent in after Christmas, and Christ church and Oxford will no longer know him as the dean." The dean is perhaps best known by the famous Greek Lexicon which he, in conjunction with the late learned Dean Scott, of Rochester, published in 1843. His "History of Rome," too, is a great work of its kind. Oxford without Dean Liddell will be a strange place to the present generation.

BISHOP BOMPAS, whose arduous labors in North-west Canada have been rewarded by the creation of another diocese, which will be called the diocese of Selkirk, has, with characteristic self-denial, chosen the new diocese for the sphere of his own future labors. Its position is in the top left-hand corner of the map of North America, its boundaries being the line between Alaska and Canada, the northern boundary of the diocese of Caledonia, British Columbia, and a line east of the Mackenzie River, following its course from north to south. The people are Indians of the Tukudh race, who are mostly Christians, and a few traders. The name of the diocese—Selkirk—is taken from an abandoned post or fort, named after Lord Selkirk, the founder of the Red River Colony, which was the beginning of the Province of Manitoba. It is terribly isolated—about once a year letters from the outside world will reach the Bishop—and the climate is that of the Arctic regions. The Bishop was created Bishop of Athabasca in 1874. Ten years later, in 1884, a new diocese—that of Mackenzie River—was formed, to which he was translated at his own request, and now, seven years later, he has again chosen a more arduous sphere of labor.

CHICAGO.

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

CITY.—Delegates from the Board of Missions visited Trinity church on Sunday morning, when the needs of the Board for work in the city were presented by the Rev. T. N. Morrison, and Messrs. Arthur Ryerson and D. R. Brower. Pledges to the amount of \$900 were made. This sum will doubtless be doubled subsequently, as the inclement weather kept many away from church. At St. Paul's, Kenwood, Archdeacon Bishop and Messrs. James M. Banks and J. L. Houghteling made addresses, and secured pledges of \$465. At Grace church, Oak Park, the Rev. S. C. Edsall and Messrs. Talcott and Lyman represented the Board. Here \$500 were pledged.

The Church Club held its annual meeting on Thursday, Nov. 5th. The retiring president, Mr. D. B. Lyman, read his report, giving an interesting account of the work accomplished. The following officers were elected for the ensuing year: *President*, Dr. D. R. Brower; *vice-president*, Arthur Ryerson; *secretary*, Archdeacon Bishop; *treasurer*, H. J. Jones. *Board of Directors*, Messrs. D. B. Lyman, W. K. Ackerman, W. A. Hammond, W. R. Strling, Chas. T. Raymond, W. C. Dayton, and E. A. Warfield. The club has a membership of about 250, which is a small number to represent the parishes in the diocese. It should have at least twice that number. Several of the members, who are connected with Grace parish, have sent circulars throughout that parish urging membership in the Club. It is to be hoped that this example of personal effort will be generally followed.

The Deanery of Chicago held its annual meeting in the Church Club rooms, on Monday morning, under the presidency of the dean, Dr. Locke. There was a full attendance, and missionary work in the deanery was discussed. It was resolved to take pledges for the support of a clergyman in the proposed work near Humboldt Park; \$300 were pledged for the support of a candidate for Holy Orders. It was resolved to divide offerings on an appointed Sunday among the charitable institutions.

The Church Home for Aged Persons has been placed upon a sound financial basis, and is now one of the recognized institutions of the diocese. Efforts are being made to pay off the small remainder of indebtedness, and to complete the furnishing of the house. To aid in this purpose a concert has been arranged for Thursday evening, Nov. 12th, at Kimball Hall, 243 Wabash ave. In the attractive programme, the new choir of Trinity church has honorable place.

ELGIN.—A new altar, presented to the church of the Redeemer by Mrs. D. B. Sherwood, was solemnly blessed and used for the first time on All Saints' Day. It is of carved oak, from an elaborate design by the rector, and replacing the smaller and plainer altar heretofore in use, adds much to the churchly appearance of the chancel. But this otherwise joyous festival was saddened by the approaching parting with the beloved rector, the Rev. J. Stewart Smith, who left on Wednesday for his new field of labor at Kansas City, Mo., in response to an urgent call from St. Mary's parish of that city. Father Smith will be sorely missed, not only in his own parish, which by his departure loses a priest of much learning and wisdom, a loyal champion of the Catholic faith, and a true and tender shepherd; but in the whole community. His skillful services as a physician of body and soul, freely extended to those in need, have endeared him to all. During his pastorate of eight years, besides many additions and improvements to the church building, and furnishing made under his direction, the old system of pew-renting has been done away, and the voluntary offering plan substituted, and the daily Eucharist established.

ROCKFORD.—Handsome church buildings will soon be in process of erection by Emmanuel parish. The cellar has already

been dug for the parish house, occupying the lot on the park side. The structure will be called the Fairfield Memorial Parish House, and is in part the gift of Mrs. E. G. Fairfield, as a memorial of her late husband, W. G. Fairfield. The architect is Alfred Smith, of Chicago, and the contracts have been let to Reuben Cook and G. W. Wilson. It is hoped to have the parish house ready for occupancy by next spring. It will be built of red Superior sand-stone, and the dimensions will be 105½ feet by 40 feet, two stories and a basement. The basement floor will consist of a dining room 50 feet square, a kitchen, furnace room, coal room, and ladies' and gentlemen's dressing rooms; the latter fitted up with all modern conveniences. The first or ground floor will contain the chapel, choir room, and parish library. The chapel will be arranged for Sunday school work, and the seats will have reversible backs to accommodate the different classes. The south wall of the entire building will be an interior wall built of brick, and will be the north wall of the church when that edifice is finished. In the wall will be placed three high arches of the same height as the ceiling of the chapel, so that when the church is built, they can be thrown open, and the two floors used together. The chapel will be used for all week-day and holy-day services, and especially for Lenten work. The second story of the building is to consist of four rooms. The first, fronting on Church street, will be the rector's private study, and the other three rooms will be arranged so that they can be thrown into one, for social or other purposes. The room at the west end of this floor will be fitted up especially for the use of the different guilds, with closets and shelf room.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—All Saints' Day was made notable by the opening of the new parish house of St. Bartholomew's church. Services were conducted by the Rev. G. A. Carstensen. A ceremonial opening and consecration will be held at a later date. This mission house is not located near the church, but is the realization of a long-nurtured plan of the rector, the Rev. Dr. Greer, for reaching the poor of the east side of the city. The result of this plan is the erection at 3rd ave. and 42nd st., of the most splendid institution of its kind, not only in the American Church, but in the world. It is the noble gift of Mrs. Wm. H. Vanderbilt and her son, Cornelius Vanderbilt, at a cost of half a million dollars. The building is not ecclesiastical in appearance, the aim being primarily to accomplish temporal uplifting of the poorer classes, as a means to spiritual benefit. It has been erected from designs by Messrs. Renwick, Aspinwall, and Russell, and is fireproof, with a frontage of 75 feet and a depth of 100 feet. It rises five stories, besides the mezzanines. The first story is of polished stone; the others of buff brick. The windows are large, for the admission of plenty of light and air. In the basement are handsome coffee house and luncheon rooms, with large bathrooms furnished with all the most approved appliances, and a lavatory where women can do laundry work. On the first floor is the Rescue Mission room, which will accommodate the work among drunkards and outcasts, that Col. Hadley has been successfully conducting for some time past in a new locality. This hall will seat 900 people, and has an organ, built by Odell at a cost of \$7,000. The services here will be of the most informal kind, but adjoining is a beautifully fitted chapel, where sacraments will be administered and regular services held. On the same floor will be the office of the Penny Provident Fund, for the encouragement of thrift. Above this, in the first mezzanine story, is a complete kindergarten room. A handsome Sunday school room occupies the second story, which with adjoining infant class rooms, will accommodate 800 children. These rooms can be thrown together and used for parish or other meetings. There is an arrangement also for night schools—much needed in such a mission. The third story will be largely

given up to girls' work, and has apartments for the matron, a cooking school, an industrial school, a school for millinery, dress-making, and domestic housework, and rooms for mothers' meetings, for the Girls' Friendly Society, etc. The fourth story has an entrance and elevator of its own, and is the men's story. It contains a fully equipped gymnasium, equal to those of the best private athletic clubs of the city, which will be in charge of a competent instructor. On this floor is also a club room for men, with a billiard room, and facilities for harmless games, smoking, refreshments, and temperance drinks at cost price. A moderate fee will be charged for membership in this club. Monthly entertainments will be given under its auspices, to which members may invite their wives. On the fourth mezzanine story are rooms where boys and girls will be instructed in typesetting, wood carving, type writing, and stenography. The fifth story contains a drill room for Knights of Temperance, with a general reading room, and apartments for a boys' club. This latter club will be in charge of certain gentlemen of St. Bartholomew's parish, each of whom will be present one evening in turn to keep order and to lead the boys in right channels of recreation. Occasional lectures will be given on scientific and practical subjects. On the roof it is intended to have a garden in the spring and summer seasons, as a place of cool retreat from the city heat. This work has been placed in charge of the Rev. G. A. Carstensen, lately general missionary of the Church Parochial Missions Society.

By the will of the late Susan H. Wendell, charitable bequests have been left to many public institutions. The Domestic and Foreign Missionary Society of the Church receives \$3,500; the parish of the Holy Communion, New York, \$1,000; and \$1,000 each for the Samaritan Home for the Aged, the New York Sabbath Society, the Church City Mission Society, the Hampton Normal and Agricultural Institute, Va. The Sheltering Arms Nursery, New York, and Zion church, Dobbs Ferry, N. Y., each receive \$500. The residue of the estate is left to the Domestic and Foreign Missionary Society.

By the will of the late David Stewart, which was admitted to probate in July, a legacy of \$5,000 is left to St. Luke's Hospital, and one of the same amount to the Society of St. Johnland.

The 125th anniversary of St. Paul's chapel of Trinity parish, was celebrated on All Saints' Day. This old edifice where took place the religious service attended by Washington at his inauguration as President, and a few years since, the centennial of that event, was crowded on the present occasion by representatives of old New York families, gathered from all parts of the city, and from neighboring cities. A fine display of chrysanthemums about the altar, and a profusion of flowers and plants along the aisles, gave the old chapel a festive appearance. Especially noticeable was a large altar cross of flowers presented by Col. Auchmuty, whose grandfather was rector of Trinity parish when the chapel was established, and preached the consecration sermon. The service was that for All Saints', and was conducted by the minister in charge, the Rev. James Mulchahey, D.D., assisted by the Rev. Wm. M. Geer, and the Rev. Robert Morris Kemp. The musical features were under the direction of Leo Kofler, organist and choirmaster, and were rendered by a double quartet and a chorus of 25 voices. Dr. Mulchahey preached from the text in Ephesians, "Built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone." He briefly reviewed the history of the chapel since its foundation in 1766, at which time its site was the northern extremity of the city, then a town of only 20,000 inhabitants. Recounting the results of his own ministry of 18 years, he reported 1,511 Baptisms, 1,105 Confirmations, and 1,086 persons added to Communion. In the evening he preached on the theme, "The Present Mission Work of St. Paul's Chapel."

The annual meeting of the trustees of the New York Eye and Ear Infirmary was held in the board room of the infirmary, on the evening of Wednesday, Oct. 28th. Reports were presented which indicated that the number of patients treated gratuitously during the past year was greater than ever before. For diseases of the eye, there were 14,502 cases; diseases of the ear, 4,347; and of the throat, 2,035. There was an average of 190 patients in daily attendance. With the four-story addition completed last winter, at a cost of \$100,000, the infirmary is now the largest and best equipped of its kind in the world. The enlarged laboratory is also the most complete in the world, and it is the only one of the sort in this country. Since the new edifice was opened, 529 patients have been admitted. In connection with the laboratory, a school of ophthalmology, otology, and laryngology, has been opened, in which instruction is regularly given by the surgeons of the institution and their assistants. Officers of the board were elected for the ensuing year: Mr. Benjamin H. Field, president; Bishop Potter, first vice-president; Mr. J. Hansen Rhoades, second vice-president; Mr. John H. Rikes, treasurer; Dr. Gorham Bacon, secretary. Among the trustees chosen were Bishop Potter, Messrs. Cornelius Vanderbilt, Robert Winthrop, Anson Phelps Stokes, and other well known Churchmen.

The bi-monthly choral festivals of St. James' church are announced to begin on the evening of the second Sunday in November. A sacred cantata which has been especially composed by Dr. Garrett, of England, for the celebrated vested choir of this church, was then rendered for the first time in this country.

Calvary church, the Rev. H. Y. Satterlee, D.D., rector, has re-opened for the winter season, the coffee house adjoining its Galilee mission, of the founding of which last year, by wealthy laymen, account was given at the time in these columns. Upon the success of this house depends a plan for the extension of a similar movement through the city.

A public meeting in the interest of St. Andrew's Brotherhood was held at Calvary church, Monday evening, Nov. 2nd. Over 300 members of the brotherhood from surrounding parishes were present. The Bishop of New York presided and made an address, in the course of which he referred to the rapid growth of the order during the past year, and the noble work it was doing. He urged that helpful attention be given to the Seamen's mission, and to the prisoners and paupers of Blackwell's and Ward's Islands. Other addresses were made by the rector of the church, the Rev. Dr. H. Y. Satterlee, the Rev. Dr. W. S. Rainsford, Messrs. Wm. C. Sturgis and Charles J. Wills.

A series of evening services is being held at Annex Hall under the auspices of the Church Temperance Society; on the evening of All Saints' Day the Rev. Henry Mottet was the preacher, on "The Power of Prayer." The remaining preachers for the month of November are the Rev. J. W. Brown, D.D., subject "St. Paul;" the Rev. W. B. Nies, subject, "On the Brink; the Rev. I. Newton Stanger, D.D., "Jesus of Nazareth, the Great Working Man," and the Rev. D. H. Greer, D.D., subject not yet announced. On the last Sunday of the year, Mr. Robt. Graham, general secretary of the society, will lecture on the "Life of Christ," illustrating his theme with stereopticon views.

On All Saints' Day, the Rev. W. F. Dickinson took charge of the work at the Homeopathic Hospital at Ward's Island, in connection with the chapel of the Good Shepherd.

The new mission undertaken by St. James' parish at the desire of Bishop Potter, is in an encouraging condition, with large congregations and growing Sunday school. The parish church is doing much to aid in the way of volunteer helpers as well as in finances. The mission is in charge of the Rev. Mr. King, assistant of the parish.

The Rev. A. A. Butler, rector of the

church of the Epiphany, who has been absent abroad on a special leave, on account of his health, has just returned to duty, much invigorated and restored. In the growing work of his parish, on the east side of the city, he receives important aid from St. Bartholomew's church.

The Rev. Dr. Wm. H. Vibbert, late of St. Peter's church, Philadelphia, has entered upon his duties as assistant minister of Trinity parish, in charge of Trinity chapel.

The new house of the Society for the Home Study of Holy Scripture and Church History, the opening of which, Oct. 22nd, has been noticed in these columns, is located directly opposite the chapel of the General Theological Seminary. The society has here placed its already valuable library, and accommodation will be given to members for a stay in residence for brief periods in the pursuit of systematic study. The work is under the direction of its foundress, Miss Sarah F. Smiley. The larger part of the work of the society is necessarily conducted by correspondence, and at present there are 221 students scattered over 42 dioceses of the Church. The membership is, of course, constantly fluctuating, and an immense aggregate of readers has been reached since the beginning of the movement some five years ago. At the opening there were present Bishops Doane and Coleman, Dean Hoffman, and the Rev. Drs. Walpole, Houghton, Davenport, and Gallaudet. Letters were read from Bishops Williams, Huntington, and Potter, and from the Rev. Drs. Dix and Mortimer.

On Sunday evening, Nov. 1st, the "Eve of All Souls' Day," festival Vespers were sung at the church of the Transfiguration, under the auspices of the Guild of All Souls. The preacher was the Bishop of Fond du Lac. At 10:30 A. M., on Monday, All Souls' Day, a solemn requiem celebration of the Holy Communion was held.

The annual meeting of the Girls' Friendly Society of America, was held in St. George's church, last Tuesday and Wednesday. There was celebration of Communion Wednesday morning, with sermon by the Rev. Chauncey B. Brewster, of Grace church, Brooklyn. Following this were conferences of delegates, and a reception largely attended by friends of the society.

POUGHKEEPSIE.—The festival of All Saints was most appropriately marked at the church of the Holy Comforter by the introduction of the recently formed choir guild of 24 members, all communicants of the parish. The men are vested and occupy the choir stalls in the chancel, and choir pews in the upper part of the nave are provided for the other members. The vestments, processional cross of polished brass, and arrangement of the choir pews, are memorials of four communicants of the parish, and the gifts very fitly had their first use on All Saints' Day. The processional hymn, "For all the saints, who from their labors rest," began the service, when the vested men, preceded by the crucifer, marched to their places in the chancel. The service throughout was earnest and full of devotion, the music well chosen and sung with fervor. The sermon by the rector, the Rev. R. Fulton Crary, was one of great comfort and beauty, from II Cor. v: part of v. 8, "Absent from the body and present with the Lord." During the service of the Holy Communion, the gifts were blessed, and a special prayer used for the choir guild.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Confirmation was administered to a class of nine persons at St. Andrew's church, St. Johnsbury, on Thursday evening, Oct. 29th, by the Rt. Rev. W. H. A. Bissell, in the presence of a good-sized congregation. Prior to the ceremony of the laying on of hands, a shortened evening service was read by the Rev. F. D. Buckley. At the conclusion of the rite, Bishop Bissell spoke for a few moments concerning its significance.

The Woman's Auxiliary met at St. Andrew's church, St. Johnsbury, on Tuesday night, Oct. 27, 28, and 29, for its 12th annual gathering. After a shortened evening service, conducted by the rector, the Rev. F. D.

Buckley, an address was made by the Rev. A. H. Wheeler, concerning missionary work in the section where he is located, and told of the gradual progress made there in spite of many difficulties. The Rev. F. D. Buckley also spoke for a short time, and gave an interesting address. At 9:30 on Wednesday the Auxiliary met for a business session. At 11 o'clock came the Litany, an address, and the celebration of the Holy Communion. The address on this occasion was by the Rev. Dr. Langford. Comparisons were made between the methods of missionary work as prosecuted 25 years ago under the most trying disadvantages and as now carried on with abundant facilities for aggressive operations. The growth of the work in the West was interestingly pictured, and great advantage which the permanent missionary has over the transient was duly set forth. At the close of this service the clergy and delegates were socially entertained at dinner in the hall of the Y.M.C.A. building as guests of the ladies of the parish. In the afternoon another business meeting was held, at which about 50 delegates were present, and some 14 societies were represented, Mrs. H. H. Baxter of Rutland, president, occupying the chair. These officers were elected: *President*, Mrs. H. H. Baxter, of Rutland; *vice-presidents*, Mrs. Gray and Mrs. Canfield, of Burlington; *corresponding-secretary*, Mrs. C. E. Allen, of Burlington; *recording-secretary*, Mrs. E. P. Gilson, of Rutland; *treasurer*, Mrs. E. L. Wyman, of Manchester Centre. Following the business meeting were several informal addresses, by the Rev. Lucius Horton, of New Hampshire, the Rev. Mr. Weeks, of Massachusetts, the Rev. Mr. Atwell, of Shelburne, and the Rev. F. D. Buckley. In the evening a general meeting was held, with a good attendance, three addresses being made. The Rev. C. M. Niles spoke eloquently and earnestly of the duty of the parishioner along the line of missionary work. The Rev. Mr. Weeks told of the work being done among the Indians, and set forth the part which every individual Christian should have in bringing about a satisfactory solution of the so-called Indian problem. The Rev. Dr. Langford, of New York, was the last speaker, and paid tribute to the Woman's Auxiliary as a growing power in missionary work.

QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

PRE-EMPTION.—A successful missionary meeting was held at St. John's church, on Oct. 13th and 14th. After Evening Prayer on the 13th, the Rev. F. W. Mayo gave an address on "Faith as a necessity for success in missionary work," and Dr. Hale, Dean of the cathedral, Davenport, Ia., an address on "The world is the field." At 11 A. M., Oct. 14th, Morning Prayer and Holy Communion were followed by a sermon by Dr. Hale on "Worship." At 1 P. M., a "missionary dinner" was given in a tent on the rectory grounds, by the ladies of the parish, to which all the congregation remained and had a pleasant and social time. After Evening Prayer the Rev. R. F. Sweet gave an address on missionary work in general. The addresses were all excellent and the congregations large and interested. The girls' vested choir of Trinity church, Rock Island, rendered the musical part of the service to the delight of the people.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

A largely attended meeting of the officers and teachers of the Michigan branch of the Junior Auxiliary was held in the chapel of Christ church, Detroit, on Wednesday, Oct. 21st. The meeting was opened by Bishop Davies. Owing to the absence of the president, Mrs. Richard Macauley, Miss Adams, President of the Woman's Auxiliary, was requested to act in her stead. Bishop Graves gave a glowing account of his work in the far West and made an eloquent plea for help for his schools and missions. Archdeacon Perry of Nashville, Tenn., followed with a stirring appeal for Hoffman Hall, a school for colored students. The Rev. Mr. Ashley next spoke briefly of his work in

South Dakota, and was followed by Miss Julia Emery of New York, who gave a short but encouraging address to the members of the Junior Auxiliary. Miss Sybil Carter gave an interesting account of her travels throughout nearly the whole range of Foreign and Domestic Missions, and gave substantial evidence of her interest in the work of the society by handing the secretary \$35, of which the sum of \$25, is to be applied towards the furnishing of two rooms in Bishop Graves' school, and \$10 is to be given to the Rev. Mr. Perry to aid him in his labors among the colored people.

The treasurer's report which was next read was regarded as very satisfactory. The secretary, Mrs. Harry Maclean, then read her report which, by request, we give below:

"One year ago our organization embraced but 40 branches, with a membership of nearly 1,100. During the past year 16 new societies with a membership of 700 have been added to our ranks, making an aggregate of 56 societies, comprising some 1800 members."

"With such a showing in the short period of two years it seems difficult to hazard what the results of the ensuing year may be, and to quote from our last year's report, 'the extraordinary growth of the society more than justifies the fondest hopes of its promoters and there seems at present to be no limit to its possibilities.' It is gratifying also to be able to refer to the aid rendered during the last year to both Foreign and Domestic Missions. We have sent gifts to 24 different stations in 8 dioceses, viz., 3 places in Virginia, 9 in Michigan, 3 in North Carolina, 3 in South Dakota, 3 in New York, and one place each in North Dakota, Idaho, and Illinois. We have contributed to 11 different charities in the city of Detroit, also 3 boxes of gifts valued at \$105, and \$5 in money towards the missionary work in Northern Michigan, and \$30 given by the 'Little Missionaries' in Ypsilanti to the mission at Grass Lake, Michigan; a box of Christmas gifts valued at \$50, was sent by the Junior Auxiliary of Flint to the English mission at Walpole Island, and a box to Caledonia, N. Y., valued at \$15. Many of the parish branches united in sending a Christmas box, (the like of which had never been received before) to the Rev. P. W. Cassey's colored school at New Berne, N. C. The value of this box amounted to the large sum of \$355.50, and as may be readily imagined, was greatly appreciated by those who were the recipients of its contents. Almost all our branches co-operated in securing a font for one of Bishop Walker's churches in North Dakota, and the sum of \$100 is at present in the bank awaiting word from him as to where he desires it to be sent. During the year just past there have been sent out in cash \$1,651.90, and in boxes—52, valued at \$879.10, making a total in cash and boxes of \$2,531, as will be seen by reference to the secretary's report now ready for distribution. It will be observed that the work of this year has been almost double that of the previous one. Your attention is particularly directed to the amount of work for 'home missions' accomplished during the year covered by the report, no less than \$1,202.70 having been contributed to that laudable branch of the Church, making a grand total value of cash and box contributions of \$3,733.70. At present we are engaged in preparing a box to be sent Dec. 1st, to Bishop Talbot's Girls' School at the Shoshone Indian Agency, and all contributions to this object will be gratefully received. I think I cannot do better than to quote from my report of last year: 'Those who have watched closely the workings of our society since its inception two years ago, cannot fail to realize that we are reaping largely of the seed sown through years of faithful and patient toil, on the part of the Woman's Auxiliary. But I think there can be hardly any question as to the advantages to be derived through the consolidation of the different societies into one. For the words of the much-quoted maxim, 'Unity is Strength,' apply with equal force to Church as well as to State affairs.' Several societies can unite to accomplish an

object which it would be difficult if not impossible to do singly. Another purpose of our society is to disseminate missionary intelligence far and near, and to inspire with missionary zeal, in our diocese, the younger members of our Church, and to encourage the giving of time, money, clothing, flowers, books, toys, papers, etc., to those less fortunately circumstanced than our selves, and thereby inculcate thus early in their minds the practice of the grandest and noblest of Christian virtues, charity. And yet we have been somewhat unfortunate this year in being deprived of the services of our president, by reason of her absence from home for a considerable period. Miss Adams is however entitled to our warmest thanks for the kindly interest and sympathy she has invariably manifested, and the help she has so willingly given, nor can we forget to acknowledge the deep interest which our worthy Bishop has at times shown, and to thank him for his kind words of encouragement, and the clergy for their hearty co-operation in our work, and to the editor of THE LIVING CHURCH for his uniform kindness in placing at our disposal the columns of his valuable paper."

At the close of the reading of Mrs. Maclean's report, the meeting was closed with prayer and benediction by the Rev. L. S. Stevens. The chapel was crowded to overflowing, and at the close of the meeting, many who are not identified with the society, but who are in hearty sympathy with its aims, voluntarily tendered their pledges towards the support of the work of Bishop Graves of the diocese of the Platte, and the Rev. Mr. Perry's school in Nashville, Tenn.

PENNSYLVANIA.

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

PHILADELPHIA.—On Saturday, Oct. 31st, Bishop Whitaker laid the corner-stone of the parish house of St. Paul's church, Aramingo, the Rev. W. B. French, rector. Addresses were made by the Bishop and the Rev. Dr. Perry. It was the eve of All Saints' Day, on which festival, ten years previous, Bishop Stevens had laid the corner-stone of the new church for that parish, erected as a memorial to the late William Welsh, who had taken a great interest in the mission as being an outgrowth of St. Mark's, Frankford, he having drafted its charter, and being until his decease, one of the vestry of St. Paul's. The new building corresponds in style with the church, which is of blue Frankford stone with square capped windows; it has a slate roof, and measures 40 by 55 feet.

The first anniversary of the Sunday school of the church of the Holy Spirit was held on the evening of All Saints' Day, on the first floor of the new parish building, the large room being filled to its utmost capacity. The services were conducted by the Rev. Samuel H. Boyer, the priest in charge of the mission. Bishop Whitaker made a most effective address, in which he congratulated the school upon the success of their work during the year, the unmistakable interest manifest, and the better facilities now afforded by the new and beautiful parish building which will soon be completed. A beautiful white silk banner, the gift of the priest in charge, to the school, was presented on his behalf by Mr. H. Grumbrecht, Bishop Whitaker receiving it with words appropriate to the occasion, and presenting it to the class which had made the best record for the year. The report of the secretary shows 250 scholars enrolled, 11 teachers, and 4 officers.

It is announced by the new rector of St. Stephen's church, Wissahickon, the Rev. Lawrence Ridgely, that there will be a celebration of the Holy Communion every Sunday at 7 A. M.

The 16th anniversaries of Holy Trinity memorial chapel, and of St. Barnabas' church were celebrated on All Saints' Day. At the latter church, the Rev. G. H. Kinsolving preached a sermon, especially addressed to the Bible classes.

The Rev. George Bringhurst, rector of the "House of Prayer," Branchtown, Phila., who has been dangerously ill for several months, has so far recovered, that he officiates.

iated on All Saints' Day to the great gratification of his parishioners.

The day of Intercession for Sunday schools, which is every year becoming more generally recognized, was first observed in this country by the church of the Holy Apostles, the Rev. Dr. C. D. Cooper, rector.

At the Foundation Day services at St. Mark's church, Frankford, the Rev. F. B. Avery, the rector, read the report of the year last past showing 103 Baptisms, 45 burials, 24 weddings, and 400 services held in the church; Confirmations, 92; present communicant list, 1050; money receipts for all purposes, including missionary and charitable purposes, over \$12,000, of which \$6,000 was contributed for current expenses.

A beautiful statue has been placed in the facade of the clergy house of the church of the Annunciation. The lovely figures of the Virgin Mother and the Divine Child were made to order in Paris. The creamy white stone from which the figures were carved is very soft in color, and the lines of the faces and the drapery are most graceful. The Holy Child is represented in the arms of His Mother, holding in His left hand an orb, the symbol of the earth, surmounted by the cross, as a token that He has come to be the Saviour of the world. His little right hand is raised in blessing, with the thumb and two fingers uplifted, to symbolize the doctrine of the Sacred Trinity, Father, Son, and Holy Ghost. The head of the Blessed Virgin is slightly inclined, and her eyes are fastened in love and joy upon the little figure of the Child, who is at once her Son and her God.

At the consecration of the Rev. Dr. Nicholson at St. Mark's church, Oct. 28th, there was presented to him a silver and ebony pastoral staff of great beauty which is six feet, six inches, over all; the crook, hexagonal in form, is of solid silver, with gothic crockets at the base, under which are the figures of the four Evangelists, the Blessed Saviour, and the Blessed Virgin Mary. It is one of the finest staffs ever turned out, being the gift of a devoted communicant of St. Mark's. The inscription in Latin, engraved in small gothic text is:

Ad Isaac Lea. Pastorem Milwaukee. Festo SS. Simonis et Judae. A. D. MDCCCXCI. Consecratum. In Memoriam Plam R. R. M. In Pace Jesu.

Praise must be given to the Gorham Manufacturing Co., of New York, the makers, for producing this beautiful piece of work, and especially for having completed it in time for the ceremony, as in pieces of this nature it is really very seldom that the staff is ready in time to be used for the service.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—The societies of St. Paul's church, the Rev. J. Dolby Skene, rector, are vigorously at work for the winter. The Choir Guild has accomplished most efficient service in past years. St. Agnes' Guild and the Girl's Friendly Society get hold of the young women of the neighborhood. The Woman's Guild is, as its name might imply, always active. The Lowder Club held its first meeting on the second Thursday of October, when officers were elected for the ensuing year, and several new members were added to the roll. It has been decided to concentrate the work of this club as much as possible. One evening of the week the members meet for social intercourse, lectures, discussions, games, and the like. A reading room under its auspices will be open every evening during the winter, to which all members of the parish are welcome.

St. John's church, the Rev. Geo. F. Breed, rector, has accomplished much in the way of musical advance during the past year. The parish paper will hereafter contain the musical programmes, which have heretofore been issued as special leaflets. The vested choir will render the works of most of the great composers. The Knights of St. John, an organization of boys connected with this church, is making commendable progress. Though numbering but 24 active members, it has a gymnasium and a room for social enjoyment, which have been fitted up through the efforts of the boys themselves.

All Saints' church, the Rev. Melville Boyd, rector, is about to erect a new and handsome church edifice. The parish which dates from 1867, has long worshipped in a small brick building, meanwhile holding on to a fine corner plot of ground. Though several times enlarged, this building can accommodate only about 500 persons. This is to be replaced by a structure of fine architectural design in Italian Romanesque style, from plans by John Welsh, capable of seating 1,000. The dimensions will be 75 by 137 feet, with greatest height of nave, 65 feet. A tower rising 144 ft. will be surmounted by a cross of unusual size, which at night will be a cross of fire, illuminated by 15 powerful incandescent electric lights. The church is to be composed of stone and pressed brick. It will shortly be begun, and will be ready for use in about a year. A rectory will be built adjoining.

MAINE.

HENRY ADAMS NEELY, S. T. D., Bishop.

The death of Mr. George E. B. Jackson is a severe loss to the cathedral and diocese, and also to the Church at large. Mr. Jackson, whose decease occurred at his home, Monday, the 19th ult., was elected senior warden of St. Luke's parish, Portland, in the year 1855, a position which he has held continuously since that date. He has represented his church in the diocesan convention since the year 1854. In 1856, he was elected as one of the lay deputies from Maine to the General Convention, and has been present at every General Convention but one since, being at his death a member of the Committee on Revision of the Prayer Book. In 1854, he was chosen a member of the standing committee of the diocese, and for many years has been its most efficient secretary.

WEST MISSOURI.

E. R. ATWILL, D. E., Bishop.

We regret to have to announce the sudden death of the Rev. George E. Gardner, who was visiting in St. Joseph, and had been suffering from a throat trouble, but paid little attention to it. Thursday, Nov. 5th, while he was talking to friends, the formation broke suddenly and strangled him. He died in the arms of the Rev. Dr. Foote.

PITTSBURGH.

CORTLANDT WHITEHEAD, S. T. D., Bishop.

The return of the season for more active Church work brings much of encouragement to those who are interested in the Church's welfare in Pittsburgh. The laying of the corner-stones of two new churches, a large subscription for a third, the securing of sites for several mission chapels, all speak of progress. The corner-stone of St. John's church, corner of Main and Butler sts., Pittsburgh, was laid by the McCandless lodge of Masons, the Rt. Worshipful Grand Master of Pennsylvania, James W. Brown, officiating, on Sunday afternoon, Sept. 20th, in the presence of 5,000 people. The Rev. W. N. Webb, rector of the church, and also a Mason, acted as chaplain. The Rev. J. Crocker White, D. D., rector of St. Andrew's, delivered the address. The new church is to be of brick.

NEBRASKA.

GEORGE WORTHINGTON, S. T. D., LL. D., Bishop.

Three new mission stations in the North (in two of which the Church has never yet been represented) have been grouped, and a priest placed in charge.

The appointment of the Rev. W. H. Sparling as general missionary has proved eminently wise, and his work is yielding grand results.

A fine new organ has been purchased and placed in St. Stephen's, Ashland, and the interior of the church greatly improved. The little band here, and their zealous rector, are hard at work, and have opened a mission in the neighborhood.

By the Bishop's liberality all indebtedness has been cleared from St. Martin's, South Omaha, and the church is ready for consecration. This is a new and feeble mission in a population of 10,000, of whom 8,000 are Romanists, and in the remaining

2,000 all possible varieties of sectarians are represented, making it up-hill work for the Church to gain a footing.

IOWA.

WM. STEVENS PERRY, D. D., D. C. L., Bishop.

BURLINGTON.—The Bishop visited Christ church, the Rev. J. M. D. Davidson, rector, on All Saints' Day, preached twice and confirmed 11—the second class this year.

NORTH CAROLINA.

THEODORE B. LYMAN, S. T. D., LL. D., Bishop.

At Trinity church, Asheville, on St. Luke's Day, the Rev. McNeely DuBose, rector, presented for the laying on of hands his third class of the present year, consisting of 11 persons, among whom were several boys from the Ravenscroft diocesan school.

CONNECTICUT.

JOHN WILLIAMS, S. T. D., LL. D., Bishop.

The regular autumn meeting of the New Haven Convocation was held in St. John's church, Waterbury, Tuesday, Oct. 20th. The Rev. Edwin Harwood, D. D., preached the sermon, choosing as his subject, "The increased regard for ritual." This was followed by a very instructive paper on "The use of the voice in reading the Church services," written by Prof. Russell of St. Margaret's School for Girls. The paper was thoroughly appreciated and enjoyed by all present, and called forth a full and free discussion. The Rev. Emerson Jessop read an exegetical paper, taking as his text the words, "When the Son of man cometh, shall he find faith on the earth?" At the evening session, addresses were made by the Rev. Messrs. Nichols, Whitcomb, and Paradise, the subject for discussion being, "The principle, the method, and the promise of missionary work." There were some 20 of the clergy present. The Rev. E. S. Lines was elected dean of the convocation for the ensuing year, and the Rev. H. P. Nichols, secretary and treasurer. It was voted to hold the mid-winter meeting in New Haven.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The 218th meeting of the Southern Convocation was held in St. Paul's church, Dedham, Oct. 25th and 27th. Evening Prayer was said by the Dean and the Rev. F. S. Harraden. A business meeting followed. At 8 P. M., addresses were made on "Some aspects of the spiritual life." The Rev. Charles T. Whittemore spoke on "Regeneration and Conversion," the Rev. A. C. A. Hall on "The means of grace," and the Rev. R. H. Howe, on the "Activities of the Christian life." On Tuesday at the celebration of the Holy Communion, the rector of the parish was celebrant, assisted by the Rev. F. B. Allen. The sermon was delivered by the dean, the Rev. Alfred E. Johnson, from I Peter v: 23-24. The essay was read by the Rev. Philo W. Sprague.

The Vendome claims the Episcopal club when they have their occasional dinners, and none of these was so replete with joy and good feeling as the one given in honor of the new bishop on Monday, Oct. 26th. In the absence of the chairman, ex-Gov. Rice, the Hon. John E. Sanford presided. About 150 persons in all were present, and these comprised physicians, lawyers, politicians, clergymen, college professors, and philanthropists. No larger representation of the club has ever been seen before at these times. In a happy mood the chairman introduced the object of the gathering, their welcome to their new bishop. The Bishop then responded in a speech of 20 minutes, referring to his election and the new relation established between himself and the diocese of Massachusetts. Bishop Clarke followed and gave some personal reminiscences of the Church in this city 50 years ago. Speeches were also made by the Rev. Drs. Converse, Lindsay, Chambre, and Dr. Samuel Eliot. The Governor of the State, together with the mayor of the city, sent letters of regret at not being able to be present.

BOSTON.—The Episcopal city mission has now taken charge of St. Stephen's church,

on Florence st., and appointed to the mission work there, the Rev. Messrs. Henry M. Torbert and Charles H. Brent, formerly of St. John the Evangelist. This field formerly occupied by the church of the Messiah, has grown to be a quarter where missionary work is absolutely needed, and includes a community where one half are Roman Catholics, one third Protestants, and one sixth Jews. In the monthly journal issued by the City Board, it is stated that the population is about 23,000, with a great multitude of children, and declares there is no darker area in Boston (with the exception of the adjoining quarter) than falls within a circle of a half mile diameter, with this church as its centre.

The 14th anniversary of the Woman's Auxiliary to the Board of Missions took place on Wednesday, Nov. 4th. Bishop Brooks delivered the address at the celebration of the Holy Communion at 10:30 A. M. in Trinity church. At 3 P. M. the society re-assembled in the chapel, and heard the annual reports. The contributions for foreign missions showed a deficiency over past years, but this could easily be accounted for, and the coming year doubtless will show a marked increase of interest and support in every way. The following officers were elected: President, Mrs. S. V. R. Thayer, Boston; vice-presidents, Mrs. William W. Newton, Pittsfield (in charge of the Berkshire county district); Mrs. Lawton S. Brooks, Springfield, (in charge of the Connecticut valley district); Mrs. Henry N. Bigelow, Clinton, (in charge of the Worcester district); secretary, Mrs. Josephine Ellicott, Boston; treasurer, Miss Sarah J. Chase, Cambridge. In the absence of Bishop Potter, of New York, who telegraphed his regrets at his inability to be present, the Rev. Dr. Lindsay and the Rev. J. H. Van Buren made addresses, and spoke encouraging words to the helpers in the mission field. Tea was served at 5:30 P. M., in the parish rooms, where nearly 175, both clergy and laity, enjoyed a social time. In the church, at 7:30 P. M., Bishop Hare spoke at some length upon the Indian work in his jurisdiction, upon the growing demands of the white population, and upon his recent trip to Japan and its missionary requirements.

At the annual meeting of the Massachusetts branch of the Free Church Association, the same officers for the preceding year were elected. The secretary, the Rev. Wm. C. Winslow, D. D., LL. D., made the encouraging report that out of 191 places of worship in the diocese, 123 had free sittings, 56 of the number being chapels and missions. There is a balance of \$455.47 in the treasury.

The Rev. A. C. A. Hall, in company with the Rev. C. H. Brent and Brother William, sailed for England on Nov. 11th. The Rev. Father Torbert has gone to Texas for a short rest. It is generally believed in the city that Father Hall will be restored to the work he has so well and wisely pursued there.

The Women's Aid to the Church Temperance Society held their annual meeting in Trinity chapel, Nov. 2nd. The House of Mercy has proved itself a valued ally to the interests of the society, and an endeavor will be made to establish a country home as an enlargement of the good work it is carrying on. The Rev. A. C. A. Hall made the address, and the officers for the year were elected.

ATHOL.—St. John's church was consecrated on Thursday, Oct. 22nd. The Bishop and other clergy were present. This parish has grown under the faithful care of the present rector from a weak mission station to be a prosperous and flourishing field of labor. Mr. Shrimpton took charge of the work from the first and has carried it on with judgment and prudence, and the occasion was a happy one to both people and rector. At the evening service, seven were confirmed.

SPRINGFIELD.—The corner-stone of St. Peter's mission was laid on Tuesday, Oct. 27. Fully 300 people were present. The edifice is located at the corner of Merriek

ave. and King st., and will cost about \$10,000. The design is Gothic. It will seat 400 persons and has a parish house adjoining. The Bishop was present and delivered the address. A reception to Bishop Brooks preceded the laying of the corner-stone. In the evening the ladies of Christ church entertained the visiting clergy and others at supper at the parish house. The Rev. J. C. Brooks called the meeting to order at 8:30, and after a brief introductory address introduced the Rev. Arthur Lawrence, as the senior member of the convocation, and thus aptly qualified to deliver the speech of greeting to Bishop Brooks. The Rev. Mr. Lawrence then addressed the convocation, and the Bishop responded. The Rev. J. C. Brooks called upon several of the visiting clergy and laymen, whose remarks pertained chiefly to the relations existing between the layman and the clergyman, and the co-operation necessary between them. 20 parishes of the Western Convocation were represented. The convocation concluded the next day with a sermon by Bishop Brooks at the Communion service at 11:30 A. M.

WALTHAM.—Christ church was successful with its "World's Fair," and has raised a considerable sum of money for parochial objects.

LENEX.—At the visitation of the Bishop in Trinity church, seven were confirmed.

NORTH ATTLEBOROUGH.—Grace church will have a chapel and parish house, which will be completed by Feb. 1st, 1892. The whole structure will be a two-story frame building 40x70 ft., and have various apartments set apart for parochial work.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

A vested choir has been recently organized at the church of the Holy Apostles, West Duluth, and is rendering very satisfactory services.

Bishop Whipple recently received \$50,000 towards endowing a professorship in Seabury Divinity School, Faribault. The donor wishes his name to be withheld from the public.

The Rev. A. Alexander, rector of All Saints', Minneapolis, has been appointed chaplain of St. Barnabas' Hospital, in addition to his parochial work. The opening of the new chancel at All Saints', Minneapolis, took place on All Saints' Day. A vested choir rendered the service for the first time. Bishop Gilbert officiated in the morning, and the Rev. J. J. Faude in the evening.

ST. PAUL.—Friday evening, Oct. 23rd, an overflowing congregation assembled at St. Paul's church, to participate in the Harvest Festival. The church was handsomely decorated with autumn leaves, sheaves of wheat, and choice flowers. The altar was ablaze with vesper lights, giving the chancel a brilliant effect. The service was similar to that rendered at Christ church on the previous Friday evening. At 8 P. M., the combined choirs entered the church headed by the cross bearers singing as a processional, "Come, ye thankful people, come," followed by the visiting clergy and rector. The Rev. E. Johnston sang the service. The Rev. A. J. Graham gave an eloquent address on the origin of thanksgiving services, tracing them back beyond the Christian era. The service was concluded with appropriate organ selections.

The 4th annual convention of the Sunday School Institute of Minnesota was held at St. John's church. The proceedings opened with a Celebration at 10 A. M., the Rev. Dr. Bill, celebrant. The attendance was larger than ever before, and the papers read were exceedingly interesting. Bishop Gilbert delivered the opening address. He warned the convention that they must not be disappointed if their ideals were not fully realized, and urged them to make the institute as effective as possible. The reports submitted showed an increase in the Sunday schools since last year. The officers elected for the ensuing year are: The Rev. C. D. Andrews, first vice-president; Mrs. J. W. Murray, second vice-president; the Rev. C. E. Haupt, secretary; M. E.

Albin, treasurer. The Rev. Wm. Barker read a very able paper on Catechizing. The Rev. Dr. Bill and the Rev. E. Johnston presented each a paper on Sunday school music; the latter gentleman urged a more uniform order of service in the Sunday school and one more in conformity with the Prayer Book, so that the children may become more familiar with the Church services from their youth upwards. S. M. Hayes read a very instructive paper on the ideal Sunday School superintendent. The Rev. C. E. Haupt and Mr. S. C. Olmstead read two papers on similar themes. Choral Evensong by the vested choir of St. John's, and an address by Bishop Whipple, concluded the session. Next year's convention will be held at Holy Trinity church, Minneapolis.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

The quarterly meeting of the Missouri branch of the Woman's Auxiliary was held on Friday, Oct. 30th, in St. Peter's church, opening with a celebration of the Holy Communion. After the service, Miss Emery, the general secretary, gave a stirring and helpful address on the motives which should prompt the members of the auxiliary in their work. After a light luncheon, the business meeting was called to order. Pledges were made of \$100 to the work in East Carolina, and \$35 to St. James' mission, Missouri. Besides this, nearly every parish arranged for work upon missionary boxes during the coming year. The two scholarships for clergymen's daughters at the school of the Good Shepherd, were continued, as was also the scheme of raising \$1,000 per annum towards decreasing the debt on the colored church of the city. Mrs. R. J. Lackland was elected vice-president in the place of Mrs. J. W. Harrison, lately deceased. Interesting addresses were made by Miss Emery, Miss Mailes, lately returned from Osaka, Japan, and by Miss Miller, secretary of the West Missouri branch of the auxiliary. A scheme adopted for the study of missions, includes the following list of subjects: Friday, Dec. 4th, Missions Class, A study of our Domestic and Foreign Missionary Society, its constitution, growth, and methods of work, Miss Triplett; Friday, Jan. 8th, Recent Developments in China and Japan, Miss Alexander; Friday, Feb. 5th, Our own Country, Domestic Missions, Bishop Randall, and Bishop Clarkson, their work, and its results, Mrs. M. C. Phillips; Friday, March 4th, Seedtime in Montana, Utah, and Idaho, Mission work among the Mormons, Mrs. Tuttle; Friday, April 1st, White Earth and its Missions, Missions in North Dakota, Mrs. Oxley; Friday, May 6th, City Missions, Needs, and Methods, Mrs. D. S. Brown; Friday, May 20th, Annual meeting, reports and elections of officers, at cathedral chapel.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

At the last meeting of the Clerical Brotherhood, there was a very good attendance of the members. The Rev. M. B. Dunlap was elected secretary for the ensuing year. The question of Church Temperance Work was discussed, having been introduced by the Bishop in view of the near approach of Temperance Sunday.

Recently, a generous-hearted layman has given anonymously \$10,000 for the increase of the Episcopate Endowment Fund, which now reaches a sum quite in advance of many of the larger and wealthier dioceses.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in the venerable parish of St. Anne's, Middletown. It was largely attended, more so than any previous meeting. The Bishop celebrated the Holy Communion, and the sermon was preached by the Rev. Geo. H. Kinsolving of Philadelphia. An address was also delivered by Miss Sibyl Carter. At the afternoon session, encouraging reports were made from the various parochial branches, and plans were adopted for the next year's work. The former officers were re-elected. The members of St. Ann's Guild hospitably entertained the visitors.

St. Peter's church, Lewes, has now the advantage of a well trained surplined choir of men and boys, who are doing excellent service. A new rectory is contemplated, also a handsome new altar and reredos.

Mr. Francis G. du Pont has been elected secretary and treasurer of the Diocesan Missionary and Education Committee, in succession to the late Dr. C. Elton Buck whose death was a great loss to the diocese.

St. Matthew's mission to the colored people is about starting a day nursery, a charity very much wanted in Wilmington.

The former chapel of Trinity church, Wilmington, has been converted into a very suitable parish house. Recently, it was reopened after improvements, and a very pleasant evening was spent under the auspices of the guild.

A new church at Camden—St. Paul's—is nearly completed and will be consecrated on the first Sunday in Advent.

The church at Bridgeville—St. Mary's, and a memorial of the late Bishop Lee—is approaching completion also. It will be a very pretty edifice of brick, and will represent much interest and self-denial on the part of a very encouraging mission. It is in charge of the rector of Seaford, where Church work of all kinds is going on admirably. The parish school there has opened with considerable increase in the number of pupils.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

COOPERSTOWN.—Tuesday and Wednesday, Oct. 28th and 29th, were memorable days in the history of Christ church, the beautiful village at the foot of the famed Otsego Lake. The new memorial chancel erected in memory of Mrs. Jane Averill Carter, by her children, has just been completed, and its consecration, together with the inauguration of a new boy choir, the October meeting of the Susquehanna archdeaconry, and the ordination of Mr. Harry E. Gilchrist, drew together a large and distinguished company of clergy and laity.

On Tuesday evening, Bishop Doane confirmed a class of 12 presented by Archdeacon Olmsted, the rector of the parish, and preached an earnest sermon on the Gospel for SS. Simon and Jude's Day, St. John xv: 26, 27.

On Wednesday morning, there was a Celebration at 7:30, at which the Rev. P. A. H. Brown was Celebrant, assisted by the rector. At 10:30, the consecration of the chancel took place, followed by the ordination of Mr. Harry E. Gilchrist to the diaconate. Bishop Coleman preached an eloquent sermon from Rev. iv: 11. He referred to the beautiful and devoted life of Mrs. Carter, in whose memory the chancel was erected. Bishop Doane followed in a stirring address on the significance and responsibility of the diaconate, taking his text from [the last clause of Rev. xxii: 3, "And His servants shall serve Him." At the conclusion of this service, a handsome collation was given to the clergy and their wives at Mrs. Brown's lovely place, "Holt-Averill."

At the business meeting of the archdeaconry in the afternoon, gratifying reports were made by the various missionaries. The Rev. E. A. Hartmann was appointed essayist, and the Rev. R. H. Gesner, preacher, at the spring meeting to be held in St. Matthew's church, Unadilla. The archdeaconry listened to a masterly essay on "Miracles," by Dr. MacDonald. At the missionary service in the evening, addresses were made by Bishop Coleman, Canon Stewart, diocesan missionary, and Drs. Brown of New York, and Battershall of Albany. The services were all well attended, and the new choir, under Mr. Le Jeune, of St. John's, New York, sang admirably. The clergy were most courteously entertained by the different members of Christ church. The new chancel is most attractive and Churchly. The panels of the reredos contain small figures of saints and evangelists, with the *Agnus Dei* in the centre. But the crowning beauty of the whole is a copy of Hoffman's "Ascending Saviour," surrounded by adoring angels,

which forms the centre piece above the altar. The chancel is a superb gift, and a most appropriate memorial of a Christ-loving, devoted woman.

MORRIS.—Zion parish was startled on Saturday Oct. 31, by the announcement of the death of Mrs. Lucy Todd Gilbert, mother of Bishop Gilbert of Minnesota. A telegram to the rector from the Bishop brought the sad tidings that he was on his way East with his mother's body. On Tuesday morning the church was filled with the relatives and friends of her whom they had long known and loved. The services were conducted by the rector, the Rev. R. H. Gesner. The choir sang the burial anthem and the hymns "Nearer, my God, to Thee" and "For all Thy saints who from their labors rest." The interment took place in the old Church cemetery, which is situated on a rise of ground overlooking the beautiful Butternut valley. By the side of her husband, Norris Gilbert, who was for 25 years a warden of Zion parish, were laid the remains of her who had served her Lord faithfully in her day and generation. For 12 years Mrs. Gilbert was organist of Zion church, of which her whole family were devoted members. The circumstances of Mrs. Gilbert's death were peculiarly sad. The day before her death she had spent in the peaceful circle of the Bishop's home. Scarce a week before, she had arrived from the East to spend her declining years with her beloved son. She had on that Friday celebrated her 78th birthday. The Bishop himself had remained at home to cheer and comfort her. On retiring to her room she was seen alive for the last time. Early the next morning a policeman roused the family with the information that a lady had been found dead on the pavement in front of the Bishop's house. On entering Mrs. Gilbert's room the window was found open. She had fallen out, and striking on the flagging, was instantly killed. She had risen in the night to go to the bathroom, it is thought, and vaguely conscious of her surroundings, opened one of the low windows which looks out upon the street, and supposing it to be the door, stepped over the sill and fell headlong to the pavement below. Death was pronounced by the physicians to have been instantaneous. The heartfelt sympathies and prayers of the Church will be with God's faithful servant in this great loss; a loss which is a gain to those in Paradise and to the faithful partner long since gone to his rest in the Communion of the Catholic Church.

PHILMONT.—On St. Luke's Day, the Bishop confirmed a class of 12 and preached a most able sermon on Christ the Physician of the soul, and of the great need of the wholesome medicines of the Catholic Church to this generation, and emphasized the fact that the candidates came not to profess religion but to confess Christ, and to receive the seven-fold gifts of the Holy Ghost. After the ratification of the vows, the *Veni Creator* was sung antiphonally by the Bishop and choir. The candidates were then conducted by the rector, the Rev. Arthur Lowndes, one by one, to the Bishop who, seated in his chair before the altar, confirmed them separately. An affecting circumstance of the ceremony was the presentation of a crippled girl, the Bishop rising from his chair to meet her. Another interesting feature was the attendance of several medical men and that the first person confirmed was a physician.

ORDINATIONS.

On St. Luke's Day in St. Matthew's, Omaha, the Bishop of Nebraska advanced to the order of priests the Rev. Messrs. Paul Matthews (for the Assistant Bishop of Southern Ohio), Irving P. Johnson and John A. Williams. Mr. Johnson was presented by his brother, the Rev. W. E. Johnson of New York, the other two by Canon Doherty. Matins was said immediately preceding the Ordination service by the Rev. Canon Whitmarsh, who also sang the opening collects preceding the sermon, which was preached by Bishop Worthington. The service was fully choral and more than usually impressive. The clergy present joined with the Bishop in the imposition of hands. All three of the new priests are engaged in mission work in the city of Omaha.

On St. Luke's Day, in Trinity church, Asheville, N. C., Mr. Sam'l Rhodes, who has been for a year past lay reader and teacher at Candler's Valley, was made deacon by Bishop Lyman.

The Living Church.

Chicago, Saturday, November 14, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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MANY Churchmen will breathe a sigh of relief at the news of the acquittal of Dr. Briggs at his recent trial for heresy. There was a rumor which had an air of probability, that upon being convicted and dismissed from the Presbyterian ministry, the professor and his friends were likely to seek admission into the Church. Aside from the question of his views on the subject of Inspiration, Eschatology, and the like, there is a growing feeling that it will not redound to the lasting benefit of the Church to convert it into a cave of Adullam. Every experienced country priest knows that accessions to his parish growing out of dissensions in some neighboring religious society, are not of the most desirable kind, and that his work is more likely to be hindered than advanced by an increase of numbers which is due, not to conviction that the teachings of the Church are true, but to discontent and faction in another community. Furthermore, when men have been occupying an immoral position in their own denomination, where they have been insisting upon their right to preach and teach a doctrine contrary to the formularies which they have been content to sign, it is extremely doubtful whether they will accept the teachings of the Church with any better faith. Is not the habit of playing fast and loose with solemn pledges likely to follow them into their new surroundings? It seems to us that it is time to consider whether it is well to allow men to come to us on the understanding that the Church is a field for free lances, and because they suppose that Inspiration, the doom of the impenitent, the Atonement, and the like, are open questions amongst us.

ACCOUNTS of the consecration of the new Bishop for Milwaukee, in Philadelphia, agree in describing

it as the grandest and most imposing service of the kind so far seen in the American Church. A marked characteristic of the reports is the unanimity with which they agree in enlarging upon the order and impressiveness, the beauty and dignity, of the office of Consecration and the Eucharistic Celebration, and the small space devoted to the individuals, bishops or others, who took part in the function. It is evident that the irresistible impression which the occasion carried home to most of those present was that the glory of God and His worship were the chief ends of this service, and not the honoring of an individual, however distinguished, masterful, or kingly, he might be. Nevertheless, some criticizing voices may be heard. To such, we would commend the following excellent words:

The Risen Lord is not simply spirit, He has a body, and He included the perfecting of the body in His perfecting of human nature as a whole. The moment the Church grasps this truth, her outward, no less than her inward, worship must assume that importance in her eyes, the denial of which will always be found fatal to healthy spiritual life. . . . The worship that truly performs its part of witnessing must include bodily as well as spiritual service; and these, so far from being inconsistent, are necessary to each other. The doctrine of the Risen Lord in whom spirit and body are bound together in perfect and endless unity, consecrates them both. It follows too, that the outward service of the Church, if thus essential to her work of witnessing, ought to be unfolded and beautified to the highest degree consistent with maintaining the supremacy of the spirit. Nothing is more foolish, if not more selfish, than to plead that we may be indifferent to outward worship because God is spirit. At the very time when the Psalmist celebrates the king's daughter as "all glorious within," he immediately adds that: "her clothing is of wrought gold." In the Revelation of St. John, the most precious stones, the most costly metals, and the richest dyes, are employed to set forth the splendor of the bride, the Lamb's wife; and surely, if Mary expressed by a lavish gift her homage to her Lord when He was preparing for His burial, much more may we be lavish in our gifts when we follow in the train of One who has ascended upon high in all His royal dignity."

They are the words of Professor Milligan, of Aberdeen, a member of the Presbyterian Church of Scotland.

THE OXFORD MOVEMENT.*

The work of the late Dean Church relating to the great Anglican revival of this century has already had some notice in our columns, but the importance of the subject as well as the excellence of the treatment which it has here received, demands somewhat longer comment.

The importance of this book does not consist in its being a philosophy of the events which it describes. It is not a part of the writer's plan to compare and contrast religious

schools and parties. Although the author never disguises his own point of view, he makes no attempt to force conclusions upon the reader's mind by any process of argument. He indulges in no prophecies. Neither does he enter upon any exhaustive criticisms of the course of the movement and the methods of its leaders. For the most part he simply gives us a well-arranged statement of the history and development, during its Oxford days, of the greatest religious revival of modern times. So far as is possible in a work of this kind, the story is allowed to speak for itself. Those who know Dean Church and his writings need not be told that there is in the style of this book no conscious art or concealed purpose. It simply reflects the character of the author's mind. We know of very few in our times to whom the expression, "a well-balanced mind," could so truly be applied. He was able to look facts in the face and to take account of them just as they stand. What he says of another was eminently true of himself, he was able to meet disaster and disappointment with "undaunted heart, undismayed, almost undepressed." He was one of those who could say, when to human sight the great stays and props of the movement were withdrawn and the close and tender ties of lifelong friendships were broken, "we must do without them;" "a new stage has begun, let no one complain." He verified in himself, with other lofty souls who shared with him the sorrow of the reverses and alienations of 1845, one of the watchwords of the movement from the first, "In quietness and confidence shall be your strength." He was a fine example of that high culture and enlightened common-sense which, combined with an unshaken grasp of religious truth, affords the best type of the modern Englishman. He stands beside such men as George Herbert and John Keble, a representative of the best fruits of the English Church. It is to be remembered that it was not by his own will that he emerged from the long obscurity of a country parish and became the head of the foremost Anglican cathedral.

A writer of quite a different school has said of this work: "If I am not misled by freshness of perusal, the best of all his books and the one most likely to live, is his last." And again: "How significant is it that Dean Church should write the history of events in which he was a prominent actor, and never once mention his own name! He does not avoid the first person singular, for it appears in the preface and also in the body of the book, but for

the first time, if I mistake not, on the last page!"

In the preface he has explained the main purpose of his writing. He points to the remarkable fact that such a number of able and earnest men, who would have been counted at the moment as the hope of the coming time, were fascinated and absorbed by this movement; that it took control of their lives and "lifted them out of custom and convention to efforts after something higher, something worthier of what they were." "It seemed worth while to exhibit the course of the movement as it looked to these men—as it seemed to them from the inside." He knew these men and this is his excuse for writing. "I do not like that the memory of friends and associates, men of singular purity of life and purpose, who raised the tone of living around them, and by their example, if not by their ideas, recalled both Oxford and the Church to a truer sense of their responsibilities, should, because no one would undertake the trouble to put things on record, pass away like a dream."

In the first chapter, the author describes the condition of things which made the Church at first sight incapable of meeting the difficulties which thickened around her. A few brief strokes bring the picture all before us: the fear of principles and distrust of enthusiasm; the loss of hold upon the fundamental position of the Church; the low estimate of clerical duty which had become general; the easy dignity and unapproachable state of the bishops. The Church was "slumbering and sleeping." The need of reform from within was imperative if she was to cope with the difficulties which threatened her from without. Above all, there was need of some broad and intelligible basis on which to maintain the cause of the Church. Whately, Arnold, and others, were awake to this danger, and in their different ways essayed to meet it; but their ideas were lacking on the practical side. They left men still asking: "What shall we do?" They were theoretical, or unhistorical, or revolutionary. But the men who now came to the front were none of these. They appealed to history, to the formularies of the Church, to the Prayer Book, to the teachings of the great divines. No new thing was necessary. The theory of the Church was before them; its laws were plain. It only remained for men to rouse themselves and put into practical effect the system which they had received and to which they were bound by all their vows, to vindicate its principles and to illustrate them in their own lives and

* The Oxford Movement. 1833-1845. By R. W. Church. London and New York: Macmillan & Co.; Chicago, A. C. McClurg & Co.

labors. The result showed that thousands of eager souls had only been waiting for the trumpet to give a certain sound.

Space would be lacking to follow the story from point to point. The exquisite character sketches which fill several chapters will live in English literature as among the best of their kind. But we wish to draw attention to two epochs or phases of the movement which were of the highest importance. The first is the appearance of the Roman question upon the scene, and the method of its treatment. The second is the so-called "collapse" at Newman's secession. On the former subject, Dean Church points out more clearly than we remember to have seen it done elsewhere, the exact point in which the general management of this subject was deficient. It is not too much to say that this deficiency was the fatal flaw in the argument, and that upon it hung momentous consequences. In full confidence that the Anglican position was impregnable, Newman, in his *Via Media*, with unusual candor, admitted, on the one hand, that there was much in the Roman system which was "ancient, Catholic, and edifying." On the other hand, he dwelt without reserve upon the faults and shortcomings of the English Church. His main assault was against "the key of the Roman position—the doctrine of infallibility." But this "said nothing of what are equally real parts of the case—the practical working of the Roman Church, its system of government, the part which it and its rulers have played in the history of the world. Rome has not such a clean record of history, it has not such a clean account of what is done and permitted in its dominions, that it can claim to be the one 'perfect' Church, entitled to judge and correct and govern all other Churches." "For the very reason that these controversialists wished to be just to Rome, they were bound to be just against her." It ought to be plain that if the short-comings, corruptions, and abuses of the Anglican Church, are to be brought into the discussion, the parallel facts on the Roman side should be just as fully ventilated. Likewise, if the merits of the Roman Church in the practical sphere are to be dwelt upon, fairness requires that the corresponding facts which the history and life of the Church of England affords should not be ignored. But this was a part of the task which was never adequately undertaken. The result was that, among the younger disciples of the movement, the admissions and concessions of their leader were taken

up and exaggerated. Impatient as some of them were of the labor of careful historical study, and thus never fully facing all the facts, the newly discovered virtues of Rome grew and expanded in their eyes until her practical errors became as spots on the sun; while the defects of Anglicanism were magnified until they overshadowed all that was good. Mr. Ward, for instance, "ignored the plain fact that just such a picture as he gave of the English Church, as failing in required notes, might be found of Rome before the Reformation, say in the writings of Gerson, or in our own days, in those of Rosmini."

When the "collapse," as Wilfrid Ward calls it, came in 1845 with the secession of Newman, it was the refusal by the staunch and resolute men who stood in the gap, to be drawn aside by this unfair method, that saved the movement at a time when all seemed lost, and by showing that it was not dependent upon the genius of one man or the favor of the University, transferred it to the larger field of England, outside of Oxford, as well as in it, and "carried on its work to achievements and successes which even in the most sanguine days of 'Tractarianism' had not presented themselves to men's minds, much less to their hopes." "It was the resolute and serious appeal from brilliant logic and keen sarcasm, and pathetic and impressive eloquence, to reality and experience, as well as to history, as to the positive and substantial characteristics of the traditional and actually existing English Church." "In these days of stress and sorrow were laid the foundations of a school, whose main purpose was to see things as they are; which had learned by experience to distrust unqualified admiration and unqualified disparagement; determined not to be blinded, even by genius, to plain certainties; not afraid to honor all that is great and beneficent in Rome; not afraid, with English frankness, to criticise freely at home; *but not to be won over, in one case, by the good things, to condone and accept the bad things; and not deterred in the other, from service, from love, from self-sacrifice, by the presence of much to regret and to resist*" (italics ours).

Thus it was that the supposed "collapse" was but the door to higher hope, more determined energy, and, in the end, greater accomplishments than were ever conceived of at an earlier stage. The loss of Newman and his friends, and the distress and dismay which fell upon many hearts in view of it, were but the birth pangs of the truer Catho-

lic movement. And the successive trials and disappointments which have befallen those who have devoted themselves to this high cause, are but a part of that disciplinary process by which the minds of faithful men are thrown back upon God, to go on afterwards, with "greater earnestness, sincerer simplicity, and more solid manliness."

BRIEF MENTION.

Bishop Gillespie, in a late issue of his diocesan paper, makes a very pleasant reference to the visit of the yacht *Argo* at Charlevoix last summer, having on board the editor of THE LIVING CHURCH and the Rev. Dr. Sweet, of Rock Island. The Bishop and his daughter were very kind to the Argonauts, and their hospitality will be long and gratefully remembered. We clip the following from "Bok's Literary Leaves," a syndicate publication in New York: "The editor of THE LIVING CHURCH, the Episcopal organ of the West, has evidently a high opinion of the poems printed in his paper, and, one might add, correctly so, since few religious papers publish better verse. He is now to make a collection of these poems, to be issued in Chicago in a book, entitled 'Lyrics of The Living Church.'"

We are pleased to announce a second series of hymns for the Christian year, beginning with our Advent issue, by the Rev. John Anketell. They are based upon the Collect, Gospel, and Epistle, for the Sundays and other holy days, and have been prepared with much study and care. As noted in our advertising columns, the long expected "Lyrics of The Living Church" are now on sale. We think the book will make a favorable impression. Speaking of the incongruous and unseemly ways in which money is raised for religious uses, *The Irish Gazette* says: "We remember once being present at a parochial concert, at which a young girl came on the stage dressed as a fast young man, smoking a cigar, and sang a fast song. A friend who was present, a military man, observed dryly: 'She is a member of the church choir!' Further comment was needless. Figure to yourself this girl singing hymns and chants on the following Sunday, before many of the same people, after making such an exhibition of herself!"—On the departure for the United States of Dr. Beebe, of the missionary hospital of Nankin, China, says *The Church Guardian*, more than 1,000 people accompanied him to the great gate. Small-footed women walked painfully along, weeping over the departure of a friend, and heathen Chinamen of good position walked by his chair to testify their respect, and they wept as they bade him farewell.

A reader in Massachusetts says: "I take this opportunity to say how much we have been pleased with 'Mr. Fayerbrother's Call.' It is the best story I have seen in a religious paper. Are we not to have more by the same author?"—A page of description would be only "brief mention" of the great Santa Fe route over which the writer recently made a pleasant journey to Southern California. The round trip occupied eight days and nights, and every hour was enjoyable. The

equipment of this immense system is superb, and the management is something marvellous.—St. Paul is not popular with the women who are trying to turn the world upside down; and so much the worse for St. Paul! many are ready to exclaim. One of these female reformers has recently berated the apostle in print for his opposition to the alleged "rights" of women. Can these fanatics never be made to see that the "rights" for which they clamor would involve an incalculably greater amount of wrong?

A subscriber enquires about the best method of conducting a Sunday school, and wishes suggestions as to interesting pupils of different classes and ages. This is a very important subject, and we hope some of our experienced teachers will try to throw light upon it in our columns.—Messrs. A. C. McClurg & Co., in their announcement of the "Lyrics," say: "The poems are all of a deep religious nature, and contain inspiration and comfort for all who are seeking the higher life. As a whole, it is a volume of religious verse of very unusual merit, and puts in permanent form those sweet songs of the spiritual life of singers who have in many instances lifted their voices but once."

SERMON NOTES.

BY THE REV. GEO. C. HARRIS, S. T. D.

"Thou shalt not take the name of the Lord Thy God in vain."

The Gospel for the 10th Sunday after Trinity bears witness to divine displeasure in the abuse of a consecrated temple. "My House shall be called a House of Prayer, but ye have made it a den of thieves." The money changers who earned this rebuke were not commonly called thieves. In fact they were not common thieves at all. They were bankers or brokers, following a business lawful enough in its place, but having no place in the House of God. A house which takes and bears God's Name, must bear that Name in vain if even the lawful ordinary business of the world may be imported into it, for the reason that consecration is separation to God.

But not only temples and churches, but also men may take God's Name. Among the Jews any such man was an Israelite. Among ourselves he is a Christian. To take the Sacred Name, either effectively or in vain, is not to speak it. A woman takes her husband's name not by the mere mention of it, but by the solemn consecration of marriage, which is separation to him. In either case the new name implies a new duty and a new love. The name is worthily borne and effectively honored by fidelity and devotion. It is taken in vain without these.

It would seem, then, that the man who makes no pretense of believing Christian faith, who was never baptized, and has no wish to be, whose common speeches are emphasized by profanity, is not precisely the man intended to be regulated and corrected by the third commandment. The first commandment is for him, and the second, before he can come to the third. The three are in sequence. As yet there is no true sense in which he can be said to have taken, that is to bear, the Sacred Name.

Now if this command be intended for such as have formally taken, or intend formally to take and to bear the

Holy Name, it must be the divine sanction of sincerity and simplicity. Pharisees and hypocrites, whether among Jews or Christians, are the violators of this commandment. The man who pretends for any reason, or without reason, to believe what he does not believe, who professes a faith he does not hold, dishonors God through the dishonor put upon himself, the image of God, but not less than that other who denies his own convictions and pretends to believe less than in fact he does. The Churchman who is not a Churchman, who doesn't know or wish to know what may be the obligations of his profession, bears in vain the name which before the world distinguishes him. No doubt the ultimate root of lying is here, as the perfected flowering of it is the perjury of a false oath solemnly taken. The bishop who denies his own episcopate, the priest who denies his own priesthood, are no better, and perhaps no worse, than that other bishop and that other priest who magnifying each his office in words about it, makes it as nothing through failure in his life and teaching to emphasize the dignity of it. They all bear the name in vain. One should not forget that the hypocrite is not he who, through weakness, yields himself to temptation. The drunkard, for example, is not a hypocrite whatever else he is. It is only when he lies about it and poses as a sober man, that he is chargeable with hypocrisy, and then not on account of the drunkenness, but by reason of the lying. Against this, against falseness and untruth, the expression of thought, the third commandment is directed. We underestimate the value and the importance of true thinking as a factor of life and character. True thinking is not necessarily the equivalent of thinking truth. It is, however, the process by which this is made possible and real; while out of this comes the revelation of God. What estimate the Great Teacher put upon the sin of unreality and insincerity, the great sin of presumptuous strength, as contrasted with sins growing out of human weakness, may be learned from Himself in His words to each: "Wo unto you, scribes and Pharisees, hypocrites." "Go and sin no more." It is the satanic against the human.

THINGS TO BE LAMENTED.

BY THE RT. REV. ALEX. GREGG, D. D.,
BISHOP OF TEXAS.

Chief among these, perhaps, is the seeming indifference of vestries and congregations, especially in our largest parishes, as to the establishment of missions and their support in their own midst. For all this they have done very little, and for the most part literally nothing, not to speak of the general mission work of the diocese to which they have contributed so meagerly. We should be ashamed for the Church at large to know of the facts, the result, it is to be hoped, not so much of absolute indifference to the advancement of the Redeemer's kingdom and the salvation and enlightenment of souls in and through the Church, as to the want of consideration of our earnest desire to be informed of duty and its pressing claims, of our willingness to give freely and beyond very narrow limits, of making invest-

ments with no promise or prospect of monied returns according to the world's standard, and last, but not least, of a growing parochial selfishness, which in my judgment is the most serious canker preying now upon the life, and progress, and spirituality of the Church in the largest centres of population. The increase of our largest cities or towns is steady and in some instances rapid, and yet the numerical growth of the Church falls behind it. Few think of it, and possibly a few lament it; and what is to be done? We have not one assistant minister in this diocese, with its towns and cities of eight, and twelve, and twenty-five, and forty, and forty-five, thousand souls; and with one exception, where there are two, only one parish and one rector in each, with a few earnest lay-helpers, it is true; but only six rectors and one missionary in all, of those consecrated to God in the ministry of His Church. But what are they among so many? On an average only one to more than 18,000 souls, to minister the Word and Sacraments, to visit, and instruct, and comfort the ignorant, the weak, and afflicted, to baptize, and perform the last offices of the Church over the departed, and to provide for the newcomers, chiefly of the poor and humble classes, not a few of them unknown and uncared-for of men. Only five chapels, in addition to the parish churches, with a seating capacity of about 3,100 in all. Is it any wonder we are losing annually in increasing ratio large numbers who ought to be brought into the Church, many of whom are made her members by Baptism in our own or foreign lands? Is it any wonder that many of the poor and humble, not a few of whom are more or less educated, intelligent, and thoughtful, think lightly, if not worse, of the Church, a branch of the Holy Catholic Church, as is claimed, which does nothing and seems to care not for such as they? Is it any wonder that our overworked rectors trying to reach out unto all, are sorely grieved at their utter inability, appeal in vain to those who should provide them timely help with zealous co-operation, lose spirit and strength, and sink prematurely under the burden? And yet all this is just what we see now, though the Master calls, and the Spirit pleads, and duty impels with those who can afford the needed relief. Those, among whom are not a few of our wealthiest men, are giving largely; and leading, perhaps, in the material enterprises which come with growing population and fortune. They hear with dull ears and unresponding hearts the appeals that are ever being made, so failing in almsgiving, and generous gifts, and God-like benevolence, to "lay up for themselves a good foundation against the time to come."

PERSONAL MENTION.

The Rev. L. W. Saltonstall has resigned St. Mary's, Dorchester, Mass., and accepted Christ church, Hartford. His duties will begin at Advent.

The Rev. Dr. Spaulding has resigned Christ church, Cambridge, Mass.

The Rev. J. H. Knowles closes his work at St. Clement's Chicago, Nov. 23rd, and leaves for Europe in December, for needed rest. His address abroad will be care of Brown, Shipley & Co., Bankers, London.

The Rev. Wm. S. Boardman having concluded with much success his work as American chaplain at Interlaken for the summer, is now at Dreden. Address 6 Reichstrasse.

The Rev. W. Page Case is now in charge of All Saints' church, Watsonville, Cal. Please address accordingly.

The Rev. A. J. Tardy is now connected with the parish of the free church of the Annunciation, New Orleans, Louisiana, as associate of the rector, the Rev. John Perelval, D. D., and his address is 154 Aline st., New Orleans.

The Rev. J. W. Van Ingen is assistant minister at St. Paul's church, New Haven, Conn.

The Rev. John W. H. Welbel of Carmel, N. Y., has accepted the rectorship of Trinity church, Haverstraw, N. Y. P. O. address, Garnerville, Rockland County, New York.

The Rev. H. J. Sheridan, of Mayville, N. D., will take charge of the missions at West End and Lakeside, Duluth, Dec. 1st.

The Rev. W. H. Knowlton, rector of St. Paul's church, Winona, has accepted the rectorship of St. Matthew's church, San Mateo, Cal.

The Rev. E. P. Chittenden of Christ church, Salina, Kas., entered upon his duties as rector of St. Paul's church, Winona, Minn., at the end of October.

The address of the Rev. Arthur Whitaker, late rector of the church of the Ascension, Greenpoint, will continue unchanged until May next, viz., 119 Kent st., Greenpoint, Brooklyn, N. Y.

The Rev. John Moncre of West Virginia, has accepted the call to the rectorship of the church of St. John the Evangelist, Philadelphia, Pa.

The Rev. William M. Harrison, of St. John's Free church, Frankford road, has been appointed chaplain of the Episcopal Hospital, Phila.

The Rev. Audley J. Browne, at present chaplain to the Bishop of Nassau, W. I., has been appointed to the incumbency of the chapel of the House of St. Michael and All Angels, Phila., and will take formal charge of the mission about Christmas-tide. He will reside in the rooms over the Kindergarten House on Silliman st.

The Rev. A. W. Ebersole has changed his address to Fayetteville, Onondaga Co., N. Y.

The address of the Rev. A. W. F. Manifold is changed to Holy Innocents Clergy House, Hoboken, N. J.

The Rev. John H. Converse has accepted the rectorship of Christ church, Riverton, N. J.

The Rev. John W. Burras has accepted the position of assistant minister in St. James' parish, Drifton, Pa., and entered upon his duties on All Saints' Day.

The Rev. Alfred R. Taylor, late assistant minister of Trinity church, Columbus, Ohio, has accepted the rectorship of Christ church, Portsmouth, Ohio, and entered on his duties. Address accordingly.

The Rev. H. F. Fuller has changed his address to 711 Chestnut st., Philadelphia, Pa.

The P. O. address of the Rev. Ed. Ashley is changed from Ft. Bennett to Cheyenne River Agency, via Forest City, (South) Potter Co., South Dakota.

The present address of the Rev. P. Edward Hyland is Blaine. Whatcom Co., State of Washington.

TO CORRESPONDENTS.

F. B.—Thanks for your letter. It has been anticipated by our correspondents, and the facts have been given in our news columns.

W. N.—The President of St. Andrew's Brotherhood is James L. Houghteling, 59 Dearborn st. Chicago.

OFFICIAL.

A meeting of the Alumni of Kenyon College will be held in New York City on Thursday evening, Nov. 19th. Addresses will be delivered by the Rev. Dr. Bodine, Theodore Sterling, L. L. D., and other friends of Kenyon.

ALLAN NAPIER,
Class 1882, Kenyon.

MARRIED.

SHEPARD—LLOYD.—Oct. 19th, 1891, at Lester Park, Duluth, Minn., by the Rev. P. L. Shepard of the diocese of Connecticut, Miss Mattie M. Lloyd of Lester Park, to Mr. Louis J. Shepard, of L'Anse, Michigan.

OBITUARY.

NICHOLS.—Fell on sleep, Oct. 28th, 1891, in Columbus, O., Chas. H. Nichols of Onalaska, Wis., aged 60 years.

SPENCER.—Entered into rest at Cleveland, O., on Friday morning, Oct. 16, 1891, Harriet L., beloved wife of Samuel Spencer, in the 40th year of her age. Formerly of Springfield, and Pullman, Ill. "Grant her, O Lord, eternal rest."

SPALDING.—In Brooklyn, Conn., Oct. 30th, Mrs. Elizabeth Spalding, in her 78th year.

KITE.—Died, in the true faith, at Nantucket, Mass., Oct. 24, 1891, in the 37th year of his age, John Alban Kite, M. D. "Rest eternal grant him, O Lord, and let light perpetual shine upon him."

MINUTE.

The rector and vestry of the church of St. Paul the Apostle, Austin, Ill., feel that in the death of Chreswell H. Potts, vestryman and communicant of this parish, they have lost the foremost worker and the most devoted friend the parish has ever had. Early and late, since the time that through his exertions the Church's services were first held in Austin, to serve her has been his highest, holiest joy. Nothing was too much for him to give, nothing too great to do, when it was given or done for the

Church. His faithful, self-sacrificing life is our undoubted assurance that he is with the Blessed in Paradise; and it is a call to us to carry on with added zeal the work that he began and carried on so well.

To his wife and family, our deepest sympathy is given. We sorrow with them, yet our sorrow is after a godly sort, and is tempered and lightened by the holy joy that comes from the contemplation of a godly life.

APPEALS.

THE Church Unity Society appeals for \$1,000 to send papers on the Church and Unity to ministers of the denominations. \$474 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians, and among the colored people in our land, as well as missions in China, Japan, Africa, Haiti, and Greece—to pay the salaries of sixteen Bishops, and stipends to 1,000 missionary workers, and to support schools, hospitals, and orphanages. \$500,000 are asked for this year. The first quarter's payments must be made December 1st, hence the need of early and liberal offerings.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS.—1st. Intercessory Prayer.—1. For the Dying; 2. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information, address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

AN experienced clergyman without family desires work in the south. Parish involving active duty preferred. Address SACRIFEX, this office.

A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

A MARRIED priest in good standing in his diocese, and prepared to give very best references, is ready for temporary or permanent duty. Likes plenty of work. Address M. A. J., care THE LIVING CHURCH.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary \$1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

UNLEAVENED BREAD for the Holy Communion, made of pure flour and water. Will keep fresh. Put up in wooden boxes, and sent post-paid to any address in the United States at the following prices: 100 sheets 6x3 \$1.50; 50 sheets 6x3.80 cents; 25 sheets 6x3, 45 cents. Address PAUL J. WOLF, 3107 A, Oregon ave., St. Louis, Mo.

XMAS PRESENTS.

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VASES, BASONS, CANDLESTICKS.

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CHOIR AND STUDY.

CALENDAR—NOVEMBER, 1891.

15. 25th Sunday after Trinity.	Green.
22. Sunday next before Advent.	Green.
29. 1st Sunday in Advent.	Violet. Red at Evensong.
30. ST. ANDREW, Apostle.	Red.

Few of us who have not visited England have any definite impression of the musical and choral routine, day in and out, all the year through, of the cathedrals and not a few of the principal collegiate chapels. It was in our view, when planning this outing, to supply detailed sheets, weekly, of these official lists. Their value is at once apparent, and affords some grounds of comparison and observation for the advantage and furtherance of work at home. These official lists, will therefore take the place of the Choral Directory. We begin with Durham cathedral.

DURHAM CATHEDRAL.

Organist, Dr. Armes, a choir of about 30 voices (all these choirs are vested); a week's work.

SUNDAY, (20 S. after T.) Matins, service, Cook in G; anthem, "O never, never, bow we down;" Introit, "Blessing and glory," Handel; Communion, Lloyd in F; (*Benedictus* and *Agnus* not sung.) Evensong, service, Cook in G; anthem, "O sing unto the Lord," Purcell.

MONDAY, Matins, service, Goss in A; anthem, "O give thanks," Tucker. Evensong, service, Goss in A; anthem, "The Lord shall comfort Zion," Walmsley.

TUESDAY, Matins, service, Calkin in D; anthem, "The Lord will deliver the righteous." Evensong, service, Calkin in D; anthem, "The souls of the righteous," Nares.

WEDNESDAY, Matins, service, chants; anthem, "O keep my soul," Blow. Evensong, service, chants; anthem, "O taste and see," Goss.

THURSDAY, Matins, service, Rogers in F; anthem, "Thou art my King, O God," Child. Evensong, Rogers in F; anthem, "Let the words of my mouth," Attwood.

FRIDAY, service, chants; anthem, "Lord, on our offences look not." Evensong (unaccompanied service) service, King in F; anthem, "Bow thine ear," Bird, (in 5 parts.)

SATURDAY, Matins, Boyce in A; anthem, "The Lord descended," P. Hayes. Evensong, Arnold in A; anthem, "Sing praises to the Lord," Croft.

SUNDAY (21st after T., St. Luke), service, Ouseley in A; anthem, "How lovely are the messengers," Mendelssohn; Introit, "O send out Thy light," Armes; Communion, Ouseley in A. Evensong, service, Ouseley in A; anthem, "Blessed is the man," Goss.

The "unaccompanied" Evensong service, Friday, was certainly among the rarest of musical delights, and one of the rarest surprises. It was something more than a perfect example of *a cappella* singing. It was a very significant illustration of the Palestrina school, the masters of which composed exclusively for voices, choruses of men and boys, in parts, with that passion for tonal intricacies of constructive art, which is after all the leading characteristic of the best ecclesiastical art of the period. It seemed as if the art of the architect had inspired and shaped the art of the composer. For the reciprocity of the two, as the soaring voices lingered among the long-drawn aisles and high uplifted vaultings, with tender echoings and resonances that are yet throbbing in our remembrance, was the purest, primitive form of divine worship, and the twin arts had found the long lost secret of its unworldly, even heavenly delights. The clamor of organ tones would have broken the spell like an almost irreverent intruder. It would have reduced the art itself to a lower, because more

conscious, and less spontaneous level. We went expecting bareness and poverty, as at a fast, but went away fed with a feast of fat things. We dwell on this wonderful Evensong, of a Friday, in the hope that some reader who hereafter "goes abroad" may share the worship of that choir in Durham, especially at this "unaccompanied" service.

Another suggestion "borne in upon us" was its antiquarian flavor, for did it not send us back to those early centuries when the monks sung their sacred offices in the simple unisons and Gregorians, without any instrument or organ. Here then in this cathedral, first and last, sacred music from its simplest beginnings through all its successive periods of enlargement, has found a home and culture, even down to the advanced work of our own time.

You will observe the insistence upon the earlier Anglicans, names which at home may be said to have become virtually obsolete; for with the exception of dear old Trinity, we much doubt whether Bird, Green, Blow, Child, and Croft are ever heard. Even the later school of Nares, Boyce, Purcell, Hayes, and Attwood is become little more than a reminiscence. The reverent worshipper at these cathedrals, however, will be forced to the conclusion that for cathedral services these great masters are more at home and in keeping with the sober solemnity and grandeur of the ancient temples than their later successors. In Durham much of the service music that finds widest currency with us would surely seem meritricious and intrusive.

The cathedral service is conducted on simple, old-fashioned lines, adhering strictly to the services in Trinity church as introduced by Dr. Edward Hodges. A morning "service" consists of one canticle, and *Te Deum*, in anthem form. An evening "service" has its two canticles in anthem. As the great composers provided complete "services" for both Matins and Evensong in the same work, it will be observed that at Durham, the same composer is used at both Matins and Evensong, as a rule. This appears to be the prevailing "use" in the six cathedrals we have visited.

Concerning the thoroughness and perfection of voice culture and quality of intonation, there is room, especially of the boys, for the warmest admiration. The basses are effective, smooth, and velvety, rarely bellowing or only noisy. Once or twice a booming, over-voluminous voice has disturbed the wonderful proportion of the mass. Indeed, the male alto, which with us seems so entirely abnormal and out of tonal relation, has almost invariably seemed perfectly in keeping and exceedingly useful in preserving the equality of the voice parts. The boys have thus far proved delightful even beyond the enthusiastic praises of most critical writers. There is choral quality of voice which we never hear at home. The voices seem alike in *timbre*, quality, and melodiousness, as if the whole group might have been of a common household. Nothing can exceed its purity, gentleness, and artless beauty. There are no unequal places or disappointing members. Indeed, this homogeneity in perfect tonal form

is the most surprising fact of all. At home the organist who has the rare fortune to develop even two voices capable of making their way through a solo, holds himself a happy man. But here are choirs all soloists, and such soloists as only once in a dozen years may be heard at home. Observing very closely the speaking voice in travel, on the streets, in houses, it seems that this finer, lovelier quality of tone is everywhere. And that fact explains the abundance of those delightful chorister voices.

Of all the choirs we have yet heard, the boys of King's College chapel choir, Dr. Mann, organist, lead the others. Such pearly, rippling, bird-like (the brown thrush, *e. g.*), yet very human voices, we may have dreamed of, but certainly never heard before. We took much interest in studying the constitution of these choirs. Thus far, there have been 20 boys, sopranos, four basses, four tenors, and two male altos. These choirs have been fully enough for the grandest and most exacting cathedrals in England. But the splendid quality of each chorister's voice, the consummate training, the daily practice and service work, develop a vigor, and brilliancy, and artistic completeness of *ensemble*, that is never even approached at home. Add to all this, the marvellous architectural counterpart in the choral result, and you have that astonishing outcome which strains and beggars our powers of description.

It would be unphilosophical and even argue illiteracy to suggest any comparison between such astonishing and uniform results and even our best choral work at home. They are necessarily on different planes and must remain so. Until the same ecclesiastical, social, and vocal conditions can be developed with us, emulation must be a vain thing. But the conviction remains clearer than ever that our cardinal difficulty, apart from the prevailing unloveliness of our tonal qualities, the shifting character of our population, and the slender means at our disposal, lies in our attempting too much, and in our contentment with doing it superficially. We augment our poorly-voiced choirs until the tonal poverty becomes positively unmanageable. We delight in overgrown choirs, and give rather more thought to their size than to their quality. Here quality counts first in everything, and these cathedral choirs of thirty voices might teach us a lesson, if we, indeed, could come to consider ourselves as possible learners.

THE SELECTION OF HYMNS FOR THE CHURCH SERVICE.

BY D. E. HERVEY.

The canons of the Church give to the rector, or the minister in charge, the absolute control of all the music to be used in the services of worship, and he is invested, also, with the same authority as to the hymns to be sung. In many cases, the rector, not being a practical musician, leaves the music in charge of the choir-master, and this course is in such cases the wisest that can be pursued, provided the choir-master be a proper person to occupy that position.

A proper choir-master must be something more than a musician. He

should certainly be a Churchman, and preferably should be a communicant, for only in such a case would he be in full sympathy with the principles and details of the service which he conducts. A non-Church man, no matter how good a musician he might be, would have difficulty in thoroughly adapting himself and his music to the varying circumstances in which he would find himself during the Christian Year.

With such a proper choir-master, and a devout man, the rector, if he be not musical himself, would do well to leave all the selection of music to be sung. But the choice of the hymns is outside of the subject of music. Except in rare cases, the music for hymns is easy of selection, and this is, and should be, left to the choir-master's judgment.

But frequently the hymns themselves are also left to the choir-master's selection. When this is the case, the choir-master should be governed by simple, though invariable, rules, in order that the hymns shall be appropriate to the service of the day. No two Sundays in the year carry exactly the same lesson. One of the most wonderful features of the Prayer Book is its comprehensive variety. Almost, if not quite, every phase of human life is recognized and provided for, and when hymns are to be selected, great care should be taken that while the Church is enforcing one lesson in the life of the individual, the choir should not be taking up some other phase of human experience.

This particular danger can be avoided by a careful study of the Collects, Epistles, and Gospels. One of the hymns for the service should be distinctly in close harmony with the Collect, Epistle, and Gospel for the particular day; and this hymn should be sung at the close of the Prayer Book Office of Morning or Evening Prayer, that is, after the "Grace of our Lord."

It is often the case that there is but one metrical hymn sung. In that case, the office hymn should be invariably the one chosen. But according to the wise toleration permitted in the American Church, there may be as many as four hymns used in a single service, two during its course, and one each as processional and recessional. Having provided the office hymn, which should never be omitted, the selection of others is not hedged in by such rigid rules. For a processional in the morning, either a morning hymn or a Sunday hymn would be appropriate, and the other hymn in the service would depend for its character on the place where it came. If, as often happens, it is sung during the collection of the offerings, something referring to almsgiving or missions, or thanksgiving for benefits, would be suitable. If there were any special appeal for some worthy object, an appropriate hymn sung at this particular time might have a stimulating effect upon the liberality of the people. If the subject of the sermon be known beforehand, a hymn in harmony with its leading thought, would be appropriate in this place. For a morning recessional, it is generally advisable to take a hymn characteristic of the Church season, so that the congregation shall leave the church fully imbued with the idea that the Church has brought before them in the day's worship.

The evening service has generally a brighter service than the morning. There is no Litany, and often there is no sermon. A larger degree of liberty is, therefore, allowed the choir-master. Of course, the office hymn should occupy its invariable place, but outside of this, the hymns may be more festal in tone. It is always well to have one evening hymn on the list, and in the majority of cases, it will be best to sing this as a recessional. For a processional, almost any bright marching tune and its accompanying hymn may be sung, except, of course, during such solemn seasons as Lent and Advent, and also excepting the high festivals, when special hymns should be used.

At celebration of the Holy Communion, when the choir is present and hymns are sung, the same general rules should prevail, and in addition, some hymn of special character and reference to the Eucharist, should be given a place. The usages in different parish churches are so various, that it is hard to lay down a general rule. If a hymn should be sung as an Introit, it should be in the nature of an invitation to Communion, and for the hymn after the Consecration prayer, there is none better than Bishop Heber's "Bread of the world," or Doddridge's "My God, and is Thy table spread?" especially the second verse of this hymn. When the Communion Office follows immediately after Morning Prayer, the office hymn for the day may take the place of the Introit.

In some churches it is the custom to sing a hymn during the Ablutions, though the *Nunc Dimittis* comes in here much more appropriately than any metrical hymn. In such case, care must be taken to select an appropriate hymn.

As the Eucharist is really a thanksgiving service, the element of thanks should be present in the hymn chosen. The hymn: "Jesus, gentlest Saviour," is very appropriate at this point. In some collections of hymns, this part of the service is recognized by a department entitled: "Thanksgiving after Communion," and then it is easy to select. But it is much easier to sing the *Nunc Dimittis* here, and it is perfectly lawful, as "anthems in words of Holy Scripture may be sung before and after any office in this book."

The choir-master or rector is much hampered in his selection of hymns by the very inadequate provision for special hymns in the so-called "Authorized Hymnal of the American Church." So weak is this hymnal, that many churches have discarded it, and substituted "Hymns, Ancient and Modern," subject to the authorization of the Bishop of the diocese. This book is very rich in all descriptions of hymns for all sorts and conditions of men and occasions, and where it is used, the task of the choir-master is greatly lightened.

Hymn singing, though merely permissive, and not essential to the integrity of the service, is so general, and so thoroughly enjoyed by congregations, that the Church should see to it that an adequate collection, ample enough to meet the wants of all the varying shades of opinion, should be speedily given to the Church. Doubtless the best plan is to have no "Authorized Hymnal" at all, but to allow each parish church to use any

hymnal it chooses, subject, of course, to the approval of the Bishop. But if we are to have an official collection, it should certainly be large and comprehensive. The report of the Hymnal Committee at the last Convention was a brave effort to meet the demand, and it is to be hoped that the next Convention will proceed in the work.

In the meanwhile, the choir-master must do the best he can with the material at his disposal, and by the exercise of good taste and sound judgment, make the hymn singing a real part of the service, and not an extra thing thrown in for the pleasure of the ear merely.

THE GRAPHIC HISTORY OF THE BRITISH EMPIRE. From Celtic Times to the Present Day. London, Edinburgh and New York: T. Nelson & Sons. 1890. Pp. 803.

This manual is designed to be a library history and is based upon Collier's larger history of England. The narrative has been adjusted to the results of recent researches and is brought down to the jubilee year of Queen Victoria. Its title is justified by its contents and plan. To quote from the preface: "It is arranged, not according to dynasties and reigns, but according to the prominent features of each age, including representative men as well as memorable events. It is a series of histories, showing on a broad canvas and without too many details, the great movements, political, social, educational, and religious, which embody essentially the history of the British Islands and the British people." The whole history is divided into five great periods. I. Celtic and Roman Britain; II. The old English Kingdoms; III. Feudal Monarchy; IV. Absolute Monarchy; V. Limited Monarchy. The index and tables are valuable features, as well as the notes in the appendix. With the exception of a few inaccuracies which do not impair its value, the work is a useful handbook of English history.

DR. L. G. HOWE, THE PHILANTHROPIST. By F. B. Sanborn. New York: Funk & Wagnalls. 12mo., pp. 370. 1891.

This is a new volume of the series, "American Reformers." Dr. Howe was a man well deserving an appreciative biography, such as Mr. Sanborn has here written. The author has arranged his material under four heads: 1, Youthful Daring, 1801-32; 2, Philanthropic Devotion, 1832-46; 3, Political Conflict, 1846-61; 4, The Counsels of Active Age, 1861-76. Mr. Sanborn, who knew Dr. Howe intimately, speaks of him with the full knowledge of long intercourse as well as with just discrimination. The noble and generous soul of Dr. Howe can never be forgotten while the memory lives of his marvellous success in the case of Laura Bridgman, the deaf, dumb, and blind child from New Hampshire. The volume is supplied with a good index, and a portrait of the eminent philanthropist and reformer.

THE RED GRANGE. By Mrs. Molesworth, author of "The Palace in the Garden," "Neighbors," "The Third Miss St. Quentin," etc. With illustrations by Gordon Browne. New York: Thomas Whittaker. Pp. 285. Price, \$1.50, handsome cloth.

Another of those delightful stories, clean, high, and fascinating, for which we may bless Mrs. Molesworth as one who knows the needs of our young people, especially those of the young girls, and, knowing them well, can weave an entrancing story that shall outrival the pernicious or unhealthy sort that floods the general book-market, in holding interest to the end, and throughout all uplift the reader's mind. The illustrations are of very superior character.

HELD FAST FOR ENGLAND. A Tale of the Siege of Gibraltar (1779-83). By G. A. Henty. Illustrated by Gordon Browne. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, \$1.50.

There are no better books written for boys than those by Henty, and this is one of the best that he has written. He has here told a tale of the days when England was fighting the great nations of the world and fighting in the main successfully. The

siege of Gibraltar is a theme rich in deeds of endurance, of heroism, and of loving kindnesses, and Bob Repton, while he gets into many a scrape, is still a manly, courageous, and honest boy. A wise father would put such a book as this into his son's hands.

Biblia for November abounds in valuable information alike to Old Testament readers, archæological and general readers, and adds in itself further reasons for the wider circulation of this, the only monthly magazine, devoted to biblical archæology, and to the explorations in Palestine, Egypt, and Assyria. Its articles are purposely of a popular cast. The Rev. Dr. Winslow treats of the "Outlines of ancient Egyptian History;" Prof. Wright refers to the labors of the Palestine Exploration Fund; Dr. Fradenburgh describes Onias, the Jewish settlement in Egypt; and among the papers is one on "The Vandalism of the Orientals" by George St. Clair, F. R. S. Such a magazine is a great help to Sunday school teachers, and ought to be in every parish library. [Meriden, Conn., published at cost, \$1.00 a year.]

AN interesting feature of *Harper's Weekly* for Nov. 4th, is an illustrated article on "Homes for the People," by H. P. Mawson, giving a variety of information regarding the cost of rents and the condition and quality of the homes provided for working people in Boston, New York, Philadelphia, Baltimore, and Chicago. Another valuable article is one on the "Progress of Gun making in the United States," written by Lieut. F. de T. Cloth, of the French army. E. Hamilton Bell contributes an entertaining paper on "The Costume of Hamlet," and J. H. Wilson gives an account of "The Independent Theatre of Boston. The story of the week is by a new writer, J. C. B. Andrews, and is entitled "The Dead that did not Die."

THE November number of *Babyhood* closes the seventh volume of that standard nursery guide for parents. It contains an article on "The Family Medicine Chest," by the medical editor, which gives precise instructions as to what ought to be kept on hand in every household for use in an emergency. Other medical articles of interest to mothers are: "The Care of Delicate Infants," and "Bathing for Sick Children." The "Nursery Table," "Nursery Helps and Novelties," and "Nursery Problems" furnish useful hints and advice concerning the many perplexing questions which parents of young children have to solve. 20 cents a number, \$2.00 per year. *Babyhood Publishing Co.*, 5 Beekman St., New York.

A Bombardment of Heresy!

EMERGENCY TRACTS.

Beginning Nov. 2d, and to be issued weekly thereafter, a periodical consisting of four pages, under the above title. The numbers so far in preparation are as follows:

- No. 1—THE EMERGENCY.
- No. 2—MOST SURELY BELIEVED AMONG US.
- No. 3—FOLD OR FLOCK. (8 pp.)
- No. 4—CATHOLIC *versus* BROAD CHURCH THINKING. (8 pp.)
- No. 5—AN ANTIDOTE OF BROAD CHURCHISM.
- No. 6—WHY FLEE TO ROME?
- No. 7—OUR SEMINARIES—THE PROPAGATORS OF HERESY. (8 pp.)
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Harper's Young People, having completed its twelfth year, signalizes its entry upon its "teens" this week, with an anniversary number, consisting of 24 pages contained in a cover with an appropriate design. Two new serials are commenced in this number, namely, "Diego Pinzon, and the fearful Voyage he took into the unknown Ocean, A. D. 1492," by John Russell Coryell, and "Gracie's Godson," by E. H. House. There is also an illustrated article on the University of Pennsylvania, and a variety of other interesting matter.

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The Clergy List is enriched with the statement of the sources of all doctors' degrees, with a tabulated summary of the number conferred by each college; thus:

Dix, Morgan, D.D. [Col.], D.C.L. [Un. So.], 27 W. 25th St.; Office, 7 Church St., New York.

DOANE WILLIAM CROSWELL, D.D. [Col. Tr., Oxon.], LL.D. [Un. So., Camb.], Bishop of Albany; 29 Elk St., Albany, New York.

By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.], Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

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THE HOUSEHOLD.

THE GOLDEN ROD.

BY L.

When first Columbus, brave and grand,
Set foot upon this western land,
What could he do but bow the knee,
To thank the Lord of land and sea,
And claim this realm for Him? A flower,
A shining sceptre, sign of power,
Sprang up to consecrate the sod;
The Golden Rod, the Golden Rod.

When to the new world thousands came,
Greedy of gain, nor thinking shame,
That honor, truth, and life were sold,
That they might be the slaves of gold;
The bright flower lifted up its head;
"Seek the true wealth above," it said,
"O freemen, make not gain your god,
Serve the true King!" said Golden Rod.

Then came the day when sprang to birth
Our nation, pride of all the earth;
The flag of freedom was unfurled
To float above the fair new world;
"No King but God!" arose the cry,
And, emblem of that sceptre high,
O'er battle-fields where patriots trod,
It shone, the lovely Golden Rod.

A rod, for all must own His sway,
The King must reign, and all obey;
Servants indeed, but glad and free,
Such service is true liberty;
Golden, with all the light of love,
And fair with blessings from above,
Like the sweet flowers that deck the sod,
The rule of Love, the Golden Rod!

When men forget their own true worth,
And stoop to be the slaves of earth,
To worship wealth, or fame, or power,
Rebuke them then, symbolic flower!
Bear witness to the Mighty Hand
That rules alone the sea and land,
And bid them kneel to none but God,
Our nation's flower, the Golden Rod!

THE EARLY BRITISH CHURCH.

BY M. E. J.

(All rights reserved.)

VII.—ST. CUTHBERT.

Our best authority for the life of this great saint is Bede, for he was almost a contemporary, and gathered his facts from those who had been Cuthbert's closest friends. The biography is written with the charming simplicity which pervades all his works, and at the same time the events are related in such a vivid manner, and with such minute detail, that one can hardly believe that the author was not an eye-witness of the wonderful deeds which he records. Some of these deeds are beyond the capacity of the faith of the 19th century to accept. The way of looking at such things in the 7th century was quite different, and we may be certain that our venerable historian believed thoroughly that all the miracles which he recorded were genuine. With us rests the liberty of accepting or rejecting them in part or entirely, according to our individual ideas, and this will be left to the judgment of each reader in the few miracles which will be mentioned here.

The birth and parentage of Cuthbert are unknown. Some say he was the son of an Irish knight, though his mother was English; others that he was born in Northumbria, not far from the scene of his life's work. The date of his birth was probably 639, but we know little of him till his eighth year, when we find him living in the little Northumbrian village of Wrangholm, with a widow named Kensfrid, whom he called "mother." Whether she was his real mother or had adopted him, is quite uncertain. The boy grew rapidly, becoming strong and athletic, fond of outdoor sports and

leader of the village boys in their rough games. He never seemed to feel fatigue, but after he had wearied all the other boys with running and wrestling, he would call loudly for another antagonist. Of course, he was a prime favorite, especially as he was full of fun, and quick at jokes of all sorts. With all this, he had a poetic sensibility, and was easily influenced by dreams. He was employed as a shepherd, and spent many days and nights on the hills beside the river Leder, and these long lonely watches seem to have sobered the wild boy, and developed in him the mystic and religious tendencies which ere this had lain dormant in his breast. One night when watching his flock on the hills, he saw a sudden light break over the sky, and a vision of angels bearing "a soul of exceeding brightness" to Paradise. He afterward learned that the holy Bishop Aidan had died that night, and he doubted not that it was his soul which he had been permitted to see borne away to bliss. He now began to feel that he was called to higher things than sheep-tending, and probably he was influenced in this idea by a circumstance which had occurred a little while before this time. Cuthbert had been playing as was his wont, one day, with the village boys, when in the midst of the romp, a little lad of not more than three years old, had come to him weeping, and implored him to desist, saying: "Why will you behave thus, so contrary both to nature and to your own rank, O Cuthbert, most holy prelate and priest? It becomes not you to sport among children, you whom the Lord has consecrated to be a teacher of virtue to your elders." These words probably now recurred to his mind with the force of prophecy, and combined with his vision to make him believe himself called to a higher life. He therefore returned the sheep to their owners, and mounting a horse, repaired at once to Melrose. This was not the abbey which Scott has made so famous, but "Old Melrose," a monastic foundation east of the present ruin, situated "in a green sheltered slope, a little below the point where the Tweed receives the scanty waters of the Leder, and then takes a bold semicircular sweep near the woods and rocks of Bermer-side." It had been established by some monks from Lindisfarne, and was under the direction of the Abbot Eata, one of Aidan's disciples. Boisil, the Prior, was a man of great holiness of life, and it was his fame which attracted Cuthbert to Melrose, rather than to the larger foundation of Lindisfarne. It is said that as Cuthbert rode up to the monastery, Boisil, standing at the door, exclaimed to those around him: "Behold a servant of the Lord!"

We may be sure that he welcomed the youth warmly, and he was soon established in the community and winning golden opinions from his superiors. "He soon surpassed all the brethren in studies, vigils, prayers, still more in manual work." The rule of St. Benedict was not that of a merely contemplative life, but enjoined labor as well as prayer on the brethren. This must have suited Cuthbert's active nature, and probably fitted him far better for his future labors, than a less healthy life, which might have increased his mystical tendencies to a dangerous extent. The waste lands

around the poor little log huts which formed the monastery, afforded plenty of employment for the energies of the brethren, for not only were they perfectly uncultivated, but they were full of bogs and marshes which had to be drained before the ground could be of any use. In all this work, Cuthbert was foremost, only Bede tells us that "he was not able to practice so great abstinence from food," as the other brothers, "lest he should become unfitted for his necessary work. Now he was robust of body and of unbroken strength, and was capable of any kind of labor to which he chose to apply himself." This does not sound like the asceticism which we are wont to ascribe to the great saints of the Middle Ages, and it certainly argued great good sense in Cuthbert, who thus transposed the words of the great Apostle, that if a man will not eat he cannot work.

After a few happy years at Melrose, Cuthbert was removed to a new, and as the event proved, a temporary home at Ripon. Alfred, sub-king of Deira, had granted an estate there to the Melrose monks for a new foundation, and Eata took Cuthbert with him, and gave him the responsible position of hospitaller or guest-master. Here, Bede tells us, he entertained not only human but angelic visitors, and his genial manners and kind heart won him the love of all with whom he came in contact. But the brothers did not long enjoy their new abode. The great dispute between the Celtic and Roman parties about the proper time for the keeping of Easter and the question of the tonsure, had reached their quiet home. They were given the choice of conforming to the new laws, or abandoning the monastery, and as they were too loyal to their abbot and his teachings to do the former, they were obliged to return to Melrose, and their places were filled by other monks imported by Alfred, who were willing to conform to his views. Probably the return was no great trial to Cuthbert, for he was once more near his great friend and teacher, Boisil.

At this time a sore trial came to all the country in the shape of a terrible plague called the yellow pest, from the ghastly yellow color of the bodies of those who were its victims. In their terror many of the people relapsed from the teachings of the good brothers, and had recourse to heathen charms and amulets, fearing that their old gods were punishing their apostasy. Cuthbert was attacked by the disease, but the united prayers of the brethren were granted, and he recovered. Not so Boisil. He was stricken, as he well knew, unto death. He called Cuthbert and said: "I counsel you since approaching death is waiting for me, not to omit to learn something from me, as long as I am able to teach you. For I have not more than seven days remaining in which I shall have soundness of body and strength of tongue to teach."

"And what, I pray," asked Cuthbert, "is best for me to read, which I can accomplish in one week?"

He said: "John the Evangelist. Now I have a copy divided into seven gatherings" (foldings of a sheet of parchment,) "one of which, with the Lord's help, we may read each day, and as far as we require, confer together upon it."

What a beautiful scene: the old dying saint and the young ardent disciple, spending these precious seven days in the loving, devout study of the most spiritual of the gospels. What a memory for the rest of Cuthbert's life must these days have been! At the end of the week, the holy man was taken to his rest.

Cuthbert succeeded his friend in the office of Prior of Melrose, and at once began his labors, not only among the monks, but in the villages scattered over the hills for miles around. He would make journeys, sometimes on horseback, but generally on foot, visiting every hamlet and farm, preaching and exhorting the people to return to their God, and repent for having in their terror forsaken him, and relapsed into their old heathen faith. Such wonderful zeal and eloquence as his could not fail to awaken their consciences; they flocked in crowds to hear him, and after he had finished preaching, confessed their sins and begged for his absolution. Sometimes he would be weeks and even months on these visitations, penetrating into the most remote parts of this wild region, and winning souls to Christ wherever he went.

In the year 664, Eata, who was abbot of both monasteries, removed Cuthbert from Melrose to Lindisfarne, giving him a hard task to perform. This was to persuade the monks to conform to the Catholic usage, as it was called, in regard to Easter and the tonsure, to which allusion has already been made. Eata after holding out against it all these years, had now conformed, and of course his monks must follow his example. This, however, they were unwilling to do, and it is interesting to see how much room there seemed to be, at that time, for individual opinions among the brothers. Eata knew what he was doing when he chose Cuthbert for their prior, for he was just the man for such an emergency. He did not treat them like children, and insist on a blind obedience to his demands, but day after day he met them in council and argued, explained, and pleaded with them with the utmost patience and gentleness. Sometimes when feeling ran high, and the discussions were getting too animated, he would suddenly dismiss the meeting, thus giving time for the passions to cool, but the next day he would take up the argument where he left it, and by his calm reasoning and personal charm, he at last won all the brethren over to his side.

(To be continued.)

THE BERKELEY DIVINITY SCHOOL.

BY E. S. WELLES.

It was something over forty years ago that the Rev. Dr. John Williams was enthusiastically elected President of Trinity College, Hartford, Ct. Perhaps the most distinguishing feature of his presidency was the active, sympathetic interest he took in the students of that institution. He soon gathered around him a body of young men, who wished to enter the ministry of the Episcopal Church. This handful of men formed the nucleus of the Berkeley Divinity School.

When a few years later, President Williams was elected Assistant Bishop of Connecticut, he resigned the Presidency of Trinity, and betook himself with his devoted coterie of young men, studying for Holy Orders, to Middletown, and there in 1854, the Berkeley Divinity School began its existence with Bishop Williams as Dean.

Middletown is a city of about 15,000 inhabitants, midway between New York and Boston, and situated on the Connecticut river; a quaint old place, and so quiet that the wise Bishop builded well in establishing his school there. The students are not distracted by so many social duties as often fall to the lot of the under-graduate in our larger cities. There are, however, a considerable number of fine, old New England families, who cordially welcome and entertain the students. The distinctive motto of the school is "plain living and high thinking." Bishop Williams lives in the most unostentatious manner himself, and desires the students to do likewise. He believes firmly in the simple appointments so noticeable in some of the great public schools of England. It is his aim to teach the student to discard all outward embellishments when they do not minister to the glory of God.

The average number of students is 25, a delightfully congenial family with the Bishop as father. He lives in one of the school buildings, and is at all times easily accessible to the student. The school is well equipped with six instructors. The curriculum is not a complex one; it was not so intended. The great doctrines and principles of the Church are taught thoroughly and impartially. The student is not warped by the distorted views of any extremist. He is encouraged to investigate with all his zeal the questions prominent in our Church life, yet he is always admonished to weigh carefully both sides. The natural consequence is that he seldom plunges into his conclusions. He is first shown the conservative side of theology, simply and clearly defined. He is well-grounded in the fundamentals of the Anglican Faith. Yet the current questions of theology are by no means avoided by the professors. Great freedom is exercised in handling them, yet equally great caution is used not to bias the judgment of the student. He is invited to hunt in every nook and corner for the truth, only to be careful to distinguish the true from the false. The rare common sense of the Bishop never allows the growth of theological excrescences.

In junior year there are 15 recitations or lectures a week, 14 in the middle, and 13 in the senior. The Bishop lectures once a week to the juniors, 3 times to the middlemen, and 4 times to the seniors. His specialties are Doctrinal Theology, the Prayer Book, and the Reformation, which are treated with the Bishop's well-known succinctness and impartiality. The student has a good library of over 20,000 volumes to browse in whenever he chooses.

Bishop Williams founded the school upon the principle of no rules and regulations to fetter the liberty of the student. He believes that the student can make greater advancement when not coerced by a system of petty regulations. He assumes that a young man who becomes a candidate for Holy Orders is, from that very fact, desirous of employing his time to the best advantage. And it is a fact that the confidence of the Bishop in his pupils is rarely abused. They respond to this trust reposed in them and become the manlier for it.

There are services in the chapel every morning and afternoon, and celebration of the Holy Communion every Sunday morning at half-past seven. The students dine together at one large table in the Wright House, one of the buildings of the school. Once a month there is a missionary meeting at which some of the professors are present, and every Monday afternoon at 6, there is held in the chapel a short service of prayer for God's blessing upon all mission work. Much is done to foster a spirit of helpful sociability among the students.

There is one feature of the school yet to be mentioned. It has been reserved for the last because it is the greatest—it is the personal influence of Bishop Williams. Those who have read of Thomas Arnold, of Rugby, will appreciate what this means. As it was at Trinity College, so has it been at the Berkeley Divinity School, the Bishop has left the impress of his great character upon all those who have taken Holy Orders un-

der him. The history of the institution with its brief existence of less than 40 years, proves what a potent force among the Church institutions of this land, Bishop Williams inaugurated when he founded the Berkeley Divinity School.

LETTERS TO THE EDITOR.

"GLORY IN THE CROSS."

To the Editor of The Living Church:

A recent incident may show a drift of sentiment, as straws show which way the wind blows, in Japan.

A gentleman had contributed three yen towards a benevolent society, and was given honorable membership in that association. A certificate was sent to him of this fact. He saw upon that paper a red cross. This he regarded as a badge of the Christian Faith, and he was thereby made so angry that he declared that he would rather have given thirty yen than to have received such a certificate.

Now in point of fact, the Red Cross Societies all over Japan are more or less under the patronage of the government, and have no direct or indirect connection whatever with corporate Christianity. But on the other hand, the gentleman was quite right in thinking that the red cross was a sign of Christian influence and Christian duty in caring for the sick and wounded. If that Christian sentiment is to be hated, his hate was rightly directed.

The Red Cross Hospital in Tokyo is doing a great work that receives the hearty sympathy of the noble classes including the Empress herself. Branch societies are established in all parts of the empire.

This is in a land where until a few years ago, edict boards were publicly displayed threatening to cut off the head of the Christian's God in case He dared to come to Japan.

This is in a land where during the persecutions, the cross was trodden under foot and spat upon.

The cross is universally known and recognized as a sign of the Faith in Japan, and is only disliked by those Japanese Christians who have come under the influence of rabid Protestants. It is important that men should be sent there who will stand by the altar and the cross.

X.

THE CONFLICT.

To the Editor of The Living Church:

Over sixteen years ago the author of "The Kiss of Peace," in his essay on "The Principle of Authority and the Right of Private Judgment," gave utterance to the following prophetic words that seem applicable to our position to-day and worthy of repetition.

"The trumpet has sounded; the opposing hosts are already in many places gathering for the fight, and the battle will be not between this view of Biblical inspiration, and that, not between the supposed scripturalness of this doctrine and the unscripturalness of that, but between Revelation and Philosophy, between Faith and Reason, between the Divinity of Christ (not only as living once on earth, but as still living in His Church, 'Bone of His Bone, Flesh of His Flesh,') and His mere humanity. We are now called upon to choose between the whole faith, or none; between absolute submission to Christianity as divine, and absolute surrender of it as human; in a word, between the infallibility of the Church, and the infidelity of man, for in this matter, compromise, neutrality, indifference, are from the nature of the case impossible. He that is not for Christ must be against Christ. He that does not accept the Church as the divine extension of Christ's mission in the flesh rejects it. In the cause of faith, compromise is surrender; neutrality, desertion; passive indifference, active opposition. No amount of pious fulfillment of supposed main obligations of Christian ethics to the neglect of the one great 'Act of Obedience' to the Faith, will enable a man to take his stand on the right side."

If such a warning was necessary from a layman in England sixteen years or more ago, Catholic Churchmen may well feel

alarmed at the recent utterances of the so-called liberal school in this country. Plain, positive, Church doctrine and Bible truth is the crying need of the hour, and implicit loyalty to creeds and standards.

W. L. CULLEN.

St. Paul, Minn.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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CHICAGO WINDOW DISPLAYS.

What is the most interesting thing in Chicago?

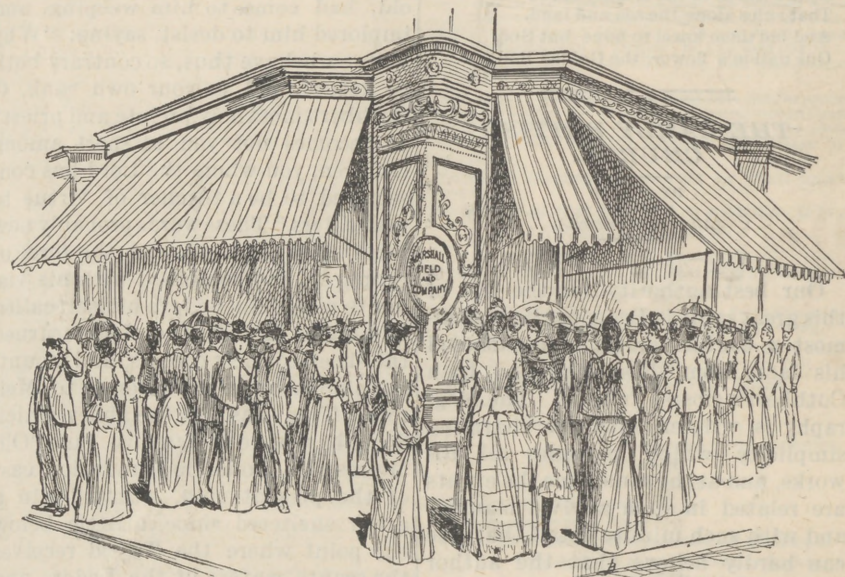
This question put to various people would receive various answers, but the ladies, at least a vast majority of them, would at once unite in saying that one of the most interesting features of Chicago is the exhibition made by merchants in their front windows. The aggregate of these exhibitions in the business centre of the city runs into miles. Every sort of goods is illustrated, from pins to pianos, from groceries to hardware. One does not have to go back very far to trace the history of these exhibits. They really date from after the great fire of 1871. Prior to that time plate glass windows were the exception. After that they became the rule, and window dressing, as an art, dates from the gen-

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The Homiletic Magazine of London.....	4 50
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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill



WINDOW SCENE—MARSHALL FIELD & CO. RETAIL.

eral introduction of large plate glass windows. The exhibits made now would be impossible with the old-time methods of construction.

It goes without saying, that the Dry Goods houses lead all other lines of business in these displays. Nowhere else are to be found the great variety and wealth of material from which to prepare them. These attract by far the most attention, and the great establishments vie with each other to see which shall excel in this regard. Window dressing received an extraordinary impulse with the introduction of electric lights. Gas never proved equal to the emergency of illuminating windows on dark days and during early fall and winter evenings, but with electricity it is possible to almost rival the rays of the sun, and the ingenuity displayed in using this artificial light produces marvelous effects.

Not long since, Messrs. Marshall Field & Co., placed an order with their architects to reconstruct the main floor window fronts of their great retail establishment. The orders were to do this with reference to making the finest window display possible, and a number of original ideas were suggested by the firm and adopted in the work. The result was to give this house unequalled, if not unequaled facilities, for the purpose stated.

The development of window dressing has called into existence a new profession. Window dressers who have the art of combining colors and fabrics, in harmony with good taste, to produce the highest effect, are much sought after and command large salaries.

A corps of the best artists that could be brought together were placed in charge of

which is an attempt to portray a typical scene at the corner windows on State and Washington streets.

Marshall Field & Co.'s principal State street entrance is worthy of description because it fairly introduces a new idea. Every lady who has shopped in Chicago will recall how often she has been subjected to the delay and discomfort of the crowd passing in and out through the old-fashioned doors. Messrs. Marshall Field & Co. have constructed a very wide entrance, subdivided into seven separate entrances, each having its own folding and self-closing doors. This makes it impossible to create a blockade, even though the throng is very great. In this, as in many other things, this house shows its constant study to promote the comfort of its patrons.

The conveniences are such that ladies come in from country or city homes, as the case may be, shop at their leisure, take lunch in the establishment when the noon hour comes, write letters or send telegrams or telephone messages; in fact, spend the entire day surrounded with every comfort without going out of the house. To say that these conveniences are highly appreciated by the ladies of Chicago and vicinity would be to put it mildly, but that is another story, as Rudyard Kipling would say. We are reminded here of a statement of a bright lady made, who, after six months abroad, in which she visited all the principal retail establishments in Europe, and who was equally familiar with similar establishments in the eastern cities of this country, declared that Marshall Field & Co. undoubtedly had the finest retail dry goods house on either side of the Atlantic.

Scrofula

Is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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DOUGHERTY'S NEW ENGLAND CONDENSED



MINCE MEAT
THE ORIGINAL

and only Complete and Satisfactory Condensed Mince Meat in the Market. Cheap Substitutes and Crude Imitations are offered with the aim to profit by the popularity of the New England Brand. The best made. SOLD BY ALL GROCERS.

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On all its through lines of travel the Chicago, Milwaukee & St. Paul Railway runs the most perfectly equipped trains of Sleeping, Parlor, and Dining Cars and Coaches. The through trains on all its lines are systematically heated by steam. No effort is spared to furnish the best accommodations for the least money, and, in addition, patrons of the road are sure of courteous treatment from its employees.

Florida and the Sunny South via the Big Four Route.
To all persons contemplating a southern trip the Big Four Route offers special attractions and advantages possessed by no other line. Solid vestibuled trains, heated with steam and equipped with palace sleeping cars, reclining chair cars, and elegant parlor cafe dining cars, make daily, making connection in Central Union Station, Cincinnati, with through express trains of the Queen & Crescent Route, Louisville & Nashville, Kentucky Central and Chesapeake & Ohio Railways, avoiding the tedious transfer necessary via other lines, and affording practically through train service to Old Point Comfort, Asheville, Chattanooga, New Orleans, Savannah, Jacksonville, St. Augustine, Tampa, Indian River, and all winter resorts of the South. Tourist tickets via the popular Big Four Route at special low rates are on sale at all coupon ticket offices throughout the country. Ask the agent for tickets via the Big Four Route. J. C. Tucker, General Passenger and Ticket Agent, 234 Clark street Chicago, Ill. D. B. Martin, General Passenger and Ticket Agent, Cincinnati, Ohio.

BEST OF BOTH.
The Mason & Hamlin organ has long been known as the best organ made, and now the Mason & Hamlin piano is thought by many to be the best piano made. This is owing in part to the clever manner of holding the strings. In the Mason & Hamlin pianos the strings are held by screws in metal, and as a result, these pianos are much more durable and stand in tune far longer than pianos in general. Mason & Hamlin now offer to send any of their pianos and organs for three months, giving the person hiring full opportunity to test it thoroughly in his own house and return if he does not want it longer. If he continues to hire it until the aggregate of rent paid amounts to the price of the instrument, it becomes his property without further payment. One hundred different styles of organs and various styles of G and Upright pianos on hand continually. Liberal allowances will be made for old instruments in exchange.

Mason & Hamlin Organ and Piano Co., Boston, New York, Chicago.

SUGGESTIONS FOR CHRISTMAS PRESENTS.

A PRETTY pillow for a baby's carriage (to begin with the downiest of pillows for the daintiest of heads) can be made by purchasing a hemstitched linen handkerchief, about 15 inches square, and embroidering upon it a dainty design of forget-me-nots strewn carelessly over its surface. Exquisite neatness is one of the first requisites in any work done for a baby, and so the design and stitches alike must be neat and dainty. Daisies, clover, or any other small flower, will be equally pretty. Such a handkerchief as I recently saw, that sold for the low price of 12½ cents, with little blocks of open work in the corners, will make a pretty pillow. Stamp little bunches of delicate lace-like sea-weed upon it, and outline them with split salmon-pink filofloss. If the work is neatly done, the effect will be almost as delicate as if the sea-weed itself was placed on the linen. Take a plain handkerchief of the same size, and overhand the two together on three sides, leaving the fourth open to slip the pillow in. A full frill of Valenciennes lace around the edge is an improvement. Make a square pillow, filled with down, and cover it with salmon-pink surah, and slip the dainty cover of linen over it, fastening it in with little bows of baby-ribbon on the side where the slip has been left open, and the pillow is complete. Of course, the lining need not be of pink, if some other shade is more becoming to the little occupant of the carriage, but if the embroidery is done with pink silk, the pink lining will be more in harmony than some contrasting shade. The plain hemstitched handkerchief, with flowers embroidered on it, is to be finished in the same way. If it is preferred, a monogram can be worked in white.—Good House-keeping.

THERE is nothing dearer to the heart of the thrifty housewife than a gift of linen. Little five o'clock tea cloths are especially welcome, and may be made, to cover the small tables generally used for those entertainments and card parties, from a yard and a quarter of "art" linen, a heavy smooth-surfaced linen, admirably adapted to such work. If the cover is for an oblong table, this quantity makes two. Divide through the centre, neatly hem the edges, fringe the ends, and work a design of drawn work above the fringe. The same quantity of linen will make one square cover hemstitched. But the chief beauty of this linen is in the decoration, which may be etching done with pen and ink, or the lovely scattered designs embroidered with wash silks. For etching, the special ink should be used, and any design which is light and dainty. Some of the illustrated nursery rhymes are wonderfully pretty. "Mary, quite contrary," is dainty and amusing, and there are numberless designs given in the various art magazines. A charming set consists of tea cloth, four napkins, and a finger bowl dolly; the tea cloth has Little Jack Horner's touching history on it; the napkins, which are made of a square of art linen fringed, are decorated with a sweet child's face in one corner, and the dolly is prettily etched with "I am going a milk- ing, Sir, I am." These etchings need to be exquisitely done, but, once accomplished, wash well, and are something out of the common.—Good Housekeeping.

ACCORDING to a luxurious fashion of the age, every article a woman wears should exhale a subtle fragrance, and to secure this end, sachets may be kept in all the bureau and chiffonier drawers, and hung on the hooks of the armoire where her dresses are kept. Therefore, a charming present to prepare for a fashionable friend's acceptance in the fast-approaching holidays, would be a set of sachets fitted to the bureau drawers. They can be made of silk (a thin material that resembles silk) or of thin India silk. They should be double, and stuffed with cotton thoroughly sprinkled with violet or other sachet powder. As each woman has her special fancy in the matter, it would be well to find out the preferred perfume, and select it for this use. After the large sachets are finished, they should be tacked like a comfortable, with one or two silk stitches at each tacking. A handsomer one of the same kind may accompany the others, to use as a bureau cover. This must be of silk, and a little bow of narrow ribbon can be tied at each point of tacking. The edge should be finished with a row of box-pleated ribbon, and at each end a fall of pleated white lace can be added. The perfume should be even more lavishly used on the stuffing than upon the sachets to be kept in the drawers, for exposure to the air exhales it sooner. The bureau cover alone, without the pads for the drawers, would make a very handsome Christmas present.—Harper's Bazar.

We desire to call attention to the advertisement of The Harvey Land Association on the last cover of this paper.
The progress in the way of new buildings for the past year inside the Village lines has been unprecedented.

THE REST CURE

Is very often the best cure. But many people cannot afford to rest indefinitely. Worse still, the very knowledge that they cannot, seriously interferes with the best use of the rest they have. Too often going to the doctor means that the patient shall stop short, while cares, duties, and expenses keep right on. Many therefore hesitate and delay.

Drs. Starkey & Palen's COMPOUND OXYGEN presents an easy way out of this common dilemma. Has done it for a score of years, and for more than three score thousand people. The agent used is pure Oxygen. The method used puts it directly where it can do the most good—in the Lungs. The Treatment neither interferes with business or pleasure. This simple thing has made multitudes of run-down, over-worked, nervous, and sick people as good as new. A book of 200 pages tells *who* (in small part), and *how* in their own words. Gladly mailed free on receipt of address.

There are "other makes" of Compound Oxygen, as there are "other makes" of U. S. Bank Notes. This calls for caution only.

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PAINLESS BEECHAM'S EFFECTUAL GREAT ENGLISH MEDICINE PILLS WORTH A GUINEA A BOX

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WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER; they ACT LIKE MAGIC:—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who, (if your druggist does not keep them,) WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.



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that out of every ten wire mats sold, eight came from our factory, little argument would be needed to convince you that the "Hartman" Mat was the one you ought to buy. That is the exact state of affairs. We will tell you "why."
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Both air and water abound in microbes, or germs of disease, ready to infect the debilitated system. To impart that strength and vigor necessary to resist the effect of these pernicious atoms, no tonic blood-purifier equals Ayer's Sarsaparilla.

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Is the distance covered in a single night by the Limited Express trains of the Chicago, Milwaukee & St. Paul Railway between Chicago and the Twin Cities of the Northwest—St. Paul and Minneapolis. These trains are vestibuled, electric lighted, and steam heated, with the finest Dining and Sleeping Car Service in the world.

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If so, and you want to make the journey quickly and have the most comfort en route purchase your tickets via the Chicago and North-Western, Union Pacific and Southern Pacific Railways. Pullman drawing-room sleeping cars are run on fast trains from Chicago to San Francisco without change and all meals are served in dining cars. Completely furnished tourist sleeping cars are also run. In which accommodations can be procured by passengers holding either first or second class tickets at a cost of only \$4.00 per berth Chicago to San Francisco and other California points. All classes of tickets at the most favorable rates including first class excursion tickets go d returning six months from date of sale. Reservations in sleeping cars, and full information can be obtained at ticket offices of the Chicago and North-Western railway, No. 208 Clark St., Oakley Avenue Station, and Passenger Station, corner Wells and Kinzie Streets.

CATARRH SURELY CURED.

Nasal catarrh can be easily, quickly, pleasantly and lastingly cured, providing one knows how. I do know how, can do it, and guarantee just such a cure. MY HEALING CATARRH POWDER (perfectly soluble) will positively cure in a few days any ordinary case, not complicated with scrofula. There is no humbug and no disappointment about it. I know what I am talking about, and what I say is the TRUTH. It is perfectly harmless, safe and pleasant to use, clears the head, purifies, heals, stops and cures every discharge from the nose. A package, enough to last two weeks, and more than enough to cure nearly every case, sent post-paid for only 25 cts., or five for \$1.00, by GEO. N. STODDARD, Niagara Street, BUFFALO, N. Y. Have been in drug business in Buffalo over 25 years. Beware of Frauds who copy this adv. Mention paper.

THE GREAT CHURCH LIGHT REFLECTORS

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AGENTS send for How I Made a year. House and Lot in one year.

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See Name "EVER READY" on back of each DRESS STAY you buy. Take none but them YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich

It is an old-fashion notion that medicine has to taste bad to do any good.

Scott's Emulsion is cod-liver oil with its fish-fat taste lost—nothing is lost but the taste.

This is more than a matter of comfort. Agreeable taste is always a help to digestion. A sickening taste is always a hindrance. There is only harm in taking cod-liver oil unless you digest it. Avoid the taste.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

**BARLOW'S
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BLUE.**

D. S. WILTBERGER, 233 N. Second Street, Phila., Pa.

Its merits as a WASH BLUE have been fully tested and indorsed by thousands of house-keepers. Your Grocer ought to have it on sale. Ask him for it.

AN interesting discovery has just been made at the old Cinque Port of Sandwich. The River Stour has lately entered an old channel near its confluence with Pegwell Bay, and has laid bare a wreck which has probably occupied that position for several centuries. The vessel is one of foreign build, and the wood is in a fair state of preservation, having been imbedded in the sand. Attempts have been made from time to time to cut down the wreck, but the hull is, as yet, pretty nearly intact. It is believed that the remains are those of the Papal vessel Car ke or Carrick, which sank at this spot in the reign of Henry VIII.

Two medical papers, *The Lancet* and *The Hospital*, are discussing the use of music as a medical treatment. What a correspondent of *The Lancet* calls "dreamy music" would send an old lady to sleep in seven minutes. This reminds *The Hospital* of the case of a Scotch laird who was troubled with insomnia, and whose daft son saved him from perishing by remembering that the "meenister" could always send his father to sleep. The monotonous "meenister" was procured, and at "secondly," the laird was obtaining the necessary rest. *The Hospital* thinks that music has its uses as a soporific, and recommends that nurses should be taught to chant under the control—or should it be under the conductorship?—of the medical man.



A JEWELER WRITES:

MESSRS. PROCTER & GAMBLE, Cincinnati, Ohio.

Gentlemen:—I think your "Ivory Soap" is about as nice and convenient a thing as I have ever tried to clean jewelry. I have frequently cleaned up soiled necklaces, watch-guards and other similar articles by making a stiff lather in my hands, then thoroughly saturate the article I want cleaned, rubbing it gently in the palms of my hands, rinsing in cold, soft water, and drying in dry sawdust. For a convenient and effective article for household use I don't think it can be beat. I don't think it would have any injurious effects on anything except, perhaps, pearls or foil-back goods. If carefully handled, the goods come out looking nearly as bright as when cleaned by the best preparations known to the trade, and it is something perfectly safe in the hands of inexperienced persons, and convenient to have about. I find it so good I think it deserves mention, hence this letter.

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Less than 2,000 shares are now offered for sale at \$25 per share, and when sold prices will be advanced to \$35 PER SHARE.

Six weeks ago we offered 4,000 shares of our stock at par, since which time hundreds of ladies have thoroughly investigated our statements and purchased stock. At the present rate of disposal it will only be a short time before the unsold shares will all be sold. To the ladies who wish to become identified with this company, and MAKE MONEY FOR THEMSELVES, we make the following offer: Send a deposit, no matter how small, to show us you are

in earnest. Say how many shares you would like, and we will reserve them for you until you have time to investigate.

You can lose nothing, and you may make a great deal.

Full information is contained in our illustrated pamphlet and by-laws, which we send free.

Stock ABSOLUTELY NON-ASSESSABLE. No liability beyond amount invested.

Present price \$25 per share Par Value, payable, if desired, in monthly installments of \$2.50 per share.

\$2.50 per month secures	1 share or	\$25	\$25.00 per month secures	10 shares or	\$250
5.00 "	2 "	50	100.00 "	40 "	1,000
10.00 "	4 "	100	500.00 "	200 "	5,000

STOCK SOLD ONLY TO WOMEN.

Money derived from sale of stock is applied toward increasing factory facilities, whereby we add to our assets, and thus the value of stock is advanced. Profit derived from sale of canned goods goes toward paying dividends to stockholders.

Each additional factory means a larger output of goods, hence larger dividends to stockholders. Would you not like a safe and profitable investment?

We have the only scientific process for preserving food; no poison; no chemicals; never spoils; cooking unnecessary; flavor retained, and it SOLVES THE COMMUNION WINE QUESTION by furnishing the PURE JUICE OF THE GRAPE unchanged in all seasons.

OUR PLAN is to establish, with the money derived from the sale of our capital stock, one hundred or more factories in the United States. Then we can easily employ 5,000 women, who will earn for us a NET PROFIT OF \$1,180,000 annually, assuming that 75 cents per day will be the net profit for each employee, which is a very low estimate. Our stock, which we offer at \$25 PER SHARE, figured on this basis at the rate of eight per cent. per annum, WILL THEN BE WORTH ABOUT \$365 PER SHARE.

FACTORIES being distributed over the country we save the enormous sum that otherwise would be paid for freight charges.

ONLY WOMEN EMPLOYED IN OUR FACTORIES.

They are surrounded with Christian influences, and their wages are fixed at such rates as to insure their comfortable and honorable maintenance, with a reasonable and, so far as consistent with business success, a generous margin of profit.

Many prominent ladies are identified with this movement. The officers and managers are EXCELLENT BUSINESS WOMEN, demonstrated by their individual successes, and who will, with the aid of every Christian woman in the land, make this the greatest financial success ever accomplished by women.

In owning stock you not only reap the benefit of the large dividends that will be paid stockholders, but you also profit by the rapid rise in the value of the stock.

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Stock now costs \$25 per share. In a very few weeks it will cost \$35 PER SHARE. In a few years it may cost you \$365 OR MORE PER SHARE.

LADIES WHO FULLY INVESTIGATE INVARIABLY BUY STOCK.

Have your shares reserved, then investigate fully. Our printed matter tells the whole story. It is sent free.

As this advertisement appears in about forty papers this week, and less than 2,000 shares are now for sale at \$25 per share, all money received in excess of this amount will be returned to the parties sending the same.

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