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THE LIVING CHURCH

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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, OCTOBER 8, 1898

News and Notes

THE Spanish-American Peace Commission has entered formally upon its duties, the first session being held in Paris, Oct. 1st. While nothing official has been announced, it is conceded that the instructions of the American commissioners are:

First—Spain cedes absolute sovereignty over the whole of the island of Luzon.

Second—The other islands of the archipelago will be replaced under the dominion of Spain, on condition that a liberal government is accorded to the inhabitants.

Third—Complete separation of Church and State in the Philippines.

Fourth—Spain cannot cede any other islands in the group to any foreign power without America's consent.

Fifth—The United States shall enjoy for all time the same commercial privilege as the most favored nations, not excepting Spain itself.

The Spanish commissioners seem to have been instructed to concede as little as possible in making a settlement. The desire is that nothing beyond a port and coaling station be given the United States, although no objection will be offered to surrendering the island of Guam; the entire debt of the Philippines to be assumed by the government whose sovereignty shall prevail at Manila, and to be guaranteed by the customs receipts; the entire Cuban debt previous to the last insurrection to be handed down as a legacy to Cuba, and guaranteed by the revenues of the island. As the victor, the United States is in a position to enforce compliance with terms offered, although wily Spanish diplomacy may greatly delay final settlement.

REFERRING to the arrival of the Peace Commissioners at Paris, and the effort being made by the Commissioner General to the Paris Exposition, Fred W. Peck, to increase the allotment of space for the exhibit of American manufacturers, William T. Stead, the well-known London journalist, declares it is an invasion of the Old World by the New, and that the former is being crowded on its own ground. In a lengthy dispatch Mr. Stead voices sentiments expressive of the growth and progress of the "great West." The flattering reception accorded Commissioner Peck and staff are indicative of a growing esteem for America and American institutions. The space allotted to American exhibits is inadequate, and the exposition management evinces a disposition to increase it, even though it be at the expense of another nation. The movement inaugurated by Mr. Peck to erect at Paris, by popular subscription, a monument to the memory of Lafayette, has met with popular favor, and its success seems assured.

A SUDDEN halt has been called to the dilatory tactics adopted by Spain in the evacuation of Cuba. An official request for an extension of time has been refused, and as a result preparations are under way which will leave the United States in possession by the first of the new year. General Blanco has been instructed to disband the local volunteers and auxiliaries, paying them less than one-third average of wages. All Spanish warships in the West Indies will be sent home at once, and transports will be provided to bring back to Spain 20,000 sick and wounded troops. The signing of the protocol, while bringing about a cessation of hostilities, left Spain for the time the administration of affairs in the greater part of the island, thus admitting the imposition of burdensome taxes, and greatly hampering work

of relief. The insurgent army is partially disbanded, but "patriots" seem loath to return to peaceful pursuits until paid for their term of service. The insurgent government is unable to meet this condition, and as money is required for the purchase of agricultural implements and supplies, it has been suggested that the United States advance the necessary amount, repayment being guaranteed by the Cuban government.

ANNOUNCEMENT is made that the United States government will open schools in Santiago, and that attendance will be compulsory. Thirty teachers and a superintendent will be engaged. This movement is in line with our policy toward Cuba, which will ultimately result in raising her people to a high level impossible under Spanish rule. The closing of the war was followed by demonstrations of a desire to inquire into and adopt American standards. Elements essential to a high state of civilization were in many sections of Cuba comparatively unknown. Sanitation and education had received little or no attention. Since the province of Santiago came under our control, a noticeable improvement is apparent. Cleanliness has succeeded filth in cities, health has been cared for, oppressive customs and duties have been relaxed. Steps to attain an intellectual improvement by educating the rising generation naturally follow physical betterment.

OUT of the number of conflicting reports as to the attitude of the Filipinos, the situation develops that submission will follow the retention of the islands by the United States, while a full-fledged military opposition awaits any effort at resumption of Spanish supremacy. Admiral Dewey has the situation well in hand, but it has been thought advisable to strengthen his position. Accordingly, the battleships Oregon and Iowa, with colliers, are already en route for Manila, and another record-breaking voyage is looked for. The land forces at Manila will be reinforced by 5,000 troops. Considerable surprise followed the withdrawal of foreign warships from Manila. This action is thought to be due to the seriousness of the situation in China, and the fact that Great Britain is preparing to make a naval demonstration in Chinese waters. The insurgent leader, Aguinaldo, having been duly installed as president of the Philippine republic, has sent a verbal message to President McKinley, in which he expresses strong friendship for Americans, and denies all reports to the contrary. His personal representative, Agoncillo, will request a hearing before the Peace Commission at Paris, but as the Filipinos are not a party to the negotiations, any settlement must be between the United States and Spain.

INDIVIDUAL and newspaper utterances betoken a condition in France perilously near revolution. The decision of the Cabinet to permit a revision of papers bearing on the Dreyfus case by the Court of Cassation, has aroused bitterest feelings between those who construe a reopening as reflecting upon the "honor" of the army, and the element which believes that national and not military "honor" is in question. Since the confession of Col. Henry, sensational events have followed each other in such rapid succession that the public is at high tension. The president of the Court of Cassation has announced that no attacks on the army will be tolerated during the revision proceedings. If this announcement be enforced, much testimony favorable to Dreyfus cannot be obtained, as the actions of men strongly suspected of responsibility for convicting Dreyfus on forged testimony, cannot be judged. The French public mind entertains a growing belief that Dreyfus was a vic-

tim of persecution, and only a thorough sifting of evidence will be accepted as satisfactory. Glossing the army will not still the popular clamor that justice be done. If the power of the civil government cannot be maintained, it will be but a step to military dictatorship.

NOTHING better serves to illustrate official feeling against Dreyfus and those who affirm his innocence, than the outrage perpetrated against the wife of Emile Zola. Zola, it will be remembered, condemned the experts who testified that the documents upon which Dreyfus was convicted were genuine. The experts at once brought suit, and to avoid trial at a time when the public mind was inflamed, and calm and impartial judgment impossible, Zola fled from France. Judgment for 30,000 francs was taken by default, and a levy was made upon furniture in the house occupied by Mme. Zola, this action being taken after notice of intention to do so had been given, unless payment of the amount was made within twenty-four hours. Friends offered the amount, conditional upon a receipt being given providing for repayment if, on trial, Zola was declared innocent. This condition, however, was refused, and everything was taken, the appraiser fixing ridiculous valuations to further the vengeful spirit of the experts. A superb Claud Monet, valued at 25,000 francs, was appraised at 25 francs. When the sale takes place, friends will buy the first object put up for the sum of the judgment, but if the sale takes place at a public auction hall, endless trouble will be caused. The Paris public is greatly stirred over the affair, sentiment being strong against the anti-Dreyfusites.

FOLLOWING the announcement of the deposition of the Emperor of China, come reports of his death, possibly by violence, and the seizure or banishment of those English-speaking secretaries and principal members of the Chinese foreign office who were in sympathy with the policy of the deceased emperor. The future emperor is Yin, a grandson of Prince Kung, an intelligent young man of pro-foreign leanings, who has a strong will, and is not related to the Dowager Empress. China seems destined to occupy for some time the centre of the Eastern stage. Apart from complications liable to ensue from steps looking to the partition of the empire, is evident trouble between the young element favorable to reforms and the introduction of modern customs, and those officials favoring the old regime, who will bitterly resist any usurpation of their power. Disorder and riot are rampant. Reformers have been compelled to seek safety in flight, and British influence has been checkmated for the present. Great Britain has not spoken, as yet, and upon this Power the future of China is largely dependent.

LAST Thursday the Dominion of Canada cast its vote favorable to prohibition of the liquor traffic. The total vote was small, from one third to one-half in the eastern and central provinces, and about one-tenth in British Columbia. The larger cities declared against the measure, while the rural districts were favorable. The strongest affirmative vote was cast in the eastern and Protestant provinces, while Quebec went about equally the other way. This may be partially accounted for by the fact that the Roman Catholic clergy were, in many instances, against the measure. Two years ago several provinces voted strongly for prohibition, while on Thursday the majority was reduced over one-half. Owing to this fact, it is believed by opponents that the Canadian Parliament will not enact legislation asked for by the prohibition element.

The 13th Annual Convention of the Brotherhood of St. Andrew

The Opening Service

The annual convention of the Brotherhood opened Sept. 28th, with the three "Quiet Hours" in St. Paul's church, Baltimore, conducted by the Rev. Algernon S. Crapsey, of Rochester, N. Y. The church was comfortably filled with a congregation of about 500 men, who came prepared to give to the addresses their closest attention, and to sing with all their might. A brief printed outline of the three Meditations had been distributed, proving a great help in following the speaker's thoughts. After the Litany, the hymn, "O Zion, haste, thy mission high fulfilling," was sung, and the Rev. Mr. Crapsey opened the Meditation with appropriate prayers. The text was, Acts xxvi: 19, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision;" and the first thought considered, "Paul the visionary or idealist;" scene, "A traveler in Lycaonia." He spoke in part as follows:

"There are many books helpful to the understanding of Holy Scripture, and among them are those of Prof. Ramsey. In his 'Church in Asia Minor,' the reality of the life of the great Apostle Paul is vividly presented to the imagination. In one of his scenes two men are pictured—two strangers who at once rivet the attention. One of them, a man from whom much would naturally be expected, large and powerful; the other bald-headed, short-sighted, and unattractive. The goodly one was Barnabas, the other, the great St. Paul. Small, bald, defective of vision, and, unattractive as he was, yet he had already seen a vision that was controlling his life, that had laid a spell upon him from which he was never to be free. He was of the sort that men call visionary, and that word, though it is sometimes used in a bad sense, yet has a noble meaning, too. For Paul the visionary, though his eyesight was so poor, saw far more than others saw. He looked out upon this world, which seems to other men as if it would last forever, and he saw that it was transitory, and soon to be no more. Again he looked upon his old religious life, that had belonged so largely to it, and he saw that unless all those old conceptions had been modified, they, too, would have passed away with the world. * * * Now, if one were asked how that vision had come to him, a first answer might be: By direct revelation. And yet that is not the whole truth. St. Paul saw and knew within himself that the old religion could not satisfy him any longer. Even as the other out of date and false religions of the world had passed away, so his old religion had passed, because it was not founded on absolute truth and righteousness. He was able to make this decision for himself by means of his intellect and by means of his conscience, and his own decision once made was final. Others around him might see that the things of the world were unsatisfactory, but they could not yet know what were coming in their place. St. Paul could, and it was that sight which made him a visionary. A little band around him shared his vision, but he was perhaps the very greatest seer of his time. Having once looked, for instance, upon the face of Stephen, which others also saw, Paul was enabled at last to know from what he saw there, that Jesus Christ was the very truth of God. It was through his intellect and through his conscience that Paul saw this truth—these it was that God used to make Himself known. St. Paul looked at the Cross with his intellect, and he saw God's truth there. And then when his conscience was put into action, a new idea, a new vision of life entered into his heart, and had come to stay. He saw in his vision that, having come, it must ever remain to be the life and thought of men. * * * Only one experimental proof was needed. St. Paul knew that if the life within was transformed, the life without would follow. This it was—this vision—that drove him from place to place, bringing with him the new power of truth.

You, gentleman, are banded for a great work, the bringing of men to the hearing of the Gospel. And now let me ask my brethren of the ministry who are among you, whether the cause of ill success in your work rests with us. Have we of the ministry no real conception of the fundamental principles of the Gospel—no such grasp that we would stake our lives upon them? Perhaps this has been the cause of failures, that there has been in truth no clear vision of the kingdom here, to which men could be brought. Until we have in mind some conception of what the kingdom is, and are ourselves convinced, it is utterly useless to try to convince others. It is only when the man is himself in some measure the truth, that he can make that truth rule other lives. * * Speech is the greatest of God's gifts to men, and when any great truth is spoken, it changes, always changes, the whole condition of the world, even as when Christ uttered that discourse, the headings of which we have in the Sermon on the Mount, it changed the world. How is it that 125,000 of us in the pulpit speak, then, and yet the world still goes on its way? Is it not because we are mere optimists, and have not seen the glory of God in the face of Jesus Christ? "When Paul had that vision of the Perfect Man, he went out proclaiming that men should be perfect, now, simply because the vision of the perfect had come. Yet to-day if we declare that there is a perfect life, men will laugh at us, and if we saw that it is God's will men should be one, we are met by the present sectarianism, which looks, even like the rest of this imperfect world, as if it were to last forever. * * Let us make the kingdom real to ourselves—the vision of the whole world gathered into the fold of Jesus Christ."

Hymns 329 and 509, followed by a brief silence, prepared the way for the second Meditation, of which the theme was, "Paul, the worker or realist." He was not, Mr Crapsey said, a mere dreamer, but a worker. His inward vision must represent an outward fact. He was himself changed, therefore the world must change. He must force his ideal upon men. To do this he sowed the seed, he laid the foundations, he organized ideal societies of men in great centres of population. His work was practical, even to regulating a man's food, and clothing, and social relations. Its result was the establishment of the universal religion. The Catholic Church became a fact in the universe, with which thenceforth it had to reckon. It owes its principles to Jesus Christ, but its establishment in the world largely to Saul of Tarsus.

Hymn 507 was sung, and after prayers and silence, hymn 487.

The third Meditation presented "Paul, the man and the sufferer," as he was borne forth from Rome to his death. He suffered the awful pain of disappointment with himself. He saw the ideal, but could not be it. He cried: "All have sinned and come short of the glory of God." "Who shall deliver me from the body of this death." Such a pain is intense. The author of the 13th chapter of I Corinthians had quarreled with his dearest friend. And then he had the pain of disappointment with the world. It seemed to triumph, even in the moment of his death. And yet he was resigned, and death was for him but a release from all this pain and disappointment. He gave a backward look, but he saw, not the Temple of Jupiter, but the dome of St. Peter's. At eventide as in the morning, there was a vision of light. It was a vision of life in death. The visionary dies, but the vision lives."

At the close of this Meditation, the hymn—"Jesus calls us o'er the tumult," was especially appropriate, and the service closed with the office for Evening Prayer.

In the evening at eight o'clock there was an informal reception to the delegates in the Assembly rooms of Music Hall, at which a few brief addresses were made, and hymns were sung for practice.

The arrangements for the convenience of visitors to the convention were all that could be desired, and the exhibitions of warm welcome and of hospitality on the part of the local men were very marked. About seven hundred men from out of town were in attendance, the delegation from Pennsylvania being the largest. Music Hall was tastefully decorated with red, white and blue bunting, alternating with orange and black about the gallery pillars. Palms formed the background of the platform.

THURSDAY, SEPTEMBER 29TH

The convention opened formally to-day. There was opportunity for all who desired, both to-day and the other days of the session, to attend Holy Communion at an early hour, in Emmanuel, St. Paul's, Christ, and Mt. Calvary churches.

The opening service was held in Emmanuel church. It consisted of Morning Prayer and hymns, the rector, Dr. Eccleston, conducting it; but the eight or nine hundred men present gave this act of worship a character that no elaborate ritual could have produced.

The address of welcome was made by Bishop Paret who spoke with perfect manner and in graceful language. It was "well-come," he said, "for us who receive you, for we expect in city and diocese to carry away great good from this assemblage; and well-come it will be, I doubt not for the convention, not for anything Baltimore could give, but for the grace of God which we might naturally expect to attend such a gathering."

Bishop Randolph's charge was earnest and thoughtful, and was approved as most helpful. In part he said:

"You must read the New Testament by the light of your own intellect and by the light of scholarship, but you will realize that something higher in the way of faith and nearer to the Living Lord is needed to make it plain to your soul. Once you believed on the authority of the Church and the words of your parents, but now you believe on an internal authority which comes from above and gives you a granite foundation for your faith. You see the invisible things with as much of certainty as you see the visible form of things about you. That is something of what St. Paul meant when he said: 'I know in Whom I have believed.'

"You must pray that your intellectual vision may rise into a spiritual vision, and when your prayer is answered, other mysteries will be solved beside the mystery of prayer. The mystery of sin will be made plain. Do you remember the light on your mother's face and the tremor in her voice as she welcomed you home after you had been away? You never doubted her love. The love of God must be revealed to you in some such definite experience.

"Prayer is the law of human nature. I saw two sermons in the papers which New York clergymen had preached to show that the law of cause and effect left no room for the result of prayer except on the heart of the believer. In other words; the only effect is to give the spirit of the believer exercise. But there is a law which shows this cannot be. It is the law which demands that we shall believe in what we say and what we do. There could be nothing but evil come from the uttering of a lie in prayer. It is God's will that you pray as a means of grace. It is His will that you pray as a power for the conversion of the world. And oh, how accessible Christ is in prayer!

"Members of the Brotherhood, it is a great thing that you are associated together, pledged to be praying men; to pray for others; to pray for yourself; to aid your minister all you can. Do you all remember your minister in your prayers? Your minister, what things he has to bear! Living in an atmosphere of criticism of things high and low; an atmosphere in which the vanities of the world dull the heart to spiritual impressions; in which a sermon, a woman's dress, a statesman's death, and the last dance are disposed of in the same breath, and in

the same tones. The hearers come to church with minds full of things just seen in that strangething—the Sunday newspaper. Or on Sunday they have social engagements that take away the religious effect of the day. What wonder that in such circumstances there is a temptation for the minister to prophesy smooth things or not to prophesy at all. Oh, remember your minister in your prayers!

"Young men of the Brotherhood, be strong, acquit yourselves like men. Be pure. Look upon womanhood in the light of your mother's eye, and the unclean jest will die upon the lips. Remember, man is strong in his purity, his gentleness, his courage, his humbleness, his hope."

The business meeting was called to order at 2.30 P.M., the president, Mr. Houghteling, in the chair. After prayers and hymns, Mr. H. C. Turnbull spoke warmly the welcome of the local Brotherhood. The roll of members passed away from earth during the year was read—about 45—and the meeting united in the devotions due to the occasion. The council proposed an order and plan of business which was adopted, and nominated officers for the session, who were elected. They are: *President*, John W. Wood; *vice-presidents*, James L. Houghteling, Capt T. W. Patton, Francis Holmes, Mark K. Lewis; *secretaries*, Messrs. H. R. Scully, F. H. Longshore, T. A. Dudley, C. P. Wilcox. Mr. Wood was enthusiastically recognized on taking the chair.

Mr. Houghteling read the report of the Council, and Mr. Faure, the treasurer, the financial report, which showed an improvement over last year of several hundred dollars. The year's income of \$24,000 seems carefully and economically managed. Greetings were received from several foreign posts of the Brotherhood—from England, Canada, Jamaica; but most of all a letter in Japanese, read in that tongue by Mr. Ochiai who is well known in Chicago, evoked great applause. The report was a model of plain statement and direct advice. The figures indicated that the Brotherhood had reached the period of slow growth; this, as was pointed out, is a characteristic of adult life.

An excellent discussion followed upon the report, evidencing the correctness of its statements, and the zeal of those present.

In the evening the service in preparation for the corporate Communion on the following morning was conducted by the Rev. Wm. A. Guerry, chaplain of the University of the South. His series of addresses were original and suggestive. His texts were: "Repent and be baptized, every one of you, for the remission of your sins" (words of St. Peter); "Walk in the Spirit and ye shall not fulfil the lust of the flesh" (St. Paul); and our Lord's words: "I am the Bread of Life." He exhibited the connection between these passages, and then developed each in its own fullness. Repentance, he maintained, is but the first step, is only negative; it and absolution do not imply salvation, which is a larger term, and which consists not only in arousing conscience but in building it up. Jesus laid the emphasis here in the matter of salvation. The Church does likewise in her sacraments, as in the vows previous to Baptism, and in the exhortations of the Communion Office; in these more attention is devoted to the wishes of the new life than to the repentance from the old. The Eucharist itself is in very terms a food, not a medicine, and as with all food, it is designed for those who have life and who desire it more abundantly. Hence, the best preparation for the Holy Communion is a life of energetic service for God; and then we come to God, to all means He has provided, naturally and with joy, for we know we shall have that life and energy of ours fed. We must live so as to create the hunger for the Divine Food, energize so as to require fresh sustenance for our wasted tissue. The effort to do the Will of God will create the thirst for God. Christ came to fill this need of life; He spoke of Himself as the Bread of Life. He would fill our life with His own Divine Life, so as to fit us out as His faithful servant in His kingdom."

No better address could have been conceived to stimulate the high purpose and pure minds of

the Brotherhood than this appeal to the life and joy in religion.

FRIDAY, SEPTEMBER 30

The corporate celebration of the Holy Communion was held in St. Paul's church. It was a most impressive sight to witness, and still more inspiring to participate with the 800 men who communed at this holy time. Bishop Paret was celebrant, assisted by Dr. Hodges, the rector; the Rev. Chas. A. Jessup, his assistant; the Rev. W. A. Guerry, and the Rev. George A. Beecher, of the Platte.

There followed the business session at 10:30. The report of the Committee on Bible Lessons showed the excellent work done in the Brotherhood series and the large use made of it. The report on the boys' department showed 35 new chapters founded, with an increase of about 1,000 members. This has brought up the numbers of this department to about 3,000. Thoroughly good advice on this work was given, and it was strongly recommended to keep up the supply of younger boys for the Brotherhood. Remarks by missionaries were next called for, the Rev. John G. Meem, of Brazil, speaking for his interesting field, and the Rev. J. Lindsay Patton talking concerning missions in Japan. He brought fresh news of Prof. Wood whom, only a year ago, the Brotherhood commissioned to Japan, and spoke in highest terms of his excellent work. Prof. Wood has just been made an instructor in the Nara school. Our Church, he said, has been especially weak on its educational side, but this fault is being corrected.

Resolutions concerning England's friendship lately displayed to this nation were properly introduced in the Brotherhood by the Rev. H. L. Mitchell, of Connecticut. The resolution was as follows:

In view of the generous sympathy, strict neutrality, and moral support furnished by England in our late war with Spain, and believing that this feeling has largely been promoted by the interchange of friendly offices between the Church of England and her colonies, and the Protestant Episcopal Church, confessing as they do, a common faith, order and worship;

Resolved: That the Brotherhood of St. Andrew desires to express its thankfulness to God for this blessing, and to hope that all English-speaking people will be brought to know more fully the blessings of peace in the unity of the Church of God.

At the appointed conference on "The Brotherhood man of the future," the Rev. Endicott Peabody, of the Groton School, Mass., spoke upon his special hobby, which is "boys." He gave an admirable critique of this important section of the human race, insisting on the manly love for boys which should be devoid of all mere sentiment. We are to reach boys by teaching them self control, as in athletics; if not properly guided, boys drift into sensuality and vice. Football is beneficial in not only developing a boy physically, but also in bringing into his life a certain simplicity. Another quality developed in the boy by football, is obedience. Unless a boy is obedient he cannot be a member of a football team. Valuable qualities are thus fostered. Then an interest in politics and literature. Boys are very much like men. They are anxious to hear about the great questions of the day, and they can be dealt with just as if they were older people. You can help boys in their choice of books. The questionable literature shown on book stands in railway stations, and sold on trains, does great harm, and the Brotherhood men should make every effort to have this class of reading replaced by more wholesome literature. Boys will avoid bad people who are often repulsive, but there is nothing particularly odious about a bad book. Lastly, instill the principles of service to fellow-men and loyalty to Jesus Christ. A boy does not care much for the discussion of theology, but he does, however, understand love. We can teach the boy to refer everything to Jesus Christ and be loyal to Him.

The Rev. Thos. E. Winecoff, warden of the Episcopal Hall, University of West Virginia, followed, giving the benefit of his large experience in young men, especially college men, Mr. Winecoff being well known in connection with the

University of North Carolina, and having just started a like work in West Virginia. The young man, he said, wants an outlet to his human energies. What he needs is to be given something to do whereby he can help his fellows. Ask him to give a hand, call out help, and he will respond instinctively. With reference to the work of the Brotherhood, he expressed his opinion that the director must have a definite task to give to each member, and see that it is done. A large chapter in every university is possible, though of course organization must be of the slightest kind, while the original principle of individual work would be the potent factor.

Both these addresses were eminent for their ability and practical common-sense. The Rev. Charles H. Brent, of Boston, spoke in the afternoon, on the general subject of the cause of Christ, and with special reference to the enlistment and equipment of the soldiers. He insisted first of all on the filial spirit as the animating power of the Christian, rather than the martial spirit, and proceeded to enumerate the various conditions of the proper equipment in the cause of Christ—vocation, opportunity, association with his fellow-men, hopefulness.

In the evening was held a mass meeting which brought an assemblage that filled the great hall with its capacity of 2,500. Bishop Sessums was the chairman, introducing the appointed speakers, and summing up the substance of what they said, at the close. He well opened the discussion upon what it means to be a Churchman, with the declaration that to be a Churchman means to desire social salvation.

Bishop Hall spoke upon "The heritage of the past." He held the audience fast with his wit, while what he said was a notable expression of the Church's true Catholicity, which would delight the heart of any man who is at all loyal to the Church. "We cherish the past, as is evidenced in the number of ancestral societies now in existence. We don't want to be absolutely new. There is a sort of a feeling that age gives continuity and stability. The Church is Catholic and historic, reaching back through the ages, and we should cherish and treasure our heritage from the past. One of the treasures of the past is the Prayer Book as a guide to our devotions. What is old is not to be valued for that reason alone, but what has survived the ages. While we value the heritage of this past, we cannot live on the past school or college; business or nation cannot live on its past; no more can a Church. We must not try to live in the past. Be good Churchmen of the nineteenth century. There is a pseudo-Catholicity we sometimes come across which seems to believe that the Lord has nothing to do with the present century. Pentecost was not entirely for the apostolic age, but the Holy Ghost proceedeth now, as then, at Confirmations and ordinations. The heritage of the past has been received by us in trust. It is just for the time that we are here, and it is for us to hand on that which has blessed us."

Mr. Silas McJee spoke upon "The requirement of the present," and gave a manly, earnest address to the effect that no new requirement was needed, but now, as ever, men needed the eternal manifestation of the power of the Resurrection, for the need is the same, the need of the sinner, and there is but one Redeemer who can ever meet this need. It is the Brotherhood's duty to make this manifestation to the world. "The call now is not to come out from your daily life, but to sanctify it. Some are called to labor in far-away mission fields; others are called to the ministry, but the universal call of the Father to His children is where they are. Your work is all in vain unless men point to you as an evidence of the power of the Resurrection. It is the problem of service, of goodness. You have no more right to have goodness than you have to possess money. It is absolutely wrong for you to be good if you do not give your goodness to others. It would be the worst thing in the world if you possessed affection and kept it to yourself. It is our duty to sanctify our lives. We cannot escape this."

Amongst the bishops present at the conven-

tion have been Bishops Paret, Randolph, Hare, Lawrence, Sessums, Graves (China), Hall, Satterlee, Nelson, Johnson (Los Angeles), Kendrick, Brooke, and Johnston (Western Texas).

SATURDAY, OCTOBER 1

The first part of this session, which began at 10 A. M., was taken up with the report of the Committee on Resolutions, read by its chairman, Mr. Houghteling, and the offering of new resolutions, one of the most important of the latter being that offered by Mr. Houghteling, to the effect that the Brotherhood as an organization pledge itself to some definite work among soldiers in the army and in the camp where troops are located, which was unanimously and heartily agreed to. Other resolutions adopted were the following: one providing for ten days of self-denial offerings between Ascension Day and Whitsunday, 1899, in order to contribute to the extension work of the Brotherhood; one expressing appreciation and deep thankfulness at the sympathy and interest on behalf of our country shown by England during the late war with Spain; one pledging members and chapters to increase the circulation of *St. Andrew's Cross*.

The rest of the morning session was devoted to a conference on the subject, "The best work our chapter has done this year," which resulted in a diversity of good accomplishments being reported from many different sections of the country.

At the afternoon session, the committee on nominating the Council for the ensuing year reported as follows:

Jas. L. Houghteling, St. James', Chicago.
G. Harry Davis, Germantown, Pa.
Silas McBee, Sewanee, Tenn.
John P. Faure, New York.
John W. Wood, New York.
W. R. Stirling, Chicago, Ill.
John E. Baird, Philadelphia.
Hector Baxter, Minneapolis.
Wm. C. Sturgis, New Haven, Conn.
George C. Thomas, Philadelphia.
Thomas P. Dean, Springfield, Mass.
Edmund Billings, Boston.
Samuel S. Nash, Tarboro, N. C.
J. C. Loomis, Louisville.
H. C. Turnbull, Towson, Md.
John Seely Ward, New York.
Frank J. Weber, Detroit.
Eugene C. Denton, Rochester, N. Y.
L. C. McAfee, San Francisco.
H. D. W. English, Pittsburgh.
Rathbone Gardner, Providence, R. I.
John H. Peyton, Charlestown, W. Va.
A. Q. Jones, Indianapolis.
E. S. Elliott, Savannah, Ga.
James Laidlaw, Portland, Ore.
T. C. Ruffin, Barton Heights, Va.
J. E. Cummings, Denver.
Robert H. Gardiner, Chestnut Hill, Mass.
F. H. Holmes, Orange, N. J.
W. G. Benham, Columbus, O.
W. B. Howell, Washington, D. C.

The election was made unanimous.

A resolution was offered by the committee and adopted by the convention, that the number of the Council members be increased to 32, instead of 27, as heretofore.

The subject of the general conference was, "The cause of Christ," with the special topic, "Duty and discipline," opened by the president, Mr. Houghteling.

In the evening, addresses were made by Bishop Graves, of China, and Robert E. Speer, Esq., of the Student Volunteer Movement.

Officers for the ensuing year were reelected at a meeting of the new Council, held at night at the Carrollton Hotel, as follows: James L. Houghteling, Chicago, president; G. Harry Davis, Philadelphia, first vice-president; Silas McBee, New York, second vice president; John P. Faure, New York, treasurer.

SUNDAY, OCTOBER 2

At 7 A. M. the Holy Communion was celebrated in the city churches, and at 9:15 the anniversary sermon of the Brotherhood was preached in Emmanuel church, by the Rev. Dr. Wm. S. Rainsford, rector of St. George's, New York. "Liberty," he said, "is not the final end of man. If I were to sum up the one lesson which God has

impressed upon me during the past twenty-six years, I would say that it is that men's souls are hungry for the combination of liberty and leadership. This the Christian church furnishes. Liberty and leadership is the right of every man. It is the gift of God. Men are the children of God; born to be free and born to be led. The need of the hour is spiritual direction. People tell us that men are tired today. It is not hard to see why lines of care are marking the faces of our men and women as never before. The millionaire, the student, the lawyer, and the clerk each find life irksome. Men need direction as they never needed it before. The man who is to grapple with the questions of the future, in the light of the past, is a man who will go to the largest tasks with the largest conception of liberty. We want men who are guided by the spirit of Jesus Christ, and with the liberty which he has given them. You will find inexhaustible inspiration, inexhaustible courage, in following Jesus Christ. The man who tries to follow Jesus Christ gets light. He gets liberty and he gets light in his daily path. . . . My message to you is to go back to your places and fill them well. . . . The work is essentially individual work. Nothing else will take its place. We have remarkable vitality in our organization, but nothing can take the place of individual work. Organization is God's idea. . . . When the four Spanish frigates dotted the rocks around Cuba, when the wild triumph of victory was making itself heard through the parched throats of begrimed American tars, there was heard the voice of one in authority saying: 'Boys, don't cheer; they are dying men.' Never before in the world's history has such a cry gone forth. The twentieth century is to be the greatest of any since the creation of the world. Go forth. The hearts of men are crying for the message which you will bring them.

"Absolute loyalty to truth and individual obedience are two things I would impress upon you. 'Follow me' is God's message, and God, in His mysterious way, will lead you to a broader conception. I congratulate you from my heart for the opportunity that God has given you. We lift our hearts in prayer that God will give us grace to follow Jesus."

"Industrial Ethics" formed the subject of discussion at the public meeting in the afternoon at Music Hall. Mr. Robert Treat Paine of Christ church, Waltham, Mass., presided. "For the Worker" was the title of the first address, which was made by Mr. Robert A. Woods, head of the South End Home, Boston, Mass. He said in part:

"It is the simple duty of the workman to do good work, honest work, and as far as lies in his power, beautiful work. The loss from shiftless work is today one of our greatest industrial problems. The workman should be faithful to his employer. We expect the captain to advance to the front with the first file of his men, and we look for the sea captain to be the last to leave a sinking ship. The captain of industry, on the other hand, makes it his especial business to get himself home first. Get us a captain of industry who will act like the captain of a sinking ship is expected to do, and then we will have loyal workmen.

"It is the duty of the workmen to bring out, as far as possible, the quality of genius which is in him. The rate of wages and the regularity of employment is not only of personal interest to the workman, but upon it depends the honesty of his boys and the honor of his girls. The workman who stands alone today is an anomaly. He is a relic of the past. It is the duty of the workmen to join his fellow-workmen for mutual advantage. Trades' unions make many blunders, but they have in them tremendous possibilities. . . . It is going to be one of the greatest opportunities of the Church to meet the workmen half way. Now, may it not be as the Church goes out to meet the workmen, that we shall catch something of the early spirit of Christianity? The result may be that we shall have in the future something of that great, impelling motive which carried the early Church from the slave to the emperor. It is because Christi-

anity of today is shut off from these men that it lacks their enthusiasm."

The second speaker, Bishop Davis Sessums, of Louisiana, discussed the subject under the head, "For the employer." He advocated the plan of co-operation between employer and employee as the solution of the difficulty, and declared that this could be best brought about by Christianity. In part he said:

"It is curious that we speak of industrial ethics. Ethics, if it means anything, means the law of right. When a man attempts several standards of ethics, he is not worshiping God. Ethics can be of only one sort, and that is the law of Jesus Christ. This means that spiritual agencies can be made the vehicle for establishing right. The first principle, for example, to remember, is that man is a being bulled to live, not only for the body, but also for the spirit. Man should not use his fellows as stepping stones to climb higher. He should not regard his fellows as cattle, fit to be bought and sold.

"If the employer will simply realize that he is to stand as Providence to his employees, to believe that joy is to be found in self-submergence, why, I say that the friction will not only be softened, but the wage-question will be solved. Instead of rancor and hostility, there will be a providential leadership by the rich of the poor, who have not had the opportunity to develop themselves.

"The employer's attitude will not be that of pity, of charity, toward his employees, but will call out dignity and self-reliance in those contributing to his wealth. Then must come the period of co-operation. . . . Competition will not pass away, but shall be that emulation when men shall strive to save one another. The sad eyes of humanity will then be brightened by a sunshine which cannot pass away."

Mr. R. Fulton Cutting, of St. George's church, New York, was the concluding speaker. Under the head of "For the consumer," he said, in part, as follows: "We are all consumers, and we cannot escape the responsibility which it places upon us as regards our fellowmen. There is an abundance of love in the world, but the greatest difficulty is how to apply it. What we consider a panacea for many of our troubles is to me a danger, in that we are trying to improve by legislation what should be cured by moral sentiment. . . . How often the plumber and carpenter come to our homes, and, after doing a good day's work, pass out without our saying one kind word, when a pat on the shoulder, metaphorically, would be so much appreciated by them? On the other hand, how do we discredit the honest workman by failing to report the workman who does a poor job, or who idles his time while doing it? Let us think that we are the same as those who serve us, and there is no service too kindly which we can render those who serve us."

FAREWELL MEETING

There was a tremendous gathering Sunday night. Bishop Satterlee presided, the subject considered being, "Our responsibility as a Church in the life of the nation." In introducing the first speaker, Bishop Lawrence, of Massachusetts, Bishop Satterlee made a fitting allusion to the reception accorded the 6th Massachusetts Regiment when it passed through Baltimore a few months ago on its way to the front, closing with the words: "I am sure that the echo of that hearty greeting which you gave to the 6th Regiment will be given to the Bishop of Massachusetts."

In discussing the subject of the evening, Bishop Lawrence dwelt upon the advantages enjoyed by the Church in being free from government control. He declared that the three foundation stones of the government are the family, the school, and the Church. The Church has a unique responsibility in sustaining the beauty and integrity of the family life. Bishop Lawrence declared that there is a growing tendency to consider that a certain proportion of the people must be impure, and that the police must only wink at it. If the tone is only sustained high enough, there need be no proportion of impurity in cities where people are un-

der the influence of the Church. He discussed the subject of divorce, and declared that the most odious man is the one who will desert his wife and children when overtaken by misfortune. The public school was declared by the Bishop to be the bulwark of our liberty.

Mr. George Wharton Pepper, of St. Mark's church, Philadelphia, made a strong address. He urged the clergy to come out in decided tones against improper and unfit candidates for any public office, and declared there is needed a crusade in favor of pure living. He made a powerful plea for the preservation of the family, and denounced in strong language the remarriage of divorced persons, be they guilty or not. He said he pleaded for the sanctity of the American home, and claimed that as long as the Church sanctions divorce on any particular ground, so long will divorces be granted on that ground. In conclusion, Mr. Pepper said he prayed that no action will be taken by the General Convention of the Church that will not tighten the marriage bond. He was greeted with loud applause.

The farewell meeting at 9:30 was conducted by John W. Wood, with addresses by the Rev. F. W. Tomkins, of Providence, Henry D. English, of Pittsburgh, Selden Delany of the Western Theological Seminary, Chicago, and the Rev. Dr. Eccleston, of Baltimore.

The concluding speaker was Mr. James L. Houghteling, president of the Brotherhood. He urged the delegates to return to their homes with the resolve that the trickery and sharp practices of business would have no place in their lives, and pointed out to them the advantages of leading pure lives.

It was announced that the total registration was 1,244, of which number Maryland furnished 524, and Pennsylvania came next with 202. Of the foreign delegates there were two from Japan, and one each from China, Mexico, and Brazil.

With the singing of the *Gloria in Excelsis*, the reciting in unison of a prayer of thanksgiving, and the pronouncing of the final benediction, the thirteenth annual convention of the Brotherhood of St. Andrew closed.

The Board of Missions

At the stated meeting, held Sept. 20th, and reported in our last issue, letters were at hand from the Bishop of Alaska and from all the mission stations in the jurisdiction. Information came from the Department at Washington that on the application of the Rev. John W. Chapman, he had been confirmed for this society "in the use and occupancy of a tract of land on the right bank of the Anvik river, near its mouth . . . and of certain buildings erected and owned by the mission, including a church, school-house, laundry, store-house, dwelling-house, etc., etc., and permitted to erect such further necessary buildings as may be required in the furtherance of the purposes of the mission." The Board acknowledged the great assistance that the Bishop of Olympia had rendered to the Alaska mission during the past summer in arranging for the departure of missionaries and in other ways. He reported as to his administration of the special fund for the Skaguay hospital. The total amount received by him was \$4,350.21. He has made an accounting of his disbursements to every contributor. Reference was made to Bishop Rowe's letter of June 21st, from Circle City, which was published in full in the September number of *The Spirit of Missions*.

From the foreign field it was reported that Bishop Schereschewsky had published the New Testament in Wen-li, and that he had finished the Pentateuch, in going on with his work on the Old Testament. Letters were at hand from all the foreign bishops and many of their missionaries. The Bishops of Japan and Shanghai who have come to the United States for the General Convention, in turn addressed the Board concerning their work. Portions of letters from Dr. Boone and the Rev. Mr. Partridge were

read, showing the marvelous changes in China, the latter saying:

We are making history very fast. The very latest is the edict of the Emperor doing away with all the unnecessary temples in the empire and converting them into schools! I rub my eyes and wonder whether I am really living in the age of Aladdin's lamp. All this means more to be done—more funds, more men, more women, more faith, more prayers.

And the Rev. H. Clinton Collins, M. D., wrote:

At our men's meeting last night (June 29th) "we Chinese" decided to send out our own evangelist among the villages and have our own share in the Master's work. They are very pleased to do it.

The resignation of Dr. Edward M. Morrins, recently of Ngan king, was accepted, and Dr. Robert Borland and Mr. William H. Gallinger, son of the Senator from New Hampshire, were appointed to the China mission; the appointment in the latter case to date from October, when Mr. Gallinger will receive his degree in medicine. Miss Annette B. Richmond, of Northampton, Mass., a trained teacher, was also appointed.

The Bishop of Cape Palmas represented that since the death of the former missionary at Clay-Ashland station, who owned his own little farm, there was no resident for the incumbent, or land for the pupils of the manual labor school there to cultivate, without which it was impossible for them to be supported upon the appropriation; nor was it desirable that they should not be required to contribute to their own maintenance by their daily work. The Bishop had the refusal of a house and lot and 90 acres of land, each parcel at a very reasonable price. Under these circumstances, the Board authorized the Bishop to make both purchases, and looks to the Church to supply the relatively small sum of \$1,050 needed. It is earnestly hoped that one or more contributions for the purpose may be forthcoming in time to meet the payments. The letters from Bishop Ferguson, of public interest, have already been published. In view of the death of Miss Marion Muir, it was resolved that the work of the Greek mission school should be terminated forthwith, and arrangements were made for settling with the employes and closing up the business. This, however, was not a sudden determination, since at the time of the death of Mrs. Hill, in 1884, the Foreign Committee declared that the work was accomplished (*i. e.*, that education was general), but it was considered better to continue the school during the lifetime of Miss Muir who had served from 1867, and has been in full charge since 1869.

Church News

New York

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

The 115th annual convention of the diocese was held at Grace chapel, on Sept. 28th and 29th. At the opening service, Bishop Potter celebrated the Holy Eucharist. The Bishop's annual address discussed methods of preaching, the question of ritual, the new American imperialism, and other issues of moment, including the appeal for universal peace. On the latter questions, the Bishop said: "The nation has had much, during the last few months, to blind and intoxicate it. It has won an easy victory over an effete and decrepit adversary, in which no splendors of individual heroism nor triumphs of naval skill—and in these we may indulge a just pride—ought to blind our eyes to the fact that we have had a very easy task against a very feeble foe. And now, with unexpected fruits of victory in our hands, what, men are asking, are we going to do with them? Nay, rather, the solemn question is, What are they going to do with us? Upon what wild course of so-called imperialism are they going to launch a people, many of whom are dizzy already with the dream of colonial gains, and who expect to repeat in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies here and in South America. We have, indeed, our

Congress to direct this race for empire, and our gaunt and physically wrecked sons and brothers by tens of thousands at home to show us how they will do it. At such a time, as never before, the Church of God is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness, and to reason of righteousness, temperance, and a judgment to come—a judgment for nations as well as individuals—till impetuosity is sobered and chastened, and until a people in peril of being wrecked upon an untried sea can be made to pause and think. The things that this community and this nation alike supremely need are not more territory, more avenues of trade, more places for place-hunters, more pensions for idlers, more subject races to prey upon—but a dawning consciousness of what in individual and in national life are a people's indispensable moral foundations, those great spiritual forces on which alone men or nations are built.

"Most opportune is it, I think, in the ear of a nation already dizzy with the dream of what it may achieve by conquests through the force of arms, there should sound that strong, temperate, and most cogently reasoned message which rings through the ukase of the Emperor of Russia. It is an unanswerable indictment of the enormous folly and essential madness of the international race for increased armaments—ships and forts and men, piled up in ever-greater proportions, until at last the utmost limit of a nation's resources in men and money has been reached; the last man has been dragged from his family; the last shekel has been borrowed from reluctant creditors, and the empire or the republic makes its wild plunge at length into irredeemable bankruptcy. And this is called 'statesmanship' and 'the wisdom of diplomacy,' as against the visionary dreams of an imaginative sentimentalism! For myself, it is better described in those very recent words of a singularly clear, hard-headed, and acute English statesman whom nobody will accuse of being visionary or a dreamer—I mean Sir William Vernon Harcourt—who pronounced the present rivalry of the great powers of the world in the matter of ships and men as simply 'insensate folly!'"

At the afternoon session, routine business was transacted, a notable feature being a report from the City Missions Society. In the evening, a missionary service was held at the church of the Ascension, the Bishop presiding. Addresses were delivered by the Rev. E. Walpole Warren, D.D., Bishop McKim, of Tokyo, Japan, and Bishop Peterkin, of West Virginia.

At the second day's session, reports were received from many usual sources, including the educational work at St. Stephen's College, and the Society for the Promotion of Religion and Learning. A committee comprising George McCulloch Miller, J. Pierpont Morgan, the Rev. Dr. W. R. Huntington, W. W. Sherman, and George Cappel, to which was referred a part of Bishop Potter's address relative to the management and safe-keeping of the property of corporations of the diocese, offered a resolution, which was adopted, declaring it to be the sense of the convention that such corporations should arrange and contract with a trust company of assured responsibility and standing, for first, the custody and safe-keeping of the money and securities representing capital; second, the investment of capital under the advice and direction of a committee of the corporation or society affected; third, the collection and disbursement of moneys under regulations to be agreed upon between such trust company and the society or corporation to which such income belongs; fourth, when possible to act as treasurer or assistant treasurer for the corporation or society contracting with it.

Mr. J. Pierpont Morgan, on behalf of the Committee on Episcopal Residence and Episcopal Funds, reported progress, and asked to be continued. Similar action was taken as to the Committee on Pensions. The subject of an amendment of the existing State law on religious corporations was considered, with a view to joint action by the several dioceses of the

State. Mr. Samuel Simmon, a student for Orders, preparing for work in Persia, addressed the convention on the need of missionary effort in his native country.

The annual election resulted as follows: *Members of the Federate Council:* the Rev. Drs. Brady E. Backus, Charles F. Canedy, Thomas Gallaudet, John P. Peters, Wm. J. Seabury, George R. Van De Water, and Ven. Archdeacon Van Kleeck, D. D.; Messrs. Delano C. Calvin, Elihu Chauncey, Thomas Egleston, Irving Grinnell, Douglas Merritt, George Maculloch Miller, Henry Lewis Morris, Winthrop Sargent, Andrew C. Zabriskie, and Alton B. Parker.

Standing Committee: the Rev. Dr. Morgan Dix, Octavius Applegate, Thomas R. Harris, Jacob S. Shipman; Messrs. John Alexander Beall, S. Nicholson Kane, George Maculloch Miller, Herman C. Van Post, George Zabriskie.

Deputies to General Convention: the Rev. Drs. Morgan Dix, E. A. Hoffman, William R. Huntington, and David H. Greer; Messrs. John Alexander Beall, William Jay, George Zabriskie, and Captain Alfred T. Mahan, U. S. N.

CITY.—During the past week a retreat has been held at the mother house for the associates of the Sisterhood of St. John Baptist.

At St. Matthew's church, the Rev. Dr. Krans, rector, a fine new rood screen has been placed in position.

The annual meeting of the Clergyman's Mutual Insurance League was held at the church of the Incarnation, on Sept. 29th.

Mr. R. Geissler, of this city, has presented an altar cross and candlesticks for the altar in the Church tent of Camp Wikoff, in charge of the Rev. Canon Bryan.

At the church of Zion and St. Timothy, the Rev. Dr. Henry Lubeck, rector, a new feature of the parochial work now just opening for the season is the establishment of a cooking school.

At the Church Missions House, a farewell service was held by Bishop Graves, of Shanghai, last week, for the Rev. R. E. Wood, and the Rev. S. Harrington Littell, who depart for Wu Chang to found an associate mission. The Bishop celebrated the Holy Eucharist and made an address.

At the church of the Transfiguration, the Rev. Dr. George C. Houghton, rector, the semi-centennial of the foundation of the parish was commemorated Sunday, Oct. 2d. At the high Celebration and at vespers, orchestral instruments were added to the organ in the accompaniments. The rector was preacher. A special effort was made to increase the parochial endowment.

The Church Temperance Society is proceeding with the rearrangement of its new coffee house in the Bowery. Plans have been drawn and submitted to the owner who has offered a five-years' lease free of expense to the Society. The Society is anxiously looking for the funds to go forward with this fine enlargement of its work.

The pro-cathedral summer home at Tomkin's Cove, on the Hudson river, was closed for the season on Sept. 23d. The property will admit of improvement in the shape of new buildings, and it is hoped to secure during the coming winter the funds necessary to their erection. During the summer about 400 persons have been there cared for, under the house-mother, Mrs. McAllister. The summer baths at the pro-cathedral have been much appreciated during the hot weather by the people of that crowded locality.

At Grace chapel the past year, neighborhood visitation has been carried on on a systematic and very extensive scale. The curates made 7,036 visits, the deaconesses, 4,906, and the trained nurse, 2,165. The neighborhood, which is one of the most crowded in the metropolis, taxes the utmost exertions of the entire staff. Not infrequently, 25 changes are reported in a single week of families removing from one visitor's district to another, so that much labor is needed in maintaining any system at all. The

relief of need is ever important, few visits being made without the discovery of suffering in some form. As the people are many of them foreigners, the complications are the greater. Through all, the effort is to bring the spiritual force of the Church into real touch with all in the community around the chapel.

An anonymous gift of \$100,000 was made to Barnard college, of Columbia University, Sept. 30th. The gift was coupled with the condition that \$53,000, the amount necessary to relieve the college of all indebtedness, be raised by Oct. 3d. During recent months an effort has been made to raise \$100,000 for the college towards which \$72,100 has been subscribed on the condition that the whole be raised, and that the trustees should pledge themselves by appropriate resolutions not to encumber the property by any mortgage or lien whatsoever. During the same period there have been additional expenses unavoidably incurred, amounting to about \$30,000, which is included in the present debt of \$53,000. Mr. John D. Rockefeller, who so liberally endowed the University of Chicago, has generously given \$10,000 to this object.

At St. Bartholemew's church, the Rev. Dr. Greer, rector, a new mural painting designed as an altar piece by Frances Lathrop was unveiled on Sunday, Oct. 2d, the Bishop of Kentucky being preacher on the occasion. The theme is the Second Advent, and it is treated in harmony with the other art decorations of the church. It fills in the upper chancel wall, and is of large proportions. It is a memorial to a former vestryman, Mr. George Kemp, and cost about \$25,000. A new department of work has been established in this parish. Services are conducted in the German language in the former hall of the Rescue Mission in the parish house, where also a German Sunday school has been organized, mothers' meetings, and sewing school. The Girls' club at the parish house, which reaches young women in all parts of the city, has resumed its classes in physical culture, and in various branches of industrial arts. Its boarding house is filled up. During the heated season just closed, it sent 300 of its members for an outing to the Holiday House at Washington, Conn.

GENERAL THEOLOGICAL SEMINARY.—A commemorative service has just been held in memory of the Rev. Walter Webster, of the class of '97, who was lost in the wreck of "La Bourgoyne." The Missionary Bishop of Shanghai blessed on the occasion a memorial Eucharistic set of silver, and a portable altar, the gift of the Very Rev., the Dean of the Seminary, and other friends of Mr. Webster, and intended for missionary use in China by two of the graduates of the seminary, the Rev. Messrs. Robert E. Wood and T. Harrington Littell. The design of altar and vessels was contributed by a friend of Mr. Webster's, the Rev. Arthur B. Rudd, one of the clergy of St. Mark's parish, Philadelphia. A Russian leather case easily carried by hand contains the whole. Within is a box so arranged as to be adjustable as an altar, and containing chalice, paten, cruets, candlesticks, a silver case for breads, a silver pyx for conveying the sacramental elements to the sick, a gold-lined shell of silver for private baptism, a box for holy oil for anointing the sick, a set of altar linen, and an embroidered altar pendant of silk.

YONKERS.—Through the thoughtful action of the former parishioners of St. John's, this church has had added to its memorials an interesting tablet, a record of the pastorate of the late Dr. Langford.

To the glory of God, and in loving memory of William Spaight Langford, D. D., from 1870 to 1875 the rector of this parish: the faithful pastor, the trusted friend, the wise counselor, the manly man, the tireless missionary worker, the true Christian soldier, who, on the second day of July, put off his armor and entered into life eternal,

is the inscription as written by his life-long friend, the Rev. David H. Greer, which has been chased in high relief in antique metal, and framed in antique oak, by the Messrs. J. & R. Lamb, of New York, to whom was intrusted the designing and execution of this memorial. The

rich, deep tone of the metal background effectively sets off the above record.

Mr. Kisco.—The parish here, the Rev. Henry Chamberlaine, rector, held a harvest home festival on Tuesday, Sept. 27th. The congregation, though the service was held on a week day, was large. The preacher was the Rev. Dr. Krans. In the congregation was the Presbyterian minister of the place, who expressed great gratification at the festival service and decorations. The congregation was invited to meet in the parish house after the service, where a generous feast was spread.

Pennsylvania

Ozi W. Whitaker, D.D., LL. D., Bishop

PHILADELPHIA.—Archdeacon Brady is suffering from an attack of malarial fever, which has prostrated so many men of the regiment of which he was chaplain.

A much-needed improvement to the exterior of the Episcopal Hospital is being constructed, in the shape of a new arch and gateway, the probable cost being \$4,500.

The Rev. Dr. E. P. Gould has resigned his professorship in the Divinity School, chiefly on account of divergence of views entertained by him respecting Moses and the books ascribed to him, and those generally accepted by the Church.

The church of the Nativity observed the 53d anniversary of its consecration on Sunday, 25th ult., the rector, the Rev. L. Caley, preaching an appropriate sermon in the morning. In the afternoon, Major Moses Veale, of St. Philip's church, addressed the Sunday school, and in the evening, the Rev. Dr. J. D. W. Perry preached.

The fine new organ which has recently been erected in the church of the Resurrection, the Rev. Joseph R. Moore, rector, was formally opened on the evening of the festival of St. Michael and All Angels, by a short dedicatory service, followed by a recital given by Stanley Addicks, organist of Holy Trinity church, assisted by Miss Cornelia May Parker, soprano.

The new parish house, which has been long needed in the work at the church of the Annunciation, the Rev. D. I. Odell, rector, was opened and dedicated on the evening of Michaelmas Day. The new building is a commodious structure adjoining the rectory and connected therewith. It has a good-sized hall, which will be used for the Sunday school, parochial meetings, and church entertainments.

At the meeting of the Clerical Brotherhood at the Church House, on Monday, 26th ult., the Rev. H. A. F. Hoyt, chaplain of the 6th Regiment Pennsylvania Infantry, read a paper on "A chaplain's work in the army," and gave an interesting account of his experiences during his service with the regiment. Until recently, he acted as postmaster, which afforded him good opportunities for talks with the men when they called for their mail.

On Sunday evening, 25th ult., there was a special service at the church of the Holy Apostles for the Charles D. Cooper battalion of the parish who had, as invited guests, members of the 1st Regiment Pennsylvania Infantry and the Veteran Corps of the same command. Evenson ended, the rector, the Rev. H. S. Getz, made a short address of welcome, after which, Archdeacon Brady, chaplain of the 1st regiment, preached on "Lessons from the war," dwelling on the need of preparation, not only for war but for every undertaking. The parish battalion was organized in May last, numbers 150, officers and men, and is completely uniformed and equipped, the expense having been borne by a member of the parish. The men are very proficient in infantry drill, and have been complimented therefor by officers of the National Guard who have witnessed their evolutions.

WEST CHESTER.—On Sunday morning, 25th ult., at Holy Trinity church, the Rev. G. Heathcote Hills preached his farewell sermon. During his rectorship of seven years, there have been, Baptisms, 411; marriages, 29; burials, 99. The communicant members have increased from 250 to 462. During his incumbency many improvements were made in the rendering of the service, the famed vested choir being one of

them. Through his efforts, also, a number of guilds and auxiliary societies were organized, which have resulted in promoting to a marked degree the growth of the parish. On Monday evening, 26th ult., a farewell reception was tendered Mr. Hills in the parish building, and on the day following, he left for Philadelphia, which is to be his future home.

AMBLER.—On Wednesday afternoon, 28th ult., a large number of prominent clergy and laymen assembled on the lawn surrounding the foundation walls of Trinity memorial church. According to the ritual in use in this diocese, Bishop Whittaker laid the corner-stone, assisted by the Rev. Lyman P. Powell, priest in charge of the mission. Dr. Mattison announced the contents of the box deposited in the stone, which included a record giving the date of the birth and death of Esther Victoria Mattison, of whom this church is a memorial. The Bishop addressed the assemblage upon the importance of the work begun at this locality, and urged all interested to make this new undertaking an honor to the community and its founders. After the services a bounteous luncheon was served at the grounds of the Ambler County Club. The new church is located directly opposite "Lindenwald," the residence of Dr. Mattison, and overlooks the valley of the Wissahickon and the Chestnut Hill range to the south.

Chicago

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

Sunday, Oct. 9th, is the day appointed by Bishop McLaren for the offerings for the Fund for Widows and Orphans of Deceased Clergymen. This society is incorporated and has already received several bequests. Its funds have grown with marvellous rapidity, chiefly because one woman has given it her closest attention. She is the mother of the society, and to-day the widows and orphans of several of our deceased clergymen are receiving considerable assistance, because of this one woman's devotion and work. The wife of a prominent business man of Chicago, she had it in her power to interest many in this noble work, and she has used her influence. After an existence of only eight years the society has invested funds amounting to nearly \$60,000. Nine widows and a number of children receive assistance from the fund. To make the society more effective, and to place it on a permanent basis of usefulness the endowment should be at least \$100,000. It is hoped the clergy and people of the diocese will remember the fund on Sunday with generous offerings. The society is a diocesan one, and as such appeals strongly to all our parishes and missions. The clergy are not required to make any regular or stated payments to become beneficiaries. This gives a greater claim on them and their congregations.

The Northern Deanery, the Rev. B. F. Fleetwood, D.D., dean, met on Sept. 27th and 28th at St. Paul's church, Savanna, the Rev. J. H. Parsons, priest-in-charge. The opening services were read by the Rev. Messrs. Kator and Sage, and addresses on "What the Church does for us," by the dean, the Rev. Dr. S. C. Edsall, and the Rev. C. A. Cummings. The dean was celebrant at the Holy Eucharist on Wednesday morning. A business meeting followed and an evening session, in which the opposite side of the first night's subject, or "What is the duty of the people to the Church," was presented by the Rev. J. C. Sage and the Rev. C. A. Cummings. A most enjoyable meeting was then closed.

The Western Theological Seminary, Washington boulevard, held its opening services Sept. 29th, the festival of St. Michael and All Angels. A choral celebration of the Holy Eucharist took place at 11 o'clock, at which the warden, the Rev. Dr. Gold, was celebrant. The preacher was the Rev. J. G. H. Barry, instructor in Church History. Taking his text from St. Matt. xxii: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the Baptism that I am baptized with? They say unto Him we are able," he delivered a strong and searching address on the necessity of entire self-consecration in those who believe them-

LA GRANGE.—Sunday, Sept. 25th, was a memorable day in the annals of Emmanuel parish. Selected by the rector, the Rev. Chas. Scadding, as a fit occasion for thanksgiving to the God of Battles for our national triumphs in the recent war, and for a public acknowledgment of the tender care of an over-ruling Providence in restoring to the parish its noble band of soldier and sailor boys unharmed. A large assemblage gathered within the church's walls. The altar and the pulpit were decked with olive branches, and each of the 30 men and boys of the vested choir bore branches of the symbol of peace. The cross in procession was followed immediately by the flag. The local Grand Army Post were attentive followers of the service, which terminated in an impressive sermon by the rector, preached from the inspired words of the prophetess to Barak when threatened by the hosts of Sisera.

seives called to the sacred ministry. The seminary opens with the usual number of students, among whom are representatives of six dioceses. During the absence of the warden at the General Convention, the internal affairs of the seminary will be in charge of the Rev. Dr. Hall.

Pittsburgh

Cortiant Whitehead, D.D., Bishop

The first meeting for the season of 1898-9 of the Woman's Auxiliary was held in the Church rooms on the morning of the feast of St. Michael and All Angels, Mrs. Phillips presiding. Various routine business was transacted, but the main interest of the meeting centered in preparation for attendance of delegates to the triennial meeting in Washington on Oct. 6th, and the reception of contributions for the United Offering; 27 churches are represented by offerings larger or smaller, and the total amount contributed is almost \$1,400.

Trinity church, Washington, the Rev. C. M. Young, rector, was re-opened for service on Sunday, Sept. 25th, after a complete renovation. The interior was tastefully redecorated, and the floors thoroughly newly carpeted. The old pews were replaced by new ones of oak of handsome design, and new lights were put in place. A handsome antique brass lectern was given by Miss Hallam, as a memorial of her mother. A new stone pavement and steps and walk were laid, and the yard graded and sodded. The result of all these improvements and adornments is a very attractive place of worship both within and without.

CHARLESTON.—The congregation of St. Mary's are rejoicing in the completion of their new church edifice, which was opened by the Bishop with a service of benediction, Sunday evening, Sept. 25th. The building is of frame, cruciform in shape, and very neatly and tastefully finished throughout, and entirely paid for. The work has been for several years under the care of the Rev. Dr. Norman, of Monongahela City.

ERIE.—The fine, commodious, complete, and well equipped parish house for St. Paul's church has been finished, and was opened with a service of benediction by the Bishop of Pittsburgh, Wednesday evening, Sept. 28th. Addresses were made by Bishop Whitehead, and Bishop Spalding, of the diocese of Colorado, the father of the rector of the parish, the Rev. F. S. Spalding. At the close of the service a reception was held for the Bishops, which was largely attended and very enjoyable.

Oklahoma and Indian Territory

Francis Key Brooke, S.T.D., Bishop

The 4th annual council convened in All Saints' church, South McAlister, I. T., Sept. 20th, at 8 P. M. The opening service was Evening Prayer, followed by the Bishop's annual address. While noting the many signs of advance during the past year, he urged upon the people of this district greater energy and more faithful work. The greater progress has been made in the Indian Territory, the places showing the most progress being Muskegon, Vinita, and Ardmore, a parish school, the only one in the two territories, having been established

there. The second day of the council opened with Morning Prayer at 9 o'clock, followed by the ordination recorded elsewhere. The Holy Eucharist was celebrated by the Bishop. When business began, 14 clerical and 15 lay delegates were present. At 8 P. M. Choral Evensong was sung by the Bishop and addresses on missionary topics were made by the Rev. Dr. Brookes and others.

The third day opened with an early celebration of the Holy Communion at 7 A. M. The Rev. Harry Clay Eastman was advanced to the priesthood. Choral Evensong was followed by addresses on Sunday school work by the Rev. Messrs. Geo. Biller, Jr., H. C. Eastman, and Mr. Frank Jones.

The Rev. A. B. Nicholas and Hon. John S. Hammer were elected delegates to the General Convention. A committee was appointed by the Bishop to begin securing funds for the endowment of the episcopate in this district.

The council adjourned to meet Oct. 3, 1899, at such place as the Bishop may appoint.

Ohio

Wm. Andrew Leonard, D.D., Bishop

GAMBIER.—Kenyon College opened on Tuesday, Sept. 20th, with Evening Prayer, read by the chaplain, the Rev. F. S. Moore. The president made a short address, greeting the old students returning, and welcoming the new boys. There were 46 new men present, 41 of whom entered the freshmen class, the other five entering advanced standing. There are no changes on the faculty of the college, except for the addition of the Rev. G. F. Smythe, rector of St. Paul's church, Mt. Vernon, as instructor in Sophomore Latin.

The Kenyon Military Academy opened on Wednesday evening with bright prospects for the year. Mr. J. B. Greene who has been ill for several months, is at his post once more. The only change among the masters is the addition of Mr. Winter, the headmaster. The boys, however, miss Miss Eccleston who has been the beloved matron for nine years.

The Divinity School will open on Tuesday, Oct. 4th.

Long Island

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

BROOKLYN.—The concluding services of the harvest festival at St. Clement's church, the Rev. Dr. P. F. Duffy, rector, were held on Sunday, Oct. 2d. At the morning service a sermon was delivered by the Rev. Dr. Chas. A. Briggs, of Union Theological Seminary. In the evening there was choral Evensong, and sermon by the rector. On the evening of the 6th, under the auspices of St. Clement's Men's Guild, the Hon. Ernest H. Crosby, late U. S. Judge of the International Court of Arbitration, Alexandria, Egypt, was to read a paper on "Impressions of Egypt and the Holy Land."

The patronal festival was observed at St. Michael's church, the Rev. Alexander Vance, rector. The music was specially fine. The choir appeared vested for the first time that day.

On Sunday evening, Oct. 2d, there was a special musical service at St. Mark's church in honor of the presence of Bishop Potter who preached. The Bishop was to be present at the 60th anniversary of the rectorship of the Rev. S. M. Haskins, which takes place on Oct. 9th, but as it was not possible for him to carry out that intention, he came a week in advance.

The vestry of St. Peter's church has granted a further leave of absence until Nov. 1st, to the rector, the Rev. Dr. Lindsay Parker. Services are conducted by the Rev. William Worthington, assistant rector.

The United Associations of Long Island City held a picnic recently, for the benefit of St. John's Hospital, Church Charity Foundation, realizing \$1,200.

The regular meeting of the Queens and Suffolk County Clericus was held at Christ church, Manhasset, on Tuesday afternoon, Sept. 27th. There was a fair attendance and a very pleasant meeting. The day's essay on "The mass and

the Sunday problem," was read by the Rev. A. W. Snyder. The visitors were entertained by the Rev. Charles Laurie Newbold, rector of Christ church.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Clerical Association resumed its Monday morning meetings at the diocesan house on Oct. 3d. The Rev. John T. Magrath read a paper upon the topic, "In what condition for missionary enterprises has the Spanish war left the islands of the sea."

The funeral of Fanny Davenport, the actress, took place from Trinity church, Sept. 29th, and was conducted by the Rev. William Dewar and the Rev. Edward Borncamp, the assistant minister of the church. A large congregation of theatrical people was present. Beside the regular service, the hymns, "Peace, perfect peace," and "Lead, Kindly Light," were sung. The incense was at Forest Hills. Miss Davenport was interested in the church of St. John the Evangelist, Duxbury, and contributed towards its support.

MILTON.—The corner-stone of St. Michael's church, on Randolph st., was laid on the day of the patron saint. The site is well chosen, and is on Gov. Hutchinson's old place. The rector, the Rev. Theodore I. Reese, announced the contents of the box in the corner-stone. These included a Bible, Prayer Book, Hymnal, record of the diocesan convention of 1898, a history of the parish, names of the members, and copies of the daily papers. The corner-stone, a handsome piece of granite, is the gift of the children of the parish, and was laid by the Bishop of the diocese. In his address, the Bishop said: "St. Michael's church comes to the town in no spirit of rivalry, but as one added factor in the uplifting of the spiritual life of the community. Its doors shall be open to extend a welcome to all people, and upon you, its parishioners, depends the answer as to what part the Church shall take in the spiritual uplifting of the people of Milton, as they increase in number." The Rev. Charles T. Whittemore, rector of All Saints', Dorchester, followed in an address, in which he drew the lesson from the day, St. Michael's, and expressed his congratulations upon the event. The new church will be built of sea-faced granite and will be in the old English Gothic style of architecture. It will seat 200, and at the left corner there will be a tower with porch, sheltering the main entrance. Its entire cost will be not far from \$10,000.

Washington, D. C.

Henry Yates Satterlee, D. D., Bishop.

The second annual conference of colored clergy and people from Prince George's, Charles, and St. Mary's counties, was held in St. Mary's chapel, Charlotte Hall, Aug. 18th. It opened at 11:30 A. M., with divine service, after which, in the absence of the Rev. George F. Bragg, a sermon was preached by the Rev. James E. Poindexter. After recess and lunch, separate meetings for men and women were held simultaneously. At the men's meeting brief, but practical, addresses were given by the Rev. B. B. Tyler and the Rev. J. G. Bryant. The next speakers were Dr. Edward D. Williston, lecturer in the medical department of Howard University, and the Rev. William V. Tunnell who warned their audience against licentiousness. In the women's meeting, addresses were made by Mrs. Tunnell, Mrs. Tyler, and other speakers, upon practical topics. At 5:30 P. M., a general meeting was held in the chapel, and instructive addresses were given by the Rev. John R. Brooks, Mr. Bryant, and Mr. Tunnell, on such subjects as "Thrift and economy," "How to manage a farm," etc. After divine service at 8 P. M., the missionary sermon was preached to a good congregation, by the Rev. John London.

The Bishop, having returned to the city the preceding week, preached in the pro-cathedral on Sunday, Sept. 24th. A handsome pulpit and font have recently been placed in this church. The former is of quartered oak, and wrought iron, and is adorned with emblems of the Evan-

gelists in bronze. The font is of red sandstone, with cover of oak and wrought iron, and ewer of silver. It is a memorial of the late Rev. John H. Chew, whose ministry was passed within the bounds of the diocese of Washington.

It is proposed to erect a Peace Memorial on the recently acquired cathedral grounds, to consist of a handsome marble cross 20 feet in height. It will stand in the vicinity of St. Alban's church, which is near the southern boundary of the grounds. The details have not yet been arranged, but it is likely the dedication may take place during the session of the General Convention.

A special meeting of the Daughters of the King was held at the church of the Ascension on Tuesday evening, Sept. 27th. Mrs. W. G. Davenport, president of the local council, presided, and gave an account of the work of the Bell Home at Colonial Beach, where during the summer 165 children have been cared for. Arrangements were made for a general meeting Oct. 13th, when the Bishop of the diocese will preside, and the Bishops of Maryland and Chicago will be invited to speak. It was also determined to submit an amendment to the national convention of the order, which meets in New Haven in November, the object being to extend the field of the Daughters of the King, so as to include work for children as well as women.

A meeting of the junior chapter of the Brotherhood of St. Paul's church, Sept. 26th, was made specially interesting to the boys by the presence of a young member and former choir boy of the parish, now attached to the "New York," who told of his personal experiences during the great naval battle.

California

Wm. Ford Nichols, D. D., Bishop

SAN FRANCISCO.—At St. Luke's, the Rev. Wm. H. Moreland, rector, work has been begun on the new church, and it is hoped that it will be completed about May 1, 1899. It is to be a handsome stone edifice, seating about 900 people.

The Old Ladies' Home of the diocese was to hold its regular annual reception and bazar on Saturday, Oct. 1st.

The Clericus has resumed its regular winter sessions. The first meeting was held on Monday, Sept. 5th, the Bishop presiding. He introduced for discussion by the Clericus the topic, "The relations of the Church to the labor question." On Sept. 13th the Rev. de Wolfe Cowie read a paper on his late trip to England.

The Maria KIP Orphanage for girls held their regular annual reception on Saturday, Sept. 17th. A large number of friends and well-wishers were present, and enjoyed the hospitality of this popular institution of the Church. Refreshments were served, and the children entertained their friends by singing sweet carols.

SALINA.—St. Paul's parish, on Sunday, August 14th, celebrated its 20th anniversary. When the parish was first organized there were two communicants, now there are 90. The Sunday school, a mere handful then, now numbers about 100. The little church has been replaced by a handsome edifice.

MARTINEZ.—There has been placed in the chancel of Grace church a beautiful memorial window, bearing this inscription: "In memoriam Rev. James Lloyd Breck, D. D. Died March 30, 1876."

Minnesota

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

The St. Paul convocation was held at Christ church, Lake City, Sept. 7th. The proceedings began with a celebration of the Holy Eucharist, at 7 A. M. The Rev. E. Dray was elected secretary and treasurer. The following papers were then read: "A diocesan paper, and the best method of publishing one," by the Rev. A. D. Stowe; "Preparation for Confirmation," the Rev. Dr. Pope; "The Christian ministry, and the men we want," the Rev. T. K. Allen; "Convocation as outlined in Canon XXII," the Rev. Chas. Rollitt. The Rev. Dr. Wright delivered

an able paper on "The coming General Convention, and the proposed canon on marriage and divorce." All the papers were exceptionally good, and very interesting. The rector and parishioners entertained the visitors in a royal manner.

ST. PAUL.—St. Paul's church held their harvest festival with full choral Evensong, and festal music well rendered by some 60 voices. The Rev. Mr. Taylor delivered an appropriate sermon.

St. Peter's church held its harvest festival beginning with a celebration of the Holy Eucharist at 7:30 A. M. The rector, the Rev. G. H. Mueller, preached at both morning and evening services. The vested choir acquitted itself in a very creditable manner. On the following Monday evening, the annual parish supper was held in the guild room. Covers were laid for over 100. At the conclusion of the supper, the rector acting as toastmaster, Mr. Chas. Seley responded to the toast, "The enlargement of the parish and its facilities;" H. N. Eddy, "The Finances;" "The gentlemen of the parish, Mr. Elias Peterson;" "The ladies of the parish," Mr. Fred Albeck. The guild hall was beautifully decorated, and the affair proved very enjoyable. The guild hall and stairway leading into the church have been wainscoted and calcimined. A subscription list has been started with a view of erecting on the vacant lot of the church early next spring a commodious rectory. Some \$500 has already been pledged. St. Peter's is gradually growing, and the building is scarcely large enough now to accommodate the growing Sunday school.

St. James' church commemorated the glorious harvest with a special Evensong. The vested choir rendered suitable music. The Rev. J. J. Faude was the special preacher. Bishop Gilbert was also present, and at the conclusion of the service a reception was tendered him by the parishioners in the guild hall.

MINNEAPOLIS.—The Rev. O. A. Toffteen, who has been lying dangerously ill for some time past, has taken a favorable turn, and it is now thought he will recover.

The 11th annual meeting of the Sunday school institute began its sessions in Holy Trinity church with a celebration of the Holy Eucharist at 9:30 A. M., Bishop Gilbert, celebrant. The annual report showed 9,000 Sunday school scholars enrolled in the diocese, a gain of several hundred during the past year, also a gain of \$1,500 over last year, contributed for missions. The following papers were read: "The Old and New Testaments, and their relation," the Rev. C. A. Slatery; "The Word studied at home," the Rev. E. M. Duff; "Teachers' meetings," Mrs. Weitzel; "Helps to Study," the Rev. H. P. Nichols; "The Word taught—by illustration," the Rev. A. A. Butler, "By precept," the Rev. D. J. W. Somerville, "By example," Mrs. J. Parslowe; "The workers—relation of pastor to superintendent," the Rev. T. P. Thurston, "Relation of superintendent to pastor," Mr. A. G. Dunlap; "Teachers out of school," Mrs. S. Henry; "In school," Miss F. Bennet; "Other than teaching," Mrs. J. G. Hall; "Converting souls," the Rev. F. T. Webb, D. D.; "The organist and music," illustrating the methods by having half a dozen choir boys render the music, the Rev. Edwin Johnson; "Organization of the field—the city organized," the Rev. E. Dray; "The convention organized," the Rev. Geo. H. Davis; "The diocese organized," the Rev. C. C. Rollitt; "Inculcation of temperance," W. A. Lord; "Place of the Sunday school in the parish and aggressive work," the Rev. E. G. Richard-son, of Milwaukee. The Rev. J. J. Faude conducted a "question box," which proved very interesting and instructive. All the papers were of a practical and helpful character. The increased attendance over last year's session, and the interest manifested throughout the entire proceedings was very gratifying. The ladies of the parish entertained the visitors at a luncheon.

The annual meeting of the Woman's Auxiliary began its session in Gethsemane church

with a celebration of the Holy Eucharist. Bishop Whipple delivered the annual sermon, after which the business meeting was opened by the annual address, delivered by the Rev. Dr. A. W. Ryan, of Duluth, and the address of welcome was made by the Rev. J. J. Faude. These offerings amounted to \$603, a large increase over last year's. The Rev. Edgar Haupt, of St. Paul, spoke of the Deaconess' home in that city, where young women are trained for Church work. An informal reception and luncheon followed the morning session. The delegates were received by Mrs. Cora B. Brunson, president, and Mrs. Hector Baxter, secretary. The afternoon meeting opened with an address by Bishop Gilbert. Mrs. Brunson spoke of what the Auxiliary had accomplished during the past year. Mrs. S. M. Passmore gave an informal talk on "Missions in China and Japan," and the program was varied with a solo by Mrs. Punder-son, of St. Paul. Officers were elected, and delegates to the triennial convention at Washington in October appointed. In the evening, missionary addresses were made by Bishop Whipple, Bishop Gilbert and Bishop Graves.

Milwaukee

Isaac L. Nicholson, S. T. D., Bishop

It will rejoice our readers to know that increasing prosperity is favoring the Grammar School of Racine College. The life-work of the saintly De Koven has, since his death, been carried forward on the same noble lines he laid, hence the school is justly noted for the thorough moral, religious, and intellectual training it imparts. Thirty new pupils entered at the fall opening. Among them are boys from Oregon, Colorado, Nebraska, Wisconsin, Illinois, Indiana, Michigan, and New Jersey. Racine is reaching out once more, as of yore, and her halls and campus have again the old-time ring, *Vigat Radix*.

South Dakota

William Hobart Hare, D. D., Bishop

The convocations of the Eastern and Black Hills deanery met at Aberdeen, Sept. 14th. The Rev. W. H. Sparling was appointed rural dean, the Rev. A. E. Fillmore was elected secretary, and John T. Coxhead, treasurer.

The triennial convocation of the whole jurisdiction, which meets in the same year as the General Convention, was held at Aberdeen, Sept. 14th and 15th. There were present: The Bishop, 17 of the clergy, nine of whom belong to the Indian field, 10 lay delegates from the white field, and 15 from the Indian. Among the latter were Philip Councillor, Clark Spotted Bull, Percy Phillips, Eugene Standing Bull, and Antoine Le Beau. In connection with the convocation was held a meeting of the Woman's Auxiliary and the parish guilds, which was attended by about 50 delegates, white and Indian.

The Rev. E. Ashley and Dr. Fowler, of Aberdeen, were elected delegates to the General Convention.

Appointments were made by the Bishop: *Standing Committee*: The Rev. Messrs. John H. Babcock and W. H. Sparling; Messrs. George W. Lewis and William R. Folds.

Rural deans and archdeacons: The Rev. W. H. Sparling, rural dean of the Eastern deanery; the Rev. E. Ashley, rural dean of the Niobrara deanery; and the Rev. G. G. Ware, archdeacon of the Black Hills deanery.

Statistics given in the Bishop's address show: clergy, 36 (12 native Indians); candidates for Orders, 4 (3 native Indians); parishes and missions, 133; baptized, 960; whole number of baptized persons, 14,132; confirmed, 618; communicants, 4,847; Sunday school scholars, 3,417; money raised, \$25,389. Compared with last year, the number of clergy is the same; and there is an increase in all other respects, except the amount of contributions, which last year was \$34,856; but in explanation of this apparent deficiency, it may be stated that Lead City made a special contribution last year of over \$8,000 towards the erection of the church building.

In the afternoon of each day there was a

gathering of the members of convocation and the Woman's Auxiliary and the congregation and citizens of Aberdeen. Wednesday, addresses were made by Bishop Hare, the Rev. F. Durant, the Rev. W. H. Sparling; and the present condition of the Church, and means of increasing its growth, were discussed. Tables prepared by Miss Mary B. Peabody, showing the comparative strength of the Church in several missionary jurisdictions, brought out the fact that the percentage of the population who are communicants is as large in South Dakota as it is in any jurisdiction west of the Missouri river.

Thursday afternoon, Bishop Gilbert addressed the people on Sunday school work in other places, and gave the Sunday school of Aberdeen an instructive talk about the Christian Year.

The Holy Communion was administered at 10 o'clock each day, and services were held every evening. The latter were in English and Dakota, part being said by the Indians, part by the whites, and the singing by both races together. They furnished a very striking evidence of "the adaptability and flexibility of the Book of Common Prayer."

Wednesday evening, addresses were made by Bishop Hare, Mr. J. F. Budlong, of St. Andrew's Brotherhood, and the Rev. Philip J. Deloria, son of a celebrated chief of one of the Sioux tribes. He spoke in Dakota, and his speech was rendered into English by the Rev. E. Ashley. These services and addresses were attended by large congregations, and were interesting and encouraging. At noon each day, prayers were offered for missions and for unity.

The important feature of this occasion was the commemoration of the 25th anniversary of Bishop Hare's consecration to the episcopate. In May, 1873, he began his work in the missionary jurisdiction of Niobrara, which included only what is now called the Indian field. In 1883, his jurisdiction was enlarged so as to embrace the present State of South Dakota. A record of his labors among both heathen and civilized people during that quarter of a century, and statements of the growth of the Church during the same period, were given in the Bishop's annual address, in two historical sketches, and in a sermon preached by Bishop Gilbert. These papers are to be published. It is believed that they contain a record of Church work and growth which will compare not unfavorably with that in any portion of our country.

Kansas

Frank R. Millsbaugh, D. D., Bishop

On Tuesday eve, Sept. 27th, the annual meeting of the Brotherhood of St. Andrew of the diocese was held in Topeka, at which representatives were present from the various chapters of Kansas. Addresses were delivered by the Bishop and the Rev. J. H. Molineux.

On the afternoons of Sept. 28th and 29th, a large gathering of ladies representing the Woman's Auxiliary of the diocese met in annual convention in the chapel of the college of the Sisters of Bethany. Addresses were given by the Bishop, the Rev. I. E. Baxter, Dean Sykes, and Mrs. Frank R. Millsbaugh, diocesan president, Mrs. Joseph Mayou, vice-president, and Mrs. Edgar Wright, diocesan secretary. The diocesan officers were re-elected for the coming year. The meetings were enthusiastic and the reports excellent, the latter showing that \$1,400 have been raised in the diocese during the last year; and the United Offering amounted to \$342,883, more than three times as much as last year.

On the morning of Sept. 29th, the annual diocesan assembly of the Daughters of the King was held in the chapel of the college of the Sisters of Bethany, where some 50 Daughters were present representing the 47 chapters of Kansas. Addresses were delivered by the Bishop, the Rev. Wm. Moultrie, Dean Sykes, Archdeacon Watkins, and the chaplain of the Order, the Rev. C. Rowland Hill. The diocesan officers for the coming year are Mrs. Herbert J. Hodge, president, re-elected; Miss Annie J. Hooley,

vice president; Miss Minnie Smith, secretary-treasurer; Miss Florence Rockwell, corresponding secretary, re-elected; the Rev. C. Rowland Hill, chaplain, re-elected. The reports of this noble band of women indicated a large amount of work accomplished during the year.

The 39th annual convention of the diocese was held in Grace cathedral, Topeka, Sept. 28th and 29th. The opening service was held on the 28th at 9:30 with a celebration of the Holy Communion, the Bishop being celebrant. The preacher was the Rev. Dr. Krum. In the afternoon, after roll call showing 27 clergymen present, the Rev. M. J. Bywater was elected secretary in place of the Rev. C. Rowland Hill. The latter was accorded the thanks of the convention by a rising vote of all the members, for his faithfulness during the five years of his occupancy of the office.

The greater part of the afternoon was taken up with reports of the Visitors and Examiners of the college of the Sisters of Bethany, St. John's Military School, and the Deans of the four Convocations. The school reports showed not only an increased attendance of scholars, but a hopeful condition of things.

In the evening, the convention held as a Board of Missions, when the Bishop read his annual address and charge. It told of an immense amount of work accomplished, especially in the mission field. The Bishop had ordained two deacons and three priests during the year, baptized 34, and confirmed 456 candidates. He told of the help the Woman's Auxiliary and Daughters of the King were to him in the diocese. He also stated that 17 churches had been built, or were in the process of building, some of which had been consecrated since the last General Convention. After the reports of Archdeacon Hill and Archdeacon Watkins, pledges were made for diocesan missions.

On Thursday, 29th, the following were elected as the *Standing Committee of the diocese*: The Rev. Messrs. A. Beatty, S.T.D., W. W. Ayres, J. Bennett, and J. W. Sykes; Prof. F. E. Stimpson, Messrs. William Henderson and D. P. Blish, and Judge A. H. Horton. Rev. D. W. Nellis was re-elected treasurer of the diocese.

Deputies to General Convention: Rev. Messrs. A. Beatty, S.T.D., A. Watkins, S. E. Busser, and J. D. Krum, D.D.; Prof. F. E. Stimpson, Messrs. C. P. Skinner, G. Rockwell, and S. F. Davison.

The Bishop nominated the following Deans of Convocation whom the convention confirmed: Atchison, the Rev. C. Rowland Hill; Fort Scott, the Rev. John Bennett; Salina, the Rev. J. E. H. Leeds; Wichita, the Rev. J. D. Krum, D.D.

Dr. Beatty in a few well-chosen remarks informed the convention that the debt of \$30,000, which had been hanging over the college of the Sisters of Bethany, had been entirely raised during the three years of Bishop Millsbaugh's tenure of the bishopric of the diocese, and introduced appropriate resolutions, thanking the Bishop and the contributors. A scene of enthusiasm followed this announcement, and the resolutions were unanimously adopted by a rising vote. Business was suspended, and when the Bishop feelingly responded, the convention sang *Gloria in Excelsis Deo*, with a great deal of emotion. The convention expressed the hope that friends of Christian education would partially endow the above institution, that the yearly anxiety of the Bishop for its temporal affairs might be removed.

One very pleasing feature of the gathering was the presence of the Rev. Dr. Beatty, who has recently completed 50 years of active service in Holy Orders. Besides the ordinary congratulations, the Bishop in the name of the clergy and laity of the diocese, presented to Dr. Beatty a beautiful ring set with a precious stone. Other complimentary and congratulatory addresses were made, to which the venerable Doctor feelingly responded.

The convention meets in Wichita next year.

The new and much needed building in connection with Christ's Hospital, Topeka, is in process of construction.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

THE Archbishop of Canterbury having given a somewhat liberal interpretation of the "Additional Services Act," finds himself sharply brought to book by Sir William Harcourt and *The London Times*. The Act provides that such services must be taken from the Bible and Prayer Book. The Archbishop thinks it would tie up the Church too closely to contend that this makes it necessary that such services shall be simply made up of quotations from the sources specified. They must be in harmony with the contents of those books, but need not be compiled *verbatim et literatim* from them. His opponents attack this position with great energy. The Archbishop, however, makes no response. We believe he has never taken part in any newspaper controversy in his life. He has not defended himself in print even when his friends have urged him to do so. That he has not taken his position in this matter without solid grounds, no one can doubt who knows him. It is supposed that he may deal with the subject at his diocesan conference. The assault upon him has been mingled with much of a personal character, a kind of thing which we imagine nothing could induce him to notice. But we imagine he must derive no little amusement from the charge that he is a "Ritualist."

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SIR WILLIAM HARCOURT insists, as against the Archbishop of Canterbury and probably the majority of the English bishops, that the Act of Uniformity absolutely forbids any service to be held in the Church which is not expressly set forth in the Book of Common Prayer. Lord Stanmore replies by examining the consequences of this interpretation. It appears, then, that all bishops and deans who have ever been enthroned or installed in England have been guilty of illegal acts, for no offices of "enthronization" of bishops or "installation" of deans are to be found in the Prayer Book. The consecration of churches and of churchyards is, on this principle, prohibited. If Sir William, as a loyal subject of the Queen, took part in the Jubilee prayers and thanksgivings of last year, he brought himself, on his own showing, under the ban of lawlessness. Again, on this interpretation of the Act of Uniformity, every sovereign of England, since the Reformation, has been crowned by an illegal service. There is no coronation service in the Prayer Book, and there is no power in the Church to override the Act by making one. However, the coronation service is uncommonly ritualistic, so that a man of Sir William's sentiments must rejoice to feel that, according to the interpretation of the law which he is convinced is the only tenable one, it can never be employed again. This is very like a *reductio ad absurdum*. If Sir William is correct, it only proves that everybody has been mistaken hitherto. From the days of Elizabeth to this present time the laxer interpretation has been constantly acted upon by the highest authorities both in Church and State. They evidently interpreted the Act to mean that nothing in the Prayer Book could be omitted or altered, and that nothing else could be substituted for the services and rites there set forth for the occa-

sions and purposes for which they were designed.

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IN the September number of *Harper's* is an interesting article by Mr. Sidney Whitman devoted to defense of the Turks and of the Turkish administration. One rises from its perusal with the conviction that the Sultan and his officers are the most maligned people in the world, and that the Armenians must have been little short of insane to rebel against such a beneficent government. The hypothesis of insanity or demoniacal possession would seem the only explanation in the case of a people who are acknowledged to be possessed of unusual shrewdness and common-sense. According to the view of this writer, they had a large part of the wealth of the country in their hands, occupied many of the highest positions, were largely merchants and bankers—people who of all others have the strongest reasons for desiring a stable state of things—were exonerated from military service on payment of a nominal sum, their schools were free, and their numerous monasteries and churches were unmolested, and, in fact, protected by special imperial decrees. Moreover, we are given to understand that they were averse to fighting; "military service was a most distasteful profession to them." Yet we are to believe that a few revolutionists from abroad, aided by the indirect influence of the Protestant missionaries, sufficed to excite these people to rebellion. In short, Mr. Whitman's account of the situation makes the outbreak against Turkish authority quite unaccountable.

An interesting feature of Mr. Whitman's article is that which relates to the missionaries. These excellent people, largely Americans, have labored in the Sultan's dominions for many years. So far from encountering opposition, they were encouraged in their work by the highest authority, and enjoyed every liberty. This gives occasion to a comparison between Russia and Turkey, much to the disadvantage of the former. The Russians, it is said, are far more intolerant, far more reactionary, than the Turks. The missionaries would never have been allowed such liberty in that country, and if they had attempted to exercise it, would have been turned out "neck and crop." Since there is little doubt this would have been the case, we seem called upon to indulge in proper reflections upon the truculent spirit of a Christian nation, in contrast with the tolerant indulgence of the kindly Turk. A little better knowledge of the facts may perhaps put a different color upon the matter. It has to be remembered that these Protestant missionaries have been under bonds from the beginning to do no work among the Mohammedans; they are prohibited from making any Turkish converts. Rightly or wrongly, they have entered into this covenant. They have agreed to stand by and see thousands of the votaries of a false religion go down to the grave without the light of the Gospel. Moreover, they do not make this great renunciation for the sake of devoting themselves to people living in the darkness of heathenism. Something possibly might be said for that position. But their work lies entirely among the Christian subjects of the Sultan. The definite purpose is to wean these poor people from the Church of their forefathers, and to attach them to the several Protestant

sects which the missionaries represent. This was altogether in accord with the policy of the Turkish government. That policy has always been to foster the existing divisions among the Oriental Christians. The missionaries would not only do that, but would introduce new divisions. The Sultan's experience assured him that no divisions are so radical and so bitter as those which have a religious basis. In view of these facts, it begins to be doubtful whether the tolerance of the Sublime Porte is traceable to a great breadth of liberality and to the inborn sweetness of the Turkish disposition. On the other hand, Russia is a Christian empire, and it is in accordance with every consideration of public policy that unity of belief and worship should be maintained. It is hardly to be supposed, therefore, that the Russian government would view with equanimity the coming of foreign emissaries having for their object the detachment of the Christians of Russia from their ancient national Church and the division of them into a multitude of warring sects. It might be another thing if these missionaries would agree to let the adherents of the Russian Church alone and devote themselves to the conversion of the Jews or the Mohammedan Tartars. Then the parallel between Russia and Turkey would be more exact. But Mr. Whitman hardly pretends to be unbiased.

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A New Missionary Field

AN editorial in the September number of *The Church Eclectic* has a more than passing significance. It is entitled, "Foreign Relations of the American Church," and advocates a policy which, as coming from such a source, fairly takes one's breath away. It is one instance among many of the sudden change which has been wrought in many minds by recent events. The great republic is thought by many to be at the threshold of a new policy of aggression and possibly of conquest. It is a policy which completely reverses all our past traditions and political maxims. From this article we see the same reversal of sentiment exhibiting itself in the most conservative section of the Church. Since the Reformation, the Anglican Church alone among Catholic Communions has restrained itself from planting proselyting agencies in countries already in the possession of Catholic Christianity. It may be that this self-restraint has been excessive, but it is nevertheless true that it has been a characteristic of this Church, and it might have been supposed that it was a permanent feature of her policy, so far as it accepted as a matter of course until a very recent period. This precedent passed over to the American Church, which certainly has had enough to do within its own borders hitherto, without expending its efforts in other Christian countries, however corrupt their religious life might be. The Anglican Church has always stood ready to aid any national Church to reform itself, but rigidly refrained from endeavoring to bring its members into her own fold.

We do not consider that this attitude of the Church has been so based upon absolute principle that it could be no otherwise. But it was consistent with the position which she assumed at the Reformation and with her appeal to ancient precedents and ecumenical law. To this traditional position was added, in the case of our own

Church, the immense field which it was manifestly called upon to cultivate within the national domain itself. Inadequate as it has been and is, in strength and resources, to meet its overwhelming obligations here, it has seemed simple folly to assume new ones of the most difficult and delicate nature, questionable as to their claims, and doubtful as to their results. These are, however, practical points, and the opinion may be held that they have no longer the validity they may once have had.

We do not pretend to view with enthusiasm the proposal that we shall, from this time forth, begin to set on foot missions, not only in Puerto Rico and Cuba, where there may shortly be a demand to be met from American emigrants to those islands; but in all the South American States, beginning with the consecration of a bishop for Brazil. Yet such is, in brief, the policy now advocated by *The Church Eclectic*. Certainly when one considers the condition of our missionary finances, the supreme difficulty of making ends meet, and the extent to which the sums contributed to the work are already affected by the misgiving that we have, even now, spread ourselves too much and that the various fields of mission work are not being supported in the order of their real importance, he is at a loss to understand how such a plan is even practicable.

In two things we do, however, agree most emphatically with our valued contemporary. In the first place, if this new departure, with all its serious significance, is to be the future policy of this Church, let it be entered upon in a dignified manner. It is unworthy of the Church to encourage in an indirect way what she will not openly avow. We have heard such an undertaking, in one instance, characterized by one of its friends as "guerrilla warfare." Surely the Church ought to tolerate nothing of that kind. Her work must be open and above board, and the principle upon which it is undertaken should be declared before the world. We need not repeat what we have insisted upon in the past, that the General Convention, as such, should be permitted to consider such a matter as this, that the decision may properly be that of the Church. It is well remembered how such discussion and the appropriate legislative action was prevented in 1892. It is intolerable that a popular assembly, with no better organization than a mass-meeting, should be allowed the decision of a question of such far-reaching importance. The inevitable result of such management is loss of confidence and consequent luke-warmness. The triumph of a moment will not make up for the loss of interest in the missionary work of the Church. Many, on the other hand, who will not accept the vote of a great miscellaneous assemblage called "a meeting of the Board of Missions," as expressing the mind of the Church or uttering its voice, will loyally abide by the deliberate decision of the General Convention, and accept the new situation gracefully, if not hopefully. "In establishing such a work," says the *Eclectic*, "it would be proper for our own General Convention to issue a declaration" explaining fully and clearly our purpose and our justification. And this, which THE LIVING CHURCH insisted upon six years ago, is the only course consistent with dignity and honor, should it be deemed desirable to enter upon such an extended scheme of operations as that contemplated.

The other point in which we entirely

agree with the editor of *The Church Eclectic*, is this; viz., that if we are to undertake the work of converting Roman Catholics to "this Church," it shall be distinctly and avowedly missionary work, and shall be carried on upon the same basis as our work in China, Japan, Africa, or in our missionary jurisdictions at home. If bishops be sent out they "should be on the same footing as our other missionary bishops, and should be in every respect subject to American Church Law." Our unfortunate experiment in Mexico ought to teach us this much if nothing else. Let there be an end of the farce of an "independent national reformed Church," where there is in reality nothing but a few scores of persons who have been influenced by emissaries of our own and brought by them into an organization which straightway, still under the same prompting, calls itself a national Church, and requests that one of the kind foreigners be constituted an autonomous bishop. Nothing could be more unreal than such a process, nothing more dangerous to the cause of Christianity than the consecration of bishops upon such a basis.

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"The Diocese of Honolulu"

IN the September number of *The Church Eclectic* is an interesting historical sketch of the Church in the Hawaiian Islands, by Dr. Willis, the second bishop, who was consecrated at Lambeth in 1872. This is supplemented by the article by the Rev. Henderson Judd, in our issue of Sept. 24th. The information which these papers present is peculiarly timely, in view of the recent acquisition of Hawaii by the United States and the probability that the Anglican Church there will be brought into union with the Church in this country.

The Bishop mentions that since his coming, twenty-six years ago, two or three churches have been built and a cathedral partly completed. A boys' school has been built, apparently at the Bishop's expense, and two girls' schools are referred to as having been started by the Devonport Sisters, under Miss Sellon, many years ago. We do not discover in the Bishop's sketch any statistics of the present condition of the Church, the number of the clergy now working in the diocese, the whole number of church edifices, the communicants or persons attached to the worship of the Church, and the present value of Church property and invested funds. These omissions are partly supplied by Mr. Judd who states that there are in the islands five priests and two deacons. The parishes number seven, all told, with two missions. The number of communicants is 570, and the whole number of adherents is estimated at 1,500. The only congregation of native Hawaiians numbers barely fifteen souls.

Passing over the internal troubles to which we have already referred, and which are dwelt upon at some length by Mr. Judd, we come to certain facts contained in the Bishop's historical sketch which are of radical importance in connection with any future assumption of this work by our own Church. By the first census, made in 1832, the native population was 130,000. In 1872 these numbers had shrunk to 57,000. This terrible falling off of the old Hawaiian stock has not been repaired. By the most recent census there were but 31,019. It is thus sadly evident that this element is gradually approaching extinction. The census of

1896, in addition to the numbers above given, and 8,485 half-castes, shows, in round numbers, 21,000 Chinese, 124,000 Japanese, 15,000 Portugese, 2,200 Britons, and 3,000 Americans, besides a few hundred apiece of various nationalities. The foreign element is more than twice as great as the native. The result, as bearing upon the religious problem, is this, that while twenty-five years ago the "kingdom of Hawaii might have been called a Christian country, now it can hardly be so styled." There are, through the large influx of immigrants from the farther East, at least 50,000 heathen. The Christian statistics show about 26,000 Roman Catholics and 30,000 Congregationalists, to which are to be added the 1,500 Churchmen, a small number of Lutherans, and a sprinkling of other denominations.

Thus we gain an idea of the field, and can form some conclusions as to the ends the American Church should have in view if she is led to take it upon her hands. At present the Anglican Church ministers to the small body of English and Americans already attached to her worship, and no doubt, there as elsewhere, receives occasional accessions from the discontented of other religious bodies. She cannot be said to have any following among the old native stock. They are either Roman or Congregationalists. The Anglican Church has been too late, so far as these people are concerned.

What, then, is our true mission, if we are to assume that we have any in those islands? Surely it is to preach Christianity to the 50,000 heathen, Chinese, Japanese, and Polynesians, who have crowded into Hawaii of late years. Here is a work which is waiting to be done, and a very great and important work. If the American Church undertakes this field, it should be to organize it as a mission to non-Christian people, on the same footing as our missions in Japan and China. Something has already been attempted among the Chinese. The Bishop tells us that two missions have been set on foot, with gratifying results, and he remarks that experience has shown that these people are far more accessible to Christian teaching out of their own country than in it. The English and American Churchmen ought to need but little financial aid. We are told that every other religious body is self-supporting. It appears that the S. P. G. has paid to the Church a total of \$175,000 up to the present time, with the beggarly results which have been indicated. We do not think our Board of Missions would be justified in paying out \$5,000 a year, or anything like that sum, for a work carried on upon the present lines. What seems to be called for is an arrangement by which the Bishop shall be primarily a missionary bishop to the vast heathen population of the islands. The small body of white people who adhere to the Church can easily be taken care of without interfering with the great work to which the Church is so evidently called. All the non-Roman white people in the islands, according to the last census, number barely 10,000, the larger part of these being Congregationalists and Lutherans. There is no room for growth on that side. But if we look at things as they are, and consider that the Church there stands face to face with a population of Oriental pagans comprising well-nigh half the present inhabitants, there can be no question what her true mission is.

Marriage and Divorce

AN important letter from the venerable Presiding Bishop, written from the chamber to which the increasing infirmities of age have confined him, appears in *The Churchman*. Briefly, but very clearly, he states the points which should be included in a canon on marriage and divorce. They are entirely in accord with the view which THE LIVING CHURCH has all along maintained. The chief point is that Christian marriage, once lawfully effected, is indissoluble. There is a point to which we think sufficient attention has not been drawn in the discussion of this subject. Much has been said of the varying opinions of the Fathers and theological writers, and of the divergent laws and practices of different portions of the Catholic Church. But it is easy to see in many of these cases the influence of the world affecting the Church, whether through the secular government exercising an Erastian control of matters outside its proper sphere, or through the pressure of a worldly society professedly Christian, but impatient of strict moral control. We believe it is true that what testimony we have of the position of the Church on this subject earlier than the fourth century is strongly in favor of the indissoluble character of the marriage bond. One of the earliest and strongest of these is to be found in the writings of Hermas, which many assign to a date within the first century. This devout writer is entirely unconscious of the notion that Christ admitted any exception to the rule of indissolubility in His Church; so untrue is the idea that the permanent nature of the marriage tie was a monkish invention.

The point to which we wish to direct attention is that whatever vacillation may have been shown in practice, whatever concessions may have been made to the pressure of social conditions, leaving their impression, it may be, in the legislation of local councils, there is absolute agreement in the marriage services of all the great divisions of the Catholic Church. They are all constructed upon the fundamental assumption that marriage between baptized members of the Church can never be dissolved by anything that man can do. They entirely exclude any and all exceptions. This harmony in this fundamental particular, we submit, represents the original tradition of the Church of Christ, and the underlying permanent conviction which steadily bears witness against all loose dealing with a divine ordinance which has been a most powerful instrumentality in the purification of family and social life, and which is elevated in our sacred writings to a very lofty sphere, being made an image in a very special sense of the union of Christ and His Church. This is the meaning of the petition which comes from many of the most earnest and thoughtful of our people, that our working system, as moulded by canonical legislation, may be brought into harmony with the Prayer Book. The principles embodied in the offices of the Prayer Book are permanent principles, and they furnish the standard to which all our legislation ought to be conformed.

LOWELL says: "The thing we long for, that we are for one transcendent moment"; and it is equally true that whatever we continue to long for that we shall gradually become, not only for the moment, but for all time.

Five-Minute Talks

BY CLINTON LOCKE

CLXXV.

Let us have a little sermon in two parts on the words, "Covet earnestly the best gifts." Some people may say: "What an inconsistent book the Bible is. We are taught every Sunday in church out of the Bible that we must not covet, and yet here we are told to covet." Exactly so; but just as there is a right anger, like the anger with a bully for striking a cripple, so there is a wrong anger, like the anger with any one who does you some petty wrong; a true jealousy—jealousy about your honor—and a false jealousy, like Othello's against Desdemona; a right pride, like the pride of being the servant of such a master as Christ, and a wrong pride, like the pride of having on the most expensive frock. So there is a right covetousness and a wrong. The wrong one is the envying other people's carriages and houses and bicycles, and wishing they were yours, and the right one is the earnest and passionate desire for the very best gifts God has to give. It is right to envy another's holiness, another's liberality, another's self-sacrifice, and to wish that you could be so gifted. You would not take one atom from them, but, oh, that you were like them! This makes plain the words, "Covet earnestly the best gifts." But what are they?

Now if I could summon all the readers of THE LIVING CHURCH and say to them: "I have the power to give you three things, and only three; name them and you shall have them," for what do you think five out of six would ask? Do not give the hypocritical answer: "Why, religion and holiness and humility." You know very well that if you really had the chance of getting only the things that you wanted, they would not be those things. My own opinion is that the three things the vast majority would ask for, would be money, popularity, and health. Many will cry out against a priest having such a low view of humanity. Cry away. I am sure these would be the three things most universally desired. It is not strange. Take money. What a comfort it is! How it takes the wrinkles out of brows (though the getting it puts a great many in); and how much easier it makes life. If it rains, call a carriage. If you spoil your clothes, get a new suit, and so on. And then it enables you to help so many others, and to give so much pleasure. I do not wonder that it is so great a magnet, and that to the getting it is often sacrificed health, truth, purity, self-respect.

Then popularity. It is not true to say that if you have money you can get popularity. You can get men to crook the back before you and make way for you, but that is very different from being popular. It is delightful to be generally liked; to feel when you are with your fellowmen that you have their respect and their confidence; to be treated with consideration, not because you are a king, or a millionaire, or an influential ward politician, but for yourself; because you have such winning ways and such a sympathetic heart that you have gotten for yourself the love of men. I think this one of the most glorious things that a man can have, and a poor man has it oftener than a rich man, I observe, and it is worth millions to whoever has it, man or woman.

Then health. What is money, or even popularity, without that? Money can, of

course, buy you better nurses and softer beds than a poor sick man can have; but a rich man howls under the clutch of inflammatory rheumatism just as lustily as a hod carrier. Many a rich man would gladly part with his money to have his coachman's constitution. Health is indeed a splendid boon, and as all blessings brighten when they take their flight, so we never prize health as much as when we lose it. So much of our feelings about religion and the Church and society, yes, about the very basic principles of life, depends upon our health, that I do not wonder we crave it. It is very hard to take charitable views of the world with a stomach in bad working order. Confirmed dyspeptics ought never to preach.

Am I not right in saying that money, popularity, and health are the three choices we would make if we just had the one chance to choose? But are these three really the best gifts we could choose? I will grant that health unquestionably is one. I certainly would choose it for one. If you are well, life is so different, and you can take hold of work and discharge it with so much force. You can, however, do a tremendous work and never know a well day. I know of a woman, a hopeless, helpless, suffering invalid, who trained girls in household economy and sent out from her bedroom two or three hundred well-equipped female servants for the good of others. Granting, however, health to be one of the best gifts, what are at least two others which, if you had the chance, you would be a fool for not choosing? They will form the burden of our next paper.

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"Protestant Episcopal"

FROM "THE PHILOSOPHY OF A CHANGE IN THE NAME OF THE CHURCH."

BY THE REV. FRANK N. WESTCOTT

Is there any such thing as a distinctively Protestant Faith which we would seem to reject by a change of name? Is there any essential Christian principle which Protestantism exists to vindicate, which we would abjure were we to refuse to call ourselves Protestants? Perhaps it may be said that all orthodox Protestants agree in the substance of the Apostle's Creed, or in the principle of salvation by faith through Christ. But if this were true, just in so far as they are orthodox they are not original, not distinctively Protestant at all, for what they hold are mutilated portions of the Catholic Faith which the Church has taught for fifteen hundred years before any one of them came into existence. This is to originate nothing but the principle of mutilation. Then again, if it be said that the more orthodox sects agree in some points of orthodox belief, we ask what right have you to stop with the sects you choose to call orthodox? Surely a Unitarian is exactly as much a Protestant as a Methodist, and a Christian Scientist, as a Presbyterian. They are all of them self-created religious bodies organized to teach their own views of the Bible; and if one has a right to be recognized as a Protestant, why not any other?

And yet, if you take them altogether, they agree in no one point of belief. A man tells you he is a Protestant; but you cannot be sure he believes in the doctrine of the Trinity, or the Incarnation, or the Atonement, or anything else, until you have asked him. All the word conveys to you is, that he is not a Roman Catholic, which is a purely negative inference.

Moreover, supposing there is such a thing as the Protestant Faith. How are you going to find out what it is? Who is going to define it? What authority can back it up? How are you going to prevent its further modification and rejection, or say that any one sect is less Protestant because it protests against part, or the whole, of it?

There is no such thing as the Protestant Faith, as such, in distinction from the Catholic Creeds which we hold.

Well, then, is there any principle which Protestantism exists to vindicate, which we would seem to repudiate by a change of name? It might be said that Protestantism represents the sacredness of the private judgment of the individual conscience.

But surely every Catholic Churchman recognizes the necessity of private judgment quite as much as any Protestant, and affirms that the first appeal must be made to the individual conscience and judgment in every case. For a man who reviews the claims of infallibility, and accepts them, does so by an act of private judgment quite as much as the man who studies the Book of Revelation and decides that the Pope of Rome is the scarlet woman.

As Dr. Littledale says: "You can't get rid of private judgment any more than you can jump off from your shadow," and it is most absurd to assert that Protestants are the only ones who use the God-given faculty of individual judgment. The difference is this: We Churchmen bring the claims of the Church and revelation to the bar of judgment, and then we stop. For having once recognized a revelation of God, the human judgment is utterly incompetent to affirm what that revelation shall be, or to pick and choose between different portions of it. In this we certainly differ from Protestants, with whom on their own principles nothing can be settled beyond question as to what is revelation itself.

Probably it may be said that Protestantism stands to-day for freedom of religious thought, as opposed to mediæval creeds and authoritative dogma. But surely Churchmen are free to think.

We claim that you have to affirm something dogmatically before you can think logically at all. Any logical process is utterly valueless unless it starts from assured premises of some sort. Thought is not free which begins nowhere and ends nowhere, or begins with a speculation, runs in a circle, and ends with a speculation.

Any man who professes to think without positive facts and principles as a basis of his thinking, impeaches his own sanity.

Every science has its creed of the most dogmatic kind imaginable; and if it were not dogmatic, the science, as such, would be impossible. If Christianity is a revelation from God to man of supernatural facts, then such a revelation cannot change any more than God can change. If a scientific statement of them was true in the first centuries, it is true to-day.

The Creeds never limit or hamper thought; they are rather the premises from which thought proceeds; the roots from which it springs. They form the substructure of the whole intellectual life of the Catholic kingdom, a life which has been very fertile and productive centuries before any such catchword as "free-thought" was ever heard of. What Protestantism stands for, is not free-thought at all in the only true sense of the word, but intellectual license and conceit which refuses to recognize that a matter of revelation is a closed question for every devout believer who professes to accept Christianity. Thought may be devoutly free in the study of the Faith, which is always beyond its full comprehension, and in the application of that Faith to the varying intellectual needs of the time and the individual. But it cannot be free to remodel the Faith itself when once God has spoken. We fail to discover that Protestantism, as such, stands for any truth or principle which is not part of the Catholic Faith, and we fail to find in the Protestant system any method of defining or defending the fractions of truth it does hold. Consequently, we fail to see how, in rejecting the name "Protestant," we lose any essential principle or truth of the Faith.

But it may be said that the terms Protestant Episcopal can be explained in a Catholic sense. If so, it has yet to be done. But no matter whether it can or not, the fact remains that you cannot alter the associations which attach to the word in the mind of the average man, and make

him accept your definition. You admit that you are a Protestant, for example, to a Methodist, and he instantly infers that you are a Protestant in the same sense that he is; that your Church is a self-created sect, founded since the Reformation, to teach your specialty, which happens to be episcopacy. Moreover, the word "Protestant" in his mind involves protest against much that we hold very dear. For example: He protests quite as much against the doctrine of the Holy Eucharist as he does against Transubstantiation. He does not know any difference; and so, when we teach Catholic doctrine to him, we seem to be in the ridiculous position of protesting against our own belief, just as he protests against it. You can't change the popular meaning of the term Protestant, and if you use it in any sense that is peculiar, you won't be understood.

To be a Protestant Catholic is a feat of legerdemain that the average man cannot comprehend.

Now, how about the name Episcopal? Episcopacy certainly is a Catholic attribute of the Church? To be sure it is; but it is not the only one; neither is it the one which distinguishes us from the sects.

The real question is, why should we select any special characteristic or feature of the Church and name the Church after it? Why not equally appropriately call it the Sacerdotal Church, because we have a priesthood; or the Sacramental Church, because we believe in sacramental grace; or the Liturgical Church, because we use a liturgy; or the Paradise Church, because we believe in an Intermediate State? In all these respects we differ from the Protestant denominations around us; and when we select episcopacy and thrust it forward in our legal name, what else can a sectarian infer than that that is our specialty, the one point in which we differ from him; just as Baptists differ by immersion from him, Second Adventists, by their peculiarity, and Presbyterians, by having one order of the ministry, and so on.

Now, the essential point to be continually taught is that the Catholic Church, as such, is not a specialist; that is, has no hobby; that it does not exist to defend some one thing chosen out of the Catholic Faith, or system, for that is the sectarian principle, pure and simple.

Protestant Episcopal is little better than Methodist Episcopal. They are both irredeemably bad.

It may be said that to drop the word "Protestant" reflects on the sects. How so, when the word does not occur in the legal titles of any of the largest of them, and does not occur in the title of the mother Church, and never did?

Then it may be said that a change in name involves an arrogant assumption on our part. But pray, what do we assume? Certainly not that we are the whole Church, but merely a legitimate part of it. Is any man obliged to repudiate his ancestry, or give away his inheritance, or deny his identity, because some other man may choose to take offense? The facts which make us what we are were settled by the providence of God, centuries ago; and the claims of Christian charity cannot either make or unmake them. Charity deals with motives, not facts. We assume nothing new, in fact nothing at all but the privilege of calling things by their right names, of adopting a title which corresponds with the facts of the case and does not belie them. The claims of the Church and her organic identity remain exactly what they always have been, change or no change, call the Church by what name you like.

If it be objected that we are a very small body of Christians, we ask how long since numbers came to be the test of Catholicity? Did the Church repudiate the Arian heresy on any such basis? Truth is never created by popular vote, nor is it tested by majorities. Then it must be remembered that the Episcopal Church in the United States is part of the great Anglican Communion, which has over twenty million communicants, and over thirty thousand clergy, and which is growing faster than any other Communion calling itself Christian.

But, finally, it may be said that to drop the name Protestant is to play into the hands of Rome; and no doubt this is the crux with the large majority of opponents.

But which is the safer: To make a pusillanimous surrender, and admit that Rome has an exclusive right to the ancient Creed name, or to defend it for ourselves, and so show that we have the Catholic Faith and Catholic Sacraments, and that no man need go to Rome for them, nay more; that we have them without Roman adulterations. And so we meet Rome on her own ground, with her own weapons against Protestantism, and, as we think, defeat her where to the average Protestant she was invincible, because in just so far she was right. Rome wins never by virtue of her Romanism, but by virtue of her Catholicity. And we will win, never by virtue of our Protestantism, but by virtue of our Catholicity, and the purest form of Catholicity must finally predominate.

If this be true, then certainly any open and plain assertion of our Catholic character is in the line of the strongest defense for the great battle of the future between true Catholicity and a spurious form of it.

Rome has frequently done us the honor of late to assert that we are her strongest rival; and that we have become so, not because we are Protestants, but because we claim to be Catholics.

Now this bears very strongly on the question of the change of name of the Church; because, if we can place the name, American Catholic, by the side of the name Roman Catholic, the obvious inference is, that that which is Roman is not American; and so we stamp the claims of a foreign supremacy as being Roman, Italian, and so alien to us as Americans. The simple contrast of terms is more suggestive at a glance than whole volumes of argument would be. Surely the day has gone by when any intelligent Churchman can confuse Catholicity with Romanism. Rome is anxious to make the two things seem identical, in order that her Catholicity which is true, may float her Romanism which is false. This is where she is clever in making converts among Protestants who know little or nothing about Church history, and who, finding Catholic truth for the first time, take Roman error for it. But this will not work with a Catholic Churchman, because he knows that an appeal to history, while it unquestionably establishes the Catholic character of the primitive Church, also as unquestionably stamps the modern papal claims as unhistoric and false. To assert the Catholic character of the American Church is to emphasize just this distinction; to open the eyes of men and save them from mistaking Roman error for Catholic truth.

If it be said that Protestant means protesting against Roman error, and that we certainly do so protest, we ask why Roman error in particular more than any other form of error?

Can we afford to forget that the errors which are the most terribly destructive of the Faith are sheltered under the Protestant name; and are propagated by those who call themselves Protestants? Must we stand arrayed only against a Church to which we are related both by blood and by inheritance, however erroneous it may be, while we ignore the danger of Protestant rationalism which is coming up in the rear against us to attack us off our guard? If it be said that as Protestants we can protest against Protestant rationalism, I reply that then we are in the pleasing position of Protestants protesting against Protestantism, which is far more suggestive of a family row than of Catholic unity. What would the average hard-headed man think of an organization of men who as Masons protested against Masonry, or who as Odd Fellows protested against Odd Fellowship? No man can serve two masters.

The Episcopal Church in the United States is a national part of the Catholic Church, or it is nothing; yes, worse than nothing. The Prayer-Book is full of Catholic teaching, which, if we are only a Protestant sect, is an arrogant assumption of a baseless claim, and places us in a

false position before the world. The Reformed Episcopalians were perfectly right in assuming that it is a hopeless task to attempt to reconcile the teaching of the Prayer Book with Protestant theology.

We serve no function as one among many "Churches," which for one moment justifies a schismatic position. To set forth our "incomparable liturgy," or our "conservative respectability," or our "orderly ways," or our "beautiful festivals," or our "form of government," as if these things constituted our *raison d'être*, is to talk arrant nonsense. If we have no claim beyond that of "expediency," the sooner we withdraw from competition the better; and leave the effort to suit all "tastes" to the sects that exist for that purpose. In defending the Lord Christ, we say to those who would deny His Deity, and yet claim to retain Him as an ethical ideal and example, that He was either what He claimed to be by act and word, or else He was a self-deceived fanatic. There is no middle conception possible. The same principle holds in regard to the Church. It is what our Catholic Prayer Book claims it to be, or else Catholic Churchmanship is a piece of self-deception and fanaticism. The struggle to defend and propagate the Church in this country, in the face of intense opposition, born of ignorance and prejudice, is not for a moment worth what it costs, unless the motive and inspiration spring from the one supreme and adequate Faith, namely, that the Church is His Body, the fullness of Him who filleth all in all; and is, therefore, by the providence of God, the Catholic Church in the United States of America. To believe this honestly and heartily is to teach it in unmistakable terms, and most plainly of all, in the term which describes the American Church to the American people.

Letters to the Editor

THE CONSTITUTION OF A PARISH

To the Editor of *The Living Church*:

The article which appeared, September 3d, on "Church Support," by "Warden," was an excellent presentation of the case, admirable both in matter and in manner. The reasons which he finds to account for the lack of adequate support of parishes are all weighty, the weightiest being the decline of interest in religion. That there is such a decline may be confidently affirmed, in spite of the multifarious activities which make a vain show of interest and hide the real defect. This decline is a matter of course, when men are assured by their appointed teachers not only that there are many religions and all good, but that all men are in a state of salvation whether they are religious or not. Why should men be careful to keep themselves in the Way of Eternal Life, if all ways lead to Eternal Life? Why should they spend their labor and their money for the defense and confirmation of the Faith of the Gospel, and the Scriptures which enshrine the Faith, and the Church which is the keeper and witness of it, and the parish which is set for the maintenance and the furtherance of it, if the Faith is, after all, but one of many, and the Scriptures have been dissolved, and the Church is but another name for all mankind, and the parish is a social club? The decline of interest in religion is owing to the prevalence of such opinions as these, and the decline of parish support follows as a matter of course.

But while this is the root of the matter, there is a more obvious and immediately practical cause to which attention should be directed. We complain that the parishes are not adequately supported. What is a parish? What is a parishioner? What is the relation and the obligation of a parishioner to a parish? There are no categorical answers ready to these questions. Most people have only the vaguest notion of what the parish is and of their relation to it, and the sense of obligation is correspondingly weak.

Much attention is given to the constitutions of provinces and dioceses, and very little to the constitution of parishes, which are the founda-

tion of the whole structure of the Church, yet are left very much in the state of quicksand. Compare the Church with the army, to which it has many points of likeness; what would the army be if attention were given only to the formation of brigades and regiments, the companies being left without regulation, and the privates shifting from one to another, at their own caprice and without restraint, moved by likes or dislikes of captain and comrades? There would be no army at all under such conditions; yet these are the conditions under which our parishes hold their precarious existence, which in the organization of the Church are what the companies are in the army.

An ineffectual attempt has been made to regulate this matter in the case of communicants; a canon requires that, in removing from one parish to another, they shall not be received in the parish to which they remove without a certificate that they are communicants in good standing in their former parish. It would be interesting to ascertain in how many instances this canon is obeyed, as compared with those in which it is totally disregarded. Moreover, it is useless as a help toward such regulation as is here required, because it is not mandatory upon the rector; it does not say that he shall not receive a communicant removing from another parish without such certificate, but he "shall not be required to receive him" (Title II. Canon 12). The fact is, removals are constantly made from one parish to another without regard to canonical registration or transference. Let us take a few wholesome suggestions from the discipline of the army. "Let all things be done decently (*eusememonos*, with regard to what is fair and comely) and in order (*kata taxis*, from which we get the word 'tactics')." "

It is important to distinguish between the parish and the corporation. The corporation consists of certain members of the parish organized under the canons of the Church and the laws of the State for specific purposes; the parish is the whole congregation of souls committed by the bishop to the charge of a priest. He is the captain of a company; the members are enlisted, mustered in, in this company; and to abandon it at their own caprice, without due form of transference or mustering out, is just what desertion is in the army, and ought to be visited with like penalties. The Church is little better than a mob, the parishes are as volunteers to regular soldiers, so long as the people are left to shift about as they please and there is nothing to impress them with a sense of obligation.

The first requisite then, to ensuring the proper support of our parishes, is to define exactly what a parish is, and the relations and obligations of parishioners; and to provide that no man may with impunity release himself at his own caprice from these obligations, repudiate these debts, but seek release, if he desires it, in a lawful way.

Such definition and legislation for parishes, which are the foundation, should precede legislation for provinces, which are but parts of the superstructure.

J. W. H.

Sept. 19, 1898.

RECTOR AND PARISH

To the Editor of *The Living Church*:

Let me thank you for publishing the excellent paper of the Rev. Mr. Gardam, entitled "Divorce of Parish and Rector." That was in the line of advice to the clergy. It seems almost useless to offer any suggestions to the laity in the same way, because so few of them read a Church paper.

But I suspect that many of the bishops and clergy who read in your issue of Sept. 17th, the discussion entitled "Settled for Life," must have felt that it makes very little difference after all whether, when a clergyman is called to be rector of a parish, he is called for life or not. For the fact is that a rector's position becomes untenable just as soon as any considerable part of the congregation becomes dissatisfied with him. He may have all the legalities, as well as

the bishop, on his side. Even if the vestry vote to ask him to resign, that has no legal effect.

But all the same, if a few wealthy or influential families in a parish become prejudiced against their rector, his position becomes morally, and generally also financially, untenable. A clergyman cannot go about and collect his own salary. If the vestry say to him: "We will not hire you any more," what can he do but resign? And even if he has means of his own, so that he can afford to be indifferent to the bread and butter question, what rector would feel morally justified in continuing his work in a parish where there is decided opposition to him? Neither his preaching nor his pastoral work can do any good to people who listen to him only to find fault with him as soon as his back is turned. The conscientious clergyman will probably feel in that case that for the good of the parish he ought to resign, even though he may have no other place to go to.

Some time ago the question was raised in one of our Church papers, why the clergyman's vocation is not more generally respected. Surely this is one of the reasons. People see that the position of the rector of a small parish is a very precarious one. It is constantly dependent on the favor of a comparatively small number of people.

X. Y. Z.

Sept. 22d, 1898.

"LEAD, KINDLY LIGHT"

To the Editor of *The Living Church*:

In the number of *THE LIVING CHURCH* for Sept. 10th, a paper by Mrs. John Henry Hopkins attributes the last stanza of "Lead, Kindly Light" to Cardinal Newman. I have always read and heard that Cardinal Newman only wrote the first two stanzas. Some years ago, when the new Hymnal was being prepared for publication, a mighty war of words was waged over the theology of this much-disputed stanza. We were told of our folly and sin in having admired it so long, but above all, we were impressed by the fact that Cardinal Newman had not written the stanza that we had the bad taste to admire. I think we were rather sorry that he had not written it. We triumphed, and in spite of "adverse criticism" the stanza is retained by the Hymnal.

If I am wrong in thinking that Cardinal Newman did not write the verse, I shall be thankful for correction.

MARTHA A. KIDDER.

512 Summerfield Ave., Asbury Park, N. J.

THE HOLY CATHOLIC CHURCH

To the Editor of *The Living Church*:

Will you permit me space to advance at this important moment these considerations:

Our Blessed Lord, "the Rock," and "the Chief Corner-stone," speaking to "the Apostles," upon whom, as "the foundation," His Church was to be built, declared, "upon this rock I will build my Church, and the gates of hell shall not prevail against it" (St. Matt. xvi: 18); and again, after His Resurrection, appearing to His Apostles, He said: "As My Father hath sent Me, even so send I you" (St. John xx: 21); "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (St. Matt. xxviii: 18-20). If then, Jesus Christ, the Son of God, the Eternal Truth, founded His Church upon the rock of His Divinity, promising and declaring that against the Church so founded the gates of hell should not prevail, and that He would be with it always, even unto the end of the world, then, the Eternal Truth being totally unable to declare falsehood, or to mislead, there never could have been, never was, and never shall be any need that another Church should be founded by anybody whatsoever, or at any time, from the moment of His foundation till the consummation of the world, and the Church He founded then must somewhere be alive to-day, and with her, in fulfillment of His covenant, her Lord must be. The Ecumenical Councils, the only infallible

voice of the Church, have named that Church in the Creed, which we devoutly believe to have emanated from the Apostles themselves, "the Holy Catholic Church."

Where, then, is any soul searching for the kingdom of heaven to look for "the Holy Catholic Church" of the Creed? And that such searchers exist, and in considerable numbers, is no mythological conjecture. From my own knowledge, I may mention, among others, the case of a youth of an inquiring turn of mind, brought up in a Protestant denomination, who was greatly perplexed by this article of the Creed, which in its "ritual" this society had carefully guarded by asterisk and marginal note. His inquiries of parents and Sunday school teachers elicited nothing definite, and his preacher could only bluff him off with some high sounding and very vague vamping about "universal," which somehow failed to satisfy him. Supposing he had turned for light to the names of the many denominations "professing and calling themselves Christians" in the United States. One, indeed, he would have found calling itself "Catholic," with an adjective prefixed very foreign to the Creed, and fully as far removing that body from the Church founded by Christ at Jerusalem; for research must assure him that the Roman Catholic Church was a society founded in the ninth century by Adrian, Bishop of Rome; and which, notwithstanding its bombastic assumption of the word "Catholic," is not so, either in its foundation, its polity, its modern dogmas, nor its mutilated sacraments. Turning to examine other important sects, such as the Lutherans, founded in 1524 by Martin Luther; the Presbyterians, in 1560 by John Calvin; the Congregationalists, in 1583 by Robert Browne; the Baptists, in 1639 by Roger Williams; the Methodists, in 1766 by John Wesley; and so on, he immediately discovers that none of them fulfill the first requirement of the Church for which he is seeking; viz., foundation by Jesus Christ. At last he finds "the Holy Catholic Church," and he naturally exclaims in wonder: "Why do you permit yourself to be known to the people of America as 'Protestant Episcopal'? Your clergy thunder forth from your pulpits your claim to be 'the Holy Catholic Church' in America, and the pens of your theologians are ever ready to set forth with no uncertain sound, the strongest proofs of your title to that position. Why, then, not set yourself right before the world on the title page of your Prayer Book, and 'in law'?"

Is not this, then, in brief, one of the questions confronting the approaching Convention?

1. Did Jesus Christ found a Church against which the gates of hell shall not prevail, with which He is, and which consequently still exists?

2. Does the Apostles' Creed, accepted by all professing and calling themselves Christians, designate that Church so founded, "The Holy Catholic Church"?

3. Is this Church in the United States of America the Church so founded and named?

4. If it is, ought we not, for the greater glory of God, and the salvation of souls, definitely declare this Church to be "the Holy Catholic Church in the United States of America"?

WARNER E. L. WARD.

Holy Cross, Kingston, N. Y.

THE NAME OF "THIS" CHURCH

To the Editor of *The Living Church*:

One consideration more on this subject which I have not seen presented in the various articles published in *THE LIVING CHURCH*:

It is said that if we take the name of "The Church in the United States," it will be regarded as an act of assumption and arrogance. If we are the Church in the United States—as we constantly contend and assert in our discussions and as we act in our councils—if we are that Church then it is neither arrogance nor assumption to take our proper title. "This" Church is entitled to its proper designation. If we continue to deprive her of her rightful title, we seem to be guilty of moral cowardice, very prejudicial to her interests. We need not blame or lament the unfortunate action of our Fathers in Faith so long as we continue to condone it.

Of all men, commend us to him who has the courage of his convictions, and who dares to say his soul is his own.

Our right to this name, "The Church in the United States," is made good by historical identification; by facts, interpreted by the Catholic rules of Church extension. An apostolic Church in any land must be able to show that it has apostolic order duly derived from an apostolic source. It must be the one first of all duly planted in the nation where it would claim prescriptive right. Which of the Christian bodies in this land having these conditions was first planted in these United States? The various "sectarian" denominations, which originated in schism from the old religious organization of the English race, the Church of England, can make no claim; for they have not the apostolic order, they have no valid episcopate. The first apostolic offices and sacraments celebrated in the English colonies on this continent from which the United States were formed, were administered by clergy of the Church of England. When these colonies became the United States, the first apostolic episcopate introduced into its borders was our own. The present Roman episcopate was introduced later; and was also uncanonical and irregular in its origin, having a consecration by one bishop only, made in a private apartment in England by a bishop of the Roman mission, acting there schismatically, and is, therefore, an intrusion here. It is not lawful to set up episcopate against a regular episcopate already established in a nation or to set up altar against altar.

In the remarkable Providence of God our episcopate was first on the soil of the United States. If there were Roman episcopates in any of the territories afterward admitted into the Union, they were bound by Catholic principles and rules to recognize the national Church already existing, to-wit, our own; just as the episcopate in Hawaii now annexed to the United States must now henceforth recognize the episcopate of the United States, and come into fellowship with "this" Church.

Why, then, shall we not claim and proclaim our title to this name of "The Church in the United States," ours by prescriptive right? Why shall we not have the moral and theological value and influence of such a manifest advantage?

Another point. To change the name of this Church is not an innovation, but a restoration. The innovation was made when the present title was foisted upon her. This Church, before the Revolution, was known as the Church of England in the colonies. The Church of England had officially refused to be called the "Protestant" Church of England. Let us then resume the name to which we are entitled as our Catholic and national heritage.

RAVENSCROFT.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

In your article on this vexed question contained in *THE LIVING CHURCH* of Sept. 24th, you say that the proposed canon asserts the indissolubility of the marriage bond. I, for one, cannot see that it does that. It duly asserts that no minister of this Church shall marry a divorced person during the lifetime of the other party to a former marriage. It leaves the question open as to whether the man or the woman may not be married by any one else legally qualified to perform the marriage, without losing the right to receive still at our altars, and that without undergoing penance or discipline of any sort. Some priests and some bishops might subject the person to discipline, it is true; but others would not. And doubtless the majority would not. Some priests who might do so would have their action annulled by some bishops, and some bishops who would like to see discipline inflicted would be set at nought by priests who would not and could not be required canonically to suspend those persons who choose to marry outside of the Church during the lifetime of their divorced husbands or wives. In other words, the canon as it stands, if passed,

will only introduce confusion worse than that which exists now, and self-will everywhere.

All it can effect, in my judgment, is that it will show that the Church disapproves of marriage after divorce in all cases, even of the innocent party, to the extent of prohibiting the use of her service until the death of one of the parties to the divorce. That much would certainly have its value, as a deterrent, with fairly conscientious people. But so long as members of the Church may still approach the altar, though they be married again without the Church, the proposed canon cannot fairly be said in my judgment, to assert the indissolubility of the marriage bond. Or if it does, then concubinage openly lived in will form no barrier to the altar among us. If we are to assert the indissolubility of the marriage bond by canon, it seems to me the open, the direct, the only just way to do it, is to forbid the marriage of any member of the Church during the lifetime of a divorced husband or wife by any form whatever, making the penalty, excommunication.

The canon, as it stands, can effect nothing of moment but confusion, from lack of straightforward dealing with the souls and consciences of our people. It will also scatter broadcast seeds of dissension between conscientious priests and the self-willed members of their flock. Some priests will do just as they do with our present canon, they will disregard or evade it. Those who will not, will be regarded as straight-laced, or self-willed, and will oftentimes have to leave their cures if they refuse to marry divorcees, or admit them to the altar after marriage without.

Another fault of the canon, as I read it, is that it puts no difference between the baptized and the unbaptized, between persons married and divorced before they are converted to the Church, and persons divorced after they enter it. Equity and mercifulness, it seems to me, should not be denied to those who transgress in ignorance of the Church's law, so they may begin to live an absolutely new life after conversion and admission to the Church.

Then, again, so long as the clergy of this Church are openly permitted to solemnize the marriage of people when one or both of the parties may be unbaptized or unbelieving, permitting them to go away without the grace that comes with believing in the Triune God, how can we justify a strict law that only sincere Christians can be fairly expected to be either able or willing to keep. We not only need the table of prohibited degrees to be written in a diriment canon, but we need a canon that is at once direct, fearless, and mercifully equitable toward those that are without. The proposed canon is not, in my judgment. It is a canon for the discipline of the clergy, when what we need in the case is a canon for the government of the laity, and only very occasionally of the clergy. In its present form, I cannot vote for the canon. If the objections I have suggested were removed, I would cheerfully vote for the canon, wholly irrespective of the uncertainty about the meaning of our Lord's words in the Gospel of St. Matthew. The Church has power from Him to do what may seem best in any age or country. And so if she could obtain moral unanimity on this most important question, I would have no hesitation to vote for a rigid canon on the question, even though I am in doubt as to the exact meaning of the words of our Lord, concerning which fathers, saints, and doctors have differed.

JOHN WILLIAMS.

Omaha, Sept. 23d.

THE Universalist Leader is inclined to concede the claim of the moderator of an Iowa Presbytery, says *The Interior*, that Adam was a Presbyterian, and therefore the right to "charge up against Presbyterianism all that has gone wrong in the world." This fancy of our brilliant contemporary is right in the face of Scripture. Where Adam made his fatal mistake was in listening to the first Universalist sermon: "Thou shalt not surely die"—and straightway, acting upon Universalist doctrine, he "brought on all our woes."

A Declaration

We, the undersigned, bishops and clergy of the Protestant Episcopal Church in the United States, being persuaded that any canon of our Church on the question of marriage and divorce ought to be consistent with the words the priest must use when he solemnizes holy matrimony according to the service contained in the Prayer Book—do hereby declare it to be our conviction that any legislation on this subject, in the way of an amendment to our present canon, ought to be based on the following principles:

I. That the marriage law of the Church is clearly set forth in the marriage service; namely, that Christian marriage consists in the union of one man with one woman until the union is severed by death.

II. That this law does not permit the marriage of any person separated by divorce, so long as the former partner is living, whether such person be innocent or guilty.

Signed,

The Rt. Rev. W. C. DOANE, D.D., LL. D., Bishop of Albany.

The Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont.

The Rt. Rev. W. E. McLAREN, D.D., D. C. L., Bishop of Chicago.

The Rt. Rev. T. A. STARKEY, D.D., Bishop of Newark.

The Rt. Rev. W. A. LEONARD, D.D., Bishop of Ohio.

The Rt. Rev. CHAS. R. HALE, D.D., LL.D., Bishop of Cairo.

The Rt. Rev. L. COLEMAN, D.D., LL.D., Bishop of Delaware.

The Rt. Rev. I. L. NICHOLSON, D.D., Bishop of Milwaukee.

The Rt. Rev. H. A. NEELY, D.D., Bishop of Maine.

The Rt. Rev. J. H. JOHNSON, D.D., Bishop of Los Angeles.

The Rev. E. A. HOFFMAN, D.D., D. C. L., LL.D., Dean of the General Theological Seminary.

The Rev. THOMAS RICHEY, D.D., Professor of Ecclesiastical History in the General Theological Seminary.

The Rev. PHILANDER K. CADY, D.D., Professor of Evidences of Revealed Religion in the General Theological Seminary.

The Rev. Wm. J. GOLD, D.D., Professor of Liturgics and Exegesis in the Western Theological Seminary.

The Rev. F. J. HALL, M. A., Professor of Theology in the Western Theological Seminary.

The Rev. SAMUEL HART, D.D., Professor of Latin Language and Literature in Trinity College.

The Rev. MORGAN DIX, D.D., D. C. L., rector of Trinity church, New York city.

The Rev. J. S. B. HODGES, D.D., rector of St. Paul's church, Baltimore.

The Rev. ROBERT RITCHIE, rector of St. James the Less, Philadelphia.

The Rev. CLINTON LOCKE, D.D., Rural Dean, diocese of Chicago.

The Rev. A. B. CONGER, rector of church of Good Shepherd, Rosemont, Pa.

The Rev. A. ST. JOHN CHAMBRE, D.D., rector of St. Anne's, Lowell, Mass.

The Rev. G. M. CHRISTIAN, D.D., rector of Grace church, Newark, N. J.

The Rev. A. THOMAS PORTER, D.D., LL.D., rector of the church of the Holy Communion, Charleston, S. C.

The Rev. G. MOC. FISKE, D.D., rector of St. Stephen's church, Providence, R. I.

The Ven. F. W. TAYLOR, D.D., Archdeacon in the diocese of Springfield.

The above declaration was sent in July last to all the clergy in the United States. Over 1,500 have replied. Any of the clergy who have not yet signified their approval, and desire to do so, will please send a postal card to the Rev. W. T. WEBBE, D.D., Irvington, N. J.

Personal Mention

The address of the Rev. Frank E. Bissell, late of Elkhorn, Wis., is 15 West 4th st., Bayonne, N. J.

The Rev. Frederick M. Brooks has resigned the charge of the church of the Incarnation, Lynn, Mass., and will assume work in Boston.

The Rev. Henry Ward Cunningham has accepted the rectorship of Calvary church, Wilmington, Del.

The postal address of the Rev. Joshua Cowpland, rector of St. John's, Concord, Delaware Co., Pa., is Ward, Pa.

The Rev. Bert Foster has resigned the charge of St. Paul's church, Evanston, Wyo.

The Ven. Archdeacon Johnson has accepted temporary charge of St. Matthew's cathedral, Laramie, Wyo.

The Rev. T. H. Johnson has resigned the care of St. Peter's church, Sheridan, Wyo.

The Rev. Arthur Hess has accepted temporary charge of the chapel of the Holy Comforter, Philadelphia, Pa.

The Ven. Archdeacon Hill, of Ottawa, Kas., has returned from a vacation spent in the Rocky Mountains.

The Rev. Guy W. Miner has resigned the position of canon of the cathedral of Kansas, Topeka.

The present address of the Rev. Geo. Shelton is 515 Broadway, Milwaukee, Wis.

The Rev. James Stoddard, for the past two years missionary at Rock Springs and Green River, should now be addressed at Green River, Wyo., instead of Rock Springs.

The P. O. address of the Rev. Peter Wager is now 199 Bass ave., Memphis, Tenn., instead of Lichen, Tenn.

The Rev. Wm. C. Wise has removed from Spokane to Northport, Wash.

The Rev. Thomas Worrall begins work with the opening of October, as curate at the church of the Holy Comforter, Poughkeepsie, N. Y.

The Rev. Guy L. Wallis, formerly rector of the church of the Holy Nativity, has accepted appointment as curate at the church of St. Mary the Virgin, New York city.

Ordinations

On the 16th Sunday after Trinity, at All Saints' cathedral, Milwaukee, by the Bishop of Milwaukee: Deacons: William Alesworth Howard, Jr., and Lewis Russell Levering. Presented by the Rev. Dr. C. B. B. Wright and the Rev. Canon St. George, respectively. The sermon was preached by the Rev. Dr. C. B. B. Wright.

In All Saints' church, South McAlistier, Okla. Ter., Sept. 21st, the following were ordained to the diaconate: Messrs. Franklin Campbell Smith, and Henry Benton Smith, the latter a Cherokee. The Rev. A. B. Nicholas presented the candidates and preached the sermon. The next day, in the same church, the Rev. Harry Clay Eastman was advanced to the priesthood, the Rev. Theo. Brookes, D.D., preaching the sermon.

Official

MINUTE

At a stated meeting of the vestry of the church of the Holy Trinity, West Chester, Pa., the following resolutions were passed:

Resolved: That in accepting the resignation of the Rev. G. Heathcote Hills as rector of this parish, the members of the vestry desire to express their warm feelings of personal regard for Mr. Hills and their sense of his faithful labors during the seven years of his rectorship. In all that time the relations between rector and vestry have been uniformly harmonious and without a break. Under his rectorship the membership of the church has materially increased, and the introduction of the vested choir, the changes in the arrangement and furnishing of the church building, the erection of the choir room, and the improvement of the parish building, are largely due to his good judgment, zeal, energy, and executive ability. As a devoted pastor, a forcible and eloquent preacher, a tactful organizer, and an untiring worker, Mr. Hills has endeared himself to his people. On behalf of ourselves and many others in the congregation and the community, we unite in assuring him of our appreciation and esteem, and in wishing him God-speed in his future field of labor.

Resolved: That the secretary be instructed to transmit to Mr. Hills a copy of these resolutions.

JAMES C. SELLERS,

C. M. GRIMM,

WM. S. WINDLE,

Committee.

Obituary

REV. J. EDWARD PRATT

At a meeting of the Bishop and clergy present at the funeral of the Rev. J. Edward Pratt, late rector of St. John's, Lancaster, and members of the Standing Committee of the diocese of Central Pennsylvania, the following minute was adopted:

That we express our deep sorrow at the death of our co-laborer and friend. That we desire to put on record our high appreciation of his character as a Chris-

tian gentleman, of his devotion and ability as a minister of Christ, of his conscientious care in the discharge of the duties that have devolved upon him as an officer of the diocese and member of the Standing Committee. That in our intercourse with him we have been won to him by the kindness and unflinching courtesy of his manner, and the evident sincerity of his heart. We shall miss him in our various diocesan assemblies, and we feel that in his death the diocese has sustained a great loss.

We extend our cordial sympathy to the bereaved family.

This minute is ordered to be sent to the family and to be printed in the local and Church papers.

REV. WILLIAM P. ORRICK, D. D.,
REV. PERCY J. ROBOTOM,
REV. LEROY F. BAKER, } Committee.

(Signed) RT. REV. ETHELBERT TALBOT,

Bishop of diocese of Central Pennsylvania,

REV. H. L. JONES, D. D., REV. CHAS. MORISON,

REV. W. F. SHERO, REV. O. H. BRIDGMAN,

REV. WM. DORWART, REV. J. M. PAGE,

REV. ALEX. McMILLAN, REV. J. M. BLACKWELL,

REV. T. B. ANGELL, D. D., REV. CHAS. J. WOOD,

REV. S. K. EVANS, REV. R. L. CHITTENDEN,

REV. L. DECORMIS, D. D., REV. A. M. ABEL,

REV. A. C. KILLHEFFER.

Acknowledgments

THE American Church Missionary Society acknowledges the receipt from "E. D." of two hundred dollars for the work of the society, and returns its thanks.

W. DUDLEY POWERS,
Gen. Secretary.

Appeals

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

BOARD OF MISSIONS

The triennial session of the Board of Missions will begin in the church of the Epiphany Washington, D. C., on Friday morning, October 7th. On the morning of the second day, the completion of twenty-five years of the episcopate of Dr Hare as missionary bishop will be especially marked. Sermon before the Board by the Bishop of California, in the church of the Epiphany, on the evening of Sunday, Oct. 9th. Children's missionary mass meeting in the church of the Ascension, Sunday afternoon, October 16th. Missionary rally in the same church that evening.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

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

A WORTHY APPEAL

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

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

Los Angeles, Sept. 1, 1898.

If any church is about to put in a new font, would they kindly donate the old one to St. Mary's parish, Blair, Neb. Beginning in October, the rector proposes to hold a cottage service in an addition called Deklerville, among the poor and colored folks; in order to make the service attractive, he desires to obtain an organ; however old, it will be thankfully received.

ANNESLEY THOMAS YOUNG,
Rector.

Church and Parish

A CLERGYMAN'S daughter, whose parents live in a retired place, and of limited means, would like to receive a boarding school education, that she may be able to earn her own livelihood. Please address M. T., LIVING CHURCH.

COMMISSIONAIRE—I do purchasing for out of town customers. Fashionable millinery and dresses a specialty. Bridal trousseaus complete. My commission comes from the stores. Send for references. Satisfaction guaranteed. MRS. C. A. BLACK, 302 Baird Ave., Austin, Ill., or Marshall Field, Chicago.

The Editor's Table

Kalendar, October, 1898

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

A Prayer for the General Convention

BY REV. FREDERIC E. J. LLOYD, MUS. DOC.

Father Divine, before Thy throne
Thy children come, with homage meet,
From lands afar, from ev'ry zone,
To worship at Thy sacred feet.

God of our nation, by whose might
Plenty and peace have crowned our days,
We pray Thee, keep her in Thy Light,
And ever lead in Wisdom's ways.

Defend Thy Church from foes without,
And guard her Faith 'gainst foes within;
Despoil unfaith, remove all doubt,
And keep her pure from spot of sin.

Protect our homes, may holy bond
Be sever'd ne'er by man's decree,
May true devotion, loving, fond,
Bind heart to heart, and both to Thee.

Thus kept, defended, ruled by Thee,
O Trine God, for ever blessed,
Our nation, Church, and homes will be
Thy heritage, by all confess'd.



W. CHATTERTON DIX, an English Churchman, and the author of several well-known hymns, passed away from earth Sept. 9th. His Epiphany hymn, "As with gladness men of old," is sung wherever the English language is spoken. Others of his composition are, "Come unto me, ye weary," "On the waters dark and drear," and, "To Thee, O Lord, our hearts we raise." He also wrote many prose articles on subjects connected with the Church.



A VISITOR to Belfast gives *The Ecclesiastical Gazette* the benefit of his experiences. He attended two churches, St. Anne's and St. Luke's, and witnessed some street preaching conducted by Church people (described "as earnest but prosy"). He was rather pleased than otherwise by what he saw in this stronghold of Protestantism. The Holy Eucharist was celebrated weekly in both churches every Sunday morning, in one case at 9:30, in the other at 8. But there was a feeling in the community that to have the Sacrament at such early hours was ritualistic, and that it would not go down in Belfast. At both churches the visitor was struck with the preponderance of women at the services. He wondered where were the thousands of Orangemen who assemble to demonstrate their militant loyalty to the Church on the twelfth of July.



IT appears that a great many people in England, unable to obtain literary or theological degrees in the usual way, make a practice of buying them in this country. There seem to be a number of organizations, chartered under the laws of the States in which they are, which exist simply for the purpose of bestowing degrees. State legislation does not seem to provide proper guarantees to insure a *bona fide* character in these so-called universities. Thus a lucrative trade in bogus degrees has sprung up, no small part of which comes from the other side of the water. Attention has lately been

drawn by English papers to an institution of this nature in Chicago, which has had the advantage of being mistaken abroad for the University of Chicago. A bill has been introduced in Parliament to compel every one holding a degree other than one granted by lawful authority in the United Kingdom, to place and indicate clearly after such degree the source from which it has been derived. This would partially, but only partially, cover the ground.



LORD GRIMTHORPE has spent, since 1877, no less than \$1,250,000 in the restoration and embellishment of St. Alban's Abbey. The architecture of the exterior has been mercilessly criticised, but Lord Grimthorpe has not been influenced in the slightest degree. He has pursued his own plans from first to last. At one time he engaged in an expensive law suit with another wealthy gentleman who was ambitious to spend his money upon the restoration of the chancel, but this my Lord Grimthorpe would by no means allow. Surely one of the most remarkable law suits on record! One questions whether it could have happened anywhere but in England and between two gentlemen of the traditional John Bull type. Lord Grimthorpe's princely generosity is not easy to understand, since it is bestowed upon a Church which he seems to regard as a kind of police institution, established by the State to keep society in order. His published utterances show a perfect contempt for the clergy in general, from the archbishops down to the unbeneficed priests. Possibly he is one of those to whom the old saying may be applied, that "his bark is worse than his bite."



THE Bishop of Ballarat, speaking after his return to his distant diocese, of his experiences and observations while in England, quotes the testimony of two impartial witnesses in regard to the work of the Church in London. He says: "I asked the Lord Mayor of London, a Jew, what he thought the most powerful influence operating for the elevation of the masses of the metropolis. He answered in effect at once: 'The Christian Church, and far above all others, the Church of England.' To this agrees what a late experienced Recorder of London told me: 'The East end of London has vastly improved of recent years; various causes combine to account for this, but chiefly, by far, the work of religious folk amongst the masses, and first and foremost the activities of the Church.' It is curious that the Salvation Army, so active in a vast number of places, and so very useful in some, admittedly counts for very little in East London."



IT is reported that the Duke of Newcastle contemplates the establishment of a brotherhood, or, as some insist, a monastery, upon his Nottinghamshire estate. It is even rumored that it will be under the old Benedictine rule. Unquestionably the Duke has it in his power to put up buildings suitable for a monastery. But it is a different matter to provide the monks. Anciently these came first, buildings afterwards. But perhaps there is an organization already in existence for which the Duke desires to provide an adequate shelter. He has already been a munificent contributor to the cause of religion. Various churches have been restored mainly at his expense, and ten years ago he erected a handsome new one on a

portion of his estate, entirely at his own cost. He also subscribed very liberally to the founding of the school at Worksop in connection with Canon Woodward's scheme. The Duke is still a young man. It is reported that it is he who has undertaken to replace the magnificent set of Communion plate presented to St. Paul's cathedral by the notorious Mr. Hooley, which the subsequent exposure of that worthy's method of obtaining money has rendered unavailable for sacred purposes.



THAT genius who has lately discovered that streets can be sprinkled by attaching garden hose to city hydrants, to be operated by the street cleaner, thus doing away with the lumbering water cart that obstructs the way and by semi-occasional deluges undoes much good asphalt, deserves to rank with the Chinaman of Charles Lamb who discovered that young pig could be roasted by a small fire, instead of by burning one's house over one's head when the stomach yearned for "crackle."



Book Reviews and Notices

Meg of the Scarlet Foot. A Novel. By W. Edwards Tirebuck. New York and London: Harper & Brothers. Price, \$1.50.

A Lancashire mining village is the scene of Mr. Tirebuck's romance. It revolves around the central character of the heroine, Meg, and follows her adventures, bodily and spiritual, in her rude and untrained efforts to solve and reconcile the ultimate means of life and love. We can hardly be in sympathy with the story at all times; sometimes the characters seem overdrawn. The wholesale slaughter at the close, while perhaps necessary to straighten matters, hardly appeals to us, beside carrying off untimely the most satisfactory and wholesome character of the tale. However, we must admit the general strength of the author's work, and that, though we at times would tear out a page, the book attracts us strongly to the end.

At You-All's House; A Missouri Nature Story. By James Newton Baskett. New York: The Macmillan Company. Price, \$1.50.

Mr. Baskett is a lover and a student of nature, and he leads us through the fields and woods of Northern Missouri. His simple love story is a pastoral, accompanied by the music of the running stream and the bird-talk he interprets so well. His characters are types of what might be found in any rural community; there is nothing dramatic, no vivid coloring, nothing foreign to the environment; the story is dignified in its simplicity, interesting, and restful. We feel the personality of the writer as we read, and realize that his book is a part of him, not simply a product of his pen.

The Paternal State in France and Germany. By Henry Gaullier. New York and London: Harper & Brothers. Price, \$1.25.

This book has nothing to do with the relations between fathers and children in the countries mentioned, but is an able and much-needed book on the burning question of the relative benefit to a people of a paternal, *i. e.*, a State management of everything, and a mixed, or State and individual combined. The advocates of the former system, including all the shades of socialism, are very clamorous now. This book is intended to be an object lesson to them and to all American readers, by showing what results are obtained by a nation as soon as the State is invested with attributes which individuals alone should possess, and with an authority which they should never abdicate. The French and German doctrine of State paternalism is shown pretty conclusively to be the cause of the French and German national ill-health, and historical evidence is carefully given to prove that these past disasters as well as their present restless-

ness, is attributable to it. We sometimes think the idea that the State being the delegate of the community should be invested with sufficient authority to bring about such reforms as would promote a general happiness, is a brand new idea evolved by modern philanthropists; but it is as old nearly as the world, has been often tried and has generally ended in a despotism which sets its foot on all branches of human activity. All this is well shown in this study of political economy, and there are but few dry pages in it.

Moral Imbeciles. By Sarah P. McL. Greene. New York and London: Harper & Brothers. Price \$1.25.

A book fitly named, for never was there more imbecility gathered together than in these pages. The writing it is the first step toward becoming a moral imbecile. There is not one character in the whole outfit who behaves as mortals generally do. Everybody seems to have come out of "Alice in Wonderland," or the "History of Freaks."

Early Letters of George William Curtis to John S. Dwight. Edited by George Willis Cooke. New York and London: Harper & Brothers. Price, \$1.50.

A delightful book, for not only are the letters of such a man as Curtis interesting, but the editor prefaces these with a most charming history of Brook Farm and Concord. Brook Farm, as many of our readers may remember, was a community founded by the Transcendentalists in the "thirties" as the hub for the conversion of the world to Transcendentalism. Hawthorne's "Blithedale Romance" is founded on it, and Col. Higginson and others have written brilliantly about it. All the cranks of the period went there to live, and cranks are very often most fascinating people. Geo. W. Curtis passed two years there, more as a boarder and scholar than as a disciple. One met delightful company there; Rev. Dr. Parker, Emerson, Margaret Fuller, John Dwight, Hawthorne, etc. This book portrays the first years of the experiment, before it became too "cranky," in most excellent and attractive English, and Curtis' letters are full of sparkle and interest.

We are requested to note a mistake in early copies of the Marginal Readings Report, on the reverse of the title page. The commission was appointed by the General Convention of 1895, not by that of 1889.

"THE Romance of Glass Making," being a sketch of the history of ornamental glass, by Walter Gandy, will be published soon by Mr. Thomas Whittaker. He also announces "Frances E. Willard; The Story of a Noble Woman," by Florence Witts.

"GATHERED WAIFS" is the queer title of a volume of poems by the Rev. Francis Mansfield, M.D. They are "waifs" of the brain which have found an abiding place here, and may be found entertaining. We hope many readers will make their acquaintance. The Bishop of Springfield, writing to the author, says: "Gathered Waifs" do more than the title promises. Scattered flowers might be picked up and tied in a bouquet and present no beauty, since the bloom is faded, and emit no fragrance, because the perfume is gone. The 'Gathered Waifs' are no such nosegay. The flowers are fresh with historic interest, or with appeals which reach the sympathies and passions of the human heart. They must continue fresh while the memories of our native land are living realities in the breast of patriots, and home and friends and natural scenery are the objects of our love and admiration. The fragrance is distilled in various odors, in the poetic garb with which the accomplished author clothes in many metres the stray children of his fertile brain. The book is an entertaining and instructive companion whose company one can enjoy for five or twenty minutes without fear that he may not at pleasure resume the acquaintance whenever he may wish, since no offense will be taken. I am glad to have the privilege of introducing 'Gathered Waifs' to my friends, since I feel sure that when they come to know the volume they will thank

me for the introduction, and regard the collection of poems as our mutual friend."

Books Received

THE CENTURY CO.

A Primer of Heraldry for Americans. By Edward S. Holden. L.L.D. \$1.

Through the Earth. By Clement Fezandie. \$1.50.

Good Americans. By Mrs. Burton Harrison. \$1.25.

Denise and Ned Toodles. By Gabrielle E. Jackson. \$1.25.

Democracy in America. By Alexis De Tocqueville. In 5 vols. \$5.

HARPER & BROTHERS

By Order of the Magistrate. By W. Pett Ridge. \$1.25.

Contributions to "Punch." By W. M. Thackeray. \$1.75.

Phases of an Inferior Planet. By Ellen Glasgow. \$1.25.

Metaphysics. By Borden P. Bowne.

FREDERICK A. STOKES & CO.

The Destroyer. By Benj. Swift. \$1.25.

JORDAN MARSH & CO.

Pinocchio's Adventures in Wonderland. By Hezekiah Butterworth. 30 cts.

MACMILLAN & CO.

The Hope of Immortality. By J. E. C. Weldon. \$1.50.

Glimpses of God and other Sermons. By Rev. B. Gwernydd Newton, Cleveland, O.

Music Received

NOVELLO, EWER & Co.

There shall be an Heap of Corn. By Ferris Tozer. 12 cts.

Sing unto the Lord. By Cuthbert Harris. 12 cts.

God Is My Salvation. By Chas. F. Bowes. 12 cts.

O give Thanks unto the Lord. By Rev. E. Vine Hall, M.A. 12 cts.

The Lord is my Shepherd. By Franz Schubert. 15 cts.

God be Merciful Unto Us. By John E. West. 6 cts.

Great Is Our Lord. By Myles B. Foster. 15 cts.

Behold, God Is Great. By E. W. Naylor. 15 cts.

Short Settings of the Office of the Holy Communion. Edited by Sir Geo. C. Martin. 50 cts.

Office of the Holy Communion, (Merbecke). Harmonized by J. Stainer. 20 cts.

Magnificat and Nunc Dimittis. By E. Townshend Driffield. 15 cts.

Te Deum Laudamus. By Boyton Smith. 15 cts.

Benedicite, Omnia Opera. By J. W. Elliott. 15 cts.

Benedictus. By Geo. C. Martin. 15 cts.

Magnificat and Nunc Dimittis. (For men's voices.) By J. Stainer. 25 cts.

Unto Thee, O God, Do We Give Thanks. By Bruce Stearn. 12 cts.

Periodicals

We fight our battles over again in *Scribner's Magazine* for October: Richard Harding Davis describes the "Battle of San Juan," and analyzes the conduct of the Santiago campaign; Captain Arthur H. Lee, of the Royal Artillery, the British military attache who accompanied our troops to Cuba, writes of "The Regulars at El Caney." Coming from the representative of another nation and a trained soldier, his tribute to the fighting qualities of our soldiers is especially valuable. "The Day of the Surrender" at Santiago is graphically described by J. F. J. Archibald, and John R. Spears gives experiences of his own and other correspondents, under the title, "Afloat for News in War Time." Walter A. Wyckoff writes of the great farming region of the North-west, where he found plenty of work, and noted that unthrift was responsible for much of the prevailing discontent. Octave Thanet has a pleasant little story in this issue.

Topics of current interest are handled strongly in the October number of *The Atlantic Monthly*. Carl Schurz writes on "The Anglo-American Friendship," and gives conservative advice on a good common-sense basis. While desiring friendly relations between the United States and Great Britain, he wisely argues that these can best be maintained by independence of action each of the other. Albert Dicey, the distinguished jurist, views the subject from an English standpoint. "The Development of our Foreign Policy," is portrayed by Horace N. Fisher, and gives a concrete statement of the Monroe Doctrine from ex-President Jefferson. "Bismarck as a National Type," is an interesting topic, graphically treated by Kuno Francke, evidently a loyal admirer of the Iron Chancellor,

a name justified by the closing words of this paper: "If ever there was a man in whom fate revealed its moral sovereignty, that man was Bismarck." "The Unpublished Letters of Carlyle" give interesting glimpses of the tender side of that gruff old worthy. The household tyranny and despotic rule of a Russian landlord is strongly depicted in the autobiography of Prince Kropotkin.

With the issue of Oct. 1st, *The Living Age* begins a new series, the seventh. It appears in a new dress, differing but little from that which has been familiar to its readers, but with a page slightly larger than before, and more clear, open, and legible. The familiar design has been retained for the cover, but it has been re-engraved, and is printed upon paper of a better quality. "The Readings from New Books," which were introduced two years ago, will be continued, and a new editorial department devoted to "Notes on Books and Authors," will be substituted for the "Readings from American Magazines." In this issue *The Living Age* also begins the publication of a new serial story, "Constance," by Th. Bentzon (Mme. Blanc). This story has been translated for *The Living Age* by Mrs. E. W. Latimer, with the authorization of Mme. Blanc. It deals with some of the problems of modern life, and is a subtle delineation of character.

Opinions of the Press

The Congregationalist

IS THE WORLD BETTER OR WORSE?—We further suggest that too steady gazing at the evils of the time tends to paralyze one's nerves, to impair his judgment, and destroy his usefulness. Let him turn to look at what offsets these conditions. He will see that many men are more generously busy than ever before to provide for uplifting their fellowmen. Educational advantages multiply which are open to all. Look at the free public libraries; note the shortening of the working day, giving those whose work is measured by hours the opportunity to cultivate their intellectual and moral natures. Mark the growing sensitiveness to the evil of human suffering, and the increase of philanthropic ministries, hospitals, summer homes for invalids, rest places for weary workers, excursions for the poor. Men who do these things have not lost faith in their fellowmen. We believe that there lie in our civilization forces efficient to heal social diseases. God is in His world. Without the inspiration of that belief, Christians cannot face the problems of our complex social order, problems greater than those of any other age. With that belief we can fearlessly approach the disorders of our time with the Gospel of Christ, knowing that this Gospel is suited to elements in human nature for whose diseases it is a sovereign remedy.

Harper's Bazar

THE RED CROSS.—The war has been full of pathos. It is a way wars have, and, in the case of the one just over, the newspapers have garnered in scores of touching incidents. One of the most unfortunate phases of the war, however, has been the discouragement and criticism which have frequently been the lot of the Red Cross. No one is prepared to say that the discouragement was unwise or avoidable—no outsider, that is. But everybody will feel regret that the woman whose name is identified with years of work which won her the gratitude and praise of the world, has come to feel a sense of baffled hopelessness in trying to help her own country. In a letter to her brother, not long ago, Miss Clara Barton said: "I have no need of money beyond that you have already sent me. If I had, the generosity and thoughtfulness of other nations have supplied me, and they appear to have done it with no distrust of my management or integrity. I shall do faithfully all that comes to me, until I can be properly released, and I will work, as I always have done, for the credit of my country; but, so far as any personal interest is concerned in any of it, there is nothing left."

Presbyterian Banner

DIVORCE LEGISLATION.—The subject of divorce legislation is again before the public, as it may well be, when we are told that in the United States the ratio of divorce to marriage is as one to ten; and that in one State it has sunk within twenty years from the ratio of one to fifty-one down to the ratio of one to twenty-one. Indeed, a principal attraction in one or two States to induce men and women to go temporarily there seems to be the facility with which divorces are granted. But in no other civilized country is the problem of divorce so poorly solved, or so full of danger, as in the United States. We have no general divorce law. Every State has

its own laws on this subject, and in some of the States they are simply scandalous, apparently framed to encourage and facilitate divorce. Every social and religious heresy that breaks out has something in it in opposition to the permanency of the marriage relation. But at length the public mind is beginning to be aroused to the indecency and danger connected with the drift towards easy divorces. The New England Divorce Reform League, in which all Christian denominations are united, has been doing good work. The religious press, a part of the secular press, and the ministers of the Gospel have been rendering efficient service, and will continue to do so. A conference has lately been

held at Saratoga, N. Y., to promote uniformity of legislation in marriage and divorce. If that conference did not accomplish much directly, it at least discovered that it is altogether impossible to lead the States to agree upon what shall be the causes for absolute divorce. Owing to the training of the people, and their surroundings, and the varying ideas concerning the marriage relation prevalent in different parts of the country, no large number of the States will ever agree upon a uniform law dissolving marriage. Our only hope is in "uniform legislation," secured by a national constitutional amendment. To this end all the friends of pure marriage should labor

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The Household

Tree People

BY MARGARET DOORIS

II.

THE TREE BABY

When I first saw the baby 'twas late in the spring.
As I stood at my door to hear the birds sing,
I noticed old mammy was holding quite fast
Something close to her breast, as the wind hurried
past.

I looked and I looked, and thought it must be
A sweet little angel hid in the tree,
So I asked the old mammy; she laughed and said, "No,
Dem lubly wee angels jest is, dey don't grow.
Dis yere am a baby done come on de wood,
An' littler dan nothin' when a teenty, small bud;
It am now a monf ole. an' near fills my arms.
I'se gittin most skeerfulob de ole man what farms;
He often goes roun' wiv' his ax an' his saw,
An' I'se feared dat he'll cut it off any day—la!
I 'member de time, it am long years ago,
Dat de trees around yere were as thick as could grow;
Dat ole farmer, he comes an' hacks dem all down,
An' defust thing I knows folks builded a town.
Times ain't what dey was, no matter who says,
An' I'd like to be back in dem happy, ole days;
Ebery day boys am comin' wiv horrible slings
To kill my deah birds for der bootiful wings;
I'se frightened to death most haf ob de time.
An' wish me an' babe into heben could climb."
Then the mammy looked sad and heavily sighed,
And tried in her arms the baby to hide.
Since then every eve in the glow of the west,
I hear mammy hush the tree-baby to rest;
Frogs, crickets, and katydid join in the song,
And the chorus is ringin all the night long.

THE TREE MAMMY'S LULLABY

Hush-a-by, hush-a-by, hush-a-by!
See dat ebenin' star,
An' de pretty new moon, silver moon,
Dem angels am not far,
Dey will come pretty soon, pretty soon,
Hush-a-by, hush-a-by, hush-a-by!
Hush-a-by, hush-a-by, hush-a-by!
See de fire-flies gleam,
An' dat glistenin' dew, silver dew.
Sweetly sleep, sweetly dream,
Dem angels am a comin' now to you,
Hush-a-by, hush-a-by, hush-a-by!
Hush-a-by, hush-a-by, hush-a-by!
Demangels now am near,
Dey am comin' in de breeze, in de breeze,
Dey am near, dey am near, dey am hyear,
Dey will watch all night in de trees,
Hush-a-by, hush-a-by, hush-a-by!

Softly the lullaby rings all night long,
But at the day dawn mammy changes her song;
Stirring indeed is her voice as day breaks,
And cheery the tune that the tree-baby wakes.

THE TREE MAMMY'S WAKING SONG

Wake up, baby, wake!
Dem angels all night watchin' hab all done gone away,
De sun hisself am comin', cause 'tis de break ob day;
He's comin' up de eastern sky,
Dem sunbeams now am bery nigh,
Wake up, baby, wake!
Wake up, baby, wake!
Dem birds dat stay heah all de night, hab ebery one
done gone,
Look dar, an' see dem pickin' grubs across on missus'
lawn;
De butterflys am comin',
De bees am softly hummin',
Wake up, baby, wake!
Wake up, baby, wake!
De breakfuss now am ready, dars honey, an' dars dew,
An' lots ob buttercups am full, done waitin' jest for
you,
An' ebery mornin' glory
Gwine tell a pretty story,
Wake up, baby, wake!
(To be continued.)

The Leland Mortgage

BY MRS. J. D. H. BROWNE

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

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CHAPTER I.

LOS ANGELES, the beautiful city "of the
Angels," lay basking in the sunlight of
a summer's day. It was still early in the

afternoon, and the streets were compara-
tively deserted. In the forenoon they had
been crowded with traffic, and a little later
would be so again, but just now the midday
lull still rested on the city.

Along one of the handsome residence
streets on the western side, a farm wagon
drawn by a stout pony, and covered with a
canvas awning, was leisurely making its way
in the shade of the overhanging pepper trees
bordering the wide sidewalks.

The driver was a lad of about fifteen, and
seated beside him was a girl some years
older. Both were dressed in simplest country
fashion, and even the girl was without the
smallest attempt at adornment. A coarse
straw hat shaded her face, and she wore a
faded cotton gown.

"This is the house," said the boy, "I know
it by the two big palms. They told me to
be sure to bring more strawberries and
melons.

The wagon stopped in front of the iron
gates, through which a wide, beautifully
trimmed lawn, with two pillar-like palm-
trees, was visible. The house beyond was
large and handsome, surrounded by a wide
piazza festooned with luxuriant climbing
plants.

The girl took the reins, while the boy
sprang down, and taking up a large basket
of fruit which had been carefully protected
from the sun, made his way to the back of
the house.

In his absence the girl, leaning slightly
forward, looked at the attractive picture
before her, at the velvety grass, the brilliant
flower borders, the shadow of the palms.
There was a glimpse of lacey drapery
through the large open windows, and the
sound of a piano floated out on the still,
warm air. She looked and listened, sit-
ting under the awning, the reins loosely held
in her hand. It was pleasant to sit there,
and the lad had been gone some little time
before his sister began to watch for him.
Then she heard his voice, and presently saw

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him walking beside a gentleman towards
the gates.

"So you live in the San Fernando valley?"
the gentleman was saying good-naturedly.

"In the foot-hills," the boy answered.

"You grow fine fruit there."

"I guess we do. You won't find any bet-
ter."

"What's your name, youngster."

"Bert—Herbert Priestly," said the boy,
and his sister smiled to herself at the clear,
confident young voice.

"Well, Herbert Priestly, good-by. I
shall see you again, I dare say. I go out
shooting in your neighborhood sometimes."

"There's fine shooting in the foot hills.
Good-by, sir."

The lad climbed to his seat; the gentle-
man turned in the direction of the city, and
chanced as he did so to look at the other
occupant of the wagon. Under the brim of
the coarse straw hat, and contrasting with
the faded color of the gown, he saw a face
fresh and lovely as a newly opened rose.
Joan Priestly was looking at the man who

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was speaking in such a friendly tone to her brother, and her bright eyes, true hazel eyes, darkened by heavy lashes, met his for a moment. Involuntarily, with a flash of surprise and admiration in his face, he lifted his hat and went his way.

"Sold 'em all," said the boy exultingly. "We're in luck, Joan. Let's see how much we have."

He turned the contents of a small canvas bag into his sister's lap, and she carefully counted it.

"Seven dollars and fifty cents," she said, "more than you have taken any day yet," and she restored the money to the bag.

"Did you notice that gentleman speaking to me, Joan? He seems awful pleasant. His name is Edgerly. He came out with a young lady while the housekeeper was talking to me, and they began picking out the biggest strawberries. The old lady scolded, and they both laughed, and made me laugh too."

"How do you know his name?" asked Joan.

"Because the housekeeper said. 'Now, Mr. Edgerly, don't you be pickin' out the best fruit—Miss Lucy, you're encouragin' him.'"

"It's a pretty place," said Joan a little wistfully.

"Yes, but I shouldn't want to live down here in the flat where you can't even see the mountains. Say, Joan, if we go on making money like this, we'll be able to clear off the mortgage before long."

The girl sighed.

"It would take a long time, I'm afraid, Bert, but anyhow we can help pay the interest. If we do that I suppose they can't turn us out."

"I'd like to see them come to turn us out!" said the boy hotly. "I've not learned to be a good shot for nothing."

"Hush, hush, dear," the sister said, "you mustn't say such things. It's wicked, and you don't understand."

"Don't I though! You wait and see. Come on, Punch," and he cracked his whip, "you've got to go."

They stopped at a few more houses, sold out the remainder of their fruit, and before the afternoon was far spent, were on their way homeward.

Before sundown they had left the last houses on the western outskirts of the city far behind, and were soon in the shadows of the pass leading into the San Fernando valley.

It was a solitary stretch of road, gradually ascending and winding between the mountain spurs. The sunlight was shut out by the higher summits, and the breeze came only now and then in a fitful gust. Here and there a few scattered sheep nibbled the dried-up herbage along the roadside, or a rabbit darted into its burrow, otherwise there was no sign of life. There was something in that stretch of road that discouraged speech. Joan Priestly and her brother drove along almost in silence until the highest point of the pass was reached, and suddenly, like a transformation scene, the San Fernando lay before them.

The sun was just setting behind the distant coast range, and a flood of amber light glorified the valley. The slopes on either hand, clad here and there with the rich verdure of ranches, but for the most part covered with the dull browns and yellows of wild grasses withered by the heat, were touched by that parting light with indescribable beauty. Joan priestly drew a long breath.

"How beautiful the valley looks!" she said; "it seems like a glimpse into another world."

"It's our own world, though," said the boy, "and it's mighty pretty."

The descent into the valley was quite steep, but to Punch, born and brought up among the foot-hills, it was nothing. Not far from the pass he turned off the main road into a narrower one leading toward the mountains, and quickening his pace without the aid of the whip, went bravely on, though the way was rough and uneven; and at last, when the foot hills were reached, became a steep incline. At the top of this, however, was a mesa, extending for a considerable distance, and perfectly level.

To the left was a grove of magnificent old sycamores, now in full leaf, their widespread limbs and huge, mottled trunks thrown out in bold relief against the sunset sky. Standing among them was a long, low adobe, one of the few remaining dwellings of the old Spanish days. It had been repaired in many places, where the old walls had begun to crumble away, and the tiled roof was here and there patched with "shingles."

Two immense rose trees whose twisted roots seemed as old as the house itself, climbed up the supports of the piazza and spread over the eaves. The deep-set doorway was open, and a glow of firelight was visible within.

As the wagon drove up, a young man who was leaning against the doorpost came hastily forward.

"Why, Joan, it's Mr. Rothwell," cried Bert joyously, as he threw the reins down, lumped from the wagon, and caught the young man by the hand. "When did you get back?"

Joan had uttered a faint exclamation, but sat for a moment or two without stirring.

"Well, Miss Joan, haven't you a word for me?" the man said, resting his hand upon the side of the seat, and looking into her face.

"Yes, indeed," she answered, reaching him her hand, "welcome back, Mr. Rothwell. I—I was quite surprised to see you." He helped her down and they went into the house together.

A care worn-looking woman with a shadow of Joan's beauty in her face, was preparing supper.

"Well, child, you've got back, and here's Mr. Rothwell; seems good to see him again. No, I won't have you help me, sit down and

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rest. She was up at four this morning," the woman went on, appealing to the young man, "she would go with Bert to-day. It does seem a long trip for him alone, but he's a hardy youngster, thank goodness! How did you do, Joan?"

"Very well," said the girl; "we made over eight dollars; grandfather will be pleased. And how have you done, Mr. Rothwell?"

She sat down upon a low seat near the fireplace. Up among the foot-hills it grows chilly, even in summer, after sundown, and she was tired. She had taken off her hat and pushed her ruffled hair from her forehead. The seat was wide enough for two, and he sat down beside her.

"Well," he said, "after leaving you, I went to see the land I had heard of, and rented it. It's about twenty miles above San Bernardino, a splendid stretch of grain land, nearly two thousand acres."

"Two thousand acres," repeated Joan, "what a great place! And did you get the grain in all right before the rain?"

Yes, and the rain was very plentiful late in the spring up there. Unless something unforeseen should happen, I look to have a large crop. Of course it was a big risk, but a man has to take his chances. I put everything I had into it. If I lose I can but start afresh; if I gain—he paused a moment—"I shall be that much better off."

"I hope you may succeed," said Joan. She was looking at the fire, which was beginning to leap and blaze over some fresh logs.

"I felt," said he, "that I must come to see you all before my busy time begins. I shall have my hands full again when the grain ripens."

"You have been gone three months," said Joan quietly.

"It has seemed like three years," he said impulsively, "though as you may think, I have not been idle."

"Have you seen grandfather?"

"Oh yes; I came down early in the afternoon. If I had known, I might have come with you from Los Angeles. Yes, I've been all over the place with him. Things are looking well, but the old man seems worried. I think it cheered him up a bit to see me though."

"I am sure it did," said Joan, "he missed you greatly."

"You know how I hated to go," he said, but the time had come."

"Of course," said the girl, "grandfather felt—we all felt—it was unreasonable and wrong that you should be staying on here when you had your own way to make. You did quite right, Mr. Rothwell."

The young man sat leaning slightly forward, his hand resting on his knee, his eyes fixed upon the girl's face while she was speaking. Probably had she met his glance she could not have spoken so calmly. He had a resolute, handsome face, with fine, honest eyes, and a mouth that seemed intended to say kindly things.

"I left suddenly," he said, "because when one has made up one's mind, it is best to act without delay."

"Supper's ready, said Mrs. Priestly, "call grandfather, Joan. It's time he and Bert were in."

The girl jumped up from her seat, but Rothwell laid his hand on her arm for an instant.

"Let me go," he said, "I know where to find them."

(To be continued.)

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The Peacemaker

"Is that you, Ted?" Come, it is time you started for the station to meet Cousin Robert."

Ted paused in the hall, and looked through the door at his mother. Tags also pushed the portierre aside with his little yellow head, and looked inquiringly.

"Bother, Robert!" ejaculated Ted. "I forgot all about him. Need I go for him?"

Tags barked responsively.

"How would you like to go to Uncle Charles' and have Robert off rowing with the boys instead of at the train to greet you?"

"He wouldn't be off rowing. He doesn't know an oar from a bat. All he does is to stay in the house and poke over books. I don't see," continued Ted, his long pent up indignation finding vent at last, "why father asked him here to stay so long, anyway. He'll have to share my room. I've got it all fixed up so nice, and I suppose he'll be afraid of the guns on the walls. I know I shan't like him —"

"Ted, my son!"

Even Tags, the sympathetic, jumped and thrust a cold, protesting nose into his master's palm.

"I can't help it, I do!" And Ted, closely followed by Tags, rushed off, shutting the front door with a bang.

"We have not asked another boy here any too soon, I fear," said Mrs. North to herself as she turned to her sewing.

Dismissing the boys of the rowing party, Ted walked so slowly to the station that when he arrived the train had come and gone, while a lonely looking lad walked back and forth on the platform as though expecting some one.

"Are you Robert?" asked Ted, shortly, when he met him. "All right, come on. John will come down for your baggage. We'll walk." And he led the way up the street.

"Is this your dog?" asked the newcomer, patting Tag's head; "I like dogs."

"Yes, he's mine." And though Ted's face relaxed a little at the praise of his pet, he called Tags around to his side of the walk and took care to keep him there. Conversation languished the rest of the way. Robert made one or two attempts which met with discouraging results. By the time they reached home, Robert felt a curious tightening in his throat and a smarting of his eyelids, but when Mrs. North opened her arms and took the tired boy to her heart as his own mother would have done, his homesickness vanished at once, and the world looked brighter. His trunk came soon after, and he went up to unpack it. Nothing more was seen of him that afternoon, and when Ted was sent to call him to supper, he found him in the cosy library oblivious to everything save the big book before him!

Ted's lip curled, but he only said, "Supper's ready. Come on."

When the boys went up to bed that night, Robert did not seem afraid of the guns that decorated Ted's walls; neither did he take up so much space in the room as Ted had anticipated. Still Ted continued deaf to Robert's overtures, and hedged his own personality around with indifference and ungracious tolerance. This barrier grew more thorny as the days went by. When school began it was found that Robert easily outranked all the rest of the class, and it was also found that he had no interest in any of the boyish sports. A book and a quiet corner were all he seemed to care for, and though he was willing and obliging, the

other boys followed Ted's lead, in leaving him a good deal to himself.

Matters had progressed thus for several weeks, when one night Ted had to remain after school to make up a lesson. When he was released it was too late for the rowing match, and as he came out tired and cross, he saw Robert sitting on the schoolhouse steps trying to teach Tags to beg for a bit of candy. To have Robert there to witness his ignominy was bad enough, but to see him on such good terms with Tags was infinitely worse. Without a word to either, he went for his bicycle and mounted. Just how what followed really happened, Ted never knew. But a moment later he was bending over Tags, who was moaning piteously. His little leg must have come in contact with a sharp stone on the hard pavement and both wheels of the bicycle had gone over it, leaving it crushed and broken. Ted turned his head, sick and faint, but Robert sprang to the rescue.

"It's broken!" he exclaimed, "but I can set it. Get me some water!" But Ted, sick at the sight of blood, leaned helplessly against a tree, while Robert carried Tags tenderly to a pump, where he bathed the ugly wound, and with hastily improvised splints set the broken bone. Then, quite as tenderly, he bore the little creature home in his arms.

From that time forth, Tags was, by common consent, Robert's patient, since the same sick, faint feelings came over Ted every time he thought of the accident. He tried to think himself the abused one, and that he did not like Robert any better than ever. But he was an honest lad, and gratitude soon led him to exchange contempt for toleration, and toleration for admiration, as he watched Robert's skillful treatment of the dog that had now grown to divide his attentions between the two lads. And when one day the splints were removed, and Tags hopped around, barking joyfully, at the restoration of the injured member, Ted's better nature asserted itself, and he shouted:

"Hooray, Tags! Hooray for Robert! How did you ever do it, Bob?"

At the friendly "Bob" Robert flushed with pleasure.

"Oh, I learned how from books," he replied modestly, adding, "I am going to be a doctor some day."

"Well, Tags and I know one thing—don't

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Publication Office, 55 Dearborn St., Chicago.

\$2.00 a Year, if Paid in Advance; After 60 Days, \$2.50.

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as Second-Class Mail Matter.

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we, Tags?—and that is this, we are sorry we made it unpleasant for you. And isn't it funny?" he went on slowly, with the air of one who was stating a newly discovered fact, "some of us can do some things and some another. I can row, and you can't; and you can set a bone, when the sight of blood gives me that awful creepy feeling; and I don't suppose," he finished oracularly, "that those of us who can do some things ought to poke fun at those that can do other things—do you Tagsy?" Bending over, Ted shyly kissed the shaggy yellow head, and Mrs. North, from the piazza, knew that in his secret heart Ted meant the caress for Bob.

Bob knew it, too. Thereafter, the three were the firmest friends, and not even Tags' equal division of his affection awakened so much as a spark of jealousy in Ted's now loyal heart. And when, years later, Bob was graduated with high honors from a medical school, Tags, grown old and feeble, was an honored guest at the little banquet Ted gave in his cousin's honor.—*N. Y. Observer.*

Reverence for Old folks

THE car was crowded when an old man, leaning on a cane, entered, groping along with the aid of his cane for a seat. He had gone more than half-way without finding one, when a boy of about ten years old, caught sight of him and was on his feet in a moment.

"Here, sir," he said, kindly, "take this seat, sir, if you please."

"But what will you do?" the old man asked.

"I'll stand," was the smiling answer, which he did.

"Well, bless you, my lad!" said the old man as he sat down in the comfortable seat. "I'm a thousand times obliged, and I'm sure when you get lame and old there'll be a seat for you."

A Greek historian tells how, in the pure and early and most virtuous days of the republic, if an old man entered the crowded assembly all ranks rose to give room and place to him. In the "Iliad" this respect for the aged is prominently portrayed.

In company with several young friends a boy was hurrying along the walk of a busy street. Suddenly he stopped with a glad exclamation, took off his hat and bowed, while his face grew radiant. A country carriage, in which sat on old-fashioned but smiling old lady, went rolling swiftly by.

"Who's that old lady that you're so mighty polite to?" asked one of the boys.

"That's the best and dearest old lady in the whole world," was the quick, proud answer. "That's my grandmother."—*Ex.*

A VERY fine mosaic has been found at Pompeii, which is said to be the first portrait from nature that has been discovered in the ruins, all the other portraits having been, says M. Guzman, frescoes used in decorating walls. This mosaic represents a Roman lady, about thirty years old, with brown hair parted in the middle, and fastened at the back with a black comb; a collar of gold and pearls is worn round the throat. The picture is made of very fine and small stones, and so exquisite are the gradations and tints, that at a short distance it looks like a painting. Prof. Sagliano proposes to publish this interesting discovery shortly.—*The Critic.*

Banking and Currency

The banking, currency, coinage and production of precious metals in the United States during the past century are presented in great detail by a series of tables, issued by the treasury bureau of statistics, as a part of the July summary of commerce and finance.

An examination of these figures covering the banking and currency history of the country, brings to the surface some interesting facts. The earliest figures are those of 1774, which give the specie at that date at \$4,000,000. The same statement puts the specie in 1784 at \$10,000,000, the number of banks three, with a capital of \$2,100,000, and a circulation of \$2,000,000. By 1797 the number of banks had increased to twenty-five, the capital to \$19,200,000, the bank circulation to \$10,000,000, and the specie to \$14,000,000.

The story of the century 1797-1897 is told very fully in the elaborate series of tables, both as to banks and their currency, and gold and silver production and coinage. The number of banks in 1797 was 25, in 1897, 9,457. The capital in 1797 was \$19,200,000, in 1897, \$1,027,493,653. The bank circulation in 1797 was \$10,000,000, in 1897, \$198,920,670. The deposits in the First Bank of the United States in 1809, the earliest date at which reports of bank deposits are obtainable, amounted to \$8,500,000; the individual deposits reported by the 9,457 banks in 1897 amounted to \$5,193,755,807, of which \$1,939,376,035, were classed as savings deposits.

The statements regarding the amount of money in circulation in the United States at various periods are equally interesting. The amount in circulation in 1800 is given at \$4.99 per capita; in 1810, \$7.60; in 1820, \$6.96; in 1830, \$6.69; in 1840, \$10.91; in 1850 \$12.02; in 1860, \$13.85; in 1865, \$20.57; in 1870, \$17.50; in 1880, \$19.41; in 1890, \$22.82; and in 1898, \$24.74. The statement regarding gold production and coinage in the United States and in the world, shows that the mines of the United States produced more gold in the year 1897 than in any preceding year, except those of the great gold developments of California, 1852-34. The gold production of the United States in 1897 is given at \$57,363,000, while that of 1852 was \$60,000,000, that of 1853, \$65,000,000, and that of 1854, \$60,000,000. Colorado is shown to have taken in 1897 first place in the rank of gold producing States, her production in that year being \$19,104,200, against \$14,618,300 by California; while prior to that time California had constantly stood at the head of the column of gold producing States.

The coinage of gold by the United States mints in 1897 was \$64,634,865, which is nearly 50 per cent greater than the average annual coinage since 1870.

The statements covering the gold production of the world are also especially interesting. They show by stated periods the amount of gold produced in the world since the discovery of America, the total value of the gold produced from 1492 to 1898 (estimating 1897 at \$240,000,000), being \$9,023,320,600, of which amount \$6,065,097,600 has been produced since 1850, the product of the last half century thus being double that of the preceding 350 years.

STARVING

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That's what people with poor digestion are doing every day. They have no appetite, or if they do have an appetite and eat what they require, it does them no good, because the stomach does not digest it, and the fermenting mass of food becomes a source of



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KNIGHT TEMPLARS AT PITTSBURGH

Oct. 10th to 14th

On account of the Knight Templar Triennial Conclave at Pittsburgh, October 10th to October 14th, the Baltimore & Ohio Railroad will sell tickets at one fare for the round trip, from October 8th to 13th inclusive. Tickets good for return passage, leaving Pittsburgh not later than October 17th. Tickets may be extended to October 31st, on payment of 50 cents at time of deposit with Joint Agent at Pittsburgh. See nearest B. & O. Ticket Agent for full particulars, or address B. N. AUSTIN, G. P. A., Chicago.

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From week to week events in the business world progress so evenly, and undisturbed by special happenings, that outside of routine statistics there is little new to mention. While a little dullness is felt in certain lines complaints are exceptional, and every test indicates that the volume of general business is as large as it ever has been; and it seems not unreasonably sanguine to expect and believe that out of the sound healthy conditions of to-day will develop a future that will break all business records. The American people has become wise in a way, and conservative. Conservatism is a marked feature of the moment. Whatever of improvement has come of late out of the industrial stagnation following 1892, has not come because people believing in something better in the future, are urging their operations along, taking chances, enlarging risks, endeavoring by expounding their own affairs to anticipate and hasten the better time. The improvement in business hasn't grown out of theories but out of facts. Desires are as numerous and as urgent as ever, the means of supplying them were never better, and the obstacles to it which caused the panic have passed away. These facts, are both felt and recognized, but a conservatism the outgrowth of two severe panics within a period of twenty years, holds business activities within the bounds of present needs. Ventures are still tentative and there is as yet no tendency to over-sanguine, anticipatory plunging in either the financial or commercial fields. The financial situation continues unobjectionable. The government will disburse the accumulations in the treasury rapidly, both in payment of interest and in settlement of current and war expenditures. Gold continues to be imported. Wheat is moving finely now from the farms to consumers, and none is stopping in the hands of speculators. Europe is a liberal buyer and of corn and hog products as well. Recent reports materially reduce the estimates of the Russian wheat crop, and the small weekly shipments of Russian wheat in a way give to them the color of truth. The United States is furnishing Europe with about three-fourths of their weekly wheat importations, and about the same of corn. Although European crops are generous this year, yet with the utterly exhausted state of their resources, and the present low price of cereals, it looks as if they might continue liberal buyers from us throughout the crop year.

AT McMinnville the other day, the revival preacher asked all those in his congregation to rise who had read a passage in the book of Hezekiah. About a dozen arose, some of them long-time churchmembers. The evangelist said: "Why, bless you, there's no such book in the Bible." There was a roseate flush o'erspread some cheeks that had been sallow for years.

— X —

THIS is no romance. It happened, and not two moons ago.

An author wrote an Easter story for a certain publication. It was accepted, but the check for it did not arrive "on time." The author was anxious about it, and for reasons. He wrote to the editor: "Will you please send that check in time for my wife's Easter hat?"

The editor was prompt in replying. He wrote: "I can't. I'm married myself!"—*Atlanta Constitution.*

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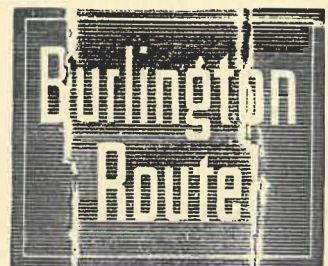
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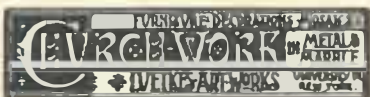
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Flowers to Bloom at Christmas

Bulbs, to be brought into bloom by Christmas, should be potted in October, and as early in the month as possible. Give them a compost of equal parts of loam and well-rotted manure, mixed thoroughly. Narcissus, hyacinths, and tulips require the same soil and the same treatment. These are the only bulbs I would advise the amateur to attempt to grow for Christmas use. If you plant your bulbs singly, four-inch pots will be large enough for them. In six-inch pots you can put two bulbs, and in seven-inch ones four may easily be accommodated. Tulips and narcissus should be just covered with earth. The hyacinth should be about half its depth in soil. Water well at the time of potting, and then put the pots away in a place that is dark and cool, and leave them there until they form roots. This part of the treatment is very important, and those who ignore it will be pretty sure to make a failure of bulb-growing, so far as flowers are concerned. The Roman hyacinth is much preferable to the ordinary sort, as it throws up several spikes from each bulb, its flowers are more graceful, and it is more likely to bloom. The best tulips for forcing are the early single varieties. The best narcissus is the golden-yellow sort, with cup of creamy white. Do not bring these bulbs to the window until they have made strong root-growth, or your hopes for Christmas flowers will be doomed to disappointment. Do not bring the bulbs into the warmth and light of the room in which they are to grow until the soil in the pot is well filled with roots. Watch your bulbs well and keep the soil moist, but never wet. When you bring them out of the dark do not place them in too warm a room, and when they bloom keep them in a cool place.—*Ladies' Home Journal.*

HARDY spring-flowering bulbs may be planted at any time during autumn till the ground freezes, but, all points considered, the month of October is the most favorable season, as then the bulbs have sufficient time to form strong roots before winter sets in, while if planted sooner they are apt to bloom so early in spring as to become injured by frosts. To produce the most pleasing effect, bulbs, especially those of the smaller kinds, should be planted in clumps or groups by themselves, never singly or mixed together, and most effective combinations may be designed by planting assorted colors. Hyacinths, tulips, narcissus, and jonquils should be planted about eight inches apart each way and three to four inches deep, and, in very sandy soil, somewhat deeper even. Crocus, scillas, snowdrops, and similar bulbs should be planted about four inches apart and two inches deep. All these bulbs are hardy enough to survive our ordinary winters, especially when the ground is covered with snow, yet all that is necessary to protect them against the severest cold even, is a covering of three or four inches of forest leaves, held down with brush or evergreen branches. The latter is far the neatest, and if the branches are placed snugly over the beds and around the edges against the turf, they form a real ornament all winter. This winter cover-should not be applied before the ground becomes frozen hard, and it should not be removed in the spring until the green leaves have pushed through the soil.—*Good Housekeeping.*

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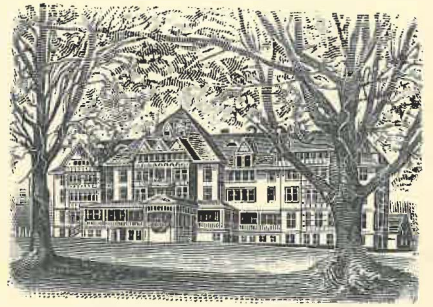
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Box 30, Kenosha, Wisconsin.

ISLAND OF MARKEN

The quaint fisher-folk of Marken, two of whom are pictured on another page, are loyal subjects of the recently crowned Queen of the Netherlands. They are a simple, sober, industrious people, ever struggling to save their flat, marshy island from the encroachment of the sea.

This island was once a frontier or mark of the mainland, but was separated from it by an outburst of nature in the 13th century. The people yet retain the style of dress worn at that time. The loose, sombre garment of the men, showing no linen, is lightened only by the silver clasps and buckles which are usually family heirlooms. Unlike their countrywomen of the mainland, who hide their tresses under close-fitting caps, the women of the isle allow their blonde curls to hang about the face. To Marken wives, who though robust, are gaunt and lean of visage, with high color and dark hollows under their big blue eyes, this arrangement of the hair gives an air somewhat savage.

Because of the absence of the men on the ocean, the daily duties of the women fisher-folk cover the whole range of outdoor and indoor work. Thus the Singer Sewing Machine has proved a great blessing in their busy lives, and has become deservedly popular.

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