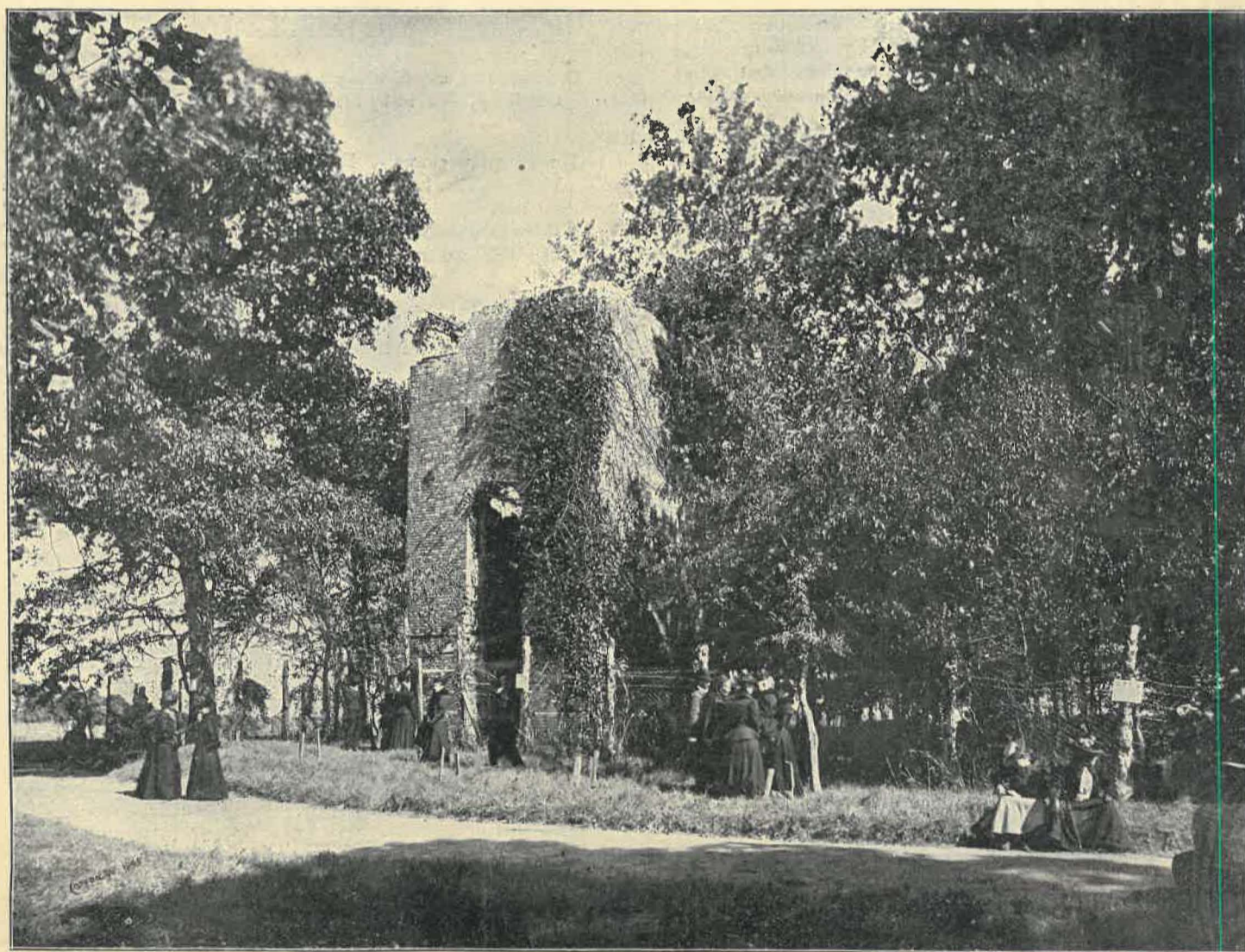


The  
Living Church

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The Old Church Tower at Jamestown, Va.

## The Old Church Tower at Jamestown

BY MRS. LYDIA H. SIGOURNEY

Roll on, proud river, toward the awaiting main,  
And glow, gay shores, in summer's fostering  
smile;  
Your blended beauties strive to lure in vain  
The traveler's eye from yon deserted pile.

For there, in solitary state, it stands,  
While drooping foliage robes its mouldering  
frame,  
The earliest temple reared by Christian hands  
To teach a pagan realm Jehovah's name.

Hail, ancient fane! where first was heard to flow  
That hallowed praise which heavenly choirs  
repeat,  
While the stern savage stayed the lifted bow,  
From echo's voice to learn that cadence sweet

Here her frail babe the matron exile brought,  
Here the glad lover led his trusting bride,  
And in thy solemn ritual forgot  
The far cathedral, once their childhood's pride.

Were language thine, what scenes could'st thou  
describe  
When the New World came forth to meet the  
Old;  
The simple welcome of the red-browed tribe,  
The high-born Saxon, dignified and bold—

The plumed chieftain at the council fires,  
The dauntless hunter on the wind-swept hill,  
The watchful soldier and the patriot sire,  
Guarding the infant colony from ill;

The grim gold-searcher, full of venal dreams,  
With microscopic eye and restless soul,  
Hearing the yellow earth that lined the streams  
'Till meagre famine on his reveries stole.

Perchance Powhattan here, in regal pride,  
His warriors marshaled and his banner  
waved;  
Or Pocahontas, moved with pity, sighed  
O'er the pale victim by her firmness saved.

Now all are swept away. From care and toil  
Virginia's sires have sought their mouldering  
bed,  
And the untutored owners of the soil,  
Like their own arrows, 'mid the forest fled.

But thou remain'st, by ruthless time revered,  
And spared by tempests in their ruthless rage,  
To hoar antiquity a friend endeared,  
And still the beacon of a buried age.

And when the pomp and pageantry of earth  
Shall fleet and shrivel on the day of ire,  
The meek devotion that had thee in birth  
Shall soar unchanging, never to expire.

# The Living Church

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

CHICAGO, NOVEMBER 12, 1898

## News and Notes

THE geography of Central America was changed Nov. 1st, by the birth of a new republic, the United States of Central America, formed of the republics of Nicaragua, Salvador, and Honduras. The new republic has a population of nearly 2,000,000, and an area of about 110,000 square miles, a great stretch of coast on both the Atlantic and Pacific oceans, and is the site of the proposed Nicaragua canal, through which ocean commerce will pass. The republic is the outgrowth of a movement which had its origin three years ago, when the governments of Nicaragua, Salvador, and Honduras formed the treaty of Amapala, which provided for joint action in foreign affairs. A joint assembly was subsequently formed, resulting Aug. 27th last, in the formation of a constitution. Provision is made for the admission of Guatemala and Costa Rica, should they wish to go into the union. What have heretofore been separate countries become States, each retaining its old boundaries. Each State has ceded land on the Gulf of Fonseca, Pacific coast, as a federal domain, where the permanent seat of government will be located. The form of government is patterned closely after that of the United States. The president is to be chosen by direct vote of the people, and to avoid partiality, neither of the presidents who become plain citizens under the new regime, is eligible for the first election, which will take place in December. The Nicaraguan canal project comes now under control of the new government, as it is a national matter. All concessions granted by the Nicaraguan government, however, will be carried out. It is believed the mutuality of interests will serve to suppress the revolutionary spirit which frequently caused trouble while the individual republics existed.

THE reported occupation of New Chwang and the forts at the mouth of the Leao river, Oct. 15th, by Russian troops may, if verified, have an effect of hastening a climax in the Chinese situation. Further developments will be awaited with interest. New Chwang is one of the open treaty ports of the Chinese Empire. It is a city of 60,000 inhabitants, and occupies an important strategic position off the Gulf of Pechili. Great Britain controls 80 per cent. of its commerce. The occupation of New Chwang is in line with Russian aggressiveness. In 1896, in recognition of the influence exerted by Russia in settlement of the war between China and Japan, Russia was granted the right of building and controlling railroads through Manchuria, to exploit mineral wealth in the province, and, in event of war, the right to use Port Arthur as a base of operations. The railroad concession was most important to Russia, in that the Siberian railway would thereby obtain a Pacific terminus, which, unlike Vladivostock, is not ice-bound a good portion of the year. This concession provided for the construction by Russia of a railway from Vladivostock through Manchuria to Mookhen, thence to Peking. Work on this line is now well advanced. The seizure of Kiao Chou by Germany nearly a year ago, was followed by Russian occupation of Port Arthur, and later by British possession of Wei-Hai-Wei.

SECRETARY of War Alger has issued orders looking to the military occupation of Cuba. Headquarters for the corps will be at Nuevitas and Porto Principe. The regiments will embark about Nov. 22d, under the command of Brigadier-General Carpenter. Although

but two places are named in the order, occupation of the entire island will progress as rapidly as Spanish evacuation will permit. It is the evident intention of the government that Havana shall be the last city to come under control, as it is the seat of Spanish power, and will be the last to be evacuated. Due regard to sanitary conditions have influenced the plan of occupation. Nuevitas is a seaport at the eastern end of the northern shore of Cuba. Porto Principe is in the central portion of the province of the same name. The order of occupation does not effect the time set for the assumption of full control of Cuba.

IN view of numerous charges that official mismanagement and neglect were responsible for most of the hardship and deaths during the late war, forthcoming medical reports of both army and navy are of great interest. The average numerical strength of the navy for the last five months was 26,102. The total deaths during that period were 85. Eighteen men were killed in battle or died from wounds, 11 were killed by accident, and 56 died of disease, making the death rate 10.41 per 1,000 for everything, and 8.19 per 1,000 from disease. Never before in the history of the navy has this record been paralleled for a corresponding period. It is especially wonderful, considering the peril and hardship endured, and in a tropical clime. It was no unusual thing for temperature in engine and fire-rooms to reach 120 degrees. Reports from Admiral Dewey's fleet are in effect that the health of the men generally is better than for years, owing in a great measure to the adoption of precautionary measures. Taking the maximum numerical strength of the army at 285,000 men, up to Oct. 30th there had been 1 death out of 98 men from all causes, and 1 death out of 114 men from disease. Died of wounds received in battle, 61 enlisted men and 4 officers; killed in battle, 257 enlisted men and 23 officers; died of disease, 2,485 enlisted men and 80 officers; total deaths, 2,910. The loss by disease is more than seven times the deaths in battle and from wounds. Including all persons, officers and enlisted men, killed in battle and died from wounds, disease, and other causes, the rate for the five months ended Sept. 30th was 27.18 per 1,000. In August it ran very high because of the typhoid fever epidemic, and reached 48 per 1,000, but it was so low in May, June, and July, again falling off to 29 per 1,000 in September, that the average was reduced.

A RUSSIAN undertaking of vast importance is announced, being the construction of a ship canal to connect the Baltic Sea with the Black Sea. The plan is simple in engineering aspects, and the costs will be small, considering the magnitude of the work. The waterway will be ten times longer than the Suez Canal, but territorial conditions are favorable, and existing waterways can be utilized so that but 150 of the 1,000 miles need be excavated, and little dredging will be required. Width and depth will be ample to admit of the passage of the largest battleships. The Dwina, Beresina, and Dnieper rivers will be utilized. It is estimated that five years' time will be required for completing the work, and the cost is estimated at \$154,000,000. Should the project be consummated, it will have an important effect on commerce, as an outlet will be afforded the great wheat and petroleum fields, and the markets of Asia and Africa can be supplied at a cost less than the American product. It is expected the intercourse made possible by the canal would give Russian industries an impetus.

REPORTS are in effect that the government of Nicaragua has been requested to delay the matter of new concessions, in order that no obstacles may be placed in the way of securing favorable congressional action on the Nicaragua canal project. The Nicaraguan Canal Commission appointed by the President under an act of Congress to make a complete inquiry into the matter, with reference to its practicability and cost, is preparing an exhaustive report. Although the conclusions of the commission will not be announced in advance of the report, it is known the report will be favorable as to feasibility, there being no engineering problems which cannot be met. The estimated cost will depend upon computations of experts now at work. The report will not refer to the political questions involved, these being left entirely to the State department and Congress. Assuming that government aid and control is essential, one of the most serious obstacles urged has been the Clayton-Bulwer treaty, and the right of joint occupancy and control under it claimed by the British government. It is believed by friends of the project, that a satisfactory understanding on this point can be reached, particularly in the light of the friendly attitude exhibited by England toward the United States.

THE decision of the Illinois Supreme Court that the Pullman Palace Car Company had exceeded the provisions of its charter in owning and operating the town of Pullman, near Chicago, where the extensive shops of the company are located, will temporarily, at least, operate as a hardship to a great number of people, and likely lead to the re-organization of the town on new lines, unless it be that the charter of the company can be amended so as to circumvent the court's decision. Litigation was begun soon after the strike at the works, when the attorney-general of the State brought proceedings to annul the charter, alleging it had been violated. The contention of the company was that when the shops were erected, it was necessary to erect homes for workmen, and make improvements, sanitary and otherwise, and assume functions generally exercised by municipalities. According to the Supreme Court, no private corporation can act as a municipality, and thus the town has no legal existence. Pullman, as a model town, has attracted wide attention, being looked upon as an experiment to determine certain social and economic problems. Its success has, however, been seriously questioned.

THE former Spanish cruiser, Infanta Maria Teresa, wrecked in the battle of Santiago, raised by plans formulated by Lieut. Hobson, and temporarily repaired to stand the journey to Portsmouth, will not become a part of the United States navy. It was believed the repairs were of a nature to insure safety on the trip from Guantanamo Bay, but storms and heavy seas were encountered, and the vessel was abandoned in a sinking condition one hundred miles off Cape Hatteras. The fate of the Maria Teresa has caused the naval department to relinquish plans for saving other sunken Spanish vessels. A great amount of money would be necessary to prosecute the work, and the results would be doubtful. It is reported that a Swedish wrecking company with advantages in the shape of appliances possessed by no other company, will offer to assume the work, with the understanding that there be no compensation in the event of failure. Should this offer be made, it will more than likely be accepted.

### The Board of Missions

The Board convened for organization at the Church Missions House, Wednesday, Nov. 2d, at 2 P. M.; the Rt. Rev. Dr. Dudley was called to the chair.

The associate secretary announced the death on Oct. 10th of the Hon. Benjamin Stark, who had just completed 21 years of service as a member of the Board, and who, for a longer period, had actively served the Church in her missionary work as a member of the former Board of Missions and of the Indian Commission; whereupon the chairman offered the collect for All Saints' Day and other suitable prayers.

There were found to be present 13 bishops, 10 presbyters, and 9 laymen. The Rt. Rev. Dr. Doane, vice-president, appeared and took the chair. A letter was presented on behalf of Henry E. Pellew, Esq., declining his election to membership because of infirm health, and Mr. Burton Mansfield was unanimously chosen in his place. A letter was read from Mr. Cornelius Vanderbilt speaking of his greatly improved condition, and hoping, after his early return to New York, to be present at the future meetings of the Board.

The Rev. Dr. Anstice, assistant secretary of the House of Deputies, presented certified copies of the changes in the Constitution of the Society (Title III, Canon 7 of the Digest), and the associate secretary was, by resolution, instructed to notify the bishops concerned, of the addition to Article VI, requiring them in missionary districts, both domestic and foreign, to report to the Board of Managers concerning the titles to all Church property not distinctly parochial, and filing copies of all deeds conveying or affecting such property or funds, and moreover to report annually all contributions for the work except such as shall be received by the bishop through the treasurer of the Board. The Rev. Dr. Anstice furthermore submitted the action of the House of Bishops rearranging certain missionary districts in the domestic field, and erecting the new district of Kyoto, in Japan, and the proceedings of the Board of Missions. The associate secretary submitted communications from the secretary of the House of Bishops certifying to the Board the election of four missionary bishops, and that the Bishop of Tokyo had been officially placed in charge of the Missionary District of Kyoto also.

By resolution, the by-laws of the previous Board were adopted. The committees existing at the time of the September meeting, were re-constituted. All the resolutions of the Board of Missions requiring consideration by the Board of Managers were read. The resolution of President Smith, with reference to a training school or college for the special education of missionaries; the resolution referring to the employment of additional secretaries and an increased staff at the Church Missions House; to the future status of the Society for Promoting Christianity amongst the Jews; and to appointing a committee of the Board with regard to the work in Mexico, were all referred to appropriate committees for consideration and report. The resolutions of the Board of Missions with regard to the United Offering, with respect to the appropriation for colored work, etc., were referred to the Advisory Committee of the Board of Managers for their consideration, as were also certain applications from bishops for appropriations out of the said United Offering. By resolution of the Board of Missions, the income of the United Offering of 1892, and the income so far as necessary of the United Offering of 1889, was ordered to be used for the salary of the Bishop of Alaska so long as he remains a missionary bishop.

A commission on work among the colored people was appointed, with the Rev. Drs. Mackay-Smith and Greer added to take places that were vacant; but leaving the vacancy caused by the death of the Rev. Dr. Crummell unfilled, subject to nomination, by the commission, of a clergyman of the colored race.

A letter was submitted from the Rev. Dr. Hutchins donating to the Board of Managers 1,000 copies of his "musical edition of the

Hymnal which has been so kindly received in our Church, to be distributed amongst the dioceses and missionary districts (subject to the wishes of their respective bishops) receiving aid from the Board"; whereupon the associate secretary was instructed to write to the Rev. Dr. Hutchins expressing the appreciation and thanks of the Board, and accepting the gift.

A memorial from the Bishops in Minnesota with regard to Swedish work in that State, and asking for \$1,500 appropriation for it, was referred to the Advisory Committee.

By invitation, the Bishops of East Carolina, New Mexico and Arizona, Louisiana, Spokane addressed the Board with regard to the work in their respective jurisdictions. Communications were at hand from eight domestic bishops with regard to appointments of missionaries, their stipends, etc., which were favorably considered. It was resolved that the payments for the first quarter of the fiscal year to individual missionaries were to be made as if there had been no re-adjustment of some of the missionary districts, and the Advisory Committee were instructed to consider the proper apportionments among such districts, of appropriations already made, with respect to their payment in the future.

With regard to the foreign field, letters were submitted from all the missionary bishops and several of the missionaries. The Rev. E. H. Thompson, who has been a missionary in China continuously since 1859, after leave of absence in this country, is about to return to duty. Dr. Dr. Mary V. Glenton, formerly of the Alaska mission, and Miss Pauline A. Osgood, were appointed to China, and the Rev. H. G. Limric to Japan. An appropriation of \$2,500 was made for the erection of a residence for the Bishop of Shanghai on the St. John's college property, and another of \$4,000 for the purchase of a plot and the erection of a missionary residence in the city of Nara, Japan. The treasurer was by resolution authorized to make the settlement proposed by the United States Consul and Miss Raymond, with the teachers of the Greek Mission School, who had been re-employed by Miss Muir before her death, and provision was made for properly marking and protecting Miss Muir's grave in the English cemetery in the same city.

A special committee was appointed to prepare and publish to the Church the usual Advent and Epiphany Appeal.

With regard to the matter that is in the minds of all our Church people, namely, the undertaking of work in the new territories that have been added to the United States, there was submitted to the Board of Managers the report of the Joint Committee on the Increase of Responsibilities of the Church, as made to the General Convention.

### The Girls' Friendly Society

#### ANNUAL MEETING OF CENTRAL COUNCIL

To those who had the pleasure of being present at the G. F. S. meetings in Chicago in 1897, it seemed quite natural to have "queen's weather" and a hearty welcome in Philadelphia in the week of All Saints. Oct. 31st brought most of the visiting delegates. On that evening was held a service of preparation for the Quiet Day which was to follow on Nov. 1st. These were both conducted by the Rev. Fr. Osborne, S. S. J. E., but lately returned from England. The services of the Quiet Day began at 7:30 A. M., when there was a celebration of the Holy Communion, followed by addresses at 9:30, 11:30, and 2:20, and a short closing service at 4.

Fr. Osborne gave three most helpful addresses on our Lord's relation to His Father and to man—fallen man—for He did not come to be with the saints of this world, though now he dwells with them always. His Presence is potential—that is, by His power—needing to be drawn out, and then through Him we can do greater works than He did, according to His promise. His Presence is by faith, and His Presence is essential—we can do nothing without it, as we are nothing without the soul.

His Presence is sympathetic—all is done in Him—so we feel as He feels; as bridegroom and bride, are we jealous for His honor? He might have said to Saul: "Why persecutest thou the Church?" but He said "Me"—He and His Church are one. Dwelling in Christ is a real thing, not outside knowledge. We can overcome in Him, but only if we be a part of Him. The "Girls' Friendly" is a very good place to learn the humility and patience of Christ—not caring only for those in the society who are interesting and agreeable, but seeing His image in all, and so loving them. Never condescend; Christ did not, for His heart was full of love.

For the first time in the history of the American society, a members' conference was held in connection with the meetings of the Central Council. Fifteen visiting members were present: from Maryland, New York, Massachusetts, and Long Island, and a number from neighboring towns in New Jersey. The Philadelphia branches turned out fully, and there were some from other places in Pennsylvania. The large Sunday school room of the church of the Holy Trinity was well filled. Five papers were read, having been selected from thirty-five sent in to the committee, upon the subjects selected: "Thrift," and "The opportunities for self-improvement afforded G. F. S. members, and their responsibilities towards others." Very practical papers these were, and it was only to be regretted that the members did not seem inclined to follow them up by discussion. By request, Dr. Mary Glenton, a former G. F. S. member, now preparing for work in China, gave an account of her experiences on the Yukon, in Alaska, where she spent some time. The meeting was closed with prayer by the Rev. Dr. Perry, of Germantown, the chaplain of the Pennsylvania organization, and refreshments were then served.

At 9:30 on the morning of Nov. 2d was held the annual service and corporate Communion of the associates of the society. The Rev. Mr. Neilson was the celebrant, and also made the annual address, taking for his subject the apocalyptic vision of the seven golden candlesticks, and the One who walked among them, clad in a white garment and with seven stars in His right hand, these stars representing all the faithful, and showing our Lord's nearness to us in every event of life; therefore we need not be discouraged with apparent failures in our work, knowing that at last Babylon will fall and the new Jerusalem come down from God out of heaven.

A luncheon was provided for the Council at rooms in the neighborhood of the Church House, and at 2:30 there was the associates conference, held at the latter place. The general subject for the conference was, "The relation of the G. F. S. to the home, the parish, and the Church at large, the community, and the nation." The first two subdivisions of the topic were taken up this afternoon: 1. Visiting, as a means of retaining the interest of members, and of developing the true personal relation between members and associates. The paper upon this subject was written by Miss Watson, of Pennsylvania, and several other associates followed as speakers, all advocating the intimacy which comes through close intercourse and visiting. Holiday houses were spoken of as affording the best of opportunities for members and associates being drawn into intimate relationship. The second division of this part of the subject was, "Visiting as a means of bringing the G. F. S. into the home life, in order to help and interest parents." The paper upon this subject was written by Mrs. Fox, of New Jersey, and several speakers followed her, emphasizing the importance of helping the member in her home life, whether by useful classes or social ones, and by knowing her surroundings and both her parents. The diocesan representative from Albany read a letter of greeting from Bishop Doane, and the meeting then adjourned.

At 8 P. M. there was the first meeting of the Central Council. The president, Mrs. Roberts,

read her annual report, reminding her hearers that the G. F. S. was an international society, and that the American branch, now completing its 21st year, numbered 21,000, and had given substantial proofs of the value of its work. The Central Council in the Mission House in New York city had proved a most valuable help to the society, and the registry office in New York, an efficient agency. Reports were then read by the secretary, assistant secretary, treasurer, sub-council, finance, publication, immigration, and organization committees, and also from the committees on central office and deputation work, on associates' conference, on nominations, and on deficit in subscription list of magazine.

The report of the chairman of the immigration committee stated that 83 members coming from abroad had been commended to its care, and the reports of the associates for commended members in the various dioceses showed watchful care and interest in the girls.

The reports of the assistant secretary of the committee on central office and on deputation work showed increasing interest in the central office, the deputation work was prospering even beyond expectation. This consists in the visits made by the assistant secretary for the purpose of awakening or reviving interest in the work of the G. F. S. Visits had been made to 15 dioceses, and 59 talks given, showing, as a result, four new diocesan organizations, and there were invitations awaiting her to 11 other dioceses. At the request of the Bishop of Milwaukee, she addressed his diocesan convention. A number of addresses have been made in Chicago, and there were many pathetic instances of appeals for branches in isolated places.

The roll call showed that 18 diocesan organizations were represented.

The second session of the Central Council was held at 9:30 A. M., Nov. 3d. The elections resulted in the re-election of the board of officers: President, Mrs. Thomas Roberts, New Jersey; vice presidents, Miss Groesbeck, Chicago, Miss E. M. Hoppin, Cambridge, Mass., Mrs. W. W. Remington, Baltimore, Miss E. Paddock, New York; secretary and treasurer, Miss Eve Alexander, Baltimore; Executive committee: Miss E. Mackintosh, Boston, Miss E. H. Wisner, New York, Mrs. F. H. Norton, Boston, Mrs. H. L. Bolton, Washington, Mrs. J. A. S. Schapps, Brooklyn. Elected trustees for the year: Mrs. A. T. Twing, New York, Miss L. E. Marshall, New York, Mrs. M. A. Crockett, Buffalo, Miss Neilson, Philadelphia, Miss Stebbins, Central New York.

The president spoke of the happy coincidence of this, the 21st birthday of the society, and the first general episcopal recognition of its work in the Bishops' Pastoral of the General Convention of 1898.

At 2:30, the second session of the associates' conference was opened, and the two remaining numbers on the list of subjects were discussed; viz., "The G. F. S. a training school for Church workers," and "The G. F. S. in the community and the nation." The writers upon the former subject were Mrs. Morgan, of Rhode Island, and Dr. Mary Glenton, Mrs. Twing, of New York, following as a speaker, and all pointing out intimate connection between G. F. S. training and Church work. Upon the second subject, Mrs. Roberts, the president, was the writer, who referred to hearing Mrs. Fawcett, in England, read a paper in which she spoke of the great opportunity which there was in America for teaching patriotism to the members. She was followed by several speakers.

The afternoon was closed with a tea given to the clergy and council at the residence of Miss Wright, Pennsylvania diocesan president. In the evening, at the rooms of the School of Industrial Art, Broad and Pine sts., an illustrated lecture entitled, "Four weeks in the desert of Mt. Sinai," was given by Dr. Henry Carrington Bolton, of Washington, D. C., for the benefit of the Deputation Fund.

The concluding session of the Central Council was held on the morning of Nov. 4th, when, after the transaction of the business remaining

on the calendar, an invitation was given by the diocesan representatives of Long Island that the Central Council should hold its meeting of 1899 in Brooklyn. The invitation was accepted with thanks, and a committee was appointed to arrange for the conferences to be held at that time. An invitation from the Colonial Dames and Daughters of the Revolution to the Central Council to visit Independence Hall and Congress Hall at the conclusion of its final meeting, was received and accepted, and upon motion, the meeting adjourned.

## The Daughters of the King

### ANNUAL CONVENTION

The beautiful golden autumn days for which New England has always been celebrated, ushered in the 6th annual convention of the Daughters of the King. The opening service was held in Christ church, New Haven, on Wednesday afternoon, Nov. 2d, when the Rev. Charles E. Woodcock conducted the Quiet Hours. He dwelt strongly on faith and responsibility. Let nothing come between you and your God. We are responsible for the souls of those who are far away from Him. There is no need that a single soul should be lost, if the women of the Church would do their duty, if every woman would use her influence for God. Bring a soul with you when you come to the altar. Ask God to give you that soul in answer to your earnest prayer. There are some who think they cannot do the spiritual work. Then let them withdraw from the Order. It would be better for them, better for it.

On Thursday morning the Daughters assembled in St. Paul's church for the opening service. Bishop Brewster, assisted by the rector, the Rev. E. S. Lines, D. D., celebrated the Holy Communion. The Rt. Rev. Wm. N. McVickar, Bishop-coadjutor of Rhode Island, delivered the charge. Taking as his text, Rev. v: 10, he said in substance: "An ancient way of choosing a king was to select the one whose strength and prowess excelled all the rest, thus obtaining the finest type of manhood. The priest, on the other hand, was selected as the one whose generous-hearted love and sympathy for his fellows made him most fit for ministering to their spiritual wants. The qualities of these two together could form the perfect man. The character which is most like what God wants is that which forgets selfish desires, and ever seeks to stoop down and help some one else; the consecration of all faculties and attainments to lift up others. No one can have this acceptable character who directs life for the consummation of ambitious desires, and the securing of wealth and opulence. Christ was the ideal of true consecration. He stooped down to the despised outcast to lift her up into pure life, He stretched forth His arms to aid every needy soul, and finally stretched them forth on the cross that the sins of all might be forgiven. Ever since that time, those who have followed in His footsteps have had the same consciousness of consecration to the needs of those about them. The Daughters of the King are blessed that they may bless. They shall rise continually into higher consecration, and who can estimate what their work of love is doing? The King who has redeemed them and washed away their sins, will some day receive them into His Kingdom.

After the service the convention organized for business in the parish house, which had been most tastefully decorated by loving hands. Mrs. E. A. Bradley, the president of the Order, took the chair as the president of the convention. The names of those who are gone to be among the Daughters nearer the throne of the King were read, after which Dr. Lines said prayers suitable to commemorate those "who have departed in the true faith" of Christ's Holy Name.

After appointment of the various committees, Mrs. J. W. S. Peck, of St. Paul's chapter, New Haven, gave the address of welcome. The secretary's report which followed showed an en-

couraging state of things. While the numerical growth is smaller than that of the preceding year, nevertheless 986 have joined the Order, and its spiritual efficiency has been increased. Moreover the Order has been extended to England where it has the Archbishop of Canterbury for its patron, and to the Danish West Indies. The report contained the wise injunction, that the Daughters should not "aim to gather every good-natured woman into the Order," but those who were qualified to do the spiritual but practical work which was the object of the Daughters. The treasurer's report showed a balance of over \$1700 on hand. Bishop Brewster then gave a short address, warmly welcoming the Daughters, and showing them how "as the flag which has this year waved from every school house and wayside farm house, has given to many a wider view of their duties as citizens, a broader horizon of national duty, so as they bore the cross before them, it would give them new and deeper ideas of their duty to others." He spoke of the Woman's Auxiliary as the arm outstretched through the world, and the Daughters of the King as the arm outstretched through the parish. The parish is the Church brought to a focus.

After luncheon in Republican Hall (where there was an excellent opportunity for the Daughters to mingle with and meet each other), the convention took up the business of the afternoon. Reports were received from many dioceses. The tenor of all was, that while there was a small increase in numbers, there was a steady deepening, strengthening, refining, of the work. The quality of the work was now being considered more than the quantity, and the results were correspondingly helpful and spiritual. Papers followed on "True womanhood," and "How to attain it." Miss Ellen C. Camp, a deaconess of the Church in Philadelphia, spoke on the former subject, and Mrs. George A. Alcott, of Danielson, Ct., on the latter. Miss Camp said: "A woman is made true by the daily exercise of prayer and service. She must seek her food by prayer, and give her food to others by service. 'Prayer,' as Bishop Brooks has said, 'is not the conquering of God's reluctance, but the laying hold on God's willingness.' A Christian's duty may be summed up in the words: Admit, commit, submit, transmit." Mrs. Alcott dwelt on the attaining of true womanhood by following Christ, who is as much the model for women as men; for Christ, while perfect man, showed forth all the qualities that form perfect womanhood. Woman is to attain this ideal by prayer, faith, obedience. Many tributes were presented expressive of the great sorrow felt by all the Daughters over the loss of Dr. Bradley. Dr. Darlington, of Christ church, Brooklyn, gave a spirited address on the power of the president of a chapter to plan work for each of its members, so as to get the most effective work out of each. He thought the success of a chapter depended very largely on the ability of the leader to give each member the work best suited to her. A telegram was received from the Daughters in California, which read: "California sends greeting. Ps. cxviii: 26." A telegram was sent to Bishop Williams, conveying kindest remembrance, sympathy, and love.

At the evening session in St. Paul's church, the speakers were Bishop Rowe, of Alaska, Bishop Gailor, of Tennessee, and Dr. Darlington, of Brooklyn. Bishop Rowe spoke of "The truth and the way." He said, in brief: The Church is God's appointed way. Through the use of its prayers and sacraments we realize the truth, truth of mind, truth of morals. Bishop Gailor took Esther as an example in illustrating his subject. Responsibility is the prime requisite of noble living. This was in some respects higher than duty. It is one of the attributes which serve to distinguish man from the lower animals. After this comes high purpose and an unselfish courage. Dr. Darlington, taking up the subject of "Personal religion," said that if we forget all about being good, and do good, we shall unconsciously grow into the likeness

of Christ. Charity means something more than love. It means a love that reaches out to do good to all with whom it comes in contact. If you would lead a spiritual life, forget yourself, and work and labor doing good to others, then you cannot help being good yourself.

Friday morning, the delegates met in the church to listen to Bishop Coleman's address on doing good in quiet ways. He began by saying there was a great temptation to the clergy to speak of the work of women in so complimentary a manner as to border on flattery, because the co-operation of women is constant, their sympathy and help freely bestowed. "I have found," he continued, "that it is better to compliment when it is deserved than not to compliment. We are not harmed by praise if we consider that all we do comes from the help of God's Spirit, and the praise of it must therefore be referred back to God. In our work we must not be discouraged because we do not see great and speedy results. Our work is different from a political campaign in which pride, boasting, clamor, predominate. Ours is done quietly, secretly, silently, humbly. Be careful not to do your work for praise, do it quietly with a consciousness that God is looking on."

Bishop Graves addressed the meeting which followed after this service in the parish house, on "A Daughter of the King as missionary in China." He spoke of that country's great need, not so much of priests, as of women to work among the women. A man is not allowed to see the women of the house when he visits a family. The Roman Catholics are wise. They send their Sisters of Charity over constantly to do this work which men cannot do. Bishop Rowe depicted with graphic vividness the physical characteristics of Alaska. He told of the spiritual need of the people, of the utter failure of civilization without Christianity, of the noble men who were working there with death staring at them through cold and starvation, of the faithful pastor who was found dead in the bleak wilderness with the 35 souls for whom he cared. His speech stirred the Daughters profoundly. Miss Julia P. M. Morand read a paper on "The self-denial week and how to keep it." It was suggestive and helpful. She advised the Daughters if they could not make some self-denial in the week appointed to deny themselves in some other week. Many Daughters say they cannot deny themselves anything. They already have to practice rigid economy. But they may deny themselves in other ways than by giving up something that costs money. Let them deny themselves in some way that will help others. That should be the end of self-denial. But to deny oneself one must observe the rules of the Order; that was primary and essential. Let them begin the self-denial week by coming to the Holy Communion; that would help to keep their purpose in mind and aid in its faithful discharge of it.

Upon the opening of the question box there ensued a brisk discussion. Atlanta, Ga., was chosen for the next annual convention. Both Cincinnati and Minneapolis were competitors for the honor, but they gracefully withdrew their claims after Georgia's most eloquent plea that though they were few in number and poor, they wanted the convention to aid in strengthening their work. With true Southern hospitality they would open their hearts and homes to welcome the convention. It was voted that local diocesan councils should hereafter be represented in the convention. After the re-election of the old council and a vote expressive of their appreciation of the hospitality of the ladies of New Haven, the convention adjourned.

## Church News

### New York

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

CITY.—At the church of the Holy Sepulchre, the Rev. Dr. Hughes, rector, there was a musical service Sunday evening, Nov. 6th, with the rendering of Gaul's cantata, "Ruth."

In St. Bartholomew's church, the Rev. David H. Greer, D.D., rector, on All Saints' Day, was

unveiled the new altar painting, already described in the columns of THE LIVING CHURCH.

At St. Matthew's church, the Rev. Dr. Krans, rector, the congregations have so increased since the union with old St. Ann's, that it has already become necessary to consider the task of enlarging the edifice. Plans are in contemplation to secure additional land with this end in view.

The congregation of the former chapel of the Transfiguration, which has been worshiping for some time in a rented hall, since leaving the edifice now owned by St. Stephen's church, has discontinued doing so, and its future appears to be surrounded with uncertainty. A society of Congregationalists has secured the hall, and the rector, the Rev. L. C. Rich, is absent from the city on account of ill-health.

At St. Mark's church, the Rev. J. H. Ry-lance, D.D., rector, the second in a series of organ recitals took place Sunday evening, Nov. 6th, the selections including compositions of Rheinberger, Vieuxtemps, Pergolese, Franek, Le Maigre, Wagner, Rossini, and Lemmens. The recital was brought to a close by the rendition of the *Laudate Dominum*, by Mr. Wm. Edward Mulligan.

The committee on foreign missions of the diocesan branch of the Woman's Auxiliary of the Board of Missions, held its annual meeting Nov. 7th, in the hall of the Young Woman's Christian Association. The chair was occupied by the Rev. J. Lewis Parks, D.D. Mrs. Quinton gave an account of the hospital work among the Navajo Indians, and addresses were made by Bishop McKim, of Tokyo, Japan, Bishop Graves of Shanghai, China, and Bishop Kendrick, of New Mexico.

St. Luke's Hospital receives a legacy of \$5,000 by the will of the late Mrs. Elizabeth S. Barker which was filed in the Surrogate's Court, Nov. 4th. She was the widow of Dr. Fordyce Barker who was a physician of distinction in this city for many years. The legacy is to endow a bed in memory of their son, Fordyce D. Barker. Should the residue of the estate exceed the sum of \$20,000 by \$500, Mrs. Barker directs that that amount shall be devoted to the erection of a chapel for the Episcopal Church in Mexico.

The new St. Ann's church for deaf-mutes being erected under the supervision of St. Matthew's church, and with part of the funds arising from the sale of the old St. Ann's, is very nearly ready for occupation. It will be attended by deaf-mutes from the entire region of the city and suburbs, and will be exclusively for their use, maintaining three services a Sunday. Down to the present, service has been held once every Sunday for them in St. Matthew's church, in addition to the regular services of that parish.

At the annual meeting of the City Mission Society, just held at the parish house of the church of the Heavenly Rest, the Rev. Dr. Wm. R. Huntington and Mr. Wm. Alexander Smith were elected vice-presidents for the term of three years. The Rev. D. Parker Morgan, D.D., the Rev. Wm. M. Grosvenor, D.D., and Messrs. Geo. R. Schieffelin, Bache McE. Whitlock, Theodore K. Gibbs, and Silas McBee, were elected members of the executive committee for a like period. Annual reports were presented by the superintendent, the Rev. Geo. F. Nelson, D.D., by the treasurer, and the committee on finances. Appropriations were made for the various branches of work of the society for the ensuing year.

At the church of the Transfiguration, the Rev. Geo. C. Houghton, D.D., rector, a further memorial of the late rector is in contemplation, in the shape of a lofty Gothic tower. Down to the present a small turret has been the only break of this kind in the relatively low lines of the church and chapel. The cost of the new improvement is estimated at \$40,000, and a beginning toward the necessary funds is already in hand. The structure will rise 65 ft. to its parapet, and will culminate in a spire, the cross upon which will be a hundred feet from the

ground. As the church is some distance from the street, a covered way will be built through the present churchyard, connecting with the portals, in order to provide protection in stormy weather. The tower, which will be partly detached, will be connected with the west end of the church, and will be 17 ft. square, with an open loggia beneath.

The altar unveiled on All Saints' Day at the chapel of the Church Missions' House, in memory of the late general secretary, the Rev. Wm. S. Langford, D. D., is of carved oak, and of very substantial construction. A central panel represents the Risen Christ making himself known to the two disciples at the supper at Emmaus. Panels on either side of this are ornamented with delicate tracery. The design is by Mr. Frederick C. Withers, the well-known architect, and has been executed by R. Geissler. An inscription reads:

To the glory of God, and in loving gratitude for the life and service of William Spaight Langford, priest; General Secretary of the Board of Missions, A. D., 1885-1897, his fellow-workers of the Woman's Auxiliary place this altar in the chapel where he executed the priest's office before God. How long, O Lord, holy and true!

At the service of unveiling, the Missionary Bishop of Tokio, Japan, celebrated the Holy Eucharist, and the Missionary Bishop of Alaska made an address.

At the cathedral of St. John the Divine, arrangements are in contemplation for an early beginning of services in the crypt of the choir, although the exterior finish of even this part of the sacred structure is likely to require much time to complete. The crypt congregation will be provided with some 500 sittings to start with, and it is undisputed that these will be well occupied from the first, in view of the increasing population in this new part of the city, it being known that many persons are awaiting the opening of the cathedral to make it their parish church. Some readjustment of the provisional staff of cathedral clergy now existing may be made. The temporary services now being held in a room of the former asylum buildings on the cathedral site, will give way to those in the sacred edifice itself. The question already referred to in THE LIVING CHURCH, of what kind of stone the outer finish of the cathedral shall be composed, has not yet reached a settlement, the choice seeming to be between marble and granite.

At St. Simon's, Concord, borough of Richmond, the Rev. H. Newman Lawrence, priest-in-charge, the feast of SS. Simon and Jude was kept as the patronal festival, with great rejoicing this year, as during the past twelve months a commodious parish hall has been erected and nearly paid for. The Holy Eucharist was celebrated at 8 A. M., and at 8 P. M. there was choral Evensong, the music being beautifully rendered by the vested choir of the church of the Ascension, West Brighton. The Rev. Prof. Body, D. D., of the General Theological Seminary, preached the sermon. A pulpit which had been service in another church and had been recently presented to St. Simon's by Mr. L. P. Gratacap, after suitable restoration, was used on this occasion for the first time. A solemn *Te Deum* of thanksgiving was sung at the close of the service. The offerings were such that at the close of the day the debt upon the parish hall was reduced to \$40. The autumn programme just issued, shows that the newly acquired parish hall is being put to good use, for, besides the Sunday school, Confirmation class, and various parish meetings, there are classes in drill and gymnastics for the boys, a sewing school for the girls, a class in Church history, and a stamp station of the Penny Provident Fund.

GENERAL THEOLOGICAL SEMINARY.—On All Saints' Eve took place the annual matriculation service for the formal admission of the new students. The exercises were held in the memorial chapel of the Good Shepherd, under the direction of the Very Rev. Dean Hoffman, D. D., LL. D., and the preacher was Bishop Leonard, of Utah and Nevada.

**SPARKILL.**—Three beautiful stained glass windows have been presented to Christ church by the Sunday school and a generous friend. They have been placed in the chancel, and the central one, of the Christus Consolator, fills the entire eastern wall above the altar.

**EAST CHESTER.**—On All Saint's Day, the graves of soldiers of the army of the Revolution were decorated in the old churchyard of St. Paul's church.

**PBLHAM.**—The church of the Redeemer, the Rev. C. Winter Bolton, rector, has received the gift of a large clock, to be placed in the tower. The clock is presented by Mr. Reginald S. Bolton, a nephew of the rector, and is familiar to a large portion of the public as being the one used for many years in the front of the Grand Central railway station, New York.

**SING SING.**—The Westchester county local assembly of the Brotherhood of St. Andrew met Oct. 29th, in St. Paul's church. The delegates were welcomed by the rector, the Rev. Dr. Niles, following which a business session was held. Supper was served to the visitors, and at night, addresses were made by Messrs. John W. Wood and D. G. Maynard.

**WHITE PLAINS.**—The wardens and vestrymen of Grace church have granted to the rector, the Ven. F. B. Van Kleeck, D. D., archdeacon of Westchester, a six months' vacation on account of ill health. The Rev. Mr. Scott will take charge of the parish during his absence, and was given a reception by the parishioners on Nov. 7th.

**HARRISON.**—The handsome new church erected through the energies of the Ven. Archdeacon Kirkby, D. D., rector of Christ church, Rye, was consecrated on All Saints' Day, by the Bishop of Delaware, acting for the Bishop of the diocese. A large number of clergy were present, including the archdeacon's sons, the Rev. Messrs. Henry M. and David Kirkby. The vested choir of Christ church, Rye, rendered the music. At the close of the service, the visitors were entertained at the homes of W. H. May and Mrs. Josiah Knapp Purdy. A memorial tablet has been placed in the nave of the church, bearing the inscription:

All Saints' church, Harrison, erected to the glory of God, and in loving memory of Louise Kirkby, by her father, the Rev. W. W. Kirkby, D. D., and his friends. Nov. 1, 1898.

**Pennsylvania**

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

**PHILADELPHIA.**—The week ending 5th inst. was a busy one in general Church matters. The managers of the Episcopal Hospital elected some new members of the medical and surgical staff. The Churchmen's Missionary Association for Seamen met and listened to a showing of the continued and increasing prosperity of the organization. The annual meeting of the Evangelical Education Society was held at the Church House on Thursday evening, 3d inst., when eight managers were chosen to serve for three years, and the following officers were elected: viz, President, Bishop Whitaker; treasurer, Alfred Lee; secretary, the Rev. Winfield S. Baer.

In the decease of Miss Louise E. Claghorn, the Church has lost one of her noblest members, and the poor a loyal, faithful, and sympathizing friend. From girlhood she had been associated with many charitable enterprises, notably during the Civil War with the U. S. Sanitary Commission, and in later years with the Red Cross Society. On Saturday, 29th ult., while dictating a letter in the rooms of the last-named organization, she lost consciousness and fell, and before any one could reach her, she had passed away. On the afternoon of All Saints' Day, the Burial Office was said at Holy Trinity church, by her former pastor, coadjutor-Bishop McVickar, assisted by the Rev. Messrs. B. Watson, D. D., and T. A. Hilton. About 20 boys in uniform, from the Northern Home for Friendless Children, of which Miss Claghorn was treasurer for a number of years, attended the service. The interment was private in North Laurel Hill Cemetery.

Notwithstanding the very inclement weather of Sunday, 30th ult., there was a very large congregation present at the services in commemoration of the bi-centenary of Trinity church, Oxford. The altar, reredos, and font were handsomely decorated with whiteflowers, palms, and ferns; and the chancel was filled with palms and other growing plants. On each pew was a sprig of Kenilworth ivy, and the coronas were decorated with smilax. On the arches of the transepts were the American and British flags. After Morning Prayer, the Rev. L. P. Bissell, rector, on introducing the Rt. Rev. Dr. Hare, stated that precisely 100 years ago, his grandfather, afterwards the illustrious Bishop of New York, the Rt. Rev. Dr. John Henry Hobart, was the rector of Oxford. The sermon was preached by Bishop Hare who remarked that his grandfather had passed his diaconate at Oxford, and afterwards Bishop White had placed him over two congregations, so as to be able to transfer him as an assistant at Christ church, or in charge of some new work. The Bishop alluded to the parallel condition at Oxford a century or more ago, in the paucity of clergy, with that which now exists in the great North-west. In the afternoon, the rector delivered an address, which was partly historical, and full of interesting incidents occurring in this ancient parish. He referred to the ivy with which the pews were decorated, as being the custom in the church in the olden times. In the old graveyard is a tombstone thought to bear the date of 1656. The first house of worship, which had been originally a Quaker meeting-house, was given by the "Friends" to the congregation, and served their purpose until the erection of the present edifice in the first decade of the 18th century. On Monday, 31st ult., after Morning Prayer, in which several clergymen participated, the first address was made by the Rev. J. B. Harding, rector of St. Mark's, Frankford, who said he bore a daughter's greeting to the mother church, for Trinity had cared for his parish in the early days. The Rev. Dr. C. Ellis Stevens, of Old Christ church, referred in glowing terms to Bishops White, Hobart, and others, and spoke of the many ties binding the parishes of Christ church and Trinity together. Bishop Whitaker offered his congratulations to the rector and his parishioners. He said, referring to the difficulties of obtaining rectors, that in 1685 there were but four priests of the Church in all North America. It was no sinecure in those early days to be rector at Oxford. He spoke of other beginnings in colonial days. Alluding to the help which had come to all these parishes from beyond the sea, he looked at the two flags and rejoiced, hoping the union would grow stronger and stronger. At 2:30 p.m. there was a larger congregation than at any of the previous services. After Evening Prayer, the first address was made by Bishop Potter, of New York, who referred to his early associations with the neighborhood. William Penn was not the original settler of Pennsylvania, for it was Hendrik Hudson who discovered Philadelphia. Bishops White and Provoost had been consecrated at the same time, and thus began the ties between the two great dioceses of Pennsylvania and New York, which he hoped would ever stand together. The Rev. R. S. Eastman bore the hearty greetings of All Saints' church, Lower Dublin, which parish took an earnest pride in being a sister of Trinity, Oxford. The Rev. Samuel Snelling brought the congratulations of St. Thomas' church, Whitmarsh, and said that one of the best roads in our country to-day, known as the "Church Road," was built in former days to enable the clergymen to travel with more comfort between Whitmarsh and Oxford. The Rev. George A. Keller, of St. David's, Radnor, said his parish had once close connection with Trinity, Oxford, as there were three ministers who had these churches in charge. Bishop Coleman, of Delaware, made the closing address. It had been his happy privilege to have been the first rector of the adjoining parish of Bustleton, and he desired to offer his congratulations upon the present occa-

sion. At the close of the services there was a reception at the rectory, where a large number of the clergy from city and country parishes were present. On exhibition in the parish building were a number of interesting relics, including the Queen Anne chalice, marked "Anne Regina, 1715," and the record book, the first entry dated 1713.

**CHELTENHAM.**—The convocation of Norristown met in St. Paul's church, on the 28th ult., the Rev. Dr. E. W. Appleton, dean, presiding. Routine business was transacted. The Rev. John H. Converse, in charge of the church of the Messiah, Gwynedd, reported that plans had been prepared for the erection of a new parish house at that place. It was announced that the Rev. Harvey S. Fisher, of St. Andrew's church, Buffalo, N. Y., had accepted the rectorship of St. John's parish, Norristowa.

**Chicago**

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

**CITY.**—Bishop McLaren has had a busy week since his return from Washington, spending two or three days in his office at the Church Club, and preaching at St. Peter's, Lake View, on Sunday morning, where he told the people that they should not grieve at the forthcoming loss of their rector; but consider how the same Supreme Being who had called Mr. Edsall from his secular employment to be their pastor, ten years ago, was now summoning him to a higher place in the Master's vineyard. It is understood that the Rev. S. C. Edsall's consecration as Missionary Bishop of North Dakota will take place in St. Peter's, Belmont ave., on the Festival of the Conversion of St. Paul, Jan. 25th, the Bishop of Chicago being chief consecrator, with one of the neighboring dioceses as preacher, and another as presenter.

The Bishop presided at the 14th semi-annual meeting of the diocesan branch of the Woman's Auxiliary, at 2:30 p. m., Nov. 1st, in St. Chrysostom's church, in the absence of the president, Mrs. D. B. Lyman, who is remaining in Washington in company with Mrs. McLaren, detained there by the mild attack of scarlet fever from which her younger daughter is suffering in hospital. Mr. Edsall, acting for the absent rector, the Rev. T. A. Snively, welcomed the auxiliary. The Bishop indicated how a great day of missionary harvests was nigh, through the disintegrating of Chinese civilization, the modernizing of Japan, and the colonizing of Africa. Mrs. Sioussat, president of the Maryland branch, read a paper on systematic giving; for which she was accorded a vote of thanks. Mrs. Monroe stated that the United Offering made Oct. 5th, in Washington, had, by subsequent additions, reached the high-water mark of \$81,000. During the two hours' intermission, a bountiful supper was served to 300 visitors in the spacious basement, by the ladies of St. Chrysostom's; short addresses having been previously made by Bishop Millspaugh and by the Rev. J. M. Chattin, in the absence of the Rev. E. L. Forrester, of Mexico, who had been announced on the programme. At the evening service, which was full choral, the Rt. Rev. Mahlon N. Gilbert, Coadjutor of Minnesota, was introduced by the Bishop of Chicago, as a pioneer missionary and a missionary bishop. No mere analysis will give a fair idea of the eloquent terms in which the speaker traced the progress of missionary effort in the West, from the day that the Church, in 1859, first realized its obligation to meet the call from vast districts beyond the Mississippi, by sending Whipple to Minnesota, and then Lay and Talbot, to take spiritual oversight, the former's jurisdiction extending from Arkansas to Southern California. Then Clarkson was sent to Nebraska, and Randall to Colorado. The wise master-builders, Tuttle, Morris, Hare, and Wingfield, next occupied Montana, Oregon, Dakota, and Northern California; and now the Church is sending out their own Edsall, for whom he urged a strong support from Chicago. "Fifty years hence," said the Bishop, "we shall be dominant, and the American Church, for we stand between the centralization of Rome on one hand, and the individualism of the Prot es-

tant sects on the other." And it should be a stimulus to feel that as Chicago is, the West will be.

On Thursday afternoon Bishop McLaren, with many others, attended a reception at the Boys' Home conducted by the Rev. J. M. Chatten, on Bishopcourt, less than a mile west of the cathedral. The household comprises 27 individuals; the boys, in number 21, ranging from four years old to 18; four of them being at work, the rest attending school. The place is a model of neatness, and is filling a much-felt want, though begun on a modest scale. The reception—called a "Birthday" one, because the amounts in the several silk bags handed in were to represent the ages of the respective contributors—was successfully repeated on Saturday afternoon and evening. On the latter day, also, from 1 to 5 p. m., hundreds visited, by general invitation, the Home at the cathedral, conducted by the Sisters of St. Mary, who have 67 little girls under their care. Many of the visitors here met their Bishop for the first time since his return from vacation in the East, and from the sessions of the Convention.

On the evening of Thursday the annual meeting of the Church Club was held in the rooms, 510 Masonic Temple. It was one of the best business meetings ever held by the club, about 60 being present. The president, G. S. McReynolds, was in the chair. He asked that his report might be read by the Rev. Dr. Rushton. In it, feeling allusion was made to the year's loss of members by death; which included the Rev. John Rouse, E. Forman, and Mr. Graniss, all of Trinity; with H. J. Jones of Epiphany, and E. A. Neely of St. Bartholomew's. The secretary's report showed a present membership of 220, 14 new members having entered, as against 11 resigned. There have been four general meetings, and eight of the directors. The treasurer, E. H. Buehler, reported nearly \$2,100 as received, while including \$1,000 for rent, the expenditures had been close on \$2,000, the amount still due would meet present liabilities. Mr. E. P. Bailey for the nominating committee, presented their report, and on motion the following elections were made unanimous: President, G. S. McReynolds, (his third term of office); vice-president, F. B. Tuttle; treasurer, E. H. Buehler; secretary, Taylor E. Brown; directors, (with the above named, *ex-officio*), W. J. Bryan, Edward P. Bailey, Jesse Holdom, H. D. Pierce, Joseph K. Lewis, Darius B. Salisbury, L. W. C. Niblack, Arthur Ryerson, and D. B. Lyman. Mr. Lyman reported verbally from the committee having in charge the arrangements for the Conference of Church Clubs to be held in Chicago on Feb. 9th, that Robert Treat Paine, of Boston, and President Canfield, of Ohio University, had accepted invitations to read papers; a third paper was expected from a Southern layman. As new clubs had been started in Baltimore and Cleveland since the conference in Cincinnati, delegates from 17 clubs were expected; and a banquet would be tendered the visitors in the evening of that day. Bishop McLaren suggested that the membership of the club might be increased if its aims, objects, and beneficial effects were more generally made known; for as yet members came from only 20 parishes. Most of the deputies from the diocese to the last General Convention were present, and being introduced, made verbal re-

ports. The Rev. Dr. Stone dwelt upon the value of the Convention as a great representative body, dealing with practical questions, and embracing, irrespective of the episcopal and clerical elements, men of great ability from all States, well-known senators, learned judges, eminent lawyers, famous writers, and scholarly scientists—men, some of them, of world-wide reputation. Mr. Ryerson spoke of the conservative wisdom of the Convention, which said little, but did much. Mr. Lyman referred to the thorough business methods of the Convention, and suggested the propriety of the club's devoting an evening to the subject likely to come up in Convention and clamoring for action in the near future; namely, that of marriage and divorce. He made a point, as showing the need of change from the present loose system (which

agreed in no two States) when he stated that one in every ten marriages in New England were terminated by divorce; in Chicago, one in eight; in California, one in seven. The Rev. C. P. Anderson gave the following as the marks of the Convention that most impressed him: its personnel, dignity, conservatism, independence, progressiveness, and opportunity for rubbing off angularities. Dr. Gold spoke of the discovery that the English translation of 1611 had in 1823 been selected by a General Convention as the Standard Bible. After light refreshments, the meeting adjourned. The annual dinner will be held at Kinsley's in a fortnight; it may take the form of a reception to the Rev. S. C. Edsall. The second dinner will be on Dec. 19th.

The basement of the new Grace church, Oak Park, has been roofed in. It is 111 ft. long by 65 ft.; and will be occupied, temporarily, at Christmas for the regular Church services.

Nearly \$500 has just been expended in the repair, re-carpeting, and otherwise improving St. Thomas' church; a large sum considering the steady removal that has set in of our colored brethren to more southern districts of the city.

The annual meeting of the North-eastern Deanery will be held in Grace church, on Dec. 6th.

The Rev. C. C. Tate has returned to the city, after acting for some weeks as *locum tenens* for the rector of Muscatine, Iowa; also the Rev. G. Wright, who took Dr. Cathell's duty in St. Paul's, Des Moines, during the latter's attendance at the General Convention.

The Rev. H. Dennis left on Monday for San Francisco for a change after indisposition, till Christmas. His place at the cathedral will be taken, *pro tem*, by the Rev. Luther Pardee.

#### Massachusetts

William Lawrence, S. T. D., Bishop

At the annual matriculation held on All Saints' Day, 17 names were added to the classes of the Cambridge Theological School. The Rev. John W. Suter delivered the address. After the service, the annual dinner was served, when Dean Hodges, Bishop Lawrence, Robert Treat Paine, and Professor Steenstra made addresses.

The women of St. Stephen's, Pittsfield, have paid the tax of \$543 upon the church property.

A peace memorial service was held in All Saints' church, Attleboro, Oct. 23d. Two portraits of departed heroes have been given places of honor in the church.

Mr. Henry H. Faxon has given \$100 to Christ church, Quincy, and \$100 to St. Chrysostom's, Wollaston, for the advancement of pure religious faith, the promotion of honest politics, and extension of social enjoyment.

At the church of the Ascension, East Cambridge, Bishop Lawrence recently confirmed a class of 38 persons.

The rector of St. John's church, Fall River, the Rev. Herman Page, has just completed five years of his rectorship. During that period, he has recorded, Baptisms 257, Confirmations 155, marriages 104, burials 161.

The summer services at Hyannis were so encouraging, that the project of building a chapel is under consideration. The Rev. Ernest Bullock is the missionary in charge.

The House of Prayer, Lowell, has been closed, owing to the death of the gentleman who has been mainly instrumental in supporting the services.

The large stone church at Shelburne Falls has been closed.

Regular Church services are now held at East Milton under the charge of a lay-reader. There is an average attendance of 70 people.

BOSTON.—At the dinner of the Episcopalian Club, Oct. 31st, at the Brunswick, Mr. Charles G. Saunders presided. Bishop Graves, of China, spoke of the present state of that country, and said that in the ten years past there had been a complete reversal of the conditions which had previously existed, and if America and Great Britain would control the Celestial Empire, and keep the ports open, China would be reformed

He described the characteristics of the Chinese, showed their wonderful capabilities, and referred to their diligence, honesty, and patience. The laundrymen seen in America were not a fair sample of the average Chinamen, they are only the riffraff, but compare favorably with the same classes in other nationalities. The Rev. J. Lindsay Potter, of Tokio, defined the present attitude of the Japanese towards Christianity. The uneducated classes know little or nothing of it, and think its creed is evil. Education is purely secular and materialistic. Changes have come since the war with China. The Japanese government likes Christianity, because it feels it is the religion of honesty. Buddhism is not regarded as a religion, but as a venerated institution. Bishop Rowe described his work in Alaska and its romantic side. He dwelt upon the customs of the people and their language. The word for a white man among some of the natives, he said, is Boston, and the staple article of food is beans. His first trip to his jurisdiction cost him \$900 for transportation. The Episcopal Church is the only one represented in a territory covering 1,200 miles. There are 12 central missions, and at these places, gold hunters who are stricken down by disease, are cared for.

At the annual meeting of the Woman's Auxiliary to the Board of Missions, held in Trinity chapel, many interesting details of this important work were brought out. The Holy Communion was celebrated by the Bishop in the church. In his address reference was made to the earnest purposes and aims which should actuate all Christian missionary workers. Mrs. S. V. R. Thayer presided at the meeting in the chapel, and gave an address of welcome and congratulation, making particular reference to the offering of the auxiliary at the General Convention. Miss J. R. Reynolds vividly presented the work of the parishes in encouraging the junior auxiliaries, and thought that once a month every rector should instruct his Sunday school scholars in the work of missions. Miss Emery gave a description of what new work had been planned in the General Convention, and urged a deeper consecration to the cause. Bishop Graves, of the Platte, showed in graphic manner the large territory which he serves, and narrated many interesting events happening to the missionary. He asked for the support of one missionary. After luncheon in the Brunswick, Bishop McKim, of Japan, addressed the auxiliary in Trinity church. The missionary there must spend the first three years in studying the language, customs, and habits of the people. No man is sent to Japan until he can pass the examination of any first-class insurance company in this country. Ten women are wanted for the Japanese missions, because they can by their sympathy and tact work better among women and children than men. The Rev. Henry Forrester, of New Mexico, thought the work in his territory prepared the Church for work in Cuba, Porto Rico, and the Philippine Islands. He designated rescue work as a representation of what he was doing, and showed the growth of education in the influence of the Church upon the people.

The opening of the Wells Memorial Institute was an event long to be remembered for the excellent address given by the Rev. J. M. Wellwood, chaplain of the 2nd Massachusetts. He described in a vivid manner his experiences in Cuba, and gave a splendid insight into the difficulties of the management of the quartermaster's department.

At the annual meeting of the Church Temperance Society in Trinity chapel, Nov. 3d, the same board of directors was re-elected, with the addition of the name of Bishop McVickar as one of the vice-presidents. Bishop Lawrence made an address in which he said it was useless to enact legislation which did not coincide with the will of the people. He wished to see more intensity on the part of the great body of the people in behalf of temperance, and he showed the special opportunity that the Church Temperance Society possesses, which could be greatly improved upon, if it were more generally considered. The Rev. Frederic Palmer thought



there were dangers in giving pledges of total abstinence to children, until they were old enough to know what they meant. He thought the sin of the drunkard should be visited upon the drunkard, and not upon the circumstances. The Rev. I. W. Beard, of New Hampshire, treated in full the question of local option.

Bishop Lawrence gave an interesting account of the General Convention at the clerical meeting in the diocesan house, Oct. 31st.

**WALTHAM.**—A new memorial window has been given to Christ church. It is the gift of Mrs. Hamblin L. Hovey, in memory of her mother, Harriet K. Parmenter, for many years a worker in the parish. It is located in the south nave, and one section of the picture represents purity, with the inscription:

Blessed are the pure in heart, for they shall see God.

The left section represents the Saviour, with the wording in the panel:

Erected in loving memory of Harriet K. Parmenter, by her children.

The service of dedication was conducted on Sunday, Oct. 16th, by the rector, the Rev. Hubert W. Wells.

**BROOKLINE.**—On the afternoon of All Saints' Day, the corner stone of All Saints' church was laid by the Bishop. There were present about 25 clergymen, and a large number of Church people. The box in the stone contained a program of the services, a circular letter of the rector, a book of plans for the new church, the three year books of the parish, the diocesan journal for 1898, several religious and historical works, photographs, an illuminated vellum roll containing the names of church officers, the architects, and builder; copies of daily papers, some coins of recent date, and a letter from the rector to those who at some future time may open the box. Addresses were made by the Rev. Drs. Leighton Parks and Leonard K. Storrs, and Bishop Lawrence. Dr. Parks referred to the great work undertaken, and said that its object was to contribute to the building up of character and high moral ideals, the essence of saintliness is character, and the essence of character is religion. Dr. Storrs gave an historical description of this new work which was greatly appreciated, and replete with many interesting details. Bishop Lawrence dwelt upon the possibilities of the parish, and hoped the present enthusiasm would continue. The *Gloria in Excelsis* was then sung, and the Bishop pronounced the benediction. The new church will stand upon the corner of Beacon st. boulevard and Dean road. The English perpendicular style of the 15th century will be maintained in its building. The prominent feature of the exterior plans is a graceful tower, with its base 38 feet square including the buttresses. The sides of the church are broken by massive buttresses, the clerestory windows, the roof of the aisle windows, and the widening of the nave half way toward the chancel end. A rectory will be connected with the church by means of a cloister. The length of the church is 184 ft., the width in the narrowest part, 46 ft., and in the widest, 74 ft. There will be 1,000 sittings. The lofty roof will be 54 ft. in height, and the clerestory arches will be 28 ft. high.

**Pittsburgh**

**Cortlandt Whitehead, D.D., Bishop**

The 18th annual meeting of the Pittsburgh branch of the Woman's Auxiliary was held in Calvary church, Pittsburgh, Nov. 2d. The opening service was a celebration of the Holy Communion by the Bishop, after which the rector, the Rev. Dr. Maxon, in a few well-chosen words welcomed the auxiliary to Calvary parish. Bishop Whitehead presided, and introduced the speakers. Miss Roff, a teacher in one of the Indian schools in the West under the care of Miss Carter, where lace-making is taught, gave an interesting account of that work. The Rev. J. G. Meem spoke eloquently in behalf of the great needs of the Church in Brazil; and Mr. Osuga of Japan (speaking in the Japanese language, the Rev. Mr. Page acting as in-

terpreter), told of his orphanage, and of his desire to erect a separate building for the care and education of feeble minded children. At 1 o'clock a bountiful luncheon was tastefully served by Calvary Sisterhood in the well-appointed parish house. In the afternoon Miss Sybil Carter made an address, and the Rev. Mr. Page gave a glowing description of the faith and devotion of the Japanese Christians, and of some of the results of the work of the American Church in that country, and Mr. Meem, a second time, made an appeal for Brazil. At 4 o'clock the business meeting and election of officers took place. Reports were read showing that the work of the branch is in a flourishing condition, the value of boxes sent during the year being \$2,098 70, and cash contributions, \$22,713.41, exclusive of the United Offering, which was \$1,414.28. The Junior Auxiliary reports a total contribution, in boxes and money, of \$1,138. The following officers were elected for the year 1898-'99: President, Mrs. Ormsby Phillips; vice-presidents, Mrs. Cortlandt Whitehead, Mrs. C. W. Mackey, Mrs. J. H. Childs, Mrs. E. H. Ward; recording secretary, Mrs. M. A. Tschudi; corresponding secretary, Mrs. Marcellin Adams; treasurer, Mrs. J. H. Childs; treasurer United Offering, Miss J. Cuddy; treasurer Babies' Branch, Mrs. J. A. Gormly; correspondent Church Periodical Club, Mrs. H. M. Doubleday; president Junior Auxiliary, Mrs. H. E. Thompson; vice-president Junior Auxiliary, Miss Spalding. Many of the clergy of the city were in attendance, as well as representatives from many parochial societies, and the meeting was one of the most enjoyable and successful held for many years.

**Delaware**

**Leighton Coleman, D.D., LL.D., Bishop**

The Rev. Charles E. Murray, rector of St. Andrew's church, Wilmington, has felt compelled, on account of impaired eyesight, to resign his rectorship. The trouble grew out of a cold which he contracted last winter while attending a funeral in Philadelphia. A severe fit of coughing ruptured the vesicles in the eye. An extended vacation was given him in the hope that his sight would be restored, but while his general health was improved, his vision did not regain its normal condition. The vestry in accepting his resignation made him rector *emeritus*. He has been connected with St. Andrew's as assistant minister and rector for 17 years.

The 14th annual meeting of the Delaware branch of the Woman's Auxiliary, was held in Trinity parish, Wilmington, Nov. 3d. There was a celebration of the Holy Communion at 9:30 A. M. Addresses were made by Bishop Garrett, of Dallas, Bishop White, of Indiana, Bishop Morris, of Oregon, and the Rev. Henry Forrester, of Mexico.

The Bishop recently laid the corner stone of the new building for the Delaware Industrial School for Girls, the occasion proving most interesting.

The Bishop's recent pedestrian tour extended over 230 miles, and he took 10 days in doing it.

The chaplain of the 1st Delaware infantry, the Rev. Dr. Munson, has returned to his charge of Immanuel church, New Castle. He met with a cordial welcome from his parishioners, the church being beautifully decorated with cut flowers on the occasion.

The beautiful home of Col. J. J. Ross, senior warden of St. Luke's church, Seaford, was thronged with guests a few evenings ago, on the occasion of the 25th anniversary of his marriage. The Bishop made a felicitous address.

St. James' church, Stanton, had a lawn fete recently, which netted \$130, besides several tons of coal for the parish use.

The Archdeacon of Dover, the Rev. George W. Dame, assisted the Bishop in holding the annual service in two old historic churches, Broad Creek, and Dagsboro. Large congregations greeted them, and at Broad Creek the church was crowded.

**Minnesota**

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

The Breck school at Willmar, recently damaged by a cyclone, has been repaired, and the school is again open.

A very commodious rectory at Le Sueur, costing some \$1,800, is about completed, through the energetic efforts of the rector, the Rev. O. F. Jones. Most of the money was subscribed by the parishioners.

St. Mary's Hall, Faribault, has 70 boarding pupils in attendance, the largest enrollment for years. Shattuck school is practically filled.

Wednesday, Nov. 2nd, the annual Trinity-tide meeting of the Church Club was held at the West Hotel, Minneapolis. There were present about 200 representatives of the various parishes of the State, half of that number being women. Addresses were made as follows: Address of welcome, President R. R. Nelson; response, the Rt. Rev. H. B. Whipple; "The General Convention and Church Unity," the Rev. John J. Faude; "The pilgrimage to Jamestown," Hector Baxter; "The revision of the Constitution," W. H. Lightner; "The Woman's Auxiliary," the Rev. C. C. Rollit; "Minnesota's place in the General Convention," the Rt. Rev. M. N. Gilbert.

**MONTEVIDEO.**—The Rev. H. A. Chouinard, of Grace church, was advanced to the priesthood by Bishop Gilbert, Tuesday, Sept. 18th. Mr. Chouinard will from now on look after the spiritual interests of the faithful at Granese Falls, in addition to his parish duties. The church is in a flourishing condition, with bright prospects for the future.

**ST. PAUL.**—The annual rally of the Sunday schools; under the auspices of the Sunday School Institute, was held at Christ church. Owing to the inclement weather, the attendance was not as large as usual. The Rev. A. A. Butler, warden of Seabury Divinity School, delivered a very interesting and instructive address to the children upon "the Christian name, and the responsibilities attached to it."

**MERRIAM PARK.**—The Rev. Geo. H. Ten Broeck, rector of St. Mary's, commemorated the ingathering with a harvest festival, a special sermon appropriate for the occasion, and festal music. An early celebration of the Holy Eucharist weekly, except upon the first Sunday in the month, has been established. A senior chapter of the Brotherhood of St. Andrew, with six charter members, has been organized.

**Western New York**

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

**FRIENDSHIP.**—The Rev. S. A. Whitcomb has been holding services in this mission for a year and a half, in the W. C. T. U. hall. In connection with the mission services, a Sunday school has been organized. Mr. and Mrs. P. D. Reeb, of this place, have just purchased a house and lot, and have offered the lot to the Missionary Board, on condition that within five years a church be built upon it. Archdeacon Bragdon has accepted the offer, and there is every prospect that the condition will soon be complied with. Meanwhile, the partitions in the lower story of the house have been removed, and it has been converted into a convenient chapel.

**PERRY.**—A lot has been bought, and paid for, on which to erect a new church. The sum of \$1,000 is in hand toward the new structure, for which the plans are now being drawn. It is hoped that work on the building will be begun this autumn.

**CUBA.**—The church building has been thoroughly repaired, a new carpet laid down, and new oak pews put in. The parish has been without a rector since April, but the vestry expects to call one soon.

**Central Pennsylvania**

**Ethelbert Talbot, DD, LL D. Bishop**

The diocese and the parish of St. John's, Lancaster, have suffered a very severe loss in the death of the Rev. J. Edward Pratt, notice of which has already appeared in our columns.

He had served at the altar of St. John's, and gone in and out among her people carrying the message of salvation for 14 years. His untiring energy and good management kept the parish united and harmoniously engaged in the Master's work. His public ministrations were most acceptable, as he had a remarkably clear voice, and was a very impressive reader. He was a good preacher, both with and without manuscript. A faithful pastor, his great kindness of manner and hearty sympathy made his visits to the sick and afflicted a source of spiritual comfort and consolation. He had been a member of the Standing Committee of the diocese for seven and a half years. The funeral services were largely attended by the people and clergy, and were conducted by Bishop Talbot, the Rev. Drs. Jones, Orrick, and Morison, and the Rev. P. J. Robottom.

### Long Island

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

The quarterly meeting of the Queen's County Archdeaconry was held at St. George's church, Flushing, Oct. 28th. Archdeacon Cooper presided. He reported that the Rev. George V. Gilreath would sever his connection with the archdeaconry on the 1st of November; that the Rev. Henry Quimby had resigned the work at Morris Park and become assistant at St. George's, Flushing; that C. H. Welby, lay reader, had been appointed to Morris Park to work under the direction of the Rev. G. W. Davenport, of Richmond Hill. Reports were received from Canon Bird and Dean Cox, from the cathedral missions under their charge. Encouraging reports were received from all mission stations. An interesting discussion on the question of extending the work of opening up new points was held. As a result, definite action will be taken by the executive committee.

The Queen's and Suffolk County Clericus met on Nov. 3d, at St. John's church, Far Rockaway. The Rev. Henry Mesier presided. The Rev. H. H. Washburn, of Oyster Bay, sent an invitation to the clericus to meet there in December, and the Rev. E. M. McGuffey an invitation to Newtown for January. Both were accepted. The Rev. Geo. W. Davenport read an able paper on, "Missionary lethargy; its cause." After luncheon, which was served at the Far Rockaway Hotel, Mr. Davenport's paper was discussed.

**BROOKLYN.**—The Rev. Dr. Lindsay Parker, rector of St. Peter's church, has returned to his parish, after a four months' vacation spent at his country home, "Shoreacres," New Brunswick, Canada. His health is very much improved, and he is ready to take up all the duties of his large parish. During his absence the work has been carried on by the assistant, the Rev. William Worthington. Dr. Parker preached both morning and evening, on Sunday, the 6th. On the evening of the 7th an informal reception was tendered Dr. and Mrs. Parker at the parish building. The occasion was a most enjoyable one, and many hundreds were present to greet and welcome their beloved rector.

Miss M. E. Bradley, a former parishioner of St. Luke's church, the Rev. Dr. H. C. Swentzel, rector, has bequeathed the sum of \$1,000 to the church, with which to purchase a gold chalice. To this bequest she added several valuable diamonds to be set in the chalice. This beautiful gift will be used on all festival occasions. The mission chapel of St. Luke's, which is less than a year old, already has 80 pupils on the roll of the Sunday school, and the chapel is filled at the Sunday night service. A mothers' meeting has been organized with 30 members, and there is an industrial school for little girls. The work is under the charge of the Rev. F. P. Swezey, one of the curates at St. Luke's.

### Indiana

**John Hazen White, D.D., Bishop**

**GAS CITY.**—A harvest festival was held in St. Paul's church, on Sunday, 16th ult. The edifice was tastefully and fittingly adorned by members of St. Agnes' guild, and others. The Holy Eucharist was celebrated at 8 and 11, the larg-

est number of communicants in the history of the church participating. All the services (except early Celebration) were choral, the justly celebrated choir rendering the music very finely. At Matins and Evensong the congregations were large, many persons not being able even to gain admittance. The incumbent, the Rev. T. G. McGonigle, preached at the morning service, the Rev. E. A. Pressey, in the evening.

**INDIANAPOLIS.**—The Rev. Edwin G. Hunter, for 12 years rector of Holy Innocents' church, has resigned, and taken charge of St. John's church, Louisville, Ky. Dean Hunter was president of the Standing Committee for several years, editor of *The Church Worker* for three years, and filled many other positions of trust and responsibility in the diocese. Before his departure, a dinner was given at the Hotel English, at which the city clergy were present.

The Rev. Henry C. Parkman, curate of Christ church, has removed to North Carolina. The Rev. Willis D. Engle is filling the position temporarily. The rector has turned over St. Agnes' mission to the care of the Rev. C. S. Sargent, and has appointed Chas. B. Stilz, lay superintendent of Trinity mission. The Rev. Mr. Engle takes the services at St. George's and St. Mary's.

### Vermont

**Arthur C. A. Hall, D.D., Bishop**

On Dec. 14th next, occurs the 50th anniversary of the consecration of Grace church, Randolph Centre. On the afternoon of Dec. 13th there will be a service, at which the Rev. G. Graves, the oldest living rector of the parish, will preach an historical sermon. In the evening of the same day there will be a reunion of former rectors and parishioners, with addresses by the clergy and others, and letters read from absent friends. On the morning of the 14th, Holy Communion will be celebrated, and a sermon will be preached by the Bishop. The offerings will be added to the Parish Endowment Fund. This little parish has furnished three clergymen to the Church, one of whom was the second Bishop of Vermont. All former parishioners are cordially invited.

### South Dakota

**William Hobart Hare, D.D., Bishop**

The first two or three weeks of September were times of peculiar interest and stir among the Indians of the Church in South Dakota, the occasion being the great convocation which Bishop Hare annually calls. This year the place of meeting was Sisseton Agency. One who was present, writes: "As long as two weeks before, some of the Dakotas had started from their homes on distant reservations, and still on their way, we could see the long lines of wagons coming over the hills; for the Indians of about a dozen different tribes were assembling—Sissetons, Wahpetons, Santees, Yanktons, Lower Brules, Yanktonnais, Blackfeet, Sans Arcs, Onkapapas, Minneconjoux, Two Kettles, Upper Brules, and Ogalalas—and every now and then we could, through the dust, catch glimpses of white banners borne aloft, banners bearing the sign dear to all Christian hearts, the sign of the Cross, and the motto 'Conquer by this (sign).' Long before we reached the appointed place we could see, like numberless white specks, the tents of the Dakotas, gathered for the great meeting that was soon to convene. Arrived there, what a busy scene! While the men take care of the ponies, the women busy themselves in unloading the wagons and putting up the tents, and in a short time a large circle is formed by the tents, and the banners are planted in the midst of the several camps. So it must have appeared as the Jews gathered yearly at Jerusalem.

"Much interest was added to the gathering by the presence of a delegation of three ministers and two lay delegates, with their families, from the mission amongst the Chippewas of Minnesota, and of the missionary among the Sioux Indians of North Dakota. The assembly numbered six or seven hundred, and no church building being sufficient to hold them, the public meet-

ings were all held in a booth erected for that purpose.

"It was an impressive scene when convocation opened. The delegation from each mission field was headed by one of their number bearing their banner, and, as places were assigned them, the banners were hung up in the booth near them. Following them was a procession of Indian catechists in black cassocks, and after them white and Indian clergy and the Bishop in their vestments, perfect order everywhere. The services, which were supremely interesting, culminated in the ordination of two Sioux who have been long tested in practical Church work.

"Part of the work of convocation is the review of the past year, which showed the whole number of clergy working among the Dakotas to be 20, of whom five are white, and the rest Indians; and the whole number of Indian lay missionaries, 50. The whole number of baptized persons is a little over 10,000; the whole number of communicants, a little over 3,000; the whole amount of contributions of the Indians for Church and charitable purposes, \$5,908.26, of which the Indian women raised \$2,100."

### Duluth

**Jas. D. Morrison, D.D., LL.D., Bishop**

**MOORHEAD.**—The building of the new church for St. John's, the Rev. W. Walton, rector, is making excellent progress; all the foundations are in, and the stone work is completed up to the window sills. One lady has given a very handsome window for the south transept, and the committee trusts that another good friend will give one for the north side. The congregation of St. Clement's church, St. Paul, has given a handsome lancet window, designed and executed by Tiffany, of New York. Various gifts are coming in for a pulpit, litany desk, and other furniture. Special wood, of an exceptionally fine description, has been received from the Pacific Coast for the roof trusses and the lining of the interior of the church.

**St. VINCENT.**—When the present rector, the Rev. Wm. Watson, arrived three months ago, he found the church edifice in this village in a far from satisfactory condition; a local newspaper in referring to its state, described it as "worse than a stable, and so dirty and shabby that no saloon keeper or tradesman would venture to do business within such walls." By constant appeals, by encouraging his people to beg and give, the rector succeeded in getting sufficient money to begin the work of restoration. On Saturday night, Oct. 15th, a short but impressive service was held in the re-opened church, marking, we trust, the beginning of a brighter and happier period in the chequered history of Christ church. The house of God which had been so long neglected, has been thoroughly cared for as far as calamine, paint, and willing labor could do it. The altar has been raised on a new platform, new curtains to form a reredos have been hung on the east wall, a beautiful oaken altar cross has been donated, a big stove in the centre of the church replaces the small one that tried to do duty in the past, and finally the New York Bible and Common Prayer Book Society has sent a handsome gift of Prayer Books and Hymnals, from which the people from the village and surrounding country district sang and gave praise at the Holy Eucharist and a special harvest thanksgiving service held on the 19th Sunday after Trinity. After so much outlay it will be understood that a considerable debt has been incurred, which the congregation will find it difficult, if not impossible, to pay off unaided.

### New Jersey

**John Scarborough, D.D., Bishop**

**CAMDEN.**—A costly opalescent stained glass window, in memory of Letitia Townsend who, at the time of her death, was general secretary of the Girls' Friendly Society of America, was recently dedicated at St. John's church. The window is a beautiful work of art, the main cost of which was borne by the Girls' Friendly Society of St. John's parish. It was designed by Mrs. MacLean, of Philadelphia, and the work was done by the MacLean Co. of that city. The

window is erected over the baptistry, and represents the figure of an angel holding a scroll, on which is inscribed the G. F. S. motto, "Bear ye one another's burdens." On a scroll over the head are the words, "Blessed are the pure in heart." Suspended over the head of the angel is a beautiful crown containing many precious stones. In the lower right-hand corner is the G. F. S. badge, and in centre of base the words, "In memoriam, Letitia Townsend." The rector, the Rev. Gilbert R. Underhill, conducted the service, and spoke in a very feeling manner of Miss Townsend, whose pure and holy life had been devoted to the welfare of her fellow creatures, and who had hastened her death by doing missionary work in New York city, where she was taken with typhus fever, and died in the hospital on Brother's Island. Miss Townsend was the beloved sister of the Rev. J. H. Townsend who was for ten years rector of St. John's parish.

#### Asheville

**Jos. Blount Cheshire, Jr., D.D., Bishop in Charge**

The Rev. Wm. P. Bynum, of Shelby, died on Friday, Oct. 21st. He was a son of ex-Judge W. P. Bynum, of Charlotte, N. C.

The second annual meeting of the branch of the Woman's Auxiliary in this jurisdiction, was held recently in Trinity church, Asheville. The meeting began with a celebration of the Holy Communion and an address by Bishop Cheshire. Miss Buxton read her annual report, Mrs. Hoke that of the Juniors, and Mrs. Lyman that of the Babies' branch. A desire for estimates of the year's possibilities called forth pledges to accomplish at least as much as was done during the year past. Helpful addresses were made by Mrs. Walter and Messrs. Weston and Wey, Misses Wetmore and McDuffy.

#### North Carolina

**Jos. Blount Cheshire, Jr., D.D., Bishop**

The Rev. Henry C. Parkman who has been until recently assistant minister of Christ church, Indianapolis, Ind., has taken charge, as rector, of St. Mark's church, Bristow, and St. Andrew's, Seversville. The new rectory of St. Mark's has been completed, and will at once be occupied by Mr. and Mrs. Parkman.

The executive missionary committee met at the Bishop's residence, on Thursday, Sept. 29th. The Rev. Mr. Winecoff having removed from the diocese, the Rev. Mr. Osborne was elected secretary in his place. The report of the treasurer showed that funds were very much needed for the missionary work of the diocese, as well as for the episcopal and contingent fund.

#### West Virginia

**Geo. Wm. Peterkin, D.D., LL. D., Bishop**

The Eastern convocation met in St. Mark's church, Berkeley Springs, on Sept. 20th. On Monday, Sept. 19th, there was a preparatory service at 7:30 p. m., with sermon by the dean, the Rev. Geo. A. Gibbons. On Tuesday, Wednesday, and Thursday, at 10 a. m., there was intercessory prayer, followed, on Tuesday and Thursday, by Morning Prayer and sermons by the Rev. Messrs. Howard G. England and Robt. Fletcher, and on Wednesday by the celebration of Holy Communion. In the afternoons there were business meetings, and in the evenings preaching by the Rev. W. T. Leavell, Bishop Peterkin, and the Rev. Henry Thomas. During the business session the Bishop presented the plan the New River convocation has adopted to raise money for having a bishop-coadjutor. The treasurer's report showed the convocation to be in a healthful financial condition. Trinity church, Martinsville, was selected for the next meeting, in the spring. The attendance at the various services was large throughout. Among the clergy attending, of whom there were eight, was the Rev. Wm. H. Leavell who had formerly been rector of St. Mark's, and who, though over 85 years of age, was in good health, and preached with as much earnestness and vitality as a man many years his junior.

A communicant of St. John's church, Charleston, recently deceased, has bequeathed to the Sheltering Arms Hospital \$1,000.

The Rev. N. F. Marshall has moved into the very comfortable and commodious rectory recently built at Bramwell, and is vigorously pushing the development of the work there and at the many adjacent mission points. At Eckford he has a church under construction, and he is arranging for procuring lots at Welch, where he intends erecting a church soon.

#### Washington, D. C.

**Henry Yates Satterlee, D.D., Bishop.**

On the afternoon of All Saints' Day, a solemn and beautiful service took place on the cathedral grounds. A procession of clergy and the choir of St. Alban's entered the little church, and the burial service was said for the re-interment of the remains of the first Bishop of Maryland, the Rt. Rev. Thomas John Clagett, and of his wife, Mary Chew Clagett. Since the year 1816, the body of this, the first bishop consecrated in this country, has rested in the old family burial ground on a farm near the village of Croom, in Prince George's Co., Md., within the diocese of Washington, and the transfer has been made in accordance with a recent resolution of the House of Bishops, and with the cordial consent and approval of the Bishop's descendants, many of whom live in Washington and Baltimore, and were present at the service on All Saints' Day. Bishop Satterlee had charge of the arrangements, with the assistance of several of the city clergy. The caskets containing the remains were placed in a newly constructed vault in the rear of St. Alban's, where they will remain until the cathedral becomes a reality. The late Rev. John H. Chew who was rector of this church at the time of his death, was a grandson of Bishop Clagett, whose mitre is one of the relics presented by Mr. Chew's family. Bishop Satterlee intends raising a fund for the erection of a monument to the Bishop's memory. His grave on the farm which has belonged to his family since the 17th century, was well cared for, surrounded by a brick wall and iron railing, and marked by a marble slab, bearing a Latin epitaph written by Francis Scott Key. Translated it reads:

Thomas John Clagett, D.D., first Bishop of Maryland, born October 3, 1743; ordained deacon and presbyter in London, 1767; consecrated bishop 1792; departed in the peace of Christ, August 3, 1816. He ruled the Church with firmness and faithfulness and adorned it by his character. He left a beloved memory to his wife, his children, and his friends, and an honored name to his country and the Church.

#### Ohio

**Wm. Andrew Leonard, D.D., Bishop**

The North-western convocation met in Trinity church, Findlay, the Rev. J. L. P. Clarke, rector, on Oct. 25th and 26th, the Rev. R. O. Cooper, dean, presiding. There was a good attendance. The lately organized North-western Sunday school convocation occupied the first evening with profitable discussion. Mr. John Mack, beside making an earnest speech, read an able paper, the last ever written by the late Mr. D. E. Thomas, of Grace church, Toledo. It was an appeal to clergy and laity on the Sunday school, and showed unusual zeal and familiarity with the subject. The sermon of Canon Orville E. Watson, of Trinity cathedral, Cleveland, was on the text, "The fool hath said in his heart there is no God." The Rev. E. V. Shayler read an interesting paper on the theme, "Parochial missions," and a general discussion of the subject followed. Two interesting addresses on missions were delivered, one by the Rev. W. E. Hull, the other by the Rev. J. H. W. Fortescue-Cole. A resolution was unanimously adopted, expressing the feelings of the convocation toward the retiring president, the Rev. Mr. Cooper, and stating that his genial and manly character, his eloquence in the pulpit, his expressive and impressive rendering of the service, and his organizing skill, have all promoted greatly the usefulness and interest of the meetings. An invitation

was extended to the convocation by the Rev. G. Fred Williams, of Tiffin, to hold the next meeting in that parish, which was heartily accepted.

**GAMBIER.**—Harcourt Place Seminary has begun its 12th year with a great increase of attendance. The school has never seemed more prosperous, nor the outlook more promising. The senior class now numbers 16, an increase of four over the class of last year. The music department is unusually large this year. Miss Helen Young who studied under Teichmuller and Zwintscher, in Leipzig, and an able assistant, have charge of this department. A delightful feature recently was a Mozart evening given by Miss Young and her pupils. The musical programme was preceded by a talk on the life and works of Mozart. The Rev. Robert L. Paddock, general traveling secretary of the Church Students' Missionary Association, recently visited the institutions at Gambier, and made an interesting address to the young ladies of Harcourt, in behalf of missions in general, and particularly in behalf of the suffering women in the heathen countries. The closing of the Ashland School for Girls, Harcourt's younger sister in Kentucky, has resulted in the transfer of four girls and two teachers from Ashland to Gambier. The Ashland School which was opened two years ago, was an experiment, and was not well located at Ashland; it was, therefore, thought best by both Bishop Burton and Mr. Hills to close the school, permanently, perhaps, possibly only until a more desirable location can be secured.

#### Southern Ohio

**Boyd Vincent, D.D., Bishop**

**GALLIPOLIS.**—A parochial Mission has just closed in the parish of St. Peter. The missionary was the Rev. J. C. White, of Hartwell, Ohio. He came at the special request of the Rev. Frederick E. J. Lloyd, M. S. Doc., rector of the parish. The sermons and instructions which numbered more than 36, were able, convincing, and remarkably eloquent; the congregations were very large, and the interest deep and, it is hoped, permanent. Dr. Lloyd will present a class of 25 persons to the Bishop for Confirmation at his next visit.

#### Connecticut

**John Williams, D.D., LL.D., Bishop**

**Chauncey B. Brewster, D.D., Bishop Coadjutor**

**ROXBURY.**—A flag-pole nearly 50 ft. high, surmounted by a cross, has been raised on the rectory grounds. On all high days, Church and State, the cross and the flag may be seen together. A clergy stall of oak has been placed in the chancel. This is part of the memorial given by the rector, the Rev. W. D. Humphrey, and his wife, in memory of Mary Paul Humphrey, of Boston, the mother of the rector. The prayer desk, which forms the other part of the gift, was given some time ago.

**NEW MILFORD.**—In the way of recent improvements of parish property, a very beautiful font-cover in brass and bronze, from the Gorham Mfg. Co. was presented to All Saints' memorial church last June, by the "Pansy Garden" of Ingleside School. The most gratifying feature of this year's parochial report is the sum contributed for missionary and other purposes outside of the parish, amounting to nearly \$850.

**NORFOLK.**—The church of the Transfiguration is not an organized parish, but is in charge of the archdeacon. It has thus far only been kept open in summer. Norfolk is the summer home of many wealthy and influential people. But the Church is growing here, and it will not be long before a permanent clergyman will be a necessity. Bishop Brewster confirmed two persons here on Sept. 23d. Mr. and Mrs. Charles Stoeckel have presented the church with a Communion service, the work of the Gorham Co. It is very handsome, and of solid silver. During the summer, the Rev. Harry I. Bodley, of Stamford, has officiated. The attendance has been very gratifying to those interested.

## The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

WHILE there is room for some small criticisms of the Pastoral Letter, there is more reason for large commendation. There is not a line in it which sounds a note of discord or will need to be blotted out a few years hence. This could not be said of some Pastorals of the past. While assuming to feed the sheep, they have amused themselves by stoning wolves! The tone of the Pastoral is good, its aim is lofty, its suggestions are practical. It informs the faithful that they are members of the "American Church," which is true in fact, though it is not yet "known in law."

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THE Pastoral Letter is supposed to express the unanimous sentiments of the bishops. The one before us at present shows peculiar satisfaction in a measure which we should rather have expected the House of Bishops would have received with some misgiving. We refer to the provision which has obtained a lodgment in the proposed Constitution, for the non-use of the Prayer Book in certain cases. It is to meet the wants of those curious congregations of which we have heard so much, but which no one seems to have met with, which are supposed to have a strong hankering after episcopal supervision but, at the same time, do not like the Prayer Book. It is supposed that if they are allowed to go on with extemporary devotions, or to use some variety of "directory" of their own invention, it will somehow be a preparation for the use of the Prayer Book which by this means they will learn to love. It was not explained in any of the speeches on the subject how affection for the Prayer Book is to be brought about by using something else. One thing gives us comfort: the Pastoral indicates in very clear language that it is the intention of the Bishops, if this experiment is carried out, "to maintain intact the sacramental services and the offices which conserve the polity of the Church." If such a policy is firmly adhered to, little harm can be done. But we think it is very certain that it will be strenuously opposed by the authors and advocates of this scheme.

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OUR attention has been called to some necessary qualifications of our remarks on the appointment of a bishop for Brazil, in THE LIVING CHURCH for Oct. 29th. Upon the basis of the information then at hand, we emphasized the resemblance between the action taken in this matter and that in the case of Mexico, which led to so much trouble and embarrassment. But it will appear from the report of the proceedings of the House of Bishops, on page 699, in our issue of Oct. 29th, that certain precautions were taken in this instance, which differentiate the Brazilian case from that of Mexico in a very marked manner. Dr. Riley was consecrated for the latter country without such precautions. He was treated as the head of a new national Church. It is clear from the resolution of the House of Bishops that they had the case of Mexico distinctly in mind, and that they have endeavored to provide safeguards which shall effectually protect the Church against a repetition of the unhappy experiences of the past.

WE had assumed that, acting under the apparent meaning of Article X of the Constitution, the Bishops gave their "approbation" to the consecration of a bishop previously elected by those from whom the application came, "being satisfied that the person designated for the office has been duly chosen and properly qualified." It appears, however, that the Bishops themselves elected Mr. Kinsolving, and while they did not bring this election under the category of the missionary episcopate, which would have given it the character of a nomination to the House of Deputies, they passed a resolution embodying several important safeguards. In the first place, a majority of the Bishops must give consent to the consecration. This was not required in the case of Bishop Riley. In addition to this, the Bishop-elect must, before his consecration, bind himself "to be amenable to the Constitution and Canons of the Protestant Episcopal Church of America, both as to his personal conduct and his episcopal government of the territory under his charge." It is evident, therefore, that, though Bishop Kinsolving will not occupy exactly the position of a missionary bishop, nevertheless, the organization of which he is the head is not placed in what we described as the "fictitious position" of "a national Church."

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LOOKING to future possibilities, the resolution of the House of Bishops proceeds to state that the obligation of loyalty to the American Church "shall terminate when there shall be three bishops, consecrated by the House of Bishops, resident and exercising jurisdiction in the United States of Brazil, and by their joint action a national Church shall be established." We have here, then, a new experiment on much more guarded lines than that which resulted in the "Mexican muddle." It is possible that there may not be much harm in it. The consecration of three bishops for this work by our House of Bishops, is not likely to be brought about in the near future. We confess to a lingering preference in favor of placing such enterprises upon precisely the same footing with other foreign missionary work, but at any rate we are glad to be able to correct the impression under which our former article was written. With the conditions which have been attached to this case, it seems evident that we shall not be in danger of a repetition of the evils which grew out of the Mexican affair.

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THE Committee on the Prayer Book at the recent General Convention, in answer to certain questions which were submitted to it touching the Standard Bible, drew attention to the fact that in our legislation, the sacred volume has been left with little or no safeguard. The present Standard rests simply upon a joint resolution of the two Houses. It may thus be changed, or another substituted for it, by the action of a single General Convention. The committee, therefore, recommended that the matter be referred to the special committee of the House on the amendment of the Constitution, with instructions to frame an article on the subject of the Standard Bible and the method to be pursued in setting it forth or making alterations in it. But the session was far advanced, and it seemed too late to deal with such an important subject. Nevertheless, it was not a matter which could properly be set aside. In its report, therefore, the committee

did not undertake to formulate a constitutional provision, but presented a resolution calling for the appointment of a committee of three to report on the subject to the Convention of 1901. Such a committee has been appointed, and doubtless something will ultimately be done to mark the text and version which are to be read in the services of the Church as more authoritative than is the case at present, and less readily subject to change. It is not fitting that the sacred Scriptures should rest upon no firmer legislative sanction as regards their integrity and fixity, than the purely human compositions of the Hymnal.

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### Notes on the English Church Congress

REPORTS of the English Church Congress at Bradford speak of it as one of the most successful meetings of its kind. The first Church Congress was held at Cambridge in 1861, and was attended by about 300 persons. Very little attention was paid to it by the press. Now the attendance is numbered by thousands, and many subsidiary meetings for the promotion of the objects of various societies and special causes cluster about the Congress itself. After the practical English way, the burning questions of the year are threshed out without fear or favor. The programme of the Congress may be formed with a view to exclude, as far as possible, the most exciting topics, but, nevertheless, it proves impossible to devise a list of subjects which will not afford some opportunity for men to introduce questions in which they feel a living interest. And what is not said at the Congress finds expression in the subsidiary meetings. At Bradford, there was, on the one hand, an Evangelical reunion; on the other, the English Church Union. Mr. Kensit had his meetings (at Zion Baptist chapel). There was a working-men's meeting which was attended by 4,000 men, while so many others were unable to press in that another hall was filled with the overflow, and it was estimated that the numbers still unable to find admission would have filled a third hall had it been possible to provide one. Besides these, were many other gatherings of a special character. Many of the most eminent men in England take part in these meetings, the relative strength of different parties is easily seen, and the progress of various causes, spiritual and temporal, is tested by the number and enthusiasm of their supporters. The Church Congress, therefore, has become an event of national importance.

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THE inaugural address was delivered by the Bishop of Ripon, Dr. Boyd-Carpenter. Though exception might be taken to some of his expressions, much of his address was wise and weighty. We cull the following as worthy of consideration by Churchmen everywhere:

The Church would not be the comprehensive, the historic, reasonable, and venerable body which it is, were it without the courageous learning of Cosin, the devotional spirit of Andrewes, the chastened song of John Keble, or the convincing eloquence of Canon Liddon. They played their part in building up the thought and life of the Church. The existence of two schools of thought in the Church is in itself a wholesome condition of her life, but it can only continue wholesome if the bulk of those who form these parties preserve a reasonable, loyal, and mutual harmoniousness. If Protestantism means the claim of the human spirit to direct

access to the Father of spirits, the protest against the idea of vicarious responsibility, and against every attempt to check the freeness and fullness of the message of Divine forgiveness, then it is a term which no Church need fear to use, for it means the preservation of primitive and essential Christianity. But if it means a spirit which lashes itself into frenzy over the lighting of a candle and the change of a position, and sees heresy in a surplice and Popery in the shifting of a lectern, then it is in danger of being identified with narrow intelligence and violent vulgarity. If Catholicity means the recognition that besides the religious conscience of the individual soul there is a religious conscience of Christendom; that the individual should be ready to acquiesce in all innocent usages and venerable customs rather than break up the harmony of the society of Christ; if it means a large and generous perception of the solidarity of the brotherhood of Christ, then Catholicity expresses what the sanctified common-sense of men will freely accept.



A LARGE and enthusiastic meeting of the English Church Union was held at Bradford during the session of the Church Congress. Lord Halifax delivered an address upon the present situation, marked by great ability, high courage, and a spirit of enthusiastic confidence in the future. He said: "I have no sort of doubt as to the issues of the conflict that has been forced upon us. We recall the experience of 1874, and of many a conflict besides, and we know that we shall win again, as we have won before." On the first day of the Congress Lord Halifax made a proposal which seems to have struck an answering chord in many minds. It was simply that during the autumn the Archbishop of Canterbury should summon representative men of the High and Low Church schools and see what can be done to put an end to the present unhappy strife in the Church. It was a proposal for peace, and as such deserves consideration. His lordship is convinced that three-fourths of the differences between the parties arise from misunderstandings.



MR. KENSIT and his friends failed to make much impression at the Church Congress. There had been some ostentatious threats of the disturbance he intended to produce, but his anticipations were not realized. Mr. Kensit was allowed to speak in the debate in the Congress on the "Mutual Relations of Clergy and Laity," but his loud and vulgar tirade against the bishops and clergy was received with a storm of disapproval, and he was at length compelled to take his seat. He appeared in the Congress no more, but found himself more at home in Zion Baptist chapel, where he and his companions delivered harangues to their hearts' content, to an audience consisting chiefly of Nonconformists. It is probable that the recent exposure of Mr. John Kensit in London *Truth* and other papers, following upon the publication of the record of one of his chief supporters a short time ago, has undermined his credit among respectable people who had thought him at least sincere.



### Five-Minute Talks

BY CLINTON LOCKE

CLXXX.

JOHN BROWN, that morning consecrated Bishop of the diocese of Enorem, sat alone in his study, thinking it all over. His thoughts were mingled sweet and bitter. The bitter, however, did not flow from any-

thing connected with his election. He had pulled no wires, canvassed for no votes, and made no pledges. He had conducted himself in every way as a Christian gentleman and priest should do. He had been chosen solely from his record, and because the diocese judged that he would make it a good head and leader. He was not a genius (let me warn dioceses against that kind. As Carlyle's mother said, "They are gey ill to live wi'"), nor was he in any way an extraordinary being; but he was quite equal to the majority of his episcopal colleagues, and he had a good share of the points which go to the making of a good bishop.

In the first place, he was thoroughly in earnest, a devoted Christian and Churchman. Not a bit of hypocrisy or cant or sanctimoniousness or flippancy marked his life. He had pursued a steady, manly, perfectly sincere, Christian course. Earnestness and devotion are, however, not enough. A man might have both in perfection and be utterly unfitted to deal with men. John Brown had other gifts. He was not an irritable man. He had learned as a priest to practice great self-control, and the most irritating people (and every bishop has to meet many) could not prod him into hasty words, soon to be regretted, but the mischief of which cannot soon be healed. Then he had a great deal of what farmers call "horse sense." He saw quickly the bearing of any matter, and could quickly devise plans to block it or to favor it. If any priest or layman should come to him with some impossible project for converting the world or the parish, the bishop would know how, without ruffling their feathers, to steer them another way and get the wind out of their sails. He was a party man, and as he thought his party the right one, he meant (and rightly) to favor it; but he was too sensible to allow any partisanship to make him unfair or unable to see any merit in any school but his own. He had a level head as a presiding officer, and would be sure to manage a meeting well. He was a thorough American, and would not be likely to "Canterbury." Then, best of all, but by no means least of all, John Brown had good manners, and was a welcome guest in society, where he always shone. No one ever went from his presence saying: "Isn't he too sweet for anything?" but every one felt they had met a genial, self-respecting, sincere man.

Such is a general sketch of the new bishop. A smile of gratified pride stole over his face as he glanced at the costly episcopal ring on his finger; and why not? I certainly would not have believed him if he had said he was not proud. He had a right to be proud of the high station to which he had been called. As I said, his thoughts were sweet and bitter. The bitter ones were, first, the feeling that he would have to give up intimate friendships. A bishop's life must be perforce a lonely one, for nobody in the diocese is his equal, and he soon comes to feel that the *camaraderie* of his brother priests has gone forever. Then he thought bitterly of the breaking of his sweet home life. He would have to be constantly absent from a dearly loved wife and family, and people would never let him alone. Then he thought with a pang of the publicity which was henceforth to be his lot, how he would be a target for reporters, how often his motives would be misunderstood and his actions misconstrued. These bitter thoughts were, however, soon swallowed in a tide of sweeter ones. He thought of the

noble diocese over which he had come to rule, and to which he felt, as he had a right to feel, God had called him. He saw on all sides the splendid opportunities for work, the many places where the Church could be planted, the channels for usefulness opening before him. In God's good providence, he had no ugly quarrels to patch up. The diocese was at peace, and contained a fine band of devoted priests who had assured him of their eagerness to do all they could to help him, and there were many laymen of known liberality and loyalty. The Bishop knew that it depended on him to bring out those gifts, to incite the liberality and inspire the loyalty. It would be an arduous, but it would be a glorious, task, and he resolved with kindling eye that he would leave no stone unturned in the tilling of the grand field in view. Then he thought of the magnificent city in which his see was placed, and he determined, with God's help, to become its first citizen, not in any sense of being a "boss," but as the leader in every civic movement for uplifting and purifying the city life. He considered that just as much a duty as administering Confirmation. That word led the Bishop's thoughts to another point, the laying on of hands in ordination. He suddenly realized that he would often have this to do, and that not one of those seeking ordination could come to that awful rite without his consent and his approval. Yes, the Church made him decide on the qualifications of those who were to be deacons and priests, and on him would rest the responsibility of a true or a false judgment. Would he ever allow the fear of man to overrule his conviction that the priesthood was not for such and such an one? Would the desire to make a great showing of candidates ever induce him to admit inferior and undesirable people to Holy Orders? The tremendous importance of this part of his work came over him with a mighty rush, and overborne by its force, the Bishop sank upon his knees, and bursting into tears, cried out, "O Lord, who is sufficient for these things?"



### Letters to the Editor

"FIVE MINUTE TALKS"

To the Editor of *The Living Church*:

I wish to express my gratitude to Dr. Clinton Locke for his wholesome, sensible, and loving "Five Minute Talk" of Oct. 22, 1898.

A CHURCHWOMAN.

THE OLD TOWER AT JAMESTOWN, VA.

To the Editor of *The Living Church*:

On reading the account of the General Convention of the Church now assembled at Washington, and learning of the intention to visit the old historic ruins of the first church edifice erected at Jamestown, Va., so many years ago, it occurred to me that I had among my papers a copy of a poem written for an old-time Church magazine in New Haven, Conn., some time in 1839 or '40, as nearly as I can recollect, by our talented and gifted poetess, Mrs. Lydia H. Sigourney. I thought an insertion of these lines in the columns of *THE LIVING CHURCH* would not be inappropriate at this time. I forgot to state that the title of the magazine in which they first appeared was *The Evergreen*, much enjoyed by the old-time Church-folk of this diocese. C. W. W.

Wethersfield, Conn., Oct. 15, 1898.

CHEAP NOVELS

To the Editor of *The Living Church*:

In all kitchens and homes using a certain brand of flour in sacks, mistress and maid are furnished with lists of ten-cent novels like the

enclosed. Should these lures to intellectual research escape the notice of any, they and their boys and girls need not famish for luscious fiction, since all they crave of that "goods" can be bought at company stores for three cents a book.

So it comes about that in and on sun parlor, beach, shady nook and sunny station, car and study, are seen young and old faces bending eagerly over this littery literature—the younger readers, by the way, are mostly "skipping" dry pages in magazine, Sunday and weekly papers, as in their precious volumes. The most determined optimist surely can but shudder at this wide-spread mania for reading, enervating, if not distinctly poisonous. Wonder he must, that the Christian world is not fairly frightened into supplying remedies for this malady.

J. R.

## PROPOSED MARGINAL READINGS

To the Editor of *The Living Church*:

As secretary of the Joint Commission on Marginal Readings for the Bible, may I through your columns invite suggestions from clergymen or lay people concerning our work, and more particularly concerning the report on the New Testament, which has been already published, and which may be procured from Mr. Whittaker.

It will obviously be impossible to discuss the proposed readings *seriatim* in General Convention. Members of either House must by previous examination have come to a conclusion, that the work as a whole is either worthy of acceptance or not.

This makes it the more important that the commission should have the benefit of thoughtful hints and criticism before presenting their final report.

Any communications sent to me I will gladly bring to the notice of my fellow-workers.

ARTHUR C. A. HALL,  
Bishop of Vermont.

Burlington, Vt., Oct. 30th, 1898.

[The commission as now constituted consists of the Bishops of Kentucky, New Hampshire, Michigan, Tennessee, and Vermont, and of the Rev. Drs. Carey, Sterling, Body, and Binney, and the Rev. T. J. Packard.]

## THE RESPONSES OF THE CONGREGATION

To the Editor of *The Living Church*:

Your correspondent, "Layman," in your last issue, takes up again the subject of the poor reading of the clergy. Now I think it is about time something was said in regard to the manner in which the laity respond. I have conducted the services in places where it was absolutely impossible for me to distinguish a single word of the responses. Again, I have had difficulty in knowing whether any responses were being made at all. Now the laity are certainly required to render their part of the service in an audible manner just as well as the minister. If any priest should read the service as I have heard the responses read by some congregations, then the people would certainly have good cause for complaint. The congregations when the responses were almost inaudible, were not made up of ignorant people by any means.

It is lamentably true that many among the clergy do not render the service well, but I believe that as a rule they read better than their congregations. Sometimes we see it charged that the clergy read too fast. No doubt many of us do, but I have heard those outside the Church say that one reason they never take part in the service when they attend, is because the congregation read so fast that they cannot keep up with them, and being strangers they do not feel like coming out behind every one else. So you see the clergy are not alone at fault in this matter. Strong, hearty responses by a congregation will give outsiders a better impression of the reality of our worship than the murmured undertone.

WILLIAM M. PURCE.

Grace Church Rectory, Osce, Ill.

## Invocation

BY EVA GORTON TAYLOR

O Light of lights, illuminate each soul  
With Thy deep, tender glow,  
And on each darkened life, and joyless heart  
Thy smile divine bestow!  
We walk in gloom, in shadows of the night,  
Until Thou come to us, O Perfect Light!

Illumine every power of intellect,  
Each thought and aim inspire;  
Upon Thine altar may each joy be laid,  
Each love a holy fire  
To purge our dross, until in bliss complete  
The soul exultant springs Thy love to meet.

Chicago, 1898.

## Personal Mention

The Rev. Clarence Archibald Bull has entered upon the charge of the church of the Saviour, Plainville, Conn.

The Rev. J. P. Franks has gone abroad.

The Rev. Edgar L. Gee entered upon his duties as rector of Grace church, Galesburg, Ill., on the 22d Sunday after Trinity.

The Rev. Dr. Gushee will spend the winter with his son in California.

The Rev. G. F. G. Hoyt has resigned the curacy of St. Paul's, Flatbush, and accepted the rectorship of Christ church, Lima, Ohio, to take effect Nov. 1st.

The Rev. Samuel Hart, D.D., secretary of the House of Bishops, has been elected historiographer of the Church in the United States.

The Rev. B. E. Habbersham has taken charge of Grace mission, Vineyard Haven, Mass.

The Rev. Ernest Mariett has accepted the position of assistant priest in St. Philip's parish, Cambridge, Mass.

The Rev. W. B. King, after a year's absence abroad has returned to the charge of Christ church, Cambridge, Mass.

The Rev. Arthur F. Lewis has accepted a call to the charge of Christ church, Delaware City, Del., and has entered upon his duties there.

The Rev. J. B. Mead has resigned the rectorship of Trinity church, Chambersburg, Pa., and accepted that of Trinity church, Whitehall, N. Y. Address accordingly.

The Rev. Henry G. Perry, M. A., of Chicago, has received the degree of Doctor of Laws from Greer College, Hoopestown, Ills.

The Rev. Francis H. Smith has resigned the rectorship of St. Mark's church, Johnstown, Pa., and accepted that of St. Peter's, Blairsville, Pa. Kindly address accordingly.

The Rev. T. A. Stevenson has taken charge of St. Joseph's church, Port Allegany, and St. Matthew's, Eldred, diocese of Pittsburgh, made vacant by the resignation of the Rev. A. C. Prescott who has accepted a call to the diocese of Western New York.

The Rev. W. W. Steel, of St. Mary's church, Ardmore, Pa., has accepted the rectorship of St. Mary's church, Philadelphia, and will enter upon his duties on the first Sunday in Advent, and after Nov. 25th may be addressed at St. Mary's parish house, 3914 Locust st., Philadelphia, Pa.

The Rev. Dr. C. Ellis Stevens, of Christ church, Philadelphia, has been appointed chaplain of the 19th regiment of infantry, Pennsylvania National Guard.

The Rev. Marcus Alden Tolman has returned from a tour of Europe.

The Rev. Henry B. Washburn has accepted the rectorship of St. Mark's church, Worcester, Mass.

## To Correspondents

Mrs. T.—Hall Caine's book, "The Christian," has been criticised for unfair representation of certain phases of English Church life, especially of the monastic life. This, however, is purely a voluntary association, and the Church of England is not responsible for it in any way.

## Ordinations

On St. Crispin's Day, Oct. 25th, in Christ church, Newton, N. J. the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, advanced to the sacred order of priests the Rev. Ralph John Walker and the Rev. George Porter Armstrong, deacons. Mr. Walker was presented by the Rev. O. S. Roche, and Mr. Armstrong by the Rev. Charles L. Steel. The sermon was preached by the Rev. W. M. Pickslay.

In Grace church, Montevideo, Minn., Sept. 18th, the Rev. H. A. Chouinard was advanced to the priesthood

by Bishop Gilbert. The candidate was presented by the Rev. W. H. H. Ross.

## Official

STANDING COMMITTEE, MASSACHUSETTS

At a meeting of the Standing Committee, the resignation of the Rev. Edward Abbott, D. D., as a member and as secretary, was received and accepted. Dr. Abbott has left the diocese for a possible year's absence abroad. The Rev. A. St. John Chambre, D. D., was elected secretary, and the Rev. Leonard K. Storrs, D. D., was elected to the vacancy in the committee. Consent was given to the election of a bishop-coadjutor for West Virginia.

Messrs. Smith Owen Dexter and Robert F. Cheney were recommended as candidates for Holy Orders; and the application for the recommendation of Messrs. Richard Edmund Armstrong and Allen Jacobs were aid over for one month, under the rule.

A. ST. JOHN CHAMBRE, Secretary.

Boston, Mass., Nov. 1, 1898.

## Died

CLAPP—Entered into rest, at Hartford, Conn., Saturday, Oct. 15, 1898, the Rev. Howard S. Clapp, in the 48th year of his age.

ESCH.—John Frederick Esch, priest, died on All Saints' Day, and was buried at Manitowoc, Wis., Nov. 4th. Born August 23d, 1831, in Germany; ordered priest in 1855 in the diocese of Pennsylvania, at the time professor of German and ancient languages in the University of Pennsylvania; later, assistant at St. Andrews, New York, and in charge of parishes at Elmira, Syracuse, etc.

LLOYD.—The Rev. Thomas Henry Lloyd, M. A., priest-assistant of the cathedral of the Holy Trinity, Quebec, passed to his rest, on Oct. 19th, at Saranac Lake, N. Y. The deceased deeply beloved priest was the son of the Rev. Thomas Lloyd, Vinita, I. T. May he rest in peace.

## Acknowledgments

From A. L., of New York, \$400 for the Theological Seminary of Virginia.

A. M. RANDOLPH,  
Bishop of Southern Virginia.

## 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.)

Upon application the following reports submitted to the Board of Missions at Washington may be had: The Triennial Report of the Board of Managers (single copies), the Report on Domestic Missions, with reports from the Missionary and Diocesan Bishops receiving appropriations from the society, and the Report of the Commission on work among the Colored People appended, and the Report on Foreign Missions, including the reports of the several Foreign Missionary Bishops and the Bishop of Haiti. The Domestic and Foreign Reports may be had for distribution. Address Secretary, 281 Fourth avenue, New York.

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.

## CHURCH BUILDING FUND

THE second Sunday in November is the "Church Building Fund Sunday," and one hundred bishops have signed a request that every parish in the land shall take an annual offering for the Church Building Fund on that day, or on the Sunday following. The parish clergy are especially reminded of this request, and are asked to comply with the same.

The last annual report will be mailed to any one applying for it by mail at the Church Missions House, New York City.

Four hundred and ten thousand dollars has already been loaned to build new churches. We need a million of dollars capital.

J. NEWTON PERKINS, Cor. Sec'y.

## Church and Parish

THE Episcopal Publication Society, Tract Building, New York, is now offering Church and general literature, envelope system, Sunday school supplies, Church goods and church furniture complete throughout, far below the ordinary prices. Send for illustrated catalogues.

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, November, 1898

1. ALL SAINTS' DAY.	White.
6. 22d Sunday after Trinity.	Green.
13. 23d Sunday after Trinity.	Green.
20. Sunday next before Advent.	Green.
27. 1st Sunday in Advent.	Violet.
30. ST. ANDREW, Apostle.	Red.

### St. Simon and St. Jude, Apostles

OF few of the Apostles do we know so little as of St. Simon and St. Jude. St. Luke tells us that this Simon "was called the Zealot." In St. Matthew's Gospel he is called "Simon the Canaanite," but he was not a Canaanite. It is a mistake in the spelling of the word. It should be Kananite. The word has nothing to do with Canaan. It is from the Hebrew word meaning, The Zealous. In other words, the intimation in St. Matthew, as in the other accounts, is that before his conversion Simon belonged to the faction of the Zealots, who were conspicuous for their fanatical advocacy of the Mosaic law and ritual. St. Luke, in his list of the Apostles, tells us that Jude was the brother of James. He is elsewhere mentioned without any distinguishing appellation, but in mentioning him, St. John is careful to say parenthetically, "not Iscariot." He has been generally identified with "Lebbeus whose surname is Thaddeus." In his short, earnest Epistle he speaks of himself as "Jude, the servant of Jesus Christ, and brother of James." Nothing is certainly known of his later history.

The tradition is that he was a married man and had children. His grandchildren are mentioned by Hege-sippus as having borne witness to Christ in the presence of the Emperor Domitian, and as having spiritual rule in the Church, and surviving to the time of Trojan. The story is well worth transcribing from the pages of Eusebius. He says: "There were yet living of the family of our Lord, the grandchildren of Judas, called the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian by Evocatus, for this emperor was as much alarmed at the appearance of Christ as Herod. He put the question whether they were of David's race, and they confessed that they were. He then asked them what property they had, or how much money they owned. And both of them answered that they had between them only nine thousand denarii, and this they had not in silver, but in the value of a piece of land, containing only thirty-nine acres, from which they raised their taxes and supported themselves by their own labor. Then they began to show their hands, exhibiting the hardness of their bodies, and the callosity formed by incessant labor. When asked, also, respecting Christ and His Kingdom, what was its nature, and when and where it was to appear, they replied that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory He would judge the quick and dead, and give to everyone according to his works. Upon which Domitian, despising them, made no reply; but treating them with contempt, as simpletons, commanded them to be dismissed, and by a decree ordered the persecution to cease. Thus delivered, they ruled over the

Churches, both as witnesses and relatives of the Lord. When peace was established, they continued living even to the times of Trojan. Such is the statement of Hege-sippus." S.



### All Saints' Day

THE feast of All Saints is one of the most attractive of the minor festivals. If we do not know the precise time of its origination, we do know that though long observed in the Greek Church on the Sunday after Pentecost, it has been kept in the Western Church on the 1st of November for now many centuries. It is to be borne in mind that these great days were not deliberately made. Their observance grew naturally out of the conscious needs of the Christian community. The first days to be observed, witnessed to the great events in the life of the Lord Jesus, but as one and another of His servants gave their very lives for His sake, their names were enrolled on the sacred dyptichs, and the anniversary of their martyrdom was commemorated in the Church. As persecution followed persecution, and the long list of the martyrs grew apace, it manifestly became impossible to set apart a special day to the honor of each one of those added to "the noble army," and so toward the close of the ritual year the custom came of observing a day in honor of the unnamed multitude who had counted not their lives dear unto them for Jesus' sake. Then in the year of our Lord 608, a significant event gave the observance a larger meaning. The Emperor, Phocas, presented the old pagan Pantheon to Boniface, the Bishop of Rome, for a Christian church. As a pagan temple, it had been devoted to all the gods, and when consecrated to the worship of the One True God, it was dedicated to St. Mary and All the Martyrs. Thereafter, in the Western Church, November 1st was observed not only in honor of all the martyrs, but also in honor of all saints; that is, of all who having lived to God in their day had gone hence in the true faith of His Holy Name, the countless army of those who rest from their labors. It came to transcend even the Christian era, and take in all the people of God, from righteous Abel on to that last gone servant of the Lord who this day, this hour, has turned his eyes toward those everlasting shores "where the many mansions be," and now walks in the everlasting light of the Living Lord. And so, every hour, every moment, the day includes a greater number there, and appeals to a larger constituency here. Year by year the day comes to stand for an ever-increasing multitude gone from us, and, as we go on in life we reflect upon the fact that far more of those dear to us have been taken from us than are still with us, and that at no distant day we, too, must turn our faces thitherward and be no more seen on earth.

How sweet and rich then is this feast of All Saints, which helps to make real to us the fact that though no more seen here, the departed are still spiritually one with us in Christ, because God "has knit together His elect in one communion and fellowship in the mystical Body of His Son." How is it with those that rest in Him, and how may we humbly hope will it be with us when we are called upon to follow them? The premonitions, the reasoning, the convictions, and hopes, of the best and wisest of all the world herein help to strengthen our faith.

Christ "was the true Light, even the Light which lighteth every man coming into the world." Even "the people which sat in darkness" were not wholly without faith or hope. In all ages men have said: "How fares it with the happy dead?" Even the poor savage dreamed of a happy hunting-ground beyond the grave, and the cultivated pagan reasoned of what he deemed should be. The old moralists maintained that this life demands another, and that the very bestowal of such a life as this is to be justified only on the supposition that it leads to better and endless possibilities in another world. It is simply a fact that there has always been a well-nigh universal belief in a life of a world to come, with its rewards for the righteous and its corresponding penalties for the wicked.

But it was the Lord Jesus who "brought light and immortality to light through the Gospel." He did not reveal things which were new in themselves, but made clear and plain the everlasting facts. Men had always believed, or at least suspected, that the soul survives the shock of death. This was either the faith or speculation even of those that knew not God, while among the Jews there was an ever-increasing faith in the life everlasting. Long before "the Word was made flesh and dwelt among us," the devout Jew could say: "The righteous live forever more; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them and with His arm shall He protect them." Rare souls could give utterance to such faith; the world awaited the authoritative words and works of the Lord Jesus on which to ground the faith of men in the life of the world to come. They say still as of old: "If a man die, shall he live again?" They seek an answer to the persistent inquiry. Reason and philosophy have something to say, and indeed not a little. They bring forward a mass of probabilities, which, however, it must be said, are not certainties. Tennyson gave voice to the almost universal conviction in saying:

"My own dim life should teach me this,  
That life should live forevermore,  
Else earth is darkness at the core,  
And dust and ashes all that is."

It is a noble utterance, but we need something more than anything our own dim life can teach. We have it in the words and works of our Saviour Christ. They furnish the only complete, satisfying answer to the great question. It rests on the authoritative word of the one only infallible Teacher. He says: "God is not the God of the dead, but of the living," and, "I am the Resurrection and the Life: he that believeth in Me shall never die"; "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, that where I am, there ye may be also."

How is it then with those who have gone hence in the true faith of His Holy Name? The question has abundant answer in the words of the Lord Jesus and in those of inspired Apostles and teachers. They say: "Blessed are the dead who die in the Lord"; aye, more, St. John says: "I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labors." The same

Apostle said significantly: "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." These, and the many like words to be found in the Scriptures, tell us all we need to know, doubtless all that we can now know. The revelation suffices; is enough for faith and hope and love.

It is enough to know that "the souls of the righteous are in the hand of the Lord; there shall no torment touch them." They are with the Lord, in joy and felicity, awaiting us and our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory.

"For all the saints who from their labors rest,  
Who Thee, by faith, before the world confessed,  
Thy name, O Jesu, be forever blest."

S.

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WE learn from *The Indian Churchman* that there is some feeling in Church circles over a recent act of the government of India. It appears that in times past the government undertook to provide for the religious needs of the army by building churches in the military cantonments. As two-thirds of the army are Churchmen, the larger part of these churches were built for them. They were placed under episcopal supervision and, in due course, were consecrated. The next largest element in the army being Roman Catholic, the government also provided churches of that type, which were likewise placed under ecclesiastical jurisdiction. No provision was made for the members of other denominations. Accordingly, an agitation was set on foot in Scotland for the use of the buildings erected at government expense, by the members of other bodies. To this the government has responded, not by providing places of worship for the Protestant element, but by ordering the Church clergy to surrender the use of their churches to Presbyterians or others, under certain restrictions. No account is taken of the ecclesiastical status conferred upon these churches at the outset or of the episcopal authority. The commander-in-chief or the local government, not the bishop, is the authority recognized in the order. The position seems to be that as the government built these churches, it can deal with them as it pleases. *The Indian Churchman* would like to know why a similar rule is not applied to the Roman churches, also built by the government, and, owing to their smaller size, better adapted to the desired purpose.

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DISCOVERIES of ancient documents in unsuspected places have become so common that anything of this kind ceases to be much of a surprise. One of the most fruitful fields for such finds is in the shelves of old libraries. Lost works of ancient authors have been thus found, which had rested unobserved for generations simply because by some mistake they had been bound under a wrong title—the title of some valueless work of modern date. Other scraps of precious literature have been bound up with works of a later time, and in this way have escaped the notice even of those who have turned over the leaves of the volume. Thus the "Apology of Aristides," the earliest Christian treatise of its kind, was found at Mount Sinai a few years ago in a volume of "Lives of the Fathers of the Desert," in the Syriac language. It took sharp eyes to detect it. But the wits of two learned and ad-

venturous English women were equal to the task. Still more curious was the discovery of the same treatise in the Greek language, embodied without acknowledgment, and with the marks of its identity obliterated, in a turgid mediæval romance well-known to scholars. Criticism had failed to detect the patent fact that the Greek in this portion of the work was of a distinctly different character from the rest of the story. There could be no more unlikely place for interesting discoveries than the library of the newest of great seats of learning, that of the University of Chicago. Yet this is what has happened. Professor Gregory, a special lecturer from Leipsic, in examining a number of the ancient German and Italian books in the library, discovered that the thick covers of these ponderous tomes, instead of being filled in with pasteboard, were stuffed out with sheets of manuscript and old printed pages. Thus came to light a number of relics which may prove to have considerable literary importance. Among the rest are portions of an old Latin grammar, several pages of an unknown treatise on Roman Law, parts of the New Testament with a Latin commentary, leaves of a fifteenth century edition of the Bible in German, and manuscript copies of mediæval verses, with leaves of old German copybooks used in schools.

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### The Jamestown Pilgrimage

ADDRESS OF THE RT. REV. WM. F. NICHOLS, D. D., BISHOP OF CALIFORNIA

BISHOP NICHOLS, of California, delivered the concluding address, which was full of eloquence and expression of appreciation in behalf of the pilgrims:

My Right Reverend Brother and Good People: The alert hospitality which planned this pilgrimage speaks to us in many gracious ways. Your own words of welcome, my dear brother, are emphasized by many deeds which have made this visit as bright as the sunshine that floods the day. The warmth of the welcome, to begin with, under one noble hotel roof in Richmond, fused the hearts of us pilgrims, coming as we do from all parts of the country with all sorts of views, and made us all Jeffersonians. Then all the interests and attractions of our trip down the James, its historic associations, and the succulent Smithfield ham and other bounties of your luncheon, have made us enter the more deeply into the sentiment of the legend:

"In Dixie's land  
I take my stand,  
To live and die  
In Dixie land"

[Laughter and applause.]

The large responsibility of expressing for the pilgrims our sense of all this has, I presume, fallen to me on account of advanced age, for, as the full and scholarly review of the historian of the day has shown, California has our oldest Church spot in the United States—the place where Francis Fletcher, the chaplain of Drake, held the first Prayer Book service in our country, in 1579. Drake having been treated in the harbor of Vera Cruz, in Mexico, somewhat as the "Maine" was treated in Havana harbor, had some years before vowed to "sing the beard of the King of Spain." Having proceeded to do that, he took that trip home which made his ship "plow the furrow around the world." In the meantime, he felt that which every well-informed person has

felt since, that no voyage around the world was complete without spending at least a month in California. [Laughter and applause.] And our General Convention, to our great happiness, is to spend a month in California, too, in 1901. It was during that month that Drake's chaplain held the first service referred to in 1579, which puts upon me such a sense of seniority, and no doubt lays upon me the pleasant duty I am trying to fulfill. I can only say, from our hearts we thank you, my right reverend brothers and members of the Churchman's League; members—I am proud to be able to say, my fellow-members—of the Association for the Preservation of Virginian Antiquities, ladies of Richmond and Norfolk, members of the choir who have added so much to our service to-day, and all who have been instrumental in giving us this happy day, we thank you.

Many a "parson's tale," and layman's tale, too, should go into all parts of our country to tell of this pilgrimage. It exploits origins—origins of our Church, and origins of our nation. You have heard the retrospect. The Church of England everywhere sent God's Word and prayer with her ships. All the ventures across the sea from Cabot's first, in 1497, to Raleigh, Gilbert, and Drake, in Elizabeth's reign, show this. Under Edward the II. should be mentioned that first "Reformed fleet" with English prayers and English preaching. At the end of the sixteenth century no permanent result was there to show, but just one single truly American Churchman there was, and he was the American Indian Manteo. Then comes the first permanent settlement here at Jamestown, in 1607. There you have the advantage of us in California, our Prayer Book service was not permanent. Every one having to do with the first services was a credit to the Church. Robert Hunt and Richard Bucke were noble pioneer priests, and if it has not been our wont to speak of them as our Pilgrim Fathers, may many generations of pilgrim sons like ourselves come here to honor them and the Church birthplace of us all!

What I would at this time wish to emphasize most, however, is the origin of Americanism, in its best type, that should ever make this place famed afar. In a New England bank vault some years since was discovered a chest of old family plate, which had so long laid under the rubbish and dust upon it that it had been forgotten. That is the very case with some of the choicest family treasures of our Church heritage. There are events and facts which lie at the beginning of our national life that we have allowed to be covered all over with the dust of time and neglect. We should bring them out and use them and let the noble crest of our heritage be seen. One of them is the fact that within the walls of our old Jamestown church, as Bancroft says, was first asserted on this continent the doctrine of "popular sovereignty." True Americanism was born here. [Applause.] The charter of 1606 was evidenced out into that of 1609, that was still further evidenced out into the charter of 1612, and finally came the charter under which the era-making meeting of burgesses was held in the old church, Friday, July 30, 1619. It is a day and an event for Churchmen to make much of in the days of the renaissance of national consciousness. It would be an interesting study to go back to the meetings of the London Company to trace the rise of that spirit which



gradually emancipated the colony from the thralldom of the earlier charters into freemen. But what we need to fix our attention upon intelligently and enthusiastically now as Churchmen and Churchwomen, is this: In that assembly we find the first true American germ. [Ringing applause.]

Every ballot of those that fall like the "leaves of Vallombrosa" now, owes something to the ballot then. Every voter who has the freedom of his conscience and voice now, owes something to the burgesses voting then. Every influence of our institutions which has gone forth, and is to go forth, to shape the destinies of our civilization, owes something to the spirit and enactment of that little band of Churchmen then. Our young Churchmen should think of this and propagate this and get it to the consciences and appreciation of their fellow-Churchmen and fellow-voters. Do not allow the family plate to be buried under. Bring it out and use it and it will show its own crest!

This is the more necessary because other claims have overlaid it in the past. All recognition and honor to that infusion of Americanism which came later from Plymouth Rock! But here is a claim to another and a prior infusion. If there was an Adams in the North there was a Washington in the South! [Applause.] The critical instinct in history requires the discriminating faculty, and it is high time that due recognition is given to the Jamestown origin of the nation. Many a text book must be written to do this. Many a Churchman must be wide-awake to set the matter right.

Then from time to time we hear it quietly assumed that Columbus discovered us all! A striking comment on the curious defect of vision which mistakes our civilization for that Spanish civilization with which Columbus—with all tribute to his genius—was identified, is this proposal to carry his very bones back to Spain with the withdrawal of that civilization which finds that our civilization has no use for it. In conclusion, as we carry away from this day deep and epoch-marking impressions, and try to better interpret into our Church and national life all the significance of the great facts for which this pilgrimage with all its most happy associations stands, let us tell it out everywhere to the nation that as King James gave us our Bible, so Jamestown first gave us our free institutions.

Then as the Church some fifty years ago woke up to the fact that it was the great missionary society, so will it now wake up to the great realization that, while our noble societies of Colonial Wars and of the Revolution and the like, are ever filling up a useful sphere, after all the Church itself is the great and the earliest American society. [Applause.]

If our nation has been more or less brought up on that ancient couplet—

"In fourteen hundred and ninety-two  
Columbus crossed the ocean blue."

let us with a will set out to supplement and teach that—

Jamestown gave the American leaven  
From English ships in sixteen-seven.

[Laughter and applause.]

## Book Reviews and Notices

**The Destroyer** By Beni. Swift. New York: F. A. Stokes & Co. Price, \$1.25.

The Destroyer is not a brigand chief, nor the "Vesuvius," nor yellow fever. It is love, and that passion so overdriven in modern literature,

is put through new paces in this study of morbid psychology. The book is clever and original, but it is very grewsome, and everybody in it is most uncomfortable. The "two" do not get married until they have long floundered in a sea of troubles. We do not fancy much these delineations of unhealthy evils, but we must say the story is interesting from start to finish.

**Miriam**, By Gustav Kobbe, with eight full-page illustrations from drawings by M. J. Burns. New York and Boston: T. Y. Crowell & Co., Pp. 54, cloth. Price, 50 cents.

"Miriam" is a story of the Nantucket New South Shoal Lightship, told in the quaint dialect of that amphibious island by one who has seen it in all its varying phases, winter and summer. It is a fascinating "yarn," and, while full of exciting passages, ends with a most unexpected climax of pathos and cheer. The illustrations are by the distinguished marine painter, Burns who has caught admirably the spirit of the scene. It is a charming little book.

**Visions. Sunday Morning Sermons at St. Bartholomew's, New York.** By David H. Greer, D.D., rector. New York: Thomas Whittaker. Pp. 282. Price, \$1.50.

Dr. Greer is one of the most lively, thoughtful, and thoroughly individualized preachers of the age, his style seeming so wholly his own that we think of no one living to whom he could be agreeably or properly likened. His sermons in this volume come to us exactly as they were preached to the congregation immediately before him on each occasion, and with all the manifest ear-marks of being "delivered originally without manuscript," excepting perhaps a verbal change here and there in a few cases. Whether or no a reader may sympathize with all that Dr. Greer has to teach in these sermons, he will find them to be entertaining and refreshing.

**Phases of an Inferior Planet.** By Ellen Glasgow. New York and London: Harper Brothers. Price, \$1.25.

One might think from the title that this was an astronomical work, but it is only a novel that leaves a bad taste in your mouth. A girl studying music in New York gets out of money, and marries a fellow-boarder. He does not get on very well, she concludes he is too poor to live with, and she goes abroad to see, gets a divorce, and marries an Englishman. The deserted husband becomes a priest and rector of a ritualistic church, with the likely title of the "Immaculate Conception." The book says "that in defiance of the possible opposition of the bishop he transferred the 'Gloria' to its old place in the Catholic Mass." Wasn't that an exploit! He does not seem to have believed anything much, but kept on under the justification to himself that he was doing good. The woman gets tired of her Englishman and wants to get the "Father" back. He is inclined to go, but she gets a cold and dies. He takes out a bottle of "cold pizen," and pulls out the stopper. Just then a parish call comes, and he puts the stopper back and goes out to answer it, and that is all there is to it.

**The Study of a Child.** By Louise E. Hogan. New York: Harper & Bros. Price, \$2.50.

A record of a child's natural growth from the first to the seventh year. The book beautifully illustrates a method of training little appreciated as yet; that method which seeks to make right conditions for utilizing activities but without special direction in one formulated way. Careful observations have been made of the spontaneous development of activities "produced as a result (1) of suggestion based upon a carefully considered environment; (2) of accurate and sympathetic explanation, given only when asked for; (3) of carefully graded steps that were taken one at a time." The account has interest for every child student, though there is no attempt at classification from a psychological standpoint; it is full of suggestion for the educator who may see below the surface and reach his own conclusions. It would be more readable by the average parent if written in a more concise form. The introductory chapter, "Reasons for Child Study in the Home," may well be considered carefully by every

thoughtful father and mother. The illustrations, most of which are reproductions of the child's drawings, give additional interest to the book.

**Alcuin Club Tracts. III. Liturgical Interpolations.** By the Rev. T. A. Lacey, M. A., vicar of Madingley. London and New York: Longmans, Green & Co. Pp. 21. Price, 75 cts.

The Alcuin Club is doing excellent service to the cause of sound Catholic Churchmanship by these publications. In this one before us, Mr. Lacey, one of the most scholarly of the English clergy, deals with a serious abuse which has sprung up in the Church of England. A considerable number of the British clergy are accustomed in the celebration of the Holy Eucharist to interpolate (either audibly or inaudibly) devotions additional to those of the liturgy, and borrowed from other liturgies, or from books of devotion. This practice has grown to an extent which we in America can hardly realize. Basing his argument upon an historical study of the English liturgy, and a comparison of it with others, ancient and modern, Mr. Lacey contends that these interpolations are both unwise and unwarranted. His words bear the stamp of truth and loyalty, and ought to produce a profound effect. The fact that such a state of affairs has come about in the mother Church, ought to make us devoutly thankful that in the framing of our American liturgy we followed the Scottish rather than the English rite, and we have been spared from any widespread tendency to this abuse. If the Church of England had held to the First Prayer Book of Edward the Sixth, perhaps she too would have been safe.

**Through My Spectacles.** By Dorcas Hicks (Mary H. Perkins). New York and Boston: T. Y. Crowell & Co. 18mo., pp. 144, cloth. Price, 75 cts.

The pen name of the author is familiar to many readers of religious journals. Her little volume here presented is a collection of thirty-nine articles, treating in a graceful and sympathetic manner of common topics. She pictures old-time scenes and customs, and intersperses her descriptions with excellent advice on many subjects. The little book is sure to do good, to cheer and interest, to waken thought and stimulate to better action.

**The Loves of the Lady Arabella.** By Molly E. Seawell. New York and London: Macmillan Company. Price, \$1.50.

This title is not reassuring, but it is a bright little book and perfectly correct. The scene is laid in fashionable English life at the beginning of the century. There is the usual amount of choleric old admirals, Lady Bettys, duels, and Gretna Green business. None of the situations are particularly novel, but they are spirited. The admiral swears considerably, but Captain Overton offsets it by preaching considerably. There are no dull pages in the story, and that is a good deal.

THE "Hutchins' Hymnal" has just passed its hundredth thousand copy. In appreciation of the favor with which it has been received, the editor has presented one thousand copies to the Board of Missions, to be distributed amongst the dioceses and missionary jurisdictions which are aided by the Board. As illustrating the widespread use of this Hymnal, it is interesting to note that not long since the publishers received in a single week orders for a supply from a Presbyterian society in California, from the garrison chapel of the British army in Calcutta, and from the English chapel in Stockholm, Sweden.

## Books Received

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

J. B. LIPPINCOTT COMPANY

**Myths and Legends Beyond Our Borders.** By Charles M. Skinner. \$1.50.

**The Marie Corelli Birthday Book.** Compiled by M. W. Davies.

**Do-Nothing Days.** By Charles M. Skinner. \$1.50.

**Clear Skies and Cloudy.** By C. C. Abbott. \$1.50.

**Literary Haunts and Homes.** By T. F. Wolfe. \$1.25.

- An Independent Daughter. By Amy E. Blanchard. \$1.25.
- From School to Battlefeld. By Captain Charles King, U. S. A.
- The Boy Mineral Collectors. By J. C. Kelly, M.E.
- An Antarctic Mystery. By Jules Verne.
- T. Y. CROWELL & CO.
- Ideal Motherhood. By Minnie S. Davis. 35c.
- The Fruit of the Vine. By the Rev. Andrew Murray. 35c.
- The Everlasting Arms. By the Rev. Francis E. Clark, D.D. 35c.
- The Secret of Gladness. By the Rev. J. R. Miller, D.D. 35c.
- The Marriage Altar. By the Rev. J. R. Miller, D.D. 35c.
- Ships and Havens. By Henry Van Dyke.
- Drury's General History. By Victor Drury. \$2.
- By the Still Waters. By the Rev. J. R. Miller, D.D. 60c.
- LONGMANS, GREEN & CO
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## Periodicals

It is not often that a contributor to a magazine spends five millions or so of dollars in fitting himself to write knowingly of a subject. If popular report be true, that is, approximately, the sum which Joseph Leiter expended in the acquisition of the information necessary to prepare the article which appears over his signature in the November *Cosmopolitan* on "Wheat." This is Mr. Leiter's first appearance in literature, but he handles the pen with a bold, firm hand that shows him a man of resources.

The *Century Magazine* announces for the coming year a new war series, dealing with the recent war in the way that gave distinction to the former series on the Civil War. Captain Charles D. Sigsbee contributes to this series in the November and December numbers, his personal narrative of the "Maine," profusely illustrated with portraits, pictures, and drawings, and facsimiles of the abusive Spanish circular sent to Captain Sigsbee, and the latter's first dispatch announcing the calamity. The report of the Century's College Competition appears in this issue, with the prize story, "A Question of Happiness," by Miss Grace M. Gallaher, of Essex, Ct., who graduated at Vassar, B.A., 1897. With the aim of encouraging literary activity among college graduates, *The Century* will continue to give annually three prizes of \$250 each. Lowell's "Impressions of Spain," taken from hitherto unpublished official despatches sent when he was American minister at Madrid, will be read with interest.

The November *Atlantic* throws a valuable sidelight upon many of the questions involved in the recent acquisition of new dependencies by the nation, in the opening paper by David Starr Jor-

dan on our past and present management of Alaska. He writes from experience, as a scientist and a government commissioner, and shows how the vast resources of that country are squandered and wasted by reckless mismanagement. Upon educational questions, there are three good papers: Hamilton W. Mabie pays tribute to the activity and energy of the great West in promoting educational culture by schools and associations; Professor Munsterberg shows that the proper attitude of "Psychology towards Art" is to analyze and interpret the creations of the latter and the receptive emotions produced by them; and "Three School Superintendents" detail many of the most crying evils of the public school system, and indicate the remedies in matters which vitally concern the whole community.

The war and related subjects seem to offer a veritable bonanza of material to the magazine editors and writers. *Scribner's*, of course, falls into line with the rest, Richard Harding Davis, in the November issue, giving his impressions of the Puerto Rican campaign, and also of the country and people. His personal testimony to the military conduct of the troops is highly commendatory. The illustrations are from photographs. Captain Chadwick, commanding the flag ship, "New York," writes of "The Navy in the War," with suggestions as to future naval policy. John R. Spears discusses the utility of torpedo boats. The interesting experiences of Mr. Walter Wyckoff are concluded in this number. His summary of all is expressed forcefully and eloquently: "Beneath the troubled surface of events . . . one sees a people intelligent, resourceful, and hugely vital, having much to learn, and surely learning much, assimilating foreign elements with miraculous swiftness, and growing stronger thereby, living laborious days wherein the rewards are to thrive and energy and enterprising skill, knowing no defeat and unacquainted with the sense of fear, and awakening year by year to a fuller consciousness of national life and of the glorious mission of high destiny. And with increasing knowledge, the love of country grows until all thought of worth in her is merged and lost in reverence, and love of her becomes a summons to live worthy of the name and calling of an American."

## Opinions of the Press

### The Church

THE COURAGE OF PEACE.—The country may well be proud of the bravery shown by its soldiers and sailors in the late war. There are some stories told by Edward Marshall and Richard Harding Davis in the September *Scribner's* which make one's blood run quick and put a new meaning and dignity into the soldier's calling. Such bravery, such disregard of self, such magnificent endurance of pain, will furnish tales for many ages, beside which the stock ones of the past will pale just a little. But in the midst of the appreciation of this sort of courage, we must not lose sight of the higher kind—the courage of peace. Some men went to war last spring who had been out of work and had lost courage; others had been loafers about the clubs and barracks, who, knowing what was right, college-bred and gently trained, had yet never dared to be peculiar enough to help the cause of right in State or Church. These men have proved their manhood in war. Let them, now they have come home, prove their manhood in peace. It will be no retrogression. It will take a higher bravery to face political corruption and corrupt public opinion than to lie in a trench before Santiago; to endure patiently the obloquy of a reformer than to stand under fire. There is field for a higher sort of courage in peace than in war. Let us show that we have this higher sort, too.

### Christian Register (Unit.)

LIBERAL TENDENCIES.—The time of easy definition and broad distinctions has gone by, presumably forever. The old clear lines are fading away. But the fading of the historic lines is not because modern men do not think about reli-

gion. It is not because there are no vital issues before the world. On the contrary, we may trace certain profound tendencies in religious development. Underneath the surface, and behind the cover of the hereditary names, a reformation is going on upon new lines. Look up some of the great groups to which men belong, however they may still call themselves. In the first place, we discover in almost every denomination the group who make its "liberal" wing. They are men of essentially modern thought and education. They have parted company with the world of authoritative proof-texts and conventional authority. No array of supposed "supernatural" testimony will compel them to the belief in an unreasonable proposition. That an article of the Creed is in the Bible no longer satisfies them. Who, of all the "liberal" school of ministers, holds any longer, with regard to his unconverted friends, that "they shall go away into everlasting punishment"? While these liberals have the new wine of modern thought, their common characteristic is that they are trying hard to pour it into the old bottles. They use familiarly the expressions and terms which have hitherto been associated with mediæval or Calvinistic or evangelical theology. With a type of religion distinctly different from that which the Churches of the reformed faith have generally believed, they still speak of "sin" and "salvation" and "atonement" and "the Cross" and the "Holy Scriptures" as if the Old and New Testaments were the only "word of God," and even, in a mystical sense, of "eternal retribution." But there is not one of these ideas to which they have not given a new interpretation.

### The Commercial Advertiser

A KNIGHT OF HUMANITY.—Col. Waring has given his life at last to the high cause in which he has been spending his strength for a generation, a service whose obscure perils in areas of infection are as deadly to the physician or sanitary engineer as the glorious dangers of war to the soldier. His few years of conspicuous service to the city of New York in keeping clean the surface of the streets was the commonplace application to a mechanical task, of knowledge acquired in a long struggle with mysterious sources of disease and death in modern industrial life. It brought him into public view, and exposed him to the thoughtless admiration or ridicule of the crowd, but it could add little to the high fame won in the scientific world by his profounder study and application of the fundamental laws of public health. This was his true vocation, and he returned to it when summoned to Cuba by the President, with the same professional ardor, the same thoughtlessness of self and carelessness of danger, which mark the physician of society or the physician of men as truly as they mark the soldier. He died as real a martyr to the regeneration of Cuba as any soldier killed in the attempt to open it to the light and energy of modern science and progress.

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In heaven they set the portals wide,  
And a glad spirit passed inside.

EMMA A. LENTE.

### The Leland Mortgage

BY MRS. J. D. H. BROWNE

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

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#### CHAPTER VI.

THERE was a moment of hesitation on Ederly's part. Had he foreseen that the girl whose face had persistently haunted him for days past, was Captain Leland's granddaughter, he would have prepared himself for the errand on which he had come. He would certainly have been prepared to use some circumlocution to soften and disguise the blow, so far as possible. The sudden sight of her almost disconcerted him, but there was no time for thought, and Joan's beautiful questioning eyes were fixed upon him.

"Is Captain Leland at home?" he asked.

"No," said Joan, still unsuspecting, "he has gone to the city. You must have met him, if you came through the pass."

"Ah! yes, no doubt I did meet him, but as I had never seen him before, I passed him unknowing. Can you tell me when he will be back?"

"Not until late in the afternoon," said Joan. What could this man want with her grandfather? "Would you like to leave a message?"

"I shall have to see him myself on a little business."

"Business?" said Joan; the word had come to suggest vague possibilities of disaster. She did not ask him to alight, but stood there with a new expression in her face, a little tightening of the lips, a faint line between the delicate brows.

"Yes," said he, turning his eyes away from her for a moment. "I will call again in a few hours' time."

"Is it business about the place, the ranch?" asked Joan. "You can tell me. I know all grandfather's affairs."

She had unconsciously extended her hand, motioning him to stop, as he seemed about to turn his horse away.

Again he hesitated; the pleading eyes determined the question. What a strange chance of becoming acquainted with her!

"You ought not to be troubled with business," he said, smiling down on her. "I had better reserve it for Captain Leland."

But Joan tapped her foot impatiently. "I must know," she said. "Grandfather tells me everything. Have you come about the mortgage?"

"May I go into the house?" he asked.

"Mother is indoors," said Joan, "and—I don't want her to worry more than must be. I should like to know first."

In a slight hollow, within a few yards of the "berry patch" to the east, stood a huge old sycamore. The Captain dearly loved these ancient trees, and would on no account have one cut down, however they might interfere with the orderly planting of the ranch. There was a rough seat at the foot

of this one, and Joan turned towards it as Ederly dismounted from his horse. He tied the animal to one of the low, twisted, wide-stretching boughs, and sat down beside the girl.

He was keenly alive to her every look and motion; she was utterly unconscious of him, except as an emissary in this miserable business of the mortgage. His handsome face, his gracious manner, his man-of-the-world look, were at this moment completely thrown away upon her. She was wholly taken up with the thought of this trouble.

"Well," she said with impatient anxiety, after a moment or two, "will you tell me, please?"

"Certainly," he said, "but will you not let me say first how deeply I regret to have to tell you what may cause you anxiety?"

"Thank you," said Joan, "but that does not matter; I am not thinking about myself."

"No, of that I am quite sure. Well," he drew an official looking paper from his pocket, "I have come from Mr. Kenyon, the lawyer, to present this notice to Captain Leland. It is a notice of foreclosure on the first of October."

The beautiful color had faded out of Joan's cheeks. She reached out her hand and took the paper.

Ederly noticed the stained finger tips, the slender fingers.

"Will they turn us out?" she asked, half unfolding the paper, but not looking at it. There was a sob in her voice. "Grandfather has owned the ranch for over twenty years—it will kill him to be turned out of his home."

In all his careless, selfish life, Ederly had never been so touched before, but when before had he seen such beauty and unconscious grace in such distress?

"No, no, Miss Priestly," he said, with a ring of almost tender sympathy in his voice, "you must not take such a hopeless view of it! There may be some way out of the difficulty yet."

"What way can there be?" she said, looking into his face with tears ready to fall, "unless they would give us time? We would try so hard to pay it off."

"You may be sure I will do everything I can for you," he said, "you really must not be so discouraged. I may be able to help you. Leave it to me. I will come and report to you, if you will allow me."

"I thank you, you are very kind, but this paper?"

"Yes, unfortunately, I shall have to hand it to your grandfather, but you can prepare him, and you may assure him that I will do my best. After all, it is three months off;

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what may not happen in three months!"

What, indeed!—

Joan felt a little comforted. Three months seem long in anticipation when one has only numbered twenty years, whereas at seventy an evil three months hence seems close at hand.

He reached out his hand for the paper.

"You have not read it after all," he said, with a smile, and then he added impulsively, "I am so sorry to have been the bringer of bad tidings to you!"

"It was not your fault," said Joan, simply, "and you are very good to say that you will try to help us. I am grateful to you."

But she rose from her seat as though there were no reason for further conversation.

"Grandfather will be home before sundown, and I will try to tell him you are coming."

Ederly felt himself dismissed for the time being; he would have liked to shake hands with her, but with a courteous little inclination of her lovely head, Joan turned back to her fruit gathering, and the young man mounted his horse and rode away.

He took a road skirting the ranch and leading up into some partially wooded hills, the abode of quail and wild pigeons, and many furred and feathered creatures. Joan's tearful eyes seemed to go with him. He wished she had asked him to wait for the Captain, yet it would have been unreasonable to have expected it. At all events, this mortgage business had drawn them together as nothing else could have done, and they would be drawn nearer yet.

How beautiful she was!

All kinds of vague possibilities and half-

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formed projects presented themselves to his mind. Quail and squirrels crossed his path with impunity.

He had ridden leisurely along for some distance when a puff of smoke and the crack of a gun close at hand recalled him to his surroundings. In another moment, out of the tangle of wild bushes, with face aglow and shining eyes, sprang Bert Priestly.

"Did you see the coyote?" cried the boy, "I'm sure I hit him! A—Mr. Edgerly, it's you!" and even the excitement of the chase did not make him indifferent to the fact.

"Yes," said Edgerly, noticing for the first time the strong likeness between Bert and his sister. "You see I have come up to do some shooting too. Coyote, did you say? No, I must have been just beyond the turn. Stop a bit, I'll help you look for him."

He sprang from his horse, tied him to an oak tree near by, and followed Bert into the bushes on the other side of the track. Sure enough, within twenty yards of where they had met, they found the poor gray beast, much like a lean wolfish dog, breathing his last. Bert's bullet had entered his throat, and his days of marauding were over.

"He won't come prowling around our chicken corral any more," said the boy victoriously. "That's the second I've shot this week."

"You're a regular huntsman," said Edgerly, laying his hand on the boy's shoulder, "I guess you're a better shot than I am."

Bert tingled with pride and satisfaction. "My sister lost a whole brood of her finest chickens last week," he said "and I made up my mind I'd go after the thieves until I got them. You see up here there's lots of birds and rabbits, and the coyotes prowl about after them, so I came up and just lay down among the bushes and waited. I didn't shoot once, though the quail are quite thick, and it was hard to keep from it. It was a goodish time before this old rascal came slinking along, but I got him!"

"What are you going to do with him?" "Leave him to the buzzards, I guess, poor brute," said Bert, with just a touch of compunction.

"Are you going after quail, Mr. Edgerly?" "Quail or anything else; will you go with me?"

"Yes," said the boy, cheerily. "I'm out for a holiday. I've got my lunch with me; Joan fixed it."

The man and the boy spent the afternoon together, and Edgerly even shared the lunch that Joan had "fixed" for her brother.

They rested by the brink of a stream that stole down a little gully between stunted elders and willows.

"I'm awfully glad I met you, Mr. Edgerly," said the boy, "I've been thinking you'd come up some day," and he told him of his visit to the canyon, hoping to find him.

The companionship of an hour or two will make a boy very confidential, and Bert went on to speak of his grandfather and himself having found the tent gone and the measurements on the rock.

"Grandfather was awfully cut up," he said, "and I felt as if I'd have liked to pep-

per those sneaks, whoever they were, that came trespassing on our place. You see he's getting to be an old man. If I were only grown up I guess things would be different, or if Mr. Rothwell hadn't gone away."

"Who is Mr. Rothwell?" asked Edgerly, not caring to pursue the subject the boy had brought up.

"O, he's just the best fellow that ever lived," said Bert, loyally, "just the best and the jolliest and the kindest. He stayed with us forever so long and helped grandfather. We missed him, I can tell you, when he went away. He came back to see us a while ago. That evening we met you by the bee ranch he was with us."

Edgerly had not given another thought to the roughly dressed young rancher, but now he suddenly recalled him as he walked away beside Joan Priestly.

Bert wondered at the sudden silence of his companion; he would have wondered still more had he known the feeling of disquiet and angry suspicion which his words for the moment aroused. So quickly may passion grow in an undisciplined mind.

(To be continued.)

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And both with shining golden locks,  
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'Till mother settled on this plan  
For Dot and tiny Sam:  
She wears a sunbonnet so white,  
And he a bright red "Tam."

**For the Sake of Honor**

JOHN RANDALL stood for a moment leaning over the pasture bars in the direction of the hills that rose between him and the Delaware.

It was in the troublous times of the War of Independence. John's father was with Washington, and John and his mother and sister Betty remained on the little New Jersey farm. The boys and girls who have studied history know that New Jersey was marched across more than any other State.

John had seen the flying patriots hurrying along the highway more than once, and, too, he had seen the triumphant red-coats marching by.

It had not been an easy matter to make the family living during this time, and John, as the head of the family in his father's absence, felt the full responsibility of this. They gave freely from their stores for the patriots, and frequently what remained was taken by the red-coats, without even so much as a "thank you."

John had kept one precious treasure through it all, his horse Beauty. If ever any horse deserved the name of Beauty it was John's. Her black coat was carefully cared for as if she had belonged to a king. She loved her master, and followed him about as a petted dog would. You may wonder how she escaped being captured by the red-coats. Well, there was a little hollow down in the woodland where John concealed her at the first alarm. The soldiers were always in a hurry, and took anything they saw, but so far they had never searched nor asked questions.

"Mother," said John one day, "if the soldiers ever ask if I have a horse, it would be all right to say no, would it not? I couldn't let Beauty go. She is used to being petted so, and the soldiers would be cruel to her, I'm afraid."

"My son," said Mrs. Randall, "I know that many good people call it right and lawful to tell a falsehood to those thieving soldiers, but, John, your father would scorn to tell a lie to save his life, and I think he would like to know that his son loved truth above all else. However, use your own judgment."

(Continued on Next Page.)

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ment, my son. It would indeed be a sore trial to lose Beauty, and I pray the good God not to put you to the test."

John thought for a moment, and then said: "If they ask me, I will tell the truth because of my father and because it is right. But, nevertheless, I shall hide Beauty so that they shall not find her unless they search long and well."

On this morning, as he stood looking toward the hills, he caught sight of a gleam of red passing through one of the defiles. He ran to the house as fast as he could. "The red-coats, mother," he shouted. Then he turned to the pasture bars adjoining the yard, and called: "Come Beauty! Come Beauty!" Beauty came out of a little clump of bushes and raced across the pasture. She came up to her master with arched neck and dainty, prancing steps, expecting a frolic, no doubt.

"No time to play to-day, my Beauty," said John, scrambling on her back. "Now away with you to the hollow."

Beauty had never known the touch of a whip, and she scampered away down the lane at John's command.

When the soldiers rode up they went straight to the barn. There were no horses there. They had been taken away long before. One of the men came to where John was standing.

"Boy, is there a horse any place about?"

John's heart was as heavy as lead at this question. He heard Betty give a sob in the kitchen back of him, for Betty loved Beauty as well as John did.

"Yes, sir," said John, bravely, at last.

"Oh, there is, is there?" said the soldier, surveying him with an incredulous air. "Perhaps you will tell us where it is, or even get it for us."

"No, sir, I will not," said John.

Mrs. Randall held her breath with fear at the boldness of the answer, but the soldier turned away, laughing as if it were a huge joke.

"Major," he said, turning to the commanding officer, "will you send a couple of men to search the place, and bring that mythical horse out to the light of day?"

"Nonsense, lieutenant," came the gruff answer. "We have no time to waste: there are no horses here, for they would not have had time to conceal them since we came in sight."

How John thanked his stars that he had seen that little gleam of red through the defile of the hills.

"As for that boy's story," the commander went on, nothing would please him better than to have us spend our time on a wild-goose chase until the Yankees come up. Do you suppose he would have told us if he really had a horse? Let us ride on."

Then he turned to the soldiers and shouted: "Fall in," and in a few minutes the men were out of sight.

John stood in the doorway, dazed with surprise, while Betty danced around him fairly shrieking with joy.

"Oh, they didn't take Beauty! They didn't believe you, John, because you told the truth!"

Betty entreated John to go at once and bring her pet up, but John said no, for more soldiers might be following that first battalion. So Betty put on her bonnet, and took a piece of bread and went to visit Beauty in her exile.

More soldiers did follow that day, and after a time the patriots rode by. Then the tumult ceased, and Beauty was brought back to her own pasture and her bed in the barn.

"Are you sorry for telling the truth?" said Mrs. Randall.

"No, indeed, mother," cried John. "I suppose even if Beauty had been taken I would be comforted, because I did right. But she wasn't taken, and it seems too good to be true."

It was not very long after that that the horseman rode through, crying: "Cornwallis is taken!" And so the soldiers ceased to march, and Beauty lived in safety and peace to the end of her days.

Love honor and truth better than life or life's dearest possessions. It gives to you a treasure that will outlast life and time. A young heart on which honor is indelibly written need have no fear for the reverses that the future may bring. He who is on the rock fears not the storm.—*Christian Standard*.

### The Smart Texas Bee

"THE busy bee has long had a reputation for industry, but I always considered him rather conservative until I ran across the up-to-date variety, that does business in the Fort Davis region of West Texas." So spoke a former journalist, now a railroad man. "They have some of the finest honey in the world out there, and its delicate flavor is due to the blossoms of a shrub that grows profusely on the mountain sides. The trouble is, however, that the flowering season of the bush is brief, at a given altitude, and the bees have to follow their favorite food higher and higher as the season advances. Now, you know, the bee makes a 'bee line' for the hive as soon as he has soaked his feet in the liquid sugar of the flower. Well, the West Texas bee evidently found it very inconvenient to climb all the way down to the valley with each load of honey, and some smart bee struck upon a plan, as simple as it was unique. It is generally known that the self-same shrub that gives honey to the bees produces a succulent root, upon which as big and rocky looking a lizard as you ever saw, feeds and fattens. This creature, called a 'yollo' by the Indians, is fourteen inches long and too lazy to get out of its own way. The yollo's back bristles with points, and he is terrible to behold, yet to the bee he is only a god-send, and without the least fear a swarm will proceed to establish its comb between the points of the yollo's pachydermatous back, and without ado to fill in the honey. The beast, of course, following the food plant, will keep the hive always within easy walking distance, and in the fall, when the season is over, the bees swarm back into the lower level with their diminutive pack mules wind down the mountain paths to the valley, where the honey is quickly transferred to the winter quarters in the bee tree or the ranchman's hive."—*New Orleans Times-Democrat*.

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**Our Canadian Trade**

The first month of the new Canadian tariff does not appear to have had the depressing effect upon exports from the United States into Canada that was anticipated by some people. The report of the Department of Trade and Commerce in Canada, covering the month of August, 1898, and comparing with the corresponding months of 1897 and 1896, has just reached the Treasury Bureau of Statistics. The figures which it presents are especially interesting since they cover the first month of the operations of the new tariff which gives to goods coming in to Canada from Great Britain and certain British colonies 25 per cent. advantage in tariff rates over those coming from the United States.

The new Canadian tariff law, enacted in 1897, provided that when the customs tariff of any other country is made as favorable to Canada as her own tariff rates, the duties upon the products of that country should at once be lowered one-eighth, and after the expiration of one year, should be reduced another one-eighth. The 12½ per cent. reduction went into operation August 1, 1897, and was held to effect goods coming into Canada from Great Britain, Germany, Belgium, and several other countries thus giving to most of the imports coming into Canada an advantage of 12½ per cent. in rates of duties as against those from the United States, which were required to pay the full rates named in the new law. Additional legislation in 1898 so modified the act that the reduction of 25 per cent. which was to take effect on August 1, 1898, is held to relate only to goods coming into Canada from the United Kingdom, Bermuda, British West Indies, British Guiana, or "any other British colony or possession the customs tariff of which is on the whole as favorable to Canada as the British preferential tariff is to such colony or possession."

This modification of the tariff act of 1897 thus gives to goods from Great Britain and most of her colonies an advantage, on and after August 1, 1898, of 25 per cent. in rates of duty over those from the United States, or in other words requires goods from the United States to pay 33½ per cent. higher tariff rates than those from the countries in question. The figures showing the imports into Canada during August, the first month under the new arrangement, are therefore especially interesting.

It was expected that the imports from Great Britain and her colonies in August, 1898, would be abnormally large because of the fact that importers, knowing that they would obtain better tariff rates in August than in June or July, would wherever practicable hold back their imports until the new rates should go into effect August 1st, while no such condition would apply to goods from the United States. It was presumed, therefore, that whatever might be the final effect upon the relative growth of British or American imports into Canada, those of the month of August would show much greater gains for Great Britain than for the United States.

**Finance and Commerce**

The rapid changes which have marked and constituted our industrial development during the past two generations have accustomed us to judging the general prosperity of business affairs by the extent to which new elements are coming in and new enterprises are brought to life.

It is not enough that the old are holding their

own and performing their functions in a perfectly healthy and normal manner; that wants as varied in extent are as well supplied, as ever before, and that surplus wealth is being steadily saved and accumulated. In our over-reaching standard of industrial progress what we have doesn't count. It must constantly appear that we are reaching out for new enterprises, new ventures, and attaining new ends. Of course industry like every thing else must grow larger or less, it can't stand still, but industrial progress can no more move at a perfectly uniform speed in a perfectly unrythmical line, than can motion render resistance in any other field of physics. At the moment the tendency both to a general enlargement of business operations in the old fields, and to untried explorations in the new, meets with the resistance set up by an almost universal feeling of caution. The causes are political and will likely disappear with the changing complexion of political affairs. There is no general feeling of alarm about them such as might destroy confidence in the even tenor of things as they are; it is only a wise prudence about pushing and expanding things in anticipation of a larger future. The speculative instinct is for the moment held in check. Yet with speculative transactions, small in every field, bank clearance show the volume of business in the country to be at a maximum. In the cotton and woolen trades there are complaints, and they mainly take the form of complaints of over-production. With a self-imposed system of "home markets," curtailing our purchase abroad must necessarily limit our sales abroad, and conditions of so-called over-production have and will occur. Such a condition is incidental to the pursuit of our national policy, and will right itself this time as in the past. Financial conditions are unchanged—money is cheaper in this country and rates of interest are high in European centres. Our exports of grain last week were the largest on record, and the rate of exchange show we must be loaning money abroad. The war cloud over France and England has about disappeared, the French people having shown in this era of national inatability and militantism a surprising poise of national character and good sense. The financial stringency in Germany is still a subject of discussion, and invites watchfulness, but as London and Paris, and presumably other European centres have loaned largely to Berlin, it is likely that things will there soon assume a normal condition. In Wall street, stocks have shown some strength, and a gain in prices has been made. The banks have increased their loans considerably, and altogether a more confident feeling regarding the future money policy of Congress is exhibited. Everywhere purely investment securities are in good demand. The available supply of good bonds and other desirable investments is near the point of exhaustion, and the abundance of cheap money will probably be felt in the better class of speculative stock before long.

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### How to Have a Good Servant

First of all the factors which make friction between the mistress and her maid is ignorance on the part of the mistress. To be able to give sensible directions as to how work is to be done, she must know not only the result she wishes to attain, but every step in the process of attainment; and to be just in her judgment whether it is ill or well done, she must know how long the work ought to take, and what is the true way to do it thoroughly. It is not always as easy to see the funny side of certain housekeeper's directions, as in the case of a young matron who, looking very wise, ordered her cook to "be very careful about skinning the fish," but there are many households in which just as extraordinary directions are given, and where the most careful rules are laid down for doing work the "wrong way foremost."

A mistress may have kept house many years, and suffered many things in the process, and in the end be but a novice in that art which more than any other conduces to the happiness and welfare of a family.

We carefully teach our children the things which pertain to good breeding; most carefully insist on good order, neatness, courtesy, and the like; yet we excuse without an effort their carelessness, their untidiness, their selfish assertions. "They are young; they have forgotten; they will not do it again; they were in such haste." Let the young girl who is their attendant, and whose training is only what the varying orders of varying housewives may have made more or less clear to her, during the three or four years she may have been in this country, offend in any one of these particulars, and we are angry and discouraged, and almost ready to dismiss her as hopeless. It is a slow and painstaking process to fit ourselves to teach our servants, but verily it does abundantly reward the woman who can educate and make friends of those who serve her.

Another very great help is carefully to avoid reproving or finding fault in the presence of others. To take time to let anger and annoyance cool, to weigh deliberately how great the error has been, and then to make the reproof very serious, very earnest, and to clearly point out, not so much how you have suffered, but where and how the wrong was done, sinks deeply into the offender's conscience and heart. And if you can conclude with a sure hope that it will not occur again, and that you will be watching to see how soon she will perfect herself in that particular, it will do much to help. To try to live up to the reputation of being unusually capable or excellent is a great aid sometimes.

Uncertain or half expressed orders are also a very frequent source of perpetual household disorder and worry. "She is so stupid! I thought of course she would understand what I meant," comes from the half-despairing lips of a mistress who finds everything done precisely as she did not want it, yet no one but herself is to blame."—*New York Evening Post.*



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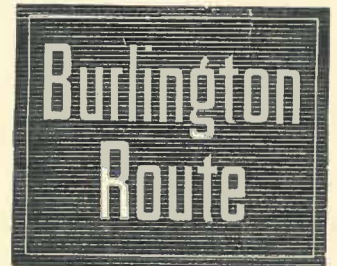
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