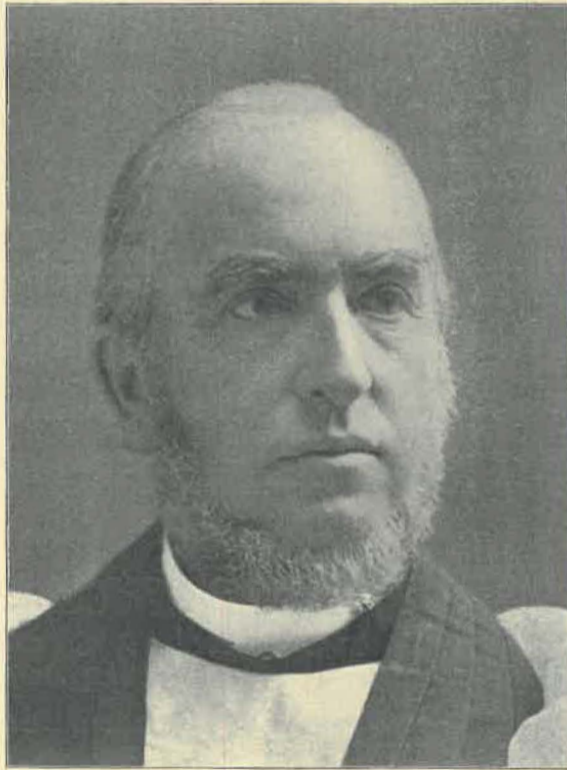


# The Living Church

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



THE LATE HENRY ADAMS NEELY, D.D.  
Bishop of Maine.

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**November** begins the volume. **December** is the Christmas number.

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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**A** DOCUMENT OF GREAT IMPORTANCE, and which will have an effect in molding sentiment, was presented to President McKinley last week, being the preliminary report of the Philippine Commission, consisting of J. C. Schurman, Admiral Dewey, ex-minister Charles Denby, and Dean Worcester. The effect will be more reaching, as the Commission is non-partisan, and was appointed in order that the public might be advised of conditions actually existing, and from a reliable and impartial source. The main conclusions are that, having assumed responsibility, the United States can pursue no other course than restore the islands to peaceful conditions, and bring the rebellious factions under complete subjection, that American control stands alone for peace, order, and progress; that the Filipinos are incapable of self-government. Aguinaldo is declared to be an unscrupulous leader, ambitious for self-advancement, not a patriot and champion of freedom. While the Filipinos are capable of development, this is declared to be possible only under the administration of a sovereign power.

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**SOME OF THE PROBLEMS WHICH** are encountered in the formation of a plan for the future government of Cuba, are assuming different phases in an unexpected manner. The race question has been a source of trouble. Negroes who took an active part in the insurrection, and fought valiantly for Cuban independence, were a most valuable adjunct to the white Cuban forces, and their services demand recognition; yet, if the right of franchise be granted to all male adults, the whites will be in the minority in many sections, and object strenuously to negro domination, particularly as the negroes hold little property, and will bear but a small portion of the burden of taxation. Another phase is the steady influx of Spanish emigrants who are arriving by thousands, and the majority of whom are laborers. The Cubans realize that without emigration the danger of negro domination is increased, but at the present rate the dominant class will be Spaniards.

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**EXPERIMENTS RECENTLY CON-**ducted by a new process, have demonstrated that coke can be produced from Illinois and Montana soft coal at a much lower cost and of a superior quality to the Pennsylvania product. Heretofore no process has been discovered by which Illinois coal could be successfully coked, and if recent demonstrations are accepted as final, the ultimate result on the iron and steel industry, particularly in the West, will be of importance. Coke cannot be shipped by water, owing to danger of spontaneous combustion, hence the importance and economy of locating iron industries near the centre of production, thus saving heavy freight charges. The new discovery may have an effect of building many iron furnaces in the vicinity of the Illinois coal fields.

**ENGLAND IS HAVING FULLY AS** much trouble with its army, in some newspapers, as did the United States during the process of Spanish expulsion from Cuba. The crop of military critics, experts, and other men who make wars but take no part in the fighting, is unusually large, and the dearth of South African news affords these gentlemen a fine opportunity to speculate and tell the newspapers that if General So-and-So had only followed such and such a plan, the result would have been different. How easy it is to criticize and point out the possible errors of another, and how much safer to fight a battle from a club or editorial room than on the firing line! Less criticism from stay-at-homes would not do any harm, and is out of place until it has been amply demonstrated that there exists just cause, in which eventful and free criticism would be of value.

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**DIFFERENCES BETWEEN NORWAY** and Sweden are widening, and, it may be, will eventually result in complete separation of the two countries. The radical party in Norway, in gaining recognition of the flag of that country, has encouraged agitation along other lines. At the forthcoming elections, the radicals have laid out a programme: A separate Norwegian ministry for foreign affairs, and a separate consular service; the establishment of a court of arbitration and neutrality; and insurance against incapacity to earn a livelihood, to apply to the whole of the Norwegian people. Should these measures be declared for by the election, the King of Sweden would be the only bond between the countries, a tie by which a declaration of the Norwegians to form a republic would be easily broken. The Swedes would then have to decide whether or not to adopt forcible measures to preserve the union.

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**AT ITS FORTHCOMING SESSION,** Congress will be asked for a liberal appropriation to cover the expense of extending the rural free delivery service. For years, the inauguration of this service was bitterly opposed, but eventually a small appropriation was made to test the plan. In his report, which has just been made public, First Assistant Postmaster General Heath shows that the test of the system has been a gratifying success. It has been demonstrated that the average cost to the population served in the country is only 84 cents per capita annually, whereas in cities of 5,000 population having free delivery, the annual cost for each inhabitant served is \$2.80. The new system has been opposed by inn-keepers, village merchants, and others who have profited whenever the farmer "came to town," but this loss is as nothing compared to the benefits derived by the farmers. On July 1st, the routes extended over 8,930 miles, covered an area of 7,567 square miles, served a population of 273,604, and had handled 212,927 pieces of mail.

**RECENT TESTS APPEAR TO HAVE** demonstrated the utility and practicability of the principle of Marconi, the Italian inventor, in wireless telegraphy. The system is already well known, through descriptions in the magazines and daily press, but its successful operation under severe and unusual conditions has been a matter of conjecture. While the international yacht race was in progress, Signor Marconi, in a vessel closely following the race, transmitted messages accurately to the receiving ship, similarly equipped with his apparatus, conditions of the test being at times severe. Since the yacht race, tests have been conducted by the Navy Department, ample demonstration being made of the practicability of the system in naval maneuvers. It is now stated that arrangements are being made to put the system to commercial use in the Hawaiian Islands, where cable communication is impossible, owing to currents and coral reefs.

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**WEIGHTY MATTERS IN CUBA AND** the Philippines have served to attract attention to an extent that the Ladrões, situated in a lonesome part of the Pacific Ocean, where the Occident ends and the Orient begins, have been temporarily lost sight of. They are brought to mind, however, by a communication from the United States authorities in effect that all is well. The colonial problem would be simple of solution if no greater difficulties were encountered than was the case in the Ladrões. The Island of Guam is the place of chief importance, and thither the Navy Department dispatched Captain Leary, as Governor-general, and a ship of war with a cargo of colonial requirements and a brass band. The natives of the islands are a simple people, harmless and inoffensive, if not stirred up, and all that was necessary to gain their allegiance was a display calculated to win their respect, and a few patriotic airs from the band to soothe the savage breast.

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**THE PASSING OF THE THREATENED** crisis in France has rather strengthened than weakened the Republic. While it may be that the conspiracy cases will not result in effectual suppression of those who sought to undermine the government, yet this will have little effect. France seems to have escaped her greatest danger, militarism. When the new Cabinet was formed, and General Gallifet, an old royalist, made Minister of War, a peculiar condition existed. The military, which should be subservient to the civil power, virtually controlled affairs and dictated to the government. The first assertion of civil power in France was the Dreyfus revision; then followed the removal of a number of generals who were seditious, and the last step to restore to the ministry the power of making army promotions. General Gallifet has handled matters with a firm hand, and shown no mercy to the disaffected ones.



# The News of the Church

## The Church in Africa

Among the consequences entailed by the war with the Transvaal and Orange Free State, we must not forget the distress which it will produce, and has already produced, in some dioceses of the Province of South Africa. The Church people of Bloemfontein, besides mourning at the present moment the death of their Bishop, are in the awkward position of being in a State which is at war with England and therefore unfriendly, if not hostile, to an Anglican mission. In Pretoria, the Bishop, not for the first time a sufferer through the outbreak of hostilities between England and the Boers, remains at his post, after having sent away his family to a place of safety. In Cape Town, the Archbishop is doing his best to dissuade all whom he can influence from acts of indiscretion or disloyalty. His Grace appears to have taken a line as admirable for courage as for tact. For the time being, we fear, the cause of the Church in one part of the South African Province will receive a check. But we look forward with hopefulness to better times for the Church, when the Imperial government shall have extended its methods of law and justice to districts where belated ideas of civil rule have hitherto prevailed with deplorable results.—*The Church Times.*

## The Woman's Auxiliary of the Board of Missions

### The Massachusetts Branch

The 22d anniversary was observed Nov. 2d, in Trinity church, Boston. Bishop Lawrence celebrated the Holy Communion, and made an address. At the meeting in the chapel, Mrs. Edward Abbott, of Cambridge, gave an interesting account of her missionary trip in the far East. The Rev. W. D. Powers, D. D., described the needs of the work in Brazil and Cuba. A paper was read, written by Miss Woodruff, a missionary in Alaska. The luncheon was served at the Hotel Brunswick. At 3 p. m., in Trinity church, the Rev. Dr. E. Winchester Donald, D. D., made an able address, considering the missionary work from two positions: How is the work being done, and why ought it to be done at all? The Rev. J. A. Ingle, of China, gave in detail, an account of his work at Hankow, and explained the difficulties of reaching the women, and the need of women helpers. Bishop Wells, of Spokane, expressed his thanks to the auxiliary for their continued assistance, and described his large field and lack of clergy-men.

### Archdeaconry of Dutchess

At the annual meeting just held, addresses were made at the opening session by the Rev. E. Walpole Warren, D. D., of New York city, on "What more can we do for missions that we have not done as yet?" Miss Alice Sandford, of Pelham, N. Y., on "Latest news from Miss Thackara and the Navajo Mission Hospital," and a Persian, Mr. Paul Shimon, on "The Assyrian mission." The Ven. Archdeacon Edwards presided at the business session, at which reports from 13 branches were presented, and also from the Junior Auxiliary, the Babies' branch, and the Church Periodical Club. The amount in money and boxes given during the year amounted to \$2,030.63.

### The Delaware Branch

The annual meeting was held at Newcastle, Oct. 12th. The Holy Communion was celebrated by the Bishop, assisted by the rector of Immanuel church, the Rev. Dr. Munson, and Archdeacon Hall. Addresses were made by the Rev. Dr. Spalding, on behalf of the new church at Delmar; by the Rev. A. D. Gring who described the character and religion of the Japanese, and gave an account of the work being done by our Church in Tokio, and by the Rt. Rev. Dr. Johnston, Bishop of Western Texas, who spoke

particularly of the importance of educating the colored people as a preparation to their conversion. After luncheon, the delegates assembled in the Sunday school room. The treasurer reported that \$607 78 had passed through her hands this last year. A resolution was passed relative to the death of Mrs. Tuttle, of the Missouri branch. Pledges were made for Alfred Lee scholarship; foreign insurance; Japan; China; St. Matthew's colored mission, Wilmington, Del; the Delmar mission, Bishop Johnston's work, St. Michael's Day Nursery, and Dr. Drigg's work in Alaska.

### Semi-Annual Meeting of Chicago Branch

The 15th semi-annual meeting was held in Grace church, Oct. 31st, with an attendance of about 300 officers and members, beside a large number of the clergy. The offices of devotion were said by the rector, the Rev. E. M. Stires, after which he welcomed the Auxiliary to his parish, and spoke of the blessedness of their work; its blessedness to each parish and to the diocese. He expressed the thought which must have been in every mind: "How we miss the Bishop," and that all must wish for his speedy recovery. In closing, he paid a glowing tribute to the president, Mrs. Lyman, for the stimulus and help her sweet Christian womanhood was to all who work with her. The roll call showed about 43 parishes represented. The subject presented was Utah, or the missionary district of Salt Lake. Miss S. J. Elliott, of Moab, Utah, gave interesting description of the efforts being made to reach the children of this Mormon land, and to give them such education as will help them to fight the evil of their State, polygamy. She told of Bishop Leonard's school, Rowland Hall, and the great need of a chapel for this school, and of a church in her own little town of Moab. A great effort must be made to save the children. They want education, and we must give it to the girls especially, and thus save the homes. The Rev. Ellis Bishop, rector of St. Paul's church, Salt Lake, spoke of missionary work in Salt Lake City and the surrounding towns. Through the work of an associate mission, he is endeavoring to reach the young men, and he needs money to help pay salaries to three men in this field. A hymn was sung, and then Bishop Leonard gave a most interesting account of the missionary work done in the various parts of his jurisdiction, and dwelt especially on the successful work done by Mr. Bishop in Salt Lake City. He spoke of Miss Elliott and the treasure she was in his work; of the great need of the chapel she wished to see built at Rowland Hall, a place where God can be shown to those Mormon people and worshiped as He is, and not as the God depicted to them by Mormon preachers. The Bishop spoke of his work among the Ute Indians in the eastern part of Utah, and of an infirmary started there, which is still unfurnished for lack of money. The interest of the audience was shown by the goodly pledges offered for these various objects. The president told the Auxiliary that she had made a pledge to send \$100 to the mission work at Sendai, Japan, which the branches will be asked to redeem. She urged the members not to forget the mission work at the cathedral, with its need of coal and money for expenses. The offering was taken, and amounted to \$50 for missionary work in Utah. Supper was served in Grace parish house. A resolution was offered of love and sympathy for the Bishop, with an earnest wish for his speedy recovery, and it was sent to the Bishop's residence by a special messenger. At the evening missionary service, in which part of the choir of Grace church assisted, the first address was by Bishop Edsall who made an eloquent appeal for aid to enable him to go forward with his work. The Rev. Dr. Dudley Powers, general secretary of the American Church Missionary Society, spoke on "Our new possessions," which he felt would better be presented as "Our new respon-

sibilities." After a few words on our duty in the Philippines and the Hawaiian Islands, he dwelt especially on our work as begun in Cuba, and its needs. There are 250,000 orphan children in Cuba. One school belonging to our Church has been started, with 15 pupils, all the society could care for without more funds to carry forward the work. Dr. Powers spoke eloquently of the need of our Church realizing her duty to these neglected people. The Rev. Mr. Stires urged the people to bear in mind this urgent appeal, and to take such true interest as will push forward the noble work and enable us to realize our responsibilities. The offering of the evening was devoted to the general missionary fund of the Auxiliary. Many members of the Auxiliary expressed their appreciation of the programme for the day as arranged by the president, and many assurances were given of its being one of the most interesting missionary days in the Chicago branch.

### Eastern Deanery, South Dakota

At the meeting of the Woman's Branch of the convocation, held at Yankton, Oct. 3d and 4th, there were present 25 delegates from eight different parishes. Mrs. Robert Doherty, of Yankton, was elected chairman, and Miss Carlotta East, secretary. Miss Diana Peabody, of Sioux Falls, read a paper on "The right inspiration of our work in the Sunday school." Miss Weare, of Sioux City, Iowa, by special request, presented the work of the Junior Department of the Woman's Auxiliary to the Board of Missions. She said that in Sioux City each class in a Sunday school selected a missionary jurisdiction to which offerings should be sent; and that half of the classes selected South Dakota, because they had seen Bishop Hare. The next popular one, strange as it may seem, was Bishop Ferguson, of Africa, because the children knew that he was a black man. There is also a birthday box, into which each child on its birthday places a penny for each year of its age, and the children choose once a year the object for which the united offering shall be used. When St. Elizabeth School building burned down, every child wanted to give something towards rebuilding it; they knew where the school was, and what work it had been doing, and so were deeply interested. In the afternoon the branch met the convocation in joint session, and took part in hearing and discussing papers on "How to interest people in the Church," "The difference between the Church and the societies of human origin," and "Sunday schools." Mrs. George, of Sioux Falls, read a paper on "Reasons for being interested in Christian missions," which was followed by a paper written by Miss Mary B. Peabody, on the practical work of the branch of the Woman's Auxiliary in South Dakota. After a full discussion of this subject, it was unanimously agreed that each delegate should write an account of the missionary work in her own parish, and that these reports should be sent to all the parishes engaged in the work. Wednesday there was a discussion upon the object and purpose of the Woman's Auxiliary; another, upon subscribing to the *Spirit of Missions*, and a joint meeting with the convocation, at which the Sunday school was again thoroughly and profitably discussed.

## The Sunday School

The latest lecture in the course under the auspices of the Sunday School Commission, of New York, was delivered Nov. 4th, at St. Bartholomew's church, by Bishop Hall of Vermont, on "The preparation of the Sunday school teacher."

### Association of the Atlanta Archdeaconry

The fourth quarterly meeting was held in St. Luke's church, Atlanta, Oct. 16th. The afternoon session consisted of Evensong, followed by a solemn intercession for God's blessing on Sunday school work and workers, conducted by the Bishop. This was followed by an able and sug-



gestive address on "Bible class work," by Burton Smith, Esq., of Atlanta, which led to a general discussion. The night session was presided over by the Bishop, and its chief feature was a witty and effective address by the Rev. Frederick F. Reese, on the important question, "How to interest our Sunday schools in missions." A business meeting followed, in which it was decided not to organize a general class for the preparation of teachers for their work, but to leave this matter to the rectors of parishes. The attendance at this session was large and representative.

## Canada

### Diocese of New Westminster

Bishop Dart who was so seriously ill on his return from England, is getting better, though the improvement is very slow. A new church at Central Park, Vancouver, has been built during the summer. The Rev. J. B. Haslam has gone to Vancouver, to assist Mr. Clinton at St. James' church.

### Diocese of Nova Scotia

Bishop Courtney consecrated the new church at Canning, Oct. 1st. A mission service to deaf-mutes was held in St. Paul's parochial hall, Halifax, lately, by the Rev. M. Stanley Searing, of Boston. The fourth biennial missionary conference of the diocese was held at Lunenburg, Oct. 4th and 5th, the Bishop presiding. A large number of subjects were brought before the conference.

### Diocese of Ontario

The work on St. George's cathedral, Kingston, is going on rapidly. The framework of the dome has reached an advanced stage. The average of \$1,000 per parish, for the diocesan special fund, is keeping up. There are 60 parishes, and so far 18 have contributed \$18,119. The envelope system of collecting is proving successful in St. James' church, Kingston.

### Diocese of Ottawa

Work on the new church in Ottawa, on Theodore st., is being pushed on rapidly. The tower is now completed and the roof on. It was hoped that the church might be used by the end of November. Dean Lauder is in bad health. He has been at work in Ottawa for 42 years. When he first went to the city there was only one church there, now there are 16. The Bishop has been making a stay at Banff.

### Diocese of Algoma

A new church is being built at Sprucedale, which it is hoped will be ready for use by December. The Bishop has been making a trip through the district about Fort William. The desirability of separating West Fort William from East Fort William was discussed at a conference with the Bishop and the congregation of West Fort. The Rev. D. A. Johnston has been removed from Mid Lothian to Powassan.

### Diocese of Selkirk

"This diocese," writes the Bishop, "stands furthest west of the eight dioceses comprised in the Province of Rupert's Land. Till recent days a purely missionary one for the behoof of the Indians, it has now changed its character, and needs fresh resources to meet the wants of a rising colonial district." There are as yet only two missions exclusively for the use of the miners, St. Paul's church, Dawson, and St. James' mission, Forty Mile. These are supported by the Colonial and Continental Church Society.

### Diocese of Quebec

In the absence of the Bishop of the diocese in England, the Bishop of Ottawa held an ordination in St. Matthew's church, Quebec, to admit to the diaconate Mr. J. S. Brewer, of Magdalen College, Cambridge, who has been appointed curate of St. Matthew's. Bishop Dunn returned home the second week in October, and arranged to hold Confirmations in the townships from Oct. 24th. He was to consecrate the new church at Dennistown, Me., under commission from the Bishop of Maine, on the 26th. The diocese

of Quebec has sustained a great loss in the death of Senator Price. His great and constant liberality to every branch of Church work was widely known. A united service was arranged for Thanksgiving Day, to be held in the cathedral, Quebec.

## Chicago

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

Waterman Hall, Sycamore, is comfortably filled with its 65 resident pupils.

The Rev. C. E. Taylor, recently from the diocese of Fond du Lac, has charge of the Douglas Park mission, in conjunction with St. Michael and All Angels's, Berwyn, where he resides.

The usual monthly choir festival in the church of the Epiphany drew a very large congregation on the evening of the 5th.

The Lord Bishop of Niagara is spending a fortnight with his son, the rector of St. Peter's; preaching in that church both morning and evening on the next two Sundays. He is accompanied by Mrs. Du Moulin.

The sum of \$600 has recently been expended in improvements on the church building at Dixon, and the rector, the Rev. John Sage, has hopes of a rectory in the early future.

The new parish house of St. Paul's, Kankakee, is now plastered, and will be ready for occupation in about three weeks.

The Rev. F. W. Keator left the diocese last week, to assume his new duties as rector of St. John's, Dubuque, Ia.

Wednesday, Nov. 1st, having been a very inclement day, the lecture on Genesis and Science, in the Scripture course being given in St. Peter's, was postponed; but, not to disappoint the dozen parishioners who had faced the elements, Prof. Hall repeated the substance of his lecture on "The communion of saints," delivered on the preceding evening in All Saints' cathedral, Milwaukee.

### St. Luke's Hospital

The Rev. Dr. Clinton Locke, honorary president and chaplain, writes as follows:

On entering the chapel of St. Luke's Hospital today, I was much gratified to see a beautiful tablet on the wall, put there by the president, Mr. Arthur Ryerson, to the memory of his mother, Ellen Griffin Ryerson, whose long and faithful devotion to the hospital so many of us remember. The long time of her service on the hospital board of directors is stated, and then follow those touching words from the Litany: "O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them." This work of art is a well-deserved tribute to a noble woman, one of a faithful band to whom St. Luke's owes much of its present prosperity. Some still remain, but many are in Paradise. May perpetual light shine upon them.

### Special Convention Called

Last week the Bishop sent notice to every clergyman and parish of the diocese, of a special convention to be held in the cathedral, on Tuesday, Jan. 9th, 1900, for "the consideration of a request from the Bishop for the election of a bishop-coadjutor, the election of said coadjutor, and the enactment of such legislation as may be made necessary by said election."

### Annual Meeting of the Church Club

Held in the club rooms, Nov. 2d, the president, Mr. Geo. S. McKeay, in the chair, and a goodly number of members present. After the opening prayer by the Rev. Dr. Delafield, the president's address congratulated the members on the satisfactory condition of the club at the commencement of this, its 10th, year. The meetings, 10 general and eight executive, had been well attended. There had been delivered by bishops of the Church, under the auspices of the club last Lent, in Grace church, Chicago, an interesting course of lectures on periods in Church history, the series having been arranged with the co-operation of the Minneapolis club. But the chief event of the year was the conference in February, in which 10 clubs were represented, and during which Chicago had not been

lacking in hospitable reception of the visitors. The proceedings of this conference, including all papers read at it, have since been published in pamphlet form. The report of the treasurer, Mr. E. H. Buehler, showed the club to be out of debt, after an expenditure for the year of \$2,857.70, with a balance on hand of \$38.80. The report of the secretary gave last year's members as 220, of whom 18 had dropped out, and one (Mr. C. R. Larrabee) had died; 74 new members had been received, making a total present membership of 275; a net gain of 55. The Committee on Programme reported, with the suggestion of a meeting of the Endowment Committee this month, and club dinners in January and February. On behalf of the Committee on Nomination, Mr. D. B. Lyman presented a report; Mr. J. F. LeMoine having declined re-election, Hon. Jesse Holden's name was substituted, and the following were unanimously elected: President, F. B. Tuttle; vice-president, Joseph T. Bowen; treasurer, E. H. Buehler; secretary, Taylor E. Brown; directors, Messrs. E. P. Bayley, W. J. Bryson, Charles M. Fay, Jesse Holden, M. R. Cavanaugh, G. S. McReynolds, W. C. Niblack, D. B. Salisbury, and C. A. Street. The secretary suggested the propriety of an increase to the library by donations from the members on Thanksgiving. The Rev. E. M. Stires gave an interesting epitome of the proceedings of the late Missionary Council at St. Louis. The Rev. W. C. DeWitt also mentioned a few incidents connected therewith. The Rev. John Henry Hopkins spoke of the impression made upon him of the immensity of the mission field, and work of the Church in it. After a few remarks from Mr. Hoag, the Rev. C. P. Anderson moved a resolution of sympathy with the Bishop in his indisposition, and, after light refreshments, the meeting adjourned.

### The Endowment Fund

At 2 P. M. of Monday last, on the call of the executive committee on the endowment fund, between 50 and 60 of the clergy of the diocese met these prominent laymen in the Church Club rooms. The Rev. Dr. Little was called to the chair, and the Rev. C. P. Anderson elected secretary of the meeting. Mr. Edwin Walker, chairman of the committee, made a very clear statement as to the progress in the insurance scheme for obtaining a permanent endowment fund of \$250,000 at the expiration of ten years, with prospective annual income averaging \$3,000 meanwhile; \$300 had already been paid to the committee on the policies representing \$40,000 already taken out. But, as the speaker added, the insurance plan was not to be the sole reliance, for there were always individuals who would give cash in preference to insuring their lives. Mr. D. B. Lyman pleaded for a united, earnest effort to raise the endowment, or a considerable portion of it, now, so that the coadjutor to be elected in January should not be hampered by financial considerations; and he appealed to the clergy to co-operate with the committee to this end. The Rev. W. Toll stated that, having submitted this very matter to his vestry last Sunday afternoon, they had expressed their willingness to raise their fair share of the endowment now, provided that an assurance be given that this action would release them from further assessment. In reply to a question Mr. Walker stated that the New York Life and Equitable Insurance companies were willing to give policies as favorable as those issued by the Michigan company. On motion of the Rev. Dr. Stone, a resolution was passed, pledging the diocesan clergy to active support of the sub-committee, and requesting that committee to call a mass meeting of Churchmen for the evening of Nov. 15th, with a view to vigorous presentation of the plans for endowment of the diocese.

### Trinity Parish, Chicago

At Trinity there has been organized, pioneer of its kind, a branch of the Girls' Friendly Society, for deaf-mutes. On the 22nd the services in the present edifice, built after the destruction of the church on Jackson street by the great fire, will have been held just a quarter of a cen-



tury. At the first of them the officiating clergyman was the Rev. Noah Hunt Schenck, D. D. There are now six Sunday schools in this parish. At the Rouse Settlement there is now a circulating library, and a girls' club with a membership of 40. "The cathedrals of France" was the subject of an illustrated lecture last month in Trinity parish house, by the Rev. C. Scadding, for the entertainment of St. Barnabas' guild for nurses.

### New York

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

At the pro-cathedral, the Rev. Prof. Henry S. Nash, D.D., of the Cambridge Divinity School, has just conducted a Quiet Day.

At the recent conference of Church Workers among the Colored People, resolutions were passed condemning the recommendations made by the Commission for Church Work Among the Colored People, that the standard of education be lowered for colored candidates for Holy Orders; and favoring the highest education—liberal and theological—for such candidates.

#### General Theological Seminary

The matriculation of the new students took place at the chapel on All Saints' Day. The preacher was the Rev. W. W. Battershall, D. D.

#### Relief of Destitute Children of Seamen

The 53d anniversary of this society took place at the home at New Brighton, Nov. 2nd. The exercises were conducted by the Ven. Archdeacon Johnson, D. D.

#### St. John's Church, Wilmot

At the 40th anniversary of the laying of the corner-stone, just held, the Ven. Archdeacon Van Kleeck, D. D., officiated, and the Rev. Edward H. True made an historical address.

#### Memorial Windows

At St. Matthew's church, New York, a memorial window, on the theme, "Our Lord calling St. Matthew," was unveiled Sunday, Nov. 5th, in memory of the late Timothy Hogan. On the same day at the church of the Ascension, Mt. Vernon, a window was unveiled in memory of Bessie Dorothea Van Schaick, who died June 30th.

#### A New Charity

By the will of the late Henry Chauncey, Jr., a new charity is created, to be known as the Emily Howland Chauncey Trust Fund, and to be used to give the children of the poor of New York city summer vacations in the country. The fund will be administered by the rector of the church of the Holy Trinity, Lenox, Mass., and two citizens of this city.

#### Girls' Friendly Society

The secretary, Miss Paddock, has undertaken a second missionary journey, having in view the stirring of increased interest among branches of the society in the Western and Southwestern States. A movement is making to arrange permanently for a traveling secretary, as the results of the former journey of Miss Paddock have been found eminently satisfactory.

#### Church Army Work

During the past 12 months the Church Army has held a number of open air services, at several of which vested clergy have officiated. It has also held 241 indoor meetings, with an aggregate attendance of over 13,000. It has provided work for many men and women, temporary shelter for homeless women, and has sheltered and fed more than 1,000 homeless men out of work.

#### St. Luke's Hospital

At the annual meeting of the society, just held, the reports of the past year were presented, and vacancies in the management were filled by election. There were 2,703 patients under care during the past year, of whom 507 fully paid for treatment, 334 paid in part, and 1,832 were free patients. The cost of maintaining the institution reached \$167,910.53. Of this, \$133,164.74 was expended in strictly charity work. The endow-

ment fund was increased by \$227,750. The meeting took action appropriate to the recent loss by the death of the chairman of the executive committee, Mr. Cornelius Vanderbilt, and also referring to the loss of one of the medical staff of the hospital, Dr. Wm. C. Campbell.

#### Memorial Windows at St. James'

At St. James' church, the Rev. Dr. C. Walpole Warren, rector, a fine new window was unveiled on All Saints' Day, in memory of his father, the late Samuel Warren, D. C. L., Q. C., and author of the well-known book, "Ten Thousand a Year." At the same time three other memorial windows were unveiled, the gifts of private individuals. Two more will soon be in place—one of them commemorating the union between St. James' and the former church of the Holy Trinity. The oak carving in the chancel and mosaic tiling in the church, already noted in the columns of THE LIVING CHURCH, has been completed.

#### Bible and Common Prayer Book Society

The report announces that the new German version of the Prayer Book is being pushed forward, and that the Prayer Book in the Spanish language is being put into good shape for use in our new colonies. Copies of the Prayer Book in the Portuguese language have been printed for Bishop Kinsolving's work in Brazil. The Society has aided in the completion of the Prayer Book in the Japanese and Chinese languages. The year just closed has also been marked by the issue of a Prayer Book in Dakotah Indian and of a Psalter for the blind. The society has sent some Portuguese Prayer Books to New England and the West for persons of that nationality desiring them. It has distributed a total of 70,000 Bibles and Prayer Books in various languages.

#### Daughters of the King

The fall local assembly was held at St. Agnes' chapel, on the Feast of SS. Simon and Jude. The Holy Eucharist was celebrated at 11 o'clock; the sermon preached by the Rev. Mr. Nicoll. Luncheon was served in the adjoining parish house. The afternoon was devoted to a very interesting conference, opened by the Rev. Dr. Olmsted, vicar of St. Agnes'. The following officers were elected for the coming year: President, Mrs. C. J. Holt, of Fordham, N. Y.; vice-president, Mrs. D. O. Haines; secretary-treasurer, Miss M. D. Ryerson. Reports of the various chapters were given, all showing good and efficient work. About 85 members were present. A paper was read by Miss Morand, of St. Augustine's chapter, Trinity parish, "Thoughts for the coming year, or helps toward reviewing the year past." Deaconess Pattison addressed the Daughters on the subject of Bible classes. The Rev. Dr. Olmsted made a few kind remarks, and a closing devotion and adjournment followed. The winter conference will be held at St. Matthew's church, New York city.

### Pennsylvania

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

In the will of Leonard J. Reilly, probated 30th ult., is a bequest of \$1,000 for the endowment fund of Grace church, Philadelphia.

A one-story stone addition, 23x15 ft., is to be erected at St. Alban's church, Olney, Philadelphia. It will have a slate roof and galvanized iron cornice.

A generous contribution of \$1,712.30 was received by the treasurer of St. Timothy's Hospital, Roxboro, from the employes of the Penney iron works.

#### Marriage of the Rev. J. G. Bawn, Ph. D.

On Oct. 24th, in Grace church chantry, New York, the Rev. John G. Bawn, Ph. D., was married to Mrs. Mary A. Ryerss, widow of the late Robert W. Ryerss, Esq., both of Philadelphia.

#### Improvements of St. Stephen's Rectory

Alterations and additions, at a cost of \$2,500, are to be made to the newly acquired rectory of St. Stephen's church, Manayunk, the Rev. E. J. Perot, rector. These include a one-story side

addition, a reception hall, large colonial porch, remodelling of the staircases, two bay windows, steam-heating plant, etc.

#### Memorial of Rev. T. P. Hutchinson

On All Saints' Day, at Calvary Monumental church, West Philadelphia, a handsome tablet, in memory of the Rev. Thomas Poole Hutchinson, for over 20 years rector of the parish, was dedicated by the Rev. F. M. Taitt. The Rev. Jesse Higgins has tendered his resignation as rector, to take effect on or before Jan 1, 1900.

#### Memorial Services

At the church of the Holy Apostles, Philadelphia, the annual memorial service of the Sunday school (preceding All Saints' Day) was held on Sunday evening, 29th ult. On the same evening a special service, "In memory of the faithful departed," took place in St. Luke's church, Germantown, the rector, the Rev. Dr. S. Upjohn, officiating.

#### All Saints' Church, Philadelphia

On Sunday, 29th ult., harvest home festival services were held throughout the day. The interior of the church was adorned in novel designs formed of grains, fruits, leaves, etc. Whole trees were used with good effect; the varied tints of autumn leaves gave many colors to the whole. The Rev. Robt. A. Tufft, the new rector, preached.

#### Parish Reception at St. Mark's

At the parish house of St. Mark's church, Philadelphia, the Rev. Dr. Alfred G. Mortimer, rector, a reception was given to the members of the congregation on Tuesday evening, 31st ult., marking the opening of the golden jubilee of that parish. Notwithstanding the very unfavorable weather, there was a large attendance.

#### Corner-Stone Laid at Somerton

On the 26th ult., the corner stone of the mission chapel of St. Luke's memorial church, Bustleton, was laid at Somerton, by the Rev. Dr. J. DeW. Perry. Addresses were made by the rector, the Rev. S. F. Hotchkin, Mr. J. C. Lewis, lay-reader, and Dr. Perry. The lot was the gift of Mrs. Reath, and funds are assured for the chapel's erection. A brief notice of this new mission appeared in THE LIVING CHURCH of Oct. 29th.

#### St. Elizabeth's, Philadelphia

The patronal feast of this parish was observed on Sunday, 5th inst. At 7:30 A. M., there was a solemn dedication of the parishioners to the love and service of Jesus Christ, which was followed by a general Communion. At a later hour, there was a second Celebration, and at 10:30 A. M., a solemn procession and a third celebration of the Holy Eucharist, at which Stainer's Mass in F was sung. The sermon was preached by the Rev. Canon Newton, of Colorado. In the afternoon the children had their service; and at the evening service, there was a solemn procession, with a sermon by the rector, the Rev. Wm. McGarvey, on "The state of the saints in glory."

#### Old Christ Church, Philadelphia

A fine memorial window has just been put in, the first of a series related to the history of the Christian Church, and particularly to the Anglican part of it, leading up to the organization of the Church in the United States, which took place in this very building. The execution of these windows has been entrusted to Messrs. Heaton, Butler & Bayne, of London. Each window has an endowment of several thousand dollars, as a perpetual memorial. The Wainwright-King window just erected, represents as a central scene, the Ordination of the Apostles (St. John xx: 19-24). The figure of our Lord is a striking original production. It is the triumphant Christ of the Resurrection, standing with outstretched hands slightly raised over the group of kneeling Apostles whose many-hued robes contrast with the ethereal purity of His spiritualized body and glistening raiment. In a sub-scene is represented the Apostolic Succession, connecting the Anglican and American episcopate with the Catholic ages. Beginning



on the left is portrayed St. Paul, with St. Timothy beside him; and then in order, SS. Ignatius, Athanasius, and Gregory the Great. St. Columbo is an heroic figure in the centre, and next is St. Augustine, of Canterbury. The Norman period is commemorated in St. Anselm, and that of the Reformation in Cranmer. Behind him is the first in the American succession, Bishop Seabury. On one of the supporting columns of the Renaissance border are the words: "The glorious company of the Apostles praise Thee," and on the other, "The Holy Church throughout all the world doth acknowledge Thee." Two other windows of the series, soon to be placed in the church, will have for themes "The Conversion of Constantine," and "The Council of Nice."

**Death of the Rev. T. L. Franklin, D. D.**

The Rev. Dr. Thomas Levering Franklin, for over a half century a priest of the Church, and an energetic worker in the City Mission, entered into rest eternal on Sunday, 29th ult., in his 80th year. He was born in Philadelphia, April 10th, 1820, received his academic education at Engle's Classical Institute, and, evincing a desire for the ministry, was sent to Trinity College, Hartford, where he graduated in 1841. Immediately thereafter he entered the Theological Seminary at Alexandria, Va., was ordered deacon in 1844, and a year later was advanced to the priesthood. In 1871 the degree of Doctor of Divinity was conferred upon him by Hobart College, Geneva, N. Y. His first parish was Trinity, Moorestown, N. J., after which he went to Boston. Later on he was in charge of St. Ann's, Amsterdam, N. Y., and then went to Mt. Morris, in the same State, where in 1866 he founded the Jane Grey School. Three years later he became rector of Christ church, Madison, Ind., after which he was rector of the church of the Evangelists, Philadelphia. Upon relinquishing the latter, he became identified with the City Mission, and remained active in that work until about a year ago. He was greatly interested in prison reforms, and spent much time and labor among the criminal class. For six years Dr. Franklin was editor of *The Episcopal Register*, and contributed largely to various Church publications. The funeral services were held on the afternoon of All Saints' Day, at Trinity church, Southwark, of which parish his father's family were members, and in whose cemetery their mortal remains repose.

**Golden Jubilee of St. Jude's, Philadelphia**

The celebration of the 50th anniversary began on Sunday, 29th ult., and included All Saints' Day. On Sunday morning the rector, the Rev. Charles Logan, preached an historical sermon. In February, 1848, with \$6,000 in hand, the parish was organized, and the Rev. Daniel S. Miller was elected rector. The corner-stone of the church was laid July 1st, 1848, by Bishop Alonzo Petter, who also consecrated the edifice Sept. 18th, 1849, and preached the first sermon. A curious fact about the organization of the church was that it was built and paid for (and consecrated) by a few prominent laymen, before there was practically any congregation. In 1887 the rectory was purchased, and is now unincumbered. In 1894 annual collections for the endowment fund were begun, which now amounts to \$1,000. The offerings at all the jubilee services were devoted to this object. After the sermon, a few remarks were made by the Rev. Joseph H. Smith, of Hamburg, N. J., who was present when the corner-stone was laid. In the afternoon the Rev. Dr. H. L. Duhring addressed the Sunday school. In the evening, the Rev. Dr. J. N. Blanchard made an address on the many changes that had taken place in the half century, and the great expansion in the American Church. He was followed by Bishop Whitaker who told of the part St. Jude's had taken, both in the neighborhood and the diocese. On Monday, 30th ult., after Evening Prayer, it was announced that the offerings at the Sunday services amounted to \$3,889.10. The Rev. E. P. Miller, son of the first rector, made the first address, and was followed by the Rev. W. H. Graff, rector for 17 years. The Rev. J. R. Moses, another former rector, made the

closing address. On Tuesday evening, 31st ult. several prominent laymen spoke, among whom were Messrs. Ewing L. Miller, G. Harry Davis, and Lewis H. Redner. The jubilee closed on the evening of All Saints' Day, when the Rt. Rev. Dr. Coleman, Bishop of Delaware, preached a sermon appropriate to the feast.

**Quincy**

Alexander Burgess, D.D., LL.D., Bishop

**The Bishop's Birthday**

On Oct. 31st, Bishop Burgess completed his 80th year, and the event was duly celebrated at St. Mary's, Knoxville, where for a time he is a guest. At the breakfast-table he found 21 roses, suggesting the 21 years of his episcopate. There were also other gifts; among which was a box in which "sweets compacted lie." At Matins there were hymn, Psalm, and lesson, with special collect, appropriate for the day. During the day the Bishop was the recipient of several tokens, among them, flowers from St. Alban's Academy and from the clergy in Galesburg. At the tea-table was the dazzling surprise of a birthday cake holding 80 lighted tapers. At the reception in the evening, an address was read by the chaplain, the Rev. Dr. Rudd, after the presentation of a silver candelabrum, and followed by felicitous remarks by the Bishop.

**Southern Virginia**

Alfred M. Randolph, D.D., LL.D., Bishop

**Convocation of Southwest Virginia**

Commenced its fall meeting in St. John's church, Roanoke, Oct. 17th. An essay on the subject, "How to bring the distinctive features of the Protestant Episcopal Church to the thoughtful consideration of the people," was given by the Rev. J. S. Alfriend. The subject was discussed by the Rev. Messrs. A. P. Gray and E. W. Hubbard. The Rev. Dr. McBryde spoke on "The possibility and work of the Church for missions." An address was made by the Rev. Dr. Logan, on the convocation's "field of work, the need of the field, its resources, and our responsibilities." The Rev. C. C. Randolph spoke on the missionary work in the country districts. St. John's church has recently instituted a vested choir.

**Chapel for Colored People in Portsmouth**

To be known as St. James', was formally opened on Sunday, Oct. 15th. The Rev. James S. Russell, archdeacon for work among the colored people in this diocese, conducted the services, and the sermon was preached by the Rev. Z. S. Farland. The chapel is a frame building, very Churchly in appearance, and was erected at a cost of about \$450; the work of construction having been done entirely by colored workmen, nearly all of whom were members of the congregation. The offering amounted to nearly \$200.

**Central Pennsylvania**

Ethelbert Talbot, D.D., LL.D., Bishop

**The Bishop's Visit to Reading**

Bishop Talbot spent several days among the Church people at Reading, being the guest of the treasurer of the diocese, Capt. P. R. Stetson. The Men's Social and Beneficial Club of St. Barnabas' parish gave a dinner in honor of the Bishop, to which 60 sat down. He expressed his gratification that such a splendid body of laymen was to be found in this parish, and he made an eloquent speech, on "The Church for men and men for the Church." The rector, the Rev. John F. Nichols, acted as toastmaster, and speeches were made by the Mayor of Reading, by the Rev. Dr. Orrick, of Christ church, the Rev. E. A. Gernant, Thos. P. Merritt, Dr. Murray Weidman, Ira W. Stratton, Hunter Eckert, and others. On Saturday the Bishop conferred with the vestry of Christ church. On Sunday he administered the Holy Communion, preached in Christ church, and addressed the Sunday school in the afternoon. Later he addressed a men's meeting in Y. M. C. A. hall, and at night preached in St. Barnabas' church.

**Western New York**

Wm. D. Walker, D.D., LL.D., Bishop

**Death of the Rev. Dr. Francis Lobdell**

The Church people of Buffalo and the whole community were shocked and saddened when they heard that the rector of Trinity church, the Rev. Francis Lobdell, D.D., LL.D., was dead. Dr. Lobdell had occupied his place in the chancel on the Sunday previous, and attended the weekly meeting of the clergy on Monday. It appears that the doctor had been suffering from insomnia for some time, and on Tuesday administered to himself a dose of laudanum to induce the much-needed sleep. The effect was only to aggravate other disorders from which he suffered, medical skill was unavailing, and death ensued about 4 A. M., Oct. 26th. The funeral services were held in Trinity church on Sunday afternoon. There was a celebration of the Holy Communion in the morning. The casket containing the mortal remains of the rector was borne by the field and staff officers of the 65th Regt. N. G., of which Dr. Lobdell had been chaplain for 10 years, but from which he had received honorable discharge last summer. Bishop Walker read the Burial Service, the lesson being taken by the Rev. Cameron J. Davis, and the choir rendering the musical portions. The body was interred in Forest Lawn Cemetery, the Bishop and Mr. Davis officiating at the grave.

**Connecticut**

Chauncey B. Brewster, D.D., Bishop

**The Bishop's Visit to Huntington**

Oct. 15th, before service, the Bishop blessed a new set of altar linen, a new chalice and paten, and a set of cruets which had been presented to the church. At 10:30 a class of five was presented by the Rev. Dr. F. C. H. Wendel for Confirmation. The Bishop preached a very helpful and edifying sermon. At the Eucharist the Bishop celebrated. Both minister and people are encouraged by the progress made since Quinquagesima, when Dr. Wendel took charge, and also by the Bishop's kind words of appreciation and encouragement.

**Michigan**

Thomas F. Davies, D.D., LL.D., Bishop

The Rev. Dr. Briggs will visit Detroit soon, and be given a supper by the Church Club, Nov. 16th. He will preach in St. John's church, Detroit, the Sunday following.

Bishop Worthington, of Nebraska, in Detroit on business, gave an excellent talk to the St. John's Woman's Auxiliary in the parish house, Nov. 3rd.

Christ church, Detroit, has a new assistant in the person of the Rev. J. A. Chapin, and the Rev. Mr. Quinn, of Toronto, has recently come to occupy the same position in the church of the Messiah.

The Rev. F. S. White, for two and a half years past first assistant in St. John's parish, Detroit, has accepted work in the Associate Church Mission, Omaha, and left for his new field. Mr. White has been very successful in his work in St. John's, and leaves there many friends and well-wishers.

Mrs. B. C. Whitney who has long been an active and successful worker in St. Paul's parish, Detroit, has been elected president of the International Order of the King's Daughters, a position she will fill with capability and dignity.

**A Chapel Opened in Delvay**

The very successful missionary work in Delvay, a manufacturing suburb of Detroit, begun only a few years ago, has led to the building of a neat chapel, which was opened Sunday, Oct. 22d. The new work is called Zion church, and has been placed in charge of the Rev. O. R. Tarrant who also serves the Epiphany mission in Detroit.

**St. Luke's Hospital and Church Home**

The usual service was held in St. Luke's chapel on St. Luke's Day. There was a good at-



tendance. The Rev. Dr. W. D. Maxon preached the sermon, and the Rev. W. F. Jerome, chaplain of the hospital, took the service. Afterwards a light lunch was served in the Church Home.

#### The Bishop's Anniversary

St. Luke's Day, Oct. 19th, was the 10th anniversary of the consecration of the Bishop. At a meeting of the clergy and some few laymen in St. Luke's chapel, it was resolved to take some formal action on the event, at the diocesan convention, which will meet in St. John's church, Detroit, Nov. 15th, the time of meeting having been changed by vote of the last convention.

#### Funeral of Col. J. T. Sterting

The funeral service was held in Christ church, Detroit, Nov. 3rd, at 11 A. M. The Rev. Dr. Maxon conducted the services, the Rev. Mr. Charles reading the lessons. The Loyal Legion acted as an escort, and many prominent men were present at the funeral. Col. Sterting was a brave officer in the war for the Union, and held a high position in business and social life. He was active and efficient in the mission work of the city, mainly in the later days of Bishop Harris. The work of St. Barnabas' church in its palmy days was conducted by him. He was a diocesan trustee of Kenyon College, where he graduated.

### Albany

William Crowell Doane, D.D., LL.D., Bishop

The Rev. Dr. John Wesley Cracraft died at Saratoga Springs, Oct. 31st, of paralysis, aged 72 years. He was ordained at Gambier, in 1855, by Bishop McIlvaine, and rector of churches at Mansfield, Ohio; Peoria, Ill.; Ascension, Chicago, and Epiphany, Philadelphia. He was also at one time rector of the church at Gambier, and chaplain of the college.

### Long Island

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

#### St. George's, Flushing

This parish is erecting a handsome chapel, to be called St. John's, at the highest, and also one of the most pleasant, points in the town, south of Broadway, at Murray Hill. On the Feast of the Transfiguration, at five o'clock in the afternoon, the corner-stone was laid by the rector, the Rev. H. D. Waller, assisted by the other clergy of the parish. The material for the chapel is stone up to the base of the windows, timbers in picturesque arrangement, and plaster from the base of the windows to the eaves, and shingles for the roof, with a roof-rider spire. The parish chapter of St. Andrew's Brotherhood, which has owned the property for some years, made a deed of the lot, 117 by 118 ft., to the parish proper, it being the policy of both that the right to all parish property should be vested in the parish corporation.

#### The New St. Mark's, Brooklyn

The foundations are to be laid at once, and the work rapidly advanced. The church will cost about \$150,000, and is to be built on a lot having a frontage of 150 ft. on the Eastern Parkway, and extending on Brooklyn av. to Union st., a distance of 220 ft. Its length will be 139 ft. by 97 feet across the transept. The plan consists of nave and aisles, transept, and south transept aisle. The north transept is screened off by a glazed partition, which may be opened into the church, and will be used as a chapel. It will be fitted up, as far as possible, with the furniture from the old church. The end of the chancel is semi-circular, and is surrounded by an ambulatory on the outside, connecting the choir rooms and vestries on the south side with the north chancel aisles and chapel sanctuary. At the east end of the south chancel aisle there is a small sacristy. The great piers at the crossing carry the lantern tower, surmounted by a pyramidal spire. In this lantern will be placed all the chief memorial windows from the old church. The top of the cross surmounting this spire is 123 ft. above the ground. The choir-portion of the chancel will be seated for about

40 singers and six clergy, and is separated from the nave by a low screen. The altar is to be well elevated, and, including the choir platforms, will be nine steps above the nave floor. The baptistry will be at the west end of the north aisle. The parish house will front on Union st. A bell turret, rising from the east end of the north chancel aisle, will contain the bell from the old church. The chapel will accommodate about 100, and the main part of the church 700 more.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

#### Cleveland Convocation

The autumnal meeting was held at St. Paul's church, East Cleveland, Oct. 31st. The Holy Communion was celebrated at 9 o'clock, the rector, the Rev. E. E. Esselburne, being celebrant. At 10 A. M. was held the business meeting, after which the subject for discussion was taken up; i. e., "The Brotherhood of St. Andrew: 1. Its achievements and possibilities," presented by Canon Orville E. Watson; 2. "The value of a chapter to the spiritual life of the parish," a thoughtful paper read by the Rev. Edward W. Worthington, replete with practical suggestions. In the afternoon Mr. G. K. Shurtleff read a paper upon "Brotherhood work in Cleveland"; his words called forth a brisk discussion. The Rev. Edward S. Doane made a helpful address, upon "The relation of Brotherhood men to the Sunday school, and to the Confirmation class." The work of the boys' department was set forth in an interesting paper by Mr. John Nuss. The Very Rev. C. D. Williams, as one of the delegates to the Brotherhood convention, at Columbus, gave a report bringing out some of the best points in that assembly. Evening Prayer was said at 7:30; the Rev. Geo. H. McGrew, D. D., preached, and the Rev. Chas. H. Schultz gave an address. Altogether, the convocation was considered one of the most suggestive and inspiring gatherings of the year. It adjourned to meet for its next session, on Jan. 16, 1900, in St. John's church, Cleveland.

### South Dakota

William Hobart Hare D.D., Bishop

#### Annual Convocation of Eastern Deanery

Held at Yankton, Oct. 3rd and 4th; all the clergy belonging to the jurisdiction were present, also lay delegates from two parishes. At 9 A. M. Tuesday, the Holy Communion was celebrated by the Bishop, and a portion of the Bishop's annual address was read. Officers were elected; the Rev. H. N. Tragitt, secretary; John T. Coxhead, treasurer. The Bishop announced appointments made by him: *Standing Committee*, the Rev. Messrs. J. H. Babcock and W. H. Sparling; and Messrs. Robert W. Folds and George W. Lewis. *Rural Dean*, the Rev. W. H. Sparling; *Secretary of the Woman's Auxiliary*, Miss Mary B. Peabody. Reports were read, and referred to the proper committees. In the afternoon there was held a joint meeting of the convocation and the Woman's Auxiliary, at which papers were read and addresses made as follows: "How to interest the careless and irreligious, and thereby increase our numbers and the influence of the Church," the Rev. Messrs. Tragitt and Sparling. "The Church and social organizations of human origin (lodges, clubs, etc.); the Church, within its sphere, unique and exclusive," the Rev. John H. Babcock. "Sunday schools: how to assure attendance, how to conduct them, course of instruction," the Rev. A. T. Morgan and Miss Eunice Peabody. At 8 P. M., Evening Prayer was said, and addresses made by the Rev. Messrs. Morgan, Gould, and Sparling, subject, "The training of our boys and girls in the home and the Church." Oct. 4th, the Holy Communion was celebrated by the Bishop at 9 A. M., after which there was another joint meeting of the convocation and the Woman's Auxiliary. At this session the Rev. T. C. Eglin related the manner in which he conducted the Sunday school in Watertown; and that subject was fully discussed by the

clergy and lay delegates, both men and women. The Rev. Dr. Doherty read a paper upon "The training needed by candidates for the ministry in our Western field." Convocation then adjourned, to meet at Vermillion, 30 miles distant by rail, in the afternoon. The Bishop's address, the addresses of the clergy, the papers read, and the discussions at the several sessions on this day, were pointed, suggestive of thought, interesting, and very profitable. At Vermillion the Bishop and clergy discussed the Sunday school fully and thoroughly in most of its aspects, attendance, teachers, parents, text books, catechising, etc. At 8 P. M., a short service was said in both the English and Dakota languages; the Rev. H. N. Tragitt leading in English, and the Rev. William Holmes who is in charge of the Santee mission in the Niobrara deanery, repeating in Dakota. Mr. Holmes also sang the canticle, "Praise the Lord, O my soul!" and the hymn "From Greenland's icy mountains" was sung by him and the congregation, each in his own tongue in which he was born. The Rev. Messrs. Doherty, North-Tummon, and Durant made addresses upon "The possibility and obligation of stirring up the heart to take hold of God." The attendance at the services in each of the places where convocation met was large. Oct. 5th, the Holy Communion was celebrated by the Rev. Dr. Doherty, after which convocation adjourned. The clergy, accepting the courteous invitation of the president and faculty of the University of Dakota, located in Vermillion, attended the morning service in the chapel. Dr. Doherty read a lesson and offered prayer, and Mr. Holmes sang "The Missionary Hymn" in Dakota. The cathedral chapter holds in trust five acres of land near the university. It is hoped that at some day not far distant, there may be erected on this land a building with rooms and board for the students, especially for those who belong to the Church and those who are pursuing their academic studies in preparation for the ministry.

During the past year there have been some accessions to the clergy: The Rev. A. F. Morgan has become vicar of the cathedral at Sioux Falls; the Rev. T. C. Eglin, rector of Watertown; the Rev. F. A. Gould, curate of Redfield and Groton; and the Rev. North-Tummon, curate of Elk Point.

### Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

A harvest home festival service was held on the afternoon of Sunday, Oct. 22d, at the church of our Saviour, Brookland. The decorations of fruits, flowers, and autumn leaves were very beautiful. The sermon was by the Rev. Dr. Devries. This parish is at present without a rector, but the services are maintained by Mr. Warren Young, lay-reader.

#### Girls' Friendly Society

A general meeting of the Washington branch was held at the guild rooms of Epiphany church, Oct. 24th. Representatives of the various parish societies were present, and the adoption of the "Penny Provident" system was discussed, and decided upon with a view to encouraging the girls to save small sums from their earnings.

### Central New York

F. D. Huntington, D.D., LL.D., Bishop

#### The Fall Convocation of the Second District

Was held in Trinity church, Camden, Oct. 24th and 25th. At the opening service addresses on the Sunday school were made by the Rev. Messrs. J. J. Burd, Wm. Cooke, and John Arthur. On Wednesday the Holy Eucharist was celebrated by the Rev. E. H. Coley, at 7 A. M., and by the Rev. Oliver Owen, dean, assisted by the rector, at 11 A. M. After Morning Prayer at 9 A. M., a thoughtful and edifying devotional paper, on "The pastoral office" was read by the Rev. A. L. Byron-Curtiss. The Rev. J. E. Ramsdell preached on "The observance of Sunday" at the 11 o'clock service. At 2 P. M., a joint meeting of the convocation and Woman's Auxiliary was held, when interesting reports were



made by the dean and the officers of the Auxiliary. The convocation then held a business session, followed by answers to questions previously placed in a box, by the Rev. Messrs. J. R. Harding and J. K. Parker. The Woman's Auxiliary held a separate meeting and heard addresses by Miss L. C. Watson, district president, and Mrs. E. L. Knickerbacker, diocesan president. At 5 p. m., the clergy and auxiliary ladies dined together, and were served by the ladies of the parish. An evening service and addresses on "The work to be done for the support of missions," by the following, closed the convocation: The Rev. Messrs. W. G. Bentley, M. B. Bennett, and A. W. Allen.

## Georgia

Cleland Kinlock Nelson, D.D., Bishop  
Emmanuel Church, Athens

Has been so far completed that it can be used for divine service, and was formally opened by the Bishop on the 20th Sunday after Trinity. There were also present, and took part in the service, the Rev. Dr. Rede, of Atlanta; the Rev. J. J. P. Perry, of Brunswick, and the rector, the Rev. Troy Beatty. The sermon was preached by the Bishop. The church is built of Georgia granite, cruciform, 125 ft. in length by 75 ft. in width, and in architectural style is early English Gothic. The roof is open timbered, with ceiling of Georgia pine, finished in oil, and the wainscoting of the walls is the same. The chancel and choir furniture, which are not yet provided, will be of oak, as also the pews in the nave. A fine pipe organ, from the factory of J. Brown & Sons, of Wilmington, Del., has been erected. In the chancel has been placed a large window from the old church, representing our Lord in the act of benediction, and entitled "Emmanuel." The large west window represents SS. Luke, John, and Paul, in memory of Dr. Moore, Prof. Wilcox, and Prof. Morris, each of whom had been long identified with the parish. There are also several other beautiful windows in the nave, mostly memorials.

## North Dakota

Samuel C. Edsall, D.D., Bishop  
Walshville

Bishop Edsall paid a visit to this district on the 10th ult., this being his second visit since last spring. In the evening he held service at Forest River, the church being well filled; the Bishop announced that he had appointed the Rev. J. P. Lytton, of Dickinson, to take charge of the mission in connection with that of Grafton, and expected he would enter upon his duties immediately; a ladies' guild was also formed, with Mrs. Thomas Graham as president. Next morning the Bishop, accompanied by the Rev. D. Munro, drove to Walshville, a distance of 17 miles, and held service there at 10:30; and administered the rite of Confirmation to two candidates, and formally admitted another into the fellowship and communion of the Church. The Bishop delivered a helpful, suggestive address, and expressed his satisfaction at the state of affairs in the parish. In the afternoon the Bishop returned to Ardock, and held service in the M. E. church at 7:30 p. m. At the close a consultation was held as to maintaining services. The want of church accommodation was seriously felt, and as there are few Church people in the town, an attempt to have regular services was doubtful of success.

## Southern Ohio

Thomas A. Jaggard, D.D., Bishop  
Boyd Vincent, D.D., Bishop Coadjutor

In response to the appeal issued by Bishop Vincent for offerings for the sufferers in Puerto Rico, the sum of \$210.91 was raised, and the amount sent to Puerto Rico.

The Rev. Charles E. Oswald, a former Presbyterian clergyman, has been confirmed, and has applied for Priests' Orders. For a short time he attended lectures at Bexley Divinity School, Gambier, Ohio. At present he is acting as lay-reader at Trinity mission, London.

## Church Services in West Union

A brick church being for sale in this place, Miss C. C. Griswold, of Evanston, Ill., purchased it, and offered it for the use of the diocese. Archdeacon Edwards found three communicants living in the village, and decided to commence work there by holding a service once a month until such time as the work might warrant more frequent services. The village contains a population of about 1,200, and is situated ten miles from any railroad.

## Gift to St. Peter's, Delaware

A beautiful black walnut altar, with re-table and brass altar cross, has been given as a memorial of the late senior warden, George W. Campbell, by his wife, Mrs. Elizabeth L. Campbell, and his daughters, Mrs. Charles W. Breeman, of Cincinnati, and Mrs. George H. H. Butler, of Mt. Vernon, N. Y.

## Massachusetts

William Lawrence, D. D., Bishop

John C. Roper, the historian of Napoleon Bonaparte, and a vestryman of Trinity church, Boston, was buried from that church Oct. 30th.

A slate roof costing \$250 has been placed on the parish house of St. Mark's, Adams.

A beautiful credence and chancel chair have been given to St. Stephen's, Westborough.

## The Bishop's Visitations

NOVEMBER

12. P. M., St. Paul's, North Andover; evening, St. John's, Lawrence.
19. A. M., church of the Redeemer, South Boston; evening, Emmanuel church, West Roxbury.
24. Evening, St. John's Gloucester.
26. A. M., St. Thomas, Methuen; P. M., St. James', South Groveland; evening, Trinity church, Haverhill.
29. Evening, Christ church, Needham.

## The Eastern Convocation

At the 288th meeting, which took place in Emmanuel church, Somerville, on All Saints' Day, the preacher at the celebration of the Eucharist was the Rev. Fr. Osborne, S. S. J. C. The Rev. J. W. Hyde gave a review upon "The true limits of ritual in the Church." The Rev. Edward Abbott, D. D., made an address upon "The religious aspects of the East."

## St. John's Church, Fall River

The Rev. Herman Page is carrying on an aggressive work among workmen. The present accommodations in the parish house are inadequate for the requirements of the organizations of this parish. It is now proposed to raise the present building and give the basement to the Men's Club, which is composed of 50 men. The improvements designed will cost about \$3,500.

## Cambridge Theological School

At the service of matriculation of students on All Saints' Day, the sermon was preached by the Rev. F. W. Baker, of New Haven, Conn. Fifteen new students have entered. Addresses at the dinner following the service were made by Mr. Robert Treat Paine for the trustees, Arthur Gilman for the board of visitors, Prof. Max Kellner for the faculty, Prof. Ashley, of Harvard, and Messrs. Parker and Dexter, for the students.

## Consecration of Christ Church, Hyde Park

On All Saints' Day, by the Bishop, in the presence of a large and grateful congregation. Mr. Henry S. Burton presented the instrument of donation. The junior warden, Mr. S. F. Gridley, read both lessons. The rector, the Rev. Samuel G. Babcock, and the Rev. W. T. Cheney assisted in the service, and the Bishop preached. Among other things, the Bishop said in his sermon: "Intensity of thought is the great essential to Christian worship, and if every Christian were to put the same intensity into his worship that he puts into his temporal affairs, the Christian world would be a great deal richer thereby." He deprecated the tendency of the times to make the Church a social centre. In the celebration of the Holy Communion, the Bishop was as-

sisted by the Rev. E. A. Rand. A large number of the clergy were present. After service the parishioners and clergy met in the parish house, which is the old church building, remodeled and refitted, and enjoyed a social time. Old Christ church was consecrated in 1863, and 31 years after, the present building, built of stone, and upon the old site, costing \$20,000, has been consecrated. Bishop Brooks encouraged the building of the new church by a personal gift of \$500, a lady gave \$6,000, and the remainder was made up by the parishioners and their friends. The rector has shown in the building of the church a strong business judgment which has proved most helpful and suggestive in details to the building committee.

## Milwaukee

Isaac Lea Nicholson, D.D., Bishop

## St. John's Church, Portage

Has just succeeded in replacing the lovely Hook & Hastings organ which was destroyed in the burning of the old church two years ago, by another of that same make. The new organ formerly belonged to Christ church, La Crosse, was displaced to make room for a larger one, and hence was secured at a bargain by St. John's, a gracious providence for which it is devoutly thankful. It has not been injured by use; was with some minor alterations, successfully fitted into the present organ room, although it is somewhat larger than the one burned, to which it is equal in sweetness of tone and much superior in power. The acquisition of this noble accessory to the grand worship of the Church, has, however, imposed an added burden on this feeble but earnest and hopeful people, as they were able by vigorous effort to raise only about half of the purchase money.

## Maine

Henry Adams Neely, D.D., Bishop

## Death of the Bishop

The venerable Diocesan entered into rest, on Tuesday, Oct. 31st, aged 69 years. The funeral was on the following Friday. Henry Adams Neely was born in Fayetteville, N. Y., May 14, 1830, graduated at Hobart College, Geneva, N. Y., in 1849, and was tutor in that college from 1850-52. He was ordered deacon, Dec. 19, 1852, by Bishop De Lancey, and advanced to the priesthood by the same Bishop, June 18, 1854. He was successively rector of Calvary church, Utica, and Christ church, Rochester, and chaplain of Hobart College from 1862 to 1864. He then became assistant minister in Trinity church, New York city, with charge of Trinity chapel. In 1866, Hobart College gave him the degree of S. T. D. He was consecrated second Bishop of Maine, Jan. 25, 1867. For six years, the longest time permitted by law, he was chairman of the House of Bishops, a fact indicating the high place he held as a bishop, a scholar, and a parliamentarian. He was a man of inflexible honesty, not hesitating to express his views, whether popular or otherwise, a quality invaluable in these days. Only three bishops whose date of consecration precede his, survive him. May he rest in peace!

## Iowa

Theodore Nevln Morrison, D.D., Bishop

## Trinity Church, Muscatine

Sunday morning, Oct. 15th, the Rev. W. Parry-Thomas, rector, made an earnest appeal for support in the new work he has undertaken at All Saints' mission, East Hill, in behalf of boys and young men. He is getting gradually but surely a strong hold on these young men, and those who have not attended a place of worship for many years, are now coming to listen to some straight, manly talk. The young women who form the evening choir at Trinity church appeared vested for the first time—the work was a labor of love to Mrs. Parry-Thomas and her sister, Miss Rogers; the money for the same was cheerfully given by the members of the church.



## Editorials and Contributions

### The English Church Congress

THE Church Congress was this year, for the first time, held in London. The place of meeting was Albert Hall, which has seats for about eight thousand. For various reasons, the holding of the Congress in so large a city was felt to be something of an experiment. Amid a population of five million even so large an assembly attracts comparatively little attention. In the daily papers it does not become the principal topic for the time being, but has to divide public interest with other subjects of importance to the London world. At this particular time, moreover, there was some possibility that a meeting in London might be made the occasion of renewed demonstrations of the Kenseit order. In point of numbers there is no question of the complete success of the Congress. The attendance was much larger than on any previous occasion. Moreover, the Bishop of London, as president, won golden opinions from all sides. But in point of intrinsic interest, the proceedings hardly seemed to reach the level of former occasions, and leading organs of opinion are inclined to pronounce some of the sittings as distinctly dull. This criticism, however, would not apply to the occasions when questions now exciting the liveliest interest in religious circles came to the fore.

ON the opening day of the Congress, Oct. 10th, the proceedings began, as usual, with an address by the president, on the relation of the Church to civilization and society, and especially the position of the Church of England and its responsibility to the English people. Some fault was found with this discourse, as suggesting the idea that those features of the Anglican Church which are peculiar to itself are of more value than those which it possesses in common with the Holy Catholic Church of all times and places. But such criticism may be overdrawn. The first subject of discussion was "The Church in London in this Century," in which "The West and the City," "East London," "London over the Border," and "South London" were successively dealt with. The various papers, taken together, gave an instructive view of the Church in London during the nineteenth century, its progress, with its successes and failures, and its present needs. Notwithstanding the amazing number of churches which have been erected since 1836, the increase of population has been so rapid and so vast, that even now the average to each parish is larger than ever. The account of East London, with its devoted and heroic clergy, and the eighty new churches, with vicarages and schools, founded within the last fifty years, was most interesting. But this district contains one million inhabitants, and its needs are limitless. "South London" is over the Thames, in the diocese of Rochester. Here, amid a population of two million, eighty new churches have been erected in twenty years, besides the enlargement and restoration of many old ones. Nowhere is the work of the Church more zealous and aggressive. There are large numbers of Church schools, college and public school "settlements," an institution for deaconesses, and an association of the "Grey Ladies."

Add to this, the expenditure of \$450,000, by which the noble church of St. Saviour's, Southwark, has been converted into a cathedral, where a chapter has been constituted on a new and effective plan. The words of the speaker to whom this field was assigned glowed with enthusiasm, as well they might. Yet he was far from any idea that the responsibilities of the Church in that district were fulfilled, or that her servants were entitled to rest upon the work already achieved.

"THE Church and the Laity," an unfortunate mode of expression, as seeming to distinguish the "Church" from the laity, was a subject which brought to the front a question of pressing importance. We fear that it would have filled Dr. Pusey with troubled amazement to find men who profess to be of his school claiming a place for the laity in the councils of the Church. The first speaker, Mr. George W. E. Russell, a layman of the most advanced wing, came out flatly in favor of such a departure, taking his starting-point from what he esteemed to be fundamental principles; and Canon Gore contended that in the early and mediæval Church, the laity had a far larger place in the government of the Church than they have had in later days. He thought that the modern representative system must be applied in order to adapt the Church to the conditions of our age. The Canon even went so far as to include women in his scheme on equal terms with men. On the whole, we observe that his position seems to be regarded by the Church papers as much too radical to find acceptance. Those who are familiar with the trend of public opinion in England, however, cannot doubt that the time is coming when the laity will have a recognized place in the government of the Church. Canon Gore was careful to say that, according to Holy Scripture and the whole tradition of the Church, the maintenance of the essential Catholic rule of faith, worship, and discipline must be reserved to the bishops.

DISCUSSION, on the second day, on "The Church and the Evangelization of the World," corresponded closely to the average missionary meeting, with a little less of spontaneity. The Rev. M. M. Ben-Oliel made a brief speech on the position of the Jews in the modern world. Mr. Ben-Oliel is himself a Jewish convert, though he has been thirty-nine years in Holy Orders. He reminded his hearers that there were five million Jews in Russia, and two million in Austria, not to speak of the very large number in some of the Danubian principalities. These are precisely the countries where they are subject to the heaviest oppression. In the entire British Empire, there are only one hundred and fifty thousand. He drew the inference that the Jews prefer the lands where they are persecuted. In Russia, they increased a million in ten years. "If you wish to keep Jews away from your empire, you have only to proclaim to them the perfect rights of citizenship. They will never come to claim them." The Jews in the sixteenth century numbered three million. There are now eleven million. They are already spoken of as the

seventh great power of Europe. It is impossible, the speaker said, to suppress the Jews. As in Pharaoh's time, the more they were suppressed, the more they multiplied and grew, so it is now. Our duty is not to suppress, but to evangelize, them.

ONE of the most interesting papers read during the Congress was that of Archdeacon Diggle, on "Speculation and Gambling." He classed gambling with illegitimate speculation, and while he would not commit himself to the indiscriminate lumping together of small bets, small stakes, lotteries at bazars, and the like, with the baser proceedings of gambling tables and gambling hells, yet he thought that "the Christian arithmetic should not be a curious calculation of how far down it is safe to go, but an enthusiastic reckoning of how far up it is possible to rise." Therefore, though a lottery at a bazar might be innocent, he would rather "placard before his people the Christian ideal of almsgiving, and wait in patience the result, than snatch a church or charity suddenly out of debt by the dubious expedient of a lottery." On the very serious subject of "Sunday Labor," an excellent paper was read by a layman, Mr. Geo. Livesey, chairman of the South Metropolitan Gas Company, who gave some reason for hope of improvement in the conditions affecting that most important matter. "Needless Sunday labor," he said, "in manufacturing industries appears to be slowly—too slowly—diminishing. In employments that minister to recreation and pleasure, a rapid increase is apparent." It is on this side, then, that Christian people are specially called to consider how their own influence and practices are affecting the welfare of others.

PASSING over several topics of interest, upon which, though ably treated by Churchmen of the first reputation, it can hardly be said that anything very new was brought to light, or any striking point made, we come to the subject in which the interest of the Congress reached its height; namely, that set for the third day, "The Church and Her Services." The Bishop of London, in the chair, remarked that he was told that it was a subject on which there exist differences of opinion, and earnestly exhorted the immense assembly not to turn "a discussion into a demonstration." He hoped all expressions of approval or dissent would be reserved till the close of each paper. He reminded them that they had just sung—

"The world without may rage, but we  
Will only cling more close to Thee."

He trusted they would not reproduce the world, and walk in its ways. The great throng evidently desired to be virtuous, and kept itself well in hand for awhile. But when Lord Halifax rose, he was greeted with a tremendous outburst of cheers. His paper, "On the Principles of Ritual," of course touched the most sensitive point. There was, however, nothing in the least degree explosive, or even irritating, in the remarks of his lordship, except so far as the subject itself may be considered to be of that character. This could not be said of the expressions of Prebendary Webb-Peploe who took part in the same discussion. When this



gentleman had made the usual charges of Romanizing and superstition, he proceeded to characterize certain features of ceremonial as "fetich worship," or "the standard of the false prophet," upon which the audience seems to have fairly risen and howled, until the president came forward and succeeded in commanding silence. At the close of the session, the Bishop said that the assembly had behaved so well he could not help wishing they had behaved a little better. Of the discussion, he remarked that "they had heard many opinions, and in his view some of them were wiser than others."

THE Congress had its usual accompaniments. Sermons by distinguished preachers in the great metropolitan pulpits; mass-meetings for men, for women, and for girls; a "Christian Conference," at which Professor A. Sabatier, of the French Protestant faculty, was the chief speaker; a meeting of the Church of England Temperance Society; an Ecclesiastical Art Exhibition, which is said by *The Guardian* to have attained the highest point of excellence; and last, but not least, the great meeting of the Church Union, held just before the opening of the Congress, were among the attractions of the week.



### "Traditional Interpretation"

THE irrepressible Dr. Briggs who has lately returned from a trip abroad, preached at the church of the Holy Communion, New York, on the 21st Sunday after Trinity. According to published reports, he claimed for "Higher Criticism" the credit of having rescued the Bible from false interpretations. "The weak and incapable defenders" of Holy Scripture, he said, "covered it over with traditional interpretations, which were not unfrequently perversions of its meaning. Incapable of understanding its deep spiritual truth, they explained its meaning away by false methods of interpretation, reducing them to their own limited comprehension and moral ability." Setting aside the supreme arrogance of such an utterance, we are led to ask what is referred to as "traditional interpretation," and who are these weak, incapable, and unspiritual interpreters? It appears to be a sweeping and contemptuous arraignment of all the great commentators of the Church, and of the system they pursued. Origen, Chrysostom, Theodoret, and their followers in after ages, are set aside with a wave of the hand. They were "unspiritual," "men of limited comprehension and moral ability."

WE have not been accustomed to look for any spiritual unveiling at the hands of the higher critics. In fact, we have not been able to read the volume on which the present notoriety of Dr. Briggs chiefly rests, without many shocks to reverent feeling, and, certainly, we did not rise from its perusal with any consciousness of deeper spiritual insight. Higher Criticism, at the best, is only concerned with the outer setting of the Word of God. It may carry on its investigations to its heart's content into the sphere of names and dates, of composition and literary characteristics; but all that cannot touch the method of interpretation which Our Lord instituted, and His Apostles followed as the Holy Spirit guided them into all the truth; and which the great inter-

preters of the Church have humbly endeavored to pursue. It was unquestionably a spiritual and mystical method of exegesis. We have only to examine the way in which the Old Testament is quoted and explained in the New to see this. The words of Christ Himself, the quotations in the Gospels, the preaching of the Apostles at Jerusalem, the Epistles of St. Paul, and, not least, the Epistle to the Hebrews throughout, all testify to this. "That the Catholic Church," says Dr. Elmendorf, "followed in the steps of the Apostles in this matter of understanding spiritually the Old Testament, is so notorious that it is actually made a reproach. She took an 'allegorical' a 'mystical' view of her own sacred books, and did not know what they really meant until our modern critics appeared and showed it to her." Can any one assert that there is a deeper "spirituality" in a method which insists upon the literal meaning, and the literal meaning only, from first to last? It is a method which strips away the Christology of the Old Testament, except in the most vague and general sense, which denies the Messianic character of passages in which, from the days of the Apostles, the Church has always discerned that character; which rejects the significance of the Old Testament types and symbols; which refuses to see in the Psalms anything further than the personal experiences and feelings of the men who wrote them; and which will not allow to the Prophets the predictive gift, but insists that their view was bounded by the circumstances of their own times, and that their utterances have no wider significance.

THE Church believes the Old Testament because it believes in Christ. Strip it of that Christian significance which He first, and His disciples after Him, attributed to it, and its value is gone. The Church as such is not interested in the Bible as a book of antiquities or a collection of ancient literature. There is no manner of doubt that whatever discoveries of fact the antiquarian investigators may make, and whatever inferences they may choose to draw from such discoveries, the ancient traditional method of interpreting the Scriptures will persist. All this critical work does not and cannot affect it. The supposed facts might all be true (though that is an extreme admission), but there is quite another light in which they may be viewed from that which the critics generally are inclined to follow. It is the light which is shed upon them by the conviction that the Bible is the Word of God, and that we are not at liberty to treat it as we would treat "any other book." We are dealing with the things of a divine, a supernatural, sphere. If this be esteemed as evidence of "limited comprehension" and narrow "moral ability," the Church will nevertheless pursue the even tenor of her way. She will continue to employ that "traditional" interpretation which Dr. Briggs seems to scorn, but of which we suspect he knows but little, without being daunted by charges of weakness and incapacity.



THE Bible discloses to us behind the veil of phenomena something more than sovereign law, something more than absolute being. It may for long ages be silent as to the future, but from the beginning to the end, it is inspired by the eternal.—*Bishop Westcott.*

### Children's Services

BY THE REV. J. H. HOUGHTON

THE allusion to St. Mark's, Denver, in THE LIVING CHURCH, has brought many inquiries, and the following particulars may encourage those who are interested in Church children. St. Mark's does not depend on any one service or school to make its Church life interesting to the young, but rather on the old mother Church idea that the house of God is the centre of its religious life. It is no uncommon sight to see fifty in a day come into the church and pray as they go to school—older boys down to youngest children—they believe God lives there, and all their services have this idea as a root from which beautiful devotion springs.

The leaders in this are the young communicants, of whom there are over 200 in the 650 communicants of the parish, ranging from 13 to 20 years of age. Before their first Communion they have from three to five months' weekly instruction, and particular care is paid to the training of them in rules which their life is to follow. Once a month all come to a meditation, and they are asked publicly whether they have prayed twice daily, have read the Bible once each day, have been twice on Sunday at church, and once at prayers in the week, have practiced abstinence on Friday, have given a tenth of wages, and have had some one in mind they are trying to bring to Christ. They have no hesitation in rising to these inquiries in a body, and they never fail on the last one. Here is a great secret with the young heart—get the child interested to save somebody else. Our Baptisms are from 80 to 100 each year, our Confirmations from 50 to 70.

The idea of worship is carried first into the Sunday and then into the week day. Each Confirmation class is assigned to a particular morning, so that in a parish where on Christmas, 1892, only six came at 7:30 A. M., each early Communion now numbers from 45 to 75 the year around; 400 at the four Communions on great festivals. After each early service a breakfast is served of coffee and rolls for five cents, and the rector always goes down to help sing the "Grace." At 9:15 the first Sunday school is opened by shortened Morning Prayer; one of the superintendents leads, assisted by a teacher, and a choir of young people fill the chancel; 100 to 150 will be at this service, and if on time during the year, they receive a silver cross with the word, "Worship" on it, as being the first to sing a hymn to Christ in Denver Sunday mornings; then the session of the school follows until 10:20, graded just as the public schools. New scholars are simply asked what grade in school, and are classified at once. The 250 children go home at 10:40, not because they want to, but because there is not room in the church for them and the 11 o'clock adult congregation. After this service, a second Sunday school comes, gathering the "country" children from a distance, and at 2:45 a third school comes, gathering the scholars to whom the morning hours are unsuited. All these schools, together with a mission school at St. Philip's House of 100, follow the same Blakeslee system, and are examined every three months by written papers. At the parish church the children to the number of 300 and 400, come for Evensong at 3:45; the boys sit on the right, the girls on the left; the junior choir of 16 surpliced boys leads the processional, and there files into the



chancel at the same time a choir of 20 girls, and an orchestra of ten pieces. The service never changes, save in Lent, when the "Story of the Cross" is sung. At the offertory the orchestra plays a selection. Once a month this offering goes to missions, with a tract distributed on the work; the rest of the time the money goes to some local want. Then a hymn and a "continued story." The rector began with Jones-Lines' Stories on the Collects seven years ago, and had thirty at the first service. As the number grew, he followed a line of historical subjects connected with the Church, and is now telling "The Scourge of God," by Burton, as showing the struggle of the Huguenots. Even if a little bad weather comes the following Sunday, each of the 300 to 400 children wants to hear the next chapter. This service is followed by birthday blessings, and once a month by a meditation for communicants.

In the week time there are hours for daily service, which the children are expected to support, and they run the whole year through with from 25 to 60; these have almost as many boys as girls, and are shortened Prayer Book services, with plenty of singing, and a familiar comment on the Scripture read. During the week also they have a weekly appointment at guild meetings, and attend in their locality where centres are established. The first meeting in the month is for business; the second, literary; the third, missionary, and the fourth social, when games, plays, etc., are produced. Each guild has from 10 to 40 members, and standing committees visit each week the hospitals and sick in houses, and distribute garments to the poor. Each, too, has a day to care for the chapel altar, which in summer is covered with flowers. It might be added that through the entire parish the clergyman always has a "curtesy" from the girls, and a "hat off" from the boys. At St. Philip's House, in one corner of the parish, the same system prevails, having about 100 in Sunday school, in sewing school, and in cadet company, and the whole work is conducted by St. Andrew's Brotherhood and ladies of the parish. By the side of the church, on rented lots, "Browne Park" is enclosed, where, amid flowers and grass, are swings, rings, bars, etc., to attract and protect St. Mark's children.

The clergy who read this will say: "Well, the rector of that parish must have help, money, and buildings galore!" We therefore enclose extracts from St. Mark's *Weekly Leaflet*, which shows that any priest has the means at hand, with love in his heart, to accomplish a similar work.

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### Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

**FIRST.** It is a mistake of the gravest character to regard the Church as anything other or less than a divine institution. If it is not that, it has no exclusive, no absolute, no unassailable authority in the religious world. If it has not that authority, it is unequal to the lofty and far-reaching purposes of true religion; it will be powerless to hold its own against the sinful passions and religious conceits of men; unable to supply the faithful with a sure, stable, and abiding ground of trust. If it has not that, its attributes and accidents will be dominantly human; for whatever institutions and laws are of human origin, it is within the power

and province of like human agencies and authorities to change and overthrow. Hence, Jehovah gave Moses on the mount the precise pattern of the things which concerned His Church under the Old Dispensation; and Jesus supplied the complement and authoritative completion of that example for the New Dispensation, by both declaring, "On this rock I will build My Church," and by speaking to the Twelve during another memorable forty days, "of the things concerning the kingdom." Their function consisted only in setting in order and putting in operation the things which they had received from Him; and their authority to do this was derived directly and alone from Him as the divine Head of the Church.

**SECOND.** It is a mistake to assume that a so-called Church is a divine institution because the men who devised and ordered it claimed to do that on the basis of the Bible as a divine authority. For this is not at all a divinely originated and authorized Church of God. It is only a human simulacrum of one, fashioned according to men's notions of the divine method; and the Protestant world is proof that those notions are uncertain, diverse, and even contradictory. But it is of the very nature of the divine and divinely ordered, that it should be above such infirmity.

Again, supposing such a Church to be founded upon the Bible, the foundation does not of necessity determine either the nature, use, or merits of the superstructure. The world has seen few things wilder, more absurd, and more productive of evil, than many of the religious movements and schemes which have been ostensibly based upon the Bible. Under the rule of private interpretation, the best things of the Bible have often been the worst abused. Moreover, this use of the term "divine" is mere juggling with words. Our Lord was a divine Being, not merely as having a divine mission nor as teaching divine truth. He was divine as having come from God, and as having in His twofold Being a distinctly divine Nature. And so with the Church; it must have come from the fashioning hand of God, and must have received directly from Him its authority and power.

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### Letters to the Editor

PRAYER BOOK "RIGMAROLE"

TO THE EDITOR OF *The Sun*.—Sir: Dr. Briggs has dared to tell at least a part of what he thinks, and to stand by it on all occasions through thick and thin. If, because he "trims" a little or "beats around the bush" somewhat, you call him a "coward," what ought you not to say of those who, holding his, or similar, opinions in secret, keep their tongues between their teeth on all public occasions and use him as a scapegoat to bear the burdens of their own reproach?

The hymns, prayers, Bible readings, and sermons of all "orthodox" Churches are constantly affirming belief in old dogmas and conceptions which are no longer credible to an intelligent mind, and are privately disclaimed by many of the officiating clergymen. The Protestant Episcopal Prayer Book is cumbered from beginning to end with words and phrases which bind it to the Biblical and traditional errors which Dr. Briggs and his fellow-critics are so irrefutably pointing out. Its rubrics require all clergymen to read, and all worshipers to hear read, in appointed Lessons and Psalms, portions of the Bible which are inhuman, indecent, and false.

Thousands who read, and tens of thousands who hear, know that they are no part of the real Word of God, and yet the rigmarole goes on, with hardly ever a lifted voice to protest or to demand that the Prayer Book be revised. Again I ask, if you call Dr. Briggs an "intellectual coward," what strong enough word have you left for those who hide behind him without courage of conviction enough to open their lips?

M. K. SCHERMERHORN,  
A clergyman of the  
Protestant Episcopal Church.

New York, Oct. 24th.

To the Editor of *The Living Church*:

Anent your editorial remarks this week regarding the Prayer Book, I enclose a letter printed in *The New York Sun* of this date. The "Arian conspiracy" grows apace. The Prayer Book, of course, is a formidable barrier to the new gospel of the "Higher Criticism." It is the book of the people from which they learn the old Faith, and shall it be allowed to stand? Not if the prophets and peddlers of a progressive Pantheism can help it! If Holy Scripture itself is not safe from the ruthless and destructive hand of a self-satisfied criticism which denounces all as fools who do not agree with its peculiar conclusions from unverified and unverifiable hypotheses, is it to be supposed that the Prayer Book, which is built upon Holy Scripture, can long abide? When a bishop of the Church asserts that the statement of the Whitsunday Proper Preface is merely a sixteenth-century interpretation of the fact of the Pentecostal Gift, which is not binding upon those enlightened by the *ignis fatuus* of nineteenth-century criticism, is it not time to ask what next? The attack upon the Prayer Book in the assumed interest of Christian unity is at heart a blow aimed at the truth taught by the book.

There is another alternative than that suggested by the writer of the enclosed letter. Ordinary, every-day honesty, if not that kind taught by "Higher Criticism," would suggest that when a man does not believe in the Prayer Book statements any more, it is time he withdrew and gave up his commission. Instead, these choice spirits boldly give the Church warning that they will do nothing of the sort. They openly proclaim their rebellion, challenge reproof, avow their disloyalty, and notify the Church which has commissioned them as teachers, that teach they will, but whatever they like, too; they will not be bound by ordination vow or any other solemn compact. More than this, they declare their purpose to do all they can to destroy and pull down and wreck the fabric of the old household of faith. It is sometimes objected that the pious intentions of these declared truth-seekers and honest men, as they think themselves, ought to shield them from being dealt with as offenders. That might be all very well if the Church were not charged by her Lord to feed and tend the lambs and sheep of His flock. If the shepherds would think a little more about the danger of the sheep, and less of how they may escape encounters with the wolf, perhaps the wolves would not be so bold. It seems as though it were time that something were done by the clergy themselves to resent the imputation of the above letter, that they have not the same courage of conviction as the writer, and the implied charge that they have as little faith left as himself.

ALBAN RICHEY.

New York City.

THE FINANCES OF THE BROTHERHOOD  
OF ST. ANDREW

To the Editor of *The Living Church*:

May I call your attention to an inaccuracy in your otherwise excellent report of the recent convention of the Brotherhood of St. Andrew, in Columbus? The statement is made that the treasurer's report showed a deficit of about \$10,000. This is calculated, I fear, to give a wrong impression concerning both the financial and spiritual condition of the Brotherhood. As a matter of fact, the treasurer was able to report cash in hand to the amount of \$2,957.32-



Your reporter was evidently misled by the statement of liabilities attached to the report. These did amount to something over \$10,000, but it should be noted that most of the items included in this amount represented not indebtedness actually incurred, but amounts which the council desired to raise during the year, in order that the general work of the Brotherhood among the chapters in the United States, among the young men in Japan, and among the soldiers in the Philippines, might be maintained on its present scale.

JOHN P. FAURE, Treasurer.

New York, Oct. 28, 1899.

#### "STEALING A CHURCH"

To the Editor of *The Living Church*:

Will you kindly permit the correction of a wrong assumption in your editorial, entitled "Stealing a church," in your issue of Oct. 28th.

The so-called "Quadrilateral" figured in the matter only as being taken for a desire on the part of the Protestant Episcopal Church for Church unity. There was no concession asked of or made by Bishop Davies in the matter of the use of the Prayer Book, nor was it expected that the canons would be deflected by a hair's breadth in favor of the new parish. It was distinctly understood, however, between the parish and the Bishop that no sacrifice of principle was contemplated or to be required. It was only upon this distinct understanding that the parish voted to apply for admission to the diocese.

The members now recognize their mistake. They find both the parish and the Bishop powerless to carry out the understanding in face of a vicar who coming to them as a professed Evangelical, soon proved himself the exact opposite, and who even at the request of the Bishop has refused to resign.

The old members have for one reason or another been stricken from the church rolls, a new lot of members not in sympathy with the principles for which the Church stood have been installed, and at the last annual parish meeting every vestryman not an adherent of the vicar was displaced, even to the senior warden at whose sole expense the church had been built.

The writer in *The Episcopal Recorder* was in error in assuming that there was any conspiracy involved in the matter, but none the less has the congregation for whose use the church was built been dispersed, and an entirely new one of different views installed in their place of worship.

JAMES E. SCRIPPS.

#### Personal Mention

The Rev. Henry W. Armstrong has accepted charge of St. James' church, Piscataway, as assistant at Christ church, New Brunswick, N. J.

The Rev. W. D. Benton, until recently rector of St. John's church, Dubuque, Iowa, has entered upon the rectorship of Emmanuel church, Norwich, C. N. Y.

The Rev. J. S. Budlong has removed from Vermillion, S. Dak., to Springfield, S. Dak. Address accordingly.

The Rev. William H. Bulkley, eleven years rector at Cheboygan, Mich., has taken charge of the missions in Dearborn, Belleville, and Romulus, in Wayne Co., Mich.

The Rev. L. W. Batten, Ph. D., should be addressed at 38 Stuyvesant st., New York.

The Rev. W. Brown-Serman has returned from his visit to Europe.

The address of the Rev. Wm. Russell Callender is changed to Poughkeepsie, N. Y.

The Rev. William Coney has accepted appointment to the curacy of St. Andrew's church, Philadelphia.

The Rev. C. C. Edmunds, Jr., has resigned the rectorship of Trinity church, Trenton, N. J., and accepted that of Grace church, Newark, N. J.

The Rev. John J. Faude, D. D., has removed from 518 South 8th st., to 1811 Park ave., Minneapolis, Minn.

The Rev. John H. Fairlie who has been taking temporary charge of Trinity church, Hudson, Mich., has accepted a call to the rectorship of St. Paul's church, Fremont, Ohio, taking charge Nov. 1st.

The Rev. Henry L. Getz has accepted appointment

as one of the assistant clergy of Christ church, Philadelphia.

The Rev. E. P. Green, rector of Grace church, Plymouth, and church of the Advent, Williamston, E. C., has resigned the same, to take duty in the diocese of North Carolina, where he formerly labored.

The Rev. A. M. Hilliker, assistant minister of Epiphany parish, Washington, D. C., has accepted the position of adjunct professor at the Virginia Seminary in Liturgies and the English Bible.

The Rev. John Dows Hills enters upon the rectorship of Christ church, Dayton, Ohio, Nov. 15th.

The Rev. Warren C. Hubbard has not become curate in St. Luke's, Brooklyn, N. Y., but has been assigned a stall and accepted certain duties, without compensation or responsibilities.

The Rev. Henry D. Jones has accepted the rectorship of the church of the Messiah, St. Paul, Minn.

The Rev. James R. L. Nisbett should be addressed at 2107 De Lancey st., Philadelphia.

The Rev. George Bruce Nicholson, missionary at Fort Fairfield, Me., and dean of the Convocation of Aroostook, has been assigned by the Bishop to the charge of St. Mark's church, Waterville, and will take up his residence at that place about Nov. 15th.

The present address of the Rev. T. Dowell Phillips is 1826 Cornelia st., Lake View, Chicago.

The Rev. R. E. Pendleton has resigned the rectorship of All Saints', Scotch Plains, and accepted that of Christ church, Middletown, diocese of New Jersey.

The Rev. A. H. Ormsbee has accepted the charge of St. Paul's church, Charlton, N. Y.

The Rev. John H. Satig has resigned the curacy of All Saints' church, Brooklyn, Greater New York.

The Rev. W. A. Swan should be addressed at 4 Alice Court, Brooklyn, N. Y.

The Rev. Arthur C. Thompson has resigned the rectorship of the church of the Resurrection, Fern Bank, Ohio, to accept that of Trinity church, Portsmouth, Va.

The Rev. Marcus A. Tolman, of Mauch Chunk, being in impaired health, has gone to Franklin, Pa., for needed rest.

The Rev. Geo. Paul Torrence has accepted an appointment as Archdeacon of the diocese of Michigan City, and should be addressed, after Dec. 1st, at Marion, Ind.

The Rev. Arthur C. Thompson, rector of the church of the Resurrection, Fernbank, Ohio, has accepted a call to Trinity church, Portsmouth, to succeed Dr. Funsten, recently consecrated Bishop of Boise. He will enter upon his duties Dec. 1st.

The Rev. Robert N. Turner has resigned the rectorship of St. Luke's, Lincoln, Neb., and taken temporary charge of St. Anne's church, Roxbury, Mass., during illness of rector, the Rev. W. J. W. Finlay.

The Rt. Rev. Dr. Worthington, the Bishop of Nebraska, will be in his diocese three or four times a year, to attend to such duties as he has not assigned to his coadjutor. His present address is Hotel Manhattan, Madison av. and 42d st., New York city.

#### To Correspondents

WM. H. C.—The address of Mr. Rasmus R. Madsen who arranges for exchange of Church papers, has been changed to 95 Newcombe st., Oakfield, Liverpool, England.

H.—It is supposed that the ten tribes, called the "lost tribes," became mixed up with the peoples of the East, whither they were sent into captivity. They were of the same race originally: Abraham came from "Ur of the Chaldees." The Church does not decide such questions. They are left to the investigations of scholars.

#### Official

THE annual meeting of the Church Periodical Club will be held in the Church Missions House, 281 Fourth ave., New York city, on Wednesday, Nov. 15th, at 2:30 P. M. All persons interested in the work of the C. P. C. are cordially invited to attend.

ANN H. LAIGHT,  
Recording Secretary.

#### Ordinations

On Sunday, Oct. 2d, the Rev. Wm. Warner Wilson, after spending 20 years in the diaconate, was ordained to the priesthood in St. John's church, Detroit, where he has served all the time he has been deacon, without compensation. He was for many years general secretary of the A. O. W., and later, founder of the Columbia order. Mr. Wilson has now become rector of St. Stephen's parish, Detroit, Mich.

On Sunday, Oct. 20th, the Rev. William James Herriage and the Rev. William George Avant were

ordered priests by Bishop Watson, in the church of St. John the Evangelist, Edenton, East Carolina. The ordination sermon was preached by the Rev. Louis L. Williams who also presented the candidates. Mr. Herriage has charge of St. John's church, Edenton, and St. Philip's church, Elizabeth City, and Mr. Avant, of St. Cyprian's church, New Berne.

#### Died

CRACRAFT.—At Saratoga Springs, N. Y., the Rev. John Wesley Cracraft, aged 72 years, of paralysis.

"The strife is o'er, the battle done."

DEMBY.—Fell asleep in the arms of Jesus, Tuesday night, Oct. 31, 1899, Pollie Alston Demby, wife of Father Demby, priest-in-charge of St. Paul's mission, Mason, Tenn.

"Blessed are the dead who die in the Lord."

FRANKLIN.—In Philadelphia, on the 29th ult., the Rev. Thomas Levering Franklin, D. D., in his 80th year.

JEWELL.—Entered into the rest of Paradise, on Oct. 10, 1899, at Christ church rectory, Calumet, in the diocese of Marquette, Matilda Mary Dickson Jewell, wife of the Rev. Ernest Willoughby Jewell, rector of Calumet, and daughter of the late Dr. Robert Dickson and Matilda Mitchell Dickson, of Tullycairne, Dromore, Ireland. She died in the 42d year of her age, beloved and honored by all who knew her.

"In the communion of the Catholic Church, in the comfort of a reasonable, religious, and holy hope."

OLLIS.—Entered into rest, in his 25th year, at Kansas City, Mo., Sept. 12th, 1899, Fred, only son of A. W. Ollis, of Springfield, Mo. Funeral at St. John's church, and interment at Maple Park Cemetery, Springfield. *Requiescat in pace.*

WORTHINGTON.—At Batavia, N. Y., on Sunday, Nov. 5th, Gad B. Worthington, in the 85th year of his age. For 50 years a vestryman of St. James' parish, Batavia.

WYMAN.—Entered into rest at Manchester Centre, Vermont, on Oct. 30th, 1899, Louise Kimball Phelps, wife of E. L. Wyman, M. D., and daughter of the late Rev. Alanson Phelps, of Painesville, Ohio.

"Faithful unto death."

#### Appeals

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

*Spirit of Missions*, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

#### Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 901 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

AN Oxford M. A. and Hon. LL.D., rector of important parish, seeks rectorship in North. New York State, New Jersey, Pennsylvania, or Illinois, preferred. Address LEGUM DOCTOR, care THE LIVING CHURCH.

WANTED.—Copies of Trinity Psalter, 1889 edition. A liberal price will be paid. Address C. L. CHENOWETH, Oak Park, Ill.

WANTED.—An active Church member to sell the Christian Year Calendar in every parish. Price 75cts. Liberal commission. Address the CHURCH CALENDAR COMPANY, 2 West 14th st., New York city.

THERE are vacancies in mission work in the diocese of Western Michigan. Salaries \$60, \$700. Apply to the Bishop, with references.

PERIODICALS, magazines, and books sent to the Rector, Trinity rectory, Muscatine, Iowa, will be put to good use. Muscatine is a river town, with its many temptations.

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



## The Editor's Table

### Kalendar, November, 1899

1. ALL SAINTS' DAY.
5. 23d Sunday after Trinity.
12. 24th Sunday after Trinity.
19. 25th Sunday after Trinity.
26. Sunday before Advent.
30. ST. ANDREW, Apostle.

White  
Green.  
Green.  
Green.  
Green.  
Red.

### A Tribute

TO THE COLUMBUS CONVENTION OF  
ST. ANDREW'S BROTHERHOOD

BY J. HENNING NELMS

'Tis work like yours  
That makes the brotherhood of man  
A living truth—a splendid plan  
To work out God's redemption scheme,  
And build a fire whose radiant gleam  
Shall light the world, that men may learn  
To see the truth, and quickly turn  
To walk the path the Saviour trod  
That leads through glory up to God.

'Tis work like yours  
Whose power divine will lift the soul  
Of man toward the blessed goal  
Where love of God shall cast aside  
All selfish thought of power and pride;  
And haste the day when love alone  
Shall change His footstool to a throne;  
Before whose light thy life will shine  
With new and holier glow. 'Tis thine  
To do thy part. Leave all the rest  
To Him by whom each deed is blest,  
If prompted by a motive true  
Of nobler, higher life in view.

'Tis work like yours  
Will lift the heart to live above  
The ills that blight. 'Twill kindle love  
Within; and thou be kept apart,  
Above, beyond the slanderous dart  
Of foe or faithless friend. 'Twill build  
Thine armour strong. Thy hope 'twill gild  
With lustrous and with living light,  
To guide thee through the darkest night.

'Tis work like yours  
Will keep the body undefiled,  
The temple pure; from sin beguiled  
By noble thought and word and deed  
To help the weak who so much need  
A brother's hand, a brother's love  
To lead them to the Light above.

Oh, may this work engender now  
A finer faith—a stronger vow—  
To crown thy life with gentler deeds,  
A nobler power than human creeds;  
Thy heart to make both true and strong  
To fight life's battles 'gainst the wrong;  
And place upon thy crown above  
That priceless pearl—the pearl of love.

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### Pen-and-Ink-lings

IN reporting the opening service at the Missionary Council, a St. Louis newspaper, referring to the celebration of the Holy Communion, made the following intelligent announcement:

An epistle was then read by Bishop Doane, of New York, and the Gospel service was conducted by Bishop Tuttle, of Missouri.

A WRITER in *Harper's Weekly* has discovered, to his dismay, that even Egyptian antiquities will not last forever. He says:

The news that nine columns have fallen in the Hypostyle Hall of the Temple of Karnak is very vexatious, especially to persons who as yet have been unable to get to see the temple and its famous hall. If we must hurry to see the Temple of Karnak before it falls, then, indeed, there is no such thing as deliberation on this earth. Egypt and its antiquities have been used to be regarded as things that would keep, but here go nine columns at Karnak to sudden destruction, like so much canned beef. We must hurry. There are one hundred and twenty five columns,

or thereabouts still left in the hall, and the place is said to be very well looked after, but evidently it is subject to accidents as well as to immeasurable delay. What brought the columns down is left as yet to surmise, but it appears that they have a recognized propensity to crumble at their bases. The columns are sandstone; the bases are sometimes under water in time of flood, and there is nitre in the surrounding dust, which impregnates the water and makes it eat into the columns, and when the process has reached the effectual point, down they come.

A VACANCY recently occurred in the rectorship of an important Eastern parish. More than sixty candidates made application therefor, over two hundred letters were written, and the committee made nine visits to various parishes to see and hear different candidates.

SPEAKING of the "dead line" in the ministry, Professor George P. Fisher well says that "the sight of a minister's library will sometimes indicate the day he froze out." The man who has come to a standstill intellectually when his mind should be active and intent upon the great things pertaining to his vocation, is at the "dead line," whatever his age may be.

HORACE WALPOLE tells a lively story of an old porcelain vender who had an exceedingly rare and valuable jar on which he set an almost fabulous price. One hot summer a slight volcanic shock jugged his house about his ears and split his porcelain vase. To an ordinary mind the accident would have been calamitous, but the china seller rose superior to fortune. He doubled the price of the article immediately, and advertised it as "the only jar in the world which had been cracked by an earthquake."

AT a reception in New York to the Very Rev. Chas. W. Stubbs, of Ely Cathedral, the dean, in his brief address, said he was a Christian Socialist. He was aware that a Socialist had been defined as one who was "yearning to share what you are earning," but the Christian Socialist was something different. "I went to call on a deaf old parishioner of mine once," he said, "and the old man said to me: 'Sir, I hear that you are a Christian Socialist. What may that be?' 'Well,' I shouted in his ear, 'there are two kinds of Socialists. One kind says: "What is yours is mine," the other kind, the Christian Socialist, says: "What is mine is yours." 'Well,' said the old man, 'I've seen a great many of the first kind, but I never saw one of the second kind—before.'"

SEVEN hundred years ago, the church at Littledean, England, was built by Richard Braine, on land presented by Arthur Ingraham. Now, centuries after, the two families are united by marriage in the persons of Mr. and Mrs. Heber Walsh, of Holland, Mich., Mr. Walsh being a son of Miriam M. Braine, and his wife a Miss Ingraham. Such an occurrence after so long an interval is almost unprecedented.

AN American intent upon a day's outing in England, says *Collier's Weekly*, wanted to hire a dealer's best horse and trap, but not knowing his man the dealer demurred

at trusting them in his hands. Determined to have his drive, the American offered to pay for the horse and the vehicle, promising to sell them back at the same price when he returned. To that the liveryman saw no objection, so his customer's wants were supplied, and off he went. He was back in time at the stables, his money reimbursed according to contract, and he turned to go.

"Hold on!" exclaimed the dealer. "You have forgotten to pay for the hire."

"My dear sir," was the cool reply, "there is no hiring in the case. I have been driving my own horse and trap all day."

And he left the Englishman to his sorrowful reflections.

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### Great Britain and the Transvaal

THERE seems to be so much misapprehension in the mind of the public in the United States in regard to the attitude of Great Britain toward the Boers, in the crisis that has arisen in the Transvaal, that I venture to give a few facts in regard to it, that may possibly give a different complexion to the matter than the one generally entertained in this country, notwithstanding that some Americans who are conversant with the state of affairs in Africa have expressed themselves in favor of England's position being quite justifiable, as do all others who are familiar with the subject.

The facts, all of which can be readily verified, are as follows: In 1820 the Dutch settlers at the Cape were friendly to the British rule. The first great division between them (*i. e.*, the British and Dutch) was similar to that which divided the North from the South of America; namely, slavery. The Boers, under the Dutch government, were permitted by law to take as slaves the surrounding Kaffir races, and the life of the slave was absolutely at the mercy of his master. In 1834, the British government abolished slavery by Act of Parliament, paying \$15,000,000 to the Dutch as compensation for the loss of their slaves. Slavery was righteous in their eyes, however, and in accordance with the Word of God, and, no matter what the British government might do, they determined that slaves they would have; so they and their slaves trekked north, first to Natal, and when that was declared British property, to the Orange Free State, and, lastly, to the Transvaal.

In 1848 troubles arose between the British and Dutch settlers in the Orange Free State, and the Boers determined to drive the British out; war was declared, and the Boers were badly defeated, and many then passed the Orange River, and the Transvaal was settled for the first time. The natives are stated to have received them hospitably, but were repaid by being made slaves.

In the course of years, the harshness and cruelty of the Boers to the natives brought the great and warlike tribe of Tzulus against them. At this time (in 1876) the state of their finances was going from bad to worse, and after the fighting with Schukuni whom they failed to subdue, they found that they were on the verge of bankruptcy, their treasury empty, and heavy claims against them on all sides. Then, in their difficulty, the Boer government, under President Dr. Thomas Burgers, called for



aid from the British government, who sent Sir Theophilus Shepstone, armed with the necessary authority, to annex the Transvaal. This was done in 1877, 17th of April, and Great Britain fought the Tzulus and drove them back to their country, forcing them to make peace. This was a costly war and prolonged, costly both in lives and money. Then the British government assisted the Boers with the settlement of their financial difficulties, and in order to pay back by degrees the money which the British had expended and advanced, a tax was imposed as a war tax; but finding that the people of the Transvaal had really little or no money to pay taxes with, Sir Theophilus Shepstone, with the sanction of her Majesty's government, issued a proclamation suspending the law of taxation, and that all payments already made toward this tax should be looked upon and treated as an advance on account of ordinary taxes, thus practically abolishing, with a stroke of the pen, all the debt which they owed to Great Britain. But now, that the Boers had got all that they wanted, the outlying farmers, under Kruger and Joubert repudiated the annexation, which they declared was not in accordance with the wishes of the people. These views were greatly supported by the Midlothian speeches of Mr. Gladstone, and the speeches of others in the Liberal party, who turned the question to one of political advantage. Thus encouraged, in 1880, on the 20th of December, Lieutenant-colonel R. P. Anstruther, of the 94th regiment, with Headquarters companies, band, and colors, was escorting a convoy from Lydenberg to Pretoria, two hundred miles, when at Bronkhorst Spruit, he was treacherously attacked by the Boers. No declaration of war having been made, many officers and men were killed, as the affair was one of ambush. Then came the shameful murder of Captain J. M. Elliot who, with Captain F. R. H. Lambert, of the Scots Fusiliers, had been taken prisoner while traveling peaceably through the country.

Thus the first war began. Then followed the battles of Laing's Nek and Majuba Hill, in both of which the British troops (small detachments) were attacked in force by the Boers. Eventually peace was declared.

The first clause of the terms of peace is this: "The Transvaal recognizes as suzerain the ruler of the British Empire." That peace has been described by excellent authority as a hideous mistake, as the British then had troops passing to the front under General Sir Evelyn Wood, sufficient, probably, to put an end to the war forever.

Three years later, 1884, gold was found to exist in considerable quantities at Witswatersrand, and there was the usual mining rush. English, Americans, German, and French poured into the country, and for some years were welcomed by the Boer government, for as the mining increased so did the profits of the Transvaal government. Revenue increased enormously, and from about £120,000 (or say \$600,000) per annum in 1893, the revenue rose to somewhere about £6,000,000 (or \$30,000,000) in 1897.

The number of Outlanders increasing, the Boers began to be afraid of the country being overrun with them, and they began to put every restriction in their way. Government monopolies were imposed, such as the dynamite monopoly, dynamite being the most necessary article requisite for mining in the hard rock bed of the Rand. They also soon began to impose prohibitive conditions

on the freedom of the Outlanders—thus twelve years' franchise, and then only for the Lower Raad, which has really no influence on the legislature of the country. Scholars would only be taught in the Boer language; they had no rights as citizens or as burghers; the police are Boers; the municipalities and mayors are Boers; but the Outlanders paid about nineteen-twentieths of the taxes. The magistrates are Boers, and can order an Outlander to be expelled the country for any trifling offence, or even none at all, without trial. Latterly, the Supreme Court, which exercised a certain justice, has been abolished, and a few months ago the police, while ostensibly arresting an Outlander for a crime of which he was perfectly innocent, shot him dead; also a woman was shot in the same manner by the police in the streets of Johannesburg.

The taxes are exorbitant, as are the duties on everything which comes into the Transvaal for the Outlanders. For the Boers, things are practically free. The municipal administration is a mere name; the streets are ill-paved, of drainage there is none. Water supplies are likewise wanting; the schools are few and far between, and only the Boer language is allowed to be taught. The police who are Boer, have no discipline, and are brutal. Boers only can sit as judges, and invariably decide in favor of their own countrymen; in short, the Outlanders are treated as the Boers treated the Kaffirs, or the natives.

Great Britain has appealed again and again to the Boers to improve their treatment of the Outlanders, but has been always received with the same answer: "If we grant what you ask, remove the question of suzerainty." What, from the foregoing experience, would be the condition of the Outlander were the suzerainty question removed, and the Boers allowed a free hand?

The Convention of 1884 is merely an amendment of that of 1881, in which the suzerain question is distinctly laid down, and was not intended, in any way, to repeal the Convention of 1881.

The British government are contending with the Boers for exactly similar freedom for the Outlanders that the American colonists revolted against England for; viz., taxation without representation.

JUSTICE.



### Book Reviews and Notices

**The Reformation Settlement: Explained in the Light of History and Law.** By the Rev. Malcolm McColl, D. D., Canon of Ripon. New York: Longmans, Green & Co. Pp. 565. Price, \$2.50

This is the most solid contribution which has been made, or which is likely to be made, to the literature of the present crisis in England. Its learned author is abundantly qualified, probably beyond any man of our times, for the treatment of his subject. His exposition of it is so lucid and masterly that we do not see how the force of his argument can be evaded by any fair-minded man. Indeed, it may be asserted that it has made itself felt more directly and practically than any book of this decade. Although it has hardly been published six months, four editions have been sold, and it is reported that since reading it, some forty members of Parliament have felt forced to change their votes. It is seldom that such results are produced by a book. We are well within the bounds of moderation when we say that no American Churchman can form a sound and sensible opinion upon the great questions which are convulsing our mother Church until he has carefully studied this book. It possesses a vital interest for us,

both because of our close relationship to the ancient mother Church of England, and because we know not at what day these questions may cross the ocean and confront us. The subjects discussed by Canon McColl are: "The Reformation and its Results," "The Presence of Christ in the Eucharist," "The Eucharistic Sacrifice," "Sacerdotalism," "The Reformation and Auricular Confession," "The Intermediate State," "Ecclesiastical Courts and the Ornaments Rubric," "Anglican and Roman Orders," and "The Prisoner of the Vatican." This last is a most interesting and important expose of the inner history of papal intrigue and ecclesiastical politics, such as but few men could write. It furnishes the key to many mysteries insoluble to the uninitiated. We bespeak a wide circulation for this important book in America.

**The Great Appeal.** By James G. K. McClure. New York and Chicago: Fleming H. Revell Company. Price, 75 cents.

Dr. McClure has added to the list of valuable works on God's relations to man. He treats of God's appeals to the intellect, the heart, the conscience, the memory, the imagination, the self-interests, and the will. The subjects are handled with great reverence, careful thought, and deep insight into character. The excellencies of the essays are so many that the few faults are dwarfed into insignificance. We wish the book could be placed in the hands of every business man, and every searcher after truth who may be tempted to sneer at Christianity, for we feel sure the results would be most beneficial. Dr. McClure's knowledge of men, gained in the university of which he is president, has given him a power that makes these essays most valuable.

**Legend-Led.** By Amy LeFevre. New York: Dodd, Mead & Co. Price, \$1.

The outward appearance of this book, like the mechanical execution of its making within, is artistic. The legend by which the three merry little Thurstons—Claud, Eleanor, and Donald—were led, is the beautiful tradition of the Holy Grail. Their childish minds missed the loftier meaning, and sought only the outward symbol. The various adventures through which their quest leads them are sometimes funny, sometimes pathetic, but they learn the truth at last. That dear little Gypsy accepts it, is shown in the prayer with which the account of her childish struggle closes: "I've been trying to find you, Lord Jesus, but my heart is going to find you now. Please come in and keep there."

**The Pioneer Preacher.** By the Rev. Sherlock Bristol. New York and Chicago: Fleming H. Revell Company. Price, \$1.25.

As an autobiography, this is the most egotistic work of the kind we remember ever to have read. That the author had a severe struggle for his education for the ministerial life, is witnessed in nearly every page describing his youth. That he was in a special manner chosen by God to be a preacher, he takes for granted. That he had marvelous experiences in the development of his own religious character, and in converting others, he does not fail to inform us. Why he did not confine himself to this work instead of engaging in storekeeping in California, and afterwards leading emigrants across the country to Oregon, we have been unable to discover. The author fully realizes his own goodness, and does not fail to tell us the fact. We find nothing in the book to commend it to our readers.

**A Mountain Europa.** By John Fox, Jr. New York and London: Harper & Brothers. Price, \$1.25.

Here we have another of the author's Kentucky stories. Clayton, the hero, voluntarily exiles himself from a home of luxury and refinement in New York, to help retrieve the family losses by looking after some claims owned by his father. While in the mountains, the threads of his life become entangled with those of various mountain folk. The title of the book is due to the circumstances under which Clayton first met the heroine—a wonderfully beautiful mountain girl. His marriage is followed by the lat-



ter's death, at the hands of her drunken father. The various distinct mountain types are well depicted, and the story, as regards incident and description, an entertaining one. The book is well printed, and has exceptionally wide margins.

**Evenings with the Sacred Poets.** A Series of Quiet Talks about the Singers and their Songs. By Frederick Saunders, A. M. Page Illustrations, 12. Octavo. Price, \$2.

**Salad for the Solitary and the Social.** Redressed and Compounded, with Sundry Esculents, Succulents, and Condiments. By Frederick Saunders. Second Improved Edition. Fifty Illustrations. Octavo. Price, \$2.  
New York: Thomas Whittaker.

The richness in literary qualities and polite acumen of which these two volumes are possessed, can hardly be overpraised, and many readers of refined tastes will be happy to greet them both again in the new and improved editions. Mr. Frederick Saunders, their author, and late librarian of the Astor Library, New York, will long be remembered for the literary fullness and nicety of judgment with which his works are adorned. Every taste can be gratified and improved in an half-hour given to the perusal of one of his varied and fascinating chapters.

**Nannie's Happy Childhood.** By Caroline Leslie Field. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

Nannie's delightful childhood was spent in two worlds—that of real things—pleasant real things,—and the other in a dream world, one of charming fantasies woven in her own nimble brain. "She grew, mentally and bodily, as only children grow who depend for companionship upon wise grown folk, and wiser Mother Nature." The "wise grown folk," in Nannie's case, were her grandmother and grandfather, and her lovely older sister, named respectively, The Good Old Queen, The Good Old King, and The Princess. Brown Pink is the other child in the story. His life is later interwoven with the characters known to Nannie. When the reader meets him, he is a lonely little fellow of six, living in the city with his lame Aunt Debby and the maid. In sharpest contrast to Nannie's are his surroundings. He is shut up in a narrow city street, with its "limited vegetation and unlimited restrictions." But he is a philosopher, and a cheery one, quite unaware of the pathos of his lot. He "waited most six years for a rose," so he is not impatient at the slow coming of good fortune, which does finally give him more than he had dreamed existed in the world. This is a noticeably sympathetic and delicate study of child life, in all its phases, and could be written only by one who had a marvelous power of reading the inmost heart and soul of a child.

**Stories of Great National Songs.** By Colonel Nicholas Smith. Milwaukee: The Young Churchman Company. Price, \$1.

Both author and publisher have conferred a benefit on the public by issuing this most charming and instructive work. The late war brought forth a revival of interest in our own national songs. These are given in full, with the history of their origin and many delightful anecdotes and descriptions of scenes connected with them. Capital illustrations of the writers enhance the value of the book. The author treats also of the national songs of England, France, and Germany. He calls special attention to the ignorance of Americans of the words of our patriotic odes, and then points to the fact that Englishmen, Frenchmen, and Germans, can and do sing the whole of their songs frequently in large gatherings. He pleads for a greater prevalence of this spirit among us. We are sure our readers will find the book very well worthy of perusal.

**With God in the World.** By the Rev. Charles H. Brent, of St. Stephen's church, Boston. New York: Longmans, Green & Co. Pp. 144. Price, \$1.

The contents of this book originally appeared as a series of papers in *St. Andrew's Cross*. We are glad to see them in more permanent form, and hope they will find many readers. They

are singularly straight-forward, manly, and helpful in tone. They deal with questions of living interest, and abound in practical suggestions for the conduct of life. The chapters are short and right to the point. The great idea of Christian fellowship with God and man is worked out into a fresh and original form, and brought home in a most effective way. We strongly recommend the book for general devotional reading, and especially for use at meetings of the Brotherhood of St. Andrew and the Daughters of the King. It is beautifully gotten up, and in binding and typography is one of the handsomest volumes of the year.

**Square Pegs.** By Mrs. A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Mrs. Whitney's new book is not strikingly unlike her nearly two dozen preceding volumes. There are several love stories interwoven—a theme, as all readers know, always treated by the author with dignity and sweet seriousness. The pretty cover of the book, its good type and paper, make it a suitable gift for girls.

**Strength and Beauty.** By J. R. Miller, D. D. New York: T. Y. Crowell & Co. Price, \$1.

This is a collection of twenty-five addresses on various subjects, taking its title from the first. "Strength and Beauty" is one of that numerous class of religious books which, while not of great intellectual value, appeal to many people. These addresses will be found helpful, and indeed, will give comfort, for they deal with the troubles, the temptations, sins, sorrows, etc., of everyday life, and in a hopeful way, apply some of the great blessings of the Gospel.

**Bible Study by Periods.** By the Rev. Henry T. Sell, A. M. New York and Chicago: Fleming H. Revell Company. Price, 60 cts.

There are many useful points in this book, and a good deal of valuable information. The Bible-class teacher will find it a capital assistant in getting up dates and facts without having to spend much time in research. The plan of the book will doubtless commend itself to many Biblical students.

**We Four Girls.** A Summer Story for Girls. By Mary G. Darling. Boston: Lee & Shepard. Price, \$1.25.

This is another sweet, natural book for girls who are not old enough for novel reading, nor young enough for fairy tales. For various reasons, four girls from different families are sent for the summer to stay in the country home of a charming, sensible woman, Miss Forrester who likes and understands the ways of girls. Each

selects her own room, which is quaintly named. One selects Patience, another Humility, the third Generosity, and the fourth Courage. How the four, besides having a good time, gain just what they especially need, is pleasantly told in this very readable story.

MESSRS. T. Y. CROWELL & Co. are letting their light shine to illuminate the juvenile world, in "Sunshine Library," the last issue of the series being entitled "Strawberry Hill," the name of an ideal farm. Pleasant scenes are given of the life there, and some exciting adventures give spice and variety to the tale.

"CHATTERBOX," the children's favorite annual, makes its appearance early in the season, and puts in a strong claim to be first among the popular Christmas presents for the little ones. Its illustrations, as usual, are bright and spirited and numerous. Every page has something of interest for young readers. [Boston: Dana, Estes & Co., 212 Summer street.]

CASSELL'S NATIONAL LIBRARY (new series) is issued weekly, at \$5 per year, each number containing some standard literary work. The subjects of some recent numbers are: "Hero Worship," by Carlyle; "Francis Bacon," by Lord Macaulay; "As You Like It," Shakespeare; "Wordsworth's Poems," Selected. The series is edited by Prof. Henry Morley.

MR. THOMAS WHITTAKER, No. 2 Bible House, New York, has purchased the entire stock of the American Prayer Book Fund, including the electrotype plates of its cheap edition of the Prayer Book; and he will continue to carry on the work undertaken by the society in supplying a cheap Prayer Book for parochial use and for gratuitous circulation as a tract. The Prayer Book of this edition, printed in clear and legible type on superfine paper, and bound in durable and attractive cloth covers of various styles to suit the taste of purchasers, will continue to be sold at the low price of fifteen to thirty cents per copy, according to style.

MESSRS. D. APPLETON & Co., New York, are publishing a very helpful series entitled, "The Library of Useful Stories." These present, in an interesting and popular way, various branches of useful knowledge, by writers of authority in their various departments. A recent issue of this series is entitled, "The Story of the Living Machine," by H. W. Conn, Professor of Biology in Wesleyan University. It presents a review of the conclusions of modern biology in regard to the mechanism which controls the phenomena of living activity. There are about

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fifty illustrations, helpful to the understanding of the text. As to the choice of the word "machine;" by the author, though he attempts to justify it by the ingenious comparison of the body to a machine, one can hardly feel satisfied to having his physical being classified in this way. There is something "fearful and wonderful" about the living body which does not enter into our conception of mechanics. The author's suggestion that the ultimate living substance may have arisen from chemical evolution, is offset by the confession, which all honest scientists must make, that we know nothing whatever about the origin of life. The disclosures of the modern microscope, the writer says, have complicated, rather than simplified, this problem. "We are comparatively as far from the real of the natural explanation of life, as we were before the discovery of protoplasm."

**Periodicals**

With the November issue, *Little Folks* begins a new volume. It is an illustrated monthly magazine for youngest readers, and with it have been incorporated *Our Little Ones* and *The Nursery*. The work is well done and well adapted to its use. Mothers would almost "cry for it" if they knew how nice it is to help them in interesting the little ones. [Published by S. E. Casins, Boston, Mass.]

In the November *Forum*, ex-Minister to Spain, Hon. J. L. M. Curry, contributes a valuable article on "Spain, Living or Dying." The author contends that there is a prospect, under wiser counsels, of a new Spain. With universal education, fidelity to engagements, economy and honesty of administration, freedom of religion, more liberal commercial regulations, reliance on intelligent and skilled labor, Mr. Curry holds that Spain may yet take a high and honorable place among the nations of the earth.

The *Fortnightly Review* for October contains two good articles on the Dreyfus case, and another important contribution on "Australian Federation—From the Inside," by Harold G. Parsons. To a *Churchman*, however, the cream of this number is the article on "The Lambeth Decision," by Canon Malcolm MacColl who, in his trenchant style, shows the weakness of the archiepiscopal "opinion," and this is followed by a very fair and temperate paper, "The True Meaning of the 'Crisis in the Church,'" by "An Oxford Tutor." Whoever this tutor may be, he is a vast improvement upon the "Four Tutors" who led the attack upon Newman over fifty years ago. It is well to think of this.

The *New England Magazine* for November contains a graphic account of "The Great Boston Fire of 1872," written by Mr. Robert G. Fitch, of the *Boston Transcript*, and illustrated with excellent reproductions from photographs. Mr. A. F. Weber's paper on "American Economists of To-Day" attests the value of our schools of economic and political science, paying tribute to those who have done notable work in these fields during the last decade. Mr. W. Henry Winslow's chapter on John Ruskin is a careful and critical estimate of Ruskin, especially on

the side of his art interests. The Editor's Table takes up the subject of the true teaching of patriotism and good citizenship in the schools.

If Mr. Swinburne cannot write any better poetry than his sonnet, "After the Verdict—September, 1899" (and some other of his recent effusions), he would be well advised to go into a state of placid restfulness for a season. This effusion is on the first page of *The Nineteenth Century* for October. "The Situation in South Africa—a Voice from the Colony," by the Rev. C. Usher Wilson, ought to be read by those many Americans who think the Boers are a nation of saints, and the British a horde of tyrants. Mrs. Humphrey Ward persists in her plea that the Established Church should embrace Unitarians and Turks, heretics and infidels in general. The best articles on Church subjects are "The Church Crisis and Disestablishment," by the Rev. Dr. Cobb, and "Lambeth and 'Liberation,'" by Mr. Geo. W. E. Russell, and the latter is very slashing and hits hard.

Albert Robida is the subject of an appreciative article by M. Octave Uzanne, in the November number of *The Magazine of Art*. In concluding an enthusiastic review of Robida's work, the writer says: Robida has just come to the front as an architect; it is he who has planned the "Old Paris," which will be one of the wonders of the International Exhibition of 1900. Here will be restorations of the most curious buildings of the fourteenth and fifteenth centuries—dungeons, towers, barbicans, posterns, streets reminiscent of Rabelais—all the work of this strange artist, embodied, constructed, vitalized. Near the Pont de l'Alma a broad stage may already be seen supported on piles, and extending along the shore over the Seine. There, next spring, will rise the buildings chosen for reproduction to give us an idea of "old Paris," and there lords and citizens in costumes of the past will meet the visitor as he enters by the Porte Saint-Michel, and do the honors of the Pre-aux-Clercs, the Pont-au-Change, the old Louvre, the Grand Chatelet, and what not more. [Cassell & Co., New York.]

Booker T. Washington whose pre-eminent leadership in the affairs of his race is universally admitted, opens the November *Atlantic* with "The Case of the Negro." Apropos of the Philippine troubles, Hugh Clifford, British resident at Pahang, Malay States, contributes a valuable article, "A Lesson from the Malay States," based on the knowledge derived from his long experience among Malay tribes. Charles A. Conant discusses the question, "Can New Openings be Found for Capital?" showing the wonderful and innumerable changes that have taken place during the present century, which continually demand new and more extended fields for business. In "The Good Government of an Empire," William Cunningham furnishes a brief, but sharply cut, exposition of the management of great colonial empires. He points out for American benefit what he conceives to be the duty of the future for all those who believe in the extension of civilization. Elizabeth Robins Pennell discusses the rank of Van Dyke as a painter. Rollin Lynde Hartt treats of the Oh loans in an entertaining vein of

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The cover design of *The Century Magazine* for November includes a portrait of Cromwell, printed in four tints; while the frontispiece—also in tints—is a wood-engraving by T. Johnson, from Cooper's painting of the Protector in Sidney Sussex College, Cambridge. The illustrations in John Morley's study of Cromwell, and the drawings and marginal sketches for "The Biography of a Grizzly," are also in color. There is a hitherto unpublished poem by the late James Russell Lowell; the adventures of a boatload of castaways on the Pacific are told by Mark Twain; Governor Roosevelt writes with characteristic forcefulness of "Military Preparedness and Unpreparedness"; a poem, "The Golden Crown Sparrow of Alaska," by John Burroughs, is the mellow fruit of a recent travel trip to northern latitudes; and a humorously gruesome piece of realistic fiction, by Dr. Weir Mitchell, is "The Autobiography of a Quack." In the life-story of a farmer and longshore sailor living near his summer home in Maine, President Eliot, of Harvard, resumes his occasional contributions on "The Forgotten Millions." Captain Slocum continues his "single-handed" cruise around the world. Short stories and verses complete the issue.

**Books Received**

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

**HARPER & BROS.**

A Confident Tomorrow. By Brander Matthews. Illustrated. \$1.50.  
Jane Eyre. By Charlotte Bronte. The Hawthorn Edition. \$1.75

**HOUGHTON, MIFFLIN & CO.**

Contemporaries. By Thomas Wentworth Higginson. \$2.  
The Four Gospels From a Lawyer's Standpoint. By Edmund H. Bennett, LL. D. \$2.  
Betty Leicester's Christmas. By Sarah Orne Jewett. \$1.  
Dionysos and Immortality. By Benjamin Ide Wheeler. \$1.

**FLEMING H. REVELL COMPANY**

Where He Is. By C. B. McAfee. 25c.  
Environment. By J. G. K. McClure. 25c.  
The Bible Definition of Religion. By the Rev. Geo. Matheson, D. D. 30c.  
Laos Folk-Lore of Farther India. By Katherine N. Fieeson. 75c.

**FUNK & WAGNALLS COMPANY**

One of Those Coincidences. By Julian Hawthorne. \$1.  
The Expert Cleaner. Compiled by H. J. Seaman. 75c.  
The Miracle of Missions. By A. T. Pierson, D.D. \$1.

**LUTHERAN BOARD OF PUBLICATION, Philadelphia**  
Beacon Lights. By Joseph A. Seiss, D. D., LL.D., L. H. D. \$2.50.

**DOUBLEDAY & McCLURE COMPANY**

The Kipling Birthday Book. Compiled by Joseph Platt. 50c.  
Nancy Hanks. By Caroline H. Hitchcock. 50c.

**FORDS, HOWARD & HULBERT**

Philosophic Nuggets. 50c.  
Dorsey, the Young Inventor. By Edward S. Ellis. \$1.25.

**DUMAS & Co., Lowell, Mass.**

Wild Flowers from Palestine. Gathered and Pressed by the Rev. H. B. Greene, B. D.

**DANA, ESTES & CO., Boston**

Peggy. By Laura E. Richards. \$1.25.

**T. Y. CROWELL & Co.**

Barrack Room Ballads. By Rudyard Kipling. \$1.  
The House of Seven Gables. By Nathaniel Hawthorne. \$1.  
Hiawatha. By H. W. Longfellow. \$1.  
Cranford. By Mrs. Gaskell. \$1.  
Lucile. By Owen Meredith. \$1.  
Evangeline. By H. W. Longfellow. \$1.  
Prue and I. By Geo. W. Curtis. \$1.  
The Abbe Constantine. By Ludovic Halevy. \$1.  
Sunbeams and Moonbeams. By Louise R. Baker. 50c.  
Rational Education for Girls. By Elizabeth Hutchinson Murdock. 35c.

The Trend of the Century. By Seth Low. 35c.

Opportunities for Culture. By Jeannette M. Dougherty. 25c.

The Choice of a College for a Boy. By C. F. Thwing. D. D., LL. D. 35c.

Strawberry Hill. By Mrs. C. F. Fraser. 50c.

The Secret of Gladness. By the Rev. J. R. Miller. 60c.

The Artistic Ordering of Life. By A. S. Cook, Ph.D., L. H. D. 35c.

Character the Grandest Thing in the World. By O. S. Marden. 35c.

Art and Morality. By F. Brunetiere. 35c.

Cheerfulness as a Life Power. By O. S. Marden. 35c.

**JAMES POTT & Co.**

The Trinity Course of Church Instruction. By the Rev. C. M. Beckwith. 25c.

**D. APPLETON & Co.**

The Insect World. By C. M. Weed, D.Sc. 60c.

About the Weather. By M. W. Harrington.

The Story of the Fishes. By J. N. Baskett, M. A.

The Half-Back. By R. H. Barbour. \$1.50.

The Log of a Sea Wolf. By F. T. Bullen. \$1.50.

**W. A. WILDE COMPANY, Boston**

Peloubet's Notes on the International Lessons. \$1.25.

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**THE MACMILLAN COMPANY**

The Revelation of Jesus. By G. H. Gilbert, Ph. D., D. D. \$1.25.

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Little Folks at Brookside. By Mrs. D. P. Sanford. \$1.25.

**DODD, MEAD & Co.**

The Carved Cupboard. By Amy LeFevre. \$1.

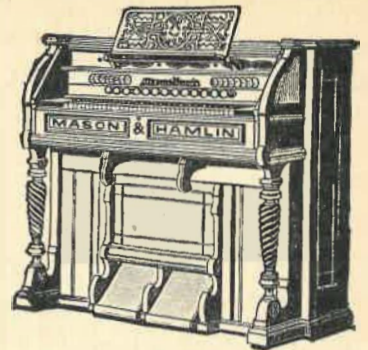
**FREDERICK A. STOKES COMPANY**

The Crown of Life. By George Gissing. \$1.50.

Little Soldiers and Sailors. By Mabel Humphrey. \$1.25.

Cupid and The Foot-Lights. By James L. Ford. Illustrated by Archie Gunn. \$1.50.

**HARVEST FESTIVALS.**—From many quarters we hear of dreadful atrocities committed by well-meaning but misguided people in this season of harvest festivals. One informant vouches for the truth of his statement that last Sunday there were to be seen on either side of the altar in his parish church, baskets filled with coal. Doubtless the local crop is the vegetable growth in question, but we never heard of a harvest time for that product before. We have read in sacred allegory of the living coal upon the altar, but we fail to see any symbolism in this grimy offering. When such things are actually perpetrated, is it any wonder that the following incident should be a true one? A local baker, the other day was asked to send a contribution to the harvest festival. He willingly consented, and on the appointed day his boy appeared carrying a large consignment of jam tarts, mince pies, and slices of cake. But if eggs and coal and dolls, and suchlike gear, are considered fitting "ornaments of the Church" within the meaning, but without the sanction of the act, why not the "rollicking bun and the gay Sally Lunn"? Oh, for a saving sense of the ridiculous!  
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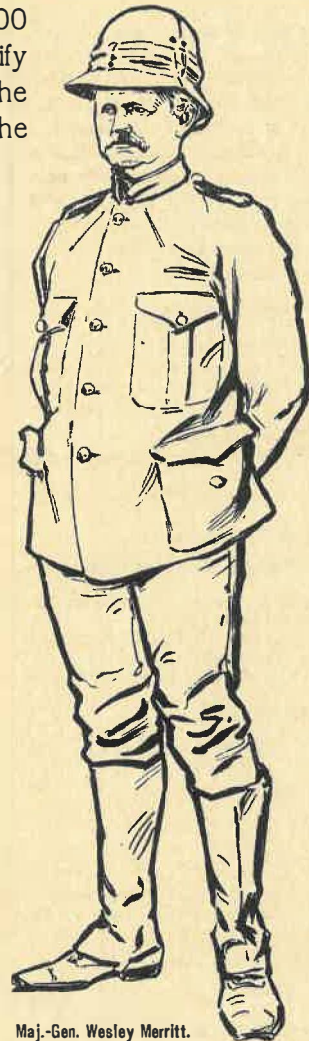
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### Pamphlets Received

Religio Medici. By Sir Thomas Browne. Cassell & Co.  
 The Place of the Laity in Church Work. By Frank Silverlock. S. P. C. K., London.  
 The Financial System of the Church. By the Rev. L. R. Hughes. S. P. C. K., London.  
 The Grounds of our Belief. By the Bishop of Gibraltar. S. P. C. K., London.

Links of English History in the Prayer Book. By H. E. Malden, M. A. S. P. C. K., London.  
 On the Right of Consecration of Churches. By the Bishop of Salisbury. S. P. C. K.  
 A Kalender of Hymns Ancient and Modern. Oxford University Press.  
 Grace Church, San Francisco, and its Future. By the Rev. W. F. Nichols, D.D.  
 Proceedings of the Seventh Conference of Church Clubs of the United States.

A Catechism for Young Children. By Mrs. Charles H. Smith, Buffalo, N. Y.  
 Fourteenth Annual Report of the American Church Missionary Society.  
 Charles Inglis. By the Rev. H. V. White, M.A., Dublin.  
 Sermon Preached at the Consecration of the Rt. Rev. J. M. Francis, by the Bishop of Springfield.  
 Fifteenth Anniversary Sermon by the Rev. A. St. John Chambre, D. D., Lowell, Mass.



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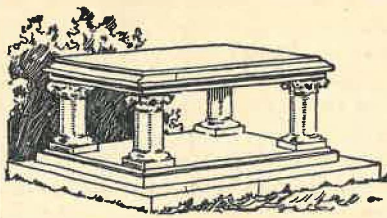
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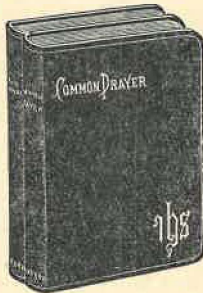
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# The Household

## To and Fro

A LOVE STORY

BY MRS. NEIL MACLEOD

From *The Quiver*

THE great mail steamer, bound for Australia, was cutting steadily through the dancing waves, under a cloudless sky. The stern mountainous coast of Crete lay to the left, with the snow shining here and there on the brown hill-tops. The days of sickness and misery were over, and the passengers had formed themselves into those little groups, or cliques, which indicate so curiously the laws of human affinity. One of the last among the travelers to find companions had been a young nurse, in a pretty, flowing uniform of dark blue. She was too serious and gentle to quite suit the fast, vivacious young people on board; while she was at the same time, too youthful herself and of too strongly marked a character to be altogether at home amongst their elders. She seemed also to be a little set apart by the fact that she was going out to India as a medical missionary.

"I really feel that I hardly know how to approach her, her manner is sometimes so still and reserved," remarked even good-natured Mrs. MacNab who knew everybody on board; "but she is so sweet and pretty, poor dear, that I can't help looking at her."

During the last day or two, however, the girl had ceased to be a solitary figure. Her new acquaintance was an active, muscular young Scotchman, sandy-haired, gray-eyed, and of a forcible type of countenance. He had deserted the little knot of young men who had been his first companions, and now these two paced up and down the deck with rapid vigorous steps, talking busily.

At first they only spoke of the countries along whose shores they sailed—of Gibraltar, Malta, Italy, Greece; of soldiers and sailors, and of life in the far colonies—for Kenneth Grant, the young man in question, was going to New Zealand.

Before long, however, their talk began to be more personal and confidential. They ceased to walk about, but sat quietly together on their low deck chairs, seeming to deprecate any attempt to add to their company. They had a subject of overwhelming interest to discuss. This subject was their future—the life and career which each had chosen—and they did not agree at all in their views of the matter.

"I think it is a great mistake of yours, this going to India, you know," declared the young man boldly, one day, when they were ensconced side by side in a cosy corner, under the deck awning. "How do you suppose you will stand the climate, for one thing?"

May West smiled slightly, though her eyes were grave, and she was visibly a little shocked by his sudden speech.

"Oh, I'm very strong," she said presently; "but I never thought much about it. I don't mind heat in the least."

"That's because you don't know what it is," returned the other. "Besides, as to nursing and teaching sick and ignorant people, isn't there plenty of such work to do at home, if any one like you ought to do it at all?" he added, with a ring of jealous discontent in his tone.

"But if you thought that this was the very thing you must do, that you were drawn—

called—to it?" The girl's voice was low, and had a thrill of awe in it. Her eyelashes drooped; she looked very sweet and grave; but her companion felt that she was provokingly far away from ordinary views and considerations.

There was a minute's silence, then he demanded somewhat aggressively, "What's the idea, now? What do you think that you, specially, are going to achieve amongst these miserable native folks, for instance?"

"How can you speak so? You know nothing at all about them," she responded indignantly, with a sudden flash in her large gray eyes.

"Do you?" was the quick retort. "Well, well, I won't press it; only it seems to me that you look at all this business through a haze of rose color. You imagine a gorgeous, dream-like land, where the sun is always shining, and there are domes, and minarets, and palm trees—all that sort of thing. Then you fancy yourself coming like an angel amongst a lot of black and yellow women and children, who'll love you to adoration, and do whatever you bid them, until they are as good as you are yourself."

"Indeed, indeed, I don't; you put it quite unfairly," protested the young girl, with glowing cheeks, but with a slight tendency to laugh at the relentlessly expressed fraction of truth in the young man's picture.

"Yes you do," insisted he. "I gather it from what you say yourself; and you cannot in the least realize the heat and exhaustion, the unhealthy places you will go into, the selfish stupidity of the low, inferior people you will work amongst, the sin and misery of it all."

Another little pause followed; then May West said gently, but in a tone that expressed settled resolution: "These very things—the sin and misery—are just what make me want to do this work. If the people are what you say, they need the help I can give them all the more." In a lighter vein she added: "Of course I expect plenty of disagreeables."

"Disagreeables in the abstract," put in her friend pertinaciously.

"Don't you think I am tolerably patient with disagreeables in the concrete?" she asked demurely, measuring him up and down with her soft yet courageous glance.

He started to his feet. "After such a pungent sting as that, I may as well go and

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have a smoke," he remarked; "but I meant well, Miss West, and I wish some cleverer person had said the same things to you before now."

May only smiled. "It would have made no difference," was all she answered.

After this skirmish the two young people rather avoided each other for a little while. Kenneth feared that he had spoken too unreservedly, and had perhaps even lost the delightful new friend to whom it was so mysteriously easy to say exactly what he thought. He was an idiot, he told himself. She was embarked on her venture; why should he damp her sweet enthusiasm? He would apologize, if she would only give him a chance. But May West had not heeded what he said much; she had been principally struck by his manner, his personality. He interested her, and she felt more solitary than ever, now that she was once again thrown back upon herself.

"After all, though, I must not mind being lonely," she thought. "I shall often have to put up with that when I am out in India."

It was evening, and she was standing at the vessel's side in the soft, warm darkness, watching the phosphorescent light that gleamed on the water. "God will take care of me," she murmured simply, half as the expression of a consoling idea, half as a sighed-out prayer for protection against unknown future sorrow. Suddenly she

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started, for some one had paused beside her, laying a hand on the rail close to her own. It was Kenneth Grant, of course.

"I hope you are not very angry about what I said the other day," he pleaded, in a subdued, friendly tone. "Your aims are so much higher than mine, your life so much nobler, I had no right to speak at all on the matter."

"Oh, no; I did not mind *very* much," she answered quickly; "but I should like to ask you just one question."

"Ask anything you like," he returned fervently.

"Well, did you really mean what you said — was it your actual thought?"

"Yes, it was," came the decided response. "Only I was an ass to express it; besides, possibly I was quite wrong. After all, you will live two lives, as it were, by seeking new work in a new country—satisfy your curiosity—widen your experience——" He stopped, checked by the curious little smile which played about her lips, as she turned slightly, and the electric light flashed upon her face.

"You almost seemed to be speaking a foreign language just now," she explained. "What you say is so totally unlike my own way of thinking about my work. Shall we walk up and down a little?"

They turned and paced the deck. The night breeze was blowing, the waves raced past the ship. The smoke, the stars, the light clouds—all seemed to be flying from them like the moment's opportunity.

"You haven't asked your question yet," he reminded her presently.

"Yes, I have; but I want to ask another. You criticise me severely; now what do you mean to do in New Zealand? What is your great idea? I think I ought to have my turn at criticism."

"I want to make money," was the prompt reply. "It doesn't sound very pretty, and yet that is about the whole scheme."

"Why?" Such a soft, innocent, quietly spoken monosyllable, yet Kenneth was strangely taken aback by it.

"I must get on," he answered, recovering himself. "Every man has his way to make in some shape or other. I hate a life of routine and sitting still. I like outdoor work, and I don't mind roughing it; but I'm quite practical, I've no romance."

She bit her lip. "But you would like to be useful?" she questioned, rather timidly.

"I don't know—perhaps, if it came in by the way. I am fighting for my own hand, you see. I must go ahead."

"Not at the expense of others?"

"Sometimes, no doubt. It's the way of the world. Nearly everyone is selfish; if I don't take advantage of circumstances, somebody else will, and I don't propose to sit down and watch their game."

"There is just one thing not to be lost sight of." May spoke softly, though her breathing quickened.

"What is that? My precious character, talents, and so on? They must take care of themselves!"

"Not exactly. It is just that you must not lose sight of what you are intended for—what God intends for you."

He made no reply, and when she could bear the silence no longer, she said suddenly, "Good-night, Mr. Grant, I'm rather tired

this evening," and flitted from him into the companion way.

"It had to be said," she whispered when alone in her cabin; "but, oh! why are we so near in one way and so far, far apart in another? I will keep away from him—he hurts me. I forget my work, and I lose hold of my hopes about it; all seems to grow dim and unreal. Never mind; it will soon, soon be over!"

If this last idea were intended to afford solace, it did not appear to be very successful, for she broke down and sobbed bitterly. Then she dried her tears, with inward self-reproach, and lay down, never dreaming that the great tide of human love was stealing warmly round her heart.

May awakened early one morning to find the steamer stationary. Instead of the throb of the engines, a chorus of chattering cries filled her ears. The air was very hot and still down below, so she hastened to dress and go on deck. A scene as novel as beautiful met her eyes. It was Colombo, the place of parting, and they were anchored in the harbor.

"And how do you like your first sight of India?" inquired Mrs. MacNab, a determined looking but kindly old lady in spectacles, who was one of her principal friends on board.

"Oh, it is beautiful! I never dreamed it could be half so lovely. I long to see more of it."

"We must go ashore together," said Mrs. MacNab. "I want to buy some things and have a drive, but I should never muster courage by myself, the natives are so troublesome."

Nothing, however, could spoil her enjoyment of this wonderful day. They seemed

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to have stepped into fairyland. The tropical vegetation, the gorgeous scarlet and yellow blossoms, the pungent, spicy odors, and the sight of the beautiful, dark-eyed native children—all entranced the unaccustomed English girl. The heat was intense, and the sunshine a fierce, blazing down-pour of light, from which they hurried to escape. After their drive through the cinnamon gardens, they were glad to find themselves in the cool, shady native bazaar, with its glittering piles of tissues, film-like silks, strange toys and ornaments.

"I want to see some stones," whispered Mrs. MacNab. "I am told you can sometimes get wonderful bargains at these native bazaars—sapphires, diamonds, moonstones—such opportunities! They don't know."

"Don't they?" queried May dubiously. She glanced at the tall Cingalese who stood obsequiously near; he was draped in a flowing linen garment, and his black hair was arranged in a kind of "bun," fastened with a tortoise-shell comb. He looked solemn, watchful, impassive—a quite incalculable quantity.

A moment or two more and he had hustled forward. Trays of moonstone ornaments set in silver were shown. Little papers of single unset gems—or what looked like them—were displayed. May could not suppress an exclamation of delight as a glittering, transparent, amber stone struck her eyes. "How very pretty! What is that, I wonder?" she said, not noticing that her companion had moved away a little.

"Tourmaline! ver' fine, only eighteen and sixpence," responded the merchant. May hastily drew back, but her fate was upon her. "Now, lady, dat for you. Dis is New Year coming in; you shall bring me de goot luck with dat stone! I wish you have it, I see it yours. You shall take it. Tourmaline! Bring goot luck, sixteen shilling! Twelve, eleven! Now, lady, now. Oh, yes. Never mind money. You show it at hotel and pay manager if it all right. I want de goot luck for New Year from you. Nine shilling? seven, six?" But May had lost all faith in the tourmaline from hearing this rapidly sliding scale of prices, and indeed had no wish to expend any of her slender store of money on either glass or precious stone. Blushing, she tried to escape, and just then up sailed Mrs. MacNab, the happy possessor of two "sapphires," wrapped in a morsel of tissue paper, also a pair of good-sized ebony elephants, one under each arm, and an unmanageable basket composed of porcupine quills. "Shall we be going now?" she asked.

"Oh, yes," cried May, relieved; but the wily owner of the tourmaline accompanied them into the street. He reiterated, pressed, persuaded, and half threatened, clinging to them like a burr. They dived into the nearest hotel to escape him, and partook of a mysterious and costly "tiffin," in order to give him plenty of time to get away. Then they peeped out of the front windows, between the great plants of maiden-hair fern, to see if the coast were clear.

No! Exactly opposite, sheltered by a Japanese umbrella, motionless as fate, stood the Cingalese, waiting for them to come out.

"What shall I do? However am I to get back to the steamer, with him pursuing me?" asked May nervously.

"Who is annoying you?" asked a friendly, masculine voice behind her, and Kenneth Grant came to her side. "Is it that fellow? What does he want? Shall I go and settle him?" The ladies explained, both together.

"Are his things pretty?" inquired the young man.

"Very," answered May, with enthusiasm. "The tourmaline was the prettiest of all; but the moonstones are like snow in moonlight—or ice-water—anything cool and delightful."

It never entered her unsophisticated head that, when Grant strode up to the immobile merchant, and both disappeared under the hotel parapet, he would plunge into the bazaar and secure both the tourmaline and the prettiest set of moonstones he could find.

Ere long he hastened back to them with a radiant countenance, and took them out to a wide, cool veranda, where they could rest and watch the lazily breaking waves and lengthening shadows.

It was only when they reached the steamer once more that May remembered how she must pack to-night, and to-morrow be transferred to one of those other vessels which looked so foreign and unfriendly, because they represented division and farewell.

"We've enjoyed ourselves so much, Mr. Grant," declared Mrs. MacNab before they parted company. "Haven't we, Miss West?"

"Very much," echoed May, with a sigh she could not repress. But she did not linger, and Grant remained alone on deck, watching how

"The sun's rim dips, the stars rush out—  
With one stride comes the dark."

As he listened idly to the laughter and chattering in the catamarans below, he wondered why he had suddenly grown so heavy-hearted, and why he could not make up his mind to show his little friend, the nurse, the moonstones and the tourmaline, begging her to keep them in memory of a happy day.

Perhaps he feared to say too much, perhaps he would not risk a repulse; at any rate, he could not, and he did not, show them. Next day they parted with a simple handshake, each carrying on his and her lonely way a memory which they hardly knew whether to call a pleasure or a pain.

(To be continued.)

### SHE QUIT COFFEE

And Got Well in Common-Sense Way.

"When I left off coffee, it seemed that was the thing hardest to drop. I had been put on a diet for stomach trouble, had a good appetite, but no food would stay on my stomach. I was compelled to leave off one thing after another, but never suspected coffee. When I decided to leave off the coffee, however, my stomach trouble ceased entirely, also my nervousness, and I can again sleep well. But a new trouble then arose. How was I to get along without my coffee? It was a great temptation when I saw it on the table in the morning. One day a friend who knew of my case sent me a package of Postum Cereal Food Coffee. After it had been prepared, I had great misgivings about using it, for it looked so much like fine coffee that I feared it would have the same effect, but I soon found it to be free from all injurious properties, and its use has been of great benefit to me.

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A GENTLEMAN was ordered some ordinary chlorate of potash lozenges for a sore tongue, and for convenience he kept them loose in his waistcoat pocket. He also bought a box of Swedish safety matches, and these he placed in the same pocket. To prevent matches going off of themselves, the makers separate the ingredients, putting the phosphorous on the box and the chlorate of potash on the matches. While bending down to pick up something on the floor, the lozenges rubbed against the friction paper on the outside of the box. This set the entire box alight, and the heat kindled all the matches in the box. The heat generated decomposed the chlorate lozenges, and the oxygen set free intensified the combustion tenfold. The result was the gentleman was instantly wrapped in flames, the combustion being of explosive violence. Had not a pail of water been thrown over him instantly, the result must have been fatal, as the combustion was inconceivably violent.—  
*The British Medical Journal.*

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## Children's Hour

### Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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#### CHAPTER II.

ALTHOUGH only a short time had passed since that day when Madge and Tony had stood on the station platform, and watched the train disappear that bore the little mother far away from them, the affairs of the Excelsior Club and St. Dorothy's Sisterhood had undergone quite a change. As Virginia had told Mollie, the school duties took away some of the fervent zeal that had belonged to the long, idle summer days, and there was less of a common purpose among the boys, and more of the looking after the aims and needs of the individual.

The Sisterhood still met regularly at the nest, however, and the spirit of good comradeship and loyalty was ever present. It had grown to large proportions now. There were over fifteen members, and when they all responded to the roll call, the magazines had to be lifted from the top of the bookcase, in order to provide seats for them all. With the episode which had nearly cost Virginia her life, there had passed from the club the last remnant of that exclusive spirit that Mollie hated so, and now there were many poor girls who wore the S. D. S. badge of honor, and who were treated with the same loving cordiality as any of those who happened to bear a name that was a power in the little town.

Apart from the social meetings in the nest, the girls had laid aside that phase of their purpose, and had devoted themselves with real, hearty earnestness to the cause for which Mollie had pleaded so eloquently long ago. But after all, there was not so very much to be done in Ottawa. Strangers were few, and there was no chance for any kind of an active crusade against "the world, the flesh, and the devil," so that, beyond helping Miss Pugsley in all manner of little loving, thoughtful ways, and being right-hand aid to the rector, Mr. Stanley, whenever there was a sick person to show attentions to, or some shy, little girl who needed brightening up, the Sisterhood girls were in danger of letting their swords grow rusty for lack of a cause to draw them, as it were.

"We haven't quarreled among ourselves since last fall," Mollie was saying, while she sipped her chocolate. "And there really isn't anything grand or splendid to do. We just slide along day after day, and 'have' ourselves, as Bobbie says, and that's all. Wish we had some great, glorious work that we could rush at, and work at like sixty, and make a success of."

"We made caps and aprons for the old ladies at the poorhouse, Mollie," Madge said, gravely. Mollie's shrewd, merry gray eyes looked at her quizzically. She never knew exactly whether to take what Madge said in earnest or not. While the making of caps and aprons might be a very good and worthy occupation in itself, Mollie's soul was not to be satisfied with such outlets for its zeal.

"We must think up something for the summer work," Virginia remarked, slowly. "I have had lots of ideas, but none of them were for anything that we could all have a hand in, as the boys say. When spring

comes we will hit something that will be right. Nell is sure to have a plan."

There was silence for a moment, and then Mollie exclaimed, with one of her sudden startling bursts of irrelevance:

"Bobbie Cherritt's going to race for the turkey."

The ginger cookie in Virginia's hand dropped to the floor, and she leaned back her head for a laugh. Even Madge's dimples showed, and her sober, dark eyes lightened with mirth.

"But he's so little and funny," said Virginia, when she could speak. "And only the older boys, older than Dave, even, are going into the race, papa said."

Mollie nodded her red curls decidedly.

"I know," she replied. "I've told him just how comical he'll look, and that he doesn't stand a ghost of a chance, but he only winks one eye and stands on one foot like a sick bantam, and won't answer; so what can you do? He says he wants the turkey for something special."

"Miss Pugsley has taken more solid comfort out of that turkey this winter," Madge said thoughtfully. "She named it Benjamin Franklin, and talks to it exactly as if it understood. I hops whoever gets it won't just cook it and eat it."

"Well, there's no knowing what Bobbie is ever going to do with anything," and Mollie sighed as she laid her emptied cup on the table. "Dave and Art won't tell whether the boys are in the scheme or not, but Jerry Edsall said they might buy it of Bobbie to use in the initiations with the skeleton, to keep it company. That would break Miss Pugsley's heart, after she has petted and loved it all winter."

"So she did the others, too," returned Madge. "Every one of the four turkeys that she raised. The first three went at Thanksgiving, and Tony and I saw her cry over them, and she kept Benjamin as long as she could—until now she needs the money."

"We said we'd buy it from her for the Sisterhood, and then give it back," Virginia put in; "but she would not do that. She said it wasn't fair. When is the race?"

"Saturday, if the ice holds good." Mollie rose and reached for her cap and cloak. The light at the window was growing dim with the early twilight of winter, and it was a long way down the bluff road, home to the Rookery. "Mr. Hardy says you and Madge will come down, and we'll all follow the race on Dave's iceboat."

"And pick up poor Bobbie when he falls behind," laughed Virginia. "Good-by. Don't

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let any of the girls forget the meeting Monday after school."

Neither Madge nor she spoke until after Mollie's whistle had died away on the stairs. The shadows in the little room deepened, and as the light faded, the fire seemed to grow brighter and prettier, and bestir itself to make a special effort at beautifying the room.

Virginia lay for some time watching the pale, serious face bent towards the glow of the flames, and catching some of its rosy tint. She did not always understand this little maid who had come into her heart and home. She was not at all like any of the other girls in her ways. There was a quaint, old-fashioned motherliness about her that had amused Virginia at first, and then gradually she grew to love it and the gentle protective air with which Madge devoted her self to her comfort and happiness. It was as if she had transferred all the tenderness and care that used to be lavished on the little sick mother to Virginia, and to the latter it was wonderfully welcome. Years pass slowly when one is forced to adopt an unnatural mode of living, and although it was long ago since that day when she had tried to ride Sultan, still Virginia had never ceased to rebel within herself against the fate that made her different from other girls, and forced her to lead an inactive life. Naturally she was so full of life and energy, so fond of all the pleasures of life, that it made it doubly hard to lie on a couch for hours at a time, or else take such easy, passive exercise as was possible.

Her father was gentle and pitiful with her, willing to follow out any caprice or wish of hers which she fancied might bring a pleasant change in the monotony of her life, but even he did not understand her. She was always only a child to him, and he did not see how she fretted and chafed under her burden. With Mrs. Hardy it was different. She was like Virginia had been—quick, active, keen, and impulsive, and loving life, she was fond of change and travel; and while full of sympathy for her daughter, she had little patience with her little whims and troubles and rebelling.

"It is done, Virgine, dear," she would say, firmly. "You ought to accept it after all these years, and make the best of your life. It does no good to lie and fret, and be peevish and cross to those about you. You must be brave and resolute."

And Virgine would turn her head over on her pillow, and be silent, while hot tears would steal from between her lashes, and her heart would ache with a pain that would not be stilled. But since the coming of Madge Ferrall, her life had changed. The first taste of the new element in it had come in a queer way. It was one night shortly after New Years'. She had not been sleeping, as her hip pained her just enough to be uncomfortable. There is an awful loneliness

(Continued on page 654)

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JOHN A. SMITH.

tried the new remedy, Gloria Tonic. It cured them so completely that they were anxious that their recovery be published, in order that other afflicted persons may profit by their good fortune. Owing to their advanced age, they considered their condition very critical, especially so after having exhausted every known remedy. They heard of Gloria Tonic, tried it, and the result was glorious indeed, as shown by the following extractions from their letters. Mr. John Mesel, of Okarche, Okla., a gentleman of 70, wrote the maker of Gloria Tonic in a recent letter, as follows:—"I am 70 years of age, and since using Gloria Tonic I feel healthier than I did for many years, for which I am very thankful." Miss Emily Kreuter, of No. 339 North Winchester Ave., Chicago, Ill., expresses herself as follows:—"My mother, who is 75 years of age, was cured through Gloria Tonic after everything else failed." Mr. Michael Muth, of Perrysburg, Ohio, a gentleman 77 years of age, reports equally as favorable, saying:—"My right arm was totally lame, could only sleep two hours a night, and expected to remain a cripple. I could not even dress myself, but thanks to the Lord, Gloria Tonic cured me completely." Mrs. Catharine Muller, of Meggers, Wis., an old lady of 80, declares that Gloria Tonic cured her when all other remedies failed. This remedy enabled her to plant and work her vegetable garden as in former years. In thousands of other instances the results have been the same. It might interest the readers that Mr. Smith had been a sufferer from rheumatism himself, and by a lucky chance hit upon a combination of drugs which completely cured him after his case had baffled every doctor that treated him. Mr. Smith will send a free trial package to any reader having rheumatism who will send their address. His full address is John A. Smith, 516 Summerfield Church Building, Milwaukee, Wis.

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and desolation about being ill at night, when everybody is fast asleep and unconscious of our pain. Virginia's face was buried in the pillow, and she was sobbing softly, when all at once she felt some one climb up on the bed, and gather her up in her arms closely. Not a word was said, but soft little hands pressed her hair back from her forehead, and Madge's cheek was pressed to hers in loving sympathy. So she held her until the tears dried, and then, with a kiss and a whispered admonition to go right to sleep, she left her. Virginia had never had a sister, and but few girl friends, and the closeness of this new comradeship was very strange and sweet to her.

Studies that had seemed tedious and uninteresting took on a new charm when there was some one to puzzle over them with you, and it was delightful to lie there in the cosy nest, during the long winter evenings, while Madge read aloud in her low voice, some of the enchanting books from the old bookcase. There were old stories of travels and buried treasure, that were odd to find in a girls' library, and then came fairy tales, and even with the dignity of fifteen or sixteen years on one, these sound very pretty and fascinating with the firelight dancing before one, and throwing strange, grotesque shadows on the walls like fantastic geni.

Mr. Hardy fell into the habit of strolling in to smoke a cigar in the nest, and Tony loved to slip in and stretch himself out at full length on the bear rug, so that altogether they were very happy evenings. And Mrs. Hardy would glance in and laugh, as she passed by on her way from a tea, or *musicale*, or something. For even in the little lakeside towns there is the select little coterie who keep up these polite functions, and Mrs. Hardy was a leader in the one at Ottawa.

To-night, Virginia studied the face framed by the dark, close curls a long time, and she was thinking of how dear this little stranger was growing to her, and of how lonely it would be when she left the big house.

"Madge," she said at last, "are you happy?"

Madge gave a quick little sigh, and glanced up as if the words had recalled her from far away.

"Why, yes," she said slowly, looking first at the pretty, anxious face on the couch, and then again at the fire. "As happy as I can be," she added. "Of course, I think of mamma all the time, and hope she will come back well and strong—for Tony's sake. He will be a better man if she lives than if I raised him."

"How comical you are," laughed Virginia; "you talk as if you were about fifty, and there isn't a year's difference."

"Yes, but I am ever so much older," said Madge seriously. "And mamma left him with me. But I know everything will come right. And it doesn't do any good to worry. You have to take things just as they come, and do what the day brings first. That's what mamma used to tell us. We can't go back to yesterday and change it, and it's no use to fuss over to-morrow, and the only sure thing we've got is to-day. Don't you see?"

Virginia nodded. She was thinking deeply—thinking of how she forgot to-day, and its duties and pleasures, living over the bitterness of yesterday's mischance—and there was a long silence in the room again, until at last she said, with one of Mollie's abrupt impulses:

"I wonder who'll win the turkey," and

they laughed together over Bobbie's entering the lists, and went downstairs to dinner, Madge with her arm around Virginia, supporting her.

(To be continued.)

### One Drop of Ink

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it."

He did so.

"O mother, would you have thought one drop would blacken a whole glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it, and restore its purity," said his mother.

"Why, mother you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

Teacher—Yes, boys, the sun rises on the coast of Maine before it has set on the Philippines. Now, how does that happen?

Johnny Glib—It didn't dare set on 'em while Dewey was there.—*New York World.*

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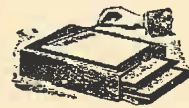
"Animal food, unless mixed with at least four-fifths of vegetable products, is apt to produce irritable temper and chronic restlessness. Wherever experiments have succeeded in accustoming horses to a diet of flesh food, the results were attested by torn bridles and smashed stable doors. Carnivorous men begin to prowl to ease the feeling of gastric discomfort, and if deprived of that remedy, become fretful and vindictive, especially when the causes of nervous derangements have been complicated by other stimulants," writes Dr. Felix Oswald.

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**Finance and Commerce**

**P**UBLIC attention is still centered largely upon the situation in the Transvaal. However sentiment may be arrayed upon the question, the success of the Boers is generally regarded as bearish upon the speculative situation in stocks, and bullish on grain. That it causes more or less uneasiness among holders of English securities is quite rational, and by forcing sales and losses, prices for them also induces selling of our own as a natural consequence. Nothing of a serious character has to a serious degree taken place yet, and both London and New York stock markets have behaved very moderately under the circumstances. Of course, some London selling of American securities has taken place, but the trade has absorbed them with very little visible effort. Why English reverses, however, should advance the price of wheat and corn, is not so clear. It can operate not at all upon either production or consumption, and only to a most unimportant degree upon the distribution of them. If it is the fear of European intervention, it would seem that such an event is more likely to grow out of British success, as European sentiment is almost uniformly against England in the controversy, and hence much more likely to be aroused into active participation through the increased sympathy for the Boers which their defeat would inspire. In fact, to regard the English reverses as a cause for higher priced wheat and corn, is almost purely fiction, and is so regarded by the more thoughtful, and the firmness so imparted to prices has thus far been slight, and the bulge ephemeral. The money market is a more stubborn fact. There is less money, and what amounts to the same thing, less credit, to be had, than demands seem to require. Rates throughout the country are firm. Six per cent., while not exactly hindersome to borrowing in ordinary mercantile, manufacturing, and commercial channels, is still a much higher rate than people are now used to paying. In Wall st., rates have been from 6 to 15 per cent. The stock market has stood it wonderful well. Considering the apprehension that the London situation must keep in the public mind, and the last bank statement, which was positively startling, the result of only a point or so decline followed by immediate standing, was something to be really admired. It shows the unbounded confidence American investors have in American securities. At the moment, it is hard to grasp what the next change in the financial situation will be. Reserves in the New York banks are down to danger line as limited by law. It is approaching rapidly the season when the return flow of currency from this country to the East should begin. In little more than a month Congress will convene. In financial centers hopes are entertained that "Congress will do something." The daily and financial papers are asserting, with much apparent confidence, that it will declare for the Gold standard. Just how this will make currency more plenty, and enable banks to expand their loans, which is what appears to be needed now, they do not explain. Railway earnings and bank clearings are still in excess of the wonderful records of last year. In respect of most standard commodities, the only indication of a halt in the upward swing is a noticeable tendency towards less free purchasing when prices are advanced.

**Manufacturers Prosperous**

**T**HE manufacturers, in the opinion of the Chief of the Bureau of Statistics, are about the busiest people in the United States at the

present time. Mr. Austin, the Chief of the Bureau, has just returned from a visit to the manufacturing centres of New England and the Middle States, and if their condition is an example of that of the manufacturers of the country generally, as it presumably is, there can be no occasion for complaint that the mills and men are lacking employment. Mr. Austin visited the cotton, woolen, worsted, silk, fibre, carpet, print goods, rubber, boot and shoes, hat, pottery, and watch and clock manufacturing establishments, and in no case did he find a lack of orders for the manufacturers, or of employment for men and women desiring employment. On the contrary, the great cotton, woolen, silk, and other textile mills are running on full time and overtime, while the manufacturers of rubber goods, boots and shoes, clothing, and pottery reported their orders far in excess of their capacity to fill with promptness. "Our chief difficulty," said the manager of a great manufactory of rubber clothing, "is to get a sufficient number of employes and sufficient machinery to meet our orders. The crude rubber we can get, though the importations of that are increasing rapidly, and the price advancing because of the increased demand; but the costly machinery and the skilled labor which are to do the work are not so easily had. We maintain constantly a school for the instruction of young men and women in the lines of work required in our factory, and yet, with the constant reduction of our force by the demands upon it from other mills of this character, we are short of hands and unable to keep up with our orders."

Similar statements were made by the managers of other manufacturing establishments. The cotton mills, woolen mills, and silk manufacturing establishments were running at their full capacity, and in some cases over hours, while the great boot and shoe manufacturing establishments were reported weeks behind with their orders, which come from all parts of the United States and of the world. During the last eight months, between two and three million dollars' worth of boots and shoes, the product of American factories, have been sent out of the country, the total for the eight months being double that of the corresponding months of 1898. Of this large exportation of this single product of our factories, the exports to the United Kingdom alone were \$477,734, against \$263,175 in the corresponding months of last year; to the West Indies, \$467,519, against \$167,420 in the corresponding months of last year; to British Australasia, \$392,439, against \$208,783 in the corresponding months of last year; to Mexico, \$206,880, against \$66,816 in the corresponding months of last year; to Africa, \$94,605, against \$54,653 in the corresponding months of last year, while shipments were also made to Asia, Oceania, Central and South America, as well as to the great industrial and manufacturing countries of France, Germany, and the United Kingdom. In the iron and steel industry, the figures of

our exports show that the extreme activity of manufacturers extends not alone to the home market, but to that supplied by other parts of the world. The exportation of manufactures of iron and steel in the eight months ending with August, 1899, amount to \$68,008,071, against \$52,925,082 in the corresponding months of 1898. A still further evidence which our foreign commerce figures show of the activity of our manufacturers, is found in the rapid increase in the importation of materials used by manufacturers.

**Our Trade With Germany**

**T**RADERELATIONS between the United States and Germany, which are just now the subject of considerable discussion, do not appear to have been seriously affected up to the present time, if judged by the latest figures of the Treasury Bureau of Statistics. These show that in both imports and exports the commerce between the United States and Germany in the fiscal year 1899 was greater than in 1898, and that the grand total of the commerce between the two countries in 1899 was larger than in any preceding year. The total commerce between the United States and Germany in 1899 was \$240,015,074, against \$224,737,351 in 1898, and \$236,456,652 in 1897, prior to which time the total commerce between the two countries never reached as much as \$200,000,000, the 1896 total being \$192,136,030, that for 1895, \$173,067,818, and \$189,429,118 in the phenomenal year of 1892. The exports from the United States to Germany in 1899 were the largest in the history of the trade between the two countries, being \$155,772,279, against \$155,039,973 in the fiscal year 1898, and \$125,246,088 in 1897, prior to which year it never reached the one hundred million dollar line, except in the great export year of 1892, when it was \$105,521,558.

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**Hints to Women**

**A NOVEL DRESS-HANGER.**—To throw a skirt or a wrap over the chair when it is taken off is a very foolish proceeding, as every one knows, for if left lying on the chair, the garment soon becomes wrinkled and shabby-looking. It is not always possible to hang it at once in a closet with other clothes, as it may be dusty, and yet there is not always time to give the needed brushing then and there. A woman who has always been able to have the services of a maid has lately invented a most useful article for the help of women who are their own maids. This is a dress banger, a most simple appliance, which fits against the wall of any room, takes absolutely no space, and is of inestimable service. Like all clever inventions, it is extremely simple, and consists of a brass rod fitted into a half sphere, also of brass, with a catch which enables it to either hang down straight against the wall when not in use, or to stand out straight from the wall when needed. On this is hung the skirt, cloak, wrap, or waist, as the case may be, as soon as it is removed, the rod being strong enough to sustain the weight of the garment while it is being brushed. When the skirt is brushed and ready to be hung in the closet, all that is needed is to turn the rod, and it falls straight against the wall. In some houses there are two or three of these rods in every room.

In the tight-fitting skirts that are now so much the style, such appliances as these are of the greatest value. The skirt can be hung up at once after it is worn, and there is no danger of its getting out of shape; after being brushed it can be put back into the closet on one of the hangers on which all skirts must now needs hang. Such little inventions as these have far more to do with keeping clothes in order than could well be believed by any one who has not given attention to the subject. To put a skirt away unbrushed means not only that it is likely to be worn again without the dust being removed, but also that the dust will get into the fabric. The silk linings remain intact much longer if the street dust is removed as soon as possible. Hats and cloaks, too, that so soon show the signs of wrinkles and wear, can be kept for a vastly longer time if hung up, brushed, and the ribbons or laces carefully looked after.—*Harper's Bazar.*

Lime or lemon juice is used to clean and brighten the fashionable shoe of russet leather. Soiled eoru window shades may be freshened by rubbing them with bread crumbs.

The sunburn that is acquired from sea bathing is as painful and serious as any such infection can be. A physician says it is a mistake to use for this or any burn from the sun's rays, creams and oils. Much better is a free application of witch hazel, which not only heals but hardens the skin, and thus acts as both curative and preventive.

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