

# The Living Church

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

## Summer of All Saints

BY STEPHEN A. HURLBUT

Calmly the tired earth is resting now,  
The travail-time of summer is o'erpast,  
And trees that drooped each heavy-laden bough,  
At length their fruit have cast.

A golden haze is spread o'er field and farm,  
A time of musing thought and holy rest;  
The grain is gathered in secure from harm,  
The sun sinks toward the west.

And through the long and languid afternoon  
Still fall his slanting beams of amber light,  
Telling the coming of the dark too soon,  
The winter's long, cold night.

How rich and fair these late autumnal days  
That sweetly linger with the dying year,  
Low murmuring a hymn of love and praise,  
Of love outlasting fear!

So meet it seems that in these days of calm,  
That feast should come more dear than all  
beside,  
When nature sings her peaceful triumph psalm,  
Tho' near to Eventide.

For all Thy saints, though 'lost to human sight,  
We raise, O Lord, our prayer of thanks and  
praise  
That Thou wouldst grant to them eternal light,  
And peace through endless days.

Here, Lord, would we remember those whose life,  
So close to Thine, was still our strength and stay,  
Trusting that they who now have passed the strife  
For us do ever pray.

O day of sweet communion, blest All Saints!  
That comest when the fields are brown and  
sere,  
Thy radiance with a brighter glory paints  
The closing of the year.

And taught by thee, we raise our hearts to Him  
Who guides by love the changing season's  
course;  
Who, throned in splendor mid the seraphim,  
Is still of Love the Source.

*Eve of All Saints, 1899, Madison, Wis.*



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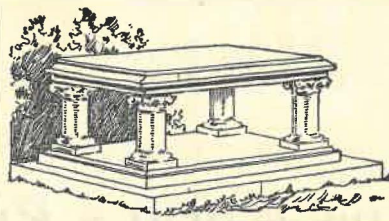
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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

INDICATIONS ARE THAT UNLESS A compromise be effected, there will be a severe struggle between the Contractors and Builders' Association, of Chicago, and the various labor unions employed by the former. The allegation is made by the contractors that the exactions of the unions have become so great as to embarrass seriously the work of building, as well as to increase greatly the cost; and that the walking delegate industry has taken from the contractors the right to direct their operations and carry on their work in whatever manner they see fit. Having succeeded in regulating the number of hours a day a member is permitted to work, it is stated the unions now prescribe the amount of work a member shall perform, arranging in many instances a schedule which an able-bodied workman should be able to complete in from one-half to three-quarters of a day of eight hours. The unions have taken a firm stand, and, secure in their strength, will make no concessions. On the other hand, the contractors may lock out union men, and a bitter struggle will be thereby precipitated.

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FROM TIME TO TIME, INVENTIONS have been noted having as their object the simplification of voting. Their need has been admitted, owing to the multiplicity of candidates at certain elections, and consequent confusion of voters, as shown by the great number of ballots thrown out because of inaccuracies which rendered them illegal. At Buffalo last week, a new machine was satisfactorily tested, which seems to fill all requirements. Names of candidates for each office to be filled were shown, the mechanism of the machine being arranged so that a vote could not be cast for more than one candidate. The votes being counted automatically, there was no delay after the hour of closing the polls before the result was known. In certain districts where charges of a dishonest count are openly made, the voting machine would have especial value.

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IT IS APPARENT THAT JAPAN IS taking an increasing interest in the affairs of China, and that this interest does not meet the approval of the Russian government. This feeling is strengthened by the report that Japan is quietly taking measures to checkmate further Russian aggression. The report of the mobilization of a Japanese army on the Russian frontier is probably due to an influx of Japanese, the regulations governing Japanese immigration having been withdrawn. There is little likelihood however of any serious difference arising between Russia and Japan, primarily because of the fact that each government has plenty to do in attending to its own affairs. Beyond a commercial interest, Japan can have no feeling for the future fate of China, and the other Powers interested in the Chinese question will prevent undue aggression.

IN ADDITION TO THE MOVEMENT for the inauguration of a parcels post, Congress will be asked at its next session to add a C. O. D. department to the money order division of the postal service. This is believed to be necessary in rural districts, owing to the rapid growth of mail order business and present inability of mail order houses to transact business expeditiously in sections where there is no express office. Large concerns doing business annually which runs into millions will back the plan and bend their energies to secure favorable legislation. The plan is virtually the same as that now used by express companies to collect on delivery with privilege of examination, and it is urged that if rural postmasters were empowered to make such transactions the revenue of the postal service would be greatly increased.

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COMPLICATIONS HAVE ARISEN IN the case of the polygamous Congressman Roberts, whose election has created a strong sentiment against his membership in that body. A warrant for his arrest charging him with polygamy has been issued, and officers are searching for him, believing him to be somewhere in the East. The warrant was issued in Utah, and thither the Congressman will be taken for trial when officers find a clue to his whereabouts. Opposition to Roberts has been organized, and as soon as Congress opens its session a determined, and probably successful, effort will be made to have him ousted. In Utah the Mormons may be able to evade laws and conduct themselves in accordance with their views, but to inflict themselves, particularly in a public manner upon the community, will not be tolerated.

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PUBLICITY IS GIVEN TO WELL AUTHENTICATED reports that the great ship-building yards of the Atlantic and Pacific coasts are to be merged into a combine, with a capital stock of many millions. The plan embraces all the yards capable of constructing ships of war. There has never been a period in the history of the country when ship yards were busier than at present. On the great lakes, particularly, contracts for next season on a basis of \$1.50 per ton have given a great stimulus to the ship-building industry, as well as enhanced the value of vessels in commission. So great is the rush of work in Atlantic and Pacific yards that the naval programme of the government, which will be submitted at the forthcoming session of Congress, will likely not recommend an increase of naval vessels. Scarcity of steel will tend to prevent immediate work on vessels other than those already contracted for or in process of construction.

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THE APPOINTMENT OF A CIVIL governor of Cuba is attracting considerable attention, particularly in view of the fact that there are many competent men

who would gladly accept the position. The report which finds most credence is that General Leonard Wood, at present military governor of Santiago, will be chosen, although this would likely be opposed by army officials who are his superiors in rank. Personal fitness, however, will be the most important factor, and if this be the case no one can be found more competent than General Wood. In the transition from military to civil government, the official at the head of affairs must be a man of good executive ability, familiar with the characteristics of the Cubans, polite, and diplomatic. There are factions to be united, and differences to be healed, before Cuba is in a position to be self-governed, and the civil governor will, in a great measure, have to bear these responsibilities.

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THE RESULT OF ELECTIONS LAST week is claimed by each of the great political parties to indicate a sentiment in their direction. Just how this is figured is somewhat perplexing to the lay mind, but politicians speak with conviction. It is maintained that the decision of the people in States where an election took place is in favor of the colonial policy of the administration, and from other sources comes the prophecy that the result means positively the nomination of Mr. Bryan for the presidency. Interest in the country at large was fastened on the State of Ohio, where the issue to be decided was practically for or against Senator Hanna. Mayor Jones, of Toledo, "The Golden Rule" candidate for governor on an independent ticket, did not develop the strength expected by many, yet he claims to be satisfied, and that the vote he received indicates a feeling of dissatisfaction with party organization. This statement is somewhat inconsistent in view of the determination of Mr. Jones to carry on the fight, and organize the "no-party" voters into a compact body.

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THE CONTENTION BETWEEN THE United States, England, and Germany over the Samoan Islands has been happily solved by their partition between the powers involved. The tri-partite government has not operated to advantage, disputes having been of frequent occurrence, at times even threatening to embroil the three nations. Tutuila, the island which falls to the United States under the division, is fifty-four square miles in area, has a population of 4,000, and incidentally the finest harbor in the South Pacific. Being already possessed of Pearl Harbor, in the Hawaiian group, this country now controls the two chief island harbors and ports of call on that portion of the globe. The interests of the United States in Tutuila began in 1872, when Commander Meade, of the U. S. navy, made a treaty with Maunga, the great chief of the island, by which the port of Pango Pango became the property of the United States, on condition of a friendly alliance being effected.



# The News of the Church

## The Sunday School

### Free Lectures on Church History

The Rev. Dr. J. H. Egar, rector of Zion church, Rome, N. Y., and formerly Professor of Ecclesiastical History at Nashotah, is giving a course of five lectures on Church history, in St. Paul's chapel, Syracuse, under the auspices of the Church Sunday School Institute, of the city, beginning Tuesday, Nov. 14th.

### Pay for Sunday School Teachers

At a morning service recently, Dr. Mottet, rector of the church of the Holy Communion, New York, asked his congregation for contributions to lay the foundation for an educational fund, the income of which should be used to pay educators intrusted with the spiritual education of the youth of the parish. Dr. Mottet believes that the teachers of his Sunday school should be fully as well equipped mentally as the teachers in secular schools, and that they should be paid for their services.

### In the Buffalo Archdeaconry, W. N. Y.

At a sectional meeting, held in St. Stephen's church, Olean, Oct. 17th, the whole day was devoted to this subject. In the morning the Rev. G. H. Gaviller, chairman of the committee on Sunday schools, appointed by the diocesan council, presided. Archdeacon Bragdon spoke on "Methods of teaching." The aim should be to build up in the Faith. The Bible and Prayer Book must be the basis of wise teaching. The use of the leaflet has tended towards a neglect of the use of the Bible, and to those Sunday school children who do not attend Church services, the Prayer Book is almost a sealed book. Messrs. Dealey and Richards followed, presenting much the same line of thought. At the afternoon meeting, the question of establishing a Sunday School Institute, similar to that of Buffalo and Rochester, in the southern counties, was considered. The methods and work of these were explained by Archdeacon Washburn and the Rev. G. B. Richards, and a committee to take the matter into consideration and report at the Jamestown meeting in Nov., was appointed, consisting of the Rev. Messrs. Dealey, Ashton, and Brush. In the evening, the guild room was filled with an attentive audience, to listen to papers and addresses on the general subject of the Sunday school. The Rev. Mr. Gaviller read an interesting paper on "The aim and place of the Sunday school in relation to the Church." He traced the origin of the Sunday school, showed its aim to be to aid the child to lead a godly and a Christian life, and that it must not take the place of worship in the Church. In the discussion which followed, the Bible and the catechism were set forth as the only true basis of religious teaching. The rector, the Rev. Dr. Ashton, in closing the meeting, expressed the satisfaction which had been derived from the conference, and urged his hearers to enter more heartily and prayerfully into the work of the religious training of the young, and so secure a blessing on the future growth of the Church.

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

### The Branches in Duluth

An outline for mission class study has been sent out by the president as a guide for the use of all the branches in the district. This outline has been adopted by 13 branches, and they have been supplied in part with material to help in the preparation of papers for the monthly meeting.

### The Virginia Branch

A large and enthusiastic meeting was held in St. Stephen's church, Culpeper, Oct. 20th. Miss Stuart of Alexandria, secretary of the diocesan branch, made an address on the subject of the

responsibilities and limitations of the parochial branch. An address was also made by Mrs. T. S. Alcock, of the Junior Auxiliary. The Rev. Preston Nash delivered an address on mission work in general. The church was filled to its utmost capacity.

### The Branch in the Diocese of Washington

The opening service was held in St. John's church, Nov. 7th. The Bishop celebrated the Holy Communion and made a brief address. A business session was held in the parish hall, Mrs. Satterlee, the first vice-president, taking the chair, in the much regretted absence of the president, Miss Wilkes, on account of illness. The roll call showed a representation of 20 parishes in the city, and three in the country. Various matters of interest and appeals for aid were brought before the meeting, and it was found that many of the parish branches had already begun upon the winter's work, especially in caring for the comfort of the diocesan missionaries. For the general boxes, which it is the custom to send at Christmas, all the parish societies contributing, the destinations chosen were a mission in Oklahoma, an orphanage in North Carolina, and a colored Sunday school within the diocese. A letter from Hankow, China, was read, returning thanks for a contribution of \$20 towards the erection of the Women's Mission House. After joining in the mid-day prayers for missions, the meeting adjourned till the first Tuesday in December.

### The Pennsylvania Branch

The 25th anniversary was observed on the 7th inst., at the church of the Holy Trinity, Philadelphia, Bishop Whitaker presiding, who also celebrated the Holy Eucharist. The Bishop welcomed those present, and said their hearts must be filled with gladness and thankfulness. For the first 10 years, the contributions in money and boxes averaged \$26,000 a year. For the last 10 years, there was a great increase, it being \$43,000 per annum; the total contributions for the 25 years were over \$700,000. There are now 127 branches in the diocese. At noon, there was a conference with the clergy in the parish house. Mrs. Irving, honorary general secretary, spoke with special reference to the organization of the Auxiliary in this diocese, and congratulated Pennsylvania for the good work accomplished. Several written questions were read, and answers given by the Bishop, Mrs. Neilson, the Rev. Messrs. J. P. Tyler, C. E. Betticher, W. B. Bodine, D. D., W. H. Falkner, and others. The services were continued at 2:30 p. m., in the church. A telegram of congratulation was read from the general secretary, Miss Emery. An address was made by Bishop Brooke, of Oklahoma, on "Missions to the Indians." In his jurisdiction there are 82,000 Indians, and 32 different tribes are there represented; 70,000 are of the five civilized tribes. The difficulty is that the Indian wants to be taught to come to church; to be bribed to come to Sunday school. An effort is being made to keep him self-respecting. The Rev. Scott Wood, of Virginia, spoke on "Missions to the Freedman." We must resort to the slow educational process to save the negro. The masses of the colored people do not need higher education. We plead for a second emancipation—from oppressive conditions and from sin. The Rev. Edgar Cope pleaded the cause of missions in this diocese. There is a great field that has been untried. Our Church has made no attempt to reach the German population. The work in Brewerytown has resulted in the grand church of the Covenant. In another section of the city there are 40,000 or 50,000 Jews, and only one missionary. The colored population is very well cared for, and the Galilee mission is well worked, but not large enough for its scope. He pleaded for the establishment of pawnshops for the poor who "are being robbed by money-lenders, because the Church will not help them."

The Rev. A. D. Gring, of Japan, spoke on "Foreign missions." It is not the preached word the Japanese want so much as it is the Gospel in the man and in the woman. The Japanese are not a vacillating people. There is every chance in the world of the success of the work there. The church in Kyoto, built by Holy Trinity parish, has been a magnificent power. An address on "The United Offering" was made by George C. Thomas who said it would be impossible to overestimate what the women have done in the way of missions. If the whole Church was as alive to its responsibilities, there would be no difficulty. It is the poor who keep the missionary work going. Some of the gifts of the churches indicate the greatest self-denial. A great many parishes, however, have not done their full duty. Why is there not a "Man's Auxiliary"? It would be hard to carry on the work without the Woman's Auxiliary. The closing address, on "Domestic missions," was made by the Rev. F. W. Tomkins who made an earnest appeal for deeper interest and larger contributions for Church extension throughout the United States. The report of the Woman's Auxiliary shows that during the past year \$45,149.94 were contributed to the cause of missions, distributed as follows: Executive, \$807.40; "Indians' Hope," \$4,819.59; domestic, \$21,744.77; foreign, \$7,476.63; Freedmen's, \$7,221.92; diocesan, \$2,366.82; United Offering, \$1,363.11. The officers of the board are: President, Mrs. O. W. Whitaker; secretary, Miss Coles; assistant secretary, Miss Catherine K. Meredith; treasurer, Mrs. T. K. Conrad; assistant treasurer, Mrs. Thomas Roberts; treasurer for the United Offering, Mrs. George C. Thomas. During the entire day both the church and parish house were crowded to the doors, large numbers of the diocesan clergy as well as prominent members of the laity being in attendance.

## The Girls Friendly Society

The annual services and meetings of the Central Council were held in Brooklyn, N. Y., from Oct. 31st to Nov. 3d, inclusive. At 8 p. m. the Central Council met for organization in Grace church parish house, and notwithstanding the inclemency of the weather, the roll-call gave strong evidence of the faithfulness of the workers, for which they were amply rewarded by the kindly words of greeting and commendation by the ever faithful president, Mrs. Thomas Roberts, of Philadelphia.

At the same place on All Saints' Day, the services began with a Celebration at 7:30 a. m. At 10 a. m. the Bishop of Long Island delivered a helpful address. He was assisted at the second Celebration by the Rev. Alfred Evan Johnson, former chaplain of the society, and by the Rev. Fred Burgess, rector of the parish. The musical portions of the service were beautifully rendered by the large vested choir of men and boys.

From 12 m. to 4 p. m., with intermission for luncheon, the meditations of the Quiet Day were given by the Rev. Charles Brent, of Boston, and the unusually large number of working associates who were privileged to attend were inspired with fresh zeal for their work as Christian women—in the world and at home—as well as in the G. F. S.

On Thursday, Nov. 2nd, there was an all-day meeting in St. Mary's parish house, with a bountiful luncheon at 1 p. m. The morning's business was the reading of the president's address, and the reports of various officers and committees. The election of officers resulted as follows: President, Mrs. T. Roberts; vice-presidents, Misses E. M. Hoppin, F. Groesbeck, and Emily Paddock, Mrs. G. S. Fullerton; secretary-treasurer, Miss Eve Alexander. The afternoon session was devoted to making important changes in the constitution and by laws, and there was much lively discussion on matters specially pertaining to G. F. S. workers. At 8 p. m.



the Central Council was gracefully entertained, at the residence of Mrs. Pierrepont.

Friday, Nov. 3d, the meeting of the Council in Holy Trinity parish house was full of interest to the immediate workers. At 1 p. m. the members adjourned for luncheon at the residence of Miss Benson, secretary of the Grace church branch. Honored guests were the venerable Bishop, the rector of Grace, and the Rev. A. E. Johnson. On Friday morning, simultaneously with the closing session of the Central Council, a large and enthusiastic meeting of literature associates or their representatives was held, also in Holy Trinity parish house, Mrs. Fullerton, head of the publication committee, presiding. The educational opportunities of G. F. S. diocesan and branch work were thoroughly discussed, and a plan was agreed upon for further action. This plan is the outcome of the members' conferences and reading unions, which have been instrumental in developing latent power in the members. At the conference of associates in this parish house immediately after the luncheon, papers were read on the following topics: "Branch management, its difficulties and encouragements"—(a) as regards finances, by Miss L. C. Watson, Utica; (b) as regards members, Mrs. Satterlee, Washington; (c) as regards associates, Mrs. R. B. Gregory, Chicago. "Literature for busy girls," Miss Helen Dawes Brown. "Reading as a factor in character building," Mrs. G. S. Fullerton, Philadelphia. The immense room was well filled with associates, and the papers were entertaining.

The conference of members and associates was held in Holy Trinity parish house at 8 p. m.; subjects for discussion, "Faithfulness"—(a) to our Church; (b) to our society; (c) to our work. "Helps and hindrances in the G. F. S. meeting." Papers had been written on these subjects by members from all parts of the country; a few being selected for reading. A meeting of associates for commended members was held on Saturday. This closed a series of interesting gatherings, which, it is hoped, will be productive of much benefit to the work.

### Chicago

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

The Bishop who has been confined to his room for about five weeks, is steadily recovering from his recent painful indisposition, though still somewhat crippled by rheumatism.

Emmanuel church, Rockford, under the rectorate of the Rev. N. B. Clinch, is rapidly reaching an era of prosperity, and the effort to clear off a \$500 debt promises success in the near future.

The Rev. G. B. Wright goes to St. Luke's Hospital this week as resident chaplain. The Rev. E. M. Thompson is assisting at Naperville.

At St. James' it is noticeable that the morning congregations on Sunday have been exceptionally large since the vacation, the pews nearly all rented, and the rector's Bible study classes for women at 11 a. m. of Tuesdays, remarkably well filled, the attendance exceeding 100. In others, too, of our parishes much attention is being given to the study of the sacred volume, for instance at St. Peter's, Mr. DuMoulin has arranged a scheme of six classes each week, so that no age or sex can plead absence of opportunity for acquiring knowledge of the Scriptures.

At a meeting of the clergy, held on the invitation of Dean Pardee, in the Clergy House on the 6th, it was resolved to meet from 10:30 a. m. to 12 m., on the 2nd and 4th Mondays in each month, to discuss such questions of "a theological or practical character as may from time to time be suggested." Accordingly, on Monday, the 13th, some 25 assembled at the cathedral to listen to a paper by the Rev. Dr. Gold on "The study of the Bible as the Word of God."

### The Eighth Choir Festival

On the afternoon of Monday, Nov. 13th, the executive committee of the Diocesan Choir Association met at the Church Club rooms to perfect the arrangements for the eighth choir festival services on St. Cecilia's Day. There will

be in fact three simultaneous festivals at 8 p. m., each having the same programme; namely, in St. James' for the North side choirs, in the cathedral for the West side, and in Grace church for the South.

### Church of the Transfiguration

On Sunday evening last the Rev. Dr. Rushton delivered the first of a series of Sunday evening sermons, arranged by the Rev. Dr. Delafield. He will be followed in order by the Rev. Messrs. Luther Pardee, E. A. Larrabee, P. C. Wolcott, Frank DuMoulin, Dr. Stone, Dr. Delafield, T. D. Phillipps, C. Scadding, E. M. Stires, C. P. Anderson, T. A. Snively, Dr. Gold, C. H. Bixby, and W. C. Richardson. A pleasing innovation in the church is the introduction of interior chimes placed just behind the organ, and rung at service time.

### Church of the Redeemer, Elgin

Just before the opening of service on All Saints' Day, there was blessed, prior to use, a handsome brass alms basin, the gift of Mr. John Hobrough, a faithful parishioner of Dr. Fawcett's, in memory of his mother. Around the upper side of the wide rim in relief is the conspicuous legend, "He that giveth to the poor lendeth to the Lord," while underneath, and about the bowl, are the deeply engraven words, "Sacred to the memory of Mary Ann Barnes Hobrough. Born March 3d, 1810, died July 28th, 1897. All Saints' Day, 1899." Almost every article of furniture in this church recalls the memory of some departed one who in life worshiped there.

### Brotherhood of St. Andrew

A splendid rally was the last quarterly meeting of the local assembly on the evening of the 8th, in St. Peter's, at which 20 chapters were represented by an aggregate of 150 members. For the convenience of those who had to come direct from their offices, to the number of 90, substantial refreshments were provided at 6:45 p. m. in the parish house by the ladies. After a short intermission, the assembly convened in the church, with Mr. Husted Young in the chair. After prayers, by the rector, Mr. Courtney Barber spoke tellingly of the importance of the Junior Brotherhood as a distinctive branch, for it now had 300 chapters, with a membership of 3,200, and these could do better work apart from members who were heads of families. Mr. D. D. Downan, a seminarian, spoke of the personality of the late convention, wherein were present 600 men who were not ashamed to stand up for their cause, who were there to listen, and to learn. Mr. James Houghteling said that whereas at the organization of chapter 1 in St. James', the average age of the members was a little over 16, many of these were now themselves fathers of growing sons, his own then infant being now six ft. three. The question, "Am I then to get out?" he answered by his belief that the universe was big enough for all. So far from the Brotherhood being an organization for young men only, its idea was that of citizenship in a kingdom, and that involved both privilege and responsibility, for it lays upon each his share of duty. The rector said the closing prayers.

### New York

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

The annual meeting of the Society for the Promotion of Evangelical Knowledge, was held at the Bible House Nov. 14th.

At St. Stephen's church a memorial service in honor of the late rector, the Rev. Chas. R. Treat, was held on Sunday, Nov. 5th.

The board of trustees of St. Luke's Hospital have elected as vice-president, in succession to the late Cornelius Vanderbilt, Mr. Wm. Alexander Smith.

At a luncheon recently given to the junior class at the General Theological Seminary, by the Very Rev. Dean Hoffman, an address was made by the Very Rev. Dean Stubbs, of Ely cathedral.

### A Free Reading Room Opened

Through the generosity of a young woman who has supplied the necessary funds for a year, a former drinking saloon near the Consolidated Gas Works has been opened as a free reading room, with attendant attractions, under the auspices of the City Mission Society.

### Missionary Schools in Japan

A conference of representatives of many missionary societies met, Nov. 10th, to take joint action to meet a new danger which threatens missionary activity in Japan, in consequence of a decree of the Imperial Japanese government prohibiting religious instruction in schools. Bishop Scarborough, of New Jersey, represented the Church. It was agreed to petition the Japanese authorities to exclude from the effect of the decree schools maintained by private funds.

### Monument for the late Rev. Dr. Houghton

The remains of the late rector of the church of the Transfiguration, the Rev. Geo. H. Houghton, D. D., have been removed from Trinity cemetery and reinterred in Kensico cemetery, where a fine monument has been placed, the gift of his nephew, the Rev. Geo. C. Houghton, D. D. The monument is a crucifix, 15 feet high, with a Latin cross, the figure of Christ being a beautiful work of art. The monument was executed in Italy, of pure Carrara marble.

### Marriage of Rev. R. J. Walker

At St. James' church, Nov. 8th, the Rev. Ralph Jervis Walker, curate of St. Peter's church, was married to Miss Evelyn Clara, daughter of Mr. Ernest H. Luebbers, one of the prominent laymen of St. James' parish. The ceremony was conducted by the rector, the Rev. E. Walpole Warren, D. D., assisted by the Very Rev. Dean Hoffman, the Rev. Drs. Wm. J. Seabury, John R. Bacchus, and the Rev. O. S. Roche.

### Memorial of Rev. Dr. C. F. Hoffman

At All Angels' church, the Rev. Dr. De Lancy Townsend, rector, a plan for the re-decoration of the chancel has been adopted as a memorial of the late rector, the Rev. Dr. Hoffman, carrying out the theme, "Therefore with angels and archangels and the whole company of heaven, we laud and magnify Thy glorious name." The work will soon be entered upon. A tablet has just been placed on the walls, inscribed:

In loving memory of the Rev. Chas. Frederick Hoffman, D. D., LL. D., D. C. L., rector and benefactor of this parish, 1874-1897. Blessed are they who die in the Lord. Even so, saith the Spirit, for they rest from their labors, and their works do follow them.

### Columbia University

At a meeting of the board of trustees, held Nov. 6th, President Seth Low, LL. D., announced several additions to the university faculty, and that the interest charged on the remaining indebtedness on the new site had been reduced \$37,000. The net debt is now \$2,975,000. President Low paid a high tribute to the memory of the late Cornelius Vanderbilt, long a member of the board. He explained that arrangements had been perfected for a summer school, beginning in 1900, and urged the erection of a new building, to cost about \$300,000, expressing the hope that some alumnus would give it. During the past year the specific gifts to the university have been \$73,794, and the permanent fund has been increased by \$490,417.09. President Low called special attention to the need of erecting dormitories for the students, and of establishing a students' club centre on the model of Houston Hall, of the University of Pennsylvania.

### St. John's Guild

The 33d annual meeting was held at the hotel Waldorf-Astoria, Nov. 8th. The treasurer's report showed receipts of \$161,324.83, and disbursements of \$1,259.64 cents less than the receipts. The assets of the guild, including the two floating hospitals, are now valued at \$135,000, with no liabilities. The report of the executive committee announced that the guild entered upon the new year better equipped than ever



before, but without a reserve fund of any kind, and solely dependent on gifts of friends. The report referred to the gift of an additional floating hospital, at a cost of \$32,000. There were carried on the floating hospitals last summer, 62,672 women and children. Of these, 17,184 were given salt baths, and 3,799 were treated in the wards or on the decks. For the first time ministrations were extended to Harlem and Brooklyn, as included in greater New York, and 5,549 patients from East and West Harlem, and 7,601 from Brooklyn, were benefited. At the Seaside Hospital of the guild, 1,790 patients were admitted, and 20,170 days of hospital treatment accorded. The guild now has 668 annual members, and a total of 762 on its roll.

### Pennsylvania

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

During the jubilee services of St. Jude's church, Philadelphia, ending on All Saints' Day, the offerings were \$4,568.61 for the endowment fund of that parish.

Three brass alms basons, and other articles stolen from Holy Trinity church, West Chester, in October, were found by a farmer secreted in a corn shock, and restored to the church. A portion of the silver vessels were recovered from a Philadelphia pawnshop recently.

#### Ladies' Italian League

The 10th annual meeting of this organization was held on the 8th inst., in the mission rooms adjoining the Italian church, L'Emmanuello, Philadelphia. The treasurer, Miss Elizabeth M. Roberts, reported that the receipts for the year just ended were \$773.13; present balance, \$229.21. Nearly 150 members are enrolled, and by their yearly subscriptions greatly aid the work. Progress was reported in the mothers' meeting and the sewing school, both of which are under the direction of the Ladies' League.

#### A Tribute to the Rev. Dr. Cooper

At the church of the Holy Apostles, Philadelphia, on Sunday morning, 5th inst., the Rev. Dr. H. L. Duhring, at the request of the vestry, read the following telegram to the rector *emeritus*:

The REV. CHARLES D. COOPER, D.D., Cazenovia, N. Y.: We are instructed by the vestry and congregation to convey to you their congratulations on this, your 86th birthday, and their best wishes in every way. As more fully expressing this, please read Numbers vi: 24-26.

GEORGE C. THOMAS,  
WILLIAM R. CHAPMAN,  
Wardens.

At the close of the reading, all present stood up to testify their affection and approval of the message. Telegrams of similar tenor were sent from the Sunday school in the afternoon, and also from the congregation and Sunday school of the memorial chapel of the Holy Communion.

#### St. Peter's Guild for Girls

Among the numerous parish agencies connected with old St. Peter's church, Philadelphia, the Rev. R. H. Nelson, rector, is the guild for girls, which is located in the guild house, 323 Lombard st., adjoining the parish building on the west. It exerts a practical influence for good among girls over 12 years of age, and there is a very large membership. For a nominal fee of fifty cents per annum, young women occupied during the day are entitled to the use of a well-equipped library, lectures, weekly summer outings, and select club dancing parties, as well as instruction in dress-making, fancy work, drawing, writing, and classes in literature. In addition to the regular membership privileges, those who desire to pay 25 cents per week are taught German, embroidery, cooking, millinery, book-keeping, and musical instruction on the mandolin, guitar, and banjo. The guild is open every evening, also on Wednesday and Sunday afternoons for social meetings. It is now in its 13th year. The president is Mrs. James Large (*nee* Page) who is assisted in the good work by other society women connected with old St. Peter's.

### Golden Jubilee of St. Mark's, Philadelphia

All Saints' Day, with the octave ensuing, was selected for the observance of the 50th anniversary of the consecration of this prominent church. There were early celebrations of the Holy Eucharist each day, and, at a later hour on All Saints' Day, there was a High Celebration, with a procession. A large number of visiting clergy occupied the front pews. The music was Schubert's Mass in B flat. The rector, the Rev. Dr. A. G. Mortimer, was celebrant. The sermon was preached by the Rev. Dr. Morgan Dix who served his diaconate in St. Mark's, 1853-'4; he spoke of the day of small things 45 years ago, and the wonderful expansion since he was an assistant. The offertorium was Dr. S. S. Wesley's "O give thanks unto the Lord," and the "War march of the priests" was rendered on the organ at the conclusion of the service. In the evening the vespers of the dead were sung in the chapel. On All Souls' Day, after two early Celebrations, there was a Requiem Celebration in commemoration of all the departed members of the parish, which was attended by a crowded congregation. The altar was divested of flowers, and the altar cloth and pulpit fall were black. The rector was celebrant. The music was Mozart's Requiem in D minor, sung for the first time in English in this city. The choir numbered 70 voices, including a quartette of noted soloists. The sermon was preached by the Rev. Dr. G. McClellan Fiske, assistant at St. Mark's, 1880-'83. In the evening of the same day there was a special service of thanksgiving in St. Michael's chapel (of St. Mark's parish), when the Rev. F. A. Sanborn, assistant at St. Mark's, 1886-'91, preached the sermon. A similar service was held on Friday evening at St. Mary's chapel (colored congregation), the preacher being the Rev. Frederick D. Lobdell, C. S. S. S., assistant at St. Mark's, 1891-'96. On Sunday, 5th inst., the same ceremonial was observed as on All Saints' Day, the preacher being the Rev. Dr. James W. Robins, priest-in-charge of Christ church Hospital, and Schubert's Mass was repeated. In the afternoon, the children of St. Mark's, and those from St. Michael's and St. Mary's chapels, completely filled the church. The service was chiefly singing, in which the three choirs were combined, joined by the children, producing a grand effect. The rector addressed them. In the evening there was solemn Evensong, and the sermon was preached by the Rev. Dr. Jos. D. Newlin. It is an interesting fact that Dr. Newlin was baptized, confirmed, ordered deacon and priest in St. Mark's, and was an assistant there 1857-'61. On the 8th inst., octave of All Saints' Day, the third celebration of the Holy Eucharist was a solemn High, the Rev. S. C. Hughson being celebrant. There was a fine rendition of Gounod's 2d Mass, *Des Orpheonistes*. The director of the choir was the rector, the Rev. Dr. A. G. Mortimer, and the organist was Andrew Wheeler, Jr. The sermon was preached by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, who was rector of St. Mark's, 1878-'91. At the night service which concluded the jubilee, there was a procession of the various guilds of the parish, carrying their banners, and the sermon was preached by the Rev. R. E. Dennison.

### Western New York

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

Mr. David C. Monroe, formerly a Methodist minister, a graduate of Syracuse University, and for 15 years a missionary in India, was confirmed Oct. 2d, in St. Peter's church, Geneva, by Bishop Walker. Mr. Monroe has become a candidate for Priests' Orders, and is preparing at the DeLancey Divinity School.

#### The Buffalo Archdeaconry

A sectional meeting was held in St. Stephen's church, Olean, Oct. 16-17. On Monday afternoon the clergy met in conference in the guild room. Reports were received from the missions of the archdeaconry, and a discussion was held on "the obstacles in the Southern tier, and the best means of overcoming them." In the evening a

missionary meeting was held in the church. The service (choral) was admirably rendered by the choir of St. Stephen's. Addresses of force and character were made by the Rev. Messrs. Gaviller, Dealey, Wrigley, and Richards, and Archdeacon Bragdon presented the condition of the missions in the "Southern tier," as affording every encouragement in spiritual growth. On Tuesday the subject of Sunday school work occupied the entire day. Report of the proceedings will be found in the column devoted to Sunday school matter.

### Delaware

#### Leighton Coleman, D.D., LL.D., Bishop

#### Archdeaconry of Wilmington

The fall meeting was held at Christ church, Delaware City, Nov. 1st and 2nd. At the 10:30 service on All Saints' Day, the Bishop dedicated a beautiful marble font, a memorial of Mrs. Maxwell, sister of the wife of a former rector, the Rev. V. H. Berghaus. The subject of the address at Evensong, was "The Church"; (1) A kingdom, by the Rev. Geo. C. Hall, D. D., archdeacon of Wilmington; (2) Her principles and laws, by the Rev. Henry Ward Cunningham; (3) Her call to loyalty, by Mr. James D. Carter, of Calvary church, Wilmington. On Nov. 2nd the business session was held at 9:30 A. M., followed by the Holy Communion at 10:30, the Bishop celebrant. The sermon was preached by the Rev. Robert W. Forsyth. The afternoon session, held in the parish house, was devoted to the consideration of the following topics: "Christian socialism"; (1) What it is, by Chas. M. Curtis, Esq., of Trinity church, Wilmington; (2) The relation of the Church to it, by the Rev. Wm. M. Jefferis, D. D. The discussion on this subject was opened by the Rev. E. K. Miller. "Some misconceptions concerning the Church"; (1) As to repentance, by the Rev. K. J. Hammond; (2) As to conversion, by the Rev. Wm. J. Wilkie; (3) As to sanctification, by the Rev. H. B. Phelps. Discussion was opened by the Rev. P. Owain-Jones. The Bishop presided at these meetings. Evensong was sung at 7:30, and "Some phases of the missionary spirit" were considered: (1) Faith, by the Rev. F. M. Munson, LL. D.; (2) Zeal, by the Rev. John S. Bunting; (3) Sacrifice, by the Rt. Rev. Leighton Coleman, D. D. There was a large attendance of the clergy, and several delegates from the various parishes.

### West Virginia

#### George W. Peterkin, D.D., LL.D., Bishop

A new pipe organ has been placed in Christ church, Clarksburg, the Rev. T. W. Cooke, rector.

The church at Davis, built by Mr. Fish, has been given a pipe organ by a parish in Pennsylvania.

A valuable addition to the hospital of the Rev. B. M. Spurr, at Moundsville, has been completed, and is now ready for patients. The building is to be known as "The Reynolds Memorial," and is the gift of Mrs. Reynolds and her daughter, of New York city. It is most complete in its appointments.

#### St. Matthew's, Wheeling

The Year Book recently published gives evidence that the parish has done exceedingly well during the past year, the report showing 29 baptized, 27 confirmed, and 118 added to the communicant list, making the present number 444; total contributions for the year, \$14,244.

#### Associate Mission in Charleston

At the recent session of the Kanawha convocation held at Point Pleasant, Oct. 4th and 5th, the Rev. Gerald Cord was appointed to establish an Associate Mission, as a centre of aggressive missionary work, at Charleston. Mr. Cord has already secured the land, and if he can get a house built and three or more earnest young men to work with him, there is every promise of very good results from such work in that locality; \$2,000 will be needed for building and maintenance.



**Central New York**

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

**Death of the Rev. P. N. Meade**

The Rev. Philip Nelson Meade, rector of Christ church, Oswego, died Nov. 9th, of typhoid fever, at the residence of Dr. George B. Reynolds, an intimate friend in Baltimore. The Rev. Mr. Meade was born in Clark Co., Va., Oct. 31, 1844, and was a grandson of Bishop Meade, of Virginia. His early education was received at the Episcopal High School, Alexandria, Va. Afterward he entered the University of Virginia, but owing to the breaking out of the Civil War did not complete his course. He entered the Confederate service in 1862, and served throughout the war as a sergeant-major in a battery of artillery. Afterwards he studied and practiced law at Lynchburg, Va., when he took up the study of theology and graduated from the Virginia Theological Seminary in 1871. Prior to that, in 1869, he was ordained to the diaconate, and assisted the Rev. Thomas U. Dudley, now Bishop of Kentucky, in conducting services at old Christ church, Baltimore, now called the church of the Messiah. He was ordained to the priesthood in 1871, and became rector of Emmanuel church, Laclede, near St. Louis, Mo., and, later, was rector of Trinity church, Atchison, Kan. In 1874 he went to Baltimore as rector of the church of the Holy Innocents. Later, he gave up the charge, and for some time was actively engaged in missionary work in East Baltimore. In 1877 he became rector of Grace church, Elkridge, Howard Co., Md., and in 1882 accepted a call to Emmanuel church, Cumberland, Md., where he remained until 1889. Then he went to Christ church, Oswego, N. Y. He held various positions of influence in the diocese of Central New York, and was dean of the Fourth District. Dr. Meade was a thoughtful writer and speaker, and most diligent in parish work. He delighted to promote a knowledge of the Church, and provide her ministrations for all men. In his consecrated and devoted labors for Christ and His Church he has left an illustrious and impressive example. The widow and six children have the sympathy of the diocese in their sore bereavement.

The funeral took place Friday, Nov. 10th, from Emmanuel church, Baltimore, the services being conducted by the rector, the Rev. J. Houston Eccleston, D.D., assisted by the Rev. Messrs. Thomas E. Pattison and G. M. Foxwell. The music was furnished by the St. Cecilia Guild. The services were attended by many prominent laymen and several clergymen. Delegations from the Loyal Legion and Baltimore Lodge of Elks attended, and accompanied the body to the railroad station. Interment took place in Oswego, Nov. 13th.

**Minnesota**

**Henry B. Whipple, D.D., LL.D., Bishop**

**W. N. Gilbert, D.D., LL.D., Bishop-coadjutor**

Immediately after Evensong on All Saints' Day, the Rev. Dr. Pope, rector of the Good Shepherd, St. Paul, assisted by Mrs. Pope, entertained the parishioners at supper in the rectory. A very enjoyable evening was spent.

The Rev. Harvey Officer is working strenuously to build a church for St. Phillip's colored mission. The Rev. E. L. Schleuter has been appointed to the charge of St. Phillip's.

West Concord will erect a new church this fall, to be known as St. Mathias'.

The vestry of St. Paul's church, Minneapolis, have selected as the location for their new church, the southeast corner of Franklin ave. and Bryant, on Lowry Hill.

**Bishop Gilbert's Visitations**

Frontenac, confirmed 7; Minnetonka Mills, 5; Kenyon, 2; Gethsemane, Minneapolis, two deaf-mutes.

**St. Barnabas' Hospital, Minneapolis**

A donation of \$200 from Mr. and Mrs. C. F. Bousfield has been received as a year's support for a free bed in the children's ward. The legal settlement of Richard Martin's legacy bestows upon the hospital 180 acres of land in the

city suburbs. The annual report shows the hospital to be in a flourishing condition.

**The C. A. I. L. in St. Paul**

Miss Keyser, of New York, addressed a meeting in the Good Shepherd church, on behalf of the Church Association for the Advancement of the Interest of Labor. At the conclusion, the nucleus of a local branch of the C. A. I. L. was effected.

**Southern Virginia**

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

**Dr. Lloyd Accepts the Secretaryship**

The Rev. Arthur S. Lloyd, D.D., has accepted the position of General Secretary of the Domestic and Foreign Missionary Society, and in consequence has resigned the charge of St. Luke's church, Norfolk, of which he has been rector since 1885.

**Brotherhood of St. Andrew**

The local assembly, comprising chapters in Norfolk, Berkeley, and Portsmouth, met in St. Thomas' church, Berkeley, on Sunday afternoon, Oct. 29th, with a very large attendance. Reports were made by the delegates who had attended the convention at Columbus, Ohio. Mr. Cole, of St. Peter's church, Norfolk, made an impressive address on "Brotherhood duty," and was followed by Dr. Lloyd, of St. Luke's, who gave some of his impressions of the growing spiritual power of the conventions.

**Michigan**

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

The Rev. Thos. W. McLean, for 12 years rector of the well equipped and strong parish, Trinity church, Bay City, has accepted a call to be rector of St. Mark's parish, Minneapolis. Mr. McLean has been some 16 years in this diocese, held many important positions, is a fine preacher and good worker, with a special capacity of impressing himself and his work on the community in which he lives, and will be a marked loss to the diocese. His resignation was accepted reluctantly and with great regret.

**Florida**

**Edwin Gardner Weed S. T. D., Bishop**

**Rev. Dr. R. H. Weller's Anniversary**

St. John's church, Jacksonville, held a large congregation Oct. 29th, when the Rt. Rev. Wm. Crane Gray celebrated the Holy Communion, and delivered a short discourse on the work of the Rev. Dr. Reginald H. Weller of St. Stephen's, who was that day celebrating the 50th anniversary of his ordination to the ministry. The Rev. V. W. Shields announced the regrets of Bishop Weed who left St. Louis on purpose to be there, but who had missed the connection at Waycross. The Holy Communion service was celebrated by Bishop Gray. Dr. Weller is the son of the Rev. George Weller who was editor of the old *Church Register*, the first Church paper in the country. He was born in Philadelphia, April 15, 1828. After completing his theological studies in the seminary at Nashotah, he was ordained in Calvary church, Memphis, on Oct. 21, 1849. The early years of Dr. Weller's ministry were spent in Tennessee, Missouri, and Mississippi, during which time he passed through the epidemics of cholera in St. Louis and Jefferson City, Mo., in 1850-'51, and also the yellow fever epidemics in Clinton and Vicksburg, Miss., and in Jacksonville in 1888; having been twice stricken with yellow fever himself while ministering to others, the last time during the epidemic in this city in 1888. In 1869 Dr. Weller was called to the rectorship of St. John's church, Jacksonville, where he remained 20 years, resigning in 1889, and accepting the editorship of *The Church Year*, which he held until the paper was sold. During his long rectorship in St. John's parish, the old church building was replaced by the handsome church edifice which now stands in St. John's place, and the growth of the parish was demonstrated in the inauguration of the several missions, some of which have

grown into independent parishes; viz., the church of the Good Shepherd, in Riverside; St. Andrew's church, East Jacksonville; St. Stephen's church, La Villa; All Saints' church, South Jacksonville, and St. Philip's church for colored people, in the north-west part of the city.

**Virginia**

**Francis M. Whittle, D. D., LL. D., Bishop**

**Robert A. Gibson, D.D. Bishop-Coadjutor**

The Protestant Episcopal Church Home, of Richmond, has been left a legacy of \$25,000, which will very greatly add to the efficiency of that institution.

**Monumental Church, Richmond**

The decorative work in the interior has been completed, and the congregation, which has been worshipping in the Sunday school room since the middle of June, assembled in the church on Sunday, Nov. 5th. The peculiar shape of the church, an octagon surmounted by a huge dome, afforded unusual opportunities for the work of the artists. The side walls are in neutral tints, very rich, yet soft and pleasing. The most striking part of the work is in the dome. It is divided into four arches resting upon pedestals. In the space between is an azure tint, and upon fleecy clouds, are seated the four Evangelists in different attitudes of expectancy for the inspiration to write. St. Matthew over the east end, presents a face and pose of rugged power, while the face of St. John, immediately above the chancel, is of singular beauty and illumined with love. More original and striking are the figures of the four Messianic prophets, standing upon the pedestals—Daniel with arms and face thrown up, as if entranced by a vision; Isaiah in gloomy meditation; Ezekiel exhorting to repentance, and Jeremiah with hands clasped above his head in the attitude of lamentation. The old glass in the lantern above the dome has been replaced by stained glass; above this in the summit is the figure of the Angel Gabriel. In the rear of the chancel is a large mural painting of the Resurrection. The pews and chancel furniture are of rich dark oak. The entire work has been done by Kaufman Bros. Where the church now stands, early in this century, stood the Richmond theatre. On the night after Christmas, 1811, the building was packed by those who had come to witness a great drama; suddenly there came the cry of fire, and when the flames had done their direful work, nothing was left but blackened walls and the remains of 72 human beings, among them the governor of the State. On the Sunday following the dust and ashes of the dead were interred on the spot, and over them was begun the erection of the church. It was completed April 3, 1814. At first it was used alternately by the Episcopalians and Presbyterians, but this not being satisfactory, and the Episcopalians being largely in the majority, the church was turned over to them. Dr. Richard Channing Moore became its first rector, and soon after was made Bishop of Virginia, and on Nov. 10th, 1814, as his first episcopal act, he consecrated the church. From its Sunday school have gone forth Bishops Lay of Easton, Vail of Kansas, Williams of Japan, Dudley of Kentucky, and Polk of Louisiana, and within its walls were consecrated Bishops Johns and Newton.

**Massachusetts**

**William Lawrence, D. D., Bishop**

The historic bell of St. Paul's, Newburyport, is cracked, and will be replaced by a new one.

St. John's, Jamaica Plain, has held a successful fair in the famous Linden Hall, at corner of Pond and Centre Sts.

Upon the return of the Rev. Dr. Frisby to the work of the church on the Advent, Boston, after an absence of 12 months, a reception was tendered him by the parishioners.

All Saints', Worcester, has sent chancel furnishings to St. Mark's, Leominster.

At the annual meeting of the British Charitable Society, mostly composed of Churchmen of



this city and vicinity, it was voted to send \$50 for the relief of widows and orphans of British soldiers killed in the Boer war. The Rev. A. E. George was elected chaplain, a position which he has held for 11 years.

#### Church Temperance Society

At the last annual meeting, Nov. 3d, in Trinity chapel, Boston, the Rev. Father Osborne spoke of the effects of the liquor traffic upon the natives of South Africa, where in some sections they are demoralized by strong drink. The wine farms are to a large extent responsible for this, as the Boer proprietors obliged their laborers to take a part of their pay in wine. Matters are, however, improving, owing to the efforts of the government officials. Other addresses were made by the Rev. E. W. Smith and the Rev. J. M. G. Foster.

#### Home for Orphan and Destitute Children

The annual meeting took place at the Home, corner of N. st., S. Boston, Nov. 9th. Bishop Lawrence presided. The report of the secretary, Mrs. Fabyens, was a gratifying one, showing the excellent condition of this charity. Mr. G. H. Richards read the report of the treasurer. The children were catechised by the chaplain, and their answers upon Bible questions and the Prayer Book show the good training they are receiving. The Rev. J. M. Foster made the address to the children. Bishop Lawrence, in a few words expressed himself as delighted with the work, and in a humorous vein entertained the little ones. There are now 74 in this place, and 24 boys at the Stanford School, Topsfield, Mass., their country home.

### Nebraska

George Worthington S.T.D., LL.D., Bishop  
St. Matthias' Church, Omaha

Bishop Worthington, on his recent sojourn in the diocese, administered the rite of Confirmation to a large class, this being the second class presented by the Rev. J. E. Reilly, D.D., rector, since Easter. The parish has just had its first annual reunion of parishioners, at which 300 were present.

### Washington

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

In St. Paul's church, on Oct. 30th, three nurses were received as members of St. Barnabas' Guild, by the chaplain, the Rev. Alfred Harding. One of them was about to sail on a government transport for Manila, and to her, at the close of his brief address, the chaplain addressed a few words of affectionate counsel, and gave a special benediction.

#### Daughters of the King

At the October meeting of the diocesan council, the president, Mrs. W. G. Davenport, gave an interesting report of the summer work at the Salt Air Home for children at Colonial Beach, established through the efforts of the order. The home has been filled to its utmost capacity during the whole season. An effort is being made to establish a permanent home for such as have no homes of their own, for when the good work of the summer is over, the Church has but one institution which cares for friendless children, and it is always full to overflowing.

#### The Churchmen's League

Held its autumnal meeting in the Epiphany parish rooms, on the evening of Nov. 6th. There was a large attendance of members; Mr. Lewis J. Davis, president, being in the chair. The opening service was conducted by the Bishop, and followed by routine business and the election of a number of new members. The address of the evening was delivered by Mr. John Henry Peyton, army secretary of the Brotherhood of St. Andrew, who gave a vivid account of his visit to the Philippines, and described his impressions of the character and religious condition of the natives, in an interesting manner. At the close, a rising vote of thanks was given the speaker.

#### The Convocation of Washington

The semi-annual meeting took place in St. John's church, West Washington, Nov. 8th. The Holy Communion was celebrated by the Bishop who also addressed the convocation. A full representation of clergy and laity was present. The archdeacon's report gave an account of his visits to missionary stations, and dwelt particularly on work in the suburban parishes. On the appointed subject, "The place and work of the laity in the Church," the first paper was by the Hon. J. C. Bancroft Davis who spoke of the work assigned to the laity in the organization and early history of the Church, as a model to be followed. The second paper was by Mr. Albion K. Parris who enumerated the various duties and responsibilities of the layman, as shown in the organization of the American Church. Lastly, there was an address by Mr. E. B. Hay who spoke of the work of the laity in a bright and entertaining manner.

### Duluth

Jas. Dow Morrison D.D., LL.D., Missionary Bishop

The Bishop recently consecrated the new church at Two Harbors. He has made a complete tour of the Indian mission stations, and has found the work there progressing in a satisfactory manner. During the last month the Rev. John A. Maggrah, an Indian priest from Walpole Island, has been established at Walker. He will hold services at Walker and at Cass Lake (white village) on alternate Sundays, and will give a regular Celebration at Leech Lake. He will, as time permits, visit the Indians at Lake Winnebagoishish. Mr. Maggrah is a graduate of St. John's College, Winnipeg.

The Rev. Knut S. Totterman is at work among the Swedes in West Duluth. He has already gathered a fair congregation, and holds services in St. Luke's church on Sunday evenings.

The prospect of a new building for St. Luke's Hospital, Duluth, seems now very bright. The Duluth people have subscribed generously, and \$24,000 has already been raised. The foundations for the first pavilion will probably be laid before winter.

### Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop  
For the Defence of the Scriptures

On All Saints' Day was organized what will be known as the American Church Bible Institute, with the Ven. Archdeacon Robert Weeks as president, and the Rev. Edwin H. Wellman as vice president. The Institute will begin its operations next month, with a course of lectures, in the church of the Atonement, Brooklyn, on "Modern evidences." Similar courses will be undertaken in other localities, intended to promote the defence of the Scriptures. It is stated that clergy in several dioceses are concerned in the movement.

#### Memorial Tablet for Rev. Dr. E. A. Bradley

Was unveiled on All Saints' Day in St. Luke's church, Brooklyn. Dr. Bradley was for a number of years rector of St. Luke's, and the tablet is a gift of the people of the parish. The tablet consists of a large brass plate in a frame of white marble, in which are two small pillars of Italian marble. The address by the rector was in special reference to Dr. Bradley. It was during Dr. Bradley's rectorship that the present beautiful and well equipped edifice was built, he having come to St. Luke's soon after the destruction of the former building by fire.

#### Brotherhood of St. Andrew

On Nov. 3d the annual meeting of the Long Island local assembly was held in the chapel of St. Luke's, Brooklyn. The election of an executive committee was succeeded by remarks on the convention at Columbus by W. W. Lord, of Ascension chapter, of Mt. Vernon, N. Y.; A. J. Perrin of Mamaroneck; Dudley T. Upjohn of St. Paul's chapter, of Brooklyn; A. M. Hadden, of Calvary chapter, Manhattan, and President William Braddon. The annual report of the

executive committee showed the number of chapters in the assembly to be 23, with a membership of 300. Several new chapters are in contemplation. Of junior chapters there are five, with prospects of new ones. There were 19 parishes to hear from. The need of funds for the prosecution of contemplated work was emphasized. After the benediction, pronounced by the Rev. Mr. Pope, the meeting adjourned, and a supper was served in the parish hall. By eight o'clock there was an open meeting in the church. The service was conducted by the rector, assisted by the Rev. Dr. Lindsay Parker. An address was made by the Rev. Dr. William S. Rainsford, on "The present condition of the Church, and the work to be done by its members."

#### The Church Club

Held its regular meeting Oct 30th. There was a large attendance. Mr. A. A. Low presided. The short devotional service was conducted by the Bishop of Saskatchewan. The Bishop of the diocese read a paper, on "Some aspects of the Anglican Reformation." Without going into historical details, Bishop Littlejohn treated the subject in a clear and interesting way, impressing his hearers with the importance and lasting results of the English Reformation. The Rt. Rev. Dr. Pinkham, Bishop of Saskatchewan, gave some interesting details of his jurisdiction, which has an area of about 300,000 square miles.

#### Plans for Advent

On the afternoon of Nov. 1st, in response to an invitation from the Bishop, a large number of the Brooklyn clergy gathered in the rooms of the Church Club for a conference, to arrange for special prayer and preaching during the coming Advent, and to devise some plan for securing concerted action of the clergy for this purpose. The Bishop, who presided, presented very earnestly the object of the meeting, and there followed a general expression of feeling on the importance of awakening more spiritual life in the parishes. On motion the Bishop was requested to appoint a committee to prepare a plan by which daily services may be held in centrally situated churches during the coming season of Advent.

#### New Parish Building at Mineola

On the afternoon of Sunday, Nov. 5th, the corner-stone was laid in the presence of a very large congregation. The services were conducted by the Rev. Henry B. Bryan, Canon of the cathedral, Garden City, and the Rev. Dr. Samuel Cox, dean, assisted by several other clergymen. The cathedral choir, under the direction of Dr. William Woodcock, choir master, rendered a very fine program of music. The boys of the cathedral school of St. Paul who have taken an active interest in the mission since it was started, were also present. Since its organization the work has prospered to a remarkable degree. Canon Bryan has been in charge, and through his efforts and that of the woman's guild, \$1,800 has been raised. The cost of the parish house will be about \$2,900, and the difference has been guaranteed. The building will consist of one large room to be used for services and on other occasions, and a robing room. The site for the structure was donated by the Misses Wood, of Baltimore, former residents of Garden City.

### New Jersey

John Scarborough, D.D., Bishop

#### St. Mary's, Colestown, Destroyed by Fire

The oldest church of our Faith in the south of the State was entirely destroyed by fire, Nov. 8th. The old church structure, it is believed, was set on fire, but whether by accident or design, will probably never be known. The fire originated in an outbuilding, and then communicated to the church proper, and the entire building with its historic furnishings, was completely destroyed. Associated with the old structure were many interesting incidents occurring during the revolutionary days. The Rev. R. G.



Moses, rector of Grace church, Merchantville, was also in charge of the old Colestown church, and in favorable weather conducted monthly services in the edifice, celebrating the 148th anniversary of the church in June last. The Rev. Robert Jenney, LL. D., rector of Christ church, Philadelphia, from 1742 to 1762, commissary of the society known as "S. P. G.," preached the opening sermon in 1752 in this church, built at the charge of 30 or 40 farmers of moderate circumstances. The church was 36 by 30 feet, and was crowded when he officiated in it. The Bishop of London, in his chapel at Fulham, June 11, 1772, ordained Robert Blackwell, to whose parents Blackwell's Island, in the East river, belonged, and he returned to America and entered upon his duties at "Cole's church," Nov. 19, 1772. In one of his reports at Easter, 1774, he stated that his communicants were six in number.

### North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

#### Silver Jubilee at Raleigh

The 25th anniversary of the church of the Good Shepherd was celebrated Oct. 29th to Nov. 1st. The Rev. E. R. Rich, dean of Trinity cathedral, Easton, Md., who organized the parish in 1874, and was its first rector, preached the opening sermon. In the afternoon, a special service was held for the Sunday school. Richard H. Battle, Esq., delivered an address on its history, followed by the presentation of a memorial credence by the Rev. Dr. Robert Strange who was the second rector, after which the Bishop of Asheville, the Rt. Rev. J. M. Horner, delivered an address. At the night service, Dr. Strange preached, alluding touchingly to Mr. Rich and his early work in the parish. Addresses were made by the Rev. Mr. Rich, the Rev. William Meade, third rector of the church, and the Rev. Dr. I. McK. Pittinger, the fourth and present rector. On Nov. 1st, the corner stone of the new church, "the Lyman memorial," was laid by Bishop Cheshire. It was brought from the wall of the temple at Jerusalem by Dr. Pittinger two years ago. The address of the occasion was made by Dr. Pittinger. Two of the former rectors of the church were present, with large numbers of the clergy and laity, prominent among whom was General William R. Cox, son-in-law of the late Bishop Lyman, to whom this church is a memorial. The design is very imposing, and the church will be built of granite. The foundation is entirely completed. The convocation of Raleigh being in session during the jubilee, its members took part in the exercises.

### Quincy

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

After a stay of nearly a month in the diocese, the Bishop will return to spend the winter at his daughter's home in St. Alban's, Vt. He hopes in the spring to make visitations of parishes where Confirmation is desired, and for other official duties. He seems to have been greatly benefited by his visit, both in body and mind, preaching for the first time in 18 months in St. Mary's, Knoxville, and again addressing the school. He preached with his usual earnestness also in Galesburg, and on last Saturday started for Quincy, where he hoped to officiate in the cathedral. From there he was to go East, stopping for a short time in Providence. Many of the clergy and laity called on him in Knoxville, and were surprised and pleased to note his increased strength and cheerfulness.

#### St. James', Griggsville

On Sunday, Oct. 22nd, special services of thanksgiving to Almighty God for the blessings of the harvest were held. The music and singing did great credit to the organist and choir. The chancel was artistically decorated with corn, fruit, vegetables, and autumn leaves. The morning service was well attended, and the services morning and evening were bright and hearty. The Rev. Charles Wright officiated. This little church has a record of never having been closed for a single Sunday since it was first opened for service, in 1883. The members of the Ladies' Guild are indefatigable workers,

and during the present year improvements have been added by them to the interior, which have greatly enhanced the comfort of the worshippers.

### Southern Ohio

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

#### The Church League

Composed of Churchmen living in Cincinnati and suburbs, numbering at present about 50 members, many of them being from among the clergy, has been doing an excellent work since its organization, about three years ago. The objects of the league are: The restoration of the Holy Eucharist to its rightful place as the chief act of Christian worship; the increase of personal reverence and devotional practices; the use of fasting Communion wherever practicable; the restoration of the worship of the Church to the standard of the Anglican Reformation; the vindication of the right and privilege of private confession; the restoration of the apostolic rite of unction for the sick; the practice of prayers for the faithful departed; the reverent and charitable care of the dead; the principle of tithing as the basis of Christian giving. The annual meeting of the league was held in St. Luke's church on the evening of Oct. 18th. Evening Prayer was said by the rector, the Rev. Paul Matthews. The sermon was preached by the Rev. C. B. Wilmer. At the business session following, the officers were elected for the ensuing year: The Rev. Paul Matthews, president; Hon. Harlan Cleveland, vice-president; the Rev. William T. Williams, secretary; C. W. Brooks, treasurer.

### Maryland

William Paret, D.D., LL.D., Bishop

#### Memorials for Grace Church, Baltimore

The beautiful marble altar presented by Mrs. Elizabeth A. Innes, as a memorial of her husband and five children, was dedicated on All Saints' Day, Nov. 1st, as were also the memorial gifts for the altar, given by other members of the church. The new altar is of varicolored marble. It was designed by Henry Congdon, architect, of New York, and built at the marble works of Messrs. Peter Thiess & Sons, also of New York. The front is divided into three portions by polished marble columns. On each of these there is a tablet of carved stone, representing a scene from the Old Testament, symbolic of the sacrifice of Christ, the sacrifice of Noah, the meeting of Abraham and Melchizedek, and the sacrifice of Abraham. These are in alto-relievo. The reredos is taken up almost entirely by a representation of the institution of the Lord's Supper, also in alto-relievo, on a solid block of stone, 3½ ft. high and 7 ft. long. The top of the reredos is finished in three Gothic gables, the central one being surmounted by a richly carved cross. The altar and reredos fill the entire space under the middle sanctuary window of the church. The memorial also includes, under the two windows at each side, a delicate marble wainscot, in two tints, reaching up to the windows and continuing around the side walls to the chancel arches, near the Communion rail. The altar is said to have cost \$12,000. The memorial gifts for the altar are as follows: Two brass vases, in memory of Mrs. Ellis B. Long who was a devout communicant of Grace church from the day it opened to the day of her death, last spring; six solid silver alms plates, in loving memory of John R. Long; a large and beautiful altar service, with suitable brass desk, a thank offering from Mrs. Anna S. Long, for recovery from a critical illness; a beautiful white silk superfrontal for the altar, and ante-pendium for the pulpit, in memory of Miss Ella Ward; a fine fair linen cloth, edged with lace, worked by Indian women, presented by the Young Women's Guild, in affectionate remembrance of Miss Lily Guest Blackwell. By the generosity of Mrs. Garrett, a large safe, with the latest fireproof and burglarproof protections, was placed in the vestry room recently to contain all the valuable silver and records of the church.

#### Brass Pulpit for Memorial Church, Baltimore

On All Saints' Day, Nov. 1st, the new brass pulpit was used for the first time, the sermon being preached from it by Bishop Paret. The pulpit is a memorial, the cost of which was contributed by a large number of the congregation. The names of the contributors, together with the names of those in whose memories the contributions were made, have been inscribed in a suitable volume, which will have a place among the records of the church. The pulpit is constructed entirely of brass, and is of the Gothic style, with clover-leaf decorations. The design on the front panel is symbolic of the four Gospels. In the centre of the quartrefoil, there is a double triangle, a symbol of the Trinity. At the bottom of this panel is a broad brass tablet, with the words, "In memoriam," and underneath this the inscription: "Numbered with the saints." It was made by Geissler, of New York.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

#### Kenyon College

On the Feast of All Saints, which is observed also as Founders' Day, 29 new students were matriculated in the Collegiate School and four in the Theological School. On Oct. 31st, the Bishop of Vermont conducted a Quiet Day at Bexley Hall, and on the Feast of All Saints preached before the college. The president has been granted leave of absence for the Easter term, which he will spend in Italy.

### Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

#### The Middle Convocation

Convened in Christ church, Denton, Oct. 17th-19th. The topic for Tuesday evening was, "The institutions of religion": the Lord's Day, by the Rev. S. J. French, and public worship, by the Rev. A. Batte. The topic in the evening was, St. Luke: St. Luke, Evangelist—missions, by the Rev. Giles B. Cooke; St. Luke, Physician—Christian culture, by the Rev. George F. Beaven; St. Luke, a Christian man—Christian manliness, by the Rev. Edward Rich. Thursday evening's topic was, "Parables bearing on the Christian life": the parable of the Fig Tree, by the Rev. J. Ogle Warfield; the Two Masters, by the Rev. David Howard; the Vine, by the Rev. Leonidas B. Baldwin. The dean, the Rev. J. A. Mitchell, closed the services with a few concluding remarks.

#### The Southern Convocation

Held its autumn meeting at St. Paul's church, Marion, in Somerset Co. The convocation opened with a sermon by the Rev. C. D. Frankel, followed by an address of greeting by the dean and rector of the parish, the Rev. S. J. Morgan, to which a response was made in behalf of the clergy, by the Rev. J. G. Gantt. On the second day the Holy Communion was celebrated. Luncheon was served by the ladies of the parish in the beautiful grove adjoining the church. The afternoon service consisted of a missionary service, at which addresses were made on the work of general missions, by the Rev. Messrs. T. C. Page, W. W. Greene, J. G. Gantt, and S. J. Morgan. The closing service was held in St. John's church, Crisfield, and addresses were made by the Rev. Messrs. Adkins, Page, Greene, and Gantt. The business meeting as held the next day in the parlors of the Hotel Marion, at Marion Station, where the clergy were delightfully entertained at dinner by Mr. and Mrs. W. Richard Humphreys.

### East Carolina

Alfred Augustin Watson, D.D., Bishop  
Convocation of Edenton

The 70th session took place in St. George's church, Hyde County, Oct. 27-29. An essay on the subject, "The need of a new canon on convocations," was read by the Rev. N. C. Hughes, and followed by an address by the Rev. G. M. Tolson. Addresses were also made by the Rev. Messrs. Francis Joyner and R. B. Drane, D.D.



## Editorials and Contributions

A FEATURE of the religious situation in England which has probably never appeared before, is the claim which is now made in the frankest manner by the Non-conformists, of the right to take a hand in the management of the Church. Dr. Guinness Rogers, Mr. Alfred Austin, and others, in recently published articles assume this claim as unquestionable. These are people who reject both the doctrine and discipline of the Church as having any claim upon them, yet, though they have long ago shaken off the dust of their feet against it, they assert a right to regulate its ritual and its doctrine. This is on the sole ground that the Church is a national Church and they are part of the nation. This reasoning would hold good not only for Nonconformists, but for agnostics and unbelievers of every description. At this distance such a claim seems to reach the extreme of absurdity. It is as if the Quakers or some other class of people who had obtained exemption from military service, should, nevertheless, claim the right to supervise the methods and movements of the army, and to give orders to the officers in command. It is only in England that this position is taken. In Scotland there is an Established Church, and there are also Nonconformists or Dissenters, but no one has had the temerity to assert that the latter have a right to meddle with the affairs of the former. Any one who knows the Scottish character can readily imagine how such a proposition would be received in that country.

WHILE the disestablishment of the Church of England probably does not belong to the field of practical politics at present, the signs of the times, nevertheless, point to that issue as the ultimate goal of movements now going on. One step after another has been taken during the past century in this direction, and there has been no step backward. Most significant of all, is a fact which has hardly as yet been fully understood, that the religion which now has the most real claim to be called the religion of the State, and which alone is supported by the State, is not the Church of England at all. Neither is it any other of the various Christian bodies. It is a new affair, made, as it were, to order. Its name is "Undenominationalism." This is the religion which has taken the place of the Church in the State or Board schools, supported by taxation, and is therefore the real State religion. It has no existence except in this connection, and represents no religious body. This state of things reminds us strongly of the religious arrangements of the Roman Empire in the earlier centuries. There were many religions, all more or less tolerated, and one of these was the ancient religion of the Roman people. But the government invented a new one, which, while it did not displace the rest, demanded the homage of all loyal subjects. It was strictly "undenominational."

MUCH is said of the improvement in educational methods during the last quarter of a century. We are led to imagine that the young people of this generation are far in advance of their fathers who were trained on older systems. But now

and then this impression receives a rude shock. It was so when it came to light that the average examinations for admission to one of the oldest and most famous of American universities disclosed an ignorance of the English language, not to speak of other tongues, far below that displayed by the young students of thirty years ago. Another illustration of the present condition of affairs has just been given in a recent address before the "Central Council of Teachers," by Mr. Chas. I. Parker, principal of the South Chicago High School. From this speech we learn that the time-honored system of "cram" still dominates the life and methods of the schools. The "Gradgrind" view of education which Dickens denounced so many years ago, is flourishing in all its glory. In spite of all that has been said and written to the contrary, the idea still holds sway that education means the imparting of "facts," and the proficiency of the pupil is judged by the number of facts he has taken into his mind, and the accuracy with which he can state them, on the occasion of an examination. This encourages and almost necessitates the practice of "cramming." Mr. Parker denounces the whole thing as "immoral." The chief aim is to obtain high marks at all hazards. Such a system does not educate. It develops only the most superficial powers, but does not teach the art of thinking, which is the real end of education.

IT is discouraging to reflect that such an elementary distinction as that between instruction and education should have had so little effect upon the working system after so many years of discussion, so much teaching of "pedagogy," and so much boastfulness about improved methods. The fact is that, while all enlightened teachers understand the situation and deplore it, it is the "boards of education" which stand behind the teachers and control them. It need not be said that, speaking generally, these boards are composed of men of the "Gradgrind" type. They are "practical" men. To them, to educate means to teach things, and the more things the better. To talk to such bodies of education as the drawing out and development of the mental powers, is time thrown away. They do not understand it. Their idea of the way to advance the standard of education is to add a few more subjects to the curriculum. There is something tangible about that. As a large section of the general public entirely agrees with this view of things, it is hard to see how reform is to be brought about.

### Children at Church

"WHERE are the children?" is often asked as one looks over our congregations. Some of us remember when children formed a feature in the congregation, but now they are often conspicuous by their absence.

The reason given is that "they attend the Sunday school." But is this any reason at all? Is it designed that the Sunday schools be to children a substitute for the Church? As these schools are conducted, they do not in any sense fill the place of public worship. Songs and banners and libraries and illustrated papers, and the amusing ways by

which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solemn impression made upon childhood by the changes of the Christian year, by the gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship formed in childhood, and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain?

Christian parents! send your children to the Sunday school, but do not, on this account, fail to have them at your side in the house of God. In a few years they will go from you into the world, and where will they get a love for the Church, and habits of attendance, unless they acquire them when young? You would have them strongly imbued with the spirit of a Church life, entrenched in the love of its duties, and guarded against the perilous ways of the world; then let their best associations cluster around the delights of the sanctuary.

Says Bishop Kip: "Our Lord lays it down as a proof of our love for Him, 'Feed my lambs.'" The children are the hope of the Church, but with the influences now abroad, coldness at home and skepticism without, what will the next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgment of the truth that the old paths are best; that the divinely constituted institutions of the Church and the home can only truly train the young for Christian life, and that if for them are substituted the novelties and excitements of this age of experiments, all will prove but a delusion and a snare.

### Economics and the Christian Gospel

AT the recent Congregational Council in Boston, the issue was pretty clearly marked between the "new thought" and the old. The discussion was interesting to those who study the signs of the times. It raises the whole question as to what constitutes salvation. The new Gospel proposes to substitute economics, social science, and the like, for the forgiveness of sins, the transformation of the soul, and eternal life. It is assumed, tacitly or explicitly, that this visible world in which we live our earthly life is alone certainly real, and that the improvement of its conditions is the primary purpose to which the Christian minister ought to devote himself. Theology is to be relegated to the limbo of things which have had their day—have had "their day and ceased to be"; and with it that teaching which strove to convince men that the life of this world derives all the importance it possesses from its relation to the world unseen, spiritual, and eternal; and that the adverse conditions and vicissitudes of time are not to be compared with the glory that shall be revealed. The "old Gospel" did not preach athletics or sanitation, or municipal or national reform—it was not dependent upon any of these things—but it took the life of men as it was, and imparted an inward and spiritual transformation. The great



marvel of the early ages was that the Gospel conquered the world without holding out the promise of any alteration of material or social conditions. It did not make men revolutionists or rebels, but taught them to take such a view of life that its sufferings, its hardships, its oppressions, became of infinitely little moment to him whose inner life was hid with Christ.

“THE kingdom of heaven,” said our Lord, “is within you.” Its real power is exhibited in the realm of the soul, and in the strengthening of the kinship of the soul with the unseen world. “My kingdom,” He said again, “is not of this world.” These great truths are in danger of being disparaged and forgotten by those who, contemplating the poverty and misery of their fellow-creatures are full of schemes for social and material reform. Such schemes may be good or bad. For the most part, they are experiments. It cannot for a moment be admitted that they are substitutes for the Christian religion, or even that they are to be accepted henceforth as an essential and controlling element in the practical work of the Church. The Church is not to be faulted if she continues to prefer the ancient ways of Christian charity, in which the personal element predominates, and there is scope for the play of sympathy and love, to any system of organized work in which cold officialism is prone to come to the front. Nor can the Church be blamed for continuing to adhere to her ancient conviction, which is involved in her very commission, that no material, or even intellectual and æsthetic, advancement can take the place of spiritual development, which is possible without the other. To the Church it is, and must ever be, the soul which is infinitely precious, and those who have eyes to see know very well that spiritual enlightenment has no necessary relation to the outward conditions of life.



**The Shekel of the Sanctuary**

LAST summer, at a sea-side resort, I was, early one Monday morning, making some purchases in a store, when some one entered with a request for small change. The dealer was sorry not to oblige, but, “it being Monday morning,” he was “quite out.”

Curious to know what occult relation existed between small change and Monday morning, I ventured to inquire, and was informed that on Saturday evening the demand for small coins amounted to a “run”—quarters, changed to half-dimes, in preparation, so the dealer said, for the Sunday “collection” in church.

Perhaps he was mistaken, and that the small change was only to provide for the children’s Sunday school offerings. To suppose that Christian people would deliberately plan to offer the nickel in recognition of the benefits done unto them, is to do violence to a sense of probability. I said as much to the store-keeper, but he re-inforced his opinion as to what the Saturday evening “run” on the nickel meant, by stating that he was officially in a position to know the make-up of the Sunday offerings. What these people might do at home (the congregations of which he was cognizant were mostly made up of summer visitors), he was not prepared to say. But the offerings known to him were pitifully small in the aggregate, and the favorite coin of the individual worshiper was evidently the nickel. “At least it was so in P——.”

Is it so elsewhere than in P——? Certainly elsewhere than in P——, Sunday offerings are pitifully small in comparison with the number of apparently well-to-do people of whom our congregation are largely made up. Would these offerings be so small were the people mindful that the silver and gold are the Lord’s? Alas! is there not but too much reason to fear that elsewhere than in P——, the nickel is the “shekel of the sanctuary?”

Y. Y. K.



**Some Common Mistakes**

BY THE REV. FRED’K S. JEWELL, D. D.

II.

THIRD. It is a mistake to call one’s self “an Episcopalian,” or, in making mention of the Church, to use the phrase, “The other denominations.” There is no such thing as an Episcopalian Church, and as for the popular term “Episcopal,” it neither differentiates the Church from the sects, nor does it really involve the distinguishing marks of the Church. A religious body may be episcopal without being a “Catholic and Apostolic Church.”

As for the phrase, “the other denominations,” he who uses it as correlative to the term, “The Church,” shows that he either does not know the force of our English correlatives, or he is ignorant of the very nature of the Church. To use such phraseology is to unchurch the Church; is to make it a sect or denomination.

FOURTH. It is a mistake to speak of Confirmation as “making a profession of religion,” or “joining the Church.” This is practically to treat the Church as if it were one of the denominations, and to imply that it has an office and ceremony peculiar to them, one which has grown out of their loss, through schism, of the apostolic rite of Laying-on-of-Hands (Heb. vi: 2), and their eviction of all initiatory force and sacramental substance from Holy Baptism. The membership of the Churchman in the “Body of Christ” and his profession of his faith date from his Baptism, as the sacrament of his adoption by the Father into the heavenly household. He comes to Confirmation as already a member of the Church; as proceeding in accordance with his profession; for the obtaining of higher grace for the fulfillment of his baptismal vows; and to receive the sign and seal of the gift of the Holy Spirit as the Lord and Giver of the “godly, righteous, and sober life.”

FIFTH. It is a great mistake—and indeed something worse than that—to make any inconvenience an excuse for not attending a Church service. The act is painfully significant of either ignorance, indifference, or inde votion—want of loyalty to the Church, and lack of love for the house of God and holy worship. The real inconveniences which should, and will, distress one are three: First, having no service to attend (deprivation); secondly, where there is one, having a mind full of wandering and worldly thoughts (distraction); and, thirdly, having too little out of which to make fit offerings to God, as expressive of one’s grateful appreciation of his “inestimable gift.” These are inconveniences to be both deplored and corrected.



WHATEVER weakens your reason; whatever impairs the tenderness of your conscience; whatever increases the strength and authority of your body over your mind; that thing to you is wrong, however innocent it may be in itself.—*Susannah Wesley.*

**Letters to the Editor**

A TRUE INCIDENT

To the Editor of The Living Church:

This happened on a recent Friday morning in the parish church of —, whose roll contains the names of five hundred who in Confirmation have renewed the sacred vows of Holy Baptism: The church bell rang, but not one of the Church’s people came. The rector, as is his frequent custom, proceeded to read the service alone.

A man entered, and knelt solitary through the service. At the close, he rose to his feet, and in respectful tones addressed the rector thus: “Excuse me, sir; but I must speak. Your prayers are good; but where are your people? I am a Roman Catholic; a member of St. —’s parish. This could not have happened in my Church. Will you give your people my message? Tell them for me that from what I see I fear they are very poor Christians.”

Attention! Churchmen. Was not the Roman Catholic right? X. Y. Z.

ONE OF MANY GOOD LETTERS

To the Editor of The Living Church:

“There is no need of writing,” as you print in your bills; but as I have been negligent enough to allow a bill to be sent, allow me the privilege of expressing my thanks for the unfailing regularity with which your good words and Churchly news have come to me, lo! these many years, even from the beginning. I feel it a serious loss if I miss the weekly visit, with its record of Church life and work. I am sure we should have more intelligent, as well as earnest Churchmen and women, if it were more generally read. “Be not weary in well doing,” however; And may you live long and prosper, is the sincere wish of

Peoria, Nov. 2d, 1899.

AN OLD SUB.

SUNDAY EVENING SERVICES

To the Editor of The Living Church:

The difficulty “O Tempora O Mores” meets with is the same difficulty that confronts many others. In my first and last parish I had frequently to turn out the lights, for the reason that no one came. In my present parish I have had a new experience—always had an evening congregation.

“O Tempora O Mores” asks for a word of cheer. Don’t resort to sensational methods. I believe it is invariably true that when this is done the last state will very soon be worse than the first. People may exist for a time on sensationalism; they cannot live on it. They are gradually being starved to death spiritually.

How to keep the evening congregation and increase the interest in it, is no doubt one of the problems confronting us.

I attended the convention of St. Andrew’s Brotherhood two weeks ago. To sum up the experience in a few words, it was a spiritual uplifting. If “O Tempora O Mores” was at the convention, he would hear from one of the speakers, Mr. H. B. Lewis, of Elk Rapids, Mich., what the Brotherhood can do in small towns. I gathered from the paper that the evening congregations average from seventy to eighty; half of them being men. Why not organize a chapter of St. Andrew’s Brotherhood, “O Tempora O Mores”? St. A. B.

Elk Rapids, Mich.

FEDERATION OF CHURCHES

To the Editor of The Living Church:

For several years there has been much talk touching a “federation of Churches.” Briefly, what is meant by this expression is, divide the land into districts so as to prevent the evil of Church “overlapping” Church in its work. If, for instance, in a small village there should be already one “Evangelical” society, no other Church in the “federation” would seek to introduce another, until the proper authority should decide that the increase of population justified the attempt to maintain two congregations. Or, in a large city, the mission field should be divided, and one section assigned to the Methodists,



another to the Baptists, and so around, and that each should engage not to intrude upon the others' fields.

Since we first heard of this scheme, we have been impressed with this fact: Its advocates have left themselves without excuse for the maintenance of any sect whatever. For it is evident that if one denomination is as good as another for a block of 10,000 or 20,000 people, then no one of them all has anything which is peculiar to itself that is of any real, vital consequence. If any one out of the scores of denominations may take a town, county, State, or country in charge, all the others voluntarily excluding themselves from the field assigned, every such denomination proclaims by that very act that nothing in the belief or order which makes and distinguishes a sect is of any vital consequence to the individual or corporate Christian life. If it is of real consequence, they have no right to withhold it from a single soul. If it is of real consequence, they are bound to use their utmost endeavors to carry it throughout the world to every creature.

The commission which the Lord gave His Church was to "go into all the world, and preach the Gospel to every creature." If a sect confesses that there is any portion of the world to which it is not bound to carry its sectarian message, it necessarily confesses at the same time that it is not "the body" to which the above commission was given, and admits that it is maintaining a division, which can by no means be justified, in the body of Christ, "which is His Church."

An Apostolic Church holds every truth that is "of the Faith" that is held by any and all sects. No one sect holds all the essential truth delivered to the Apostolic Church. Any Church to which the charge, "Go ye into all the world and preach the Gospel to every creature," has come in orderly succession as a trust, is bound to fulfill that trust to the extent of its ability and opportunity; and if it should voluntarily contract with any body of men to withhold its teaching from any "creature" or any district of the world, it would so far violate its trust and disobey its Lord.

As among sects, we bid Godspeed to the movement for federation. It is a confession, however unconscious, that no "denominational" belief is a good excuse for the division of which it was, and is, the cause. And the more widely "federation" obtains, the better it will be for the world; for in just so much as divisions are healed, will the sad evils of division be done away and our common Christianity made stronger.

W. L. H.

#### A CORRECTION

To the Editor of *The Living Church*:

Please make a correction. In connection with the accounts in the Church papers of, first, the corner-stone laying, and then of the opening of St. John's chapel, in the parish of St. George's, Flushing, Long Island, it is constantly said that the chapel property was acquired by "the local chapter of the St. Andrew's Brotherhood." Strike out "local chapter of St. Andrew's," and insert in lieu thereof, "St. George's."

The St. George's Brotherhood is a corporation for missionary and other Church work within the parish or at home or abroad. It was instituted in 1866 by ex-Governor Prince, of New Mexico, who is a native of Flushing, and others, among them the undersigned. It is, therefore, much older than the St. Andrew's Brotherhood. It has had its own parochial missions at Bayside, where there is now an organized parish, its Church building having been deeded to it by the St. George's Brotherhood, Murray Hill, now the St. John's chapel referred to in recent articles, and at Fresh Meadows, where it is now building, or planning to build, a chapel, and has conducted at one time or another much other helpful work.

JOSHUA KIMBER.

New York, Nov. 10th, 1899.

### Personal Mention

The Rev. A. V. Binnington, of Lowell, has accepted the rectorship of St. John's church, Milford, Mass.

The Rev. George R. Brush who has done excellent work for the past year at Randolph and E. Randolph, W. N. Y., has accepted a call to St. Mary's church, Salamanca, with St. Peter's mission, Little Valley.

The Rev. A. W. Cornell should be addressed at Linden, N. J.

The Rev. John S. Douglas has resigned his connection with St. John's church, Warsaw, Va.

The Rev. A. E. Evison goes to Mantorville, Minn., as rector.

The Rev. W. H. Fenton-Smith has accepted a hearty call to the rectorship of Emmanuel parish, Grass Valley, Cal., and has entered upon his duties.

The Rev. D. C. Huntington has accepted a call to the rectorship of Trinity church, Canaseraga, W. N. Y.

The Rev. John S. Littell, curate of St. Paul's, Buffalo, has accepted a call to the rectorship of St. Luke's, Brockport, N. Y., and will enter upon his duties Nov. 15th.

The Rev. T. W. MacLean has accepted a unanimous call to the rectorship of St. Mark's church, Minneapolis, Minn.

The address of the Rev. J. B. Murray, D. D., rector of St. Paul's church, is Constableville, N. Y., (Central New York.)

The Rev. Reuben Meredith has accepted the rectorship of Nelson parish, Va.

The Rev. Edward Henry Newbegin, of St. Andrew's parish, Ayer, and Groton, Mass., has accepted a call to become rector of St. John's parish, Bangor, Me., and will assume charge on the second Sunday in Advent.

The Rev. P. Owain-Jones has taken charge of St. Michael's church, Wilmington, Del.

The Rev. Millidge Walker has resigned the rectorship of St. Peter's church, Cheshire, Conn.

The Rev. Elias Wilson has been appointed rector of Appleton, Minn.

The address of the Rt. Rev. Arthur L. Williams, Bishop-coadjutor of Nebraska, is now 3620 Farnum st.

### Official

THE annual meeting of the American Church Missionary Society will be held at the Church Missions House, New York city, N. Y., at 3:30 P. M., on Wednesday, Nov. 29, 1899.

W. DUDLEY POWERS, General Secretary.

#### ACTORS' CHURCH ALLIANCE

The second regular monthly service of the Actors' Church Alliance will be held in All Souls' Unitarian church, 20th st. and 4th ave., New York, on Sunday, Nov. 19th, at 8 P. M. Brief addresses will be made by the Rev. Thomas R. Slicer, pastor, and second vice-president of the A. C. A.; the Rev. Merle St. Croix Wright, Rabbi Silverman, and others. Members of the alliance, the dramatic profession, and all friends of the theatre, are cordially invited to attend. There will be special music by a large choir, and the offering will be devoted to the work of the alliance.

WALTER E. BENTLEY, Secretary.

### Died

BARNWELL—In Atlanta, Ga., on Oct. 21, 1899, after an illness of about three months, the Rev. Allard Barnwell, priest, in the 53d year of his age. His entire ministry had been exercised in the diocese of Georgia.

SHERLOCK—Entered into rest, from her home Belsaw, Clifton, Cincinnati, Friday, Nov. 3, 1899, Nancy Campbell, widow of the late Thomas Sherlock. The funeral service was held at Calvary church, Tuesday, Nov. 7th.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

### Obituary

#### IN MEMORIAM

THE RT. REV. HENRY A. NEELY, D. D.

At a meeting of the bishops and clergy present upon the occasion of the funeral of the late Rt. Rev. the Bishop of Maine, the undersigned were appointed a committee to draft a suitable minute. The committee begs to report as follows:

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world, in the 33d year of his episcopate, the soul of our beloved Bishop, his sorrowing clergy desire to put on record their recognition of the loss to themselves and to the diocese entailed by this sad event. An episcopate so long exercised with unflinching self-sacrifice and devotion to duty, could not but create ties of respect and

affection, the loosing of which evoke profound emotion.

Endowed with intellectual qualities of a very high order, with a character lofty and pure, with the dignity born of simple but consistent faith, with his gracious bearing and courteous demeanor of the true gentleman, Henry Adams Neely entered upon the arduous duties of his sacred office in a field beset with peculiar difficulties. The years as they passed but developed more and more the manliness and nobility of his character, and impressed all those with whom he came in contact with a sense of his deep spirituality and high appreciation of his responsibilities. As he ever preached Christ, so he also lived Christ. Eminent in the councils of the Church, he was at all times loyal to the Faith. This was peculiarly noticeable in crises of the Church, and through him the influence of the diocese of Maine was made to be felt.

To his clergy he was in the fullest sense a father in God, and none ever went to him with his cares and anxieties but found in him a loving and sympathetic counsellor and friend. His loyalty to them was proverbial, and he held fast their grateful affection. Of all the noble work he accomplished in these long years, the lasting monuments remain in the various missions he established and in the effects of the lives he influenced for righteousness. A useful life—happy, bright, beneficent—is brought to an honorable end, and we can but thank God for this His servant departed from this life in His faith and fear, as we lay the tired body to rest to await the glorious resurrection of the just. God grant him rest eternal and perpetual light.

*Resolved:* That the heartfelt sympathy of his clergy be communicated to Mrs. Neely.

*Resolved:* That the clergy, recognizing the devoted attachment existing between the late Bishop and the Very Reverend, the Dean of the cathedral, remembering the unwearied service of the Dean during the Bishop's illness, and realizing the deep personal loss sustained by him, extend to him their warmest sympathy.

C. S. LEFFINGWELL,  
GEORGE BRUCE NICHOLSON, } Com.  
WALTER C. STEWART, }

### 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.

N. B.—The report on domestic missions, together with the bishops' reports of the several missionary districts and the report of the Commission on Colored Work and the report on foreign missions, including the reports of the several bishops abroad, and of the presbyter representing this Church in Mexico, are now ready for distribution. Please send for copies.

### Church and Parish

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.

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.

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.

WANTED.—By Priest, unmarried, a parish in city or country; good worker, musical, with several years' experience in a large city parish. Address L. A., THE LIVING CHURCH.

WANTED.—Matron for Home for discharged women prisoners. R., LIVING CHURCH office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 811 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.



# The Editor's Table

## Kalendar, November, 1899

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

"How bloodily the sun begins to peer  
Above yon busky hill. . . The southern wind!  
Doth play the trumpet to his purposes,  
And by his hollow whistling in the leaves,  
Fortells a tempest and a blustering day."  
—Henry IV.

## A Psalm of Trust

BY IDA BALLHEIM

Highest, Holiest of all!  
Thou art near me when I call,—  
I so low and Thou so high!  
Yet Thou wilt regard my cry.

He keeps the beautiful secret of the color that stains the rose!  
His are the gold and silver, and their hiding place  
He knows;  
Before the poet can dream them, His are the poet's dreams,  
And the sculptor's rarest visions are but waste of the heavenly gleams.  
He knows the intent of the spirit, He knows the thought of the heart;  
The grief of the mother grieves Him, when the babe and the mother part;  
He pities the small brown sparrow that dies in the winter's chill,  
He pities us who are shaping the earth to our sinful will.  
But He sees the end of the sinning that has wrought the planet's woe,  
It is the God of Battles; besieging Jericho;  
And the "scarlet thread in a window" to a mighty cable has grown,  
That shall bind to the heart of the Maker a world at the last his own.

Lord of all the universe!  
Needs it I to Thee rehearse  
Griefs and pains that Thy wise love  
Knows the happy meaning of ?

## Pen-and-Ink-lings

LORD SALISBURY has styled the Bishop of London "the busiest man in the world." The Bishop's time is well occupied, certainly, for he receives on an average of two thousand letters a month. His one recreation is walking.

THE country editor is a reliable encyclopedia. A subscriber sent him this query recently: "What ails my hens? Every morning I find one or more of them keeled over, to rise no more." The reply was: "The fowls are dead. It is an old complaint, and nothing can be done, except to bury them."

EX-GOVERNOR L. Bradford Prince, of Santa Fe, New Mexico, a prominent Churchman, owns a large and unique collection of stone idols which were dug up on the sites of ancient Pueblo villages. He has over 1,000 of them. Some are over six feet in height, and some are light enough to float in water. It is difficult to tell the age of the idols, and all the information that can be obtained concerning them is that they were used by the ancestors of the present Pueblo Indians before the Spanish conquest. Agents of the Bureau of Ethnology at Washington have taken photographs of the collection.

I WAS constantly struck, says Colonel T. W. Higginson, in *The Atlantic*, with the genuine spirit of hospitality among Englishmen towards Americans. I like this none the less for its having its definite limitations as to pecuniary obligations, and the like, including everything in the nature of "treating," all this being, in my opinion, a weak point in our more gushing or more self-conscious habit. I remember to have once been taken by a gentleman on whom I had but the slightest claim, to the country house of another, on whom I had no claim whatever. The latter was not at all literary, and had not even the usual vague English interest in American affairs; yet he gave up his whole afternoon to drive me to Kenilworth, which he had seen a thousand times. But that for which I liked him best, and which afforded me a wholly new experience, was that as we entered the outer doorway, he, going first, looked back over his shoulder, and said simply: "They make you pay threepence for admission here," and then added, speaking to the attendant, "here is my threepence." After all the time and trouble he had given to his stranger guest, he yet left him; to pay his own threepence; a thing which most Americans would not have dreamed of doing. It would have been the American notion of good breeding to save a guest from expense, as it was the English impulse to save him from the sense of obligation. I confess that I prefer the latter method.

A CALIFORNIA Churchman, recently spending Sunday in an Eastern city, reached one of our churches a few minutes before eight, hoping that there would be an early Communion. The front doors were locked, and there was no sign of life. Going around to the rear, the vestry door was found open, and the sexton within. The following conversation took place:

*Californian*—Will there be service this morning?

*Sexton*—Yes, of course there will; at eleven o'clock.

*Californian*—But is there no early Communion?

*Sexton*—No, there ain't. This ain't no Catholic church.

And the Californian departed, wondering whether what the sexton had said was true.

IT is now almost two full centuries since England and Scotland were united, in 1707, under the name of Great Britain. Yet up to the present time the world continues to employ the familiar terms, English queen, English army, and so on, with no mention of Scotland. This slight has often been commented upon by Scotchmen, but never perhaps more happily than at Trafalgar. Two Scotchmen, messmates and bosom cronies, from the same little clachan, happened to be stationed near each other when the now celebrated signal was given from the admiral's ship, "England expects every man to do his duty." "No a word o' puir auld Scotland on this occasion!" dolefully remarked Geordie to Jock. Jock cocked his eye a moment, and turning to his companion, "Man Geordie," said he, "Scotland kens weel enuch that nae bairn o' hers needs to be tell't to do his duty—that's just a hint to the Englishers."

IT is the "intelligent" proof-reader who comes to the fore now with a most laughable ecclesiastical blunder. In an article in last week's *Interior*, the word "vesper" is repeatedly used in place of "verger," in describing the officials in the English churches who act as pew-openers or beadles. That proof-reader must be Presbyterian, to the exclusion of all knowledge of everything pertaining to other Churches. It is comical to read: "The vespers in most of the English churches are chiefly remarkable for their illiteracy and their red noses."



The de la Mere Brass

OUR illustration of a "rubbing," as it is technically termed, is reproduced from the great brass of Abbot de la Mere, preserved in the ancient Abbey church of St. Albans, Hertfordshire, since 1877 a cathedral of the "new foundation." This piece of latten brass is the largest and most beautiful specimen of scorper work known to exist in England.

During the era of the commonwealth, the beautiful sepulchral brasses to be found in almost every collegiate and parish church, were ruthlessly destroyed by the Puritans. It is said that St. Albans possessed almost five hundred, and so great was the destruction, that hardly a score escaped. This brass was wrenched from its matrix—as can be seen by the black portion in the upper left corner, and the fracture across, above the hands—and thrown out, singularly escaping destruction. But friendly hands secured and reverently preserved it, and for some years past it has been kept in Abbot Wheathampstede's chantry, within the precincts of the abbey choir.



About the top and one of the sides, the inscription runs: *Hic jacet dominus Thomas quondam Abbas hujus monasterii*. It is the tradition that the brass was made, as then frequently the case, during the Abbot's lifetime, and at his death the lettering was not completed. St. Albans' was a mitred house of the great Benedictine order, and therefore the mitre crowns the head, for it had been assumed by the rulers of certain of the great monasteries, as also the pastoral staff, except that the crook of those which these ecclesiastics bore was turned in, showing their jurisdiction to be *within* their monasteries. The Abbot is clad in full mass vestments, and wears as well the dalmatic and tunic. The albe has an "apparel"—"the ornamented hem" of the Levitical order—attached. Gloves and sandals are worn, the feet resting upon fighting beasts.

Surrounding the effigy is very rich canopy work. Above the Abbot's head is the First Person of the Blessed Trinity, enthroned, with figures of saints on either side, censing and playing upon musical instruments. Then in order are SS. Peter and Paul respectively, on the extreme left and right. Next below is St. Alban, on the left and opposite St. Oswyn, King of Northumbria, and martyr, whose shrine was at Tynemouth Priory, where de la Mere received the tonsure. Again, below on each side, are six figures; viz.: to the left, going down in order, Daniel, David, and Hosea, and SS. John Evangelist, Andrew, and Thomas; and to the right, in the same manner, SS. James Greater, Bartholomew, and Philip, and Isaiah, Haggai and Joel. At each corner of the brass is a symbol in order of the four Evangelists. The arms of the de la Mere's, on a bend three eagles displayed, are seen upon escutcheons on each side of the border, and on a line with the hands, that from their downward position indicate humility. The central panel has a rich background of diaper work, with heraldic beasts. The amice is worked with griffins, while the chasuble and maniple have a beautiful medallion treatment. The plate measures 52 x 111 inches, and is a magnificent specimen of the beautiful work of the "Decorated" period.

The Most Rev. Thomas de la Mere, Abbot of St. Albans', and Provincial of the Benedictine order in the British Isles, came of a noble family, the first speaker of the English Commons being a near relative, while a sister of the Abbot's, as Prioress, governed the nunnery of St. Mary de Pre. At an early age, de la Mere took his vows, as already indicated, at the Priory of Tynemouth, a "cell" or subordinate house of St. Albans', and was soon elected its Prior. At this time the Black Death had devastated the land, many of the religious houses suffering by its ravages, St. Albans among them. Abbot Mentmore had been taken by it, and the great abbey was in a desolate state when de la Mere was chosen as his successor. Everything was soon brought into order, its great school of painting revived, while the fame of its scriptorium was quickened to become the first in Anglia, as attested by its exquisite MSS., yet preserved. At the time of de la Mere's elevation to the abbacy (1349), St. Albans' took precedence over Westminster, Glastonbury, Tewksbury, Gloucester, Selburne, and other monasteries, all powerful mitred abbeys of the Benedictine obedience, and it held also the powers of life and death. Lord Abbot de la Mere governed this great minster until 1396, or for forty-seven years—the longest reign

over any conventual house upon record. During this period the insurrection of Watt Tyler rose and fell, permission being given to fortify the monastery, which was repeatedly attacked by lawless bands. The subject of this monograph was the most distinguished ecclesiastic of his day. He was in great estimation with Edward III., and kings did him homage. To his care was committed the person of King John II. of France, made a prisoner at the battle of Poitiers.

St. Albans', during its existence from the eighth century, has had many famous men among its rulers: Paul of Caen, John de Cella, and William of Trumpington being in its long succession. Mathew Paris was one of its monks, and the only Englishman who ever wore the papal tiara. Adrian IV. took his vows here, and did its penances.

These brasses were first affixed upon altar tombs, which soon became, by their numbers, obstructions, and were then sunk in the pavements, and before long covered every part of sanctuary, choir, nave, aisles, and chapels.

A fine rubbing of this brass is in the possession of the Church Club of New York City; and others, to form a complete group of the ecclesiastics and gentry of the Gothic age, are being added to the Club's treasures. It has also one from the most ancient plate known to exist in England, A. D. 1277—a knight, in a beautiful specimen of full chain mail—that yet rests upon the floor of the choir of Stoke D'Abernon church, Surrey.

G. W. K.,

#### *The Church Club, New York.*

P. S.—The writer has been inclined to believe that there are many among the ecclesiastics and intelligent laity of the American Church who value the true and good in ecclesiology, to enable an organization to be formed, having for its objects a care for this general subject. Surely, the various Church clubs of our land must each have some members to whom this proposition will appeal. The several English societies formed within the past three or four decades, have recovered for the Church much that was lost, besides cultivating a correct taste in all details. In this country, Church architecture has gone wild through the lack of any knowledge in general. Are we to let the Renaissance school undo everything in our faith, when true symbolism teaches so much? We cannot afford to let the question drift further, or permit crude artisans to model the ornaments of our worship, if it is to be truly dignified.

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### Book Reviews and Notices

**The Episcopate of Charles Wordsworth, Bishop of St. Andrews.** By John Wordsworth, D. D., Bishop of Salisbury. New York: Longmans, Green & Co. Pp. 402. Price, \$5.

This volume enshrines the record of a long life of strenuous effort for the upbuilding of the Church in Scotland. Bishop Wordsworth was a member of a family highly distinguished in both literary and religious life. His uncle was the poet, the late Bishop of Lincoln was his brother, and his biographer, the present Bishop of Salisbury, is his nephew. Seldom is so much talent concentrated in a single family. His election to the episcopate was peculiar and somewhat unfortunate. He had been for some years warden of Glenalmond College. When the clergy met to elect a new bishop for the united dioceses of St. Andrews, Dunkeld, and Dunblane, it was found that Dr. Wordsworth and Dr. Suther had exactly an equal number of votes. It remained for Dr. Wordsworth to give the casting vote, which, after full consideration,

he cast for himself, thus practically electing himself. His tenure of office was by no means a peaceful one, and his episcopal life was full of controversy. To the Eucharistic controversy, which was then raging, and to the question of the reunion of Scottish Presbyterians with the Church, he devoted the best powers of his great mind. Neither of these problems has been solved, but there can be no doubt that he did much to help on their solution. While we may not agree with him in the grounds which he took, we are bound to admire the learning and zeal which he displayed. These are excellently set forth in this biography, which forms an admirable supplement to his incomplete autobiography, which only covers a small part of his episcopate. It contains many interesting descriptions of Scottish life and scenery, and gives a clear insight into the inner life of the Church in Scotland. Many of the chief men of that time appear in its pages. Bishop Wordsworth was the teacher of Mr. Gladstone, Cardinal Manning, Lord Canning, Bishop Hamilton, and the present Bishops of Southwell and Truro, besides many others hardly less distinguished. He knew intimately most of the eminent men of his day. Of some of them he has left us very interesting accounts. Of Cardinal Newman he says:

Newman's mind was essentially skeptical; but his own disposition, on the whole, was amiable, and his intellectual gifts being of the very highest order, the world is content to regard his skepticism as a recommendation rather than the contrary. Do you know his sermons? They are of real value, and I suppose no other sermons ever written or preached have produced so much effect. And that effect will endure. But I doubt if the same can be said of any of his other works. As to his moral fibre—it was not of the strongest. (You know I think the same of Manning.) He was not ambitious in the same sense as Manning; but he was morbidly sensitive when attacked or not appreciated as his conscience told him he deserved to be; and he allowed himself to act under that irritation—which is not the sign of a truly great man.

This estimate of Newman is singularly acute and exact. His opinion of Archbishop Trench is no less valuable.

Take him all in all, he was one of the most remarkable men of the present century. Everything he did—and he did an enormous amount of work of various kinds—showed great industry and talent combined, and his character in every respect was first rate.

These extracts are enough to give the reader a taste of the sort of things which are to be found within the covers of this book. It is indispensable to any one who would carefully study the religious history of Scotland in the nineteenth century.

**Plain Papers on the Doctrine of the Holy Spirit.** By the Rev. C. L. Schofield, D. D. New York and Chicago: Fleming H. Revell Company.

It is gratifying to find among the denominations the spirit of inquiry into the doctrine of the Holy Spirit. The Church needs no revelation on this most important part of her teaching. The book before us contains some useful information, but like all sectarians, the writer fails to grasp the true meaning of passages of Holy Scripture referring to regeneration and the Spirit's work in Holy Baptism. There is too much vagueness in what the writer terms Baptism by the Spirit.

**Active Service.** By Stephen Crane. New York: F. A. Stokes Company. Price, \$1.25.

It may be that Mr. Crane has pictured for us as the hero the typical Sunday editor of a great New York daily. If so, it probably explains in many ways the extraordinary things one sees in that Sunday issue. The story is one of a college professor, his wife, daughter, and a party of students who were caught between the lines of the Greek and Turkish forces in the last war. This Sunday editor who has gone to the front as a war correspondent, in the hope of meeting the professor's daughter, with whom he is in love, comes to the rescue. A coarse, vulgar, vindictive, and beautiful variety actress mixes in, and complicates as much as she can the editor's love affair. As a specimen of the conversations, the actress tells the editor to "soak his head," and he answering in kind, says



to her: "Your dragoman is a rubber neck, and if he keeps darking, me I will simply have to kick the stuffing out of him." The college youths seem singularly and unanlously profane, and their ordinary conversation is simply astonishing. It is hard work to see any literary ability in this production, but it is filled with Mr. Crane's peculiar humor; crude, but at times refreshing.

**Principles of Public Speaking.** Comprising the Technique of Articulation, Phrasing Emphasis; the Cure of Vocal Defects; the Elements of Gesture; a Complete Guide in Public Reading, Extemporaneous Speaking, Debate, and Parliamentary Law, together with many Exercises, Forms, and Practice Selections. By Guy Carleton Lee, Ph. D. New York: G. P. Putnam's Sons. Price, \$1.75.

The copious title page gives a sufficiently good idea of the contents of this valuable book. We do not know of any other work giving such a variety of helpful suggestion for improvement in public speaking as the one before us. It is not a manual of elocation, as ordinarily understood, though this department of the work is very satisfactory and thorough. But in addition to this the author discusses with ability the subject of oratory, delivery, conversation, reading, extemporaneous speaking, and debate. There is a chapter on parliamentary law, a very important subject for one who is preparing for public duty, and an example is given of constitution and by-laws suitable for a club or society. The selections for practice are necessarily short and few, but they are very good. The young man who is ambitious to improve himself as a speaker cannot do better than to master the contents of this volume.

**Devotion to the Blessed Virgin.** By J. B. Bossuet, Bishop of Meaux. Condensed, Arranged, and Translated by F. M. Capes. New York: Longmans, Green & Co. Pp. 150.

One of the favorite subjects of this great French preacher was the honor and love due to the Blessed Virgin Mary. He has left to the world some twenty sermons on this single theme. The gist of these has been gathered into this volume, which forms perhaps the best exposition of her teaching upon this subject which the Roman Church has given us. His contention is that devotion to the Blessed Virgin is not merely a beautiful addition to Christian piety, but that it is essential to the full comprehension of the mystery of the Incarnation. The ground which he takes is higher than we can consistently hold, and many of his arguments and interpretations of Scripture might easily be overthrown. But as an interesting and popular statement of Roman doctrine, the book is valuable. Like most Roman writings, it will be very likely to set the intelligent reader thinking how dangerous it is to dogmatize about the great mysteries of the Christian Faith. The attempt to be wise beyond what is written is always, and in this case especially, full of peril.

**Beck's Fortune.** By Adele E. Thompson. Illustrated by Louis Meynell. Boston: Lee & Shepard. Price, \$1.50.

Beck really found two fortunes. The first came to her most unexpectedly, from her miserly grandfather, with whom she lived alone, on a lonely farm. She does her duty by him, and finds her reward. The later chapters of the book, dealing with Beck's life at school, are full of fun and good sense. The school and its officers will be easily recognized by many readers, in spite of the disguise of slightly altered names. The story is an admirable one for girls, and is worth the attention of older people who need to know, or wish to know, how a girl's possibilities may be developed by the training received in a goodschool.

**Henry in the War, or the Model Volunteer.** By Gen. O. O. Howard, U. S. A. Illustrated by A. B. Shute. Boston: Lee & Shepard. Price, \$1.25.

The story is from real life, and depicts West Point before the War, the recruiting for the regiments, the advance to the front, the fight at Bull Run and the Peninsula, and other events until the close of the War. The author has striven, as he states, to present only the truth

of history in all matters of importance, while attempting to add something to the attractions and inducements which lead boys to become manly and upright men. The book will undoubtedly gratify the taste of boy readers. It is excellently illustrated by Mr. Shute.

**Zodiac Stories.** By Blanche Mary Channing. New York: E. P. Dutton & Co. Price, \$1.50.

Twelve varied and pleasing stories are included in this volume. The first tale is of the desert—an old idea in a new setting; the second gives an incident in the lives of two quaint, sweet little Japanese girls; the third is a Rocky Mountain story of a man lost in a storm, and so on. Each narrative is given the name of one sign of the Zodiac, and its nature is determined thereby; hence Leo, the Lion, is one hero; the Scorpion, the Archer, etc., other subjects. The idea of the series is an original one, and excellently carried out.

**Under the Cactus Flag.** A Story of Life in Mexico. By Nora Archibald Smith. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

The author's bright, entertaining style has been made known to the public through a former book, as well as through her joint work with Mrs. Wiggin. This is a story of how a bright young American girl, barely sixteen, goes to Mexico and establishes a little private school. Incidentally one learns from vivid pages

of incident and description, much of Mexican household and social life. There is no love-making in the story, though readers have a hint that such things may be in store for the heroine when the suitable time shall have come. The book is attractively bound in red and green, with a cover design of the cactus flag.

**Jess, Bits of Wayside Gospel.** By Jenkin Lloyd Jones. New York: The Macmillan Company. Price, \$1.50.

This is a book that every reader will enjoy. Jess was a horse presented to Mr. Jones by his congregation. She was used by her owner for vacation rambles through Wisconsin, Mr. Jones' native State. The story of her life is told in a fascinating manner inculcating at the same time lessons of humanity to our dumb friends of the animal kingdom. Then follow several sermons of instructive lessons drawn from nature during vacation periods. Though Mr. Jones is a Unitarian, there is nothing in these sermons to offend the Churchman, but much that every clergyman might imitate to the great benefit of his congregation. We commend the book highly to our clerical and other readers.

**The Holy Family.** A Christmas Meditation. By Amory H. Bradford. New York: Fords, Howard & Hulbert. Price, 50 cts.

A companion volume to Dr. Bradford's Christmas meditations on "The Sistine Madonna" is

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here offered. The present volume includes the photo-reproductions of Murillo's painting, "The Holy Family," now in the National Gallery of London. There are several poems included—Mrs. Browning's "The Virgin Mary to the Child Jesus," Macdonald's "Mother's Hymn," and Spitta's "A Happy Home." The book is delicately bound in gray and gold, excellently printed, and has a rubricated margin.

**Oseola, Chief of the Seminoles.** By Colonel H. R. Gordon. New York: E. P. Dutton & Co. Price, \$1.50.

The story is of two boys who meet with many adventures and hairbreadth escapes in the war with the Seminoles. There is the usual weaving of fancy with fact, though in that part of his story which has to do with real characters, the author is strictly accurate. An otherwise excellent tale is marred by the fact that Colonel Gordon, whose knowledge of woodcraft is seemingly evolved from his inner consciousness, enters into explanatory details which are at times ridiculous. We might forgive him for allowing good woodsmen to become lost and walk in a circle, when there are a dozen signs to set them right, but it grieves us when he makes an Indian paddle from the bow of his canoe, "first on one side, then on the other," while his chief sits just behind him with ready rifle! The book is finely printed and well illustrated.

**Select Notes.** A Commentary on the Sunday School Lessons for 1900. By F. N. and M. A. Peloubet. Illustrated. Boston and Chicago: W. A. Wilde Company. Price, cloth, \$1.25.

Several new features appear in the "Select Notes" on the International Series of Sunday School Lessons for 1900. A new harmony forms the basis of this year's study on the life of Christ. A chronological chart in seven colors fixes the dates simply and effectively. The volume is printed from new type made for it, and illustrated with beautiful pictures, maps, and drawings. It excels its twenty-five predecessors, and will be found suggestive and helpful in a study of the life of Christ, although not prepared from a Churchman's point of view.

A TRITE but interesting little book, prettily bound with blue and gold, is "When Love is Lord," by Tom Hall, just from the press of Frederick A. Stokes Company, New York. The verses are clever, sometimes flippant, never very serious. They will do for reading in the silly season and at the silly age; but one would scarcely consent to the "lordship" of such a spirit as chatters in these lines.

MESSRS. FLEMING H. REVELL COMPANY, Chicago, have added to their "Looking Upward Booklets" a little story by Rev. Charles M. Sheldon, "Lend a Hand." This is not characterized by extreme statements and impracticable theories; yet those in his former works have been productive of good, as holding up ideals which have been so little regarded. It is full of interest and good things, and, as everything which he writes, is likely to do good.

"THE COPLEY SERIES," now coming from the press of Messrs. T. Y. Crowell & Co., comprises some of the choicest literature, and is most attractively presented. The principal feature in these beautiful volumes is the colored illustrations printed, by a new process. The delicacy and beauty of the colors, the accuracy of the registration, and the charm of the designs, make the reproductions a veritable triumph. The paper on which the books are printed is deckle-edge with wide margins, and the cover designs are very bright and handsome. The titles thus far presented in this series are as follows: "Abbe Constantin," by Halevy; "Barrack-room Ballads," by Rudyard Kipling; "Cranford," by Mrs. Gaskell; "Evangeline," by Longfellow; "Hiawatha," by Longfellow; "The House of the Seven Gables," by Hawthorne; "Lucile," by Meredith; "Prue and I," by George William Curtis. The price (\$1 a volume) is marvelously cheap. We hope for a continuance of the enterprise.

### 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.*

FLEMING H. REVELL COMPANY, Chicago

Vest Pocket Church History. By the Rev. J. M. Thompson. 25c.  
Moody's Stories. By D. L. Moody. 30c.  
The Closing Century's Heritage. By the Rev. J. D. Dingwell. 50c.  
Hits and Misses. By C. F. Goss. \$1.  
The Teachings of the Books. By H. L. Willett and J. M. Campbell. \$1.25.

THE MACMILLAN COMPANY

Abraham Lincoln. By Norman Hapgood. \$2.  
EATON & MAINS

John Selden and his Table Talk. By Robert Waters. \$1.

FUNK & WAGNALLS COMPANY

True Stories of Heroic Lives. By Various Authors. \$1.  
T. Y. CROWELL & Co.

Helps for Ambitious Boys. By William Drysdale. \$1.50.

The Young Boss. By E. W. Thompson. 50c.  
His Mother's Portrait. By M. G. Pearse. 35c.  
To Whom Much is Given. By L. A. Mead. 35c.  
How Mr. Rhodda Broke the Spell. By M. G. Pearse. 35c.

Every Living Creature. By R. W. Trine. 35c.  
Miriam. By Gustav Kobbé. 35c.

DOUBLEDAY & McCLURE COMPANY

Lay Sermons. By H. W. Tilton. \$1.  
Our Folks at Home. By H. H. Lusk. \$1.

FREDERICK A. STOKES COMPANY

The Golf Girl. By S. M. Peck and Maud Humphrey. \$1.25.

Jennie Baxter, Journalist. By Robert Barr. \$1.25.  
Little Indian Folk. By E. V. Deming. \$1.25.

E. P. DUTTON & Co.

Young Robin Hood. By G. Manville Fenn.  
Life of Bishop Selwyn. By F. D. How. \$2.50.

Outside of Things. By Alice W. Bailey and Annita L. Paine. \$2.

THOMAS WHITTAKER

The Earnest Communicant: A Course of Preparation for the Lord's Table. By the Rt. Rev. Ashton Oxenden, D. D. 25c.

Family Prayers. By Bishop Oxenden and the Rev. C. H. Ramsden. 75c.

The Herd Boy and His Hermit. By Charlotte M. Yonge. Illustrations. \$1.25.

The Madonna in Legend and History. By Elizabeth C. Vincent. With an introduction by Dr. Boyd Vincent, Bishop-coadjutor of Southern Ohio. \$1.50.

## NEW BOOKS.

**Father Jerome.** A Story of the Spanish Inquisition. By MRS. H. A. CHARK, author of "Pro Christo." 12mo. Illustrated. 293 pages. \$1.

True to life, with the thrilling interest of a romance. The reader will follow the narrative eagerly and be stirred to emulate the courage and faith of Christian heroes.

**At Opening Doors.** By HOWE BENNING. 12mo. Illustrated. 351 pages. \$1.25.

Many a young person setting out in life longs to find the path that leads to success. This story shows how Providence opens the door to the highest prosperity.

**A Bonnie Boy.** A Story of Happy Days. By JULIA MCNAIR WRIGHT. 12mo. Illustrated. 295 pages. \$1.

Young lads and misses will be charmed by its fascinating incidents, and will learn new ways of enjoying life.

**Sabbath Nights at Pitcoons.** By the author of "SANDY SCOTT'S BIBLE CLASS." 8vo. 94 pages. 50c.

Tells of vivid pictures of Scottish incident and character. "The talks run mainly on evangelical lines, are marked by a homely humor, and manifest a shrewd knowledge of human nature, and an intimate acquaintance with Scripture."

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Blood or Jesus.	Little Captain, A.
Blue Flag, The.	Little Meg's Children.
Bob Tinker.	Mark Steadman.
Christian Living.	Mind and Words of Jesus.
Christie's Old Organ.	Miss Tootsie's Mission.
Daily Food.	New Life and New Heart.
Daily Light, Morning Hour.	Nobody Loves Me.
Daily Light, Evening Hour.	Olive's Story.
Dairyman's Daughter, The.	Peep of Day.
Down in a Mine.	Pilgrim's Progress.
Expectation Corner.	Royal Commandments.
Gold Dust.	Saved at Sea and Little Heart.
Heart Life.	Faith.
Helps Over Hard Places, Boys.	Scripture Promises.
Helps Over Hard Places, Girls.	Shepherd Psalm.
Home Songs.	Wee Davie.
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 HARPER & BROS.  
 Life of General Nathan Bedford Forrest. By John Allen Wyeth, M. D. Illustrated. \$4.

Periodicals

The *International* illustrated monthly magazine for November is a very handsome and interesting issue. From a literary, as well as a mechanical standpoint, it compares favorably with any other periodical in the country. The leading article gives an account of the United States Railway Mail Service, a great institution of which our people generally know very little. An article on the Transvaal, illustrated, is timely, the stories are excellent, and the special departments are full of good points. In the pronunciation of current words, it is not possible that there should always be agreement between doctors, but *The International* is generally correct, beyond controversy. People who intend to visit the Paris Exposition will find Travel Notes "worth the price of the magazine." We are glad to see from the editor's comments that *The International* is appreciated by its readers and by the public press. Our best wishes for the coming new year.

Opinions of the Press

The Southern Churchman

LACK OF CLERGY.—A short time since a great deal was written in our Church papers on the question as to whether or not there was "room in the ministry," and much said on both sides of the case. Possibly the following, taken from *The Canadian Churchman*, may help us to see one phase of the matter: "The most pressing claim of the Church in Canada at the present time is not so much for men ready and willing to take Holy Orders, and to work in the populous towns and villages of the Dominion, as for men who are prepared to devote some of the best years of their early manhood working in the scattered hamlets in the backwoods, where, too often, for lack of clergy willing and able to undertake this work, the ground is wholly neglected, or is left to the ministrations of members of other denominations, and the Church is unrepresented where it is most needed." Mark one phrase, "lack of clergy willing and able to undertake this work." Surely, as long as statements such as this can be soberly and truthfully made, no question can be righteously raised as to "room in the ministry."

The Examiner (Baptist)

SELFISH GIVING.—The perversion and degradation of the social life of the Church, by bringing people together with the exclusive view of getting money from them by every sort of worldly expedient, is a capital blunder—or worse—whose ill-effects it would be impossible to estimate. We preach, and rightly, the duty of unselfishness as a supreme requirement of the Lord. The evening after, perhaps, we devote to the education of the selfish spirit, teaching people that for the money they give to the Church and its work, they are to expect and require a mercenary equivalent. We ask for their quarters and half-dollars, not as contributions freely made out of love to Christ and interest in His cause, but—despicable anti-climax—as the price of an oyster supper, a bottle of perfume, or a box of soap! The trickery, stratagem, and vulgarity that mark many of these occasions are offences to right morals and good breeding. If it be said that the motives of those who have recourse to them are good, we should reply that we have no doubt of it. But we are not relieved of the duty of seeing to it that our motives manifest themselves in accordance with Christian principle and propriety.

Experience has taught us that much failure to give on the part of the young especially, results from the *quid pro quo* expectation to which they are being educated.

The Church Standard

The worst thing about this hazing business is its deliberate brutality. A writer in the *New York Tribune* quotes a Cornell professor as saying: "I know a fraternity that sends every candidate to a physician before the initiation. Weaknesses of the heart, back, and limbs are searched for, and the initiation is graded accordingly." In other words, the society savages expect and intend to carry their ferocious fun to any point short of killing their victim! Is it any wonder if their ruffianism should sometimes fail to respect the line of life? And when they do not kill, is there any wonder if they have been known to make their victim raving mad, as the same professor states has actually happened? In this latter case, after frightening the poor lad into unconsciousness, they kindly dosed him with whiskey; only, however, "to bring him to life, but not to reason. His mind was utterly gone. A week passed without improvement, and his parents were sent for. The boy was sent to an asylum, and for six months raved constantly. He is now slowly recovering mental vigor." And that sort of thing goes on in American institutions of the higher learning!

The Interior

HAZING.—The fatalities which result from hazing must be expected. The class of boys or young men who will engage in it, by the act demonstrate that they have no respect for the personal rights or feelings of others, that they are cruel, taking pleasure in that which is humiliating or otherwise painful to those they have in their power. Along with these moral defects goes necessarily and always, a spirit of recklessness. It is a part of the character and disposition of such persons. They do not plan to kill, but they do not hesitate to subject their victims to hazard of bodily injury or death. The remedy for this is to hold the institutions into whose care parents commit their sons, responsible. A verdict of \$50,000 against an institution in such a case, would put a sudden end to hazing—and it would be perfectly just, under the principles of the common law. This does not imply that boys may not have fun in their society initiations—that they may not indulge in the ludicrous and nonsensical, any harmless thing provocative of laughter. But the pleasure that harmful things gives is the pleasure of savages. It is the gratification of the instinct of the rapacious animal.

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## The Household

### A Father's Reverie

BY THE REV. J. HARRIS KNOWLES

O baby mine, my flesh and blood,  
My spirit's twin, my better self,  
My treasure dear, my chiefest good,  
More precious than all earthly pelf.

Teach me to be like thee, a child  
With outlook open, ever free.  
By present joy from care beguiled,  
Simply to be, and glad to be.

To trust that ever near me bides  
A father's hand, a mother's love;  
That every earthly moment hides  
God's love, which cometh from above.

For in that love is father's care,  
And mother's love, which never sleeps;  
That love which all things earthly share,  
And me and mine in safety keeps.

O baby mine, my flesh and blood,  
Teach me to be like thee a child;  
My treasure dear, my chiefest good,  
With spirit pure and undefiled.

Thus shall my life beneath God's smile,  
Move on and on toward its end;  
O God, my child preserve from guile;  
For me and mine, my knees I bend.

### To and Fro

A LOVE STORY

BY MRS. NEIL MACLEOD

#### II.

IT was four years later, and the scene was again the harbor of Colombo. The P. and O. mail steamer bound for England lay at anchor, her coaling accomplished, and a tender had come alongside with the Indian passengers who were transhipped here. They were beginning to swarm on board, bringing mountains of baggage and piles of deck chairs and lounges.

One of the last to come up was a slender young woman in the garb of a nurse. She was evidently recovering from a severe illness, and she walked so slowly and feebly as to appear lame. She seemed, however, to be keenly interested in the sights and sounds of the harbor, for she sat quite still on deck for a long time, watching how the native boys dived and sang and shouted on their tiny rafts, and how queer boats, manned by the strangest figures, came rocking over the water, bringing their loads of pineapples, bananas, and little green limes for the ship.

"It all looks exactly as it did four years ago; it is only I who have changed," she said to herself. Yes, May West was indeed changed, but not so much as she imagined. She showed the signs of long, wasting weeks of fever in her wan, white face, but a subtle, ethereal charm was stamped upon it, which nothing could mar. The large eyes had a softly steadfast gaze, which expressed womanly power—resource, courage, resignation. All sick, suffering, and troubled people would be at home with her at once.

"Here comes somebody who might be Mrs. MacNab herself," she murmured, her lips curving into a smile, "and there—oh!"

She was observing a small craft, rowed by two or three wild-looking dark figures, and containing a party of passengers who had obviously been ashore on just such a shopping expedition as she had herself enjoyed when she was here four years ago. Her attention had been arrested by the figure of a man, who sprang alertly up behind the old lady who might have been Mrs. MacNab. He was still young, and his gray eyes flashed with life and health; but he was

bearded, deeply sun-browned, and there were lines about his face that told of hard wear and tear.

The invalid gazed at him with lips apart, as if she had been turned to stone. Surely it was Kenneth Grant himself! The question was decided on the spot, for it happened that their eyes met as he looked up to the ship on rising from his seat.

The start he gave very nearly upset the boat, and tumbled the native lad who was holding it against the ship's side, over into the water. Kenneth paid no heed to this, however, but came springing up the gangway, and in a moment was eagerly making his way to the sick girl on the lounge. She looked dumbly up at him with her pale, pathetic face, and, though she smiled, "the water stood in her eyes."

"Can it possibly be you, Miss West?" he cried, joyfully; "you gave me such a start I nearly went to the bottom."

"You see, I have had rather a bad illness, and it has altered me very much," she said with childlike humility. "I wonder that you recognized me at all."

"Oh, I didn't mean that," he said hastily, as if shocked at such an interpretation of his speech. "I have never forgotten you for a single day. Do you know, I was actually going to India myself? I don't think I shall bother now. But never mind—we can talk about that afterwards; only let us shake hands for auld lang syne!"

They seemed to have dropped into the old, delightfully inevitable friendliness all at once. As their hands met, his clasp strengthened, and they sat together, without withdrawal on either side, for a long moment or two of intense satisfaction. But May was faint with the shock of joyful surprise, and her friend, seeing this, hurried away to find the stewardess, after which he tenderly helped her to rise and go downstairs.

The stewardess was quite struck with his eager excitement.

"It looks like a case of old friends meeting," she observed to a crony; "I've seen such things before. Now, you notice, before she's been at sea a week she'll be another creature."

Kenneth Grant gave up all thoughts of going to India, sent his luggage down below again, and secured himself a fresh berth on the homeward bound ship. Next day,

### "The Prudent Man Setteth His House in Order."

Your human tenement should be given even more careful attention than the house you live in. Set it in order by thoroughly purifying your blood by taking Hood's Sarsaparilla.

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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

when they were careering over the blue sea, with only a few white birds to remind them that land was near, he and May sat together as of old on deck, and began to speak of what lay nearest the heart of each, and of the interval since they had last met.

"I loved my work," said the girl, "but oh! how little I knew of what life was when we used to talk together! Much of what I saw and went through in India was so strange, so dreadful, so utterly unlike what I could have imagined; and yet it had such queer, humorous turns in it, I could explain it to no one. Then a great deal of what seemed hardest wasn't a bit romantic, and yet, at last, you see, I broke down. I was called away to a fresh fever case just as I finished with another; there seemed to be no time to rest, or eat, or refresh in any way. I had such a long, hot journey, and I remember no more till just before I was sent home to recruit. A bad ending, isn't it?"

"No, not at all! Women like you are lovely souls, the world's best heroines," said her companion, with a sternly repressed quiver in his voice.

May opened her large eyes. "That from you!" she cried, with a happy little laugh.

"Why not?" he answered. "Do you suppose I have learned nothing? I have made the beginnings of a home out there, but very little money, I can assure you, though I worked as I never could have imagined my

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self doing, for I had quickly determined to follow you to India as soon as I could see my way clear to do so. You remember, I knew your nursing association, so I believed I could find you out. Each year seemed an age, but I was learning to live all the time, and the great event of my life came to me out there."

He hesitated, and May's heart almost stood still. "What was it?" she whispered.

"I found God in the wilderness," he answered her solemnly.

There was deep, sacred silence between them for a little while, then May laid a thin hand gently on his arm. The hand was instantly captured, and held fast between his own. "How very strange," she said, "that we should have been sent back to each other like this, just when we have learned to understand each other better!"

"Yes," assented Grant, with conviction, "and having been sent back to each other, as you say, we must never part any more."

"Do you remember the tourmaline that you wouldn't buy when you were at Colombo?" inquired the lover, after a happy interval.

"Yes, quite well," said May. "I always wondered what you did with that terrible man."

"The simplest thing in the world; I bought the stone. It was pretty, as you said, and I thought it would set well for a ring."

"Or a pin, perhaps," suggested May.

"I preferred the ring. It has been a kind of talisman to me ever since. When I was alone in the bush I would get it out and look at it. It reminded me of you, and of what you had said to me. I always cherished the idea that some day I should be able to show it to you—as I do now."

He drew forth a tiny casket, and opened it.

"How lovely!—but it is a lady's ring," she said, peeping into his hand.

"Of course, what do I want with it? Will you put it on?"

"If you will help me," replied May, blushing; and between them, in time, they accomplished this important task.

May Grant wears the ring still. They never found out whether or no it really was a tourmaline, for Grant did not care, and May would have held it sacrilege to make any inquiry on the subject.—*The Quiver*.

### Cruelty for Fashion's Sake

ANOTHER form of cruelty, which is profitably practised for the sake of fashion, is nothing more or less than the manufacture of real kid gloves, the skins for which come from France, Italy, Spain, Mexico, and South America. In France the cruelty is revolting. Great care is taken in raising the kids, and they are sewed in a cover to keep their skin in a perfect condition of softness. The kid grows, but the cover is not changed. Untold pain is inflicted on the little animals, till they writhe in the torture of the unyielding jacket. France alone makes more than 24,000,000 pairs of kid gloves a year. But, terrible as this is, and abominable as are all of the many revolting cruelties practised to satisfy human vanity and human desires, calling attention to any one of them or to all, does not lessen the shame of the slaughter of birds. Not in any sense as an excuse for the kid-glove cruelty, but rather to show the more forcibly the wrong in the aigrette traffic, it might be pointed out that the kids thus tortured and

killed at least never knew freedom as does the heron. Each kid is tortured and dies, and his skin is used and sold. The heron is shot, and a small part of its feathers utilized. A whole family of young ones gasp for food until the breath of life goes out. Added to this, the herons are rapidly becoming exterminated, as are many other birds whose feathers please woman's refined taste. Victor Hugo once said, in a letter to his wife: "I, for my part, think that pity is a law as much as justice, that goodness is a duty as much as probity. Whatever is weak has a claim on the goodness and pity of whatever is strong. The animal is weak because it lacks intelligence. Let us, therefore, be kind and pitiful toward it. Doubtless it was the first duty to civilize man on the side of man. The task is already far advanced, and makes advances every day. But man must be civilized also on the side of nature. Here everything is to be done."—*Springfield Republican*.

AT Scotch weddings, some years ago, it used to be the custom to batter the hat of the bridegroom as he was leaving the house in which the ceremony took place. On one of those occasions, a newly-married couple, relatives of the bridegroom, determined to carry out the observance of this custom to the letter. The bridegroom heard them discussing their plans, and dispatched a messenger to the carriage, which stood waiting, with his hat, some time previous to his departure. Then, donning the hat of the male relative who had plotted against him, he prepared to go out to the carriage. No sooner had he got to the door than his hat was furiously assaulted and almost destroyed. He walked out of the house amid the laughter of the bystanders, and entered the vehicle. Then, taking the battered hat from his head, he threw it into the hands of its proper owner, exclaiming: "Hey, Mr. Dougall, there's your hat!" and donned his own, amid the cheers of all present. Mr. Dougall was the unhappiest-looking man in Scotland for some time after that.—*London Telegraph*.

### An Unfortunate Inventor

MANY years ago one of Charles Goodyear's friends thus described the inventor: "If you see a man with an india-rubber coat on, india-rubber shoes, and india-rubber cap, and in his pocket an india-rubber purse, with not a cent in it, that is Goodyear." At that time, the idea of being able to turn india-rubber to any practical use—except to erase pencil-marks—was considered an absurd one by all sensible men, and Goodyear's acquaintances regarded him as a monomaniac who was ruining his family and wasting his life. It was in answer to this that the persistent and indomitable inventor dressed himself in the india-rubber cloth which he had made, and which no one believed in, so as to try its durability and advertise it as he went about the streets.

The story of his ten years' struggle with the stubborn material is one of the most interesting in the history of the invention. He was not the first to think of manufacturing india-rubber cloth, for E. M. Chaffee, of Boston, in the winter of 1833, had organized a company and made

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# Pearline

Leaves no dirt behind



some extremely good looking rubber coats, caps, shoes, etc. The company, indeed, seemed on the road to tremendous success; but the first warm weather of the following summer, alas! melted the shoes into a gummy mass, while as for the caps and coats, they gave out such an offensive smell that they had to be buried in the ground. The company went out of business promptly, and india-rubber became a byword among the stockholders.

But an obscure inventor, Charles Goodyear, who had bought an india-rubber life-preserver while the new material was in favor, became interested in it, and even its failure did not discourage him. In middle age, without capital, and with feeble health, he devoted himself to experiment with the ardor of a young and strong man. A friend loaned him a little money—Goodyear was fortunate in his friends all through life—and some shoes were made that seemed perfectly satisfactory. Goodyear might have sold them easily enough, but he was too honest to do so before warm weather had tested them. He put them away until summer, when they melted into an offensive pulp!

This was discouraging, to say the least, but Goodyear kept on, nothing daunted. He next tried mixing the gum with every chemical substance that he could lay his hands on. The only one that satisfied him was magnesia. Treating the rubber with this, he made beautiful cloth, but in a month fermentation had set in, and the product was ruined again. Then he removed to New York—first pawning all his effects, and even his wife's jewelry, to pay his debts—and found two friends there, one of whom gave him a workshop rent free, while the other let him have on credit all the chemicals he needed. He now treated the india-rubber with magnesia, and then boiled it in quicklime, and this time the sheets obtained were smooth and firm, and so remained. He won a medal for his discovery—and then, alas! he found that a single drop of acid, even the weakest vinegar or lemon juice, would reduce the india-rubber to gum again.

His next experiment was to use *aqua-fortis* instead of magnesia. His india-rubber now apparently passed all tests successfully, a patent was obtained, and a salesroom opened. Just then the panic of 1837 swept over commercial New York, and he and his partner were absolutely beggared. Goodyear was again reduced to pawning his possessions, but now Mr. Chaffee, of the old company, offered him the use of his abandoned works, and the unlucky inventor gratefully accepted the offer. He next received an order from the government for one hundred and fifty mailbags; but when they were finished it was found that *aqua-fortis* only "cured" the rubber when it was in very thin sheets, and the heavy cloth of the mailbags almost immediately fermented and dissolved. Goodyear was now well-nigh hopeless. His family begged him to abandon his experiments, and his friends refused to help him further. Yet he felt himself so near the solution of the stubborn secret that he could not give up the effort.

Chance, after all, was to make the revelation. One of his workmen had a dream, so he informed his employer, in which he was told to mix powdered sulphur with the gum. He tried it, and showed the result to Goodyear, offering to sell him the idea. Goodyear bought it for a small sum, but found it impossible to mix the sulphur thoroughly with the gum in the mass. While experimenting, he accidentally dropped a piece of sulphur-cured rubber on a red-hot stove, and lo! the secret was discovered at last. A few more experiments proved beyond doubt that the rubber, when mixed with sulphur and exposed to a certain degree of heat, became entirely satisfactory, and would neither melt with heat nor stiffen with cold. The problem of so many struggling years was solved!

But Goodyear's darkest hours were yet to come, for he found that only the most careful, exact, and expensive processes would ensure success, and by this time nobody would believe in his theories, or lend him money. Starvation stared him in the face; yet, at this moment, he

resisted temptation as only a noble nature could have done. He received a letter from Paris, offering him a large sum for his *aqua-fortis* process of curing rubber. He answered frankly that he could not sell them a process that might so soon be rendered worthless; for he was experimenting upon a new idea which, when completed, would inevitably supersede this former one.

It was in the winter of this year that Goodyear and his family nearly starved to death, and that he was finally imprisoned for debt. But two capitalists of New York luckily became convinced of the practical working of his last process, and agreed to advance him money for his final experiments, which cost \$50,000 the next two years. At last, in 1844, the triumphant inventor produced perfect vulcanized india-rubber, with economy and success, and his struggle was over, though he went on inventing and perfecting, and took out sixty patents afterwards for various improvements.

I wish I could add that he lived to enjoy his successes. But no American inventor (I quote the United States Commissioner of patents as authority) was ever so plundered and trampled upon. Millions were stolen from him in patent rights, especially abroad. He died insolvent, and left his family heavily in debt. His invention has benefited the world and made many fortunes, but all that Charles Goodyear had from it was the hard work, the starvation, the stubborn struggle, and the final victory.

Who shall say, however, that in the winning of that victory the inventor did not gain, after all, that deep satisfaction that comes only from desperate tasks heroically achieved. There must be forlorn hopes, in peace as well as in war, and though a pair of rubber shoes or a water-proof cap do not seem very heroic articles, they are the trophies, in reality, of as hardly contested, agonizing, and gallant a fight as any annals of war can boast.—*The Churchman*.

A SOUTH CAROLINA correspondent writes: "I am very much pleased with THE LIVING CHURCH. It hasn't its superior as a Church paper in the United States. Especially do I commend its attitude in the Briggs affair and on the divorce question."

### ABANDONED IT.

For the Old-Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Some times it would beat fast, and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble, and attribute the cure to the leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old-fashioned coffee, and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old-fashioned coffee since it was first started in our house. Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.

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No One Can Remain Well, No Chronic Disease Can be Cured, Unless the Stomach is First Made Strong and Vigorous.

This is plain, because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood, are made from the food which the stomach converts to our use.

How useless to treat disease with this, that, and the other remedy, and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all-gone feeling, faintness, headaches, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney diseases, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to dissolve in the mouth, and thus mingle with the saliva and enter the stomach in the most natural way. These tablets are highly recommended by Dr. Jennison, because they are composed of the natural digestive acids and fruit essences, which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

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The Wabash Railroad has inaugurated a new weekly tourist sleeping car line between St. Louis and Los Angeles, via the Santa Fe Route from Kansas City. The tourist sleeper will leave St. Louis via the Wabash every Wednesday at 9 P. M. Passengers from Chicago should take the Wabash fast day express, leaving Chicago at 11 A. M., and connecting in the Union Station at St. Louis with the through car. Berths reserved in advance upon request. F. A. PALMER, A. G. P. A., 97 Adams st., Chicago.



## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's hour.

### Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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#### CHAPTER III.

"AND don't say anything to let her guess a single thing about it," Bobbie was saying, in the course of many other instructions on the bay shore road, as he and Jerry trudged on through the snow towards Miss Pugsley's. "Just say we've come for the turkey, that's all."

"Tony said she cried over the others. Hope she won't weep any over this one," Jerry remarked mildly. "If you gave her a hint to let her know—"

"If you say a thing, Jerry, any old hint or anything else, I'll give up the whole scheme. She'd tell the girls, and they'd laugh at me."

"They laugh at you, anyway," returned Jerry. "Nell says they all laugh at you just because you're going to race, because you're so little and funny."

"Humph," Bobbie's lips closed tighter, and his round, red face looked fierce under the brim of his heavy fur cap. "Girls think they know more about things than a red chipmunk, and a chipmunk thinks he can give pointers to the president. They won't laugh after its over. It isn't that I want to please the girls, though, Jerry, or to tickle the old lady. It's just because I know those big fellows expect to get it, and have a regular powwow roasting it."

"And you long to save the life of Benjamin," concluded Jerry. "Just so. Bobbie, you're a born philan—I've forgotten the rest of it, but that's what you are."

"Quit calling me names," said Bobbie surlily. "I don't want to get my hands cold snow-balling you. This is the house."

Miss Pugsley was in the kitchen. It was Saturday morning and she had just finished her baking. It was a very modest one. Only a brown delft dish heaped high with rich, brownish red doughnuts, and there were a couple of pumpkin pies, beside the bread, and a mysterious dish filled with something that was carefully covered over.

When the tap came on the back door, she gave a little start, for callers along the bay shore road in wintertime were few and far between, but when she saw the two faces, she smiled faintly, and invited their owners to step inside.

"Yes'm," Bobbie said, clearing his throat and seating himself on the edge of the freshly scoured chair, his feet drawn up carefully on the rounds to keep them off the clean floor. "Yes'm, we've come after the turkey."

"Oh, yes, Benjamin," Miss Pugsley answered, moistening her thin lips, and the hand that was laid on the back of the old red rocking chair trembled slightly. "He is a very plump, good turkey," she added, and Bobbie nodded solemnly.

"How do you think you'll carry him," she asked, after an uncomfortable silence, during which the boys stared hard at the doughnuts and pies.

"Tie his feet together and drop him in a bag," Jerry said quickly. "We brought the bag."

"Oh, dear me, no," and Miss Pugsley looked genuinely distressed over such a mode of traveling for her pet. "I—I got out an old shawl that I don't need, and I thought you could wrap it around him, and carry him in your arms, boys, if you don't mind."

"If we only had a baby carriage," Jerry began, without the ghost of a smile on his face; but Bobbie gave him a look that silenced him.

"Yes'm, we'll carry him anyway," he said politely, "and we'll be very careful. He dove into his trousers pocket and produced two dollars.

"Land, child, I don't want as much as that," Miss Pugsley exclaimed, her face flushing slightly as Bobbie laid them on the red and black table cloth, with an air of triumph. "He don't weigh more than twelve or fourteen pounds, and turkeys are down to ten cents in town."

"Well, that's what the boys gave me to pay for him, and they said no change," Bobbie answered with dignity.

Miss Pugsley looked from the money to the two boyish faces, and then back to the money, and from that, somehow, her gaze wandered to the doughnuts, and her face brightened.

"I wonder if you aren't hungry after the long walk," she said. "Tony always is, I know, and he does like my doughnuts so. Help yourselves, boys, while I go out to the coop and get Benjamin."

She took a long, gray shawl from a peg and put it over her head, then paused a moment at the door to look back at the boys as they sat munching the doughnuts. Bobbie caught the look, and with an intuition born of long experience, he said earnestly:

"We won't get crumbs on the floor, honest and true."


After a time, time enough to eat three apiece, she returned with the shawl wrapped about a heavy, bulky object.

"There he is," she said, setting the bundle down with a little gasp of relief. "Land, but he's heavy. Poor, dear Benjamin."


Benjamin Franklin was certainly a well-trained, self-contained turkey, or he would never have behaved so gentlemanly under such trying conditions. He suffered himself to be petted and smoothed by his mistress, and then bundled up again and tucked under Bobbie's arm, without even the mildest kind of a resentful gobble.

Miss Pugsley watched them from the kitchen door, and her last words were:



(CONTINUED ON NEXT PAGE)



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"Don't squeeze him too tight, and don't smother him in the shawl."

"Are you going to carry him all the way like that," asked Jerry deliberately.

"Yes, sir, all the way," Bobbie replied resolutely. "You may carry the bag."

Even by the time they had reached the long bridge, Benjamin had grown very heavy, but still Bobbie trudged on, pausing now and then to get his breath and arrange the shawl a little more comfortably about the turkey. As a matter of precaution, they tied his legs together, but aside from that indignity, Miss Pugsley herself could not have been more careful of her pet's welfare than the two boys.

The race was to be a very important affair. There were a few of the Excelsior boys in it, but nearly all were from sixteen to nineteen, and very comical little Bobbie Cherritt looked beside them when they all lined up before the starting line Saturday afternoon. Mr. Hardy was there—in fact, it was he and Dr. Sanford who had originated the idea of a race by the best skaters for a purse of five dollars and Miss Pugsley's prize turkey.

Over in Dave Gray's ice boat sat Virginia, Madge, Mollie, and Dave. Tony and Art were to follow the race on skates, and all the Excelsior boys stood around Bobbie just before the start.

"You haven't a ghost of a chance, Bobbie," Mollie said again and again, looking severely down at the plump, comfortable figure in the dark blue reefer and fur cap. "Look at Howard Irving, nearly six feet high. Where do you suppose you'll be when he starts?"

"Mary Gray, don't you know that a graceful, well-rigged yacht will fly ahead of a coal barge?" inquired Bobbie mildly, circling around the ice-boat on his skates. "If you don't keep still you cannot have the wing of my turkey."

"I guess before the race is over you'll wish you had both wings," Mollie retorted scornfully, "tacked right on your shoulders." Bobbie smiled and waved his hand in a friendly, forgiving manner, and sped off to join the others.

"He's a good little skater," Dave said, thoughtfully. "But the other boys, the ones who don't belong to the club, don't like his being with them. Howard asked him if he would like to sit on his shoulder, and Bobbie said 'No, thanks, he wanted to see the turkey at nearer range than that,' and now Howard says he won't let him through the line once they're started."

"Papa'll see that he has fair play," Virginia told Mollie and Madge, and when the boys stood in line waiting for Dr. Sanford to give the signal, somehow every one was looking at the little figure next to Howard Irving, a little figure that barely came to his waist.

Bobbie pulled his cap further over his eyes, with a half defiant gesture, and grinned over his shoulder at Mollie, when the white handkerchief on the end of the doctor's cane fluttered to the ground, and a dozen or more pairs of skates shot forward over the glittering ice.

(To be continued.)



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**Finance and Commerce**

**B**ANK clearings and railway earnings continue in excess of the splendid record of last year. Of course the increase, by comparison, is lessening, but still it is an increase, and all trade statistics reveal a highly prosperous condition of business. In iron, all predictions of lower prices heretofore made, have failed of realization. There is every prospect of a large demand throughout the early part of the new year at least, and prices are still strong and tending upward. Steel bars have advanced to \$2.75, and are scarce at that. The weekly capacity of furnaces in blast Nov. 1st, is 288 tons against 278 tons Oct. 1st. Cotton has lost about 50 points from the top. The reaction has been purely speculative, and due to realizing by holders. The government report estimates the crop at 9½ million bales. The demand from mills is good.

Wheat has continued to decline. Stocks in speculators' hands are excessive. In this country they amount to about 75 million bushels, and the world's visible supply is about 200 million bushels. Supplies are abundant everywhere. Argentine has exported about 55 million bushels from the last crop, and still has about 6 million bushels in port stocks. Their growing crop to be harvested in December promises fully as large as the last one. There is every probability that the visible stocks of wheat will continue to increase for weeks to come.

Interest is still centred in the financial situation in Wall street. So far as the Transvaal war is concerned and its effect upon the finances of the world the past week has had no disturbing influence. English confidence in their ultimate success seems unbounded, and London has been a very large buyer of American securities the past week. Even Kaffir mining stocks have had sharp advances. In Wall street money continues firm. Time loans are still 6 per cent., and call loans have ranged from 4 to 15 per cent., with the average probably as high as 8 per cent. The last bank statement was again unfavorable, showing a further small loss in legal reserve. A recent statement shows that net shipments of money and currency out of New York in September and October were 42 million dollars against a net gain of about 6 millions last year. A report has been circulated that the government was about to redeem 50 million of bonds, and thus put into circulation that amount now lying idle in the treasury. The rumor seems to be without foundation. The treasury now holds 289 million dollars. On its recent offer to prepay interest amounting to 20 million dollars, but 2 million has been accepted.

The stock market is, however, a wonder. The investing public doesn't frighten a bit. Through all the critical conditions the market has passed, the last two months' liquidation has at no time become general, and on the whole, prices have lost but little. Buying by London has materially helped the market, and then the result of the recent elections has been generally satisfactory to the monied interests, and tended to re-inspire confidence in the hope that Congress will take steps to fix permanently the gold standard of the country. A sharp selling of foreign exchange and lower rates has also suggested the probability of further importations of gold. It is thought by many, however, that European banks will look with disfavor on any further losses of gold at this time, and will prevent it by an increase in the discount rates.

A CORRESPONDENT writes from Indiana: "I want to tell you how your paper, which I first subscribed for from a sense of duty, has now become a necessary luxury, an oasis in dreary desert waste of papers."



**A Simple Recipe for Muffins.**

Pillsbury's VITOS, the ideal Wheat Food, makes remarkably good muffins. This is the recipe of Fannie Merritt Farmer, Principal, Boston Cooking School:

"Mix one cup flour, one-half cup VITOS, two tablespoonfuls sugar, three and one-half teaspoonfuls baking powder, and one-quarter teaspoonful salt. Add one egg well beaten, three-fourths cup of milk, and two tablespoonfuls melted butter. Bake in buttered gem pans twenty to twenty-five minutes."

Try this simple recipe and you will be pleased with the result.

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**Canadian Exports**

**C**ANADA is becoming, to a certain extent, a competitor of the United States as an exporter. While this relates to comparatively few articles, it affects industries which have brought into the United States, from abroad, many million dollars during the past few years. A recently published statement by the Dominion statistician, the Hon. George Johnson, has just reached the Treasury Bureau of Statistics. It shows that the exports of flour, butter, cheese, and wood, since confederation—that is, from June 30, 1868, to June 30, 1898—amount to 894 million dollars. While manufactures of wood form of course the largest item in this enormous sum, cheese, in which Canada becomes a direct competitor of the United States, amounts to the surprisingly large total of \$218,241,262; butter, to \$58,471,604, and flour to \$61,340,182.

Commenting upon this growth in the exportation of these articles in which Canada competes with the United States, Statistician Johnson says: "The development of the cheese export trade is marvelous. We sent a little over \$500,000 worth of cheese to Great Britain in 1868, and in 1898 we sent \$17,522,681 worth, thus far surpassing the exports of the United States, which last year, to the mother country, were only \$3,267,607. Of the total exports of Canadian manufactures in 1868, cheese only formed 3 per cent. in value, while in 1898 it formed over 31 per cent. of the total exports of manufactures. The exports of manufactures of wood, as is quite

natural, occupy the highest place, but they have not increased relatively to the others as rapidly. In 1868 the exports of manufactures having wood as the raw material were 61.7 per cent. of the whole, while in 1898 they were 40.3 per cent. During the 30 years Great Britain has taken of our manufactures of wood over \$258,000,000 worth, while the United States has taken \$242,000,000 worth, leaving Great Britain the better customer by \$16,000,000.

"We have exported since confederation; *i. e.*, from June 30, 1868, to June 30, 1898—thirty one years—of home products, to the value of \$2,464,000,000; or to be exact, \$2,464,277,239. These products have been of the farm, the mine, the fisheries, the forest, the workshop, and the factory.

"To whom have we sent these products? Our best customer during these thirty-one years has been the mother country. She has taken more than one half of the whole, or \$1,260,565,563. Our next best customer has been the United States, which country has taken over \$955,000,000, or \$305,500,000 less than the United Kingdom. The British West Indies come next with purchases from us, amounting to \$59,945,541. Newfoundland has taken \$48,807,362; France, \$12,190,654; Germany, \$9,089,194, and all other countries, \$118,640,647. Great Britain began in 1868 by taking about \$18,000,000 of our products. By 1872 she had got beyond \$25,000,000; by 1882, nearly \$40,000,000; by 1892, beyond \$54,000,000, after which year her takings increased steadily till, in 1898, they were over \$93,000,000.

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**Suggestions for Christmas Gifts**

ONE of the prettiest contrivances, is a small, square box, just large enough to hold two spools of the narrow baby ribbon that is so indispensable nowadays. The box should be neatly covered with sage green linen, and should have a narrow slit in each end, the width of the blade of a lady's penknife. Through these slits the ribbon may be drawn without the trouble of opening the box. One spool should be covered with pale blue satin ribbon, and the other with a delicate shade of pink. A tiny pair of scissors should be slipped into a small sheath fastened to the lid of the box, and a bright bodkin, held in place by a few stitches, button-holed in green embroidery silk, beside the scissors, will render this attractive little box complete.

A SET of plate-shields to lay between the dishes in the china closet. They save fine china a deal of scratching, besides keeping out the dust. Take Canton flannel and cut it into circles of sizes to suit the plates. As it comes quite wide, a half-yard will be ample for a dinner set size of four or six, while a quarter of a yard will be right for the smaller size. One can have quite a variety of shades, for Canton flannel comes in pink, blue, red, gray and yellow. The delicate colors are daintier, but the darker are more serviceable. It is easier to cut a good round from a paper pattern, for the material being thick, it is hard to do it without and get the form exact. If pressed for time, simply bind these shields with cotton tape, the color of the flannel, and let the machine serve instead of hand sewing, but if you wish to make them really pretty, buttonhole the edges with worsted. A dozen large and an equal number of small, will prove a blessing to the housekeeper who takes pride in handsome china.

A SET of doll's furniture may be made from wooden boxes, and draped with an inexpensive silkoline. For the bed take one of the shallow boxes in which condensed milk is packed. Nail on strips to form a frame for the top of the canopy; cover these sticks and the box with silkoline, adding ruffles of the same. The sofa is made of a prune box. Remove the lid and one side. Use the side for the seat, sawing off enough to let the seat slip in easily. Pad the inside of the box. The chair is made of the same sized box as the sofa; one end is taken off for the seat. Remove the lid and end, cut the sides slightly curved, and make like the sofa. The dressing table needs a cube-shaped box. Remove the lid, and it will serve for shelves for the dolly's clothes if little cleats are tacked inside. Put a heavy piece of wood in the lower part of the box, to prevent top heaviness. The table is made from a box similar to the bed. Nail an inch stick on each corner, and cover box and sticks with the silkoline.

FROM PHILADELPHIA: "No doubt many of your readers write to you in approval of the religious articles in THE LIVING CHURCH, but perhaps neglect to thank you for the humorous anecdotes which so enliven its pages.

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