

The Living Church

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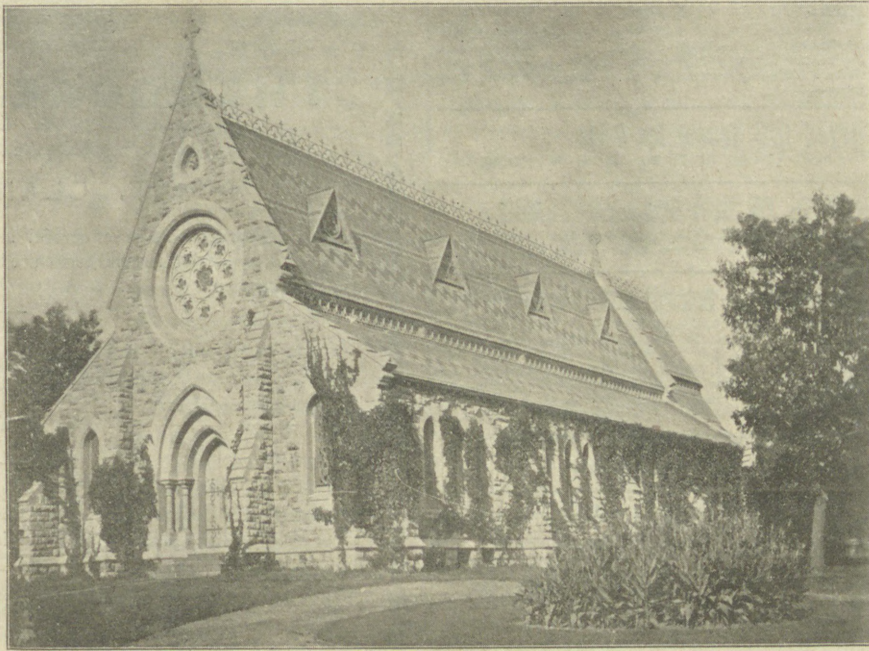
A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 43

Chicago, Saturday, January 25, 1896

Whole No. 899

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The Living Church

Saturday, January 25, 1896

News and Notes

GLANCE into the kaleidoscope of secular affairs reveals several new phases of important questions and conditions prominently in the public eye. The South African scare seems to be wearing itself out, the seeming probability being that England, Germany, and the Transvaal, can settle their differences without the mediation or intervention of war correspondents; and alarmists who have been eagerly listening for the opening notes of war bid fair to spend the balance of their lives in waiting. It may be plausible to argue that the immense standing army of Germany needs limbering up and that the great guns of Britain's navy are rusting from inactivity, yet when it is realized that the firing of the first gun would change the Europ-Asian map into a confused and well-nigh unrecognizable tangle of boundary lines, the only logical conclusion is that war is a remote possibility.

THE Cuban situation has been altered by the retirement of Martinez Campos as Captain-General of the island. His retirement, though voluntary, was, in a measure, forced, inasmuch as his course in conducting the warfare against the insurgents did not meet with the approval of Cuban politicians. Their disapproval created a consequent feeling in Madrid that the campaign was not being pushed as it might be, and that the struggle was being unduly prolonged, so the retirement of Campos, a humane general, is likely to be followed by the succession of an "aggressive" man who will show no quarter to those who will not readily submit to Spanish rule. With the changes in management of the campaign come vague reports as to certain reforms to be inaugurated so soon as conditions can be moulded to admit of their introduction. At any rate, the policy of conciliation is to be dropped and sterner measures resorted to. Within a week strong talk of recognizing the belligerency of the island has been heard. Whether or not the insurgents have a government which could be recognized is a matter for serious consideration, but there seems to be little doubt the United States would be willing to strain a point if necessary in assisting a young eagle to fly, at least such appears to be the tone of public sentiment as reflected by press and pulpit.

THE following story, which appeared in *The Church Times*, discloses a really extraordinary state of things. Three members of Parliament set out from Harrogate on a certain Sunday afternoon to visit Ripon cathedral, and on arriving about 4 P. M., every gate was found closed. One of the trio, a well-known Yorkshire member, with a metropolitan colleague, set out to see if the verger could be induced to admit them. They were met, however, with a stiff *non possumus*. They might be members of Parliament or they might not, in any case they could not get into the cathedral on Sunday. The orders of the Canon-in-residence were strict and must be obeyed. It would appear that this dignitary was too exalted a personage to be approached, even by members of Parliament. They retired to the hotel in the Market square and left the following in the visitors' book: "The Lord's House is closed on the Lord's Day." All three were members of the Church Defense Organization.

AS SCOTCH professor, a member of the established Presbyterian Church of Scotland, journeyed to Grindenwald last summer and took part in some of the discussions on Christian reunion. The particular subject with which he was concerned was the reunion of the various Presbyterian bodies. Writing about it, he wonders what the English part of the audience thought of the discussion and of the arguments urged. "I should like," he said, "to have known how much they understood, and if any of them could explain, as I proposed for a test of the depth of their

ignorance, such points as the difference between 'An Act of Assembly,' and an 'Act of Sederunt,' between a 'U. P.' and a 'Free,' between 'Moderating in a call' and 'sustaining an overture,' finally, between a 'Glassite and a Sandemanian.' As to this latter problem, I don't believe one of them knew it was the same as the difference between Van Dieman's Land and Tasmania. They listened with an air of puzzled but indulgent interest, and gave no sign."

THE *Church in China*, under "St. John's College Items," has the following: "Among our visitors to the College has been Bishop Schereschewsky, who has recently returned, after fourteen years' absence, to China. The Bishop was the founder of St. John's College, and it was with great pleasure that we showed him the new building, and with a feeling of pride that we received his congratulations. We hope still that the Bishop's great ideal of founding a Christian university in China may one day be fulfilled in the future development of St. John's College."

THE recent Belmont-Vanderbilt wedding in New York was a civil ceremony conducted before the mayor of the city. This is as it should be. For some time curiosity had been on tip-toe to ascertain whether a clergyman of the Church could be found to perform such a marriage, and the names of one or two were confidently mentioned by those who professed to have inside information. The world took it for granted that in the case of persons of such wealth and social standing no ecclesiastical laws against the marriage of divorced people would be allowed to stand in the way. We do not know whether any attempt was made by the parties chiefly concerned to obtain the offices of a clergyman. If so it failed, as it must necessarily have failed, at least so far as the clergy of the Church were concerned. It is to be hoped that the fashion thus set will be followed hereafter by all persons in similar circumstances.

THE English Church papers of the first week in January indicate a feeling of relief at the apparent decline of the war feeling between England and America. They speak of the appeal by English representatives of art and letters to members of the same professions in America, of the reply of the Prince of Wales and the Duke of York to the editor of *The New York World*, and of the general awakening of the better feelings of men on both sides of the ocean in view of the horrors of such a war as that between the two foremost English-speaking nations must needs be. Many Christmas sermons contained allusions to the subject and deprecated in the strongest manner the idea of such a war. In this country the general tone of the press indicates the hope that the outcome of the discussion will be to establish the principle that arbitration must be used for the settlement of disputes arising between European nations and those on this side the Atlantic.

CLARA BARTON, president of the Red Cross Society, announces that she will proceed to Turkey to relieve Armenian distress, edicts of the Sultan to the contrary notwithstanding. Before Miss Barton makes a move, which it is only within the bounds of reason to believe may precipitate a crisis, it might be well to define her proposed actions more clearly. The Christian people of the United States contributed to the relief fund on the assumption that it would be used to alleviate distress resultant from Turkish or Kurdish atrocities. In her recent address in Chicago, Miss Barton stated the society recognized no distinctions of race or religion, and that she would "not step over a Turk to help an Armenian." If this be construed to mean financial assistance rather than simply an exposition of humanity, many contributors to the relief fund might be dissatisfied. But this could hardly be her intention. The Sultan's diplomatic representative at Washington attempts to justify the course of his ruler in barring out the Red Cross Socie-

ty, by holding up the fact that Red Cross and Armenian meetings have fairly frothed with denunciations of the whole Turkish government from the Sultan down, and that the Sultan can uphold his punctured dignity only by keeping his traducers outside the boundaries of his domain. The Sultan is short sighted in that he does not recognize the Red Cross Society not as a political body, but as an organization for the alleviation of suffering and distress, so recognized by the civilized and Christian nations of the earth, and supported by governments and people. Perhaps he does not accord the society recognition simply because it is Christian, not Moslem; humane, not inhuman. His refusal to admit the Red Cross amounts to a virtual declaration that anything Christian will not be tolerated in Turkey.

THE consecration of the Rev. Lewis W. Burton as Bishop of the new diocese of Lexington, in Kentucky, has been appointed for Thursday, Jan. 30th, at St. Andrew's church, Louisville. The consecrators will be Bishops Dudley, Peterkin, and Leonard of Ohio, and the presentors, Bishops Vincent and White. The sermon will be delivered by Bishop Randolph of S. Va. —At a recent marriage ceremony the contracting parties were thirty minutes behind time, and the organ pealed out, "Oh, dear! what can the matter be!" —Our good friend *The Congregationalist* is right; the name "synod" has "more historicity and less taint of worldliness" than the name "convention;" yet why be so sarcastic about it? We referred to the mistakes of the secular reporters, not to those of the "sects," so far as we remember. —Sympathy is expressed on all sides for the broken health of Joseph Cook, the Boston lecturer. He was taken ill in Japan and has recently returned home helpless. —A secular paper tells us that while the Rev. G. M. Williams was elected Bishop of Marquette, the election is contested by W. L. Williams, that the opposing candidate was the Rev. A. L. Williams, and that the whole matter is to be referred to the Rt. Rev. John Williams, Presiding Bishop, who will decide the matter. Thus, says the writer, the Williams family figures at every stage of the controversy. A friend expresses the hope that the documents in the case may resolve themselves into nothing more than *billets doux*. —Among Roman priests, received into the Church of England during the last year or two, have been the following: Fathers Waring (Passionist), Cantwell, Chapman, Gleeson, Bolland, Limerick (Dominican), and Sheriff (Benedictine). The reception of a Redemptionist by the Bishop of Liverpool, has just been noticed in the English papers. —*The Church Times* thinks it of great importance that English public opinion should be concentrated upon the situation in Turkey and Armenia, and speaks of the government as having "to steer between the Scylla of the European concert, and the Charybdis of the President of the United States." —*The Roman Catholic News* said recently: "The gain of the Episcopalians in this country, steady, onward, undeniable, and that at the expense of the denominations commonly called evangelical, is one of the remarkable characteristics of our times." —A Presbyterian minister in Glasgow has initiated a daily service of prayer and praise. He has advocated this for some years, believing that it was the universal custom of the early Christian Church. The service he proposes to hold, he describes as of a "simple and unsectarian character," in which the devoutly disposed members of all denominations may take part; the service lasting for 30 to 35 minutes. —The Rev. Philip Limerick, who joined the Roman Catholic Church some years ago, has been formally re-admitted into the communion of the Church of England by the Bishop of Winchester who used the ancient form of reconciliation. Mr. Limerick has been appointed curate of Kingsworthy. —Our correspondent was mistaken in reporting the Rev. Frank M. Clendenin as a member of the last General Convention. His advocacy of the name "Holy Catholic Church" was not at Minneapolis.

The Board of Missions

At its meeting, Tuesday, Jan. 14th, there were present six bishops, ten Presbyters, and seven laymen.

In connection with the treasurer's report, the secretary was instructed to extend to Mr. George Bliss an expression of the board's grateful appreciation of his generosity in advancing money to meet payments when the treasury of the board is without the necessary funds.

The general secretary stated that he had written to all the bishops, under the direction of the Board of Missions, in reference to the contributions of their dioceses and jurisdictions during the year ending Sept. 1st, 1895, representing the need of one-third more contributions during this fiscal year, and asking whether they could give any sort of assurance for the future. A large number of cordial responses have been received, but the bishops were unable to make definite promises. A letter has come from the Rt. Rev. Dr. Talbot, saying: "You may depend upon Wyoming and Idaho for \$500 at least, as against the \$302 of last year. We are yet a scattered and a feeble folk, but we are doing our utmost to teach our people to give to the general work, and require every mission station and parish, by canon, to take up two collections a year for missions, one for foreign and one for domestic. This year I shall do my best to see that not one omits this sacred duty."

The secretary also stated that he had published through the Church papers, for which courtesy thanks are due to them, a statement of the needs for this year, and had published the same also in *The Spirit of Missions* for January, and in the Church Calendar for 1896, copies of which have been sent to all the clergy; that a great deal of interest had been called forth and that applications for documents and pledge forms had been made in large numbers. Among other encouragements was a communication from the Bishop of Maryland, stating that the diocese would relinquish all claims upon the Sunday school offerings during Lent, and that he would urge the children to do all they can for general Missions; and a letter from the Bishop of Pittsburgh, saying that for the first time he is able to share the children's offerings of his diocese with the general board.

A significant communication was received from the Bishop of Kentucky, offering to relinquish the board's appropriation to that diocese and asking that it be transferred to the new diocese of Lexington from Jan. 1st, 1896. This request was approved, with an expression of appreciation, and the transfer was made.

The report of the meeting of the Commission on Work among the Colored People, held in Atlanta, Georgia, Dec. 12, 1895, was received, and the nomination by the commission of the Rev. Alexander Crummell, D.D., for membership in that body, was approved.

A letter was submitted from the secretary of the Board of Missions of the diocese of Los Angeles, stating that they have 38 missions in active operation, and asking for an appropriation. This request was referred to the advisory committee.

Communications were received from 11 of the bishops in the domestic field in reference to appropriations and appointments, and suitable action was taken where required.

A resolution was adopted changing the by-laws so as to admit of a committee on missions among the foreign-speaking peoples in the United States.

Letters from China, Japan, Africa, Greece, and Haiti, were submitted, but no action was taken except upon the resignation of Marie Haslep, M.D., of the position of physician in charge of the Hospital for Women and Children in Shanghai, China, which was accepted.

The auditing committee reported that the accounts of the treasurer had been examined to the 1st inst., and found correct.

Canada

The House of Bishops was summoned to meet at Ottawa, Jan. 8th, by the Archbishop of Ontario, for the purpose of discussing some correspondence of the Archbishop of Canterbury about the Pan-Anglican Synod, to be held at Lambeth in 1897. The Rev. W. Hay Aitken commenced his Mission in St. George's church, Ottawa, on the 29th. The oldest person on record in Canada to receive the sacrament of Baptism, was baptized lately by the curate of St. George's church, Kingston. The old lady had reached the unusual age of 110, and is an inmate of the House of Industry, Kingston. On the same day the same priest baptized another old woman of eighty, who lives at some distance from the city. It has been found necessary to postpone the dedication service of the new church at Yarker. The new church at Dunrobin, near Ottawa, is about completed, and is to be opened immediately. The "Decimal Collection" plan for the Sunday school building debt has been tried by the ladies of St. John's church, Ottawa, with marked success. About 60 candidates were presented at the three Confirmations held in Bear Brook mission lately by the Archbishop of Ontario. The new bell in St. Luke's church, Williamsville, was rung for the first time on Christmas morning. The endowment fund for the new diocese of Ot-

tawa is now completed. The whole sum of \$40,000 is subscribed, and only a small part remains to be paid. Churchmen in Ottawa gave over \$14,000 towards the fund.

The 22nd anniversary of the founding of the Bishop Cromyn memorial church, London, diocese of Huron, was celebrated by special services on Dec. 15th. The Bishop of Huron is expected to make a Confirmation tour in the deanery of Waterloo in January. In consequence of the heavy debt resting on the diocese, a clerical agent, the Rev. A. Brown, rector of Paris, has been appointed to canvass it, and arrangements have been made to co-operate with him in every way in the various parishes so as to do their utmost to wipe out the whole indebtedness.

Two probationers were publicly set aside for the office of deaconess at Trinity church, Toronto, on the day after Christmas. The special form of service was prepared by the Bishop for use in the diocese.

The Bishop held an ordination in St. Alban's cathedral, Toronto, on the 22d, when four candidates were ordained. On the evening of the same day he confirmed 28 persons at St. James' church, Toronto. The 25th anniversary of the founding of Christ church, Deer Park, Toronto, was observed by special services lately. In 1890 a part of the parish to the south was set apart to form the new parish of the Messiah. Two mission churches have been opened in the parish. The debt on the parsonage at Brooklin has been entirely paid off by the Woman's Auxiliary, in the mission of Brooklin and Columbus. The Church Boys' Brigade is making great progress in Toronto. The first company was formed in 1892, and the first seven companies were formed into the Church Boys' Brigade of Canada in 1894. There are now about 25 companies in the diocese. The report of the Religious Instruction Committee of the Toronto diocesan synod recommends that there be religious instruction in the public schools, and that the Bible be made one of the text-books, and that facilities be given the ministers of the different denominations on certain days each week to give further religious instruction to the scholars. After the report was adopted it was decided that it should be submitted for further consideration to the synods of the other dioceses of the Canadian Church, as well as to the General Assembly of the Presbyterian Church and the corresponding bodies of the other religious denominations. The All Saints' branch of the Ministering Children's League gave their annual treat to a number of poor children after Christmas, in All Saints school house, Toronto. This branch has done good work during the year for the Sick Children's Hospital. Bishop Burn of Qu'Appelle is to hold a Mission in the parish of St. Stephen, Toronto, from the 2nd to the 10th of February.

A very impressive service was held in St. Peter's church, Sherbrooke, lately, on the occasion of the anniversary of the St. Francis district association of the Quebec Church Society. The Bishops of Quebec and Maine were present, and about 27 clergy. The Rt. Rev. Dr. Neely, Bishop of Maine, was the preacher. The church was well filled, and the singing was very good. The new church at Gould was consecrated lately. The lecturn in memory of Bishop Williams, placed in the cathedral, Quebec, was used for the first time on Christmas Day. The Bishop of Quebec has just received a warm letter of thanks from the Bishop of Newfoundland for the contribution of \$1,559 from the Church people of Quebec towards the cost of rebuilding the cathedral of St. John's, Newfoundland, destroyed by fire in 1892. The Bishop of Newfoundland is at present visiting Bermuda, which is under his jurisdiction.

At the conclusion of the Rev. W. Hay Aitken's Mission in St. John, diocese of Fredericton, Bishop Kingdon and a number of the clergy met to make him a farewell address. The Brotherhood men in St. John did their utmost to help forward the mission. There are now 10 chapters in the city, and every church is represented.

The Bishop of Montreal holds a Confirmation at the church of the Advent on the first Sunday after Epiphany. The synod of the diocese of Montreal meets Jan. 21st. Many subjects of interest will come up for discussion. The matter of Church extension will, it is thought, receive a good deal of consideration. A new mission in the rural deanery of Brome has been planned, and approved by the executive committee, but will need to be approved by the synod before the scheme can be brought into operation. The deanery consists at present of six missions and two rectories. It is expected that the Bishop of Montreal will get through most of his visitations to the city churches during the winter.

New York City

St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, has just given \$6,020.89 to the Saturday and Sunday Hospital fund.

Last week the annual social meeting of the Associate Alumnae of Barnard College was held. It took the form of a luncheon at the college.

The funeral of Gen. Francis C. Barlow took place in the church of the Incarnation, Monday, Jan. 13th, and was conducted by the rector, the Rev. Wm. M. Grosvenor.

The movement against the Sunday selling of liquor, which is being so vigorously pushed by the Church Temperance Society, received on Wednesday, Jan. 15th, a decided backing in action of the State Senate at Albany.

On the evening of Friday, Jan. 17th, the Rev. Dr. John C. Eccleston delivered the first of two illustrated lectures at the Railroad Men's Building, established by Mr. Corlius Vanderbilt. Mr. Vanderbilt presided on the occasion.

The church of the Incarnation, under the leadership of the new rector, the Rev. Mr. Grosvenor, is to abandon its old-fashioned quartette and chorus, and substitute a vested choir of men and boys. The change goes into effect some time after Easter.

The rector of St. Mary's church, Manhattanville, in the upper end of the city, sailed last week to spend four months in rest and travel in Europe. His duties will be taken during his absence by the Rev. R. H. Baldwin, chaplain to Bishop Potter.

The Local Assembly of the Brotherhood of St. Andrew was held on Friday of last week at the church of the Holy Nativity. A feature of the occasion was a report from the general secretary to the effect that the New York chapters had this year doubled their Advent self-denial fund.

On Saturday night, Jan. 11th, Bishop Potter was elected president of the Century Association, in which capacity he has served before. Other officers include ex-Minister John Biglow, the artist, J. Q. A. Ward, the Rev. Dr. David H. Greer, and many prominent Churchmen.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the archdeaconry of Westchester held its Epiphany meeting, with a very large attendance of clergy. The business sessions were held at the see house near by, and Bishop Potter provided lunch for the delegates. The archdeaconry meets again in June.

A Quiet Hour was conducted at the Church Missions House by Bishop Potter, on Monday, Jan. 13th. It was especially for the clergy, who attended in considerable number. The Bishop took for his theme a text from the Gospel for the 1st Sunday after Epiphany; "Wist ye not that I must be about my Father's business?"

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, a special service for young men was held on the evening of the 2nd Sunday after Epiphany. Bishop Potter was the preacher. The service was one of a series being held in different parts of the city, by congregations of varied religious affiliations.

At the church of the Incarnation, a service in memory of the late rector, the Rev. Dr. Arthur Brooks, was held on the evening of the 2nd Sunday after Epiphany, Jan. 19th. Addresses were made by the Rev. Drs. David H. Greer, W. S. Rainsford, and E. Winchester Donald, the Ven. Archdeacon Tiffany, President Seth Low, and Mr. Hamilton W. Mable.

The Girls' Friendly Society held a meeting at the Church Missions House on Tuesday, Jan. 1st, extending over to the following day. There was an interesting conference of associates from branches of the society in neighboring dioceses. The society has of late established an office in the Church Missions House, and provided for the attendance of a representative of the society at fixed hours.

At the annual meeting of the University Settlement Society, held Wednesday afternoon, Jan. 15th, President Seth Low, of Columbia College, presided. There was a large and influential gathering. The annual report showed a membership of 290, and dues amounting to \$5,000. Receipts have been \$11,278.49, and expenses \$11,194.44. It was urged that a new building was needed, to cost about \$150,000. Mr. R. Fulton Cutting, and others, made addresses.

The Rev. Dr. DeCosta, rector of St. John the Evangelist, New York, with Mrs. DeCosta, expects to sail on Jan. 28th, on the "Fuerst Bismarck," for the East, *via* Maderia. During the rector's absence, the Rev. Dr. Kraus will have the charge of the parish, St. Ann's church now worshipping with St. John's, pending movements in connection with their proposed new church. The two parishes find the present arrangement very pleasant and profitable.

A meeting of the trustees of Barnard College was held at the college building in Madison ave. Plans for the new building to be erected for the college at 119th st. and the Boulevard were submitted and approved. The structure will measure 200 by 160 feet, and will cost when finished about \$500,000. It was announced by the treasurer that Mrs. Josiah M. Fiske had made a gift to the college of \$5,000, the income to be used to found and support a scholarship in the name of her husband. The only other business that occupied the meeting was the election of Mrs. Henry M. Saunders to fill a vacancy in the board of trustees.

The annual luncheon of the Alumnae Association of St. Mary's school was given Saturday, Jan. 11th, in the Hotel Savoy. About 50 members took their places at the tables. After the luncheon Mrs. Edwin Blashfield, wife of the well-known artist, read an interesting paper upon the "Oriental woman." Miss Wattles read a poem, and musical selections were rendered. The officers of St. Mary's Alumnae are: President, Miss H. Sands; vice-presidents, Miss M.

Harris, and Mrs. W. H. Starbuck; treasurer, Miss Mary Ambrose; corresponding secretary, Miss E. Sands; recording secretary, Mrs. H. Libby.

An important decision of the Court of Appeals was handed down on Tuesday, Jan. 14th, which will affect several of our churches. Several years ago a glaring and showy liquor saloon was opened directly next door to Grace chapel, and maintained its position despite all efforts to defend the chapel from so undesirable a neighbor. Saloons have been placed near churches on other occasions, and efforts to prevent the evil have usually been unsuccessful through the influence of the liquor power in politics. A law which prohibits the placing of a saloon within 200 feet of a church or school was systematically evaded by a legal technicality. This technicality has now been swept away by decision of the Court of Appeals, and the result will be revolutionary. So common had the custom grown of violating the law, that it is now calculated that nearly 2,000 bar rooms in the city will be forced out of business in their present localities as being too near churches and places of worship, or school houses. The present reform excise board will rapidly carry out the judicial decision, and the long-suffering religious community will be speedily enabled to draw a sigh of relief.

A movement was started in this city last week which has for its object the stirring up of defensive measures in behalf of the suffering Armenians. It had its rise in the work of a committee of the Church Club, and an address of the Rev. Dr. Peters, of St. Michael's church, who presented Armenian letters at a recent meeting of the club, detailing some of the horrors of the massacres. A committee of three clergymen was asked to confer with Bishop Potter who himself brought the matter before the first large gathering of clergy held, that of the Archdeaconry of Westchester. It has since been arranged that a committee consisting of the Ven. Archdeacons Tiffany and Van Kleeck, and the Rev. Dr. Peters, draw up a document to submit to the Presiding Bishop for his approval. This has been done. The intention is to have it signed, if possible, by all the bishops of the Church in the United States, and afterwards presented as a memorial to the President of the United States; the Archbishop of Canterbury, Primate of the Church of England; the Czar of Russia, head of the Greek church; the Emperor of Austria, and the Emperor of Germany, as inferentially associated with the Roman and Protestant communions.

At the annual meeting of the Church Temperance Society mentioned in our last issue, officers were elected for the ensuing year as follows: Chairman, the Rev. Dr. Satterlee; vice-chairman, the Hon. Wm. H. Arnoux; treasurer, Irving Grinnell, Esq.; general secretary, Mr. Robert Graham. The officers of the Woman's Auxiliary were elected as follows: President, Mrs. Robert B. Potter; vice-president, Mrs. Geo. L. Bowdoin; treasurer, Mrs. Chas. Townsend; corresponding secretary, Mrs. H. D. Fellows; recording secretary, Miss H. K. Graham. The work of the Temperance Legion was discussed by its commander, Col. B. F. Watson. Addresses were made by Miss Kelly and the Rev. Dr. Darlington, on "Clubs for men." In the afternoon the Rev. Dr. C. De Witt Bridgman made introductory remarks. The Rev. Dr. Wm. R. Huntington presented a resolution favoring Sunday closing of liquor shops, and commending the work of Commissioner Roosevelt. He made a strong address in support of the resolution. The Rev. Dr. David H. Greer proposed a resolution commending the movement for lunch wagons and temperance eating stands, and summer ice-water fountains. The Rev. Dr. Edward A. Bradley spoke heartily of the Church Temperance Legion.

A local assembly of the Order of the Daughters of the King in this diocese was held at the church of the Heavenly Rest, on Saturday, Jan. 18th, beginning with a celebration of the Holy Eucharist at 11 A. M.; Celebrant, the Rev. Dr. Morgan; preacher, the Rev. Dr. Walpole, whose sermon was admirably fitted to the Daughters' needs. Fourteen of the chapters of this diocese were represented by 67 members. Dr. Morgan welcomed those present, on behalf of the Heavenly Rest and St. Ann's chapters, who jointly entertained them at luncheon. The afternoon conference was gladdened by a visit from Bishop Potter, who spoke words of encouragement and approval regarding the work and progress of the Order. Addresses were also made by the Rev. Drs. Gallaudet, Bradley, and Krans, and the Rev. Mr. Page. The main thought given to the Daughters as most inspiring to their efforts in prayer and service was to persevere and hold fast to their position as spiritual workers in Christ's kingdom, putting down and casting forth all secularizing tendencies. A resolution was passed that a committee composed of delegates from New York chapters meet at an early date to confer regarding the possibility of starting a long-cherished project of the founder of the Order; *i. e.*, to establish a temporary Church home for young women—strangers in the city—while in search of employment, etc.

The authorities of St. Luke's Hospital announced Saturday, Jan. 11th, that the new hospital building on Morning-side Heights would be occupied by the first of next month.

Never before in the history of New York have so many hospital patients been moved at once, and it is a problem that has greatly interested not only the medical board of the hospital, but the attending physicians and surgeons. As some of the patients are very ill, the authorities have been compelled to exercise the greatest precaution. St. Luke's has no ambulances of its own, and those of Roosevelt and Bellevue will be borrowed. It will be an army of sick that will be sent up 5th ave. As even ambulances cannot be secured to carry all the patients, a number of carriages have also been engaged. Each ambulance will have a trained nurse besides the young hospital surgeon. As already announced in the columns of THE LIVING CHURCH, St. Luke's has not for some time past taken any operating patients, in anticipation of this ordeal of removal; but there are patients who underwent operation before this order, who are not yet recovered. It may be necessary to postpone the removal on account of the weather, in view of the danger of taking a patient out of a warm ward into an open ambulance. The trustees are under contract to deliver the old building on Feb. 1st to those who have the task of tearing it down to make way for the residences to be erected on the site. All of the structure must be cleared away by March 1st, when the purchasers get possession. The parts of the new buildings which are completed are the Vanderbilt pavilion and the chapel. These will be put to immediate use, and other pavilions added later on, in accordance with the designs already described in these columns. The Vanderbilt pavilion will accommodate the officers, medical staff, employes, and patients. It is possible that an additional pavilion will be ready for use by Feb. 15th. After Easter the Muhlenberg, Norrie, and Minturn buildings will all be completed.

GENERAL THEOLOGICAL SEMINARY.—The Epiphany lectures for the present year began Tuesday, Jan. 14th. They are being delivered by the Rev. Dr. Thomas P. Hughes, rector of the church of the Holy Sepulchre, in this city, and fellow of the Panjab Oriental University, India. Clergy of the city are invited to be present. The lectures are delivered in the seminary chapel on successive Tuesday evenings, the subjects being: Jan. 14th, "Hinduism;" Jan. 21st, "Buddhism;" Jan. 28th, "Taoism, Confucianism, and Shintoism;" Feb. 4th, "Mohammedanism;" Feb. 11th, "The Missionary Call." Dr. Hughes is peculiarly well fitted to treat these themes, as he has had long residence in India. He was stationed at Peshawar during the two Afghan wars, where he was chaplain to the British army and missionary to the natives. He was subsequently for 15 years examiner in Oriental languages at the Panjab University, and is author of "A Dictionary of Islam." The newly issued catalogue of the seminary shows 146 students, divided as follows: fellows, 1; post graduates, 7; seniors, 45; middle class, 46; juniors, 46. The diocese of New York has 35 students on the list, the next largest number coming from the diocese of New Jersey, which has 14. Of the students, 41 are not college graduates; and 105 are graduates representing 37 colleges and universities. There are five fellowships covering an endowment of \$44,000. These are comparatively new, having been noted at the time of their foundation in the columns of THE LIVING CHURCH. One each were founded by the late Prof. Eigenbrodt and Miss Caroline Talman, and three by Miss Emma C. Mayo. The total number of students in the seminary since its foundation is 2,116. Of these, 691 left before graduation, and 1,294 were enrolled among the alumni—of whom 844 are now alive. Of former students 48 have been consecrated to the episcopate, of whom 25 are living. The present faculty numbers 13.

Philadelphia

A fine oil portrait of Bishop Alonzo Potter has just been presented to the diocesan library.

Several small bequests are contained in the will of the late Bernard S. Dupuy; among them, one of \$100 to the Episcopal hospital.

The Rev. F. H. Bushnell has resigned the rectorship of the church of the Messiah, Broad and Federal streets, to take effect after Easter. There is a probability of a consolidation of All Saints' church with that of the Messiah.

That most worthy charity the House of St. Michael and All Angels, for young colored cripples, has been selected as one of the four beneficiaries to receive the proceeds of the 16th annual charity ball, which will occur on the 21st inst.

The mortgage on the parish house of the church of the Messiah, Port Richmond, the Rev. C. L. Fulforth, rector, has been reduced \$1,100. It is hoped that the remaining \$5,400 may be secured before the golden jubilee, October 20th of the present year.

The Rev. Dr. A. G. Mortimer, rector of St. Mark's church, on Sunday afternoon, 12th inst., began a course of lectures on the Bible and Higher Criticism from the point of view of the Bible. As several other clergy have taken it from the point of view of the Higher Criticism, Dr. Mortimer hopes to show the insufficiency of their grounds.

A meeting of the Bishop Stevens Missionary Association

of the Philadelphia Divinity school was held on Sunday evening, Jan. 12th, in Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector. The sermon was preached by the Rev. J. O. S. Huntington. O. H. C. Delegates from this association have been selected to attend the four days' convention of the General Association to be held in Geneva, N. Y.

The Northwest convocation met on Tuesday afternoon, 14th inst. in the guild room of the church of the Epiphany. Routine business was transacted. In the evening there was a public missionary meeting held in St. Matthew's church, the Rev. R. W. Forsyth, rector, when addresses were made by the Ven. Archdeacon Brady, the Rev. Messrs. E. P. Gould, D.D., and H. M. G. Huff, and also by Dr. John Ashhurst.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, brass plates bearing historical inscriptions have been put up to mark the sites of the pews formerly occupied by Mrs. Ross, maker of the first American flag; Francis Hopkinson, author of the national hymn, "Hail Columbia;" the Penn family; Benjamin Franklin; and George and Martha Washington. Song services on Sunday evenings have been resumed.

An informal meeting, in the interest of the suffering Christians of Armenia, was held on Saturday, 11th inst. at the rectory of Holy Trinity church, Bishop Whitaker in the chair. A series of resolutions which were presented by ex Senator Edmunds, were adopted. They related to the collection of funds for the distressed survivors of that country; recommended that a memorial be sent to President Cleveland asking him to exert all the power he may possess to secure redress for the injuries already committed against American citizens; and providing for a public meeting of townsmen to be held, Jan. 22nd, at Association Hall. Bishop Whitaker has named a committee unsectarian in character, but of representative men, all prominent in good works, to carry out the spirit of these resolutions.

The Southeast convocation met Wednesday, 15th inst. in Trinity church, Southwark, the Rev. H. R. Fuller, rector. The Holy Communion was celebrated at the morning session. In the afternoon, a business meeting was held, the Rev. Leverett Bradley, dean, presiding; the Rev. H. L. Duhring, secretary. The treasurer reported that the total receipts had been \$3,744.06; present balance \$1,344.02. The Rev. H. L. Phillips, from the committee appointed for the purpose, reported that there are 50,000 colored people in this city, most of them residents of the southern section between the two rivers. The great mass of colored people belong to Methodist and Baptist organizations; the teaching they receive is of a very imperfect nature, owing to ignorance or immorality on the part of their teachers. Reports were presented of the work at the churches of the Messiah, Crucifixion, and the Holy Spirit. A report of the work among the Jews was made by Mr. Max Green. A resolution offered by L. S. Landreth, Esq., was finally adopted, after an animated discussion, relative to the necessity of the immediate erection of a church edifice at 11th st. and Snyder ave. (mission of the Holy Spirit), and appealing to all Churchmen in the diocese to aid in the work. A public missionary meeting was held in the evening when addresses were made by Archdeacon Brady and Mr. Herbert Welsh.

The annual meeting of the contributors to the Lincoln Institution was held on Thursday afternoon, 16th inst. The report of the board of managers stated that soon after the civil war the institution was incorporated, and for the period of 17 years, 420 white boys and other orphan children of soldiers were admitted to its benefits. Feeling that the work was then, in a measure, ended, and encouraged by success, the charter was amended so that, by the aid of the United States Government, the benefactions of the institution could be extended to the educating and Christianizing of Indian children. Since 1883 there have been received 333 Indian girls and 364 boys. In that time and of that number, only 10 have died. The chief among the difficulties encountered are the stubborn opinions and prejudices of many who regard the work as one of little interest and without sufficient results. During the year 10 girls were received; 11 have returned to their homes; present number, 98. Eight of the pupils attend the Grammar school and two the Normal school. The treasurer of the board of council reported a balance from last year of \$2,954.37; receipts, \$36,070.63; present balance, \$13,256.69. The treasurer of the board of managers reported a balance of \$706.85. Officers for the ensuing year were elected; viz.: Board of Council: President, Bishop Whitaker; vice-president, G. Theo. Roberts; secretary, Samuel Ball; treasurer, H. Laussat Geyelin; members of the board, *ex-officio*, the Bishop and seven rectors of churches in the Southwest convocation, and 26 of the laity. Board of managers: Directresses, Mesdames J. Bellanger Cox, Charles F. Lennig, and Thomas K. Conrad; secretary, Mrs. Elwood Davis; treasurer, Mrs. Manning Kennard; treasurer of Indian department, Mrs. Charles Wheeler; 24 other ladies as members of the board; Mrs. Geo. R. Justice as an honorary member, and seven ladies as members of the adjunct board.

The three vigorous and growing missions on the northern outskirts of Philadelphia (Christ chapel, St. Ambrose and St. Faith) have several features which are worthy of mention, and perhaps also of imitation. St. Faith's mission is making use temporarily of a discarded election booth, which has been fitted up with brown paper, having at a little distance the appearance of neatly painted walls. It has also a very Churchly altar and altar cloth. Instead of a bell, a large steel triangle is used, which cost but two or three dollars, yet gives a sound, when struck, which closely resembles that of a church bell. This work is among some poor Italians and negroes, who had no religious advantages of any kind before this mission was begun, a year ago, by a zealous young lady, Miss Lucy Hamerton. At Christ chapel, a much needed stone church is soon to be erected on the fine corner lot which has long been waiting for this sacred use. Among various methods of raising money which are being adopted, is a plan which may be new to some persons. The congregation and Sunday school were asked last summer to pledge themselves to give each a fixed sum (however small) every Sunday for a year, in specially provided envelopes, and about 100 cheerfully complied. The sum total already paid in is posted up conspicuously at the chapel door each week and the givers are thus pleasantly reminded of their pledges. Great interest is felt in the plan. In one family there are seven regular weekly givers, and in other families nearly as many. It is hoped that some rich Churchmen will give something to encourage these zealous people, who are all in limited circumstances. The Rev. T. J. Taylor and the Rev. H. C. Mayer are associated, on equal terms, in the charge of the three missions.

The 26th annual meeting and teachers' institute of the diocese was held on Monday, Jan. 13th, in the church of the Saviour. Bishop Whitaker made the opening address, after which he celebrated the Holy Communion. At the conclusion of the service the large assemblage adjourned to the parish building, where a business meeting was held, the Rev. Dr. Bodine in the chair. The roll was called by the Rev. H. L. Duhring, secretary, who stated that the total number of officers and teachers is 3614; and of scholars, 45,329. Archdeacon Brady read a paper on "Order and discipline in Sunday school work," in which he maintained that the scholar must learn to behave himself. Children can be taught order, and they must learn to pay attention. The subject was discussed by the Rev. Messrs. Duhring, Alden Welling, J. R. Moore, H. J. Cook, and Messrs. Ewing L. Miller, and James C. Sellers, each speaker being limited to ten minutes. Luncheon was served to all the delegates, and at 2:30 p. m. the annual meeting of the Sunday School Association was held, Mr. Orlando Crease presiding. The report of the executive board, which was read by Mr. John J. Reese, stated that the sum of the Lenten offerings of 1895 amounted to \$9,770 85. The Advent offerings of 1895, which amounted to \$600 from 20 schools, will be given to the chapel of the Epiphany, Royersford. An election was held for officers, with the following result: President (*ex-officio*), the Rt. Rev. Dr. Whitaker; vice-presidents, George C. Thomas, Orlando Crease; recording secretary, John J. Reese, Jr.; corresponding secretary, the Rev. H. L. Duhring; treasurer, Washington J. Peale; and as manager, six of the clergy, including the Rev. Dr. James S. Stone, of Chicago, and six of the laity. The business of the institute was then resumed and the topic for discussion was "Foreign missions at home." The Rev. M. Zara spoke with special reference to Italian children. He said he was laboring under difficulties, and needed at least six more ladies to help him in his work. It is an immense field, and what has been accomplished was through the Sunday school system. Several children from the Italian mission "L'Emmanuelo" were examined on questions from the Catechism, the Creed, and the Commandments. Their answers were very satisfactory and gave evidence of the care that had been taken in their education. The Rev. H. L. Phillips spoke of the work among colored children. He said all colored people are religious, but there is often an absolute divorce between Christianity and morality. Mr. Max Green, missionary among the Jews, told of his work among Jewish children. The Rev. Dr. J. D. Wolfe Perry spoke on the topic: "Are parish buildings necessary adjuncts to true Sunday school success?" He maintained the affirmative side of the question. Mr. William Waterall thought a parish building was a luxurious appendage to a modern church, with a possibility of usefulness. The Rev. L. Caley said that Sunday school work conducted in a cellar did not contribute to success. Unfortunately, in many parishes, they are compelled to use the church edifice for secular purposes, because there is no parish building. Remarks were also made by the Rev. Messrs. S. H. Boyer, J. R. Moore, Archdeacon Brady, the Rev. Dr. Bodine, and Colonel Bosbyshell. The Rev. R. W. Forsyth opened the discussion of the question: "How best can we make good teachers, vestrymen and Church workers of young men?" by saying that the older men should not only teach and train the younger men but also trust them. Colonel Bosbyshell said some people forgot that they were ever boys. He favored young men as vestrymen. The Rev. Messrs. S. C. Hill, W. S.

Baer and I. N. Stanger, D.D., also made remarks. The question box was then opened and answers given. At 6:30 p. m. tea was served to the clergy and laity in attendance by the ladies of the congregation, to whom as well as to the rector and choir, a vote of thanks was tendered by the institute. At 8 p. m. there was a full choral service by the vested choir under the direction of the Rev. Julius G. Bierck, organist and choir-master. The topic for discussion was, "Are we getting the best spiritual results from our present Sunday school methods?" It was opened by Archdeacon Brady who said the object of the Sunday school was to supplement home training. The best talent, the highest culture are required in teaching children; not methods, but men, we need, and leave the results in God's hands. Mr. George C. Thomas delivered a long and very interesting address, and said that Sunday school teachers should be reminded that their scholars are to be brought to the bishop for Confirmation. The teacher takes the place of the god-father and god-mother, who are frequently such by proxy, and take no interest in the child's welfare. The Sunday school, in an honest, true, and real way acts as the sponsor. The closing address was by the Bishop. He had a word of encouragement for the Sunday school institute. No step had been taken backward, and it has yielded results. Spiritual results are the fruits of the Spirit.

Diocesan News

Chicago

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

The corner stone of the new parish house of St. Paul's church, Chicago, will be laid by the Bishop on Wednesday, afternoon, Jan. 22nd.

The December meeting of the Church Club was held in the parish house of Trinity church on Thursday evening, Jan. 16th. Owing to the small attendance at the last meeting of the Club, held on the West Side, the Rev. Dr. Stone, by request, repeated his address on "The Church and some difficulties it has to contend with." After the meeting the ladies of Trinity parish served refreshments.

A reception was given on Monday evening, Jan. 13th, for the Rev. and Mrs. Frederic W. Keator who are about to remove to their new home in Freeport, by the members of the church of the Atonement, Edgewater, and friends in the parish and vicinity. Through the courtesy of the directors of the Casino, in Edgewater, their beautiful hall was tendered for the reception, and was beautifully decorated for the occasion. Music was furnished by a mandolin orchestra. A slight evidence of the appreciation in which Mr. Keator was held in the parish which he founded, and in which he has labored for more than seven years, was the presentation of an engrossed testimonial by the Bishop of Chicago. Mr. Keator was also surprised by the presentation of a silver pitcher bearing an affectionate inscription. Refreshments were served throughout the evening, and the guests remained until a late hour.

The Rev. Austin W. Manu, priest in charge of All Angels' deaf-mute mission, spent Sunday, Jan. 12th, in Chicago. Two services were held, at 11 A. M. and 3 P. M. Mr. Mann expects to give one of the Sundays of Lent to this interesting mission, and to be present at the Confirmation which Bishop McLaren has appointed for Sunday, April 12th, at 3 P. M.

The quarterly meeting of the Northern deanery of the diocese was held in Grace church, Galena, Jan. 14th and 15th. The meeting was one of unusual interest and enthusiasm, particularly on the part of the laity. The addresses and papers were excellent. The Rev. Joseph Rushton, the Bishop's secretary, gave an address upon "Christian giving as related to the support of the Church," and papers were read by the Rev. Dr. Fleetwood upon "Religious education in its relation to the home, the school, and the Church;" by the Rev. Dr. Rede, of Rockford, upon "The Holy Communion;" by the Rev. Mr. Blatchford of Sterling, upon "The relation of the Church to human salvation;" by the Rev. Mr. Whitney of Savanna, upon "Public worship," and by the Rev. Mr. Granger, of Dixon, upon "The benefits of duly regulated lay co-operation." The meeting of the Woman's Auxiliary on the afternoon of Jan. 15th, was well attended. Mrs. D. B. Lyman, the diocesan president, addressed the meeting. This was followed by Evensong at which the Rev. Mr. Rushton spoke upon woman's work in the Church. On Thursday morning after a celebration of the Holy Communion, at which the Rev. Mr. Rushton celebrated, assisted by the Rev. Dr. Fleetwood, the regular business meeting of the deanery was held. Reports of work were received and the Rev. H. C. Granger was re-elected secretary and treasurer for the ensuing year. A resolution was adopted expressing to the Bishop the earnest desire of the clergy of the deanery that he continue the publication of *The Diocese of Chicago*, and their appreciation of the paper. The deanery adjourned meet at Waterman Hall, Sycamore, April 21st and 22nd.

New Jersey

John Scarborough, D.D., Bishop

The Rev. Oscar S. Bunting has just resigned the rectorship of St. Michael's church, Trenton, and accepted a call to Petersburg, Va. Mr. Bunting will be missed socially and ecclesiastically in Trenton, but in calling him away Virginia is only claiming her own. He was the appointed preacher at the next diocesan convention which is to meet in St. John's church, Elizabeth, on Tuesday, May 5th.

The Rev. Joseph Cooper Hall, sadly broken in health, from overwork, is resting quietly at the home of his friend, the Rev. Dr. Christian, in Newark. The demands of Trinity church, Trenton, are too great for the strength of one man. The services of Christmas, including a midnight Celebration, proved too severe a strain. It is hoped that rest will soon restore Mr. Hall to his wonted health and strength.

The Rev. George Herbert Dennison closes up his work at the associate mission in Trenton this week and goes to be assistant of the Rev. Dr. Upjohn, at St. Luke's, Germantown. Mr. Dennison has done faithful work as a missionary priest in the diocese, and his place will be hard to fill.

The associate mission under the Rev. Edw. J. Knight is doing a good work in its appointed fields.

Christ church, Trenton, has been presented with a beautiful new pipe organ, costing \$2,000, by Mr. and Mrs. Lewis Perrine, in memory of Mrs. Perrine's father and brother who were both connected with the congregation. At the opening of the organ and its dedication, the Rev. Mr. Dennison gave a recital, proving at once the sweet tone of the instrument and his own skill as a performer.

The new and beautiful stone church of St. John's, Somerville, will be formally opened by the Bishop of the diocese, on Saturday, the 25th inst.—St. Paul's day. A small indebtedness prevents its consecration as yet. The Rev. Harrison B. Wright, the rector, has been wonderfully prospered in his work. The old church has been moved back on the lot and fitted up for a guild house and Sunday school rooms.

On the 1st Sunday after the Epiphany the Bishop made his visitation to Christ church, Millville, in the morning, and to Christ church, South Vineland, in the afternoon, confirming in each place. The church at South Vineland has been greatly improved by the new tower, a gift of Mr. Fred'k Hemsley, of Atlantic City. In the evening a class of nine were confirmed at Trinity, Vineland. The music here and at Millville is of a high order. South Vineland has a vested choir in training.

VINELAND.—The Bishop visited Trinity church, the Rev. A. M. Brewster, rector, and confirmed a good-sized class of candidates on the 1st Sunday after the Epiphany. The Bishop preached an excellent and tender sermon from the Gospel for the day. Evening Prayer was said by the rector, and the Lessons were read by the Rev. Robert L. Stevens, formerly of the diocese of Pa. The music was finely rendered by the large vested choir of the church. Before his sermon the Bishop highly complimented the parish upon the manner in which the service was rendered.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

The Cathedral Choir School, of Fond du Lac, began its new term on the 8th inst., with the return of all the old boys and two new ones, making in all 15 boarders. A year ago there were but seven. When it is borne in mind that the boarding department is just two years old, the increase is most gratifying. By reason of this school, Fond du Lac enjoys a distinction shared only by New York City. It contains the only cathedral in the United States and the only parish church outside of New York City wherein a vested choir sings *daily* choral Matins. This is a fact of which a poor diocese may well be proud. The music on Christmas Day was especially fine.

Newark

Thomas Alfred Starkey, D.D., Bishop

MAY

3. Morning: St. Luke's church, Montclair. Evening: St. James' church, Upper Montclair.
10. Jersey City, Morning: Grace church. Evening: St. Matthew's church.
13. Evening: St. Mark's church, Jersey City.
14. Evening: church of the Ascension, Jersey City.
17. Morning: Calvary church, Summit. Evening: St. Andrew's church, South Orange.
- 19-20. Diocesan convention.
24. Morning: Trinity church, Hoboken.
31. Ordinations.

JUNE

2. Evening: Christ church, Pompton.
3. Evening: Epiphany Mission, Allendale.
7. Morning: St. Thomas' church, Vernon. Afternoon: church of the Good Shepherd, Hamburg.
8. Afternoon: St. James' church, Knowlton. Evening: Zion church, Belvidere.
9. Evening: St. Luke's church, Phillipsburgh.
14. Morning: church of the Atonement, Tenafly. Afternoon: Mission at Leonia.
17. Evening: St. Alban's Mission, Newark.
19. Evening: St. Matthew's (German) church, Newark.
21. Morning: St. Peter's church, Morristown. Afternoon: St. Mark's church, Mendham.

Maryland**William Paret, D.D., LL.D., Bishop**

BALTIMORE—"The Epiphany" by Edwards was sung at Memorial church, the Rev. William M. Dame, rector, on Sunday afternoon, Jan. 12th, under the direction of Mr. Robert Jones, organist of the church.

Mr. Samuel Hunt, for many years a vestryman of St. Peter's church, died Tuesday, Jan. 7th. The funeral took place from St. Peter's church, Friday, Jan. 10th, the Rev. Messrs. Frederick W. Clappett and John G. Sadtler, officiating.

Bishop Paret preached at the special Sunday evening services in St. Luke's church, Jan. 12th, under the auspices of the Brotherhood of St. Andrew. Bishop Adams, of Easton, will preach Sunday, Jan. 26th; Bishop Coleman, of Delaware, Feb. 9th; Bishop Coxe, of Western New York, Feb. 16th.

The choir of the church of the Holy Innocents has been reorganized by Mr. H. F. R. Snyder, formerly of the church of Our Saviour, who was recently chosen organist. A select quartette is to lead the singing.

Memorial services and the unveiling of a tablet to the late rector, the Rev. B. B. Griswold, occurred Sunday morning, Jan. 12th, at Holy Cross chapel, Millington lane, near the Frederick road. The Rev. Frederick Gibson, of St. George's church, eulogized the late rector. He told of the good work he had done, and extolled him as a scholarly man. The tablet which is of marble has been placed on the south wall of the chapel, back of the font. It is of triangular shape, surmounted with a cross, supported by two onyx pillars. The Rev. Clarence Buel who has been assigned to the chapel by the Bishop, took charge as the new rector, and assisted in the services. Mr. Buel was formerly rector of Emmanuel church, Cumberland, Md., which charge he resigned on account of his health. After traveling about for a year he decided to again return to Church work.

HAVRE DE GRACE.—Bishop Paret visited St. John's church, the Rev. Frederic Humphrey, rector, Sunday, Jan. 12th, preaching and confirming a class of ten persons.

BELAIR.—The work of tearing down the old church on the corner of Main st. and Broadway, which is to be replaced by a much larger and more modern structure, will begin Feb. 1. The new church will be built of stone. Dennis J. Shanahan, of Fallston, has the contract for constructing it.

ELLCOTT CITY.—On Sunday, Jan. 12th, the Rev. Robert A. Poole, rector of St. Peter's church, completed 21 years' service in the ministry in this town. Mr. Poole was ordained at 26, and is now 60 years of age.

Quincy**Alexander Burgess, S.T.D., LL.D., Bishop**

The diocese has suffered a great loss in the death of Matthew Griswold, one of its oldest, most useful, and most honored laymen. He came to Peoria in 1840, and for 50 years has been prominent in the affairs of St. Paul's parish, and in many enterprises concerning the welfare and progress of the city. He died at the age of 80, on the morning of Jan. 13th. Mr. Griswold was a man of high character and marked individuality, and greatly beloved.

Mississippi**Hugh Miller Thompson, S.T.D., LL.D., Bishop**

BAIRD.—The Christmas festivities at this little mission, began with a delightful party at the Town Hall, given to the children on Christmas Eve. They gathered promptly at 3 o'clock, and enjoyed merry games, followed by refreshments, adjourning to meet again on the morrow in the little chapel. The chancel windows were entirely surrounded with long branches of cedar, box, and holly, brightened by beautiful red berries. Over the arch, where hung lovely branches of mistletoe, was suspended a silver star. When the Sunday school was seated, Morning Prayer was read, and the united voices rang out with joyous Christmas carols. Each child was presented with bags of sweets, the girls with dolls, and the boys with fire-crackers, Roman candles, etc. The Sunday school was closed by the usual invocation of God's blessing.

Central Pennsylvania**Nelson S. Rulison, D.D., Bishop**

SOUTH BETHLEHEM.—At the opening of the spring term of Lehigh University, President Drown made a short address of welcome to the students, and announced that Prof. Thornberg, of the chair of mathematics and astronomy, would not be able to resume his duties this term, owing to continued ill health, but that it was expected that he would resume in September. His work will be distributed among the instructors in the university. President Drown recently attended the 5th annual dinner of the Lehigh club in Chicago, and addressed a meeting of the citizens of Pittsburgh, by invitation of the Sanitation Commission, on the "Polluted water supplies of Pittsburgh and Allegheny, and the necessity of city filtration."

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

LA PORTE.—There was placed upon the altar of St. Paul's church, the Rev. T. B. Barlow, rector, on Christmas Day a beautiful altar set of cross, vases, and desk of cast brass, the work of Gorham & Co., New York, "to the glory of God and in loving memory of Carradora Truesdell," one who endeared herself to this parish by her many loving ways. At a recent meeting of the vestry of this church it was resolved to undertake the building of a new stone church, which action was ratified by unanimous vote at a parish meeting held the first week in the new year.

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

ELKTON.—Trinity church was completely wrecked by fire at 10 o'clock Sunday morning, Jan. 12th. The rector, the Rev. William Schouler, was in the church preparing for the morning services when he discovered the festoons in the rear of the church close to a stove, on fire. He attempted to extinguish the flames, but without success. The decorations extended from one end of the church to the other, and the building having a high arched ceiling of hard-oiled wood, the arches were soon one mass of flames. The Singery fire company responded promptly after the alarm was sounded, and had three streams of water playing on the flames. Employees of the Singery Pulp and Paper Company also had a stream of water from the pulp mill close by. The flames had gained too much headway to be checked, and the attention of the firemen was turned to preventing the fire from spreading. Nothing remains of the handsome structure but the walls and some charred timbers. The silver chancel service was saved, but the large pipe organ, costing \$1,200, all the chancel furniture, memorial windows and tablets, were destroyed. There is about \$4,500 insurance on the church, organ, and furniture, which only partially covers the loss. Trinity church was organized in 1832 through the efforts of the late Messrs. James Sewell and Henry Hollingsworth, and others. The old court house was first used as a place of worship. The burned church was built in 1857, while the late Rev. R. L. Waters was rector. It was built of Brandywine stone, one story high, and had a seating capacity of over 200. The present rector, the Rev. Wm. Schouler, has had charge of the church since 1880.

East Carolina**Alfred A. Watson, D.D., Bishop**

Christmas was observed at Grace church, Plymouth, with proper services, and celebration of the Holy Communion by the Rev. E. P. Green, rector of the parish. The church was beautifully decorated with evergreens. This edifice is considered one of the handsomest in the diocese. It is of solid brick, with a seating capacity of 500. It has recently been beautifully carpeted, and lighted. A memorial brass pulpit has been placed in the choir portion of the chancel. This church also has had recently placed in it handsome pews. The present rector has been in charge only six months, and feels much encouraged by the awakened interest of his people.

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

BROOKLYN.—On Sunday, Jan. 19, the Rev. Charles R. Baker, rector of the church of the Messiah, unveiled in the chapel a beautiful painting by Muraton, costing \$5,000, which took the first prize at the French salon. Its subject is "The Return of the Palmer." It represents a pilgrim returning from the Holy Land kneeling in the snow where a palm has been planted. This work of religious art is a gift of William M. Cole, president of the Brooklyn Life Insurance Company, in memory of his wife, Mary J. Cole. It occupies the wall on the left side of the chancel in the chapel.

A lady who has recently become a member of the church of the Redeemer, has made a gift of \$1,000 towards the reduction of the mortgage debt. The rector, the Rev. G. Calvert Carter, is indefatigable in efforts to relieve the parish of its burden, and hopes by Easter it will be reduced below \$10,000.

By means of a birthday party given to the Rev. George F. Breed, rector of St. John's church, the Tiling Chapter of the guild has added \$300 to the tiling fund, bringing it up to \$700. The parishioners and their friends were received in the rectory, and the occasion was delightfully varied by excellent music rendered by several gentlemen.

A handsome wood carpet has been laid in the vestibule and hall of the chapel of St. Ann's church, through the instrumentality of the women of the guild. This improvement, in harmony with the fine oak doors which were placed a few months ago, gives the chapel a very attractive entrance. The rector, the Rev. Dr. R. F. Alsop, has received for the altar of St. Ann's an elegantly embroidered white frontal given by Miss Caroline H. Morgan, in memory of her father, Henry P. Morgan, who was long a vestryman and warden of the parish.

The Long Island Assembly of the Brotherhood of St. Andrew held its annual meeting in Christ church, Bedford Ave., Jan. 16. The rector, Archdeacon James H. Darlington, D.D., presided at the religious services. Before the business meeting an address was made by Eugene M. Camp of St. Agnes' chapter, New York, on the importance of Assembly Conferences. Election of the executive committee followed. In the evening, resolutions relating to the Armenian difficulties were introduced by Arthur Cook and were passed. Addresses then followed by Alex. M. Haddon, of New York, John W. Wood, general secretary, and the Rev. P. Pascal Harrower. The music was well rendered by the vested choir. The large congregation was evidently interested, and this meeting of the Brotherhood was one of the most encouraging and spirited in the history of the order.

Virginia**Francis McN. Whittle, D.D., LL.D., Bishop****John B. Newton, M.D., Coadjutor Bishop**

The Clericus of Richmond was visited at its regular meeting on Jan. 13th by a committee of laymen representing the various churches in the city to formulate plans for securing a clergyman to take charge of the mission work in and about Richmond. The same night the executive committee of the City Missionary Society met and heard the report from the clericus and laymen's committee. It was decided that each rector should call for appropriations from his vestry, and that \$1,000 be raised as salary for such missionary as should be appointed.

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

Trinity church, Martinsburg, is rejoicing at being at last entirely free from debt. A new pipe organ, to cost about \$1,800, has been ordered, with the expectation of having it ready for use by Easter. The necessary money for this has all been subscribed. Another plan is to erect a parish house, and doubtless this will be undertaken before long, the parish already possessing a suitable lot.

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

The Northwestern convocation held its winter session in St. Mark's, Toledo, on Jan. 8th and 9th, the Very Rev. Dean Sykes presiding. The sermons were by the dean and the Rev. J. W. Armstrong, and were stirring appeals, suitable for Epiphany and the missionary character of the meeting. There are 20 clergy in this convocation, of whom 14 were present besides three visiting clergy. Two-thirds of all the missions of the diocese are within the 26 counties comprised in the convocation. The reports at the business meeting showed some missionary work done by several rectors, and a large amount done by the energetic general missionary, the Rev. T. N. Barkdull, in 17 places. Mr. Barkdull was appointed a committee with the archdeacon and the dean to assign the settled rectors to mission points. The rectors present were all willing to give some time to mission work. The lunch was followed by some felicitous speeches by the dean, the Rev. R. O. Cooper, rector of the parish, the Rev. R. E. Grueber, secretary of the Cleveland convocation, and Messrs. L. S. Baumgardner and D. E. Thomas, wardens of St. Mark's. A strong and earnest paper was read by the Rev. G. S. May, on "The requirements of the preacher for the day." He confined himself to "pulpit power," leaving other "requirements" as secondary to this. The paper excited a warm and profitable discussion, and it was unanimously resolved that it be printed in *Church Life*. The Church Sunday School Association for the diocese was ably explained by its founder, Mr. D. E. Thomas who, as chairman of the Sunday school committee of the convention, has performed a large amount of work. Where a majority of the rectors and Sunday schools are pledged to join the association and pay 5 cents per scholar, the Bishop will appoint the first officers, and they will arrange for the first meeting. This is the most effective and promising move ever made for Sunday schools in the diocese. At the closing service there were missionary addresses of unusual power and interest, from the Rev. Messrs. N. Green, T. N. Barkdull, C. G. Adams, and the dean. The next meeting is to be in Fremont, on April 15th.

Alabama**Richard H. Wilmer, D.D., LL.D., Bishop****Henry Melville Jackson, D.D., Ass't Bishop**

On Sunday, Dec. 30th, the new St. Mary's church, Birmingham, was consecrated by Bishop Jackson. The new building takes the place of one destroyed by fire some years ago. It is a beautiful church.

On Dec. 30th, the Rev. W. D. Powers, D.D., rector of St. John's church, Montgomery, delivered in that church a historical sermon on "The establishment of the Church in Alabama, and the life and work of the first Bishop, Dr. Cobbs." Several members of the Bishop's family were in attendance, and there were persons present who remembered Dr. Cobbs when he was rector of St. John's.

The Living Church

Chicago, January 25, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

At this season several thousand subscriptions fall due. Subscribers who forward renewals without waiting for a bill will confer a great favor on the publisher. It will lighten his work and expense. The mailing tag on the wrapper (or paper) shows to what date the subscription is paid.

THE advantage of having an authorized Hymnal which provides in a measure for the needs of all classes of Churchmen, even if it be not quite satisfactory to any, may be seen from the following remark of *The Church Evangelist* of Canada:

Unfortunately it has been the case that hymn books have been compiled to suit party views; and it is not an unknown thing for a clergyman on coming to a parish at once to set himself to the task of substituting the Hymnal Companion for Hymns Ancient and Modern, or Hymns Ancient and Modern for the Hymnal Companion. During the last few years the writer has heard of more than one instance of this kind of strife, and, to say the least, it is neither edifying nor seemly.

NOTICE of the suspension of the Rt. Rev. Henry Chauncey Riley, once Bishop of the Valley of Mexico, has been sent out to the bishops of the Anglican communion by the Presiding Bishop. The suspension is to remain in force until remitted, or until Dr. Riley shall by trial be acquitted or condemned. The charges have not been made public, and it is difficult to imagine how the resigned Bishop can have done worse of late than he has been doing for several years. Perhaps this suspension is the tardy penalty of his insubordination and perfidy in attempting to re-assume the jurisdiction which he had resigned and to perform episcopal acts which he had solemnly promised not to do. Of course, as Dr. Riley does not recognize the authority of our episcopate, he will pay no attention to this or to any other sentence that may go forth. The history of his case fills a long and not very creditable chapter in the records of the American Episcopate, though it should be said that the responsibility for his consecration rests upon the few members of the House of Bishops who constituted the Mexican Commission.

WE learn with regret that another of our Church schools for boys in the Mississippi valley has been suspended for lack of financial support. That has been the reason assigned, at least, for some years of languishing, though in this case there may have been some "contributory negligence" on the part of the managers. The fact remains, however, that it is exceedingly difficult to build up and maintain Church schools for boys. The writer can think of only two or three of any note or considerable size throughout all this rich and populous region above referred to, whereas there are a dozen or more prosperous Church schools for girls in half as many States. The explanation apparently is, that Churchmen in this part of the country do not yet realize that it is of importance to guard their boys from evil influences and to provide for them the means of culture and training in morals and religion. The theory seems to be that since they have to make their way in the world the sooner they come in contact with it the better, and there are many fathers, we fear, both East and West, who regard religion as a very unimportant accessory to masculine character.

A CORRESPONDENT sent a clipping from some newspaper, wherein it is stated that the Episcopal Church does still receive government aid for its Indian schools, notwithstanding the action of the General Convention of 1892. We referred the matter to Dr. Langford, general secretary of our Board of Missions, and he has kindly investigated it. The Commissioner of Indian Affairs, to whom inquiry was addressed, replied that it is true the sum of \$2,160 is still paid to aid a school in the Shoshone Reservation, in charge of the Rev. John Roberts, "an Episcopal missionary." This, in the annual report, is represented as paid to aid schools "under control of the Episcopal Church." The appropriation is not made to our Board of Missions, or to any authorized body representing our Church, but by special contract to a particular school, at the head of which is one of our clergy. Dr. Langford, in his letter to the Commissioner, says: "I desire to enter my protest against this Church being charged with appropriations which by deliberate action the Church in council declined longer to receive."

It is probably nothing to be wondered at that his majesty the Sultan has refused to allow the Red Cross Society to carry aid to the suffering Armenians. From his point of view it must be extremely ridiculous to expect him to allow clothing and sustenance to be sent to the very people whom he is trying to exterminate. This is beautifully expressed in polished and well-rounded sentences, in the explanation which the Turkish minister gave out to the press a few days ago. He compares the Armenians to the North American Indians, and says that if the Americans had been engaged in quelling an Indian revolt we should probably not show any great readiness to allow supplies to be sent in to them, especially if they came from people who had been vigorously denouncing our injustice and oppression. This has the fine and lofty tone of injured innocence with which the world is becoming familiar from that source. In an adjoining column of the same paper in which the Turkish minister's views were reported, news comes of the murder of the families of two Armenian students of the University of Chicago, by the Turkish troops. The Turkish minister does not seem to understand that the people of the world outside the Turkish domination cannot be deceived by "tall talk." The unspeakable atrocities which have now been going on in Armenia for many months are too abundantly known to leave any possibility of doubt. Even some of those who formerly tried to defend the "mild and gentle Turk" have become advocates of the severest measures to suppress such a shameful travesty of government as that of the Sultan.

It is, perhaps, worth remembering that the curious form of ordination (?) lately used in King's chapel, Boston, is quite according to the "use" of that chapel from the year 1787. Mr. James Freeman had been a lay reader in the congregation which occupied that chapel after the war of the Revolution. He sought ordination from Bishop Seabury and Bishop Provoost, but was refused on account of his Arianism. The congregation then determined to act for themselves. Accordingly, on Sunday, Nov. 18, 1787, after Evening Prayer, the wardens joined Mr. Freeman in the reading-desk, Thomas Bulfinch, M. D., a layman, called for a vote of the congregation accepting Mr. Freeman as their minister; this was taken in the affirmative, after an "ordaining prayer," and further remarks by Dr. Bulfinch, a vote was taken that Mr. Freeman should be the "rector, minister, public teacher, priest, pastor, and teaching elder"—everything but bishop and pope of the congregation—so long as he continued "to preach the Word of God, and dis-

pense instruction in piety, religion, and morality conformable to our opinions and sentiments of the Holy Scriptures, and no longer." And this matter was to be settled by a three-fourths vote of "the proprietors." This done, Dr. Bulfinch laid his hand on Mr. Freeman's head, declared him to be all the things above named and delivered to him a Bible. No minister of any body or communion was present or took part in "the exercises." In documents connected with the so-called ordination "the proprietors" speak of themselves as "the first Episcopal church in Boston." This preposterous claim was protested against by the clergy of "the Episcopal Church" in Boston, Newburyport, and Portsmouth.

PRESIDENT ADAMS, of the University of Wisconsin, delivered an address a few days ago on the Armenian question. In commenting on the embarrassments of the present situation in Europe, he is reported to have said that if England should attempt to interfere or put a stop to Turkish cruelties a general European war would ensue. This, he thought, would inevitably result in the capture of Constantinople by the Russians, which would be the greatest calamity that could befall Europe. That is, no doubt, the European point of view. But at this distance, where the situation can be viewed calmly it may be questioned whether the "calamity" would be without compensations which might more than counterbalance it. Dr. Adams admits that the capture of Constantinople by the Turks was an unexampled misfortune. Why then should it be calamitous to retrieve that misfortune? Of course the answer is that it would disturb "the balance of power." But a balance of power which involves the necessity of upholding the Turk and shutting the eyes to his unspeakable atrocities, is a system which rests upon iniquity; it is not too much to say that it is a league with the powers of darkness. A judgment must come upon it in the end. We are among those who have faith to believe that the day which sees the reconsecration of St. Sophia, the "church of the Eternal Wisdom," will mark the dawn of a nobler epoch in the history of the world than that in which Christian nations, in fear of each other, combine to allow the continuance of a course of crime against fellow Christians, so cruel, so indescribably dreadful, that the world has hardly known its like.

Swedish Orders

The letter from "A Churchman", which we print in another column, furnishes an interesting item with regard to the religious laws of Sweden. It corrects a very common impression that, up to very recent times, the Roman Catholics were not permitted to hold services in Sweden. It seems that for more than a century the restrictive laws have been repealed.

Our correspondent asks us to explain the status in which the question of Swedish Orders was left by the late General Convention. To this we reply that the course of things was as follows: A joint commission was appointed at the Convention of 1892 in Baltimore. When their report was presented to the Convention in Minneapolis in October, 1895, it was found to be distinctly adverse to the validity of the Orders of the Church of Sweden. Although the members of the commission were men of great weight, and some of them exceptionally well qualified to deal with the subject, the Convention felt that the matter was too important to be dealt with summarily. Moreover, it is a question which concerns the whole Anglican communion, for a priest accepted as in good standing in the American Church is received as such in the Church of England and wherever that Church has a footing. But this would necessarily cease to be the case if we had amongst us a body

of clergymen whose orders were not acknowledged by the rest of the Anglican communion. Therefore, as the decennial conference of all the bishops of this communion is to meet at Lambeth in 1897, it was considered wise, and indeed, necessary, for the best interests of the Church, to refer the question to that assembly, in order that a general agreement might be arrived at, before this Church should take final action.

Our correspondent is completely in error in imagining that any contempt was felt or manifested. On the contrary the delay was owing to a profound sense of the importance of the subject, and the desire to run no risk of mistake or of unfortunate complications, through hasty and inconsiderate action. This is in fact the usual method of the Convention in dealing with difficult subjects. Many things of supreme importance are subjected to this delay. Final action is only taken after years of discussion. It was nearly forty years after the question of the revision of the Prayer Book was raised by the celebrated "memorial," before it was actually undertaken, and twelve years more before it was brought to completion. That is perhaps an extreme case, but the "provincial system" is another instance in point. It has come up in various conventions for at least thirty years.

Our correspondent speaks of the implied recognition of Swedish Orders by an individual bishop. We believe more than one of the bishops have at different times expressed themselves favorably. But a matter of this kind can only be settled by synodical or "conventional" action. Whatever the convictions of individual bishops may be, it is evident they have no right to act upon them, in a matter which concerns the whole body, until the questions at issue have been settled by an authority to which all must defer. To act otherwise would only lead to confusion.

We assert with the utmost confidence that the question of the validity of Swedish Orders will be settled by this Church only after the most careful investigation and discussion. There is no doubt that the majority of our clergy and people would be glad to have a favorable decision, if such a decision is possible in view of the facts of the case.

Five-Minute Talks

BY CLINTON LOCKE

XLVIII.

Let us talk about the Holy Communion, not the doctrine, but the laws and usages surrounding it. You will notice that it is called in the title in the Prayer Book, the "Lord's Supper" and the "Holy Communion." In another place in the Office it is called "the Sacrament of the Body and Blood of Christ." We also often call it "the Holy Eucharist," and many people say simply "the Sacrament." All these titles, except the last, are perfectly proper, and each one has its own distinctive phase of meaning. English and American Roman Catholics call it the "Mass," and it is called that in Protestant Sweden and Denmark; but to me it is most forceful and unnatural to call it that in our own Church. The most ancient name of this Office has entirely passed out of ordinary use in our Church, and that is "The Divine Liturgy." We apply that to the whole Prayer Book, but it meant, and means now in the Greek Church, only the Office for the Eucharist. We use commonly a word now which twenty years ago was never heard anywhere, and that is "Celebration." It is taken directly from the Office, where it is used two or three times, and it well expresses the tone of the whole service.

The rubrics which precede the Office are very important. The first one is about a very notorious sinner coming to the Sacrament. Ordinarily such persons do not come, and if the priest should hear one was coming, he would probably go to him and forbid him to do so, or if he saw him at the rail, he would quietly pass him over, so that a scene might be avoided. But if all this proved ineffectual, and the

man persisted in coming, then it would be the priest's duty openly in the church to tell him that unless he had repented and had changed his mode of life, he could not commune. I have known this to be done, and I have known cases where it ought to have been done and was not. In England, the Church being connected with the State, notorious sinners have brought civil suits against priests to force them to give them the Communion. We are more fortunate, and cannot be subjected to that compulsion.

The second rubric is about quarreling. No one certainly could hope to receive any benefit from the Communion, who came with malice and hatred in his heart. Of course this does not refer to little petty misunderstandings, but to cases where the hatred has gone down into the heart, and the bitterness is coloring the life. It does not apply to you, if you are willing to forgive, or if some person has taken a hatred to you which you do not return. When this hatred is so violent that the priest and others know it, he must use his authority and forbid the Communion to the quarrelers. There is a very wise clause at the end of this rubric, meant to protect any communicant against the prejudice or the foolishness of the rector. Within fourteen days at the utmost after a clergyman has debarred any one from the altar, he must notify the bishop, called here the Ordinary, not only because he ordains, but because he orders things to be done. The bishop then ratifies or annuls the sentence. I once knew a rector to forbid a parishioner the Communion because he was a Copperhead. The bishop was notified, and did not wait to write, but telegraphed, "Restore Mr. ——— instantly to Communion."

The last rubric is a very vague one. What is the "body of the church?" Probably the middle aisle, but no one would think now of putting the Holy Table there. Which is the "right side of the Table?" You may think that a very easy question to answer, but many pamphlets have been written about it, and for many years it was a bitter party question. Low Churchmen said it was the right end, High Churchmen said it was the right side of the altar standing in the middle in front of it. This is the generally received explanation now. I remember being much amused once at the vain efforts of a Low Church bishop to stand at the right end of my altar, where no place had been left to stand. I would not mention this except to show you over what wretched trifles good men have excited themselves. Then you will notice that the minister may stand, if he like, where "Morning and Evening Prayer are appointed to be said." But where is that? There is no place in the whole Prayer Book mentioned as the place where that is to be done, nor is it prescribed anywhere in that book what vestments priests are to wear. This only shows that the Prayer Book, like the Bible, takes for granted that the people addressed already knew many things and had established customs. You and I, when we write letters, assume that our correspondents already know certain things, and the writers of the Gospels and Epistles, as well as the compilers of the Prayer Book, acted on the same principle.

You will notice in these rubrics and in other parts of the Office, the phrases, "the Lord's Table," "the Holy Table," or simply "The Table." We often use these words, but we commonly say "altar," and have no scruples about it, though I remember well when it was a party shibboleth. As altar is a place on which things are offered, and as we offer here not only the memorial Sacrifice, but also the sacrifice of prayer and thanksgiving, and the sacrifice of our souls and bodies and the oblations and alms given by the people, we most properly say "altar," which, indeed, is a Prayer Book word, though not used here. When I was a boy the altar was often a mean, little inconspicuous table, and in my parish church it was only a big shelf under the reading desk. Now it is made the most conspicuous feature of the church, as it ought to be, for the Holy Communion is the highest act of worship. It ordinarily has a cross on it and vases of flowers, and often two tapers to signify the two great lights of the world, our Lord's Humanity and Divinity. There is much more to be said about the Communion Office.

"He that allows himself everything that is permitted is very near to that which is forbidden."—*St. Augustine.*

Frankly Conceded

Every little while the question is asked why the members of the Church do not acknowledge the ministerial orders of our separated Protestant brethren in their various denominations. Discussions often arise upon the subject, and one, which took place in the Boston press, just as people were leaving town for their summer holidays, is still fresh in our recollection. It is well, however, to remember that we have no dispute whatever with our Baptist, Methodist, Unitarian, or Congregational friends about their ministry. We freely admit it to be all it claims to be.

A clergyman of any Protestant body outside the Church will tell us that he is a duly appointed minister of the denomination which he serves; and to this we of course agree. He will point out the fact that he is ordained by a rite which his fellow believers think sufficient; and this we have no desire to deny. He will go on to show that he is authorized to preach the tenets of his faith, and to perform a service which those Christians who think as he does believe to be the valid Sacrament of the Lord's Supper. Undoubtedly he is commissioned to this. He will earnestly disclaim the Apostolic Succession, and deny that he has been ordained by any episcopal authority unbrokenly transmitted from Christ and the first bishops of the Church. In this he is unquestionably right. He will assure us that he has never "received the Holy Ghost for the office and work of a priest in the Church of God." In this we cannot contradict him. He will tell us that he has neither power nor commandment to declare and pronounce to God's people being penitent the absolution and remission of their sins. With this we are entirely in accord.

What can we do more? What else can our separated brother ask of us? In what he claims for himself we tell him he is right. In what he disclaims for himself we tell him he is right also. Surely the spirit of concord can do no more than that! And yet the effort is constantly made to fix a quarrel on us, as though we denied anything which our separated brethren assert of themselves. We do not. Their ministry is just what they declare it to be—and no more. If our brethren would only concede our claims as readily as we do theirs we should soon be at peace. Their complaint with regard to our rejection of their ministry is not unlike the wolf's argument against the lamb. If there be a quarrel anywhere, it is surely not made by the Church.—*Cambridge Churchman.*

Relic Worship

BY THE REV. T. M. THORPE

Here in New York City and A. D. 1895, a bone of the B. V. M.'s grandmother has a whole church consecrated to its adoration, which is of so extravagant a character as to be fairly called hysterical. It is prayed to, kissed, caressed, receives vows, and in many ways is honored with all that a deity demands or expects. If there be any difference it is by way of excess not of diminution. Yet Christ says, "No man cometh unto the Father except by me." So also amongst the Romanists, in spite of fallible St. Peter's rebuke on the Mount of Transfiguration, for desiring to build three tabernacles, we find now customarily three altars—not "the one altar"—each with its "tabernacle," one in the centre, and on each side—one to Joseph and, one to Mary. Over the main altar of the Jesuit church in Montreal, I myself saw an image of the Virgin, painted a dazzling white, about 40 feet high, arms out stretched (with no Saviour there), saying with evident benignancy, "Come unto Me," etc. Of course, no one can pray "toward" this altar without "bowing" to her (see Ten Commandments). No doubt that is the "intention." Allowing for the rule of perspective, her feet are on God's (?) altar!

But there is one aspect of this matter that I have never seen brought out, which deserves the serious attention of every theologian, to wit: We are told that Moses' remains were purposely hidden; that devout men carried St. Joseph "to his burial." In the case of alleged "Christian relics," we have continuous sacrilege. When the Church commits a body to the ground it is "earth to earth, ashes to ashes," until God shall reunite the soul and its mortal frame at the "last great day." Now all the real and nominal "saints" of the Roman Church were so "committed," or we must imagine shocking neglect and remissness

on the part of the pastoral clergy of their day. This being beyond dispute, there arises this question: On what plea can these final relics of the temple of Divinity be snatched from their graves and shipped to the ends of the earth, handled, etc., "exposed" to public gaze? How would any living being feel, any modest virgin, at the prospect of such treatment of their remains? Who could bear to think with any patience of mother, father, child, or other relative so wronged and outraged? Is our dear Lord less sensitive?

Can He wish—but I forbear.

In conclusion: If the Church believes in her own self, in her own holy offices—say of the burial of the dead—she cannot have any "relics"—she would be the first to re-inter piously any such precious remains, sanctified by the Incarnation. This being so, there are various orthodox conclusions to be drawn. The faithful and the intelligent are left to draw them.

Letters to the Editor

THE CLERGY IN THE SICK ROOM

To the Editor of the Living Church:

Your correspondent, "H. A. S." (Brighton, Mich.), has returned a very courteous and sensible reply to the question, "Why clergymen are often denied access to the sick room by stereotyped formulas," etc. The conclusion of his article is in full accordance with the advice of Bishop White to candidates for Holy Orders.* He says: "That a minister when applied to, is bound in duty to visit a sick parishioner, none doubt. But the question is, whether the former should repair to the patient uninvited. On an examination of the institutions of the Church, there is found no injunction on him to this effect. On repairing to the higher authority of Scripture, there is found the precept, 'If any be sick among you, let him send for the elders of the Church;' but none to the elders to go unsent for." * * * "Accordingly there is not seen cause to state it as a duty on a newly ordained minister to make his way, welcome or unwelcome, into the sick room of a parishioner."

But, there are cases of this sort. Early in my ministry I was sent for late at night, and in the face of a pelting storm, to visit a patient four miles distant, very ill with a low type of fever. I had never even heard before that such a person existed. On reaching his bedside, in a plain log cabin, I was informed that the patient had not slept for many hours, and was very nervous and restless, and excited about his condition. His first request was that I should have my horse stabled, and spend the night with him. Some of his fellow-workmen were with him out of kindness and sympathy, and filled the room. I gently suggested that perfect quiet was necessary, and requested that they would leave me with the patient and his wife.

Then seated at his bedside, I passed my hand over his brow, at the same time repeating passages of Scripture and appropriate collects, all in a low measured tone of voice. Very soon he fell into a quiet sleep, and remained so for some three hours. On his awaking, the same treatment was repeated, with the like favorable result. In the very early morning, on my way home, I met his physician, who exclaimed: "Poor C— is dead, of course." I assured him to the contrary; that, if anything, his condition was improved. In a day or so I met the doctor again, who volunteered the remark: "Humanly speaking, C— owes his life to your visit, the effect of it was tranquilizing, and, for the first time, I could detect any favorable response to my medication; the nervous tension was relaxed." I then submitted the very natural question, why are we so often excluded until the services of physician and priest are alike unavailing? He replied: "If we could dictate who should be called upon, the case would be different," adding: "If C— had been surrounded by noisy, excitable religionists, he would have been a dead man before morning." Gradually he recovered, and attested his gratitude in a way as unlooked for as it was deeply touching.

W. W. B.

Philadelphia, Jan. 10th, 1896.

P. S.—The above is only one of a class of such instances.

To the Editor of the Living Church:

In a letter addressed to THE LIVING CHURCH, the Rev. Dr. Taylor, of Springfield, complains that the physicians of the present day, contrary to the established custom of former years, peremptorily refuse the admittance of the clergyman into the sick chamber of his parishioner. This is a grave accusation against a body of men who claim, and justly so, to participate, in a certain degree, in the work of the Christian ministry with the clergy, and therefore cannot be allowed to pass unnoticed. The fact is that medicine is a science which dare not, cannot, and does not, occupy the same grounds in regard to treatment of diseases as in

former years, and the duties and requirements of the physician therefore must differ from what they were before. Of course Dr. Taylor does not mean to say that he and others are refused admittance to the bedside of the sick in every case where a doctor is called; presumably he thinks of those severe cases where the patient is in danger of approaching death. Now, every intelligent layman knows enough of medicine to be aware that there are diseases at the present day, in which, in order that the treatment be successful, the physician must inculcate upon his patients and his attendants the avoidance of any kind of excitement. This keeping quiet of the patient is relied upon as the best remedy, either alone, or in conjunction with the other remedies. In such cases, surely the duty of the honest physician is plain enough and does not require any further apology. But while in such severe cases the physician does not make an exception in favor of the clergyman, he most assuredly does not make any exception against him; first, because the competition among the doctors is so great that every one of them is really over-anxious to retain the good will of the clergyman; and, secondly, because many physicians have occasion to see from time to time, even in most severe cases, where the patient desired the visit of ministers or priests, this was not only without evil consequences, but accompanied by the most benign influence over the patient's restlessness, the stillness of the mind producing the tranquility of the body, a decided improvement from which they learned to confess:

"This is no mortal work or cure of mine,
No art's effect, but done by Hands Divine."

But there are cases where there exists an idiosyncrasy against the minister's visit—why, then, surely the visit should not be made. Generally it may be taken for granted that when the visit of the clergyman is decidedly refused, it is either the wish of the patient or from the attending friends; and for appearance's sake it is usually attributed to the physician.

But at the same time, it must not be forgotten that there are among the clergy not a few, who, while able and qualified in other respects, are wanting the necessary tact and expression of sympathy to be desired at the sick person's bedside. The presence of such men usually aggravates the disease, and causes the patient and physician, to say the least, a good deal of embarrassment. And often it is not the present incumbent, but his predecessor, perhaps, who created the prejudice. In conclusion, let me, in all humbleness, remind your correspondent that if a communicant in his parish does not desire the consolations of religion when sick and in danger of being soon brought before the judgment seat of Christ, there must be, admitting the shortcomings of doctor and patient, some other fault somewhere else. DR. WM. T. BRILL.

Pittsburgh, Pa., Jan. 9th, 1896.

To the Editor of the Living Church:

I am sorry to hear a physician deprecating the visiting of the sick by the priest. If his objection is to the formal use of the Visitation Office of the Prayer Book, I would agree with him most cordially, but I must say that the sick need and ought to have almost as constant attendance of the priest as of the physician; not a tedious, prolonged call, with an homily thrown in, but a brief, sympathetic visit, with the prayer of the priest for the blessing of God upon the means made use of for the cure of the patient, and the priest's blessing upon the sick person, which I am sure gives physical as well as spiritual strength to the patient. The priest is the ally of the physician, and often his ministrations are quite effective in the way of physical healing, as I might testify from personal experience, especially in the use of Extreme Unction. WM. WIRT MILLS.

Erie, Pa., Jan. 10, 1896.

DENOMINATIONAL MINISTERS SEEKING ORDERS DURING 1895

To the Editor of the Living Church:

Two years ago I kept a record of ministers from the denominations seeking admission into the Church. I was surprised at the interest in the subject that record created when it was published in THE LIVING CHURCH. Letters came to me from all over the United States and Canada from those interested in the matter. There is no doubt that such a record shows very largely what the tendency is towards the Church, and how eagerly men are seeking an answer to their deep convictions. Urged by many to keep up this record-making, I consented to do it for 1895. Following is the result, so far as I could gather from the Church papers. No doubt there were some not reported, and a few that I overlooked. Whole number, 38. Denominations: Methodist, 11; Congregational, 7; Presbyterian, 6; Baptist, 4; African Methodist, 2; Unitarian, 1; Swedish Unitarian, 1; French Lutheran, 1; German Reformed, 1; Reformed Episcopal, 1; Roman Catholic, 1; Disciples, 1; Swedenborgian, 1. Dioceses represented, 24. Two years ago three priests left the Church for the Roman obedience, two of whom returned, I think I am correct, during 1895. In September of this same year it was reported from England that seven Roman Catholic priests had been received into the Church of England between January and that month,

Contrasting this present record with that of 1893, I find that the number of denominations represented is about the same, with the exception that, while in that year the Congregational was not represented, seven came from that denomination in 1895. There were more dioceses represented last year than in 1893. A large number of the men for 1895 were men of mark, and stood very high in their denominations, some being doctors in divinity, and some professors in universities.

But all of this, much as it really is, does not represent the entire movement toward the Church. In conversation with the Bishop of New York upon this matter, some time ago, he revealed to me the astounding fact that during the year he thought that perhaps twelve denominational ministers had consulted him concerning their entrance into the Church, but either from lack of parochial work in his diocese, or lack of sufficient evidence on the part of the applicants, he had to discourage them. For the Bishop is wise and far-seeing, and does not believe that any one should leave his present work for the Church unless his convictions are so deep that his happiness and salvation would be imperiled unless he did his work as a minister of Christ under the authority of this Church. This is the record of one bishop. But no doubt many others have been thus consulted, and we can readily see that there is more and more a large leaning towards the Church, and must we not believe that it is going on under the direction of the Holy Ghost, to the end that the prayer of Him who is the Church's Head may be fulfilled, "that they may be one?" And as the field enlarges, and the harvest ripens, the laborers shall increase, and be sent forth to do that real work and in that true way that only the Church of our Lord Jesus Christ has given authority.

URIAH SYMONDS.

Port Jervis, N. Y., January, 1896.

A CORRECTION

To the Editor of the Living Church:

In a recent answer to a correspondent you say that two counties were transferred to Western Texas from New Mexico. This is based on an erroneous report which I have seen in print. In the enclosed clipping from our official paper (*New Mexico and Arizona Mission*) you have the facts. EDWARD S. CROSS.

TRANSFER OF TERRITORY

The following resolution, which is from a copy furnished by the secretary, was adopted by the House of Bishops at the recent General Convention:

Resolved, That the counties of El Paso, Reeves, Jeff Davis, Presidio, Poley, Buchel, and Pecos be and are hereby taken from the missionary district of Western Texas and added to the missionary district of New Mexico.

It seems to have been the intention to transfer all the territory in Texas between the Pecos river and the Rio Grande. One county, Brewster, has been omitted in the resolution, and remains with Western Texas.

This transfer was made because the territory in question is difficult of access for the Bishop of Western Texas, and easy of access for the Bishop of New Mexico and Arizona.

A CURRENT "ITEM" CORRECTED

To the Editor of the Living Church:

As I am connected with a public library, I have had occasion to notice a statement that is "going the rounds" of the Roman Catholic weeklies, and is now and then to be found in secular newspapers, to the effect that it is only recently that Roman Catholics were permitted to hold their services in Sweden. I drew the attention of Prof. Victor Hugo Wickstrom—formerly of the faculty of Lund University—to this circulating paragraph, and my friend responds in the journal which he now edits—*The (Ostersunds) Jamtlandsposten*—as follows:

"The Roman Catholic church in Stockholm, in Norra Smedjegatan, was erected in 1836. The Church law of 1686 ordered every Swede to be a member of the 'pure' Protestant Church, but foreigners were permitted to hold private Catholic service. Since 1781 they were all—Swedes and foreigners—permitted to hold public service. Since 1744 a Roman Catholic edifice was permitted to be erected in Stockholm or anywhere in Sweden."

A CHURCHMAN.

LEARNING SUNDAY SCHOOL LESSONS

To the Editor of the Living Church:

There has been much fault-finding with the clergy of late for their lack of interest in the Sunday school. I do not propose to say anything about that, but concerning a matter relative to the practical good of the Sunday school, which, it seems to me, has not been alluded to of late. I have reference to the learning of the lessons by the children. How many of our teachers can get their scholars to study the lessons? The importance of it cannot be overlooked. If the lessons are not learned there is surely a great deal of superficiality in Sunday school work. What would we think of children going to public school and not learning their lessons—only going over them with the teachers, as appears to be the case in some of our Sunday

*White on the Ordination Offices.' Pp. 234-235.

schools? In Sunday school the children are expected, required, but not compelled, to study their lessons. But in public school they are not only expected and required, but compelled, to study.

Now where is the remedy? It lies with the parents exclusively. In a Sunday school managed as it should be, having an efficient superintendent and capable teachers, the parents are to be blamed if their children grow up in ignorance. We are told to get the children interested and have popular teachers. But that is not the policy in the public schools. Whether the teachers are popular or unpopular, the children are compelled to study, and in consequence make great advances in learning. Now, why cannot the same be in the Sunday school? The principle is the same in both; viz., the acquisition of learning by study.

I have at times been told by scholars that they had no time to study. I asked if they studied their twelve or fifteen studies the past week in the public school. I have been told that they lost their leaflets or books. I asked if they ever lost their public school books. I have been told that they were not present the last Sunday because of bad weather, or because it was too hot. I ask if they stayed away from public school for the same reason. One trouble is that the average child has not been taught to realize that the Sunday school is a school for the study of God's Word. He has not been brought to appreciate the value of a knowledge of that Word. A mother once told me that she did not think her son ought to be made to study his Sunday school lesson because he had so many hard studies in the public school! That settles it. There is the cause and root of so much superficiality in the Sunday school, and its degeneracy into a young people's and children's semi-social Sunday club.

Jan. 17th, 1896.

ARMAND DEROSSET MEARES,
1006 Potomac St., Baltimore.

"LINE UPON LINE"

To the Editor of the Living Church:

The idea given in Y. Y. K's letter for a new method of entertaining S. S. children at Christmas time, is interesting to lovers of S. S. work, and likely to be remembered for future use. But may we ask your correspondent to explain how he reconciles the practice of having such a festival in the church, with the consecration service, and how screening off the chancel in reverence for the altar, excuses the use of the nave for such a purpose?

W. R. B.

A CRISIS IN OUR SCHOOL AT NARA, JAPAN.

To the Editor of The Living Church:

We have come to a crisis in our school at Nara. This is the penalty of success. A year ago the school numbered thirty pupils. The advisory committee, with the sanction of the Bishop, applied last winter to the Department of Education for recognition as a "Middle School." This was readily granted. The fact of its being licensed by the government gave it a status which it never had before and never could have as a private school under foreign auspices. The number of pupils rapidly increased to one hundred and sixty-five. The school has accommodations for but fifty. The Japanese Department of Education requires more than double the space our school can give to each pupil. Unless we meet these requirements the government will withdraw its license. This would be disastrous to the reputation of the school. Its last state would be worse than the first, and we would be compelled to close its doors. No Japanese student could be induced to attend a school from which his government had withdrawn its license. I cannot believe that the Church at home will allow an institution to collapse which has done and is doing so much for the Christian education of Japanese youth, and which in the seven years of its history has given some of our best catechists and candidates for Holy Orders.

Special offerings are urgently requested. The additional buildings required can be erected for three thousand dollars. This is the only Christian school in Japan which has been recognized and licensed by the Japanese Department of Education.

JOHN MCKIM,
Missionary Bishop of Tokyo.

83, Tsukiji, Tokyo.

THE CHURCH AND DOMESTIC SERVANTS.

To the Editor of the Living Church:

In THE LIVING CHURCH of Dec. 28th, under the heading of Massachusetts, is the following, from what Father Field, of St. Augustine's chapel for the colored, says:

It ought to be a large church, built, not for the present needs, but for future necessities. The generosity of some rich people has enabled it to reach its present size, but selfishness of others is a continual hindrance to the work. *Waiters and domestic servants are not allowed to go to church by the families which employ them.* [Italics mine.]

No wonder the present servants are, as a rule, bad or indifferent. We Churchmen have a very great responsibility, for just look at the rubric at end of the Catechism, which reads: "That masters and mistresses shall cause their

servants . . . to come to the church," etc. How seldom is this carried out!

Even if they are allowed to go to church on Sunday nights, how about the man servants or maid servants who are communicants in the Church or the denominations? Should not the master or mistress allow them to go to that service; if they are Church people, often; and if they are not, say, on the first Sunday morning in the month? In a large family, this is much more easily done, as each one of the family can assist the servant to go. Bring up the children of your household from the earliest days to understand that it is their duty to allow the servants to go to church. Let masters and mistresses try and keep two servants, instead of only one, and, if necessary, economize in other things, thus making it easier for the servants to go to church.

The clergy often preach on the Catechism, but are too much afraid of being considered aggressive, like St. John the Baptist, to denounce this bad social custom. Masters and mistresses should not be afraid to ask their servants if they be communicants. The word "religion" comes from the Latin "*religio*," to bind, and if they be bound together by religion would they not be more faithful, and keep their places a longer time? As things are now, it is only the Roman Catholic servants who are true church-goers in any true sense. Let housekeepers try allowing their domestic servants to go to church, and I believe they will find it well worth the trial. I know a case where this was done, and I was told of three others, and all went well.

I hope, Mr. Editor, that others will write you letters endorsing Father Field's sentiments, and that it will tend towards bringing forth fruit "an hundred fold."

MISS MARY.

Personal Mention

The Rev. W. C. Bradshaw, rector of Christ church, Winnipeg, Manitoba, has resigned, owing to ill-health. His present address is 1502 Vine st., Denver, Colo., which correspondents will please notice.

The Rev. Wm. Gardam has resigned his positions as Dean of the cathedral of our Merciful Saviour, Paribault, and also rector of the parish of the Good Shepherd, and has accepted the rectorship of St. Luke's, Ypsilanti, Mich. He enters upon his duties Jan. 26th. Address accordingly.

The address of the Rev. F. D. Hoskins, corresponding secretary of the Society for the Increase of the Ministry, is No. 412 Main st., Hartford, Conn.

The Rev. W. E. Eppes has taken temporary charge of St. Mark's church, Clarksville, with adjoining churches, diocese of Georgia.

The Rev. Allen Judd has resigned the rectorship of the church of the Good Shepherd, East Des Moines, Iowa.

The Rev. W. S. Sayres has accepted the rectorship of St. Stephen's church, Detroit, Mich.

The Rev. J. Spencer Turner has resigned charge of the church of the Holy Innocents, Hoboken, N. J.

Prof. F. S. Luther, of Trinity College, Hartford, has been elected President of Kenyon College, Gambier, O.

The Rev. E. W. Jewell has resigned the care of Emmanuel church, Petoskey, Mich.

The Rev. J. S. Turner is about to travel in Europe for rest.

The Rev. O. S. Bunting, rector of St. Michael's church, Trenton, N. J., has accepted the charge of St. Paul's, Petersburg, S. Va.

The Rev. Beverly D. Tucker, D. D., rector of St. Paul's church, Norfolk, having resigned as examining chaplain for the diocese, the Rev. Robert Gatewood, D. D., rector of St. Paul's, Beverly, has been appointed by the Bishop in his stead.

The Rev. R. D. Brooke has taken temporary charge of St. Mary's church, Detroit.

The Rev. Clarence W. Bispham has resigned the rectorship of St. Michael and All Angels', Washington, D. C., and accepted the curacy of Trinity church, New Haven, Conn., to take effect May 15th.

The Rev. G. H. Dennison has accepted the curacy of St. Luke's church, Germantown, Phila., and entered on his duties on the 2nd Sunday after Epiphany.

The Rev. David W. Howard has resigned the rectorship of St. Paul's church, Kansas City, Kas., and has entered upon his duties as curate of Grace church, Kansas City, Mo. Address "The Washington," Kansas City, Mo.

The Rev. Edward Collins has taken charge of Christ church, Dearborn, Mich.

The Rev. F. M. Weddell, of Wells, Minn., has accepted the rectorship of Christ church, Rolla, Mo., with charge of three neighboring churches.

Ordinations

January 10th the Rev. J. S. Moore was advanced to the priesthood by the Rt. Rev. D. Sessums, D.D.

On the 1st Sunday after Epiphany, the Rev. Robert Perine, in charge of St. Luke's chapel, South Paterson, was ordained to the priesthood by Bishop Starkey, in St. Paul's church, Paterson, N. J., in the presence of a large congregation.

January 12th, at the church of the Advent, Boston, the Bishop of Fond du Lac ordained to the priesthood, on the permission of the Bishop of Massachusetts, the Rev. Harry Wm. Blackman, who was formerly a choir boy at this church, and who has charge of the mission at Oakfield, in the diocese of Fond du Lac.

The Rev. Wm. Frisby, rector, presented the candidate and preached the sermon.

At the cathedral, Topeka, Kas., on the 1st Sunday after the Epiphany, Mr. L. L. Swan, who has been the lay reader at Coffeyville for several years, was ordained to the diaconate by Bishop Millspaugh—his first ordination. Dean Bodley presented the candidate, and in his sermon demanded of the faithful the real diaconate for such large missionary fields as Kansas. The Bishop confirmed a candidate for the Presbyterian ministry on the same day, who became a postulant for Orders in the Church.

To Correspondents

F. W.—1. The Old Catholics obtained their orders from the ancient Catholic Church of Holland, which has been out of communion with Rome since early in the 18th century. 2. The portions of the Constitution not acted upon by the House of Deputies were referred to a committee of that House, consisting of the Rev. Drs. Dix, Elliott, Egar, Taylor, Fulton, Fisk, and Messrs. Temple, Woolworth, Burgwin, Mills, Bennett, and Earl.

J. A. D.—1. Dr. Dix is not classed as a Ritualist. 2. It would not be in good taste for THE LIVING CHURCH to publish its opinions of various bishops as "High," "Low," etc. 3. The cathedral of Garden City, Long Island, is probably the most costly of our churches. 4. Of the old-fashioned Low Churchmen there are comparatively few. Those who might be called High Churchmen are vastly in the majority. We cannot give any closer estimate.

Official

CHURCH PERIODICAL CLUB

The annual meeting will be held in the guild room of St. Bartholomew's church, 16 East 44th st., New York City, on Wednesday, Jan. 29, 1896, at 3 P. M. All persons interested in the work of the Club are cordially invited to be present.

ANN H. LAIGHT,
Recording Secretary.

A CARD

The clergy and laity are warned against giving help to a plausible Englishman calling himself William Brittain. He has obtained from me by misrepresentation a general letter, in which I state that the bearer is known [to me. It is hoped that if said letter is presented to any, that it will be retained and the bearer handed over to the police, as he is an impostor.

A. C. STEWART,
Rector of the church of the Cross.

Ticonderoga, N. Y.

Died

GRISWOLD.—At Peoria, Ill., on Jan. 13th, Matthew Griswold, aged 80, for 50 years connected with St. Paul's parish.

WHITE.—At Butler, Pa., Jan. 18, Mary Bredin, widow of the late Rev. Wm. White, D. D., in the 78th year of her age. "Blessed are the dead who die in the Lord."

WEBB.—Entered into rest, from her home in Charlestown, N. H., on the morning of Dec. 29th, 1895, Elizabeth F. Webb, widow of Joseph M. Webb, of Bellows Falls, Vt., aged 82 years, 4 months, and 2 days.

ENSIGN.—Entered into rest, Jan. 8, 1896, at her residence, Ash-tabula, O., suddenly, in the communion of the Catholic Church, Emily Blaklee Ensign, widow of the late Benjamin P. Ensign, aged 77 years.

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

OFFERINGS in all congregations are urgently requested early in the year.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Acknowledgments

For headstone over grave of the wife of the Rev. J. J. Enmegahbowh: Amount previously received; \$19.50; A. S. C., \$50; Jas. B. S., \$1 total, \$11.

Church and Parish

CLERGYMAN'S daughter, graduate Toronto Conservatory, desires position to teach singing and rudimentary piano. Her sister wishes to be mother's help; good at plain and fancy needle-work. Address JESSIE, LIVING CHURCH office, Chicago.

ALTAR BREADS; hosts, plain or stamped; small wafers, plain or stamped; plain sheets marked for breaking. Address, A. G. BLOOMER, 4 West 2nd st., Mt. Vernon, N. Y.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

GIRLS' FRIENDLY SOCIETY IN AMERICA

Central office, Room No. 53, Church Missions House, New York. Open every day.

An associate will be found there from 11 to 12 daily. The president or general secretary will be in the room from 1 to 3 P. M., the third Thursday in every month.

Opinions of the Press

The N. Y. Evening Post

THE FATE OF THE BOERS.—As regards the Boers, their only salvation would lie in the prohibition of immigration, but this is no longer possible. The flood of English adventurers is rising higher every day in the Transvaal. If the Boers continue to deny them representation and a fair share in the government, attempts like Jameson's will be repeated on a greater scale than ever, and the Boer domination be certainly overthrown. If, on the other hand, the Boers admit the foreigners to the franchise on equal terms, they will soon be outvoted and ousted from the administration of their own country, and annexation to the Cape Colony would speedily follow. In fact, there is only too much reason for believing that Jameson's attempt was secretly instigated by Rhodes. It is difficult to account for his making it in any other way. This attempt was probably made only by the more adventurous spirits. In the next a large number of the more sober-minded "Uitlanders" would probably participate. The disappearance of the Boers as a community would be very regrettable, for they are a race with great qualities and a splendid history, though archaic and non-progressive in their ways; but their doom was sealed when gold was discovered in their territory. Neither thrones, principalities, nor powers, can stand up against a rush of Aglo-Saxon gold hunters.

The Standard

THE UNITY OF NATIONS.—The wars and rumors of wars with which the daily papers teem are bringing out one fact which is encouraging. We realize as never in peaceful times that the world is one. Trouble in South Africa is felt in the wheat market in Chicago. Massacres in Armenia are taken up as matters of personal concern by preachers all over this land. Never more clearly do we see that "no man dieth to himself." The woes and worries of the far-off islander arouse the sensitive conscience and sympathetic action of the Western world. We realize now, by these signs, that as some one clearly said the other day, modifying Pope's famous line, that "the proper study of man is mankind." We all hang together, and no nation is going to be permitted to hang itself, considering what that act means. Here is hope that what the papers display and disport in will be little more than wind. War is the least likely event of the future.

The N. Y. Tribune.

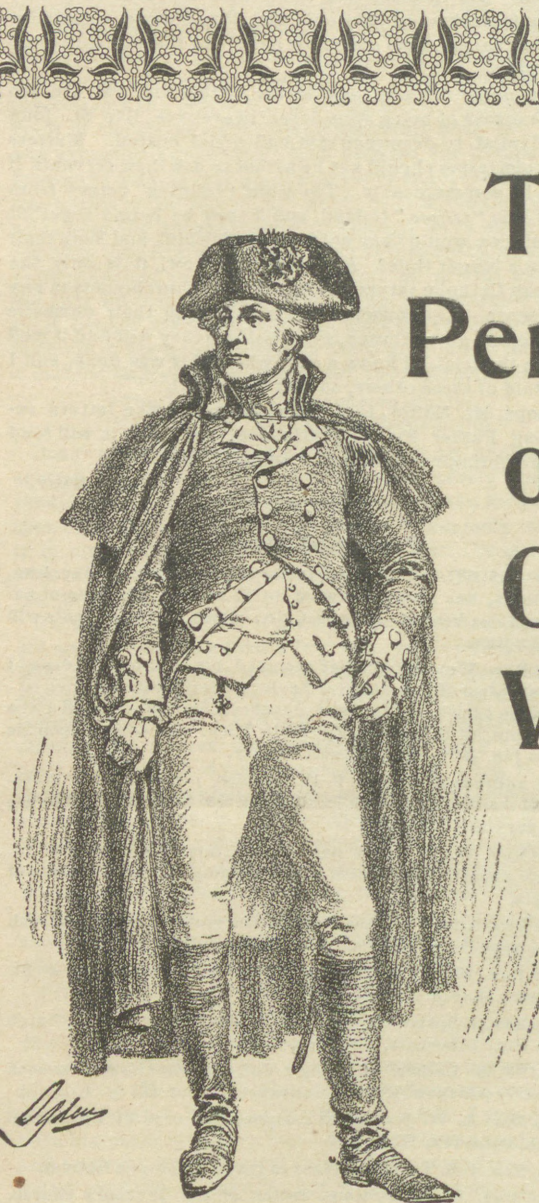
IS "RITUALISM" GROWING?—The dedication recently of the handsome new Protestant Episcopal church of St. Mary the Virgin, in this city, will be taken by many as an indication that the ritualistic movement is growing in the Episcopal Church. Unfortunately, there are no statistics at hand to settle this question. A perusal of the denominational organs, however, makes it evident that the tone of our Churchmanship has been generally raised during the last 25 years, and, on the whole, to the great advantage of the Church. The service in the average parish to-day is more reverent and less slovenly than in the old days of "High and Dry" Churchmanship, while at the same time it has been so enriched as to appeal more strongly to the growing æsthetic sense in the community.

The Outlook

VENEZUELA vs. ARMENIA.—The Rev. Dr. Newman Smyth, in a sermon preached in New Haven on Sunday, expressed the sentiment of a great many people in this country when he declared that the Venezuelan question ought to be postponed for the Armenian question, and that it is the clear and paramount duty of Americans to support England in any action that she may take for the purpose of restoring order throughout Turkey. The question of an unsettled boundary is of small importance, compared with the lives of two and a half millions of Christian people who will be exterminated unless they are protected by the Christian world. The more clear the situation in Constantinople becomes, the more evident are the perfidy

and guilt of the Turkish government. One of the gravest offenses committed by that government has been the insidious and persistent misrepresentation of the situation, not only to the outer world, but to its own subjects. The Turkish press is edited at the Palace, and has been made the instrument for a systematic misrepresentation of affairs in Asia Minor. The work has been done so thoroughly that even intelligent Turks in Constantinople are possessed with the idea that the Armenians have murdered and pillaged great numbers of Moslems; that the Turkish troops have been called out to protect the Moslem and to reduce

the Armenians to order; that the European powers have intervened to prevent the restoration of order; and that foreign gunboats are in the Bosphorus for the purpose of fomenting dissension and insurrection, the end being to massacre Moslems throughout the empire. Of course the effect of this kind of systematic lying has been not only to infuriate the Turks, but to make them feel that they are acting on the defensive. Fuller reports which have reached this country from England confirm the worst impressions of the extent and horror of the slaughter which has been going on.



The Personal Side of George Washington

BY GENERAL A. W. GREELY, U. S. A.

Not the President, Statesman nor General will General Greely describe, but the young man, the lover, the son, the husband, the neighbor and man. General Greely has read over 2000 of Washington's own letters in preparing these articles.

His first paper will treat of

The Loves and Marriage of Washington

Sketching his true attitude toward women: his courtships with Sally Cary and Betsey Fauntelroy, and his marriage with Martha Custis.

The articles will shortly begin in

THE LADIES' HOME JOURNAL

One Dollar for One Year

The Curtis Publishing Company, Philadelphia

The Editor's Table

Kalendar, January, 1896

1. CIRCUMCISION.
5. 2nd Sunday after Christmas.
6. THE EPIPHANY.
12. 1st Sunday after Epiphany.
19. 2nd Sunday after Epiphany.
25. CONVERSION OF ST. PAUL.
26. 3rd Sunday after Epiphany.

White.
White.
White.
Green.
White.
Green.

"The Servant is Not Greater Than His Lord"

BY W. H. RASSMAN, M. D.

(Dedicated to the Order of Brothers of Nazareth)

All earthly ties surrender, ye souls that enter here!
Your shroud and pall our cassock, our altar-steps your bier.
Dead to the world's allurements, and all therein so dear;
No mother's love to comfort, no friends kind words to cheer.

And do you shrink, my brother, from sacrifice so grave?
The flesh is it so fearful, though the spirit still be brave?
Is it merely a coward's refuge, or is it a work you crave,
Only to hide your sorrow, or a sinful world to save?

"Chastity, poverty, obedience"—hard life, I hear you say,
To crucify the affections, the spirit to obey;
Yet, "the pure in heart are blessed"—the cross points to the way.

"He that in the least is faithful, shall rule o'er much some day."

"Unto death itself obedient," was he who trod alone
The Via Dolorosa—God's well-beloved Son.
Betrayed by one He trusted, rejected by His own,
He bore your guilt on Calvary, that you might share His throne.

Consider too, my brother, your glorious mission here!
To comfort the afflicted, from grief to wipe the tear;
To bring the Gospel-tidings to sinners far and near,
To strengthen the weak-hearted, and dying souls to cheer.

Hath it no compensation, this work for Jesus' sake?
This constant self-denial that you are called to make?
"Inasmuch as ye have done it unto one of these so weak,
Ye have done it unto me"—are the words I hear Him speak.

And those from whom you parted, kind friends and mother dear;

Are they not safely guarded, by Holy Angels here?

And when at last united in Paradise so fair,

Will you not love them better in God's own presence there?

Then hesitate no longer, go follow Christ's command—
Go seek in prayer His guidance, then leave all in His hand.
The Catholic Church, your mother; your friends, that chosen band;

The Holy Ghost, your leader; your home, the Promised Land.

Sept. 5th, 1895.

D.D., LL.D., writes: "Perhaps you will permit me, as one who worked for five years in the American Church, but now holds an academical appointment in England, to bear my humble but hearty testimony in favor of your paper. I am naturally interested in all news from over the water, and I find THE LIVING CHURCH a veritable newspaper. It is more. It furnishes a weekly amount of instruction which cannot but be useful for the family; and, I may add (and as a doctor in two faculties my opinion may probably be worth something), for the study also."

The press dispatches from London have announced that the Queen had appointed Alfred Austin to be Poet Laureate, to fill the place left vacant by the death of Lord Tennyson, Oct. 6, 1892. Mr. Austin was born near Leeds, May 30, 1835. He was graduated from the University of London in 1853, and entered the profession of law. He published a poem, entitled "Randolph," when he was 18 years old. His first volume of verse, entitled "The Seasons: A Satire," appeared in 1861. He continued to write both poetry and prose, and in the seventies he published, among other poems, "The Golden Age: A Satire," "Interludes," "Rome or Death," "The Madonna's Child," and "The Tower of Babel." He has also published a vindication of Lord Byron, entitled "The True Story of Lord Byron's Life." Among his earlier literary work are three novels entitled "Five Years of It," "An Artist's Proof," and "Won by a Head." In 1883, in conjunction with R. J. Courthope, he founded the *National Review*, which periodical he continued to edit until 1893. In 1892 he published a collected edition of his poems

in six volumes and since that he has published "Fortunatus the Pessimist," "England's Darling and Other Poems," and a prose work entitled "The Garden That I Love." His political writings include "Russia Before Europe" (1876), "Tory Horrors" (1876), and "England's Policy and Peril" (1877). It is generally considered that the laureateship should have been permitted to lapse and die with the death of the great poet who last bore the title, as no one his equal could be found to fill it.

When *The Diocese of Chicago* thought it was going to die and was saying farewell to the scene of its earthly labors, it left this legacy to THE LIVING CHURCH:

THE LIVING CHURCH says: "Parish and diocesan papers are of little use to us. We seldom look at them." This is rather amusing, as we frequently see news items cut from this paper and used in THE LIVING CHURCH without credit. In its issue of Nov. 9, there are three such items. It must be that the editor uses his scissors with his eyes shut, as he seldom looks at diocesan papers!

Had *The Diocese* remained defunct and quietly reposed in "Davy Jones' locker" where it started to go, no reference would have been made to the above; but here it is again, after a brief suspension of animation, as bright and lively as ever, and we are so glad to see our old friend again that we promise to read him more diligently than before. But mark you, Hal, we didn't say we *never* read the diocesan papers—"Seldom" was the word. Nor did we mean any disrespect to any diocesan paper by the remark. We were simply replying to complaints that we did not publish this and that about various dioceses, as the diocesan papers were sent to us. Church news, as a rule, must be prepared especially for our columns. As to "clipping without credit," we might hit back on that, but we never begrudge any good thing *The Diocese* might get from us. Perhaps in justice to the editors of both papers, it may be suggested that the same person furnishes items for both, and in some cases in the very same words. That is quite satisfactory to THE LIVING CHURCH, and if *The Diocese* will help us to get all of its subscribers on our list, we will try to keep our eyes open when we are slashing him.

Monographs of Church History

(Second series.)

BALDWIN, ARCHBISHOP OF CANTERBURY

BY M. E. J.

The first and second Crusades were over. More than thirty years had passed, and the power of the Christians in Jerusalem was daily growing weaker; still the movement had not spent itself—the waters were gathering with a still mightier effort which should result in a great wave of English, French and Austrian invasion. But many years had passed in preparation, and the soldiers of the Cross had disputes to settle before the vast host could set forth to dash itself in vain against the rock of the Mahometan power. When the Crusade was at an end the world realized of what material the army of the Christians had been composed: led by one king in whom trust and faith had no part, the other of fierce passions and ungovernable temper, with a false-hearted and pitiless duke. What wonder that before a year had passed Baldwin of Canterbury, who had set out full of religious enthusiasm in this Holy War, died of a broken heart on the plains of Palestine.

The greatest interest in the life of this bishop centres in the Crusading episode, he being the only Primate of England who, as such, took part in the Holy Wars. But his early life demands our attention first.

Baldwin was of humble parentage, born at Exeter, and received a good education in both religious and secular departments. For a time he served as schoolmaster, but his talent and industry attracted the notice of Bartholomew, Bishop of Exeter, and he ordained him to the diaconate and afterwards promoted him to be Archdeacon. Baldwin now threw himself with ardor into literary work. Quite a number of manuscripts from his pen are preserved in the library at Lambeth. Among others a Penitential, a book on "The Sacrament of the Altar," and a number of sermons and short treatises on different subjects. His writings display no deep erudition, but faithful study of the Holy

Scriptures. Baldwin's character was a singular one. He was extremely impulsive, warm-hearted, and enthusiastic, but easily discouraged and wanting in the stability of nature which is so necessary a balance to these qualities. At the same time, he was thoroughly honorable and high-minded, and in spite of his wavering will, these traits won the respect of his contemporaries, and to them his rapid promotion is entirely due. Giraldus Cambrensis describes him as "a gloomy, nervous man, gentle, guileless, and slow to wrath; very learned and religious. His piety was acknowledged by all, and when we consider the characters of the greater number of the higher clergy of those days, we cannot wonder that this was considered remarkable in a bishop. It was this strong religious enthusiasm which made him constantly feel out of harmony with his surroundings. He did not possess the strong common-sense and fixity of purpose which enabled Hugh of Lincoln not only to live up to his standard, but to compel the world to acknowledge that it was the true one. Baldwin's nature was not strong enough to stand against the wickedness of the age, and grieved by the worldliness which seemed to have almost overwhelmed the Church, and powerless to fight against it, he fled to what seemed to him the only safe and happy place attainable on this side heaven—a monastery. He chose the Cistercian foundation of Ford, where the strict rule and severe discipline were what he ardently desired.

For a time Baldwin thought that he had found his heart's desire. He entered eagerly into the devotional life of the monastery, watched, prayed, and fasted, worked and wrote and studied the Scriptures, and attained such sanctity in the eyes of the brethren that before he had passed a year among them he was made prior. Bishop Stubbs says of him at this time: "He was a man of singular sanctity, courage, and honesty. He was one of the most distinguished scholars of the time and has left behind him works which attest his proficiency in the studies of the day."

How long Baldwin remained at Ford does not appear, but it must have been for many years, as it was not until 1180 that he was made Bishop of Worcester, and he died ten years later—an old man. Dean Hook says that his enthusiasm for the monastic life was of short duration; that his zeal soon cooled, and that he eagerly welcomed the appointment to Worcester which released him from the severe Cistercian discipline. But the records of this part of his life are very meagre, and there is but one event on record of his four years' episcopate in Worcester. This was his rescue of Gilbert de Plumpton, a knight who was falsely accused of crime and hung from a gibbet in Worcester. The Bishop, hearing that an innocent man was being executed, hurried to the spot, exclaiming: "In the name of Almighty God, and under pain of ex-communication, I forbid you to put that man to death on this the Lord's Day and the Feast of St. Mary Magdalen." The executioners, fearing the Bishop more than the absent King, loosened the rope and the man was saved. The Bishop interceded for him with the king, and Plumpton was acquitted. The incident indicates Baldwin's decision of character and the discipline which he exercised over his flock.

In 1184 the see of Canterbury was left vacant by the death of Archbishop Richard, and, as usual, there was a dispute on the subject of the succession between the bishops and monks. This time the trouble did not seem to be that there were two candidates. Both parties were equally pleased with Baldwin, but each claimed the right of election, and, as usual, the monks were successful. Baldwin had already been elected by the suffragans, confirmed by the king, and had received the kiss of peace from Henry and his sons, when the monks, furious at being ignored in this way, protested. King Henry was obliged to go in person to entreat them to accept Baldwin, promising to entirely set aside the former election. Thus mollified, the brethren met in their own chapter house and elected for themselves and the church of Canterbury the before-named Baldwin as Archbishop, and then, that they might not appear to have assented to the election of the bishops, sang their own "*Te Deum Laudamus*," and led him to the altar, and, receiving him with the kiss of peace, presented him to the king, who again received him with the kiss of peace and love, as did Richard, Earl of Poitouhis son."*

*Roger de Hoveden.

At last, all parties having come to a happy understanding, Baldwin was enthroned at Canterbury on the 19th of May.

This dispute made a deep impression upon the Archbishop's mind, and he set to work to discover some means by which such quarrels might be avoided in the future. The power of the monastic orders was so great in England at this time, and their influence over the people so strong, that when, as was almost invariably the case, they were supported by the Pope, it was almost impossible for the king and the secular clergy to stand against them. They had grown arrogant as their wealth increased, lived in luxury, kept numerous servants, and dispensed princely hospitality. Their manner of life was abhorrent to Baldwin, trained under the severe discipline of the Cistercians. "The refectory was the scene of the most abundant and tasteful feasting. Seventeen dishes were served up at the prior's table. The servants and equipages of a hundred and forty brethren were numerous and splendid. The monastery had become a little town, in which the prior was supreme both temporally and spiritually."*

Throughout his reign Henry II. had made a firm stand against these aggressions, but now in his old age cares and sorrows weighed heavily upon him, and he had lost some of the elasticity and vigor of his earlier years. Moreover, he was not in a position to be as independent of the Pope as when he had again and again defied his power in Becket's time, for he was desirous of being absolved from the vow which he had recently made to join the Holy War. Still, he stood by his Primate in the struggle, as he had good cause to do. He declared that "he would rather lay down his crown than allow the monks to get the better of the Archbishop," that "he was a king only in name, that the power in England was divided into many parts, and that only a small part remained for him. This, that, and the other privilege were possessed by monks, white or black, and canons of different orders; many even from foreign parts had their possessions in England."

The king and Archbishop were quick to see where lay all the trouble in this case. Christ church, Canterbury, was a monastic foundation. The Archbishop was the abbot, and the monk claimed the right, in common with all other conventual houses, to choose their own superior. There was a certain amount of justice in this which Baldwin did not attempt to dispute, but saw clearly that, on the other hand, the bishops and king had rights in the election of the Primate, and that the only reasonable solution of the difficulty was in divorcing the two offices of Abbot of Christ church and Archbishop of Canterbury. This could only be accomplished by founding a new cathedral with secular canons, who would act in conjunction with the suffragans and the crown. Had this plan been carried out, the subsequent history of England would have been very different. But the Pope took good care that it should not be carried out, and, though the struggle lasted several years, at the end of that time Canterbury was still the primatial see.

An English Theological College

FROM OUR CORRESPONDENT IN ENGLAND

It is one of the signal triumphs of the Catholic revival that in the course of recent years the whole system of training for the Anglican priesthood should have been so greatly changed for the better. Scarcely a quarter of a century ago Dr. Liddon could write of the candidates for the ministry:

They pass—a continuous stream of life and energy—from the lectures, the boats, the unions, the college chapels, the haunts and associations which are sometimes too degrading to mention, to the pulpits, the death-beds, the altars of the Church of Jesus Christ. . . . They may have escaped in its most repulsive forms the corruption that is in the world through lust. . . . But the atmosphere in which they move chills and repels the efforts of Divine grace.

Thanks to Dr. Liddon himself, and to others upon whom his mantle has fallen, these words have in great part lost the truth which made them so bitter. The theological colleges into which so many now pass after graduating at the universities, have done the Church of England inestimable service in raising the

spiritual and intellectual standard of her priesthood.

These colleges are about twenty in number, and each accommodates from ten to forty students. Some colleges admit for a two years' course those who have not graduated at a university; but the better known and more successful, as Cuddesdon, Ely, and Leeds, receive only graduates, for a one year's course. There are four terms in the year, of about two months each, ending with the four Ember seasons.

The various colleges seek to attain their end in different ways. Some, as the Leeds Clergy School, endeavor to familiarize the student with the parochial work which will confront him after ordination; the majority of the colleges are concerned with the development in the student of "self-reverence, self-knowledge, self-control," and with the testing of [his vocation. They deal chiefly with the laying-out in broad outline of the sacerdotal character, and with the formation in the student of the interior life of self-discipline and devotion. And with this primary end of theological training in view, it is surely better that the college should share the quiet of the country village, or the seclusion of the cathedral city, rather than the turmoil of the manufacturing town.

One such college stands on the outskirts of a quiet town in the fenland, almost under the shadow of one of the noblest of our cathedrals. Founded less than twenty years ago by a bishop of the see, to whose loving care in its earliest years it owes in great part its excellent traditions and its success, the alumni of the college are already working not only in England, but in every part of the world, and already it numbers its martyrs of the mission field. There is little that is outwardly picturesque in the building itself; a severely plain block of red brick, rectangular in plan, and bearing evidence of its use only in the simple Tudor mouldings of its windows and doorways. As the visitor enters the gateway he sees in a niche above him the statue of the founder, vested in cope and mitre, and holding the pastoral staff, with his hand raised in the attitude of benediction. Other small statues over the main entrance commemorate former occupants of the see, and the patron saint of the diocese, the Saxon abess in whose honor the neighboring minster was built. On the ground floor of the building is the chapel, the centre of the life and work of the college. It boasts no architectural beauty, though it is an admirable example of the dignity which can be given even to an oblong room with a flat ceiling by the skillful use of decoration. The walls and ceiling are frescoed, and the windows are painted by the first of English artists; on great festivals the little sanctuary is hung with costly tapestries. The altar stands in a small recess, projecting as a bay from the main building, in order that there may be compliance with the ancient canon, which enjoins that no living room shall be situated immediately over an altar.

Canopied stalls at the west end of the chapel supply place for the officers of the college, and simple *pro prie* chairs suffice for the students. Adjoining the chapel are the sacristies and the chaplain's room, and beyond these on the same floor are the rooms of the vice-principal, the dining-hall, and the lecture room. The dining-hall is lined with exquisite paneling from a dismantled manor house of the Jacobean period. Here is the portrait of the founder, robed in the cope which he wore in life, and which is preserved in the sacristy. From the canvas he looks down with kindly eyes upon the students of his foundation. On the floor above, immediately over the chapel, is the library, containing several thousand theological works, of which the founder's own volumes, his last bequest to the college, form no inconsiderable part. The library is a lofty room, lined with books, the ideal of a student's work room. The rest of the building is occupied by the private rooms of the students, which open from either side of long corridors. Each has a sitting-room, through which the bedroom is approached by a curtained archway. The rooms are cheerful if small, and the light pours in abundant measure through the mullioned casements, with their fittings of curiously wrought iron. Somewhat monastic in appearance they are, for the furniture is of the simplest, and the expression of individual luxury is sternly discouraged. Simplicity of life, together with work and devotion, make up the ideal which is kept in view.

Life in college is regular and methodical, without being in the least monotonous. The day begins with

the office of Prime, at seven o'clock, followed by a celebration of the Holy Eucharist. The ceremonial of the college chapel is not elaborate, but so far as it goes it is strictly conformed to English tradition, and where the Prayer Book leaves room for diversity of use recourse is always had to the pre-Reformation books, and not to the customs of modern Rome. The students take their turn of serving at the altar, and one of the students, who acts as sacristan, is responsible for the care of all the *instruments* of divine worship. Breakfast follows the Celebration, and at half-past eight the students attend Matins in one of the numerous chapels of the great cathedral. After Matins each student is expected to make his private meditation in the college chapel. Great stress is laid by the authorities on the formation of the habit of systematic meditation. The book which is placed in the hands of every student to form his method is the invaluable *Helps to Meditation*, by Dr. A. G. Mortimer.

At ten, the first lecture, of an hour's duration, is delivered, and another follows at twelve, the interval being spent in private reading. Sext is said at one, in the college chapel. Of the hours, only Matins and Compline are of obligation, but most students attend the others unless they are hindered. After the mid-day meal the student is free to follow his own devices for a few hours.

In winter there will perhaps be a football match with a college team from the neighboring university; or if the frost is hard there is the best skating in the world to be had in the fen. Rowing, swimming, cycling, golf, cricket, tennis, are all easily obtained in their season; and it is doubtless due, in part, to the physical training and healthy exercise that the intellectual and social life of the college proceeds so smoothly.

Lectures or private reading occupy the interval from five to seven o'clock, when supper is served. After supper there is generally an adjournment to the music room for a short time, but there is an understanding that two hours of solid reading must be got in before the last office, Compline, is sung in chapel. After Compline strict silence is the rule, and every student is expected to be in his room. The day is so well and so fully occupied that the rule of early retirement is not felt to be a hardship.

The bulk of the lecturing work devolves upon the vice-principal, though the principal and chaplain take each their share. The course of study follows the lines of the bishop's examination, and includes dogmatics, ecclesiastical history, liturgiology, and pastoral work. Ecclesiastical music is taught by the organist of the cathedral, and elocution by a specialist. The Sunday schools of the town and a small mission chapel in the fen, afford the student some opportunity of gaining experience in teaching and preaching. Sermons are prepared by them and delivered to small but highly critical congregations, who comment freely on the matter and the manner of the preacher. Debates in the college library develop talent, and help all to acquire the art of speaking fluently and intelligently.

The college, to its great gain, has always been in closest touch with the bishop and the members of the cathedral chapter, as well as with the parish priests of the town.

The year of training passes happily, and all too quickly, with little variation beyond that which comes from the changes which the Ember seasons bring in the circle of students and that which the due observance of the Church's year involves. The officers of the college rule wisely and well, and there is rarely any dissent or appeal from their ruling. Those who have spent a year at the college are rarely found to look upon it with any feeling of regret other than that it should have been so short. Nowhere, perhaps, not even at the universities, does life seem to have in it so much of purpose and of lofty ambition; nowhere are friendships formed so entirely sympathetic and frank. All members of the college meet on common ground and are bound together by a common interest. Men of noble birth, men of wealth, men of intellect, are there, all learning in the spirit of humility how best to consecrate their gifts to the service of their fellow-men. And in their altruism and devotion lies the secret of their happiness.

In the last term before ordination, after the student has sat for the bishop's examination, he enters upon a Retreat of three or four days. Silence is strictly kept, and the conductor is always a man of marked

*Stubbs Introd. Epist. Cant., p. 32.

ability and influence. This spiritual exercise, which seems so difficult to the novice, is not so in reality, and it forms an indispensable part of the system of preparation.

Such is life in a theological college in England. The men who are ordained from it, year after year, go out to the ends of the earth, to Africa, to America, to every place where the English Church has responsibilities and missions, as well as to work nearer home in the densely populated towns of manufacturing England. And wherever they go they bear with them affectionate memory of the college which has been to them a second and a truer *Alma Mater*.

There are those who are accustomed to speak, with a certain perverse ignorance, of theological colleges as tending to narrow and to warp the mind and character of the priest. They conceive and speak of the theological college as having the same aim, and as pursuing that aim through the same methods, as the Roman seminary. The case of the two is entirely different. The "seminarist" spends not one or two, but all of the most impressionable years of his life in, if not duration vile, at least in the observance of a most rigid routine. Drilled, directed, supervised, in every detail of life, and at every moment, he emerges at length a priest, indeed, but a priest far from perfect, because far from sympathetic. The student of the theological college, on the other hand, enters it after the liberal training of the public school and the university, with mind and body alert, vigorous, and keen, with a fullness of sympathy bred of fullness of knowledge of men. What the theological college has to do for him is to gather up the threads of his interests; to focus, as it were, the forces of his life; to superadd the special knowledge to the general; to ensure in his whole life physical, intellectual, and spiritual, a certain proportion and balance, here encouraging, there restraining; to indicate in what direction development is needed; above all, to admonish him to self-discipline, and to help him to it. And that the best of the English theological colleges help to do all this, is a matter of history and of experience. Many priests owe to the year spent in the college the highest of their ideals. And there are few who do not look back upon it as one of the happiest and most helpful in their lives.

The Chinese Prayer Book

FROM *The Church in China*

One of the most important pieces of work completed by Bishop Schereschewsky before he resigned his jurisdiction, was the translation of the Book of Common Prayer into the literary language of China. When the American Book was revised and enriched, it became necessary to go over the Chinese Book again, altering it so as to correspond with the one used at home, and to correct some minor defects that time and frequent use in our Church services had rendered noticeable.

For the accomplishment of this purpose, Bishop Graves, in the autumn of last year, appointed a committee, consisting of Archdeacon Thomson, the Rev. S. C. Partridge, F. L. Hawks Pott, and J. A. Ingle, to assist him in the task of revising the Prayer Book. The main burden of the work the Bishop took on his own shoulders, translating all the new additions which had not yet been put into Chinese, and revising the part already in use. Afterwards he submitted the result of his labors to the members of the committee, for their suggestions and criticisms, with the understanding that after each member of the committee had worked privately with his native scribes over the submitted manuscript, a meeting of the committee was to be held for discussion, and for the final decision upon the merits of the proposed amendments. In this way the translations of Morning and Evening Prayer, the Litany, the Office for Holy Communion, the Ash Wednesday Penitential Office, and the special Prayers and Thanksgivings were reviewed by each one separately. The committee was called together in the library of St. John's College on Monday, June 24th, at half-past nine in the morning. All were in attendance, the Rev. S. C. Partridge and J. A. Ingle having come down from Hankow for the express purpose of attending the sessions. From June 24 until July 7th, with the exception of the two intervening Sundays and the 4th of July, the committee met daily from half-past

nine in the morning until noon, and from two in the afternoon until a quarter to five.

Following the organization of the General Convention, the committee was considered to consist of two houses—the Bishop representing the upper, and the other members the lower—and no translation was accepted that did not meet with the approval of both.

Line by line, sentence by sentence, clause by clause, and at times character by character, the whole work was passed in review. The utmost care and patience were employed, and no limit was put upon exhaustive and thorough discussion. A Chinese scholar and two of the native deacons were in attendance, to decide upon matters of style where the committee were divided or felt hesitancy as to which translation should be preferred. The inadequacy of the Chinese language to express abstract thought made the task at times a most perplexing one. Other translations of the Prayer Book used by the English missions, and the Prayer Book used in the Greek Church, were frequently consulted, and the different versions of the Scriptures were referred to for the translation of passages from the Bible.

Each member was impressed with a sense of the responsibility that rested upon him, and felt that the work of formulating the sentences and phrases that are to be used in the public devotions of the Chinese Church was indeed a most serious one. The utmost harmony prevailed throughout all the proceedings, and almost all that was finally adopted was done so unanimously.

The following thoughts were present, I think, in the minds of every one:

First, what a providential thing it was that the mission in China has had, in the past, a bishop of such scholarly attainments, who was able to give us so beautiful a translation to serve as the basis of all future revision. Each felt more than ever the value of Bishop Schereschewsky's translation.

Secondly, each member came to appreciate, perhaps as never before, the richness and the wonderful depths of meaning in the liturgy that is the heritage of our Church, and the adaptability of the language of the Prayer Book to express the most earnest and sacred aspirations of the soul when it comes into the presence of its God.

Thirdly, each one was impressed with the unity of thought that existed among the members of the committee, and how when it came to the great fundamentals of the Faith we were all of one heart and mind.

The days spent together in brotherly discussion will always be remembered with pleasure. At the last session, when all was completed, Bishop Graves announced that as soon as possible the work would be prepared for the printers, and that he hoped it would be ready for distribution during the latter part of the present year.

When once the work is in print, it is understood that it will serve as a basis from which a Mandarin version and one in the Shanghai colloquial may be made. These few lines are written in order that this most important chapter of our mission history may not pass by unrecorded, and in the belief that the Church at large will not be uninterested in hearing of this great step in the work of the Church in China.

F. L. HAWKS POTT.

The Death of Moses

The legend says: A voice fell from heaven, "Moses, Moses, thine hour is come!" "My Lord," answered Moses, "give not my soul into the hands of the Angel of Death."

Then the Bath-kol, the heavenly voice, fell again: "Be comforted. I myself, will take thy soul, and I myself will bury thee."

Then Moses went home to bid his wife and children good-by, and they were greatly distressed. Moses was so moved that he wept. Then God said to him: "What mean these tears? Fearest thou death, or dost thou part reluctantly with this world?"

"I fear not death, nor do I part reluctantly with this world; but I lament these children, who have lost their grandfather Jethro, and their Uncle Aaron, and now must lose their father."

"In whom then did thy mother confide, when she cast thee in the bulrush ark into the water?"

"In Thee, O Lord!"

"Who gave thee power before Pharaoh? Who strengthened thee with thy staff to divide the sea?"

"Thou, O Lord!"

"Who led thee through the wilderness and gave thee bread from heaven, and opened thee the rock of flint?"

"Thou, O Lord."

"Then canst thou not trust thy orphans to Me, who am a Father to the fatherless? But go, take thy staff and extend it once more over the sea, and thou shall have a sign to strengthen thy wavering faith."

Moses obeyed. He took the rod of God in his hand and he went down to the sea-beach, and he lifted the rod over the water. Then the sea divided, and he saw in the midst a black rock. And he went forward into the sea till he reached the rock, and then a voice said to him: "Smite with thy staff!" And he smote, and the rock clave asunder, and he saw at its foundation a large cavity, and in the cavity was a worm with a green leaf in its mouth. The worm lifted up its voice and cried thrice: "Praised be God, who does not forget me, though I, a little worm, lie in loneliness here! Praised be God, who hath nourished and cherished even me!"

When the worm was silent, God said to Moses: "Thou seest that I do not fail to consider and provide for a little worm in a rock of which men know not, far in the depths of the sea, and shall I forget thy children who know Me?"

Moses returned with shame to his home, comforted his wife and children, and went alone to the mountain where he was to die.

And when he had gone up the mountain, he met three men who were digging a grave, and he asked them: "For whom do you dig this grave?" They answered: "For a man whom God will call to be with Him in Paradise."

Moses asked permission to lend a hand to dig the grave of such a holy man. When it was completed, Moses asked: "Have you taken the measure of the deceased?"

"No; we have quite forgotten to do so. But he was of thy size; lie down in it, and God will reward thee, when we see if it be likely to suit."

Moses did so.

The three men were the three angels, Michael, Gabriel, and Sagsagel. The angel Michael had begun the grave, the angel Gabriel on the other side, the angel Sagsagel at the feet, and the Majesty of God appeared above his head.

And the Lord said to Moses: "Close thine eyelids." He obeyed.

Then the Lord said: "Press thy hand upon thy heart." And he did so.

Then God said: "Place thy feet in order." He did so.

Then the Lord addressed the spirit of Moses, and said: "Holy Soul, my daughter! For a hundred and twenty years thou hast inhabited this undefiled body of dust. But now thine hour is come; come forth and mount to Paradise!"

But the Soul answered, trembling and with pain: "In this pure and undefiled body have I spent so many years, that I have learned to love it, and I have not the courage to desert it."

"My daughter, come forth! I will place thee in the highest heaven beneath the cherubim and seraphim who bear up My eternal throne."

Yet the soul doubted and quaked.

Then God bent over the face of Moses, and kissed him. And the soul leaped up in joy, and went with the kiss of God to Paradise.—*Baring Gould*.

Book Notices

Red Men and White. By Owen Wister. Illustrated by Frederick Remington. New York: Harper & Bros.

A collection of tales of Indian soldiers and events west of the Missouri river. Many of the incidents are real and all of them seem so; fiction, yet faithful to the truth from which it springs. The stories are good, they are naturally and pleasantly told, and appeal to us; they truthfully picture a people and land unknown to most readers. The only regret is that we reach the end of Mr. Wister's book so soon. The illustrations are by Remington, and hence need no comment.

A New Programme of Missions. By Luther D. Wishard. Chicago and New York: Fleming H. Revell Co.

This is an interesting account of such movements as the Intercollegiate Young Men's Christian Association, the

Student Volunteer Movement for Foreign Missions, and similar organizations. The author looks for a great acceleration of missionary work in heathen lands through these organizations acting in concert with the students of missionary colleges abroad. He gives many interesting sketches and stories of the stirrings of religious feeling and enthusiasm among companies of newly converted students in various Asiatic countries. The author appears to cherish the belief that the final conversion of the world will be accomplished within the present generation. We wish we could share his faith in this respect.

The Unity of the Faith. As Influenced by Speculative Philosophy and Logical Inference. Considered in Six Lectures, delivered before the General Theological Seminary in Lent, 1895. By Robert B. Fairbairn, D.D., LL.D., Varden of St. Stephen's College, Annandale, N. Y. New York: Thomas Whittaker. Pp. 170. Price, \$1.

The warden of St. Stephen's delivered these lectures on the foundation of "the Bishop Paddock Lectureship," in the General Seminary chapel of the Good Shepherd. As one reads them he feels moved to envy of the happy lot that has fallen to the "General" seminarians in this day. We cannot fail to see how well equipped by life long studies, Dr. Fairbairn came to his appointed task in the ripeness of a scholar's age, with what abundant learning well considered, and a master's orderly grasp of his subject. The topics of the six lectures are: The office of Reason in the study of theology; the office of the Church in defining the Faith; Roman doctrine; Augustine, Aquinas, Calvin; New England theology; the theology of the Prayer Book—with an appendix of notes covering 30 pages, which adds much to the interest of the body of lectures. The lecturer applies four-square to all speculative philosophy of the ages, the old Catholic rule of St. Vincent of Lerins: "*Quid est depositum? id est, quod tibi creditum est, non quod a te inventum; quod accepisti, non quod excogitasti.*"

The Diary of a Japanese Convert. By Kanzo Uchimura. New York, Chicago, Toronto, Tokyo: Fleming H. Revell Co. Price, \$1.

This is a religious autobiography of a Japanese convert, written in English that is really remarkable, with just that foreign tang that gives it charm. For example, we would never say, "my net impressions of Christendom," but it is quite expressive. He gives a very full account of all his mental and spiritual changes and was evidently in the habit of taking his soul out constantly and looking it over carefully. This does not always work well, but the process is a very interesting one to the onlooker. He expresses a truth we are beginning more and more to realize, when he says, "If heathenism is the reign of darkness, it is the reign of moon and stars, and obscure lights, no doubt, but also of repose and comparative innocence." The Christianity to which this earnest seeker attained is not at all the Catholic Faith, but seems to be simply a sincere belief in the Gospel and the Lord Christ as the Saviour of the world. As a curious instance of one of the phases through which this ignorant and yearning neophyte passed, we would cite the following: "I wished to commemorate the day by partaking of the Lord's Supper, so I pressed a little juice out of a cluster of wild grapes, and put it in a little porcelain dish; also I cut a small piece of biscuit. I placed these upon a cleanly washed handkerchief and I sat in front of them. After a thanksgiving prayer, I took the Lord's Body and Blood with a very thankful heart. Extremely sanctifying."!!! Apart from the unusual history of a soul, the book is well worth reading for its sensible ideas on missions. His account of the effect of all the jarring sects of Christendom on the Japanese mind is very striking.

The Church for Americans. By Wm. Montgomery Brown, Archdeacon of Ohio, lecturer at Bexley Hall, the Theological Seminary of Kenyon College. New York: Thos. Whittaker. Price, \$1.25.

This book, by the Archdeacon of Ohio, is a valuable contribution to the literature of the Church, and the author is to be congratulated on having produced a good piece of work. Two parties are defined in our American religious life, and most people think that these are the only two, that they must accept one or the other of these. One is the Roman Catholic Church. It is highly organized and centralized in the Pope. He is the divinely appointed head of the Christian world. There can be no true Church which is not in submission to the Pope. This position of the Roman Church is rejected by the great majority of the American people. They hold that such a theory is un-American, even when they are not familiar enough with the history of the Church to see that it is unhistoric. The character of these claims of the Church of Rome is carefully examined in this book, and it is shown that there is not the smallest pebble of historic foundation for such astounding pretensions. The other popular notion of the Church is that held by the modern denominations. According to this, our Lord did not establish a Church at all. He had no faith in institutions. He was engaged in giving his ideas to the world, trusting that the ideas would form an institutional body fitted to them. There is no full agreement as regards what these ideas are, but it is stoutly held that an institution, a divinely founded Church, is not among them. Accordingly, in the popular view, there can be no sin of schism. It may be inexpedient, an unwise division and dissipation of energy, to form new denominations, but it is not a sin. The idea of a Catholic, Historic Church, coming down from the

Lord and the Apostles, and demanding allegiance in the name and by the authority of the Son of God, is not comprehended. It is this common notion that accounts for our manifold divisions, and it also explains why the cause of Christian unity has made so little progress. The people do not realize the sinfulness of division, they have not reached the truth of a Catholic Church. He who in popular form shows the error of this common notion, is doing great service to the Church, and is also making an important contribution to the cause of Christian unity. He is showing the only possible basis of such unity. This is done, and admirably done, in this book. In the kindest manner, with a charity which wins, and yet with a clearness and a cogency which convince, Archdeacon Brown shows that neither in Scripture nor in the early Fathers is there the slightest trace of this American theory of the Church. It is modern, unhistoric, unscriptural, un-Christian. The author has proven that the Roman theory has no foundation in history and that the American theory has no history; it is the child of the present. Space will not admit a detailed examination of all the chapters of the book. The argument is sustained throughout, and the interest never flags. The make-up of the book is solid and attractive. It should be read, not only by the clergy, but as well by the laity. It is fitted to make intelligent Churchmen, for it speaks strong and brave and kind words of the one Catholic, Apostolic Church.

The Constitutional History and Constitution of the Church of England. Translated from the German of Felix Makower. New York: Macmillan & Co. Price, \$3.75.

This is a work of great learning and research, and, by means of its voluminous notes and references, affords the means not only of testing the accuracy of the author, but of pursuing the study of any particular detail to the fullest extent. The work has naturally been much noticed in England, and has received an amount of praise somewhat beyond its real merits. Even in a work of a dry legal character the conclusions attained are influenced by the author's original point of view. It will make a very great difference whether or not he regards the visible Church, with a certain constitution determining its organic character within certain essential limits, as a divine institution, the permanent custodian and embodiment of a supernatural revelation. It is hardly necessary to say that Mr. Makower does not take this view. He regards the form assumed by any religious community as purely a matter of human arrangement. It is from this point of view that he approaches the study of the Constitution of the Church of England. It is not surprising, therefore, that he should regard the Church of England before the Reformation as simply an integral part of the larger organization which he (or his translator) calls "the Romish Church." That is to say, the Church in England is not to be considered as part of a society founded by the Apostles and their co-workers, marked as such by unbroken continuity and by the possession of all those essentials which they imparted, and in no way fundamentally affected by its acceptance, through however long a period, of new and non-essential features; but, according to Mr. Makower, the Church of England being originally nothing else but a portion of the Romish Church, became a new thing at the Reformation. The method of proof is simple: The Romish Church is not to be distinguished from something more fundamental called "the Catholic Church;" hence whatever is claimed as essential by the Romish Church must be accepted as such. Now, the very characteristic feature of the Romish Church is the Papacy, than which nothing is more fundamental or essential. It follows, therefore, that the English Reformation, in rejecting the papal jurisdiction, produced a *fundamental change* in the Constitution of the Church. The Church of England of the present day is not identical with the pre-Reformation Church of England. The doctrine of continuous development is false, and the Reformation statutes and documents which assert or imply it were legal fictions, a part of the policy of the period, designed to hoodwink the people and "draw all imperceptibly into the new camp." The author admits that this "untenable doctrine" still meets with the most general acceptance. The great body of Churchmen still insist upon regarding the Anglican Church as identical with that which has existed in England from the foundation of Christianity there. Our author, in order to reconcile the use of the Creeds with his view of the meaning of Article 34 (which he assumes to be meant as a complete definition of the Church), states it as a fact that the Church of England introduced a special meaning of the word "Catholic," which did not carry with it the necessity of an episcopal organization. This seems to be an anachronism, by which the Church of England is made the author of the "poly-Church" theory, which, in fact, has been definitely developed almost within living memory. A mistake of fact occurs now and then, as on page 337, when it is said that "the person officiating, whether in Priests' or Deacons' Orders, is frequently called priest, especially in the Prayer Book." The first Prayer Book of Edward VI. is dated 1548. It was, in fact, passed through Parliament January 15, 1549, and ordered to come into use at Whitsunday (June 9th) of the same year. But this slight change of date enables th

writer afterwards to speak of the "second year" of the Ornaments rubric as referring to "the time of the first Prayer Book." A very important part of the volume is the addition of a number of valuable appendices. These contain extracts from ancient royal ordinances and charters, including the Constitutions of Clarendon and Magna Charta; the XXXIX Articles of 1563; Canons of 1664, and a very full "Conspectus of Literature." Nothing in the book is more useful than this to the student. We miss from the list the names of Dixon and Gasquet, while it contains a few others hardly worthy to be regarded as authorities. It would have been worth while in an English edition to make a careful and complete revision with the aid of English scholars. As it is, a few alterations have been made by the author, as enumerated in an introductory note. It is hardly necessary to say that, whatever its faults may be, this book will be indispensable to students of English Church history and ecclesiastical law.

Magazines and Reviews

The Cosmopolitan has put in an extensive lithographic plant capable of printing 320,000 pages per day (one color). The January issue presents as a frontispiece a water-color drawing by Eric Pape, illustrating the last story by Robert Louis Stevenson, which is very dainty and delicate. The cover of *The Cosmopolitan* is also changed; a drawing of page length by the famous Paris artist, Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

St. Nicholas Magazine recently offered prizes for the best corrections of a misspelled poem. More than ten thousand answers were received, and the committee has been overwhelmed with work, the results of which and the names of the prize-winners appear in the January *St. Nicholas*. Answers were received from all over the world, from Turkey, from Egypt and from Europe—from a little countess in Vienna and from the grandchildren of Emerson and Hawthorne in America. The committee reluctantly make the admission that the penmanship of the English and Canadian children excels that of Uncle Sam's boys and girls. Robert Louis Stevenson's "Letters to a Boy" prove very entertaining. An interesting and instructive article is given in "The Story of a Life Saving Station."

The frontispiece of *The New England Magazine* is a fine portrait of John Trumbull, accompanying an article upon the patriot painter by Miss Ellen Strong Bartlett. Trumbull's career and service were unique. The son of Jonathan Trumbull, the governor of Connecticut during the Revolution, whom Washington named "Brother Jonathan," he was himself for a time upon Washington's staff, and was intimate with almost all the great generals and statesmen of that important period; and as an artist in the years which followed devoted himself largely to the painting of Revolutionary men and scenes. The great pictures which he prepared for the rotunda at Washington are familiar to everybody. The most important of these are beautifully reproduced in connection with the article. An illustrated article no less interesting is that by Mrs. Lydia Avery Coonley of Chicago, upon "George F. Root and His Songs." No American song writer of the last generation has been so popular as the composer of "The Battle Cry of Freedom," "Tramp! Tramp! Tramp!" and "Just Before the Battle, Mother." Dr. Root's musical fertility was amazing, and his life was a remarkable one. The paper is enriched by portraits of Dr. Root, pictures of the places which his life touched most closely, and bits from the scores of his most famous songs. An article upon "The Old Cantonment at Newburgh," by Russel Headley, brings before us that famous spot where Washington's army encamped during the months preceding the final declaration of peace. A paper of historical value is "The Journal of Israel Putnam," grandson of the great Revolutionary general, detailing his journey to Marietta in 1794, and now presented for the first time. Frederick M. Holland contributes a brief paper upon "Reading Dante with Lowell," which takes us in a most pleasant manner into Lowell's lecture room at Harvard, where the great poet was a professor when the writer of the article was a student. Mr. J. Torrey Connor writes upon "United States Postage Stamps," and Mr. Wm. T. W. Ball contributes an article upon "Shakespearean Repetitions," showing by a hundred quotations how untrue is the saying that Shakespeare never repeats.

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.

THOMAS WHITTAKER, New York
The Church for Americans. By William Montgomery Brown, Archdeacon of Ohio, Lecturer at Bexley Hall, etc.

HODDER & STOUGHTON, London
P. G. PUTNAM'S SONS, Importers
St. Paul, the Traveler, and the Roman Citizen. By W. M. Ramsay, D.C.L., LL.D. \$3.

The Household

Bill's Brothers: A Story

BY CLINTON LOCKE.

There were four of them, Jack, Ed, Pete and Phil, and they were all grown men, the youngest being nineteen, while Bill was a little fellow about five. They were farmers, and they all lived at home with their father on a splendid old Pennsylvania farm. They did not quarrel any more than four brothers generally do, and they were big, strong, handsome chaps and great favorites with all the girls for miles around. Each had his own way of looking at things, but there was one thing in which they were all heartily agreed, and that was in hating little Bill. The reason was this, their mother had died when Phil, the youngest, was a small boy, and a few years ago their father had married again. They had opposed it with all their might and main, but the old man had quite as strong a character as they had and was quite as determined. He said very coolly: "If you do not like it, there is the door, go out and earn your own living. You are welcome to stay if you want to do so, and when I die the property shall be yours, for I will make other provision for my wife, but you have got to keep your mouths shut about what you choose to call my foolishness, and you have got to be civil to my wife." The sons knew he meant it, and they obeyed orders. About a year after the marriage little Bill came into the world, and his mother died a few days after he was born; but all the dislike the boys had felt for her was as nothing compared to their hatred of the poor innocent baby. It was not that he was an ugly, squalling, annoying child, for he was as good a baby as ever was born, but because their father had told them he had made a new will, leaving Bill all of the property. He said he was afraid he would die before Bill grew up, and that he did not take much stock in the care they would be likely to give the boy. He thought they could all earn their own living, and he intended to leave each one only \$500. This exasperated them all to the highest degree and they stormed and raved, but the father would not stir a peg. He loved Bill with an idolatry like that of a heathen for his idol, and he could not see that there was any injustice in doing what he liked with his own. There was a great injustice and you could not blame the brothers for feeling very sore about it, as the property was an immense one, and they had worked hard to improve it.

For Good
Color and
Heavy Growth
Of Hair, use

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One
Bottle will do
Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla.

This was the state of things at the opening of the story. It was a dark night, and a rainy one, and in an old deserted barn on the edge of a wood, the four brothers were gathered, and with them an old chum of theirs, Clem Marston. They had no light, but if you could have seen their faces, you would have been startled at the intense hatred and grim determination which marked them all. Clem was speaking: "Now, boys, let us go over the whole thing again, so that there may be no mistakes. I am going to Redlands in California, to my sister. She does not know where I am, or that I am coming, and I have not seen her for twenty years, but I can soon convince her that I am her long-lost brother. I am to take little Bill with me and I am to tell my sister that I am a widower and this is my child, and that I want her to bring him up well. I know she will do so for she is a good woman. You will be rid of your worst enemy, and for that you will pay my way out, and give me \$5,000 when your father dies. Is that right? If it is, let us settle on the way Bill is to be got off, so that neither the old man, nor any one else, can have the least idea that he is with me, or that I know anything about him."

"Yes," said Jack, the oldest, "that is the plan, but mind you, not one of us would for the world hurt a hair of Bill's head; all we want is to get him out of the way, the brat has no business ruining our prospects and cutting us off. We have worked just as hard as father has to keep up all this, and we just want our rights. We never can have them if Bill is here and he must go. Your sister will bring him up as well as we could and better, and some day or other we will fix up a plan to get him back and give him some sort of a send-off. We are good brothers enough for that. The old man will feel bad, and we are sorry for that, but somebody has got to feel bad, and he may as well do it as we."

You may think it impossible that brothers should feel and act this way, but there are well-known cases. Money, when it takes full possession, will make a man sell his soul, and hatred blinds the clearest eye to the horror and guilt of such a crime as this. So the mean crew set to work to arrange all the details of their unholy plot. Clem Marston had given out for some time that he was going to California, so his going would cause no remark. They planned that he should leave on a night to be fixed afterwards, on the nine o'clock way-train for Pittsburg, and should get off quietly at a station about six miles off, at which an express train stopped about midnight. Bill was to be brought to him there with the greatest secrecy by one of the brothers, the child having been previously drugged so that he would not wake. Clem was so little known away from the small town that they trusted no one would recognize him, but if they did, and asked about the child, he was to say that he had found him and was taking him home. Of course, in that case, the game would be up, as Clem would have to come back, and give out that he found Bill on the car platform, where some one who had stolen him, had been frightened and left him. Clem was sure he could pacify and amuse the child when he woke up, and he was to be told that he would soon see his father; and as his nurse was a new one, they felt sure he would not fret after her. The eldest brother, Jack, was to undertake getting Bill out of the house, unseen, into Clem's hands. Then, after swearing never to betray each other, and that, no

matter how they quarreled, this was ever to be kept secret, the five separated and slunk away into the darkness.

About a week after that there was a party to which the father and the four brothers were invited. They arranged that Jack should leave the party quietly while the festivity was at its height, carry Bill over to the station on a fast horse, and be back long before the party had broken up, so that neither he, nor any one of them, could be suspected. The farm house would be all quiet then, no body would be about, and if some one should appear, Jack could say he had come home for something. Bill would not be missed until morning, for his nurse slept so heavily that she would be sure not to wake. When the night came, Jack gave the child a drink of water just as he was going to sleep, in which he had dropped enough opiate to keep him sound asleep for many hours, and then he, with his father and brothers, left for the party. As soon as he could slip away unperceived, he did so, ran home, which was not far, saddled his own swift horse, led him to the gate, crept stealthily into Bill's room, wrapped him in a shawl, and took up his clothes, the nurse never even stirring. In a moment he was outside with the boy in his arms, was mounted and speeding away by an unfrequented road, through the summer night. He was very soon near the station. He dismounted in a grove and tied his horse, and crept up to the platform. It was a lonely spot, and no one was there but the station agent and the waiting Clem. Jack laid the child down on the platform in a dark corner, waited until Clem was alone, motioned to him, out of the dark, where the child was, sped back to his horse, galloped off, and in little more than an hour from the time he left he was back at the party again, smiling, placid, and yet with a beating heart at what he had done and what yet lay before him. No one had missed him, and he plunged into all the gayety of the evening with the greatest eagerness, for something within him had already begun to whisper, "Where is your brother?" The party broke up late, and the father and the brothers were soon in their beds, though the brothers did not sleep, for they knew what a time there would be in the morning, and there was. The nurse awoke to find the empty bed, and her screams soon aroused the whole house. The old father was wild with grief, and it seemed as though his senses would give way under the awful blow; and the four guilty ones felt that they would give all they had in the world to see their little brother back again. But it was too late to think of that now; they had made their bed and they must lie in it. Of course the theory was that Bill had been stolen by tramps, and no one dreamed of connecting Clem or the brothers with his disappearance, for Clem had been seen at the town station by several, who had bid him good-by, and the brothers were all at the party, so of course they knew nothing of it. Every one knew, however, how they felt towards their brother, and people did not hesitate to say that his loss would not grieve them much. Searching parties went out that day and many days after, and every foot of the country for miles around was thoroughly explored. Advertisements were put for a long time in the leading papers, describing Bill, and offering large rewards, but all in vain, though the guilty ones trembled with fear lest Clem and the boy should be discovered, and their wickedness revealed; but they trusted to the precautions they had taken

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with such fiendish ingenuity, and they trusted well. No one but God and they knew anything about it. Let us go back now to Clem and the boy. The express train came thundering in. There was no one getting out, and only Clem to get in, and the station agent had to be busy at the head of the train, so in a moment Clem had snatched up the bundle and was in a seat in the car. No one could see his actions in the dark, and in another moment they were off. The child slept heavily across his knee, and the conductor, when he took his ticket, scarcely noticed the father and son, a sight too common to linger a moment in his mind. Late in the morning Bill awoke, and frightened enough he was at the strange surroundings; but Clem had candy ready for him, and told him his father had sent him away to see an aunt, and was soon to come himself.

Bill was a very little child and a very dull one and he was soon amused and soon forgot all about home in the ever-varying scene around him. Clem dressed him in the clothes Jack had put in the bundle, and he had not half as much trouble as he thought he would have had in keeping everything smooth. On they went through Ohio and Indiana and into Chicago, and there Clem, with great precaution, bought a suit of clothes for Bill, entirely different from those he had on, and dropped the others out of the car window in the night train for Omaha. Detection now, he thought impossible, and was congratulating himself on his smartness, when there was an awful crash. A train had run into their train and the air was full of the screams of the wounded. All was confusion and wild uproar, but as soon as possible bands of



eager men were at work in the mass of splinters and iron work, dragging out the poor victims and carrying them to the station house where the doctors had been hastily summoned. Only one was killed, and it was Clem. He had been torn into such fragments that it was impossible even to give any description of him, and not one article was found on his person, or in his crushed trunk, by which his name could be guessed. He had disappeared from the face of the earth and left no trace behind. Bill was found stunned, but at last returned to consciousness, though the shock seemed to have blotted out his past. He could tell his name, Bill, but nothing more, and it was found a hopeless task to get anything out of him. The papers of the day were full of the particulars of the accident and the people in the little town where Bill's father lived, and his father and brothers, read all about it, but they never connected that little boy with their lost Bill. One would have thought they might, but they did not, and the accident soon passed out of their minds. The child was taken to Omaha and there, a dear, good, couple who had no children, and who were longing for just such a little boy, took him for their own, gave him their name, and all memory of his former life faded away. After many weeks had passed, the four brothers became very uneasy at not hearing from Clem. They knew his sister's address at Redlands, and Jack wrote her, and told her that her brother had started to visit her, and was to write. He did not of course say a word about the child. The sister soon replied that she had not heard from her brother for twenty years, that he was not there and she did not expect him. Months passed by and the brothers felt every day more and more troubled. They had not intended anything like this, and they had thought Bill would be put in a good home, and that when they got ready they could look after him, and now they did not know whether he was alive or dead. Their father drooped daily; he seemed to be entirely overcome by the blow, and sat hour after hour brooding in his arm chair.

He made a will ordering things to remain as they were for two years after his death, under the administration of the eldest son, Jack, and that then, if nothing had been heard of Bill, the estate was to be divided equally between the four boys. The next winter a violent attack of pleurisy carried him off, and bitter were the thoughts of his sons as they stood sorrowing around his grave. Although his death had been perfectly natural, conscience whispered: "You are your father's murderers, where is your brother?" People considered them very lucky to be heirs to so fine a property, but they could not be happy men, for they were not at heart depraved, and they had allowed hate and avarice to hurry them into sin, the consequences of which they had never calculated, and now "their chickens were coming home to roost." They never spoke about it to each other, but each one bore about in his heart the awful secret, and there were not many days when each one did not think of the lost brother, and wish that he could come back and take his own. Years passed away and they came into their property, and they divided the large farm, and married. They were all thought men of honorable character, but they never prospered greatly. Ventures in which they engaged turned out badly, and they came to be poor men, and over

and over their hearts whispered: "God is punishing us because we did that to our brother," but never even to their wives, not even to each other, did they utter such a thought.

And little Bill, what was he doing all this time? Going to school, enjoying a happy home, and developing day by day into an intelligent, sturdy, persevering man. When he was only nineteen he became the foreman of a large manufacturing establishment and in a few years the partner, and engaged to be married to the only daughter of his chief. The day before he was to be married his adopted father took him aside and told him his history. "You are going to leave us now, Bill, and make a home for yourself, and I do not think that it is right for me to keep from you all that I know about your early history." Then he showed him the papers he had carefully preserved about the accident, and told him how vainly they had tried to find some traces of his family.

How Bill, puzzled over it all. He sat down for hours and racked his brain, striving to bring back to light some of his memory's hidden pictures. Dimly he could remember a large house, with trees and four big men, who used to toss him up and down, and talk loud, and be in and out, but try as he would, nothing more definite would come, and although he yearned to know who he was, and whether any of his blood yet lived, he had no clew on which to proceed.

Two years after he was married, and when he was a rich and prosperous man, although only thirty years old, a guest at dinner (the conversation turning on child-stealing and kidnapping) told of an event that happened in the town where he lived when a boy, of a child's being stolen in the night out of a farm house, and that the child had four grown brothers who had tried hard to find him.

The "four grown brothers" made a deep impression on Bill, he wondered if the four big men he remembered could have anything to do with it. He asked casually the name of the place and the name of the family, and he resolved, far away as it was, to go there on the first chance and see if this was his affair. It was long before he was able to go, but at last he set off, and in due time reached the little town. At the hotel he asked whether any of the name he mentioned were living there? "Yes," the landlord said, "four brothers, who, different from most brothers, have always stuck together, and live here where they were born and brought up. The oldest, Jack Rodman, lives in the old homestead close by, and the others near him. Bill started for the house, his heart beating fast, for as he drew near, there came a feeling in his heart that he had seen it before. He asked for Mr. Rodman and a grave, gray-haired man came into the room. Bill said, "I am Mr. Wm. Tolman, of Omaha, and I want to ask you a question. Did you ever have a brother Bill who was lost many years ago?" Everything grew black before Jack Rodman's eyes. It seemed to him for a moment that the earth had opened to swallow him. For a moment he could not reply, and the visitor must have noticed his white and rigid face; but after a slight pause he recovered himself sufficiently to think, and he thought rapidly. His first impulse was to say "Yes, we had a brother, but we know he is dead," and thus shut off all inquiry, but conscience was strong within him. He of course supposed that Bill was aware of the crime, and came to revenge himself on

his brothers, for he had no doubt of the stranger being Bill; the likeness to his dead father was overwhelming. In a flash, however, he resolved that so far as he was concerned he would take the punishment, and that anything was better than that upbraiding voice, which for long years had haunted him day and night, waking and sleeping, ever crying, "Where is your brother?" After an interval, which seemed to him an eternity, he was able to say, "I had a brother Bill who was thought to be stolen by tramps." "Perhaps I am the one," said Bill, and then he sketched rapidly the scene of the accident, and the story told by the dinner guest. Jack looked at him steadily and said: "I have no doubt that you are our Bill, but I must tell my brothers immediately." "Well," said Bill, "go and get your brothers and we will talk it over." But Jack did not want that, he did not want this meeting to be in any place where what was said could be overheard, for he now felt sure that Bill knew nothing about the circumstances, and he was determined that he should be told, so he said: "We will all come to your rooms at the hotel in a few hours." "All right," said Bill, and they parted. Jack hurried off to his brothers, and soon in the same old barn where they had plotted his ruin, Bill's brothers met to hear of his recovery. Never since their father's death had they talked over this thing. Each one was struggling with violent emotions, and Jack sobbed out that he thought Bill ought to be told, and that they must get this horrible burden off of their souls, and no longer live a lie. "Tell him, Jack," they cried, "for God's sake tell him, and thank God we have a chance to tell him, for we have suffered long enough. Tell him, and let us be honest men, if we have to lose the respect of every one we know." It was a strange

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scene in Bill's room that night. There were the five brothers, four, with the long kept secret, one, utterly unconscious of what was to come. In a voice shaking with emotion, Jack told the whole dreadful tale, told of the remorse, and the agony they had silently endured. His brothers stood sobbing at his side, and Bill dazed and overwhelmed at the revelation, sat trembling before them. When Jack finished, the whole four fell down on their knees before their brother, crying "Oh Bill, forgive us, forgive us, and don't tell on us, don't bring us to shame before our families and our town's people." Bill sprang from his chair and exclaimed, "Do you think I could be so mean a dog as to tell a living soul? I forgive you with all my heart." Then he put his arm around each excited man and drew him to his heart, and then, as the joy they felt beamed in their faces, he broke into a loud ringing laugh and said: "Oh, boys, it is exactly like Joseph and his brethren!"

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.

Kind Deeds

On Tuesday Jack and Tom were late to their lunch. School was out at half past twelve, and the boys could walk home in ten minutes; but on Tuesday their mother sat down to lunch at one o'clock all alone. They came bursting in before the muffins were quite cold.

"Aren't we late, though?" said Tom. "Aren't we, though?" said Jack. "Yes, indeed," said their mother. "Let me guess why. Did you walk home with Miss Gilbert?" Miss Gilbert was the boys' teacher.

"No, we didn't do that. Guess again," said Tom.

"You ought to remember," said Jack. "Suppose you tell me," said their mother.

"It was 'Kind Deeds,'" both boys said, almost at once.

"Yes, I should have thought of that," said mother. "Tell me about it."

"Well, we always have a meeting after school on Tuesday," said Tom. "That's all."

"Tom was president to-day," said Jack.

"What does the president do?" asked mother.

"Oh!" said Tom, "he just sits up in front and asks the other children if they have any kind deeds to tell about. Then they say, 'Yes, Tom,' or 'No, Tom,' and, if they say 'Yes,' they just tell them, and if they say 'No,' why, then I say, 'Try to think up one before the end.' That's all."

"And one fellow," said Jack scornfully, "wanted to tell one of his own kind deeds."

"Then you only tell other people's kind deeds?" said mother.

"Course," said Tom. "Some more apple-sauce, mother. I mean, if you please."

"This fellow," said Jack, "wanted to tell his awfully. He said it wasn't very long."

"What kind deed did you tell, Tom?" asked mother.

"Oh! I told about Jack's helping me string my bow and arrow, so's it went

high as our house," said Tom, a little shamefacedly.

"I thought you were going to tell about the hucksterer who carried a wet sponge with which to bathe his horse's face and nose on warm days," said mother.

"Yes," said Tom, with his eyes on his plate, "I was going to tell about that, mother; but both of us boys saw it, you know, the day the hucksterer gave us a ride on the step behind his wagon. And I only spoke for the 'kind deed' first, and—well, I could think of Jack's kind deed, helping me with my bow, and"—here Tom's cheeks grew red—"Jack and I both together couldn't think up any kind deed I'd done to him, for him to tell about, so I let him have the one about the horse, and I took the bow and arrow."

"Mother," said Jack, "I wanted to take the time that Tom knocked my paints off the table, and picked them all up off the floor, and put them back in the box for me. I wanted to tell about that, but Tom said it wouldn't be fair, 'cause you told him to do it."

"I am glad you were careful to be quite fair, Tom," said mother. "It seems to me that that was a kind deed."

"Well, anyway," said Tom, swallowing hard, "Jack's not going to get ahead of me this week. I'm going to do so many kind deeds to him that he won't know which one to choose to tell about next Tuesday."—*The Sunday School Times*

THE story is told of a well-known New England clergyman, that he once exchanged with a brother and was entertained at the house of a parishioner who was even too hospitable. She insisted upon his eating a large piece of mince pie for dinner, and the minister yielded against his better judgment. The consequence was that he became violently ill, and was unable to preach that afternoon. The doctor was summoned, and while he was ministering to his agonized patient, the latter looked up and said feebly, but with an inimitable twinkle of the eye: "Doctor, I'm not afraid to die, but I'm ashamed to!"

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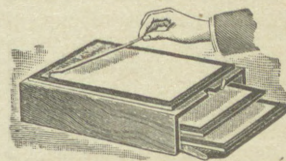
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The Mounting of Photographs

It is to be regretted that many of the albums sold for receiving prints are not made of properly prepared Bristol-boards. If these boards have been bleached in manufacturing, the prints mounted on them will surely become yellow and fade from the chemical used in fixing the prints, and a long and thorough washing will be necessary to eliminate every trace of it and make the prints lasting. Wash the prints thoroughly and then mount them on boards. In buying mounting-boards select only such as are prepared for photographic purposes.

When preparing to mount the prints use a dish larger than the prints. Use enough clean water to entirely cover them, laying them face down in the water, one on top of the other. After they are thoroughly soaked raise the mass and place them, still face down, in a body on a clean cloth, pressing with the hand to remove surplus water. For mounting, use common starch, made rather thin. There is nothing better. It may be used warm or cold, but not hot. With a soft, flat brush put the starch on the back of the top print, gently raising it and using a knife to catch the corner and place it on the mount. After it is in place, and while wet, place a white blotting-paper over it and gently rub the blotter with the hand until the print is smooth. It may now be placed separate and allowed to dry. Have several blotters to use alternately, as each becomes too wet for use. Do not use heat to dry the mounted print. The gloss of the prints will be greatly improved if they are passed through a burnisher, as is done by all professionals. But this must only be attempted after they are perfectly dry on the mounts.

One great advantage in using the starch is the fact that any surplus oozing from the edges of the print will not show on the mount, as all the different gum pastes would do.

Thin mounts are not good; they will roll up as the print dries. The board should be thick enough to hold the picture without curling. Should they curl, passing them through the burnisher will straighten them out. A professional will burnish them for you for a trifle.

Use your taste in regard to the size of the mounts. A wide margin is desirable.

For the protection of your collection, and a neat thing to do, after your pictures are burnished, is to paste by the corners on the back of the mount at the top a piece of tissue paper large enough to fold over the print as an "apron." It will shield the fine burnished surface from scratches by contact with the mount adjoining it in your portfolio.—Ladies' Home Journal.

SHOULD the back of a book break, so as to leave the covers 'harging by the eye-lids,' take a piece of an old kid glove (or, if the volume is too large for this, beg some scraps of kid from the shoemaker). Cut a strip just the length of the book and wide enough to cover the back and extend three-quarters of an inch over each cover. Spread the wrong side of the kid evenly all over with some good strong glue, being careful not to use too much, or it will ooze out at the edges and stain the book. Apply the kid to the broken back, and be sure to get the edges even and the surface smooth. Stroke and press for a few minutes with a dry cloth, and then lay the book away under a heavy weight for three or four days. If neatly done this is a very satisfactory mode of repair.

Should you tear an engraving, fit the torn edges together accurately and mucilage strips of thin letter paper over the fracture on the wrong side. The page of a book may be mended in the same way by using paper so thin that the printing will show through distinctly.—The Modern Priscilla.

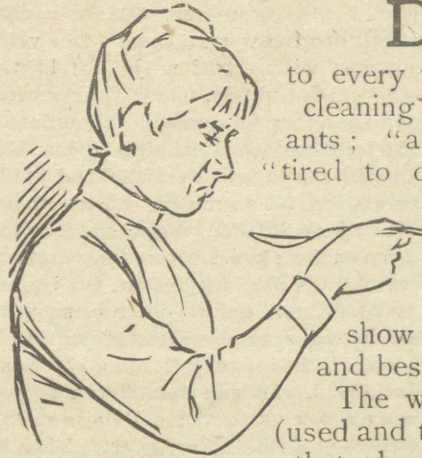
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