

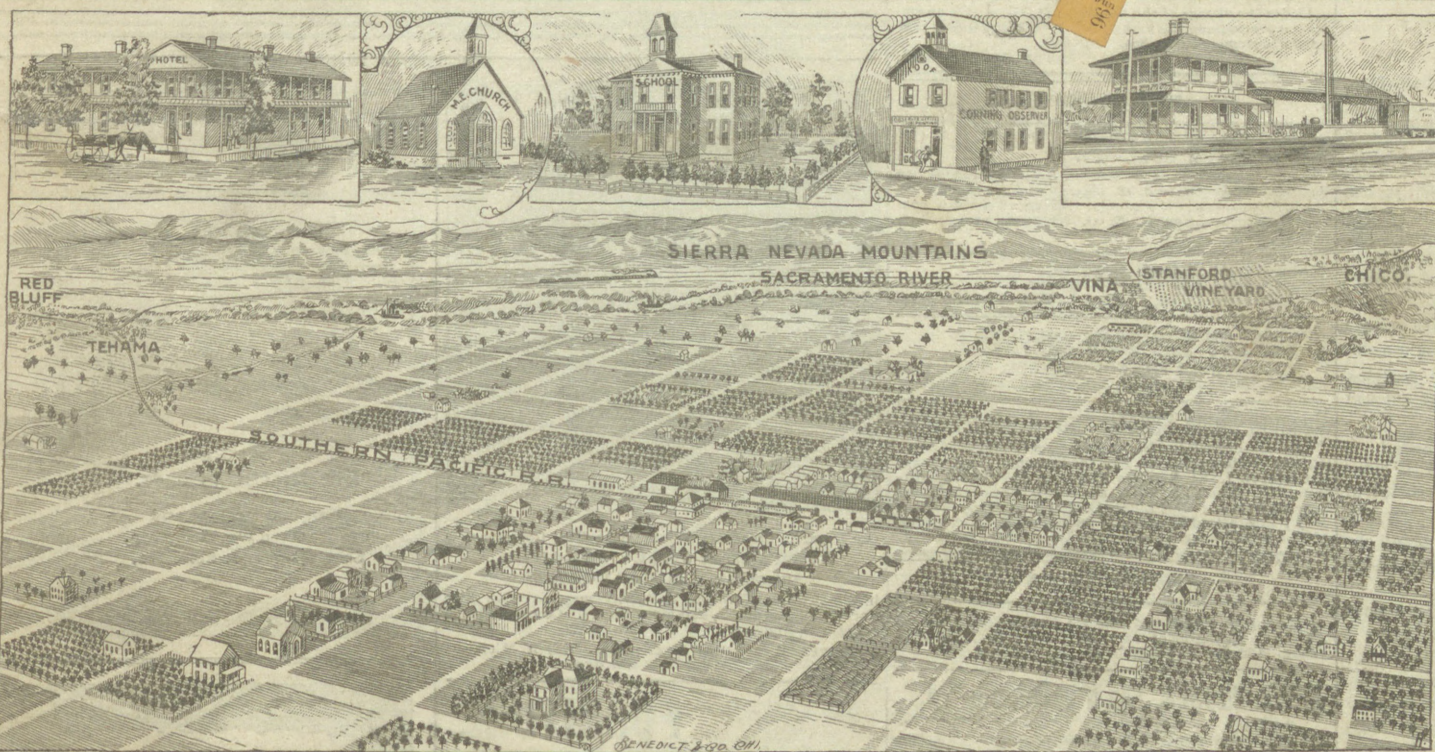
The Living Church

A Weekly Record of its News its Work its Thought

Vol. XVIII. No. 44

Chicago, Saturday, February 14, 1896

Whole No. 900



The above view is a faithful reproduction of the actual appearance of the Maywood Colony and environs as it was in the spring of 1894.

The group of buildings in the center is the colony settlement, is known as Corning, the railroad having so named their station. At the present time (January 15, 1896) the population of the village is 400, and growing right along. Here we have three well-stocked general merchandise stores, a good hotel, two blacksmith shops, two lumber yards, livery stable, two shoe stores, a drug store, two barber shops, two butcher shops, an Odd Fellows' hall, in which the various fraternal organizations meet, a weekly newspaper and job office, two brick yards, Postal and Western Union telegraph offices, Wells, Fargo & Co. express office, post office, issuing and paying money orders, laundry, 1,200 feet of warehouses for storing wheat; a splendid two-story depot, at which four regular trains stop daily; a \$10,000 public school building, Methodist and Baptist churches (Episcopalists to build in April), and on the bank of the Sacramento river, just opposite the Stanford vineyard, which is shown in the view, are the warehouses of the Sacramento River Transportation Co., where boats make daily landings on their trips from Sacramento City to Red Bluff and return. The presence of the river warehouses insures low freight rates on imports and exports.

The celebrated Stanford estate of 65,000 acres, and vineyard of 4,000 acres, is due east of and four miles distant from Corning. Riverview Colony is a splendid tract of land, and lies along the west bank of the Sacramento river, directly opposite this world famous vineyard. The river is the dividing line, hence it is that it is but about 500 feet between the two places.

To the east and south is seen the beautiful town of Chico, with a population of 6,000, and where are located the orchards of General John Bidwell, the largest individual orchards in the world. In the center of the Stanford estate is the town of Vina. From this small town the fruit shipments approximate 2,000 car-loads a year, and yet some people think fruit is not grown in the upper Sacramento valley. Twenty miles north of Maywood is our county seat, Red Bluff, a splendid piece of 4,000 population, and the head of navigation on the Sacramento river. Red Bluff is reached by rail from Maywood in 30 minutes, and the fare is 50 cents.

The mountains seen in the distance are the Sierra Nevadas, twenty miles distant, standing 10,000 feet high, and forming the eastern wall of this wonderful valley. Looking due west from Maywood are seen the Coast Range mountains, 8,000 feet in height, and about twenty four miles away. Mount Shasta, which is in plain view of Maywood, closes the gap to the north, Shasta and the Sierras shut out the blizzards, and the Coast Range the fogs and changeable influences of the ocean, which is eighty miles distant, giving to this part of the valley complete exemption from cold and dampness. While well north in point of latitude, the climate here is milder and more equable than at Los Angeles or San Diego. Snow in the valley is unknown. The high walls on three sides of the valley congregate and precipitate the moisture that blows up the valley from San Francisco, insuring, as they do, regular and ample rainfall to develop all crops with out the aid of irrigation.

In point of scenery, this part of California surpasses all others, it being in the region of lofty mountains, with perpetual snow in constant sight. The locality is nature's sanitarium, being thoroughly protected by these mountain barriers.

Relief or cure is always found for pulmonary affections. Let it be understood that the local view is at the present time changed since the drawing from which the cut was made. A vast amount of planting was done in the spring of 1894 and 1895, and more is now going on. Something like thirty new houses have been built since the drawing was made. The

open land where we trace track is now a part of the colony. In fact, the colony now (Jan 15, 1896) comes up to the four sides of Corning, and extends to the river on the east (four miles), to the south, two and one half miles, and to the west two miles. (Corning comprises 160 acres). The hotel, Methodist church, school, Odd Fellows' hall, and one of the stores are shown on the upper margin of the view.

10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
2	1	2	1	2	1
\$75	\$65	\$50	\$50	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
3	4	3	4	3	4
\$75	\$65	\$50	\$50	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
6	5	6	5	6	5
\$75	\$65	\$60	\$60	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
7	8	7	8	7	8
\$75	\$65	\$60	\$60	\$50	\$50
VIOLA AVE.			AVE.		
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
2	1	2	1	2	1
\$65	\$60	\$55	\$55	\$50	\$50
C. E. Gale		C. E. Gale			
3	4	3	4	3	4
\$62	\$55	\$55	\$55	\$50	\$50
E. L. W. Fisk		E. L. W. Fisk			
6	5	6	5	6	5
\$55	\$55	\$55	\$55	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
7	8	7	8	7	8
\$55	\$55	\$55	\$55	\$50	\$50
DORA AVE.			AVE.		
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
2	1	2	1	2	1
\$55	\$55	\$55	\$55	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
3	4	3	4	3	4
\$55	\$55	\$55	\$55	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
6	5	6	5	6	5
\$55	\$55	\$55	\$55	\$50	\$50
10. A.	10. A.	10. A.	10. A.	10. A.	10. A.
7	8	7	8	7	8
\$55	\$55	\$55	\$55	\$50	\$50

We here present a copy of the official plat of Maywood Colony No. 4, that the many who are looking toward Maywood as their future home, may see exactly how this colony is formed. As will be seen, it is made up of nine blocks of 50 acres each, or 70 acres in all. Each block is subdivided into eight ten acre lots. Each lot opens on an avenue forty feet in width. This tract lies along the east side of the S. P. R. R., and exactly one and one-half miles south of Corning, and joins our Colony No. 1. It is level, clear, and ready for the plow, very fertile, and adapted to the orange, olive, fig, almond, grape, peach, prune, plum, pear, as well as alfalfa and vegetables. A correct view of the land furnished free upon request. Its nearness to Corning makes it a choice place for home building, for it is but a short walk to town. In no other section of California is land of this quality and convenience to town to be had for so low a price. If you want a bargain, take this. Don't wait. It won't wait for you. Each lot contains ten acres, and the price per acre is shown by the figures thereon.

SEE HOW EASY it is to get a **\$500 LOT.**
\$50 down, then \$12.50 monthly. No interest or taxes.

A \$550.00 lot is bought by paying \$53.00 down, then \$13.75 monthly. No taxes. No interest. Discount of 10 per cent. for full cash.

Select a lot, then write us for description. A committee composed of H. B. Galleher, George Hoag, and C. M. Woodland, all of Corning, California, will, upon request, examine and report any lot.

Orchards planted and raised for absentees. We refer to Rev. W. L. Cook, Rev. J. A. Cope, and Rev. J. E. Ray, all of Corning, California. Financial references: Bank of Tehama County, Red Bluff, California.

TO WHOM IT MAY CONCERN.

Whereas, Many inquiries are made each day about Maywood Colony and its operators, Foster & Woodson, we therefore give the following information for the benefit of all who feel an interest in our fair locality. Foster & Woodson are well known here. They have been prominent business men in this county for years. They are honest, capable men, eminently fair in all business relating to Maywood Colony. Maywood is on a sound basis; is solvent, and needs to any of its property are perfectly good. Fruit raising can be successfully carried on without irrigation here. The lands of the colony are good, being especially adapted to the various kinds of fruits and nuts grown in this State. They are low in price as compared with other lands of like kind. The Sacramento river does not overflow them, and the climate and healthfulness of the locality is as good as elsewhere in the State. The prospects for a settlement of happy, progressive people is most assuring indeed. Water, fuel, and building material are comparatively cheap. In a general way, I do not know so favorable a section in California for home-building by men of moderate means. I have a good knowledge of the colony lands, and to the end that they may be settled and developed by a good and worthy class of citizens, will select ten or twenty-acre tracts for any who may entrust me with this duty. I will not guarantee satisfaction so far as location and environments are concerned, for we all have different tastes, but will select good, fertile soil, such as is usually accepted as well adapted to fruit culture. (Signed) J. E. RAY, pastor M. E. church, Corning, California.

Birds-Eye View OF Maywood Colony AT CORNING Tehama County (Sacramento Valley) California

At this date, January 25, 1896, there are 600 people in the settlement. 2,000 acres of fruit trees. The most common-sense, practicable plan for home building in California.

The following figures show the correct mean daily temperature for the month of December, 1895, from the 1st to the 31st, respectively: 51, 60, 58, 56, 47, 58, 61, 60, 57, 58, 43, 41, 59, 40, 48, 46, 44, 44, 45, 53, 47, 49, 44, 51, 47, 59, 49, 49, 45, 50, 40. How would such winter climate suit you?

\$1,000 MAKES YOU YOUR OWN LAND-LORD
10 acres of good land in Colony No. 6 will cost you \$350 cash. A 4-room house, \$250. Barn for 2 horses, cow, and 10 tons hay, \$50. Span horses \$60. Wagon, \$50. Plow, harrow, and cultivator, \$5. Harness, \$20. Cow, \$30. 6 doz. Chickens, \$30. Well, \$20. Pump, \$5. Trees for 7 acres of land, amounting to 630 at 8c., each is \$50.40. Incidentals, \$29.60. This plan puts you on your own land, in your own house and equips you with necessary things to make a living from the start.

LET US RAISE AN ORCHARD FOR YOU WHILE YOU WAIT
For \$1,100, payable in easy installments, we will deliver you a deed to a 10-acre lot in this colony with a three-year-old olive, almond, fig, peach, pear, prune, or apricot orchard upon it. You can remain where you are until your trees come to a bearing condition, when you can remove to a pleasant, healthful, and profit yielding home. Such orchards usually pay 100 per cent. a year, commencing with the 4th year. This is part of our plan for home building.

Ministers receive a straight discount of \$2.50 an acre on land bought in this Colony.

The railroad fare to Maywood will be refunded to those who buy 20 acres, provided they go before buying.

This advertisement, when cut out and sent us, will be good for \$10.00 on a first payment on land in this Colony.

This is from a photograph of the land of which the above is a plat. As will be seen, it is level, and ready for the plow. We had just taken a crop of hay from the land when the picture was taken. The Sierra Nevada mountains and Sacramento River are shown in the distance.

GET OUR FREE PROSPECTUS.

FOSTER & WOODSON.

84 Adams Street, Chicago.



The Living Church

Saturday, February 1, 1896

News and Notes

THE Rev. A. J. Robinson, vicar of Holy Trinity church, Marylebone, has addressed an interesting pastoral letter to his nominal parishioners of the upper classes. Every clergyman knows how difficult it is, as a rule, to make his spiritual ministrations effective in the families of the wealthy. The vicar's point is indicated in a quotation which he makes from George Eliot's "Daniel Deronda:—"While a laudable zeal was laboring to carry the light of spiritual law up the alleys—where law is chiefly known as the policeman—Mrs. Grandcourt, condescending a little to a fashionable rector, and conscious of a feminine advantage over a learned dean, was, so far as pastoral care and religious fellowship were concerned, in as complete a solitude as a man in a light-house." The vicar says, "Again and again the difficulty of giving to such that pastoral care and religious fellowship of which George Eliot speaks overwhelms me. I am thankful I am not, and have no desire to be, a fashionable rector, but I am rector of this parish; the responsibility is a great one, and by God's help I want to do my duty to rich and poor alike. So, while I beg you to look at the accompanying papers, allow me to assure you that I am ever at your service, and if in spiritual matters, or in any way I can render you or your household any aid, I shall ever be ready to do so." The problem is first to attain access to people of this class on equal terms, and secondly, to do so without sinking the character of the priest in that of the man of society.

THE *Law Journal*, one of the leading organs of legal opinion in England, regrets the refusal of the Archbishop of Canterbury to entertain the petition of Father Black. It says the Archbishop's reply is hardly satisfactory from a legal point of view. *The Law Journal* has all along entertained the hope that the point in question would be raised and settled without delay, and is "disappointed to find a disposition to shirk its discussion." "On every ground we should have thought the complaint of Mr. Black called for authoritative inquiry." "If there has been an illegality, it must obviously be one for which either the Bishop and his chancellor together, or one of them singly, must be responsible." If it be the Bishop, he cannot be subjected to trial before the tribunal of Lord Penzance, to which the Archbishop seems to refer Father Black in his reply. It is pointed out that the Archbishop was not obliged to cite the Bishop of Lincoln, yet, in his discretion, he did so. The point at issue in that instance was nothing more serious than certain matters of ceremonial. In this case, where the Christian law of marriage and the conservation of public morals is at stake, the Archbishop, in the exercise of the same discretion, declines to issue a citation. There is certainly something painful in this hesitancy to deal with a matter which touches fundamentals of morality.

TURKEY and her misdeeds continue not only to furnish copy in abundance for foreign correspondents, but for the newspaper workers at Washington as well. The stereotyped introductions, "it is rumored in diplomatic circles," or "it is believed," or "according to a well-known diplomat," etc., are most prominent in the telegraphic columns of the great dailies, and while keeping the credulous public on the tiptoe of expectancy, show how little these enterprising writers really know about it. During the past week a "rumor" that the Sultan actually possessed a semblance of humanity gained credence through the publication of a statement that he would permit the work of relief within the borders of his domain, providing it be through the medium of an agency receiving the endorsement of United States Minister Terrell. He would not, however, recognize the Red Cross as a society. This report was proven untrue by the publication of dispatches Monday in effect that the Rev. H. S. Barnum, representing the American Board of For-

ign Missions had been refused leave to go from Constantinople to Erzeroum, because "missionaries have proven disturbers." This is a charge absolutely without foundation, as the secretary of the board, at Boston, states the missionaries have kept themselves free from all Turkish political complications. Minister Terrell also denounces the charge as calumny. The reported Russo-Turkish alliance has already been vigorously denied by representatives of the Sultan at Washington, thus leaving the situation as it was two weeks ago. By the time diplomats are through talking, the Turkish appetite for Christian blood will have been satiated.

TWO priests of the Orthodox Eastern Church were present at the Advent ordination in Salisbury cathedral on St. Thomas' Day. One of these was the priest of the Greek Church at Bayswater, Dr. Antonius Paraschis; the other, the archpriest Smirnoff, of the Russian embassy. The ordination, we are glad to observe took place at 8 A. M. It is much to be desired that the old custom of holding ordinations at an early hour might be generally restored. The present practice is, we believe, of very recent date. The Oriental ecclesiastics were given a place in the procession and were assigned places in the presbytery. It was observed that they followed the service, Greek copies of which were placed in their hands, with great interest and exemplary reverence. In attitude and posture, however, they followed Eastern customs. Breakfast followed the function, at which the foreign ecclesiastics were present, together with the newly ordained priests and deacons, and other invited guests. The Greek Archimandrite congratulated "the seven deacons and nine priests," and spoke heartily of the hope of Christian unity, and the Russian archpriest fervently echoed his sentiments.

THE Armenian Relief Committee of Chicago, having its headquarters at 100 Washington st., has issued a strong appeal to all the congregations in the city for prompt contributions in aid of the sufferers. The circular refers to the outpouring of relief from all over the world when a hundred thousand people were left destitute by the burning of Chicago. Three times that number now in Armenia, mostly women and children, are starving and freezing. The committee will at present send funds to the International Relief Committee, and later to Miss Barton when the Red Cross mission has entered on its work. Request is made that offerings be taken in all the congregations on Feb. 9th, or as early thereafter as possible. Bishop McLaren is a member of the committee and signs the appeal.

MANITOBA has declared itself favorable to the National school system, and unless force is used, Premier Greenway and his government will not permit the establishment and maintenance from public funds of sectarian schools. In 1890 Manitoba passed an act abolishing State aid to Roman Catholic schools. The Romanists appealed to the highest courts in vain until last year, when the imperial province council in London rendered judgment empowering the Dominion parliament to establish separate schools. An order to this effect was bluntly disregarded by Premier Greenway, and his stand was strongly supported at the late Manitoba elections.

A ROMAN Catholic priest at Kilannin, Ireland, refusing to obey the order of his bishop transferring him to another parish, took possession of the church on a Saturday in company with his partizans, and attempted to hold it against his successor. He was finally ejected by a policeman, against whom he brought suit in the local court. The trial assumed the form of an investigation to ascertain before a civil tribunal who was the rightful "parish priest" of Kilannin. The counsel of the recalcitrant priest insisted that the judge should direct the jury that the decrees of the sacred congregation of cardinals and the sentence of suspension by the Bishop (of Galway) were

illegal under the English law that "no foreign potentate, spiritual or temporal, should use or exercise authority in England?" The most interesting point brought out by the trial was the declaration by a professor of Maynooth that "Ireland is a missionary country." So it seems that the term "Italian mission," applied by Archbishop Benson to the Roman Church in England, might be extended to that in Ireland also.

UTAH has been admitted to statehood and a forty-fifth star is to be added to the American flag. In taking this step, Congress has placed implicit faith in promises of the Mormon Church, and if these promises are sacredly kept, Utah will have proven herself worthy of a place in the Union. The constitution adopted by the State seems to fill the requirements, in that it prohibits polygamy or plural marriages. The declaration of rights is particularly emphatic as to religious liberty. The Church and State are divorced absolutely, and no schools are to be under sectarian control; neither is religion to be a qualification for voting or office holding. The prohibition of plural marriages is doubtless distasteful to a large part of the population of the new State. In a recent interview in New York, Mormon Bishop Hart, a member of the "Order of Melchizedek," declared there would be no officers other than of the Mormon faith, either elective or appointive, unless the Church so willed it. He also declared the ordinance concerning polygamous marriages merely suspended, not repealed, and intimated that when the Mormons were free from federal interference, they might do as they pleased. It is to be hoped such utterances are merely the reflections of a fanatic, and are not to be taken as representing the sentiments of the Mormon people.

CAUSE for rejoicing on the part of all Christian nations will be found in the changed attitude of the Emperor of China. A recent edict orders the clause which prohibits Manchuria natives from becoming Christians to be erased from the *ta-tsing lu-lich*, or laws of the great pure dynasty. The latest edition of the code, which was prepared many years ago to govern the acts and etiquette of officials particularly, was printed in 1892, and contains the clause above mentioned, which has been a thorn in the flesh of diplomatic representatives of Christian nations.

THE appointment of a scholarly woman to a professorship in the University of Michigan has been spoken of as an unique thing, the latest and most advanced step in the "emancipation" of women. As a matter of fact we are just getting back to a point which had been already attained in Europe before the Reformation. In Spain, under Ferdinand and Isabella, several distinguished women held university positions. One of these, Lucia de Medrano, taught classics in the university of Salamanca, and Francisca de Lebrija occupied the chair of rhetoric at Alcalá. Another was the Queen's instructor in Latin. Mention is also made of a woman of high distinction who occupied a professor's chair at Genoa, when that university stood amongst the first in Europe. There is nothing new under the sun.

THE Rev. J. W. Adams, who has just been promoted to a living in Norfolk bearing the wonderful name of Stow Bardolph-with-Wimsbotsham, has the distinction of being the only clergyman who has won the Victoria Cross while in Orders. It was at Kabul in 1879, during the Afghan war. During a severe battle a youth of the 9th Lancers was wounded in a charge. In struggling to reach the staff he fell from exhaustion. The chaplain sprang from his horse and ran to the lad's assistance, and succeeded in conveying him to an ambulance in the rear. Crossing a deep water course on his return, he saw two of the Lancers drowning with their horses upon them. These, also, he succeeded in rescuing, notwithstanding the Afghans were close upon them all the time. Certainly the Cross was well earned by such deeds as these.

New York City

At St. John's chapel, the Rev. Philip A. H. Brown, vicar, 104 new names have been added to the roll of the Industrial School since the opening of the present season.

Trinity Chapel Home has recently received gifts amounting to \$1,645. Among the larger givers are Mr. and Mrs. Elbridge T. Gerry, Mr. and Mrs. Chas. Carroll Jackson, Mrs. E. A. Hoffman, Mrs. J. B. Lawrence, and Mr. Frederick Clarkson.

The church of the Incarnation, the Rev. Wm. M. Grosvenor, rector, is to have a new curate, in the person of the Rev. John Campbell. Mr. Campbell comes from New Haven, and has been for two years curate of St. Paul's church in that city.

The enlargement of St. Bartholomew's parish house is to be a structure of eight stories in height. It will be built in the most substantial manner. The plans indicate that the architectural style will be Renaissance.

The Rev. Dr. David H. Greer, rector of St. Bartholomew's church, delivered an address on the evening of Monday, Jan. 27th, at the 43rd anniversary of the Young Men's Christian Association.

At the church of the Epiphany, the Rev. J. Frederick Holmes, priest in charge, the cantata, "The Holy City," was rendered on the evening of the 3rd Sunday after Epiphany, Jan. 26th, under the direction of Dr. Wm. H. Woodcock, organist and choirmaster of the cathedral of the Incarnation, Garden City, N. Y.

At the church of the Reconciliation, the Rev. James G. Lewis, vicar, an address was recently delivered by Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew. The Amity, one of the vigorous organizations of the Church, has arranged an attractive course of winter lectures. The officers of the society were installed Monday, Jan. 20th.

The last meeting in old St. Luke's Hospital of the Saturday and Sunday Hospital Association, was held Monday afternoon, Jan. 20th. It was the annual meeting, and the officers were re-elected, including the Rev. Dr. Geo. R. Baker, and Messrs. Cornelius Vanderbilt, Geo. Macculloch Miller, Geo. P. Cammann, and Morris K. Jessup. The next meeting will be held in the new buildings of St. Luke's.

A private view was afforded Thursday and Friday of last week at the Tiffany studios, of the Easton memorial window to be placed in Calvary church, Summit, N. J. It is the largest rose window ever constructed in this method of glass making. The subject represents "The Beatitudes," and is carefully and sympathetically treated from a design by Frederick Wilson.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the 3rd Sunday after Epiphany, Jan. 26th, was of special interest. In the morning occurred the annual missionary sermon, the preacher being the Rev. Dr. Langford, general secretary of the Board of Missions. At night was celebrated the 14th anniversary of the Guild of St. Paul. An address was delivered by Hon. John P. Faure, commissioner of charities.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the parochial endowment now reaches \$137,733.25, with the aim of eventually becoming \$200,000. A legacy of \$32,000 has helped to swell the amount within the past year. The period of five years has ended on Sunday, Jan. 26th, during which Mr. J. Pierpont Morgan's promise has held good: that he would double, dollar for dollar, whatever was raised by the congregation for this object. He has in all contributed thus about \$50,000. A special effort was made, just as the time expired, to add further funds, resulting in a gift of \$11,000.

Mr. Chas. E. Tracy, brother-in-law of Mr. J. Pierpont Morgan, and member of a leading law firm, died at Colorado Springs, Thursday, Jan. 23rd. He was born in this city 48 years ago, graduated at the College of the City of New York and the Law School of Columbia College. He married twice, his second wife being a daughter of the Hon. John Bigelow, formerly minister to France. Three children and a wife survive him in this city. In 1889 President Cleveland became a member of Mr. Tracy's firm, and only resigned upon his re-election to the presidency. Mr. Tracy took an active part in all charitable work, was a vestryman and treasurer of St. George's church, and also of the church of the Holy Innocents, Highland Falls, N. Y. He was a member of the Century and other clubs. The funeral arrangements are under the direction of Mr. J. Pierpont Morgan.

To St. Augustine's chapel, at the suggestion of the vicar, the Rev. Dr. Arthur C. Kimber, Messrs. Hilton, Hughes & Co. have recently very kindly presented for the use of those engaged in industrial work, large samples of all kinds of carpets in general use. Attached to each sample is a label giving the name, place, and method of manufacture, usual price, etc. One object of the exhibit is to impart a knowledge of the cheap and the real fabrics and their domestic values. It is hoped that the Home School will soon own a small model range, from which girls can learn by practical experiment the use of flues and dampers, and

how they work. Economy in cooking and in the use of fuel is the aim to be taught. Articles for the gymnasium have been ordered and will soon be in place. The selection of apparatus has been carefully made, under competent guidance. Two of the ward visitors have, within the last twelve months, made, respectively, 1,224 and 1,312 visits among the poor.

On the first Sunday after the Epiphany, Jan. 12th, the Rev. Dr. S. D. McConnell, rector of St. Stephen's church, Philadelphia, delivered a sermon or address at the Fifth Ave. Baptist church. Dr. McConnell had taken pains to procure canonical consent from the near rector, the Rev. Dr. David H. Greer, of St. Bartholomew's, to officiate within the bounds of his parish, and also had the sanction of the Ven. Archdeacon Tiffany, D. D., presumably acting for the Bishop. Dr. McConnell's address was one of a course on "The contributions of the Churches to our common Christian life and Faith." Dr. McConnell appeared in his ordinary dress, without his priestly vestments, and he took no part in the religious services, which were conducted by the pastor. This is the congregation of which Mr. John D. Rockefeller, Mr. Wm. Rockefeller, Mr. Chas. L. Colby, and other prominent Baptists in this city, are trustees.

At St. Chrysostom's chapel, the Rev. Thomas H. Sill, vicar, Mr. F. W. Burge has been appointed assistant organist. He succeeds Mr. Frank J. Clegwidden who rose to the position from having been one of the choristers of the chapel, and who has taken up new work elsewhere. Mr. Burge is a candidate for Holy Orders, and is at present pursuing his studies at the General Theological Seminary. The annual Epiphany choir festival music was admirably rendered by the choir. Among the selections were Field's *Magnificat*, Smart's anthem, "Be Glad, O ye Righteous;" Stainer's "Thus speaketh the Lord of Hosts," and Field's *Te Deum*. The sermon, by the Rev. Canon Knowles, was listened to with great interest. His text was Psalm lxxvii: 5; "Let the people praise thee, O God, yea, let all the people praise thee." His clear statement of certain abuses that have sprung up in what are called boy choirs, and his emphasis of the people's part in the music of the Church, made the sermon a notable one. The choir of this chapel recently made a visit to St. Luke's Hospital, and rendered music at a service of Evensong in the hospital oratory. This was the last Sunday service in the oratory of the old hospital.

On St. Paul's eve, Friday, Jan. 24th, the arrangements made for the transfer of the patients of St. Luke's Hospital from the old building to the new were successfully carried out, according to the plans mentioned in our last issue. The number of patients had wisely been reduced to the smallest possible number, by gradual process, and only 39 remained in the old edifice to be cared for. These were taken to the new home; and though the weather was somewhat rainy, the precautions that none of the sick ones should encounter the least danger from exposure on the journey proved to be adequate. The Vanderbilt pavilion was completely supplied with furnishings and fittings, and ready for use. The workmen on the new buildings are expected to be through final tasks by Feb. 15th, at which time St. Luke's will be formally thrown open for the admission of general patients.

GENERAL THEOLOGICAL SEMINARY.—The Paddock lectures will be delivered this year by the Rev. Arthur Mason, who takes for his theme, "The conditions of our Lord's life upon the earth as set forth in the Gospels." The first lecture will be upon the topic, "The historical mode of studying our Lord's life." This will be followed by successive subjects: "The development of Our Lord's moral character;" "Our Lord's exercise of power;" "Our Lord's knowledge—its apparent limitations;" "Our Lord's knowledge—its transcendent character."

Philadelphia

Mr. Orlando Crease, treasurer, reports that up to Jan. 25th, he has received \$901 from 86 Sunday schools for the Advent offering in aid of the Royersford mission.

At the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, the annual meeting of the parish guilds was held on Wednesday evening, 22nd ult. The sermon was preached by the Rev. Dr. W. B. Bodine.

The corporation of the Home for the Homeless held its annual meeting at the institution on Monday afternoon, 20th ult. Mrs. A. F. Lax was re-elected president, and Mrs. Julia Trenwith, treasurer. During the year \$2,043.67 were the total receipts, and the expenditures were \$1,970.17. The Rev. H. L. Phillips and ten laymen were elected trustees.

Referring to an item in THE LIVING CHURCH of Nov. 2nd last, in regard to the unadministered estate of the late Rev. Dr. Herman Hooker, an inventory of the personal estate of decedent was filed, Jan. 23rd, in the register's office, in which the value is fixed at \$3,012.50. Nashotah House will therefore receive one-half of this amount, less the collateral inheritance tax, charges and costs.

The following officers of the Young Women's Boarding House Association were elected at the annual meeting: President, Miss Coles; directress, Mrs. Markoe; treasurer, Mrs. Josiah M. Bacon; secretary, Miss Mary Read Fisher, and 12 ladies as managers. Included in the board of council are the Rev. Messrs. S. D. McConnell, D. D., Leverett Bradley, and W. F. Paddock, D. D., and four of the laity. Solicitor, H. W. Page, Esq.; physician, Dr. Fisher; consulting physician, Dr. Mary W. Griscom.

Musical services were resumed at old St. Andrew's church on Sunday evening, 19th ult. in which both the regular choir and the choral society of the parish under the direction of Prof. Wm. R. Barnes took part. Mme. Louise Natali-Graham, the well-known soprano, sang the solo, "I will extol Thee, O Lord," from Costa's "Eli." Among the other selections were Gotterman's "Romarza;" Mendelssohn's "Priests' March;" Fairland's *Magnificat* and *Nunc Dimittis*, concluding with Buck's *Te Deum* in Eb. The sermon was preached by the rector, the Rev. Dr. W. F. Paddock.

The annual meeting of the contributors to the House of Rest for the aged was held on Monday afternoon, 20th ult., in the room of the Women's Auxiliary in the Church house, Dr. John Ashhurst, Jr., in the chair. The report showed that the number in the House last year was 13; admitted during the year, 5; died, 3; present number, 15. The treasurer's report stated that the receipts, including a balance of \$130.36 from last year were \$3,965.46; present balance \$33.50. The anniversary exercises were held in the assembly room. Bishop Whitaker presided, and made the opening address. He contrasted the life of the aged in the Home with those for whom the State or municipality generally cares, and the purpose of the Home to save a refined man or woman from contact with mendicants. An address was made by the Rev. R. W. Forsyth; a few remarks were also made by the Rev. John R. Moses.

The 4th midwinter banquet of the alumni of the Divinity School was held on Tuesday evening, Jan. 21st, at the Hotel Lafayette, the Rev. Joseph L. Miller presiding. Covers were laid for about 40 members, together with a number of guests. Among the latter were Bishop Whitaker, the Rev. Dr. McConnell, the Rev. Professors Bartlett, Gould, Micou, Fulton, Batten, and Robinson, and of the board of overseers, Dr. John Ashhurst Jr., Harold Goodwin and L. H. Redner, Esqs. There were present of the alumni Bishop Whitehead of Pittsburgh and 27 priests from 9 other dioceses. The Rev. Dr. John Fulton spoke on "Our *Alma Mater*, her degrees and how to get them;" the Rev. R. Ringwalt, on "Books, Old and New;" the Rev. G. W. Shinn, D. D., on "Our *Alma Mater* and other Theological Schools." In response to the call of the president, speeches were made by Bishop Whitaker, Bishop Whitehead, and others. At the plate of Bishop Whitaker, was a menu embellished in pen and ink sketches in several colors, bronzed. It was the work of one of the alumni.

In the will of Mary B. Christian, probated 21st ult., are bequests of \$500 to the Home of the Merciful Saviour for crippled children, and the same amount to the House of St. Michael and All Angels for young colored cripples under charge of Sister Sarah; and to an unsectarian Home for Aged and Infirm colored persons. She also gives \$1,000 each to the following organizations: Female P. E. Prayer Book Society; Female Episcopal Benevolent Society; Female Episcopal Tract Society; Churchmen's Missionary Association for Seamen; the P. E. Foreign Missionary Society; the P. E. Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, and Infirm, and Disabled Clergymen; the P. E. Domestic Missionary Society; the Society for the Prevention of Cruelty to Animals; and to the P. E. Foreign and Domestic Missionary Society, \$500 for the use of that society for mission work among the freedmen. The testatrix directed that the residue of her estate be devised to St. Christopher's Hospital for children, either absolutely, without conditions, or held in trust, the income only to be used, as her cousin and executor, William B. Scott, shall in his discretion deem best.

The West Philadelphia Convocation met on Thursday afternoon, Jan. 23rd, in St. Philip's church, the Rev. Wm. H. Falkner, rector. The Rev. Dr. C. A. Maison, president, was in the chair. After brief devotional services, Archdeacon Brady spoke of a visit made to Overbrook, a most promising suburb, and thought that a mission planted there would be productive of much religious good to the diocese. Ground had been offered at a very low valuation; and he suggested that convocation should give its approval to the establishment of a mission there. The Rev. E. L. Ogilby mentioned the fact that Overbrook is isolated from St. Barnabas' church, Haddington, and St. Asaph's, Bala, and he thought the field was a promising one. Convocation by a resolution endorsed the proposition of the archdeacon for the purchase of a property at Overbrook for the establishment of a mission. The treasurer reported a balance of \$575.64. The Rev. F. P. Clark read an essay on "Religious education in the public schools—Is it needed?" The subject was discussed by Major Veale and the Rev. Messrs. H. J. Beagen, Alden Welling, and E. L. Ogilby. Reports were made by the Rev. H. B. Martin, M. D., as to

St. James', Hestonville; the Rev. E. L. Ogilby relative to St. Barnabas', Haddington; and Father Welling of St. Michael and All Angels. The question of purchasing ground adjoining the church of St. Barnabas was referred to a committee and the rector to investigate and report. At the missionary service in the evening, a sermon was preached by the Rev. John Dows Hills, associate rector of St. Mary's church.

The quarterly meeting of the convocation of Germantown had an all day session on Tuesday, Jan. 21st. There was in the forenoon a celebration of the Holy Communion at St. Michael's church, the rector, Rev. Dr. John K. Murphy, officiating; the sermon was preached by the Rev. James Haughton. At the business meeting in the afternoon, the Rev. Dr. J. De W. Perry, dean, presided. The treasurer's report showed the receipts to have been \$2,732.83; expenditures, \$2,446.04. A memorial of the late H. H. Houston, who for 10 years was deputy to convocation from St. Peter's church, Germantown, was adopted. Mr. Hunsicker reported that ground had been purchased at Olney for a new church (St. Alban's) at a cost of \$3,500, of which amount \$1,200 had been paid, the balance to remain on mortgage. The speaker asked convocation for its aid toward the erection of the church. The dean reported the resignation of the Rev. Lewis H. Jackson as missionary of St. Andrew's church, Yardley, and that the latter would serve until a successor was appointed. The Rev. J. T. Carpenter who was prevented from prosecuting his work as missionary by illness, was appointed by the dean as missionary at Centerville and Centre Hill for six months. In the evening a public missionary meeting was held, at which addresses were made by the Archdeacon and the Rev. Prof. James of the Divinity School.

Information was received in this city, by the managers of the Episcopal hospital, that on Jan. 20th, the will of Mrs. Anna R. Aspinwall, of Pittsburgh, who died Dec. 6th last, in Scotland, was filed for probate, leaving her vast estate entirely to Philadelphia institutions. Just before the instrument was registered Mary E. Delafield, the niece and next of kin of Mrs. Aspinwall, filed a caveat to the will. The case was to be heard on the 22nd ult, but the contest was abandoned. She bequeaths to the Episcopal hospital of this city her entire estate, "for the care, maintenance, and support, while their health requires the same, of as many poor white female orphan children, who have been ill and are convalescing, as the income of the fund may support; provided, however, that my said trustees shall first, out of the principal of the fund, erect a separate building, on some suitable part of their ground * * * not to cost more than \$20,000, unless the hospital shall be willing to contribute any excess * * * from their own proper fund." The pictures now in care of the Academy of the Fine Arts she bequeaths to that institution; but all others she directs to be hung on the walls of the building for the convalescing children. The real estate is believed to be worth three million dollars and the personal estate half a million more. Mrs. Aspinwall was a granddaughter of Senator James Ross, from whom she inherited a vast estate located in and near Pittsburgh. Her maiden name was Coleman, and she was related to the Colemans of Philadelphia and New York.

The 5th annual meeting of the Church Training and Deaconess House was held on Tuesday afternoon, 21st ult. in the room of the Woman's Auxiliary, Church House, Bishop Whitaker in the chair, with Mr. Ewing L. Miller, secretary. The report of Mr. George C. Thomas, treasurer, stated that the receipts of the general fund amounted to \$1,157.92; present balance, \$387.33; total of endowment fund, \$4,537.10. The board of managers reported a marked growth in the work. The house is now full, and the students are limited to those parishes in which there are managers to direct them; 78 persons attend the lectures, which are free to all. At the conclusion of this year's course it is expected that six members of the class will be set apart as deaconesses. The report of the House Mother stated that the property is free from debt; there are 19 residents, and more applicants than can be accommodated. Since Epiphany, 1891, there have been 48 students, and 11 of this number have been set apart as deaconesses. All the deaconesses have been constantly employed. The Bishop made an address, and said that there is now a necessity for a forward movement in the work, with regard to a higher standard. The Bishop advocated raising the standard of qualification for admission. Dr. John Ashhurst, Jr., suggested the advisability of having an infirmary where students with infectious diseases could be isolated. Bishop Whitaker announced that he had appointed as warden, the Rev. Dr. J. De W. Perry. The following as the Board of Council were elected: Messrs. John Ashhurst, Jr., M. D., George C. Thomas, Charles C. Harrison, R. Francis Wood, and Ewing L. Miller; the present secretary and treasurer were both re-elected. The Bishop announced that he had appointed Caroline Sanford as House Mother, and 11 ladies as managers.

A meeting under the auspices of the Woman's Auxiliary, and in the interests of foreign missions, was held on Thursday morning, Jan. 23rd, in the assembly room of the Church House. Archdeacon Brady presided, conducted the devo-

tional service, and made the opening address. The Rev. Robt. K. Massie, of China, spoke of mission work in China and its three methods—the evangelistic or preaching method, the educational or teaching, and the hospital or healing. A training school for Bible women has been established at St. John's College. In China there is a work in hospitals for women which cannot be done by men. The Rev. Dr. Matson spoke of missionary work among the Jews. They are God's chosen people and Christianity came through them. Jesus, the Jew, suffered the agonies of Gethsemane; the Apostles were Jews, and every word of the Bible was written by Jews. The Jew to day is a being of superior intelligence. He was followed, on the same subject, by Mr. Max Green. Mrs. Pierson, better known as Ida Goepp, spoke of missionary work in Japan, to which country she first went five years ago, only returning at this time on account of her husband's health. She expects to go back six months from hence. She gave an interesting address on home life among the Japanese. Miss Emery, general secretary of the Woman's Auxiliary, spoke relative to the necessity of converting Christians in a Christian land to care for the heathen. An address was made by Miss Krakorian, a native of Armenia, who said her father was one of the first converts of the missionaries sent out by the American Board a half century ago. He has now a congregation of 200 members. She, herself, had been working for Christianity from the age of 11 years. She came to this country for the means to erect a mission house. After telling of the horrible persecutions and massacres still being enacted in her country, she concluded by saying that the United States out to try and save one of the finest nations in the world. A collection was made for the Woman's Auxiliary.

The semi-annual meeting of the joint diocesan committee on uniform Sunday school lessons, for the purpose of arranging the Church Sunday school lessons for Trinity-tide, 1897, was held on Tuesday, Jan. 21st, in the Church House. Mr. George C. Thomas was in the chair; Mr. Spencer D. C. Van Bokkelen, secretary, and the Rev. H. L. Duhring, assistant secretary. This committee has been in existence for 19 years, suggesting semi-annually a suitable outline of topics for Sunday school instruction. It is not a publication committee but aims only to do what the International Committee does for other Sunday schools. As one result of its efforts, the quality of instruction given has improved, and greater attention has been secured for Church doctrines and usages. The Church year is adhered to, and, as far as possible, each lesson conforms to its individual Sunday, while the collect for the day is given with some portion of the catechism. The committee's membership represents various views, and there is no attempt at partisanship. Only such topics are set forth as may be properly studied, while editors and teachers are allowed full liberty to develop them as they deem best. These lessons are now in use in 3,500 Sunday schools, representing 40,000 teachers and 400,000 scholars, with every prospect of increased use. The members of the committee are appointed by the bishops of the different dioceses, and there are now represented 40 dioceses and eight missionary jurisdictions, while the work is approved by seven other bishops. There were in attendance at this meeting 13 of the clergy, and seven of the laity, representing nine different dioceses. The committee proceeded to arrange the schedule of the 2nd series of lessons from the Book of Acts, from chapter xvi to the end. The sub title selected was "The missionary labors of St. Paul." The committee was entertained at dinner at Augustin's, where it was joined by the Bishop and Mr. Geo. W. Jacobs. At the afternoon session, the committee considered the scheme of a five years' course of lessons, from Advent, 1899, to Trinity, 1904. After discussion the matter was referred to a committee composed of eight clergymen and eight laymen, representing eight dioceses. The next meeting of the committee will be in St. Augustine's chapel, New York City.

The exercises connected with the formal opening of the Diocesan Library and Reading Room were held on Monday evening, Jan. 20th, in the Church House, Bishop Whitaker presiding. The valuable collection of books received from Mrs. Thomas K. Conrad and other friends of the library were presented on behalf of the donors by Dr. John Ashhurst, Jr., of the committee of arrangements. He said that those presented by Mrs. Conrad were rare works, and the other books are those which will be needed by the working ministers and working Sunday school teachers and scholars. Thirty-five years ago Bishop Alonzo Potter conceived the idea of establishing a library for the clergy. Everything promised well for the success of the enterprise, and then Ft. Sumter was fired on, and the establishment of a library came to an end, and the works which Bishop Potter placed in the Episcopal rooms, then at 521 Walnut st., were scattered. In 1892, at the diocesan convention, the Rev. Dr. R. C. Matlack made a statement regarding the need of a diocesan library, and said the effort for establishing one should be renewed; that he was willing to contribute his private library of 2,000 vols. to form a Bishop Alonzo Potter alcove, in memory of the third Bishop of the diocese, who confirmed him at old St. Paul's church, April 8th, 1847, ordained him at St. Philip's church, May

24th, 1857, and to whom he was indebted for years of wise and generous counsel. In 1893 Bishop Whitaker appointed a committee to take the matter into consideration; and in 1895 fundamental laws were adopted by the convention, establishing the library, and appointing the following board of control: President, Bishop Whitaker; secretary, the Rev. Dr. Matlack; treasurer, Dr. John Ashhurst, Jr.; the Rev. Drs. W. P. Lewis, S. D. McConnell, the Hon. M. Russell Thayer, and Mr. Charles C. Harrison. The library now numbers more than 6,000 vols., and there is hope of acquiring other collections. It is also hoped that a reading room will be opened for the use of Sunday school teachers and scholars who may wish to read books, journals and magazines; any one over 15 years of age will be welcomed. It is trusted that an endowment fund of \$15,000 to provide for the running expenses of the library will be secured. The collection was accepted by Bishop Whitaker, president of the board of control, in his usual happy vein. It is not strictly speaking, a theological library, but it is hoped that it may become a centre for Bible study, and lay a foundation of religion and morals for all the people of this great city. The Rev. Dr. S. D. McConnell, representing the executive committee, gave a word of acknowledgment to those who had made the library possible. The closing address was made by Bishop Potter, of New York, who said nothing would have delighted his father more than what had just happened. One of the traditions of Bishop Alonzo Potter was, that during the first five or six years of his administration he was called the Schoolmaster Bishop. His father loved books to the end of his life. A dozen copies of a new book that deserves to live should be procured, and a clergyman should have the privilege of writing for it and having its use for two weeks. It would make a delightful change in the quantity and quality of preaching. An offering was received in aid of the library.

Diocesan News

Chicago

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

Mr. William K. Ackerman, Mr. Arthur Ryerson and Mr. Frederick B. Tuttle have been elected delegates to represent the Church Club of Chicago at the conference of Church Clubs to be held in Buffalo, Feb. 6 h.

The third quarterly meeting of the council of the Chicago Diocesan Organization of the Girls' Friendly Society was held at the Church Club rooms, Tuesday, Jan. 21st. Reports from various branches showed that Christmas was largely observed by giving to others, poor children and families, rather than the receiving of gifts, though the Girls' Kalendar was almost without exception given to members. The G. F. S. room in the "Children's Home" under the direction of the Sisters of St. Mary at the cathedral, was reported as fully furnished and ready for occupancy, the money having been pledged by different branches as follows: St. James, \$25; St. Mark's, Evanston, \$25; Cathedral, \$25; Trinity, \$10; Epiphany, \$15; Ascension, \$20; St. Mark's, Chicago, \$10; Grace, \$10; St. Luke's mission, \$5; St. Barnaba's mission, \$5; St. Philip's, \$5; St. John's mission, \$3; All Saints', Ravenswood, \$3; St. Paul's, Savanna, \$5. This room is intended as a temporary home for G. F. S. members or associates, strangers in the city, convalescing, or for any reason desiring such a resting place. The chief business of the meeting was the appointment of committees and all necessary arrangements for the annual meeting which will be held in Grace church on Tuesday in Easter week.

On Wednesday, 22nd inst., the corner stone of the new St. Paul's parish house was laid by the Bishop, in the presence of a large assemblage of the Ladies' Guild, to whose energy, supported by the hard work of an indefatigable layman, the congregation is indebted for the \$15,000 now on hand for the building. The day being a somewhat inclement one, a considerable portion of the preliminary service was said in the old rectory, where also the Diocesan delivered a brief address, in which he paid fitting tribute to the 15 years' patient labor of the beloved rector. The new church, on the N. E. corner of Madison Ave. and 50th St., is 150x150 ft., and cost \$20,000. The parish house, (the finished story of whose walls gives an idea of the fine appearance it will present) stands at the rear, on the north-east corner of the lot, the whole southern face of the property being reserved for the new church, for which plans are already prepared, of which it is hoped to begin the erection this summer, provided a purchaser can be found for the old property on Lake Ave., valued at \$50,000. The new rectory will face on Madison Ave. Owing to the short notice of the ceremony but few gentlemen were present, among them were noticed the Rev. Messrs. C. H. Bixby, T. D. Philipps, Jos. Rushton, John Sage, C. C. Tait and A. L. Williams; also Messrs. Bridge, Brooks (the architect), Myers, and Russell Stevens.

In the old Kenwood Club building on Monday evening, Mr. W. K. Ackerman, president of the Church Club, read his paper entitled "Reminiscences of Hyde Park," to an audience that fully appreciated the quaint humor with which he interspersed his interesting statement of facts.

His story of the beginnings of St. Paul's church will form a valuable record for the historian, for Mr. Ackerman was himself a pioneer, if not the pioneer of the congregation. The proceeds, over \$100, go to the fund of the parish house now in course of erection.

An impressive testimonial to the value which is still placed upon the holy and blameless life of a quiet business man, was rendered Wednesday last at the funeral of George Arnold Eaton, senior warden of the church of the Transfiguration. The church was nearly filled with business men, some of whom he had taught in Sunday school years ago. Children were there from the orphanage he had helped to found; old men and women from the Church Home where he was wont to visit, since he was first vice president of that institution. The Bishop of Chicago conducted the services, assisted by the Bishop of Milwaukee; the Rev. Messrs. Bixby and Delafield serving as their chaplains. The beautiful hymn, "For all Thy saints who from their labors rest," was sung by the vested choir. Bishop McLaren pronounced the blessing of peace, and then the vestry solemnly and tenderly bore the remains away, to be taken to their resting place in Forest Home Cemetery, Milwaukee. Mr. Eaton, with Judge Shepard and Col. Shurley, were the originators of the church of the Transfiguration in 1880.

Spokane

Lemuel H. Wells, D.D., Bishop

FARMINGTON—The Sunday school Christmas tree was postponed till Epiphany night because it was necessary for the Rev. J. Neilson Barry to conduct the dedicatory services of the Palouse church on Christmas. The tree was erected in the largest hall in town, and was thoroughly enjoyed by 100 children. The Sunday school books now have the names of 75 children enrolled, and each child received a generous bag of candy and a story book. The fact that the tree was such a success is largely due to two generous gifts; one from Dr. Donald, of Boston, of three dozen choice books, and the other from Rev. Mr. Gilpin, of Germantown, Pa., of \$5.

SPOKANE.—The Rt. Rev. L. H. Wells returned from his Eastern trip last week, and conducted the services at All Saints' cathedral Sunday. The Rev. Mr. Shaw resigned as rector of St. David's church, and left last month for San Francisco.

Louisiana

Davis Seassums, D.D., Bishop

BISHOP'S VISITATIONS

FEBRUARY

2. St. Mark's church, Shreveport.
9. St. James' church, Baton Rouge.
16. Grace church, Bayou Sara.
19. St. Stephen's church, Williamsport.
- 20-24. Missions near Williamsport.

MARCH

1. New Orleans: 11 A. M., Trinity church; 7:30 P. M., St. Luke's church.
8. New Orleans: 11 A. M., St. George's church; 7:30 P. M., Grace church.
15. New Orleans: 11 A. M., Christ cathedral; 7:30 P. M., Mt. Olivet church.
22. New Orleans: 11 A. M., St. Anna's church; 7:30 P. M., Trinity chapel.
29. 11 A. M., St. Paul's church, New Orleans.

APRIL

5. 11 A. M., church of the Annunciation, New Orleans.

South Carolina

Ellison Capers, D.D., Bishop

Archdeacon Joyner's Rescue mission in Columbia is about ready to begin its work, the Rev. Geo. E. Howell, with his wife, having taken charge. The building was provided for by a memorial gift of \$1,500, and it is sufficiently finished to use for the present. It will require \$1,000 more to complete the building, as but one series of dormitories has been made ready, and there are five more unfinished. The building is not painted, and water ought to be provided, heaters put in, and the necessary furniture procured. These will call for \$500; \$300 of the matron's salary has been provided for by the Woman's Auxiliary of the diocese of New Jersey. This mission is to reach and reclaim outcast children, colored waifs, whose future without something of this kind is to be one of crime, jail life, and ruin.

Washington (D. C.)

CITY.—The Guild of the Holy Cross, of the church of the Epiphany, the Rev. Randolph H. McKim, D.D., rector, served luncheon from noon to 3 o'clock on Wednesday and Thursday, Jan. 22 and 23, in the store formally occupied by Messrs. Hoop & Co., and netted a good sum to continue its charitable work through the winter. As their special work the members of the guild have taken upon themselves the task of supplying clothing for the families of the poorer rectors of the diocese, and of providing supplies for the needy in the mission of their church. All the funds obtained at the luncheon will be given to the purchase of machines, on

which the garments will be made, the guild room having been in the meantime converted into a sewing room. The luncheon was under the direction of the president of the guild, Miss Pendleton, and her assistants. All of the supplies were furnished gratuitously by various merchants, and the Arlington and Ebbitt hotels.

The Rev. Henry Yates Satterlee, D.D., who, as already announced, will be consecrated bishop of the diocese at Calvary church, New York, on March 25th, has written to the Rev. John H. Elliott, S. T. D., president of the Standing Committee, that he will hold his first services as bishop in St. John's church and the church of the Epiphany on Palm Sunday, March 29th, and that he is now ready to make appointments for Confirmation services.

The Good Shepherd chapter of the Brotherhood of St. Andrew of St. Mark's church, the Rev. Andrew J. Graham, rector, has been chartered. Mr. Robert E. Sims has been elected director, and Mr. S. S. Parkman, secretary of the chapter which has opened reading rooms in the mission building of the church. It also assists in the services at the mission.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO—St. James' parish, the Rev. Chas. H. Smith, S. T. D., rector, celebrated its 20th anniversary Jan. 5th. After setting forth the mutual relationship that existed between priest and people, in his sermon, Dr. Smith went on to say: "How few who were with me on New Year's Day, 1876, are connected with the parish now! I am inclined to think the number would scarcely reach a score. Twenty years ago we had a small wooden church, with no rectory, guild hall, or Sunday school room. To day we have all of these, besides a stone church seating 500 and a debt of only \$1,150. Through our instrumentality St. Thomas' mission (now an independent parish) was built, and after it St. Matthew's, St. Bartholomew's, St. Peter's, and St. Stephen's, all free from debt except the last mentioned, and a new mission (St. Jude's) has been favorably begun, for which it is expected to build a church in the spring. In the parish proper, *i. e.*, not including the missions except in their very early stages, there have been during this period 2,429 persons baptized, 1,101 confirmed, 624 couples have been united in Holy Matrimony, and the Burial service has been said over 1,193 times. Let it not be thought that I speak of these things in a boastful spirit, be that far from me. It is only with gratitude to God that opportunities were placed within our reach, and there is much to humiliate us in that we have not improved them to better advantage, making them accomplish more for the glory of God and the welfare of souls."

West Virginia

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

On Monday, Jan. 13th, the new parish institute of Trinity church, Moundsville, an elegant structure costing \$20,000, was opened to the public. To the rector, the Rev. B. M. Spurr, is due the credit for the erection of this valuable addition to his parish. It contains 29 rooms, is heated throughout by steam, and is complete in its appointments. In the basement are bowling alleys, gymnasium, bath rooms, and engine room. On the next floor are reception hall, restaurant, six private hospital rooms, reading room, library, kitchen, pantry, bath rooms, and lavatories. Above are guild room, school room, to accommodate 300, rector's study, lavatories for women and dressing rooms. The top floor has ten sleeping rooms. In the school room a kindergarten will be held of 50 children, one half to have free tuition, paid for by a society in New York, which provides \$1,000 a year for this purpose. There will also be night schools three nights in the week. The charges for the various advantages of the institute will be light and within the reach of all.

Long Island

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

BROOKLYN.—The plan which is in progress to pay off the indebtedness of St. Luke's church, the Rev. H. C. Swentzel, rector, has been very successfully operated. No personal appeals have been made to individuals and yet \$11,000 of the amount has been subscribed. The desire is to raise the entire sum of the mortgage debt by St. Luke's Day of this year, Oct. 18th, so that the consecration of the beautiful edifice may take place on that festival. The success which has been so far attained seems to assure the raising of the balance of \$6,000 in season for the consecration on the parish day.

The 50th anniversary of the founding of Christ church, Bedford ave., was celebrated on Monday evening, Jan. 20th, by a reception in the Knapp mansion. About 2,000 invitations had been sent out, and apparently all were accepted, for the throng was immense. The spacious edifice was handsomely decorated, a string band furnished music, and the scene was one of happy congratulation. The rector, the Rev. James H. Darlington, D. D., and Mrs. Darlington, were assisted in receiving by a large number

of ladies and gentlemen who represented the many departments of parish activity. The Rev. Samuel Cox, D. D., dean of the cathedral, represented the Bishop, who could not be present, and read a letter from him referring at length to the interesting history of Christ church, and especially to its advancement under the labors of its present rector. Appreciative mention was made of the Rev. Mr. Reynolds, first rector, and the Rev. Alfred Partridge who was rector for a quarter of a century. Following the reading of this letter came informal addresses from the Rev. Dr. Samuel M. Haskins, of St. Mark's church; the Rev. Father Sylvester Malone, of the Roman communion, and the Rev. Dr. J. D. Wells, a Presbyterian minister, all of whom were officiating in their present charges when Christ church was begun. It was started on the 2nd Sunday after the Epiphany 50 years ago, at which time seven heads of families, then connected with St. Mark's church, signed an agreement to organize a new parish. The location was then far out in the fields in the little village of Williamsburgh. The organization was not complete until the following May. It is proposed next May to commemorate that event with suitable religious services. The celebration of the half century now finished was entirely of a social character, and the reception with all its attendant features proved to be one of the most brilliant occasions that have occurred in the city.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

On Jan. 3rd, Bishop Huntington confirmed 26 persons in St. John's church, Oneida, the Rev. John Arthur, rector.

Grace church, Utica, the Rev. Charles T. Olmsted, D. D., rector, has taken action on the recent death of Mr. Wm. M. White, junior warden, adopting resolutions expressive of esteem and appreciation of his generosity and zeal towards the parish.

On Sunday, Jan. 5th, the 80th anniversary of the organization of St. James' church, Skaneateles, was celebrated, the rector, the Rev. Frank N. Westcott, delivering an historical sketch of the parish.

A convocation of the third missionary district was held in St. John's church, Chenango Forks, the Rev. Henry E. Hubbard, missionary, Jan. 14 and 15. The Brotherhood of St. Andrew had charge of the first afternoon session. In the evening the Rev. Geo. G. Perrine delivered an address on the "Culture of reverence." On Wednesday morning, after Morning Prayer and litany, the dean celebrated the Holy Communion, and the Rev. Alex. H. Rogers preached. A business meeting was held in the afternoon. New Berlin was chosen as the next place of meeting. The secretary was made manager of the Convocational Book Club. The work and needs of the district were discussed. At Evening Prayer three addresses were made: "Woman's work in missions," by the Rev. A. H. Rogers; "Domestic missions," by the Rev. G. W. Laidlaw; and "Foreign missions," by the Rev. W. E. Allen.

The winter convocation of Jefferson and Lewis counties was held in Grace church, Watertown, on Jan. 14th and 15th. All the sessions were very interesting, and the good attendance of Watertown people was most encouraging. A bountiful lunch was spread in the church rooms by the ladies of the parish. The Rev. C. E. S. Rasay delivered the opening sermon. The Rev. J. H. Brown gave an earnest and able discourse at the Wednesday morning service, and the Rev. Burr M. Weeden, an eloquent sermon at the closing of the convocation. Able, instructive, and inspiring reports and addresses were given by Bishop Leonard, Mr. A. B. Hunter, Dean Bown, Mrs. Emma L. Knickerbocker, Mrs. E. S. Goodale, Mrs. A. H. Sawyer, Miss Marion C. Woodruff, Treasurer J. M. Tilden, and others.

Connecticut

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

HARTFORD.—The Missionary Society of Trinity College has elected the following officers for the term: President, W. A. Sparks; vice-president, H. B. Pulsifer; secretary, W. B. Walker; treasurer, C. S. Travers. At a recent meeting of students a committee was appointed to draw up resolutions stating that it was the unanimous hope of the college that Professors Luther and Robb, who have received calls elsewhere—one to a presidency, the other to a professorship—may find it possible to remain.

New London.—The Bishop has appointed Wednesday, Feb. 26th, for the service of thanksgiving, which this colonial parish of St. James', the Rev. Dr. A. P. Grint, rector, is planning to hold, for the work done in the Church of God by Bishop Seabury who died 100 years ago and whose remains now repose beneath the chancel of the church. Every preparation is being made to make this commemoration worthy of the occasion. The services will be a celebration of the Holy Communion in the morning, with a sermon by the Rt. Rev. Dr. Leighton Coleman, Bishop of Delaware, and a choral Evensong. Such a Celebration must commend itself to all loyal Churchmen, and the parish will extend hospitality to all the clergy who can attend.

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

GAS CITY.—The Rev. D. J. Davies, priest in charge of St. Paul's church, made an appeal to his parishioners, Sunday, the 12th, for \$100 to pay off the last debt on this beautiful church, which is only 12 months old, and received in response \$130. The parish is in a healthy, flourishing condition.

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

On Friday, Dec. 27th, the regular meeting of the convocation of Edenton was begun in the church of the Advent, Roper, and continued three days. There were present seven of the clergy and four laymen. The opening sermon was preached by the Rev. Nathaniel Harding. Reports were made by the Book and Tract committee and the Evangelist committee, which stated they had secured the Rev. F. B. Ticknor as evangelist, who entered upon his duties Nov. 1st. At night the Rev. N. C. Hughes preached. The next morning the financial condition of the convocation was reviewed. Morning Prayer followed, after which the Rev. Dr. Deane read an essay on "How best to raise funds for Church purposes," which was then discussed. At the afternoon session Murfreesboro was selected for the next meeting, April 10th. The subject for the next meeting was selected: "What can the laymen do or undo in the parish." The Rev. Henry Wingate preached in the evening. On Sunday morning, Dec. 29th, there was a celebration of the Holy Communion, the evangelist, the Rev. F. B. Ticknor, preaching. After the evening service the convocation adjourned.

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

On the Sunday after Christmas, St. Mary's church, Birmingham—St. Mary's-on-the-Highlands—free of all debt, was solemnly consecrated by Bishop Jackson. The interior was finely decorated and the music splendidly rendered by a vested choir of 20 voices. Bishop Jackson preached. The church is Gothic, cruciform in its plan, and built of a gray stone; and cost, complete, \$31,000. Its location at the corner of 12th ave. and 19th st., South Highlands, makes it a commanding and conspicuous structure in the most beautiful part of the city. The parish was founded in 1887, when a church was erected of wood, costing about \$12,000; this was destroyed by fire about 1890. In 1891, the present building was begun in a more desirable locality. The money was borrowed and the church completed, and this money has now been all paid up. In 1887 there were seven families, to-day there are 118, with 270 communicants.

The chancel of Christ church, Tuscaloosa, has been improved by adding about four feet to its depth. The funds for this were provided by the Daughters of the King and some ladies of the congregation. From the same source the choir has been furnished with hymnals, Prayer Books, and the necessary music for the canticles and anthems. On Christmas the choir made the rector a present of a cassock.

On Sunday, Dec. 29th, the Rev. Thomas A. Cook died at his home in Alpine, Talladega Co. He came to the diocese from Mississippi in 1836, and was rector of Trinity church, Florence, for two years. He then removed to La Fayette, where he started a parish, which existed but three years. He devoted his remaining years to teaching at Talladega, in which he was most successful. A few years ago he retired from this work.

Massachusetts**William Lawrence, S.T.D., Bishop**

BOSTON.—At the regular meeting of the archdeaconry of Boston, at the diocesan house, Bishop Lawrence presided. Reports were listened to. The Rev. A. E. George gave in detail the missionary work of his parish in South Boston, which is doing the largest work of that kind in the peninsular district. A new work opening out between Ashmont and Mattapan was described by the Rev. John M. McGrath, and a committee of three was appointed to consider the advisability of purchasing land in this new field. The Swedish work received encouragement in its desire to get possession of an abandoned place of worship in Roxbury.

The National Divorce Reform League held its 16th annual meeting at the diocesan house, Jan. 21. Bishop Lawrence, its president, presided, and the secretary, Dr. Samuel D. Dike, read an interesting report.

The chapel of the Ascension has introduced a choir of young women, habited in black, with Oxford caps.

The Amelia White Peabody memorial window was unveiled Sunday morning, Jan. 12th, in All Saints' church. The rector used a short service of dedication.

At the New England Association of Hamilton College alumni, the Rev. W. C. Winslow, D.D., presided and was elected one of the vice-presidents of the organization. Dean Hodges made an address upon the advantages to be

derived from the small colleges, and pointed out their danger in that the present tendency of the day is toward consolidation.

Bishop Lawrence gave a lecture upon "Dean Stanley as a type of the finest English character" before the Prospect Union in Cambridge, on the evening of Jan. 15th.

The Rev. Prof. Nash read a thoughtful paper before the Boston clergy Jan. 20th, on the topic "Personal immortality in the Bible."

EVERETT.—The rector of Grace church, the Rev. A. P. Greenleaf, recently preached an appropriate sermon at the tenth anniversary of the founding of the parish.

PITTSFIELD.—The Rev. Dr. Newton, rector of St. Stephen's church, on account of impaired health is obliged to suspend work, and to rest.

ANDOVER.—At the meeting of the Eastern convocation, Jan. 15th, in Christ church, the Holy Communion was celebrated and the sermon preached by the Rev. M. H. Gates. The Rev. Paul Sterling, after the service, read an essay on the "Catechism in the Sunday school." The exegesis from St. Mark x:17-19, was given by the Rev. A. H. Armory. The Rev. John W. Suter gave a liturgical paper upon the topic "A study of rubrical misdemeanors."

FITCHBURG.—The Rev. Charles M. Addison has been appointed Archdeacon of Worcester, in the place of the Rev. Dr. Vinton who has resigned.

SOUTHBOROUGH.—The fund for a parish house in St. Mark's now amounts to \$600.

SALEM.—The Rev. Henry Bedinger, rector of St. Peter's church, upon the completion of the fifth anniversary of his rectorship received a gift of \$300 from his parishioners.

WORCESTER.—At the Bay State Hotel, the Episcopal Club of this city held recently its regular meeting. The speakers were Associate Justice John H. Stieners, of Providence, who treated the topic of "Church Unity," and the Rev. W. S. Chase, of Woonsocket, spoke upon "Work which men of the parish can do." The Hon. Edward L. Davis was elected president; Mr. Alfred Thomas, vice-president; Mr. Joseph Jackson, secretary, and Mr. Charles A. Allen, treasurer.

New York**Henry C. Potter, D.D., LL.D., Bishop**

SCARSDALE.—Bishop Potter made a visitation of St. James' church on the morning of the 2nd Sunday after the Epiphany, Jan. 19th, and confirmed a class presented by the rector.

COLD SPRING ON HUDSON.—During the few months of rectorship of the Rev. Elbert Floyd-Jones a debt of \$3,000 on the rectory, and a floating debt have been removed from the church of St. Mary, in the Highlands. The chapel has been decorated and improved. The rectory has been turned into a parish house to provide for the growing activities of the parish. Altar vestments, vases, and service books have been presented.

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

TOLEDO.—For some time past the young girls of St. Luke's chapel, Air Line Junction, have been working together in a society known as the St. Agnes' Guild. Their aim and purpose was to raise enough money to present to the chapel some gift which would be of permanent value, and be at the same time the result of their own work. Recently an order was given to Mr. T. W. Scofield, a member of St. Paul's church, East Toledo, to make an oak altar, at a cost of \$25. This has been finished, and on the 2nd Sunday after the Epiphany was presented to the chapel and blessed.

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

CITY.—The Bishop of Pittsburgh has been enjoying a visit in the East, and on Sunday, Jan. 12th, preached the annual sermon before the Woman's Guild of the church of the Holy Apostles, Philadelphia, and on the 2nd Sunday after the Epiphany preached one of a course of special sermons before the students of Princeton College, Princeton.

The vested choir of St. John's church visited the Church Home on the evening of Jan. 9th, and delighted both the old ladies and children by giving them an evening of song. The rector of the church is also chaplain at the Home, and takes great interest in all connected with it.

The quarterly meeting of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew was held at St. George's church, on Friday evening, Jan. 17th. The Quiet Hour service, beginning at 5:30, was conducted by the Rev. A. D. Heffern. At its conclusion supper was served by the ladies of the parish, and the time between this and the general meeting at eight o'clock was spent in pleasant social intercourse and conference. The topic for discussion in the evening was the "Duty of the Brotherhood of St. Andrew to diocesan missions." The Rev. J. H. Barnard, genera

missionary of the diocese, the Rev. A. D. Brown, archdeacon of Church extension in Pittsburgh, and Messrs. Cornelius and Snodgrass, Brotherhood men, made addresses.

The first anniversary of the Second-hand Clothing Bureau, under the auspices of the ladies of the Church in the city, was held on the afternoon of Jan. 15th, at the Guild room of St. James' church. The annual report showed encouraging progress, and the report of the treasurer exhibited a balance of over \$200 as the earnings of the first year. The object of the bureau is to provide at a merely nominal cost clothing and household goods to those who are unwilling to accept them as charity, but are unable to procure them by their own efforts. The rooms are open for the sale of articles on Saturday afternoons, and on Wednesday afternoons there is an industrial school for the poor children of the neighborhood, which is well attended, but is sadly in need of teachers. In connection with this work it is intended to inaugurate a mothers' meeting one day in the week, such as has been found successful and a means of reaching and relieving many women in other localities.

Albany**Wm. Crowell Doane, D.D., LL.D., Bishop**

ALBANY.—On Sunday afternoon, the 19th ult., the Bishop confirmed a class of 18 St. Agnes' school girls at the cathedral, and on Sunday evening, a class at Holy Innocents' church. Bishop Doane sailed on Tuesday, the 21st inst., to make his visitations at the American churches in Europe.

COHOES.—The new church, the Ven. Archdeacon Sill, D.D., rector, is making steady progress towards completion. The latest offering is a \$5,000 organ, which has been promised by Miss S. T. Knapp, a valued parishioner, who has taken a deep interest in the church at all times.

Tennessee**Chas. Todd Quintard, D.D., LL.D., Bishop****Thos. F. Gailor, D.D., Ass't Bishop**

Jan. 5th, Bishop Quintard officiated in St. Paul's church, Murfreesboro, preached, confirmed two men, and celebrated the Holy Communion. At 3 P. M. the Bishop visited the mission church of the Ascension, at Shiloh. This is a new church edifice which has been built by the Rev. Barstow B. Ramage. It is an extremely comfortable and attractive church. The building was literally packed. Men were seated on the chancel steps, and others stood throughout the service. The Bishop said Evening Prayer and preached. On Monday, Jan. 6th, the Bishop went to Tullahoma, where he baptized the infant daughter of the rector, and read Evening Prayer. On Tuesday, Jan. 7th, the Bishop went to Nashville and visited Hoffman Hall. In Hannington chapel, the Bishop said a service, confirmed seven colored people, six of them being men. Jan. 12th, the Bishop celebrated the Lord's Supper in Otey Memorial church, Sewanee. Jan. 16th, in Trinity church, Winchester, the Bishop preached, and on the next day celebrated Holy Communion. The Bishop confirmed one person and baptized an infant. On the 2nd Sunday after Epiphany the Bishop visited St. Barnabas' church, Tullahoma, preached, and celebrated the Holy Communion. At night he delivered a lecture on "The faith, order, and worship of the Church."

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

FARIBAULT.—Bishop Gilbert attended the matriculation at Seabury Divinity School Jan. 8th, addressing the students upon the practical preparation for work in the ministry, and at 3 P. M. gave an address at the benediction of the parish guild house. He spoke affectionately of the late rectors whose names are conserved in this new memorial, the Rev. George Brayton Whipple and the Rev. Edward C. Bill. Through the faith and energy of the present rector, the Rev. Wm. Gardam, the building has been reared for ornament and use at a cost of \$8,500, and will stand as a monument of love to him in his nearly nine years' pastorate, and of the esteem which he has merited and received from the whole community. The guild house is a beautiful structure at the corner of Fifth and Elm sts., Gothic in style, and built from designs furnished by W. H. Jewett, of New Haven, Conn. The first story is of brown sandstone, its walls of pressed brick, and its roof of slate. The internal arrangements are artistic. It has its altar and chancel, and the nave is divided into several rooms, which may all be opened together. The windows, several of which are memorials and very beautiful, are of stained glass. In the library and one class room are open fireplaces and beautiful memorial mantels in polished oak. Other memorials are to follow. On Saturday evening a final reception was given at the guild house by the ladies of the parish for Mr. and Mrs. Gardam, who go, amid many regrets, to Ypsilanti, Mich.

St. Mary's Hall began the Christmas term Jan. 9th, with a good attendance. It has an admirable corps of ten teachers, and is doing excellent work. Bishop Gilbert visited the Hall Jan. 25th.

The Living Church

Chicago, February 1, 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 Church Times for the first week in the new year, urges English Churchmen to press for much needed measures of Church reform. There has never been a more favorable time than the present, when Parliament is overwhelmingly conservative and was partly elected under the influence of the fear that the "Church was in danger." It sets in the forefront of reforms imperatively called for, a change in the method of appointing bishops. The time has come when bishops should be appointed by the Church, and no longer by the prime minister of the moment. The present system is in principle indefensible. The best that has ever been said of it is that "in practice it works well." This, however, is questionable, even if it were in any case sufficient to justify such an anomaly. Recent appointments, such as the distinctly political one for Hereford, and the half-invalid bishop over the great see of Winchester, tend to shake acquiescence in things as they are. American Churchmen have long wondered that the Catholic movement did not long ago grapple with this matter. The form of election gone through with by an English cathedral chapter on receipt of the royal nomination, is an intolerable farce. It seems really amazing that reasonable men have so long submitted to it.

A MINISTER of the "Christian Church," often called "Campbellite" from the name of its founder, has caused a sensation in Indianapolis. This denomination is an off-shoot from the Baptists, and has always adhered to immersion as the only valid mode of Baptism. But the Rev. Mr. Hicks has been receiving members without requiring them to be immersed. This has led to a breach between his congregation and others of the same sect. The question is one of orthodoxy. The defense is that according to the tenets of the "Christian Church," whoever believes in Christ is a Christian, that the individual Christian must interpret the Bible for himself and allow every one else the same privilege. Baptism, therefore, must be left to the convictions of each individual and cannot be made a test of fellowship. Since this denomination professes to have "no creed but the Bible," it is difficult to see how this claim can be answered. If it is insisted that immersion or any other kind of Baptism is necessary, that position is, so far as it goes, a creed. In view of the fact that in more than one religious sect of this country members are, at least sometimes, admitted without Baptism, the clergy would do well to make careful inquiry in the case of adult candidates for Confirmation. Instances are reported to have occurred in which the candidates supposed that for adults Confirmation took the place of Baptism.

The Church Times utters a warning to the Bishops of England, which in its tone reminds us of the ancient reputation of that able paper for "Bishop-baiting." The great improvement in the tone of the Episcopal bench within the last quarter of a century still leaves some things to be desired, and now and then individual bishops, like others in authority, are liable to make "bad breaks." A "black list" of Episcopal misdoings is presented by *The Church Times*, among which we should be inclined to consider the inability of prelates, usually counted as strong and courageous men, to deal with the present unsatisfactory condition of the marriage laws, as the most serious. *The Times* sums up its indictment as follows: "The bishops show, as a body, an inability to deal with the burning questions of the hour. In fear of the State, they shut their eyes to glaring anachronisms. They will not take up, practically and courageously, the question of marriage and divorce. They make no earnest attempt to 'drive away erroneous and strange doctrines.' In short, they are 'piece-at-any-price' men." These are grave charges to be made in the sweeping way in which they are here presented. But however wholesome it may be that shortcomings and abuses should be clearly exposed, and fitting warnings uttered, we think it is worth while to reassure those who are liable to become disheartened at such a gloomy presentment, by bidding them compare the present with the past, see what immense progress has been made, and take courage. After all is said, it remains true that hardly in two centuries has the body of bishops as a whole, reached the high level of the present English episcopate.

THE dean of the Episcopal Theological School in Cambridge, Mass., has an article in *The Independent*, on matters of interest in the Church during the past year. Besides other things of no particular moment, he thinks it proper to return to the subject which has so severely afflicted his party or "school" during the year; namely, the Pastoral on the Incarnation and the Inspiration of Holy Scripture. He says: "The writers evidently considered the Church to be in danger of grave heresy, but most people felt that the danger had been greatly exaggerated." He then, with contemptuous sarcasm, likens it to calling out the whole fire department to put out a suspicion of smoke. He is speaking of a document which was put out under the authority of the entire body of bishops in 1894, and emphatically reaffirmed by the House of Bishops in the canonical Pastoral of 1895. It seems extremely likely that the bishops of all the dioceses and missionary jurisdictions represent the feelings of "most people" in the Church better than a single dean and his friends. The danger was not exaggerated, neither has it passed. Dean Hodges, in concluding his branch of his subject, gives a specimen of the clever verbal *leger-de-main* main characteristic of his school, by which facts as well as statements are transformed into something different from themselves, and the minds of the unstable are dazed. "Most people" see in the affirmation of the doctrinal Pastoral by the full House of Bishops a determination not to allow their strong utterances upon the Faith to pass away or die. Dr. Hodges sees in this affirmation only the headstone of the grave in which he conceives that the Catholic exposition of the Pastoral has been interred.

Forbearing One Another

"The Golden Rule!" We remember it as one of the first copies that we wrote, after making the customary pothooks. "Do unto others as you would that they should do to you." The world admires the precept, but its practice generally

reads: "Do unto others as they do to you." In their scramble for lucre, place, and power, men forget the Golden Rule and the Sermon on the Mount. They push on with ambitious energy for the prize, regardless of the wretchedness that is wrought as they ride on to victory over the ruined reputations and fortunes of other men.

This spirit of intolerance, this disregard of the feelings and interests of others, is very prevalent. While it does not often manifest itself in heartless and cruel injuries and flagrant wrongs, it is evident on every side in petty tyrannies and impatient resentments, which embitter the lives of thousands that deserve more considerate treatment. It magnifies faults, withholds sympathy, discourages well-meant efforts; it is arbitrary, exacting, censorious, selfish.

"Forbearing" is distinctively a Christian virtue. Natural affection does not attain unto it. St. Paul exhorts fathers not to provoke their children to wrath; and he dwells upon the need of gentleness, long-suffering, and patience! It is in all the Gospels, in all the life and teachings of our Lord. To be tender-hearted, considerate, magnanimous, is to be very near to the spirit of Christ. To be censorious, exacting, harsh, and intolerant, is inconsistent with the name of Christian.

We need more of the spirit of forbearance, all of us. We are too apt to think our own way the only right way, our own views the only correct views, our own conclusions the only reasonable conclusions. We repudiate and disparage everything and everybody that is not in harmony with us and our plans.

We need not go to the "world" to see this unlovely element of human nature illustrated. We may see it in Christian families, where the daily life of its members is made wretched by arbitrary exactions, rude rebukes, and petty fault-finding. Children are provoked to anger and discouraged by unreasonable requirements, harsh punishments, arbitrary rules. Wives are wounded by the rough impatience of husbands, and husbands are irritated by the petulance of wives.

It appears in the parish, often, in one form and another. It is the fiend of intolerance that drives many a worthy rector from his charge, or makes it impossible for him to win success. His least faults (and who has not some) are magnified into gigantic evils, his little mistakes into mountains of error, and it seems as though he could not do anything against which some criticism would not be hurled.

If it is a fault in the people, how much greater in the priest! They that bear rule for the Lord should take heed that they do it in the spirit of the Lord. They should not "strive." They should rebuke with loving patience. They should bear with gentleness the faults of their people, and suffer wrong, if need be, as they have Christ for example. It is a sad spectacle, the bishop or priest angrily opposing himself to the obstinate ignorance of his people. It is possible to be angry and sin not. It is sometimes needful to rise up in wrathful rebuke of sin; but it is never needful or right to treat the sinner with impatient scorn, and to manifest a petulant and irritable temper. "Forbearing one another in love," is the rule for priest as well as people.

The LIVING CHURCH would avoid the appearance of sermonizing, but it cannot refrain from commending this text to Churchmen of all schools. Let all bitterness and wrath and clamor, and evil speaking be put away from us, remembering that we are brethren, and are all working for the same Holy, Catholic, and Apostolic Church. If there are excesses or defects, on one side and another, let them be corrected by kindly counsel, rather than be assailed with iconoclastic fury. It becomes us all to deal cautiously and forbearingly with the faults of our neighbors, not only because we

would have the same measure meted out to us, but also because sometimes those faults are proved to be, in the end, virtues that we were too ignorant or obstinate to recognize.

Five-Minute Talks

BY CLINTON LOCKE

XLIX.

Let us go on with the consideration of the Communion service. Once a month you will hear read in church a little bit of what is called, "The warning for the Celebration." It is too long to read through every time, and the reason for its being so long is that sermons were not as common when this Office was drawn up as they are now, and this was meant to give instruction to the people. You will find many of these little sermons scattered through your Prayer Book. Now only the first few sentences are read, so that people may know when there are to be Celebrations. But I advise you to read these warnings (for there are two) carefully very often, for they say more in a few words than any devotional treatise on the Communion I ever read, and they will assist you very greatly in preparing yourself for the Holy Supper. You will notice that they authorize you, if you have a troubled conscience, and cannot by yourself settle what you ought or ought not to do, to go to your own rector, or to some priest in whom you have confidence, "and open your grief that you may receive such godly counsel and advice as may tend to the quieting of your conscience and the removing of all scruple and doubtfulness." There are times when every one feels the need of this, and is privileged to realize the comfort of it. One of these "warnings" is much more pointed than the other, and is to be used when there seems to be a neglect of the Holy Communion in the parish. Read it prayerfully. It will stir up your languid devotions, and, if you are neglectful, bring you back to your solemn duty and priceless privilege.

I assume that you will make as careful preparation for your Communion as it is possible, before coming to church, but suppose you have not made any previous preparation, and you find yourself in a church where there is to be a Celebration, and your heart moves you to commune, what shall you do? Why, kneel down in your pew, make a short act of penitence and self-consecration, and then go forward with humble confidence to the altar. If you feel a desire for the blessed Gift, do not let the want of a long preparation keep you away. Suppose you come late (from necessity, not from laziness) to the Celebration, should you commune? If you have arrived before the General Confession in the Office, I should say, yes; if after that, no. I do not think a Communion ought to be made by those who miss the Communion Confession, and Absolution. You may be able, and it may be your great comfort and help to devotion, to make your Communion fasting. If so, enjoy that desire and ability to the full, but do not institute comparisons between yourself and others who do not have that practice, as if you were better prepared, for the bishops of our Church have solemnly declared that fasting Communion is not obligatory and is a matter of individual choice.

In the parish to which you belong the devotions usual in the congregation may be those which are called extreme. I make no comment for or against them, but I would advise you, if you go to another and a different parish where such customs do not prevail, not to continue such devotions there, and for two reasons: one is that they will be apt to make you think "How much more devotional and religious I am than these other people," and the other is that they distract and annoy the people around you. I have had complaint made of this a hundred times at least. Of course no such effect could be produced in your old parish because such devotions were usual, but they are sure to injure the devotions of others in the ordinary parish. You may say: "Such devotions are necessary to my religious enjoyment," but try to say: "I will sacrifice my own feelings for the good of others;" that is a higher and nobler saying. Be sure that you make an offering of your substance when you make a Communion, for it is just as much a part of the Office as prayer or praise. You would not think of communing

without praying—well, have the same view with regard to offering. No matter how small the gift, give something. If you can only give a penny, give a penny, but never let the offertory plate pass you unnoticed. Whenever from some cause I have forgotten to provide myself with money for the offertory, it makes me feel thoroughly ashamed and uncomfortable.

Do you ask how often you ought to commune? No one rule can be made for all people, but if I must state a good general rule, I would say that every communicant striving to follow, even afar off, in his Master's footsteps, should make the effort to communicate every Sunday, and on the great festivals, on his birthday, on his Confirmation anniversary, before any great crisis in his life, and in thanksgiving after some great and signal mercy. May none of us be denied in the hour of our death the Viaticum, the provision by the way, the last Communion. The above rule is of course not possible to carry out in all country parishes. There the opportunities are rare, but therefore they ought to be so dearly prized. And in cities there are many who, with every wish, cannot carry out any such plan; let them remember that God accepts and remembers their strong desire. When you go to the altar take off your gloves, throw back your veil; do not bend your head forward on the rail for it embarrasses the priest in giving you the chalice; put the right hand over the left, and in the palm the priest will lay the bread which raise reverently to the mouth; steady the chalice with one hand. When you receive do not linger long, make room for others, and returning to your seat, thank your dear Lord for His condescension is coming to dwell with you.

Our Sunday Schools

BY JOHN TYLER

The experience gained by thirty years of teaching and twelve years of superintending a city Sunday school, has impressed the writer with the importance of having some system with regard to the management and conduct of Sunday schools, on which the laity of the Church are almost entirely dependent for what Church information they may or may not possess; for, as a rule, there is very little instruction as to the whys and wherefores of Church forms, usages, and practices, given from our pulpits. Reflecting for a moment on this, it will be seen what an important auxiliary our Sunday schools can become in producing well-informed Churchmen.

The subject of this article will be treated under three heads; viz., Organization, Text Books, and Curriculum.

SUNDAY SCHOOL ORGANIZATION.—One of the most important features of Sunday school work is proper organization. Each school should have a superintendent who is in touch and sympathy with the rector; for a large part of the efficiency of Sunday school work is dependent on the close and strong support of the rector; he is the only one who can reach the congregation, and to them the school looks for its supply of teachers and scholars.

In city schools where it is not difficult to obtain a sufficiency of teachers, the size of the classes, outside of the infant class and advanced classes, should be nominally limited to four scholars in each. I say nominally, for this rule cannot be inexorable, as it happens often that new scholars coming in have to be put into classes that already have four, but it should be the aim to reduce classes having over four by forming new classes. There are several reasons for not having over four children given to any one teacher. One is that no teacher can keep the attention of a child unless very close to it; so in classes where some of the scholars are at even a little distance from the teacher it is hard to catch and rivet their attention. Another reason is, it is desirable that teachers should visit their scholars at their homes; this often results in good to the parents, as well as keeping up the interest of the children, so a class of four does not prove too great a tax on the time of a teacher who can and will visit. Another and an important reason is that the classes being small it affords the opportunity to a larger number of adults to engage in Sunday school work, which is not only profitable to those enlisted in teaching, but the larger the number of teach-

ers the more prosperous the school and the more enthusiasm among all.

In the organization of every school there should be a well-appointed infant class where the teaching is oral. It is very important that this class should be in charge of teachers selected for their peculiar fitness for this kind of work, for the infant class should be that from which the superintendent draws his supply of scholars for the other classes, the teacher in charge of this reporting to the superintendent from time to time the names of such scholars as may be old enough or sufficiently advanced to be taken from it. There should be also an advanced class in which the history of the Church and its liturgy is taught. This class would serve the superintendent as one from which he can draw his supply of teachers, who would be all the more competent to teach after they had been well taught.

TEXT BOOKS.—The selection of text books for the use of a school should be made with care and under the inspection of the rector, superintendent, and experienced Sunday school teacher, for on this largely depends the ground work for Church and Bible information, as well as the keeping up of the interest of the scholars as they grow from infancy to maturity. The selection of teachers to teach certain text books is also important, that the teaching may be most effective. This should pass under the supervision of the superintendent, who, with the assistance of the rector, can arrange this in order to get the best results.

CURRICULUM.—Under this head I would refer to the method that is absolutely necessary in order to a proper training of children in their Sunday school course. In the first place, we will assume that all start in the infant class; as children become old enough to leave this class the superintendent selects a teacher and forms a class, putting in the hands of the teacher the proper text book. When this book has been gone through, the teacher reports to the superintendent, who either puts in the hands of the teacher another book of a higher grade or else advances the scholars to another class where the next grade is taught, and furnishes the teacher with scholars who will study the same book just gone through. This general plan should be pursued until the scholars are old or mature enough to go into the finishing class. This class may consist of any number of scholars, and can be taught, according to its number, either in a quiet part of the school room or in the church. It is important that all who expect to engage in Sunday school teaching should pass through this class, as the historical in the Church is in direct contact with the historical in the New Testament writings and should be fully understood.

SUMMARY.—Experience has taught the writer that one of the difficulties the superintendent will encounter in conducting his school according to the plans suggested in this article will be to secure the co-operation of teachers and parents. This is rather a hard thing to accomplish, and can only be successfully attempted by the rector giving his hearty support from the chancel and in the homes of his congregation, and the regular calling together of the teachers in meeting where the superintendent can get in touch with his corps of assistants, and matters pertaining to the welfare of the school can be fully and freely discussed. A difficulty often arises on the part of the child who does not wish to be transferred from one class to another, having naturally become fond of the teacher; this can only be surmounted by the influence of the parents over the child, and the explanations of the teacher that the course is necessary for the best interest of the child, just as in the week-day school different teachers teach different departments. It would be a step in the right direction, in order to guard our schools from the evil of incompetent teachers, if the rector would urge upon those who might be willing to engage in the Sunday school work as teachers, but who have never had the advantage of passing through an advanced class in a Sunday school, to go through the advanced class in his own school before assuming the duties of teaching. This would act as a safeguard to the school against incompetent or uninformed teachers. A recent article in THE LIVING CHURCH from a correspondent on the subject of organizing in parish and diocese for Sunday school work, was well timed, and calls attention to the fact that vigorous action is necessary and should claim the attention at once of rectors and bishops.

Letters to the Editor

PRIESTS AND PHYSICIANS

To the Editor of the Living Church:

Your correspondent of Jan. 18th, Dr. Henry Reed Hopkins, thinks it a sufficient reply to my inquiry regarding the usages of the sick room and the present ethics of the medical profession, to assert that "objective, vital religion in the family and in the individual, well, ill, or dying, exists only in memory" in our congregations, but that all this vital religion is found in families of the Roman Faith. In regard to these, he informs us "the habit of the physician is constant." He says, "when the facts so indicate, the illness is serious, the symptoms are alarming; send for the priest." He also appears to characterize the Church's offices for the sick and dying as "empty formalities."

Now, of course we have devout Churchmen and careless priests, but I venture to think that we have our fair proportion of both who are otherwise. And then, besides, there are the hitherto unrepentant to whom the visit of a priest might be welcome, and to whom the suggestion might be made by the members of "that profession" which "is practical," who have an opportunity to do good to burdened souls as well as to diseased bodies. However, let me point out that a wholesale condemnation of our clergy, who understand their business in the sick room as well as the Roman clergy understand theirs, and who are much more faithful in attending to it, as a rule, than they are, is not an answer to my inquiry why the clergy are somewhat systematically excluded from the sick room by the general orders of the physicians. The Prayer Book offices are not empty formalities, nor the Church's priests vain formalists, though it is true many of them are eloquent preachers and get high salaries, more power to them! and your correspondent's depreciatory estimate of the spirituality and faithfulness of the clergy of the Church in the administration of their pastoral office simply indicates a lack of discrimination and sound judgment on his part and on the part of those who agree with him. The priests of the Church do not go to the sick room (when they can get in) as "preachers," not even the most eloquent of them, but as priests to administer to the sick according to the sacred offices appointed by the Church for that purpose, and if such action is deemed beneficial to their patients by physicians when it is taken by Roman priests, then surely the same reasons ought to hold good for us, since the offices used are almost identical in both cases, not only in their objects, but often in their rites and words.

FREDERICK W. TAYLOR.

Springfield, Ill., Jan. 17, 1896.

To the Editor of The Living Church:

Perhaps one of the principal reasons of the clergy not being admitted to the sick room of their parishioners, of which the Rev. Dr. Taylor, of Springfield, complains, is due to the fact that so many of our physicians are unbelievers, or their faith is of such character as to be of little practical benefit. I do not say but there may be exceptional cases where such prohibition may be wise, but in a practice of twenty-five years I have never forbidden the pastor's visit at any reasonable hour, and not in a single instance have I seen harm result; but, on the contrary, after such visit the patient would often become more quiet and restful. As Dr. Taylor says, the two professions have much in common; the physician is no more the healer of the body than the ordained priest is the healer of the soul, and the latter is not of secondary importance. Three years ago I was prostrated for six weeks with typhoid fever. For several days of this time my chances were about equal for recovery or death, and the instructions of my physicians were that no one should be admitted to my room except my attendants and my rector. If my brethren of the medical profession knew the comfort these daily visitations and ministrations were to me, they would not so frequently deny their patients these privileges; for where in this life do we need these blessings so much as when prostrated upon a bed of suffering and probable death?

JOHN McCLURKIN.

Mt. Carmel, Ill.

To the Editor of The Living Church:

The Rev. F. W. T. grants too much in placing the issue of a priest's access to the sick room between the priest and the doctor. The latter is there only by authority and permission of the family. Let the priest be there, partially speaking, on the same grounds. But further, let him be there by divine right. The Catechism says: "Submit myself," not to the family physician, but "to my spiritual pastor." If a priest thus instructs his people in health, the way will be open in sickness; not for him to make polite inquiries of servant or nurse at the foot of the stairs or in the parlor, but to be ushered into the sick room. My relations with physicians have been uniformly pleasant, but doubtless because I claimed my rights and the rights of a member of the Catholic Church. Occasionally in the face of the strictest orders to the contrary from the doctor, I have at once been taken to the bedside, and with no "ex-

citing" or harmful results. One case comes to my mind where I had to be sent for to quiet the patient when all others had failed. It was a case of extreme and dangerous illness, and my presence alone brought relief. Certainly it takes good judgment and the rule of common-sense. The time of day, the state of the patient, the length, or rather, the shortness, of the service, the strength to bear counsel; all these must be considered. If the priest fails of discriminate common-sense, he is best away. And this failure, and "revivals," etc., at the sick bed, have raised this issue for better men who come with soft tread and tone, a blessing on their lips, and the Bread of Life in their hands.

BENJ. F. THOMPSON.

Birdsboro, Pa., Jan. 20, '96.

To the Editor of the Living Church:

In a recent number of your paper, the Rev. Dr. Taylor, of Springfield, Ill., made an inquiry of the medical fraternity as to the matter of excluding a clergyman from the room of a sick parishioner, giving the order as they sometimes do, that "the patient, on no account, is permitted to see any one," and that "absolute quiet is necessary," etc.

This was answered in your next number by H. A. S., who does not seem to understand the relation that exists between a pastor and the communicants of his church.

Another letter on the same subject is published in the issue of this day, Jan. 18th. Before I go further, I wish to admit that all clergymen are not fit visitors to a sick room. Unless they go in tenderly, and talk and act in a gentle, soothing manner, they had better be forbidden to go. But thoughtless, unsympathetic, and boisterous ministers are the exception.

But this by the way; I do not mean to encumber your columns with any argument on this point. I offer to whom it will interest, two extremes in reference to this matter.

I know an old clergyman who has been more than fifty-seven years in the ministry—for forty-five of which he was actively engaged in parochial work, and for the last dozen years has been only "waiting." In the very early period of his ministry, he heard of the illness of a lady who was a communicant of the Church. He called at her house to inquire of her condition, and offer any service he could render. She had repeatedly mentioned his name, but her doctor had given order that "no outside person should be admitted to her room." Her minister called every day for a week or more, when one evening the doctor said to him, in a good deal of visible anxiety, "Go up and see this good lady—help her if you can—she has often asked for you, and I can do nothing more." He went up to her room, and found that she was utterly beside herself, knowing nothing and nobody, tearing to tatters everything within her reach. She had to be held down in bed. The young minister could only offer a prayer and depart, making the determination, that with the consent of family or friends, such delay should never occur to him again. The old minister said that in all his long experience, he never knew a sick person that was not helped rather than hurt by his visits. Many medical men are infidels, and they do not understand the spiritual comforts a pastor may impart when a dear soul is about to slip out of their hands.

There was another and very different case which came into the experience of the old minister. He heard of the sickness of a parishioner, and went at once to her residence. He met her physician in the hall, who desired that he would not go to his patient's room, for, said he, "she has not closed her eyes in sleep for five days and nights, and if I can't get her out of this condition she will die." He reasoned with the doctor for awhile, who at last consented that he might see her if he would not stay more than five minutes. He went to the room and found her glaring with an almost maniac expression at her husband and sisters who stood around. He took a seat at her side, and laying his hand on hers, said a few comforting and consoling words. He knelt down and offered a gentle prayer. When he arose her eyes had lost their fierce expression, and seemed to be returning to their natural state. Then the minister in a soft tone sang, "Jesus, Savior of my soul." The hymn ended, the *sleepless* patient was fast asleep, and continued so for five hours. She recovered. The gentle sympathies of religion did for her what her doctor was not able to do.

ED. F. BERKLEY.

St. Louis.

To the Editor of the Living Church:

I am not given to writing letters to the Church press, but I do not think that the letter of Dr. Hopkins ought to go unanswered, because it is so utterly unjust and unfair, and even wild, in its statements. I do not think it was worthy of a place in your columns.

If there is any body of men in the Christian ministry today who have a high view of their duty in regard to the sick, and fulfil it in practice, it is the priesthood of our own branch of the Church of God. We of the priesthood know that the best part of our time is spent at the bedside of the sick and dying, in the imparting of spiritual instruction and consolation, and in the exercise of our priestly functions.

There is no ministry, I confidently believe, be it either Protestant or Roman, who carry on a more faithful visitation of the sick than the priesthood of this Church. If the same devotion were displayed by any Roman pastor, it would be enough to make him a saint in his parish, for systematic visitation of the sick is not one of the customs of the Roman priesthood. He comes in simply at the last, but the Anglican priest does that and more.

My experience is a large one, and I have never met with anything but the utmost kindness and courtesy from physicians. I have come to regard the profession with deep respect and affection, and my experience has taught me that the priest and the physician are not very far apart, but that each can be mutually helpful to the other in his vocation and ministry.

As to the *obiter dicta* of Dr. Hopkins about "Protestant Episcopalianism" and "quartettes" and "high-salaried preachers," etc., it is an indictment that will not apply in the broad terms in which it is made, and hence it is a loose and inconsiderate way of using language. Dr. Hopkins may put his finger on a church here and there to which such terms may apply, but to use such terms generally is an unworthy libel on the Church.

Dr. Hopkins speaks of "vital religion in the family and in the individual," and the impression his letter leaves on the mind is that he thinks it has faded out of the Church of his Baptism, and is only an objective reality in the Roman system. Such language and insinuations are neither loyal nor true, and an accurate writer would hesitate to make them about any body of Christian people, and certainly they would come with greater propriety from one outside, rather than inside, the Anglican fold.

St. Mary's Rectory,
Burlington, N. J.

C. H. HIBBARD

"WITH ALL MY WORLDLY GOODS I THEE ENDOW"

To the Editor of the Living Church:

I am no lawyer, but have always supposed the above words in the marriage service to be strictly in accord with the wife's right of dower. After reading Dr. Locke's very interesting Talk XLVI, I naturally take up the nearest dictionary, which at this moment happens to be the "Imperial," and find among the quotations illustrative of the definitions, a few words from Blackstone, which seem quite to the purpose: "A wife is by law entitled to be endowed of all lands and tenements of which her husband was seized in fee simple or fee tail during the coverture." Coverture (shelter or defense) is probably the only word in this quotation which can be obnoxious to the new woman.

In a little New England village not very long ago, and centuries after the marriage service was written, I noted a striking exemplification of the wife's right of dower. A farmer of small property (his wife had none before her marriage, nor ever, independently of her husband, nor he, as it proved, independently of her), a farmer of small property wished to sell a little piece of land to a purchaser who was equally desirous of buying. The necessary paper or papers were made out, but it appeared that there could be no legal sale without the wife's signature. This she refused to give, saying she was afraid that parting with that special lot of land might later interfere with a favorable sale of the whole. The farmer had had nothing to do with the marriage service of the "Episcopal" Church, but in the mere act of marrying—even if it were merely a civil marriage—had endowed his wife with all his real property.

In reading the last paragraph of Talk XLVI, I was reminded of a passage in I. Samuel xxviii. In the interview between Samuel and Saul—the righteous man and the evil-doer—Samuel says to Saul: "To-morrow shalt thou and thy sons be with me," showing, I think, that there is no immediate and absolute separation between the good and the wicked after death.

BOSTONIA.

SUNDAY SCHOOL ROOMS

To the Editor of the Living Church:

I have read with great interest the letter from W. H. Boniface, concerning our Sunday school work, which was published several weeks ago in THE LIVING CHURCH.

In enumerating "the principal evils under which the most important work of the Church languishes," he fails to mention two of which seem to me the greatest; *i. e.*, crowding of classes in one Sunday school room, or in the church building, and the lack of maps, blackboards, and other educational aids.

The crowding of classes necessitates a modulation of the voice below the ordinary key, and nothing could more effectually quell enthusiasm in teacher and children—lack of it in one produces loss of it in the other—and it is indeed true that "nothing was ever accomplished without enthusiasm."

There is nothing better to teach the children than Church history, since Church history is "the essence of the greatest biographies," and to teach them the one great biography is to make the Lord Jesus a living reality to them.

There is no secular teacher who would agree to teach secular history without maps, etc. Is sacred history to be taught less carefully?

Opinions of the Press

The Advance

THE NEW STATE.—Utah has become a State by proclamation of the President, and the hazardous experiment of self-government in a community in which the Mormons predominate is launched beyond possibility of recall. What effect it will have upon the institution of polygamy is a serious question. The New York *Evening Post* cites the case of Mississippi to show that it is doubtful whether a condition imposed by Congress previous to the admission of a State is legally binding afterwards. Congress provided that Mississippi should be readmitted only on condition that its constitution should "never be so amended or changed as to deprive any citizen or class of citizens of the United States of the right to vote who are entitled to vote by the constitution herein recognized, except as a punishment for such crimes as felonies at common law, whereof they shall have been duly convicted under laws equally applicable to all the inhabitants of said State." The Mississippi Constitutional Convention of 1890 adopted a report prepared by Judge Simrall, Chief Justice of the State Supreme Court under Republican rule, which held that the condition imposed by Congress was of no effect. Utah has been admitted upon a condition of the toleration of all religions and the suppression of polygamy. This condition was manifestly accepted under duress by the Mormons, and we shall wait with anxiety whether their freedom from restraint will give them sufficient boldness to repudiate this obligation. The hope is largely in the increasing Gentile population.

The Independent

THE POLICY OF NON-INTERVENTION.—We call attention to the following words in a letter lately published by Senator Platt, of Connecticut, to Dr. Newman Smyth, of New Haven. Speaking of the Turkish atrocities, he says:

For myself, I have entirely passed beyond the sentiment of the early days of the Republic that the United States should have nothing to do with the affairs or government of mankind east of the Atlantic. A nation of seventy millions of people cannot afford to sit idly by when such crimes are being perpetrated. But the feeling or the sentiment of isolation, or, as it is called, non-intervention, in matters transpiring outside our own boundaries, or at least our own continent, is exceedingly strong. The worship of the fetish of George Washington's proposed injunction to avoid all entangling alliances, goes on yet, and as a result, we are in no condition to enforce our views anywhere.

The country has come very rapidly to this conclusion. We still do not want, and trust we never shall want, to intermeddle with the politics of Europe; but when a case comes up where the suffering need protection, where barbarity is to be put down and human life and liberty and conscience to be protected against the worst oppression, it is a crime for indifference and selfishness to appeal for its inaction to "the fetish of George Washington's injunction to avoid all entangling alliances."

The Outlook.

AMERICAN CITIZENS IN TURKEY.—While we are in a great state of excitement over the remote, not to say unthinkable, peril to the United States from imagined British aggression on a Spanish republic in Venezuela, we bear with very unexemplary patience the destruction of American property, the hazarding of American lives, the interference with American rights and liberties, on Turkish soil. Thousands of dollars' worth of property has been destroyed there by mobs, abetted by the government. Americans pursuing a legitimate business are in terror for their lives, and are practically prisoners in their own houses, not daring to venture out; and we have thus far contented ourselves with insisting that they shall not be massacred along with their friends, and with pressing on the Turkish government a claim for money reparation for the buildings which have actually been burned. If our Americanism is genuine; if it is not a mere pseudo-

Americanism stirred up for political purposes by political organs; if it is something more than an Americanism for an election, it ought to express itself in a demand that our government should display, in the protection of American citizens in Turkey, something of that vigor which it pretends to display in the protection of Spanish-American interests in Venezuela. If the United States government should propose an alliance with Russia and England for

the purpose of compelling the Turk to fulfill the functions of government, to put an end to wholesale massacres, at least to furnish adequate protection to American citizens within its territory, the three governments together could at once bring some peace out of that horrible disorder, and, if necessary (as we believe it is), could dethrone the present Sultan and establish a competent government where now there is

nothing but anarchy. Whether this is feasible or not, one thing is certain: either our government ought to notify American citizens on Turkish soil that it will not protect them, and that they must remain there at their own risk, or else ought to furnish them protection, not merely from the sabre of the Kurd, but from the fear and horror in which they are now continuously living



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DR. PARKHURST

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The Editor's Table

Kalendar, February, 1896

2. PURIFICATION, B. V. M. Septuagesima.	White.
9. Sexagesima.	Violet.
16. Quinquagesima.	Violet.
19. ASH WEDNESDAY.	Violet.
23. 1st Sunday in Lent.	Violet.
	(Red at Evensong).
24. ST. MATTHIAS.	Red.
26. EMBER DAY.	Violet.
28. EMBER DAY.	Violet.
29. EMBER DAY.	Violet.

Candlemas—Septuagesima

BY WILLIAM E. CHISHOLM

Twin feasts in this late Churchly tide
The Virgin-Mother Purified,
The Epiphanic wreaths laid by,
With star of the Nativity;
And so into the path of thorn
Of which must Easter joys be born;
And in penumbral vestibule
Of Lenten pilgrimage, to school
The heart, the fancy, and the tongue,
Our short-lived Glorias left unsung,
Till, past the wild Sabachthani,
The dancing sun in eastern sky
Shall to the nations healing bring
While angels *Resurrexit* sing.

Brief span of sacred merriment!
Twixt Advent shadows and the Lent
Of hearts contrite—as from the arch
Which lately thrilled to bannered march
Of Christmas Eucharistic throng,
We strip the wavy green—as song
That once breathed clarion clear and high,
The shout of Christ's Nativity,
Now in the deeper cadence faint,
Its every word a sigh—a plaint!
Still may we in our candle-song
Be borne for this brief day along
The splendor of the festal tide,
As here the Mother Purified
Not now, but sadly soon to be!
The *Dolorosa* at the Tree,
Bends to our loving gaze that face!
Hail Mary! hail! replete with grace!

Oh, in the richness of the feast
Where tapers greet the reddening east,
Where organs thrill and flowers exhale
Their sweetness o'er the chalice veil,
And o'er the white-robed reredos
In festal glory gleams the cross,
Still does the vision of the day
Of mourning, o'er the fancy stray,
When furled in deepest sable there,
At noontide of the world's despair,
That Cross shall gory arms outspread,
And thence shall droop the Sacred Head.

Candlemas-Septuagesima, 1896.

Interest has been expressed by several correspondents in the report of the 999 years lease of property by the Church of England, and perhaps some light may yet be thrown upon it. A lady writes: "A few years ago I was visiting a curate of the late well-known Canon Miller, at Greenwich, England, and he related the story of the lease as connected with the parish of Greenwich where he was serving, and as having recently occurred."

Miss Rose Kingsley, daughter of the late Charles Kingsley, author of "Westward Ho," "Hypatia," etc., has arrived from England. Her object in coming to this country is to deliver a short series of lectures on "French Art in the Nineteenth Century." The tour has been arranged for her by Mrs. Henry Oothout, Jr. The first lecture was delivered Wednesday morning, Jan. 22nd, at the home of Mrs. William Bloodgood, New York City, and was upon "Classics and Romantics of the French School." Subsequently she is to deliver lectures at the homes of Hon. Levi P. Morton, Governor of New York; President Seth Low, of Columbia College; Bishop Potter, and others. The lectures will be illustrated by means of some fine etchings and photogravures. It is Miss Kingsley's second visit to America, she having accompanied her father on his tour of this country in 1874. Her sister, Mrs. Mary Harrison, is known by the literary *nom de plume* of "Lucus." Another of her relatives, a daughter of Charles Kingsley's brother, has distinguished herself as a traveler, having recently returned from a second visit to West Africa, where she has spent more than

five months in the interior of Congo Francaise, through a region inhabited by cannibals. She made an ascent of the Great Cameroon 13,760 feet high, and experienced many daring adventures. She was able to induce the natives to accompany her in several cases where those familiar with the situation believed it would be impossible for her to do so.

The appointment of Mr. Alfred Austin as poet-laureate to succeed Tennyson was received with a certain curious interest on this side the water, where it was innocently supposed that that distinction was reserved for pre-eminent poetical geniuses. Two or three at least are far better known than Mr. Austin. But the English papers have thrown a flood of light upon the matter. The more widely known poets were objectionable on account of their politics. Mr. Austin is a poet, at least he has written a considerable amount of poetry, but it appears to have been his prose writings which turned the scale in his favor. He has been Lord Salisbury's most powerful ally in the press. He was the author of numerous articles in *The Standard*, the great conservative daily, as well as in *The National Review*. Thus it appears that he has earned his present dignity by his past political services and will no doubt continue to deserve it by similar labors in the future.

The Archbishop of Canterbury has issued a message to his diocese, for the year 1896. The motto is, "In everything give thanks." He says: "Find a thank-offering to offer with each prayer as the Psalms do. It is difficult in our anxieties, but who will not meet 'The Will?'" "Pray we for a temperate, a pure-living people, free from rash fears; for a Church strong to resist, strong to war with all evil; for boldness and fullness in the use of the whole Gospel given to her; for freedom in teaching those who come after what she has taught us; for pureness in the choice of pastors; for obedience in order and courage in discipline; for unity of belief in the truth. In all these, thanks may go hand in hand with prayer. There is one thing in which a veil lies over our thankfulness, and we pray." Here follows a prayer for public and private use "in the present time of anxiety."

O merciful God, from whom all good counsels and all just works do proceed, we beseech Thee to provide justice and mercy for the suffering people who are called by Thy Holy Name, and to guide in judgment the counsels of the nation; through Jesus Christ our Lord.

Monographs of Church History

(Second Series)

BALDWIN, ARCHBISHOP OF CANTERBURY

BY M. E. J.

Baldwin's first plan was to establish his college at Hackington, near Canterbury, and by naming it for St. Thomas he hoped that the foundation would commend itself to the faithful. But the work had not gone far before the suspicions of the monks were aroused, and they promptly appealed to Rome. Baldwin suspended them. The Pope took their side, and threatened the Archbishop, even going so far as to appoint a commission of three English abbots empowered to absolve the suspended monks, and to summon Baldwin, if still contumacious, to appear in person to plead his cause in Rome. This was more than Henry and his Primate could accept, and they openly defied his Holiness; Ralph de Glanville, the great justiciar, inhibiting the three abbots from any interference with Baldwin. For eighty-two weeks the monastery was closed and the monks imprisoned, their revenues taken from them, in hopes of forcing them to compliance. But such was their popularity that their needs were supplied so generously by the common people that two hundred strangers were fed daily from the overplus. Such resistance was hard to overcome, and it is uncertain what the result might have been had not Baldwin's inconstant nature been so strongly influenced by the enthusiasm for the Crusades which had just reached England, that he was determined to settle the dispute on almost any terms which would leave him free to enlist in the Army of the Cross. A compromise was agreed upon, and the obnoxious college at Hackington demolished, but the materials were transferred to Lambeth, which, being in the diocese of Rochester, was out of the power of the Christ church monks, and the foundations laid of a collegiate church

in connection with the manor of Lambeth. All further settlements were deferred for a more convenient time.

In 1185 Baldwin had taken the Cross, but the cares and troubles of his see had prevented him from entering actively into the great movement which was spreading over Europe. Two years later, however, when the news of the capture of the Holy City by the infidels fell like a thunder-bolt upon Christendom, he abandoned his other duties, and gave himself up entirely to the occupation of preaching the new Crusade. It is hard to realize the enthusiasm of this age; whether it was a strongly religious movement, or whether the majority was influenced by the spirit of adventure which three centuries later led men to the westward, is a question upon which there are many opinions. But of one thing we may be certain, Baldwin, Archbishop of Canterbury, was inspired wholly and entirely by love for his Redeemer and a fervent desire

To chase these pagans, in those holy fields,
Over whose acres walked those blessed Feet;
Which, fourteen hundred years ago, were nail'd
For our advantage on the bitter cross.

For the next two years Baldwin devoted himself to preaching the Crusade. He spoke at a great council, convened by Henry at Le Mans, and his burning words inspired many to take the Cross. He made an expedition to Wales, under the guidance of Giraldus Cambrensis who has left an interesting account of the visitation. He preached everywhere, celebrated Mass in each cathedral, "as a mark of a kind of investiture," for he assumed metropolitan authority in the country. So great was the enthusiasm he created that thousands enrolled themselves under the banner of St. Thomas of Canterbury, which he had taken with him, and pledged themselves to join the Holy War. Two years passed in these preparations, and in negotiations with France, in which Baldwin took part with little success, but still the departure was delayed.

In 1189 Henry II. died. His long, prosperous reign ended in disaster and sorrow. It is a sad story, the more so because there was so much in his nature that was noble and generous, and because his sorrows were principally caused by his wife and sons, his dearest friend—and his own uncontrolled passions. Baldwin was with him during his last illness, comforted him, and exhorted him to confession, which he had long neglected. The Archbishop's influence must have been very strong, for he even had persuaded him several years before to release Queen Eleanor from prison. Though not a great man, there can be no doubt that he was a thoroughly good one, that his influence was always strong for the right, and that religion was the mainspring of his actions. It was said of him and his predecessors: "When Thomas came to town the first place to which he went was the Court; with Richard it was the farm; with Baldwin, the church."

Baldwin's next duty was the coronation of Richard, which was an affair of great ceremony. Then the king and Archbishop together brought the preparations to a happy conclusion, and at last they started on their journey to Jerusalem.

Says Richard of Devizes: "The King of France and the King of England having held a council at Tours, and again at Vezelay, and confirmed the treaty between themselves and their kingdoms . . . depart from each other with their respective armies. The Frenchman, being subject to sickness at sea, marches by land to Sicily (!) The Englishman, on the contrary, about to proceed by sea, comes to Marseilles to his ships. Baldwin, Archbishop of Canterbury, and Hubert Walter, Bishop of Salisbury, being the only bishops of all England who accomplished their vows follow the king to Sicily, and arrive first in the land of Juda." In the same chronicle is an interesting description of the English fleet, which was very large and well-appointed for those days. At Marseilles the king and Archbishop separated, Baldwin pushing on at once to the Holy Land. Roger de Horeden tells us that with a fair wind this voyage may be accomplished in fifteen days. We trust that our aged prelate was not longer than this on the treacherous Mediterranean. Arrived before Acre he found the Christians still engaged in besieging the city, and he entered with enthusiasm into the undertaking. Whatever the war might have been to the kings and nobles engaged in it, whatever of worldliness, greed, and ambition may have entered into their motives for carrying it on,

Baldwin's motives were pure and single. He was a true Soldier of the Cross, fighting for the possession of what was most sacred in his eyes, and he hesitated not to take the sword, and, unfurling the banner of St. Thomas, to lead his troops to battle. Two hundred knights and 300 soldiers fought under his command, and in his company was a goodly number of ecclesiastics, Hubert Walter, and the archbishops of Ravenna, Pisa, Besancon, Nazareth, and Montreal.

So long as the Archbishop was in Palestine, his labors were unremitting. During the Patriarch's illness he took his duties upon himself, and was prominent in opposing the Isabella and Conrad, of Montferrat, even going so far as to excommunicate the pair. It was his habit to bless and absolve the army before battle, to visit the sick and wounded, and administer spiritual consolation to the dying. His presence was a blessing indeed to the Crusaders, but he was not permitted to be with them long. The rest of his story is sad enough. The disillusionment of a good man with pure and high ideals can be nothing else. After his unceasing labors in England to raise men and money for the Holy War, his long and weary journey, and the rapture with which he at length beheld the shores of Palestine, and the tents, and banners of the Cross surrounding the camp of the Infidels—when at last he joined that army—what did he find? Not the band of Christian soldiers, one in heart, and hopes, and prayers—pure, brave, and noble as he had fondly hoped—alas! a very different sight greeted his eyes. A vast, undisciplined mob of licentious adventurers from all parts of Europe—here and there a good knight and true—but the vast majority were little better than an army of brigands, given to all manner of vices, and torn by dissensions among themselves. Slowly the reality was revealed to Baldwin's mind. By incessant labors among them, he tried to win the soldiers to virtue and holiness of life, but every day he became more and more convinced of the hopelessness of the attempt. At last, wearied, discouraged, disappointed, he fell sick and prayed the good Lord to release him from this troublesome world. His words are full of pathos.

"O, Lord God, now is there need of chastening and correcting with Holy Grace, that if it please Thy mercy that I should be removed from the turmoil of this present life, I have remained long enough in the army."

A few days after—Nov. 19th, 1190—he died. His body was laid to rest by his faithful friend, Hubert Walter, who also took charge of the deceased Primate's effects, applying all his property to the cause for which he had lived and died.

Archbishop Baldwin was a good man in the highest sense of the word—single-minded, pure in heart, devout, with higher ideals of his work and office than any other bishop of his age, save one, and we love to linger over the lives of these two holy men, Baldwin, and Hugh of Lincoln, who shone as lights in the midst of an evil and corrupt generation.

William Laud, Archbishop

A LECTURE DELIVERED IN ST. PAUL'S CHURCH, MUSKOGON, MICH., BY THE RECTOR, THE REV. PHILIP W. MOSHER

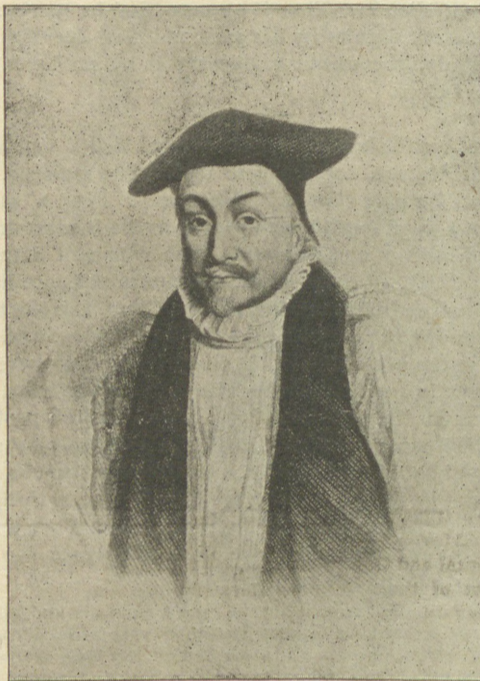
Jan. 10th was the anniversary of the execution or martyrdom of William Laud, Archbishop of Canterbury and Primate of All England.

The venerable Archbishop spent the early hours of his last day upon earth in prayer. When he had finished his morning devotions he was led through a thronged and crowded way, amidst the jeers and revilings of the people from London Tower to Tower Hill, where the scaffold stood. With perfect composure the father of the English Church mounted the platform and read an address to the people, proclaiming his belief that his "cause would look of another dye in heaven than the color that was put on it on earth." Through the spaces between the planks of the scaffold he noticed people standing below, and requested that they might be removed, "lest my innocent blood should fall on the heads of the people." A noble man standing with him asked: "What is the most comfortable saying that a dying man can have in his mouth?" And the Primate replied: "*Cupio dissolvi et esse cum Christo*" Then the old man knelt by the block and said: "Lord, I am coming as fast as I can, I know that I must pass through the shadow of

death before I can come to see Thee, but it is the *umbra mortis* a mere shadow of death, a little darkness upon nature; but Thou, by Thy merits and Passion, hast broken through the jaws of death. So, Lord, receive my soul, and have mercy upon me; bless this kingdom with peace and plenty, and with brotherly love and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ, His sake, if it be Thy will." Then he bowed his head upon the block in silent prayer for a few minutes, then he said aloud: "Lord Jesus, receive my soul." That was the signal agreed upon with the executioner, and by a single blow the head of the venerable old man was severed from the body.

What had Archbishop Laud done to lead to such an end?

William Laud was born at Reading, in 1573. He was educated at St. John's College, Oxford, and entered the sacred ministry in 1601. In 1621 he was consecrated Bishop of St. David's, in 1628 he became Bishop of London, and in 1633 he was created Arch-



Archbishop Laud

bishop of Canterbury and Primate of all England. In 1640 he was impeached by the Long Parliament, and after an imprisonment of four years was martyred, as has been told. His body was first buried in All Hallows church, Barking, and afterwards it was transferred to the chapel of St. John, Oxford.

William Laud was a loyal Churchman. He believed in the "One Catholic and Apostolic Church" of which the Creed speaks. He looked back over the ages and saw the Church as it was in the days of St. John, the Divine, in the days of SS. Polycarp, Irenæus, Chrysostom, and Augustine. He considered the time when Christianity was brought into England, when St. Alban was its martyr, and the bishops of the old British Church traveled across Europe to attend the Council of Nicea; he thought of the days of Columbanus and Boniface, of the old Irish missionaries and of their monastery Iona. It was with sorrow that the Archbishop thought of the years during which the popes of Rome exercised an usurped authority over England and the English Church, when contaminated by the false doctrines and practices of Rome, the English Church lost her national character and became a mere appendage to the foreign hierarchy. We know that the Archbishop rejoiced in the Reformation, and in the fact that the old English Church had once more assumed her rightful position as that part of the Catholic Church of God which is established in the realms of England. To him the Church was a city let down from heaven, whose Maker and Builder was God; a city to which belonged the saints and martyrs, in which was preserved the wisdom of the ages, the Bride of Christ, the mother of us all.

During the Reformation in England, some things, good and primitive in themselves, but at the time rather too closely connected with Romanism, had been thrown off. Certain rites and ceremonies conducive to reverence in God's house, and fervor in

prayer and worship, had been cast away, and that solely because they had been used, and perhaps abused, by the followers of the Roman Faith. These had been practiced by the Church in the days of Irenæus, and Chrysostom, and Augustine; they had been known in England long before any missionary of the Pope landed upon her shores. Now a century had passed since the Reformation, and Archbishop Laud thought that these rites and ceremonies, which had belonged to the Catholic and Apostolic Church, and had been found helpful to many souls, might be restored in the English Church.

Both as Bishop and as Archbishop, William Laud attempted this restoration. He kept before his mind the vision of the city of God, and he endeavored to make his part of the earthly city correspond to the heavenly vision. That he used force to do this, that he called in the help of the High Commission and the Star Chamber, simply shows that Archbishop Laud was not divine but a man living in the first half of the seventeenth century, and using the same means to work out his vision as the men of England and all Europe were using.

Under the growing Puritan spirit the Reformation had become what Bishop Laud called it, a "deformation;" and to bring the Church of England back to the fashion of the Primitive Church was no easy task. There were divisions and heresies in her fold, everywhere discipline was lacking, and as for reverence, there was almost none. In the darkness, however, there were not a few bright lights, learned men and holy men who would have been ornaments to the Church in any age.

The first task was to restore discipline. The Church courts had long tried offenses against the moral law and the righteousness of God. But in these disturbed times only the poor man appeared before the courts of the Church. Archbishop Laud brought the profligate rich man, the immoral nobleman, the offender against the moral law of God, no matter what might be his social position, before the Church court, and all were punished for their immoralities. As might have been expected, this gained the Archbishop many enemies.

There was one deep disgrace not remedied at the time of the Reformation—the admission of unworthy men into the ministry. As before the Reformation, so until the times of Laud, it was easy for any one to gain admission into the sacred orders of the Church. Many wholly unfit for the ministry were made priests and deacons, men who had no training, who possessed no learning or culture, men who could do nothing for the spiritual welfare of the people, and only little towards their intellectual advancement. Before the Reformation most of such men were to be found in the mendicant orders; but when these orders were suppressed there arose what we perhaps would call a body of tramp clergymen. Laud endeavored to stop this, and to that end made a law that no one should be ordained until he had a call to a settled parish, or at least a living as curate, professor, or chaplain. This law still exists in our canons, and although it seems to us most just and right, yet we know that it did much to increase the unpopularity of the Archbishop.

The Archbishop also tried to introduce some little reverence in the Church worship. To-day we can hardly realize the gross irreverence of the English people in the days of Laud. They so hated anything that was in any way connected with Romanism that they not only despised all decent order, but were even sacrilegious in their behavior. They did not take off their hats in church. They refused to stand at the Creed or bow their heads at the name of Jesus. They cared so little for the service and worship of the Church that they seldom came until it was time for the sermon. On his visitations the Archbishop attempted to correct some of these abuses, and this so roused the indignation of the Puritans that they stigmatized him a Romanizer, and denounced him as an introducer of popery. One of the things which excited great commotion was his order that the altar should be removed from the nave of the church to its proper position against the east wall of the chancel. We can hardly imagine the manner in which the Puritans treated the Lord's Table. When it stood in the nave of the church they used to lay their hats upon it, and late comers sat on it. When there was a noted person in the congregation the people even stood upon it that they might see the better. The

Archbishop said it was the Lord's Table and should not be treated as any man's table, but that it should stand by itself against the chancel wall and be railed off from the rest of the church to keep it from desecration. In every church in this land you see Laud's order obeyed, and it is hardly possible for us to realize that it was this which excited the intense opposition of the Puritans and raised the cry of popery against the Primate of the English Church.

Archbishop Laud was a High Churchman, and he was far from being a Romanist. Twice did emissaries of the Pope offer to make him a Cardinal, but he refused. When his death was reported at Rome, a certain abbot said, that they, the Romanists, had most "cause to rejoice that the greatest enemy of the Church of Rome in England had been cut off, and the greatest champion of the English Church silenced."

In the life of this eminent man only one wrong act can be found, and that in the early years of his ministry, the marriage of Lord Mountjoy to Lady Rich. As the anniversary of that day came round the Prelate always kept it as a solemn fast, with humble prayers for God's forgiveness.

Although holding high ideals and inspired with the noble ambition of making the Catholic Church of England a bride worthy of the Divine Master, yet, apparently, Archbishop Laud failed. His failure was perhaps the result of his unfortunate manner in dealing with men. He was small of stature, of a merchant family, and when exalted to the highest places in the kingdom, although he was neither imperious nor domineering, yet his commands seemed to lack authority, and his rebuke carried with it a thought of revenge rather than a desire to do better. Archbishop Laud seemed to have been unfit for his task. But God judges wisely. The only way to restore the English Church to her place as a part of the Holy Catholic and Apostolic Church, was by the blood of a martyr, and God chose William Laud because he knew how to die.

Laud's bitterest enemy, the man who urged the London mob against their Archbishop, who hounded him to his death and watched him die, was the very man, who, after the Restoration, first demanded that the Church and its Prayer Book be restored.

Archbishop Laud was holy, devout, and conscientious. He gave his life for the Church, and died in order that this Church which we all love might continue on the foundation of the apostles and prophets, and be united by the bonds of love, doctrine, rites, and ceremonies, with the saints and martyrs of the early ages.

Hymn for Septuagesima

BY MARY ANN THOMSON

Speeding onward with the year,
Leaving festal weeks behind,
Now a tone of Lent we hear;
On our path its shadow find:
Thou who madest day and night,
And didst order feast and fast
Through each season dark or bright,
Lead us on to light at last.

Succor, Lord, of Thee we crave,
In whose Image we were made,
Who, our souls from death to save,
Hast a perfect ransom paid;
Monarch, by creation's right;
Saviour, by redeeming grace;
King of angel hosts of light;
King and Saviour of our race.

All our nature's loss repair;
All our wills to Thine subdue;
And the Image that we bear
Marred, but not destroyed, renew;
Through the gate of penitence
Lead us here to holy joy;
Lead us when we pass from hence
Safe to bliss without alloy.

Philadelphia, January, 1896.

Book Notices

Studies in Theologic Definition Underlying the Apostle's and Nicene Creeds. By the Rev. Frederic Palmer, rector of Christ church, Andover, Mass. New York: E. P. Dutton & Co. Pp. 295. Price, \$1.25.

This book of alleged definitions, with its most indefinite title, is a representative of the "Unitarian Episcopalism" which is boldly trying to establish itself as an orthodox school of thought in the American Church. It is a new

evidence of the misguided movement which is busy in the attempt to stretch the Catholic creeds so as to make them cover all forms of belief, down to the blankest Unitarianism; to evacuate them of all definite meaning and rob them of all binding force. The avowed purpose of the author of this book is to define in terms of modern thought the great doctrines of the existence and nature of God, the Incarnation, the Church, salvation, and immortality; but the result is the opposite of definition, it is mis-statement, distortion, and obscurantism. The writer's grasp of theology is so imperfect and his language is so vague and indefinite, that it is often a matter of the utmost difficulty to attach any meaning to his words. If they are to be taken at their face value, as the deliberate utterances of a priest in the Church of God, some of them are certainly most serious. Take, for instance, the following "definition" of the doctrine of the Incarnation: "It is sometimes supposed that an identity of Jesus with God is claimed in the New Testament. But the Bible nowhere asserts that Jesus is God. It is continually regarding Him as the representative of the human side of God. As Son of Man he represents, to use the phrase we have so often used, God under the limitations of humanity. And that means, let God live the life of a man and He would be just what Jesus was; the life that Jesus lived was just such as God would have lived if He had been on earth, just such, in its principles and aims, as God is forever living in heaven. Jesus is by nature human. Through the perfect union of His Will with the Divine Will he becomes one with God; so that He is the Son, or typical representative, of man, and He is the Son, or typical and unique representative, of God. He is man become God; He is God become man. The truth of the Incarnation is that humanity raised to its highest power becomes divinity." These words seem to be a perfect *multum in parvo* of heresy. It is difficult to see how one could possibly put into so small compass any more of the errors in religion which the Catholic creeds were framed to exclude. This is but a fair sample of much which the book contains. Yet the learned editor of one of our leading Church papers is "prepared to deny" that the author from whom we have quoted is a heretic.

The Higher Criticism of the Pentateuch. By Wm. Henry Green, D.D., LL.D., Professor in Princeton Theological Seminary. Price, \$1.50.

Also by the same:

The Unity of the Book of Genesis. Price, \$1. New York: Charles Scribner's Sons.

It is refreshing to find that all competent scholars have not found it necessary to accept the positions of the more radical criticism of the old Testament. No one is better equipped for such investigations than the learned professor of Oriental and Old Testament literature at Princeton. In the first of these volumes the author undertakes to show that the faith of all past ages in respect to the Pentateuch has not been erroneous. He first exhibits the Pentateuch in its relation to the Old Testament as a whole, to which it is the introduction and also the basis upon which the entire superstructure rests. Then the plan and contents are unfolded. Next the Mosaic authorship is vindicated, and the various objections are met. The genuineness of the laws is defended, and the development hypothesis is refuted. In short, the author is at issue with the now prevailing school of Higher Criticism in all their most important contentions. The book ends with a reference to the mediating or Evangelical school, who propose to accept the revolutionary position of the radical critics with reference to the Old Testament, and yet expect to retain their Christian faith unimpaired. "They are now puzzling themselves over the problem of harmonizing Christ's sanction to false views respecting the Old Testament with implicit faith in Him as a divine teacher. And some of them, in their perplexity over this enigma, come perilously near impairing the truth of His claims. Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view?" The second of these volumes, entitled, "The Unity of the Book of Genesis," is a very full and complete examination of that book with reference to the "document hypothesis." The author's aim is to prove that the book of Genesis is the continuous work of one writer. Since the earliest and most plausible arguments for the "document hypothesis" were derived from this book, it follows that, if it has no foothold here, it cannot be maintained in the rest of the Pentateuch or Hexateuch. The author hopes that his work may prove a serviceable text-book for the study of criticism, and that it may meet the wants of theological students and ministers, and even intelligent laymen, who desire a better understanding of the first book of the Bible, and a solution of difficulties connected with it. For our own part, we hold that all who still acknowledge that there is a presumption in favor of the view which has been held without doubt or question from time immemorial, both under the Old Dispensation and the New, are bound to examine fully and carefully the arguments in favor of this view before they take up the opposing theories. We know of no book which will afford the student such adequate assistance in this investigation as this exhaustive treatise.

Some Thoughts on Christian Re-union. Being Seven Addresses given during his Visitation in June, 1895. By W. Boyd Carpenter, D.D. D.C.L. Lord Bishop of Ripon. London and New York: Macmillan & Co. 1895. Price, \$1.25.

The Encyclical of Pope Leo XIII. to the people of England has elicited some noteworthy utterances already. The two English archbishops, and others, have responded with dignity in vindication of the Catholic position of the Anglican communion, but also with sympathy and hope, and with a certain degree of appreciation of any expression of a longing for the true unity of the Church as coming from the Pope. One of the most elaborate replies, if we may so speak, to the Papal utterance, is comprised in the valuable Visitation addresses of the Bishop of Ripon. He counsels Christians to go back to the parting of the ways, where unity was broken and lost; to cease insisting upon un-Catholic dogmas; to observe the due force of the authority of *conviction*, the authority of *reason*, and the authority of *order*, and their relative value in the determination of those things which are necessary to be believed and done. The greater part of the addresses is concerned with the un-Catholic claims of the Latin Church, and the hindrances to re-union which they present. His indictment is all the weightier and telling on account of the dispassionate and temperate way it is framed. He does not waste words for effect. The sentences are crisp, clear cut, terse. One would like to have heard them spoken. They impress one in the reading, and we trust that many will read these earnest and forcible addresses upon a subject which appeals more and more to the hearts of all who love our Lord Jesus Christ in sincerity.

Magazines and Reviews

The troubled and strained relations between England and the United States receive ample attention in the January number of *The Nineteenth Century*, in articles rather pacific in their tone, by Henry M. Stanley, M. P., and Edward Dicey, C. B. Both writers are well qualified by their intimate knowledge of the two nations and their affairs to write with authority on the subject. There are two interesting papers dealing with Church matters; the one by Mrs. Stephen Batson is a rather sarcastic review of "The Rule of the Laywoman;" and the other, "Church Defence or Church Reform?" by the Rev. Dr. Jessopp, deserves to be read and pondered by all who are interested in the future of the Church of England. Prince Krapotkin discusses the abolition of village community life in an excellent paper, "Mutual Aid amongst Modern Men," the lesson of which is that some of the remedies for the discontent of our times may possibly lie behind us instead of in the golden future. There are a number of valuable articles besides those we have mentioned.

In the bound volume of *The Century Magazine*, May to October, 1895 (Vol. L), history, biography, art, and science have adequate treatment, as well as fiction. The most notable feature of the volume is Professor Sloane's "Life of Napoleon." A suggestive contrast in the character of the two Napoleons is furnished by Miss Anna L. Bicknell's interesting reminiscences of "Life in the Tuileries Under the Second Empire." A paper that has attracted wide attention all over the world is "The Battle of the Yalu," by Paul N. M. Giffen. Commander M. Giffen, who was in charge of the Chinese warship *Chen Yuen*, is the first representative of Western civilization to take part in a naval engagement between vessels armed with modern guns and equipments. Supplemental to this paper is "Lessons From the Yalu Fight," by Captain Alfred T. Mahan, the great naval historian and tactician. Max Nordau supplies a lively "Answer to My Critics," while Professor Cesare Lombroso discusses Nordau's "Degeneration," which was dedicated to him. In the line of fiction there are the closing portions of Marion Crawford's "Casa Braccio," the whole of Julia Magruder's "Princess Soria," and many short stories by favorite writers. New York: The Century Co., Union Square. Price, \$3.

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The Household

Carry Him in Thy Heart

BY MAIE ALLYNE

Carry the Blessed Jesus,
The day is long and far
Till the eventide; will He abide—
Thou'lt not His grace debar.

Carry Him all the way, where
So weary with thy sin,
Doth the burden cease? He giveth peace.
As thou dost let Him in.

Carry Him thy life's gladness,
Light to illumine the way
For the willing feet, love's pleasure
sweet,
Blest Guide-Companion stay.

Carry thy Lord, O Sorrow!
Thine eyes with weeping dim.
Through the cloud will shine soft rays
divine,
And comfort of love in Him.

Carry Him in thy heart, dear;
The way without is lone,
When His angel fair thy soul shall bear,
Thy Love will say "Mine own!"

The Way of Knowledge

BY FLORENCE E. STRYKER

"There comes a rusty-looking old chap, a 'cleric,' I do believe. No doubt he will consider it the proper thing to sit here with me," and the Rev. James Lacy politely transferred his handsome bag from the car seat to the floor. He was right, the "cleric" no doubt concluding the action to be somewhat of an invitation, dropped down beside him, and said, cordially: "We are members of the same profession, I judge; soldiers in the same army?"

"He certainly smacks of the Evangelical," thought the Rev. James, yet he

answered the question with a young man's dignity, and introduced himself with a little touch of conscious pleasure, for was he not the newly-called rector of St. Luke's, Wilhampton, one of the chief parishes in that busy little city?

"Yes," said the old man, the non-Churchly cut of whose garments rather offended Lacy's taste, "I have heard of you before. My name's Newcome, and I have a country parish in your county. You have a vast work before you, Mr. Lacy, for Wilhampton is growing rapidly and has sprung into a full-fledged city, while my poor farmers have but just decided that we are able to afford a village government."

"Yes," said Lacy, "I feel the responsibility. I know it will be great, of course, still I have endeavored to prepare myself." Across the old man's fine face a shadow passed and darkened the light in his keen, yet kindly, eyes, "Prepared, how have you prepared?" he asked.

"After I left the seminary," said Lacy, coldly, "I went abroad and took a year in Germany, and then one in Oxford, and—"

"I beg your pardon," said the elder man. "You have indeed had many advantages. My question was out of place, yet it scarcely referred to education." He hesitated, then said pleasantly. "You young men are well equipped intellectually now-a-days, and it is right, for the necessity is great. Wilhampton has a large factory population."

"Yes," said Lacy, eagerly, "that has ever attracted me. I am quite a student of economics and propose giving a course of lectures on labor and socialism this winter." The old man looked at him with a strangely pitying expression in his eyes.

"Indeed," continued Lacy, "I consider this a great question. I am really quite a socialist myself; a Christian socialist, you know," and he smiled.

Again the old clergyman's keen glance swept over him, the immaculate linen and perfectly cut clothes, the general high-bred and socially distinguished air, the youthful, intelligent face; then he said quietly, "A socialist, hardly that, I think?"

Lacy laughed. "I have shocked the old gentleman," he thought, but aloud he answered, "I am quite a socialist, in theory at least, but I remember years ago, a sentence in my English history that dogmatically stated that the country clergy were always conservative, so you see," and he smiled.

"Yes, perhaps, we are," returned the other. "I am, I trust, a Christian but not a socialist. Yet despite my conservative tendencies, the distinction is not apparent to me, however." And he rose from his seat. "Here we are at Wilhampton. I am glad I met you, Mr. Lacy, may God help and strengthen you in your life here," and he shook the young man's hand.

Lacy returned the pressure, flushed, bowed, and hurried out of the train. From the window the old clergyman watched him cross the platform to be warmly greeted by a waiting delegation of ladies and gentlemen, evidently the committee of reception, and who finally bore him off in triumph. The old man bore him off in triumph. The old man smiled and then sighed.

At the end of seven months James Lacy might well have congratulated himself. He had plunged himself and his parish into a state of violent activity. Its fame for zeal and good works was spreading far and wide, as was also the repu-

tation of its young minister for eloquence and sanctity.

He was very popular, the young men liked him, the old men respected and approved of him, and the women adored him. Incessantly occupied with matters of pleasure and duty, he was still happily conscious as every man must be of his success, and knew not that he had fallen a victim to a dangerous and insidious disease that lurks ever in the study of the modern priest. Ecclesiastical organization had indeed attacked and devoured him.

St. Luke's had services innumerable, guilds innumerable, societies male and female of every kind and degree, with objects religious, ethical, educational and social and even physical, as witness soup kitchens and coffee houses. And in looking at all these things, the heart of the Rev. James Lacy rejoiced, and he thanked God, for truly this great tree he had planted waxed taller and stronger and stretched its branches up toward heaven and seemed blessed and most desirable. Yet as he was a good fellow and not much spoiled, he often felt overwhelmed by his success and prayed for humility, and struggled against the worldliness that surrounded him, a something intangible that lurked in the careless laughter of the girls who worked in his guilds, or even in the comments of the earnest young men who helped him in the clubs or brotherhoods. But this did not trouble him greatly, why should it? He was doing his duty, blessed of God, happy, busy, content.

"This is such a horrible thing, Mr. Lacy," said his charming landlady, as she laid down the morning paper. "They are always doing disagreeable things down in the tenement region. Some poor fellow killed himself last night, a mere boy too."

Lacy took up the paper. "Horton," he said, "Edward Horton," and his face paled. "I know that name. He was recommended to me from the country sometime ago by an old clergyman there. I have seen the fellow in church and thought one of the societies was looking after him."

He rose from the table. "I must go down and see about it now."

"O, Mr. Lacy, do finish your breakfast. The coffee is exactly as you like it this morning. Surely you need not bother with this awful affair at once. It is not your fault."

The young clergyman shuddered. "God only knows about that," he thought and hurried to the door.

"The idea of going into that horrible place without any breakfast," said the landlady to her daughters. "It is certainly unnecessary. He is actually too good."

"Yes," said one of the girls. "It is almost oppressive." She was very pretty, and affected a slightly cynical style. It was the fashion that winter.

Meanwhile Lacy rushed through the winter slush and dirty streets toward the land of the tenements. He was nervous and a secret horror haunted him. He remembered well a letter from old Mr. Newcome some time ago recommending this young Horton to his pastoral care and brotherly sympathy. He had called once but the man was out, and he had given his name to one of the societies, and, yes, he remembered speaking to him in church several times; true, he had not seen him lately, but he himself had been so busy. The paper said the young man had lost his position, became despondent, taken to drinking, and committed suicide.

toast bread

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Lacy shivered, and hurried on. He reached the house finally.

A curious staring crowd was already in the street, and he made his way through ranks of rough men, and dirty, disheveled women, with babies in their arms, and children clinging to their skirts. They made room for him stolidly as they did for the police. "I am only another official in their eyes," he thought, and the thought stung him.

He entered the house and climbed up to the corridor above, and then started back, for a man came out of a side door and faced him; an old man, with eyes full of sorrow and a stern anger.

"It is you," he said. "Come in and see the boy I sent to the care of your tender charity and social theories."

Lacy followed in silence. In the bare, cold, dirty room lay the country boy who

Sarsaparilla Sense.

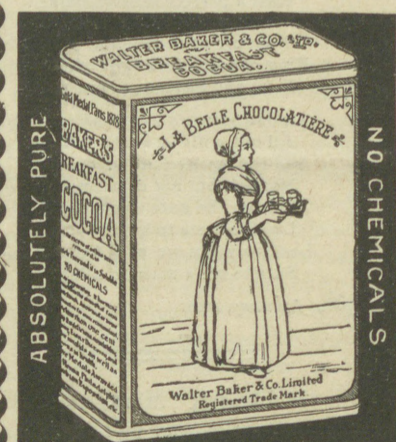
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We desire to direct the attention of our readers who are looking toward California as a place for home or investment, to the striking advertisement of Messrs. Foster & Woodson, promoters of Maywood Colonies, which appears in this issue. Many propositions are being offered the public, some good, some bad. We believe the offering is thoroughly legitimate; that the printed representations of the firm are conservative; that they deliver good deeds to land, and that, if their general plan suits our readers, they will do well to investigate further the attractive offer of Foster & Woodson.

had so soon failed in the battle, and plunged with the mad foolishness of a weak nature into the unknown mystery of death.

Across the quiet dead, the old man spoke to the young one. "He was a Sunday school boy of mine, weak, impulsive, affectionate. When he came to the city to find work I sent him to you. What did you do for him?"

Lacy shook his head, and covered his face with his hands.

"I know all you did—an occasional word, a formal call from two young city men. You yourself came but once, and then he was fast treading the downward path that led to—this. He had a soul to save if he did not attend your lectures on labor and socialism."

Lacy started from the room, and the old man followed him. "Forgive me," he said, more gently. "I loved the boy, yet who am I to judge."

"I have but one faint excuse," said the young man, "there are so many."

From the hall window the old man looked down at the crowd of dull, stolid, staring faces in the street below. "Yes," he said, "my God, there so many."

Then he turned and took the young man's hand.

"Do you remember the day you came here that I asked you what had been your preparation. This is the answer to my question; this is the preparation of God. Do not despair, for we are but mortal, and do not sorrow too much, for who knows the infinite love of God? If in ignorance you have left undone the 'weightier matters of the law,' your Christian charity will be all the wider and the nobler in the end. You will know that systems and societies do not save the soul alive, and more and more you will see clearly that part of the eternal truth that teaches us how truly and how closely we are 'members one of another' in Christ."

Lacy looked into his face, and then turned and went softly down into the squalid street outside, and the old man entered once more into the silent room.

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.

Jack, and Ted, and Tommy

BY SYDNEY DAYRE

"That's too bad!" said Jack Bird. "Too everlastin' bad."

"What's too bad?" asked his brother Ted.

"Mr. Brand's new church is—"

"What?" shouted Ted and Tommy, as Jack, to emphasize his bad news, made an impressive pause.

"Give me the paper," said Ted, snatching it

"Humph, you won't find it half so quick as I can tell you."

"I'll bet I can," said Ted.

"Do tell, Jack," pleaded Tommy.

"What is it, boys?" No quarreling, I hope."

"Not a bit," said Jack, as mother came into the room quietly. "It's only that Mr. Brand's church, his new church, that he's had such a dreadful time getting built—"

"Go on," cried Ted, who had been fumbling over the paper without success.

"Is—burnt to the ground!" The excitement was fully equal to Jack's expectations.

"I am very, very sorry," said mother. "Poor Mr. Brand will be discouraged, I am afraid."

"I should say so," said Jack. "First foundations all washed away by a cloudburst. Next, man that had part of their money ran away. Now—just as they had finished!"

"I wish we could do something to help him," said mother, with a sigh.

"Can't we?" said Ted. But he said it faintly, for he knew pretty well they could not.

"How could we—when we haven't got a cent to give?" asked Jack, in some indignation, not at his brother, but at the fact.

"Some of the boys earn money," said Ted. "Jim Lee helps down at the sawmill and gets a quarter a day. Ike hauls edgings from the mill for folks and gets twenty cents a load, for kindlings."

"They're all bigger'n us," said Jack. "I s'pose we'll have to wait till we grow."

"And by that time p'raps the church'll be built up again," said Ted, dolefully.

"But p'raps not," said Tommy, hopefully.

The young Birds lived far up in the pine woods where they had seen little growing except pine trees, and little doing except the turning of them into lumber. Mr. Brand was a young minister who, when a seminary student, had been sent up to preach to the people in the woods. He had made his home with the Birds and the boys had become very warmly attached to him. He now had a church of his own hundreds of miles away—at least it had been supposed he had one ready to occupy. He sent the Birds a religious paper, and it was in this that Jack had come across the news of the cruel flames which had swept away the fair new building. Jack had been reading the stories in the youth's department and the item had been in the next column, which probably was the reason why he had happened on it. Everybody felt depressed over Mr. Brand's misfortune. It was late fall and the family were gathered around the open fire as the Sunday evening settled down. The fire grew lower, and the faces grew sorer and the heats heavier thinking of the trouble of the friend held in such loving memory. At length with a sigh, at least the fiftieth one which had been drawn, putting them all together, Jack, with a half muttered remark about "doing something," got up, and bringing a basket from the corner, flung upon the fire in the big stone-bound chimney a number of pitchy pine cones. The sluggish fire soon caught upon them. They crackled and blazed, filling the room with dancing light.

"Mr. Brand used to like that," said Tommy, pointing to the bright blaze.

"Yes, he did," said Jack.

"Said it was awful bright and cheerful," chimed in Ted.

"Say!" exclaimed Jack, with the energy and enthusiasm belonging to a charming new idea, "I wish we could send him some."

"To cheer him up," said Tommy, delightedly.

"And make him feel good," said Jack.

"Can't we mother?" asked Ted.

Mother sat still looking into the fire, and the boys did not clamor for a quick reply, for they knew that she was thinking. Likewise, that mother's thoughts often led to something, hopeless as the

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subject might seem. She gazed into the cheery brightness with very loving thoughts of the young fellow who in a few short months had succeeded through his earnestness of purpose and fervent pursuit of the best and highest things, in planting seeds here in the wilderness which, watered and fostered by the Spirit, would spring up unto everlasting life. It was painful to be obliged to realize along with the craving desire to hold out a helping hand in his need the cruel impossibility of doing it.

"Oh, I s'pose we couldn't," resumed Ted, after what they thought a reasonable time of waiting.

"The idea of sending pine cones so far?" said Jack, impatiently.

"But he did like 'em—lots," persisted Tommy.

"Well," said the mother at length, "I don't believe the freight on a barrel of cones would be much—"

"A whole barrel!" exclaimed Tommy, in extacy.

"They're light, you know. Perhaps we could manage it."

"We'll get 'em the first thing to-morrow after school," said the boys in a chorus of delight. "The very best we can find."

"And may we write him a letter?"

"Yes."

This was the letter:

"DEAR MR. BRAND:—Me and Ted and Tommy is all sorry to hear about your church burned to the ground. We're awful sorry. We wish we had lots of money to help you build another church. We haven't got a cent. When we get big and can earn money we're going to send you some the very first minit. Cause we can't send any money we're going to send you a barrel of pine cones, the kind you used to like to see 'em when they burn. Their good ones, and they'll snap and fizz and sizzle and shine like everything. We want 'em to cheer you up cause we can't send any money to help build your church. We're awful sorry.

Your friends,

Jack and Ted and Tommy."

It was a long letter for Jack to write, but he did it well, and all three, not to speak of mother, were very proud of it. It was mailed on the day which saw the cones shipped. Jack almost hated to let it go out of his own safe keeping. "I s'pose we're sure it'll go all safe and right?" he said, questioningly, to his mother.

"Such an awful long way," said Ted.

"Wish they could 'a' gone both together, the letter and the barrel," said Tommy. "I think that would 'a' been the best way."

Both letter and barrel proved the safe handling of trusty officials, as shown by the early receipt of an answer from Mr. Brand. Mother read it aloud:

"My dear boys:—As I write the light of the pine-knots is dancing and glancing in my room, carrying the light of good cheer and the warmth of loving sympathy straight from your hearts to mine—"

"Ho! ho!" screamed Jack, in a perfect paroxysm of delight.

"Read that again, mother!"

Mother read it again.

"Doesn't it take him to know how to put things! Go on, mother."

"Perhaps it would be scarcely right to say that it is worth while to suffer misfortune in order to bring out such expressions of affection—"

"Ah-h-h! He means that letter," said Jack, while three boy faces beamed with

a delight far warmer than could ever be given out by pine-knots.

"But it is certain that they are full of a purer gold than comes in the shape of money."

"'Fraid it wouldn't build churches though," said Ted, with a worldly-wise shake of the head.

"As I know my little friends away up in the pine woods are most sincere in their desires to give help in our emergency—"

"Yes, he knows," with grateful nods of tow-heads.

"I will suggest to you that a good friend of mine has been enjoying with me the brightness of the pine-knots—"

"Glad of that," put in Ted.

"Sittin' close by the fire," said Jack, with a mental picture of his far-away friend and his friend's friend.

"He is from the city not far from me, and tells me that a supply of the pine-knots would be very acceptable to some rich friends of his who would like to brighten their hearts as you have brightened mine—"

"Shinin', sizzin', sputterin' and snappin'," interjected Jack, with a chuckle of exceeding enjoyment.

"So he suggests that if you are really all so anxious to give us a helping hand—"

"If we are!" indignantly interrupted Ted.

"'Twas the other fellow said it, don't you see?" said Jack.

"To give us a helping hand," patiently went on mother, "you may send us some more pine-knots, and my friend, Mr. Carson, says he will dispose of them. Of course we will pay expenses of barrels and freight—"

"Hurrah!" shouted the three in one breath.

"He'll sell 'em!" cried Jack.

"For money!" said Tommy.

"And so we can help!" exclaimed Ted.

"Now, mother," said Jack, "read the whole letter straight through so we can sense it."

The boys contrived to hold themselves while she did so, to the end of the affectionate closing words.

"I tell you," Jack gave something between a gasp and a sigh of great contentment, "if it doesn't take him to put things!"

In overflowing enthusiasm plans and ways were discussed. Then the boys made a rush among their boy friends and enlisted their sympathy and aid. A grand pine-knot picnic was arranged. Never before, surely, had those pine woods rung with such happy voices as filled them on the day of the great knot gathering. In liberal quantities they lay on the ground—the brown treasures with their drops of balsamic gum, hoarding up the sunshine of summer days to be let loose for the enjoyment of many, perhaps, who could not seek the outdoor sunshine. What a joy it was after faithful work, to see the goodly number of barrels carried out from the freight shed. They waited. A little longer than suited the impatience of the boys. For time to sell the knots, mother said. It came at last, the letter telling of plenty more hearts which had been warmed and lightened by the pine-knots. "Warmed and lightened further," he said, "by the story of the boys away up in the woods who, out of their far-reaching sympathy, have done their very best

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—the only thing they could. And so many have been roused by it that we are going to begin building at once."

He sent, that they might have the happiness of seeing it, this money which they had won in the Lord's service.

"That little scrap of paper!" said Jack, reverently, taking it into his hand.

"It is fifty dollars," said mother.

They caught their breaths as each one held it for a moment. Then it went back to lay the foundation of the new church."

"I WANT you to look at this foot," said Prof. Ward of the natural science department, taking out a mummy leg. "See the fourth toe; it is longer than the big toe, and the big toe is not much, if any, larger. You will notice the same peculiarity about the best Greek statues. I made measurements of the foot of the Venus in the Louvre. It was just one-sixth of the height of the statue and the fourth toe was longer than the big toe. Centuries of compressing the feet into shoes of unnatural design have altered the shape of our feet and have increased the size of our big toes."—*Rochester Post.*

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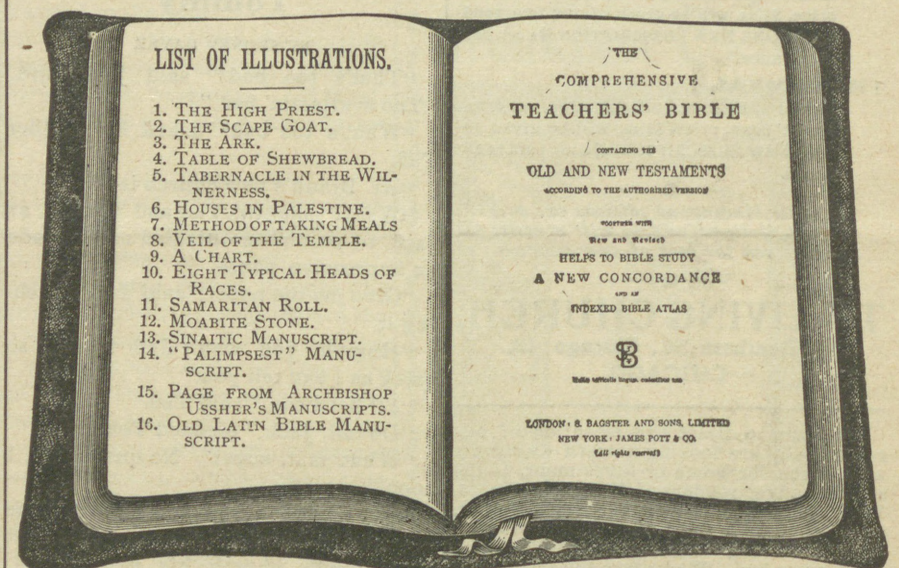
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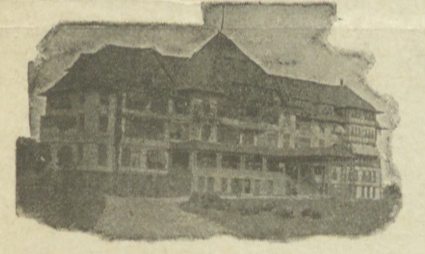
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Hints to Householders

If a fish-hook is run into a finger, do not attempt to draw it out backward. Cut the line quite clear from it, turn the point upward and push it through. Accidents with crochet needles are constantly occurring, and if one be pushed deeply into the flesh, do not try to pull it out; the hook at the point will tear and inflame the part. A surgeon with proper instruments will take it out safely without any difficulty. If at a great distance from a surgeon, the best thing to do is, first, be very sure which side the hook is, push a smooth ivory knitting needle, or something of that sort, down the wound 'till it touches the hook, then pull out both together.—Geo. H. Hope, M. D.

HERE are a few of the many uses to which glycerine may be applied: Equal parts of bay rum and glycerine applied to the face after shaving make a man rise up and call the woman who provided it blessed. Applied to the shoes, glycerine is a great preservative of the leather and effectually keeps out water and prevents wet feet. A few drops of glycerine put in the fruit jars the last thing before sealing them, help to keep the preserves from moulding on top. For flatulency there is no better remedy than a teaspoonful of glycerine after each meal. It will prevent and cure chapped hands. Two or three drops will often stop the baby's stomach-ache. It will allay the thirst of a fever patient and soothe an irritable cough by moistening the dryness of the throat.

THE clove is a good anti-nauseant. Persons who get "qualms" when riding in the cars, or on boats, can almost certainly quiet them by slowly chewing a clove or two. Indigestion, accompanied by the formation of gas, nausea, and dizziness, will often yield to the same simple measure. There are other and better means of accomplishing these results, but the value of the clove is that it occupies so little room, is so easily carried about, and can be so readily gotten when wanted.

SHOULD a cork slip inside a bottle, instead of coming out, empty the bottle of its contents, and let it become perfectly dry. Now take a strong string, make a loop long enough to reach to the bottom of the bottle, do not tie, but hold the two ends securely in the hand, and lower the loop into the bottle, which you must move about gently in such a way that the cork will fall into the loop. Now cautiously draw it to the neck of the bottle, being careful to have the string well in the middle of the cork, and the cork with its smaller end uppermost. When, in this position, it is safe in the neck of the bottle, use your strength in a firm, steady pull till you bring it out. This requires patience and delicate handling, as well as dexterity, but practice will make it easy.

Should bed linen or underclothing be stained with iodine, before the articles are washed cover the spot with a plaster of starch mixed with enough cold water to make a thick paste. Leave them until dry, and then wash as usual. The stains will be entirely removed.

Should your polished steel hearth or fire-irons acquire spots of rust during the summer, sift some coal ashes through a very fine sieve (a sugar sifter is about right). Apply this dust to the spots with a cloth dipped in water, and rub hard till all the roughness is removed, let it dry, then wipe off with a soft, dry cloth. Now, with a damp cloth dipped in fine Bath-brick dust, you may thoroughly rub the whole surface, spots and all. Allow this to become entirely dry, then wipe off with a clean dry cloth, and afterwards rub with a soft chamois skin. This treatment, except the ashes, may be repeated once a week, with advantage. The rust spots may perhaps always remain a little lighter in color than their surroundings, but will at least be clean and bright. It is a good plan when done with fires for the season, to wrap each steel article separately in several layers of newspapers and lay all away in a perfectly dry closet.—The Modern Priscilla.

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