

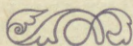
The Living Church

A Weekly Record of its News its Work and its Thought

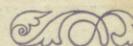
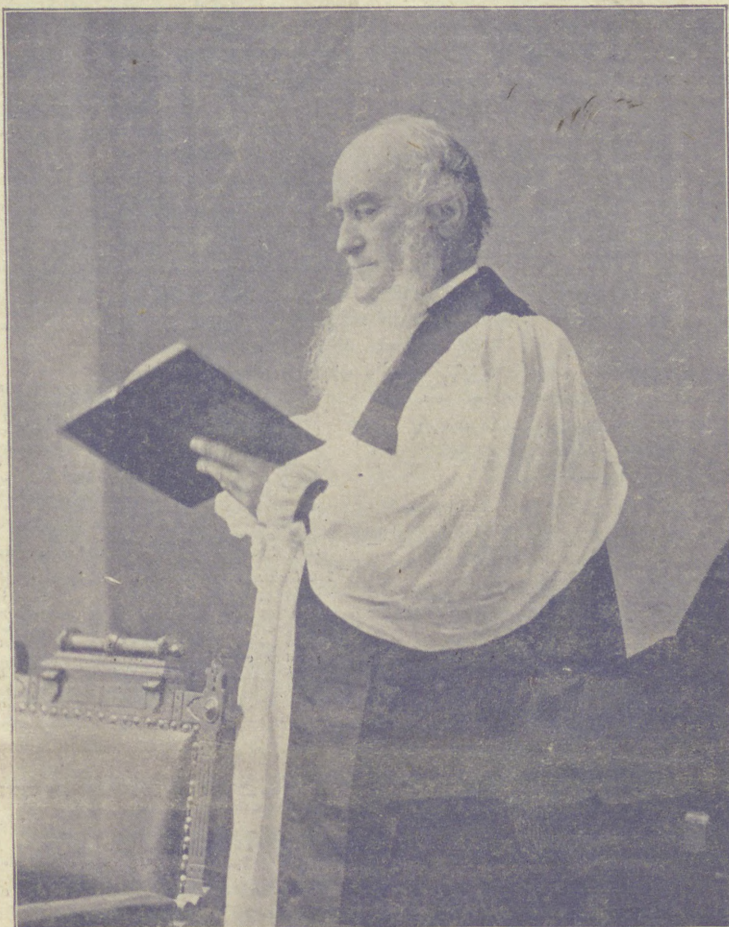
Vol. XVIII. No. 46

Chicago, Saturday, February 15, 1896

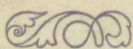
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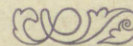
The Rt. Rev. Thomas Hubbard Vail, S.T.D., LL. D., the first Bishop of Kansas, whose death occurred October 6th, 1889, was one whose life was a vivid reflection of his teachings. His life was spent in doing the works of the Master, and at the ripe age of 77 years, broken down in health, he passed to the reward prepared for him. He was born in Richmond, Va., Oct. 21st, 1812; baptized in the State capitol by "Parson Buchanan," graduated at Trinity College, Hartford, Conn., in 1831, and from the General Theological Seminary, New York, in 1835. He was ordered deacon in St. Mark's church, New Canaan, Conn., in June, 1835, and ordained priest in Grace church, Boston, January 6th, 1837. For a short time after his ordination to the diaconate he officiated in St. James' church, Philadelphia, and later, under the direction of Dr. Wainwright, organ-



ized All Saints' church, at Worcester, Mass. In 1837, at Easter, he became rector of Christ church, Cambridge. Other parishes wherein he ministered were St. John's church, Essex; Christ's church, Westerley, remaining in the latter fourteen years, during which time he was a deputy to the General Convention from the diocese of Rhode Island. In December, 1857, he became rector of St. Thomas' church, Taunton, Mass; in November, 1863, rector of Trinity church, Muscatine, Iowa. He received the degree of Doctor of Sacred Theology from Brown University, Providence, R. I., in 1858; and Doctor of Laws from the University of Kansas in 1875. He was consecrated Bishop of Kansas in Trinity church, Muscatine, Ia., December 15th, 1864, by the Rt. Rev. Jackson Kemper, S.T.D.



Rt. Rev. Thomas Hubbard Vail, S.T.D., LL.D.



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"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt iv, 1.

SECOND SUNDAY IN LENT.
"It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt, iv, 4.

THIRD SUNDAY IN LENT.
"Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them."—Matt. iv, 8.

FOURTH SUNDAY IN LENT.
"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."—2 Sam. xii, 13.

FIFTH SUNDAY IN LENT.
"Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me."—Luke xxii, 28, 29.

THE SUNDAY NEXT BEFORE EASTER.
"And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord."—Mark xi, 9.

PASSION WEEK.
"Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name."—John xii, 27, 28.

THURSDAY BEFORE EASTER.
"And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?"—Mark xiv, 37.

GOOD FRIDAY.
"And I, if I be lifted up, . . . will draw all men unto Me."—John xii, 32.

EASTER DAY.
"That I may know Him, and the power of His resurrection."—Phil. i. i, 10.

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The Living Church

Saturday, February 15, 1896

News and Notes

ON the editorial page of this issue will be found an article to which we wish to call the attention of the clergy. Papers of all denominations and of no denomination (so-called "independent" papers) have for a long time industriously disseminated the erroneous statement that unordained men were admitted to preach and minister in English churches after the Reformation. We have tried to correct this mistake, over and over again, but without seeming to make any impression on the persistent propagators of this error. If it is repeated often enough, and loud enough, possibly many of our own people will come to believe it. The sufficient refutation, we believe, will be found in the editorial referred to.

IT is melancholy to read the accounts of travelers relative to the ignorance and sloth of the average Eastern monk. Truly if these stories give a correct idea of monasteries in general, in that part of the world, the gulf is wide which separates them from the days of St. Basil. Mar Saba in Palestine is given as an example. It is built upon a lofty rock, towering 600 feet above the valley of Hedron. It dates from the troublous times of the fifth century, when there seemed to so many no resource left for religion but in desert life. Then these almost inaccessible piles were reared, within whose walls were gathered costly monuments of piety, and there the early monks devoted themselves to the composition of learned treatises and works of devotion. Now the monks of St. Saba are described as old and densely ignorant souls. They vegetate in their strange abode, mostly unable to read the manuscripts their library still contains, though they retain a tradition of their value which causes them to guard these literary treasures with a jealousy more than embarrassing to the curious Occidental visitor, whose contempt for the ancient brotherhood is confirmed by the rebuffs which his inquisitiveness encounters.

AN enterprise which has been started in Manchester, England, by a number of charitable ladies, might be worth the attention of those among ourselves who are wrestling with the problems of the slums. It seemed clear that the costly public baths provided by the corporation did not meet the real need of extremely poor and densely crowded neighborhoods. It is therefore proposed to try the experiment of fitting up "cottage" bathing rooms for the benefit of women and children. Probably there will have to be some missionary work done in order to create and encourage a taste for cleanliness. The fee for a bath is to be a penny, as it is wisely thought that the privilege will be more valued by those who make use of it, and produce better results, if it does not carry the appearance of a mere charity.

GOLD is plentiful, the much talked and written of bond issue is a success, and the United States has emphatically demonstrated its stability. Laying causes aside, the effect has been remedied for a time, at least, and the treasury will continue to pay gold on demand. This, too, in spite of the statements of financiers that a bond proposition could not stand without the sanction of Wall street; that it was the heavy bankers, not the people, who would have to furnish the gold. The bond issue of one year ago aroused considerable indignation, inasmuch as a private syndicate was thereby enabled to make a turn of several million dollars. When the call for a popular loan was issued by Secretary Carlisle, a syndicate was at once formed by J. P. Morgan, with the expectation of being able to capture the entire issue of \$100,000,000 at about 104; the syndicate, however, was dissolved as soon as it became apparent the loan would be a success. Great was the surprise and pleasure of the administration when the opening of tenders showed bids for six times the amount of the call,

at an average of about 110, which price would place in the treasury \$6,000,000 more gold than had the issue been handled by the syndicate. The event was a strong endorsement by the people of confidence in the government, which has not only aroused patriotism at home but admiration abroad. Business men are expecting better times as a result of this convincing proof of the existence of plenty of money in the country.

MANY people know nothing of the late Rev. Mr. Rogers of St. Botolph's, Bishopgate, except that he was commonly called "hang-theology" Rogers. He was, however, a man of remarkable personality and of untiring energy in forwarding the best interests of his parishioners. He was educated at Eton and Oxford. He rowed in the Oxford eight. After taking his degree he traveled abroad. Then being presented to St. Thomas, Charterhouse, he worked hard for the benefit of the degraded people who formed the bulk of his parishioners. After spending eighteen years in this parish he went to St. Botolph's, where he remained till his death. His labors were directed to the educational and social advancement of his flock fully as much as to their spiritual good. His nick-name was earned by a hasty expression to which he gave utterance on an occasion when he had got up a movement for founding a school. Various objections were interposed, some religious, some financial, whereupon he exclaimed: "Hang the economical question! hang the theological question! let us get to work!" Mr. Rogers had the gift of sympathy in a marked degree. It was said that when he went to visit a friend in the country, he would have had a conversation with the gardener, and have made friends with the servant in the hall, before he met the members of the family. He was always accessible to his parishioners, and a capital man of business. The Church papers agree in regarding him as a remarkable personality and one not easy to be replaced. His death has called forth sincere expressions of regret from all ranks of society, from the Queen, Prince of Wales, Lord Rosebery, and the Lord Mayor, down to the humble coster.

AT the battle of Doornkop, where the foolhardy expedition of Dr. Jameson against the Transvaal met its Waterloo, an act of heroism took place worthy of record in some future "Book of Golden Deeds." In a lull in the fighting, a young Boer named Jacobz took pity on a wounded trooper of Jameson's band and undertook to carry him some water. But while he was in the act of performing this act of mercy, he was shot down and killed by another wounded trooper who evidently mistook his object.

AT St. Aidan's church, Boston, England, on the Sunday within the octave of Epiphany, a special feature was introduced at the offertory as a memorial of the Magi and their gifts, of gold, frankincense, and myrrh. At the time of the first oblation when the Eucharistic elements were brought to the altar, three members of the congregation presented the memorial gifts. The churchwarden brought a large offering of gold on behalf of a member of the congregation, one of the sidesmen presented the incense in an unburnt state, while a third person made the offering of myrrh. Similar ceremonies, more or less elaborate were once very common in the Church. That which takes place annually in the royal chapel, at Epiphany, when an offering of gold is presented, has often been described.

THE idea of a "lay rector," enjoying the freehold of the chancel, and receiving the income of the glebe and tithes attached to the rectory, seems strange to us, but it appears to be not an uncommon thing in England. Of course he must provide, by presentation or nomination, a clergyman to take the cure of souls. It appears from a recent decision that the lay rector has duties to discharge as well as benefits to enjoy. A criminal suit was instituted by the church

wardens of St. Peter's, Derby, against their lay-rector for neglecting to repair the chancel of the church. The officials had endeavored for four years to induce this gentleman to fulfill the obligations incumbent upon him. Meanwhile, the chancel roof was full of holes, and decay had set in in the lead wood and stone work. The judge, in giving his decision against the defendant, said that the church wardens had only discharged their bounten duty in instituting the suit, and, after sternly rebuking the rector for his neglect, indicated in quite unmistakable terms that the court had power to enforce its decision by the help of the civil arm in the event of contumacious disregard of the monition. It is said that this is the first case of the kind which has occurred in this century. The judge remarked that, though the number of lay-rectors was large, they were, as a rule, fully alive to the responsibilities of their position, and that resort to legal proceedings to insure the discharge of such duties was almost unheard of.

WITHIN a week discoveries in the field of science have attracted the attention of the world. By application of the cathode rays, photography of invisible objects is made possible, and the discovery opens a field for investigation fully as wonderful and interesting as other nineteenth century marvels. As the cathode ray and its wonderful properties are new to scientists, the brightest minds are at work and interesting developments may soon be expected. A recent experiment in a Montreal hospital proved that a bullet which a probe could not find could be located, thus one of the important benefits of the cathode ray is manifested.

AND now comes a rumor that at a conference to be called in the near future, an alliance of all the powers of the western hemisphere, Canada excepted, will be formed for the purpose of defending and upholding the Monroe doctrine. If this be true, the proposed alliance would possess features of importance, but a grave consideration is necessary before such a step be taken, particularly as some of the South American countries have had merely consular agents of foreign powers stationed there, not being considered of sufficient importance for closer diplomatic relations.

The Church in England

FROM OUR CORRESPONDENT

JANUARY 27TH

The attitude of "masterly inactivity" which the bishops have lately assumed in regard to divorce and other matters, has been the cause of great and rapidly growing discontent among English Churchmen. The valor and unanimity with which the bishops led the forces of the Church against the Liberationists has been contrasted with their timid and halting utterances on other questions which are even more vital to the highest interests of the Church. And at last *The Church Times*, by far the most widely read of all the Church papers, has lifted up its voice in emphatic protest. The article was a very remarkable one. It began with a list of instances in which individual bishops have lately saddened and perplexed Church people by their minimizing of the Faith, or their unwillingness to lead. It went on to remind them that a few months ago they were leading the Church of England, as one man, against the assailants of the Welsh Church, and it pertinently asked the reason of their timidity in the face of other enemies, and of their inability to touch any one of the burning questions of the hour. "Anachronisms hold high revel among us," the article continued, "because the bishops are afraid of the State; our marriage laws are falling into confusion because no bishop will tell the community that its civil law is on a lower level than that of the Church; strange forms of faith and worship are springing up because the bishops are in mortal dread of offending Exeter Hall and the British Philistine; people are turned out on the hills as

sheep without a shepherd, because ghostly counsel and advice and the power of absolution are not agreeable to religious individualism run mad, and because our bishops will have peace at any price." These are strong and bitter words. But they are strong because the indignation of Church people is growing strong, and they are bitter because they are true.

Birmingham is an unfortunate town, which has been dominated from the earliest years of its importance by the strictest sect of Evangelicals. The churches where the Catholic Faith is uncompromisingly taught are in a very small minority. It is, therefore, scarcely remarkable that the town should abound in Dissent, and be one of the Church's weakest points. But one church, at least, for more than a quarter of a century has stood in the van of Catholic progress, and has changed the face of one of the poorest and most degraded districts in the town. The church of St. Alban was built, and has been served since its foundation, by two brothers, the Rev. Messrs. J. S. and T. B. Pollock, of whom the former has just been called to his rest. He was a man whose indomitable energy and sweet patience overcame in a wonderful degree the opposition of sin and infidelity, as well as the opposition of those who should have known better. He lived, worked, and died among his own people, and his death is a loss to the Church which knew and honored, though it did not reward, him. He was a man of ascetic habit, simple manner, and singular modesty, but the circle of his influence was very wide, and his writings, most of which were published anonymously, have had a very large circulation.

The New Year's list of honors is interesting to Churchmen, in that it includes the name of Henry Hucks Gibbs who has been raised to the peerage. The Gibbs family have given about \$1,250,000 to Keble College for its buildings, and have been extraordinarily munificent in other directions also. They are a family of wealthy and cultured merchants; and the new peer is said to be among the best-read men in England, and to possess one of the finest private libraries.

The publication of the first numbers of the *Revue Anglo-Romaine* have attracted much attention and interest in England. It is the weekly review which the Abbe Portal edits in the interests of the movement for reunion. Its tone is that of charity and courtesy; the harsh methods of controversy are to find no place in it. The prefatory letter of Cardinal Bourret pays a tribute of generous appreciation to the English clergy. The Abbe Portal, in his own introduction, rests his strong hope of reunion chiefly on the common appeal to primitive history, and the personal character of the English bishops, "who cannot wish to keep up a state of schism opposed to the will of Christ." The *Revue* seems to view the whole question in a rather more rosy light than the whole of the facts warrant. But it is, at any rate, a very friendly advance from the side of Rome, and a welcome departure from the usual attitude and temper of her dealings with Anglican questions. And since it seems to concede, in part, the Anglican contention that the separation is not wholly of our making, and that Rome is partly responsible for it, the *Revue* may yet do a good deal to correct the current Roman opinion of the Anglican position.

The Archbishop has taken important action with regard to the nomination of missionary bishops, which may ultimately have a very wide influence on the mission field. It had been decided to erect a new diocese in Japan, that of Osaka, and his Grace hoped that the Church Missionary Society and the Society for the Propagation of the Gospel would be willing to co-operate in providing the stipend if the nomination of the new bishop were left to the Archbishop. This the C. M. S. were unwilling to do, but they offered to guarantee the whole stipend if the Archbishop would agree to accept their nomination of two candidates for him to select from. But his Grace replied to the effect that the nomination of bishops by a committee is not safe or right in principle, and further pointed out that the C. M. S. (which, I may remind your readers, is entirely in the hands of the Protestant party) has already more control over the missions in Japan than is expedient. He therefore applied to the S. P. G. for the stipend of the new bishop, and the society at once granted it, and left the appointment of the bishop to his Grace, in accordance with its time-honored and Catholic principle of leaving the Church free to manage the affairs of her missions, and accepting only the task of raising the funds. So far, so good. The principle on which the C. M. S. works, of nominating bishops and clergy wherever it can, and assuming all the control which it gets, has proved very injurious to the best interests of the English missions. It has irretrievably committed whole dioceses and groups of dioceses to a very narrow type of Evangelicalism; and it has fettered episcopal action by enforcing deference, if not obedience, to the opinions and wishes of the committees at home. The Archbishop was wise in checking the un-Catholic methods of C. M. S. work. But at the same time English Churchmen are viewing with some misgiving the growth under their very eyes of a mild papacy at Canterbury. The Archbishop seems to be gradually acquiring a hold upon the colonial and missionary churches, which may ultimately lead to serious difficulty. He already

has a large number of nominations to missionary bishoprics. He is continually endeavoring to induce colonial dioceses to accept his nominees. And even in the case of colonial churches which by their constitution have the right of free choice, the selection of a prelate is constantly delegated to him. History repeats itself. It was in unwise acts of deference and in acquiescence in her gradually growing claims that the papal theory of jurisdiction had its origin. And while the tyranny of the C. M. S. committee is felt by many Churchmen to be intolerable, it is very widely felt that the tendency of the Archbishop to take upon his sole shoulders the care of all the colonial and missionary sees, and to secure wherever possible that his own nominees shall fill them, is a dangerous tendency which should, if possible, be checked. The Archbishop's choice for the see of Osaka is Dr. Awdrey who was consecrated suffragan for the late Bishop of Winchester a few days before his death. It is to be presumed that Dr. Awdrey has not found himself in complete accord with the new Bishop of Winchester, since he has taken so early an opportunity of leaving him.

Thirteen years ago the present Archbishop of York, then Bishop of Lichfield, founded the "Pastoral Order of the Holy Ghost, for the higher fulfillment of the office and work of a priest in the Church of God." The little society for prayer and work has grown and prospered, until it now numbers more than 300 members. His Grace has lately addressed to the members of the society an open letter, which is very valuable, in that it teaches, in the clearest and most dogmatic language, the Catholic doctrine of the priesthood. The doctrine of the priesthood, the sacrifice, and the altar, is familiar enough to English Churchmen, but they are not often privileged to hear it from the lips of a prelate, and we do not remember that an archbishop has ever ventured to enunciate it so definitely. Dr. Maclagan is a prelate who keeps and attracts the confidence of Churchmen. His translation from Lichfield to York was not received with any enthusiasm, but he has fully justified his appointment. He is an indefatigable visitor of his diocese; he has reformed the system of patronage, and removed all occasion of grumbling; he has allayed several ritual disputes, without embarrassing the clergy; and he has developed a wise and statesmanlike temper of mind, which was exemplified in his great reunion sermon at Norwich. Dr. Maclagan was once an officer in the Guards, and served with the forces in India, and he still retains a martial bearing which compensates for the smallness of his stature.

Death of Mr. George Bliss

As announced in our last issue, Mr. Geo. Bliss, of the well-known banking firm of Morton, Bliss & Co., and treasurer of the Domestic and Foreign Missionary Society, died at 11 A. M. on the Feast of the Purification, B. V. M., Sunday, Feb. 2nd, at his house in 5th ave., New York City. He had been in good health for some time, and on Saturday was at his office as usual. At his home Saturday evening, he was in unusually good spirits, and seemed perfectly well when he retired for the night. At midnight he complained of trouble with the heart, and died an hour afterwards painlessly.

He was a native of Northampton, Mass., and was 79 years of age. He came to New York in 1845, and engaged in dry goods business, achieving remarkable success. Soon after the war he entered into partnership with Levi P. Morton, since Vice-President of the United States, and now Governor of New York State. The firm has had a branch in London, well known to American tourists abroad. For more than 30 years Mr. Bliss has been widely known in the business circles of this New York city and State. In many instances his influence has been sought on financial questions by officials of the national government, and by private firms in all parts of the country. He held many places of honor. He was a vice-president of the United States Trust Co., a director and member of the executive committee of the Delaware and Hudson R. R., a director of the Western Union Telegraph Co., of the Manhattan Elevated R. R., the Atlantic Mutual Insurance Co., and of several banks. During the existence of the syndicate recently formed to take up the issue of government bonds, he was always in close touch with its purposes and movements.

Many, and probably most, of the charities of Mr. Bliss, will never be known, for he was unostentatious, yet it is well understood that he was a man of great benevolence, and few deserving charities applied to him for help without receiving it. He was the builder of the beautiful church for the poor on Blackwell's Island, at a cost of \$100,000. His native town also received from him the gift of a beautiful church. For many years he has been well known throughout the Church in the United States as the treasurer of the Board of Missions. He was interested in educational as well as missionary and charitable affairs, and was a trustee of the Metropolitan Museum of Art, and of the Museum of Natural History.

The funeral services took place at Grace church, Wednesday, Feb. 5th. Governor Morton was present, and a large gathering of notable people. There were no floral

decorations. A simple branch of palm and cluster of ivy lay on the casket. Mr. Bliss was one of the wardens of the church, and the pall bearers were the members of the vestry. The service was conducted by Bishop Potter, the rector, the Rev. Dr. Wm. R. Huntington, and the Rev. Messrs. Geo. H. Bottome, Melville K. Bailey, Eliot White, and Chauncey H. Blodgett. The vested choir of the church rendered the music. The burial was at Greenwood.

Conference of Church Clubs

The 4th annual conference of Church Clubs was held in St. Paul's parish house, Buffalo, Thursday, Feb. 6th, preceded by a celebration of the Holy Eucharist in St. Paul's church at 7:45 A. M., the Bishop of Western New York, being the celebrant, assisted by the Rev. Dr. J. A. Register, rector, and the Rev. John S. Littell, curate of the parish. The conference was opened by Archdeacon Lobdell, who welcomed the guests on behalf of Bishop Coxe, and spoke of the bereavements which the venerable Bishop had sustained since the last conference. He then paid a glowing tribute to the Laymen's Missionary League of Buffalo, as an efficient factor in the deanery. The president Mr. Edward P. Bailey of Chicago, announced the appointment of Dr. Henry B. Hopkins, Major M. Veale, and D. L. D. Ganger, a committee on nominations to report later. He then addressed the conference, giving briefly the objects of the gathering, and congratulating the delegates present on the rapid and sturdy growth of Church Clubs in all parts of the country. He expressed himself as being in accord with the views held by Archdeacon Lobdell relative to the efficiency of the Buffalo Laymen's League, and had always heard this high praise where the league was mentioned.

The first address on the programme, "The Churchman in civic life," was delivered by D. L. D. Granger, Esq., president of the Churchman's Club of Rhode Island. Mr. Granger said: Every Christian had a duty in civic life, not differing from the duty of others and he has greater responsibilities. The great failure of national and municipal government was the withdrawal of the educated and religious classes from political affairs. When men went into politics they usually left their culture and Christianity behind them. He thought the remedy for existing evils in civic matters was unity, meaning interdependence, co-operation, sympathy, and fellowship. He counseled building up a civic brotherhood looking upon civic life as a family where the strong should support the weak. "Sharing with their fellowmen absolute justice to all alike is part of the founding of God's Kingdom on earth."

Major Veale, Lewis Stockton, Esq., Bishop Coxe, and Gen. Skiddy took part in the discussion which followed.

After a brief recess, Mr. Arthur Ryerson of the Church Club of Chicago, read a paper on "The Layman in missions." He asked those present to consider what the missionary spirit is, or ought to be. He sometimes thought the two most abused words in the English language were those two superlatively great ones, "missions" and "missionaries;" the first, usually treated as something a practical man would naturally feel a little ashamed of being interested in, the other a butt of worldliness, and too often a word of half-concealed disdain of some calling themselves Christians. As we read the bed-roll of missionaries, from our Lord Jesus Christ to Paterson and Hannington, we are made to realize that missions, mission-work, the missionary spirit, are Christianity, all else are but adjuncts. The Ministry, the Creeds, the Ritual, the Law, are all necessary, ordained of God, but they all exist for, and shrink into insignificance beside, the one great commanding fact, the purpose of God, the spreading of the Gospel. What is the attitude of the ordinary layman towards missions? He cares almost nothing about them and he knows almost nothing about them. Our duty as Christian men is to bring about obedience to the command: "Go ye therefore and teach all nations." We can proclaim abroad and upon the housetops that we are missionaries in spirit, that we believe in missions as being the very heart and substance of the Kingdom of Christ. To the Christian the religion of Jesus is the one real thing in the world, therefore whoever would grasp the real meaning of Christianity, must seize this missionary idea, this consciousness that there are only two real things in the world, God and the soul, and that the only effort really worth anything is that which brings souls nearer to God, and this meaning, this consciousness, once grasped, then the life of duty will follow."

The speaker then showed the duty of the layman in missions general, diocesan, and parochial, exhibiting the needs of the Church and the large number of non-contributing parishes. The laity should learn about missions, should pray for missions; then they would give to missions. In connection with parochial missionary work, Mr. Ryerson considered, after some experience, the question how to bring religion and the Church to the masses, one of the most difficult problems in American civic life, and to be solved, not chiefly by lay-work, but by an earnest priesthood supported by devoted laymen. If the laymen of the Church did their duty one-half measure of the lay-

women, we should not have long to wait for the millenium.

A recess was then taken for luncheon, the delegates being entertained by Lewis Stockton, Esq., at the University Club.

The afternoon session was opened with a discussion on Mr. Ryerson's paper. Dr. M. D. Mann explained the work done in Buffalo by the Layman's League, which had built up several churches in the city and deanery in the last four years. Mr. Bartholomew said that the work done by the Buffalo League was the inspiration of the Church Club movement in Cincinnati.

Gen. W. W. Skiddy, president of the Church Club of Connecticut, read a paper on "The Churchman in business life." The position of the Christian man in business life, has become the text for the true value and power of Christian training. We must compare the methods of business today with those of forty years ago. Then, business in all its branches was slow and stupid compared to present methods. Competition hardly existed. Manufacturing there was none in the country, and the population was only about one-third of the present. Absence of steamships, railroads, telegraphs, and telephones, made it an age of deliberation and procrastination. But with our increased facilities there is also more honesty, taking into consideration the great change in modern methods. No doubt our forefathers were honest, but they had not our temptations, and so perhaps found it difficult for the reason given by the man who said he "could resist everything except temptation." Moral growth never has and never will increase with intellectual. New business methods bring new and stronger temptations. Therefore it is the duty of Christian men to minimize such temptations, not only by individual example but by united effort. The business man above all others has the opportunity to become a power for practical Christianity if he will be fearlessly honest as against adopting customs in trade that everybody understands and expects. "He should decline absolutely no matter how great the sacrifice, to transact business with firms that necessitate dishonest or dubious methods. The Church will have little effect on the great business world unless her laymen show in their every-day business life the principles of morality and honesty which the Church teaches. The layman can do quite as much good in his position as the priest can in his, and the formation of Church Clubs will be she means of carrying out by united effort the practical side of Christianity, and of carrying Church principles beyond the Church's doors. Church work and Christian work must change methods as does business, and the Churchman should be as alert to grasp new ideas for the advancement of Christianity as he is for the advancement of business.

At the close of the discussion which followed, the nominating committee made its report, naming for secretary, Mr. John H. Cole, who has held the office for two years, and for president, General W. W. Skiddy, both of whom were unanimously elected.

Mr. Bailey, in introducing his successor in office, mentioned the fact that Gen. Skiddy was president of a corporation that for over 100 years had been engaged in business without a failure, and had won everywhere the highest reputation for honesty, so much so, that it refused to do business with concerns which were not above suspicion of crookedness. Gen. Skiddy acknowledged the introduction and disclaimed all credit for the policy of the company which had been established by his predecessors, all of whom had been Churchmen.

It was decided, at the suggestion of the new president, to appoint a committee to take into consideration the federation of Church Clubs in one central organization, which should decide on a policy to be pursued by the local bodies; and the delegates to the next conference will come with power to act on the report of the committee. The president and secretary have the power of calling the conference in any city they may select. Invitations from Philadelphia, Providence, and Chicago were received.

In the evening a dinner was given to the delegates at the Genesee, by the Laymen's League of Buffalo, at which several prominent Churchmen spoke on topics of interest.

The conference adjourned *sine die*.

American Church League

FIRST ANNUAL REPORT

The American Church League was formed in May, 1895, for the work of Church defense, and we have undertaken chiefly—

1. To answer attacks upon the Church and to correct misrepresentations of the Church in the secular papers.
2. To give wider circulation to items favorable to the Church.
3. To supply the Church papers with matter in the line of Church defense.

We have carried on this work as actively and as extensively as opportunity and the funds in hand permitted.

We have received many newspaper articles adverse to the Church from all parts of the country. Of these, 54 have been answered by letters to the papers in which the articles appeared. For example—Bishop Potter's work and the Church's activity in the tenement region of New

York were defended in the *Chicago Chronicle*; the claims of the Church upon the American people, in the *Chicago Tribune*, *Chicago Times-Herald*, *Pittsburgh Post*, etc.; the attitude of the Church toward other religious bodies, in the *Syracuse Post*; the Bishop's Pastorals, in the *Boston Herald*, *Boston Transcript*, *Erie Herald*, *Stamford Advocate*, etc.; the English Church, in the *Chicago Times-Herald*, the *Springfield Republican*, etc.; the Faith of the Church, in the *New York Evening Post*, the *New York Tribune*, etc. We have secured a better reporting of Church events in secular papers in about ten cases. In five instances we have defended priests who have been attacked in secular papers. In about a dozen cases we have furnished data to priests who were defending Church principles. We have supplied Church papers with about 260 paragraphs and longer articles in the line of Church defense, many of which have been reprinted in various parish papers. All of this work has, necessarily, been done quietly, but none the less effectively.

Experience has shown the need of such work as we have done, and has taught us how to do it better and more effectively, and during the ensuing year we hope to accomplish a larger and more extended work. Every member of the league has a watchful eye upon the interests of the Church, and stands ready to defend her bishops, clergy, and laity against misrepresentations and attacks, and to advance the welfare of the American Church by all the means available. To this end we ask the active cooperation of the clergy and laity.

There are two classes of members—

1. Corresponding members, who aid in the work, especially by watching the secular papers to which they have access, and by promptly forwarding to the secretary clippings of all articles adverse to the Church.

2. Honorary members, who contribute one dollar annually to the expenses of the work. The amount is made small, so as to allow everyone to help, but larger contributions are asked from those who can give more.

Since the organization of the league the treasurer has received \$63.50, and the expenses of correspondence have been \$54.95. There are no salaries paid, but funds are needed for the actual expenses of correspondence and postage, and the work of the league is limited by the amount received.

M. VAN RENSSELAER, *President*,
22 St. Nicholas Place, New York.

WM. WIRT MILLS, *Secretary*,
Box 115, Erie, Pa.

E. S. GORHAM, *Treasurer*,
114 Fifth Ave., New York.

Address all communications to the secretary; send contributions to the treasurer.

Canada

It was decided by the House of Bishops that an appeal should be made to Canadian Church people on behalf of the suffering Armenians, and that prayers should also be generally put up for their relief from persecution. The appeal is to be issued by the Archbishop of Ontario as Metropolitan. A grant of \$125 has been made by the S. P. C. K. towards building a new church at Flinton, diocese of Ontario. A new stone church has just been built at Stafford. The plan of raising \$3,700 for the payment of the floating debts before the division of the diocese was discussed at the meeting of the finance committee of the diocese of Ontario in Kingston, in the middle of January. Owing to recent deaths, the Archbishop of Ontario is now the senior Bishop of the Church of England in the British Empire. It is 34 years since he was consecrated to the Episcopate.

A letter to the clergy and laity in the city of Toronto from the Bishop calls attention to, and asks co-operation in, the Missions to be held there in January and February by the Bishop of Qu'Appelle, the Rev. W. Hay-Aitken, and the Rev. George Grubb. The 13th annual meeting of the Toronto Church of England Sunday School Association was held on the 16th ult., in Holy Trinity church, and was largely attended; the interest in these meetings seems increasing. The Bishop is the president of the society. Archdeacon Tims, of McLeod, diocese of Calgary, has been preaching in Toronto churches in January. Speaking of the work done in his missions among the Indian children, he said that there are now 170 attending the C. M. S. schools on the Sarcee, Piegan and Blood reserves. The annual meeting of the Deaconess Home was held on the 16th, the Bishop presiding.

The Bishop of Huron administered the rite of Confirmation to a large number of candidates in St. George's church, Owen Sound, on the 13th. The mission recently conducted at Ingersoll, by the Rev. Geo. Grubb, seems to have been very successful. The Bishop held a Confirmation there on the 26th. A mission was arranged for in the parish of Warwick to commence on the 19th.

The chapter of the rural deanery of Lincoln and Welland was held at St. James' church, Merritton, diocese of Niagara, on Jan. 9th. A large number of clergy, including the rural Dean and Archdeacon, were present. The morning session was devoted to study of part of the Old Testament

in Hebrew, and a portion of the New in Greek; the after-session to the discussion of practical matters concerning the business of the deanery. A very impressive service was held on the festival of the Circumcision, in Christ church, Nanticoke, in which the children of the Sunday school took a leading part. Three children were baptized at this service.

A number of large subscriptions have been promised towards the jubilee fund, which it is hoped will be raised by the end of next July, for Bishop's College, Lennoxville. Among others the Bishop of Quebec has promised \$1,000 the chancellor \$500, and the principal \$250. The Dominion College of Music and the Dental College of the Province of Quebec are to be affiliated with Bishop's College. A considerable increase is shown in the collections in aid of the various funds of the Quebec Church Society. In the country parishes this increase amounts to almost 50 per cent. Since the brass-eagle lecturn, a memorial to Bishop Williams, has been placed in the cathedral, Quebec, one of the desks formerly in use has been presented to the new church at Mutton Bay, one of the chief stations of the Labrador mission.

Thanking the Colonial and Continental Church Society for assistance given in his diocese, the Bishop of Algoma says that but for that aid five or six missions would have had to be closed, which means a great deal, as some of these mission parishes are 130 miles long, and one service in three months is as much as can be managed in some of them.

The Archbishop of Rupert's Land consecrated the newly erected chancel of St. Stephen's church, Swan Lake, recently, and afterwards held a Confirmation. St. Peter's, Dynevor, is a growing parish, and there are now 300 children in the Sunday schools.

The congregation of Christ church, Dartmouth, diocese of Nova Scotia, are considering the question of free seat in their church, but the matter is not yet decided. If the seats are made free, over \$500 a year has been promised already. Much interest was manifested at the large missionary meeting in St. Paul's church, Halifax, Jan. 3rd, in the address of Mr. Phillips, one of the C. M. S. missionaries in China, who survived the recent great massacre. Many improvements have been made in the various churches in the parish of Guysborough lately. Bells have been obtained for the Halfway Cove, Whitehaven, and Cole Harbor churches, a stained glass memorial window has been placed in the parish church, and the interior of the church at Intervale has been entirely renewed.

A special meeting of the synod of the diocese of Fredericton was held in the middle of January to discuss the new constitution made necessary by the amalgamation of the synod with the Diocesan Church Society. Two of the new canons were the subject of very serious debate, as they contained important innovations, one being the admission to the synodical committees of laymen who need not be members of the synod, which would lessen its representative character.

The Rt. Rev. Dr. Burns, Bishop of Qu'Appelle, preached in St. George's church, Montreal, on the 19th, giving a very interesting account of missionary work in his diocese, closing with an appeal for help for the Indian school at Swift Current. The Bishop said his diocese was over 400 miles in length by 200 in breadth, and lies between the dioceses of Rupert's Land and Saskatchewan. The St. Andrew's Home for Immigrants was formally opened on the 23rd, in Montreal. The Bishop and many of the clergy were present, as well as a number of ladies. The synod of the diocese met on the 21st in Montreal, with an opening service in Christ church cathedral. Two incidents in the last day's session were the adoption by the House of a resolution of sympathy with the suffering Armenians. After the passing the resolution, all knelt, while the Bishop in a voice which showed much feeling, repeated the prayer for all sorts and conditions of men, making special reference to the Armenian people and Church. The scene in the House was one not to be soon forgotten, and was most impressive. The second event was the reading of a cablegram from the Queen in answer to the message of condolence sent the previous day by the synod, on the death of Prince Henry of Battenburg, husband of the Princess Beatrice. The message was received in silence, the members of the synod standing during its delivery. At the concluding session the synod expressed their thanks for the munificent gift of Mr. A. F. Gault, of the beautiful building now in course of erection, and property for a theological college in Montreal.

New York City

The Brotherhood of Nazareth has just received a novice into full profession of brotherhood in the order. The service was held at the chapel of the Transfiguration.

St. Luke's Hospital has settled into comfortable and efficient operation on its new site, and matters are running as though the institution had long been on the spot.

St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, has just contributed \$498.88 to the Hospital Saturday and Sunday Association.

At St. Mark's church, the Rev. Dr. J. H. Rylance, rector, an organ recital was given, with vocal renditions, on the evening of the Feast of the Purification, B. V. M., Sunday, Feb. 2nd.

On Tuesday evening of last week was celebrated the 7th anniversary of St. Bartholomew's Rescue Mission. Addresses were made by the rector, the Rev. Dr. David H. Greer, and others.

At St. Andrew's church, the Rev. Dr. Van De Water, rector, the vested choir sang with admirable force and expression Gaul's Psalm cl, on the evening of the festival of the Purification, Feb. 2nd.

Bishop Potter delivered on Monday, Feb. 10th, his address before the Union Theological Seminary, on the subject of "The Chicago Lambeth Articles," in the course now being delivered there on Christian unity.

At the church of Zion and St. Timothy, the Rev. Dr. Lubeck, rector, a musical service was held on the evening of Sunday, Feb. 2nd, the most notable feature being the rendering of "The Heavens declare," from Saint Saens' setting of Psalm xix. The parish choir was augmented by that of the church of All Angels.

At the House of St. John the Baptist, a service was held on the eve of the Feast of the Purification, B. V. M., for the admission of novices to the Sisterhood of St. John the Baptist. The Bishop of Springfield, vested in a handsome cope which is the property of the order, admitted Sisters Agnes Marie and Frances Maude.

The new Grace chapel was consecrated by Bishop Potter, Wednesday morning, Feb. 12th. The Bishop was the preacher on the occasion. At night a service was held, at which addresses were made by the Rev. Messrs Nelson, Chalmers, Hall, and Wells. During the day the buildings were open to inspection by the public.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, an addition to the workers has just taken place, in the advent of the Kind Word Society, which comes from the church of the Holy Trinity. The society is working to provide places for the poor, where they can earn their own livelihood. It has been very successful in this, having provided many hundreds of places annually.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, an effort is making to provide an endowment of \$500,000, and it is proposed that with such endowment the church shall eventually become free. The sum of \$10,000 has been promised on condition that the remaining \$90,000 of the first \$100,000 shall be soon raised. An instalment of \$9,000 towards the \$90,000 has just been obtained, and \$81,000 is desired to be secured by Easter Day. A musical service was held on the evening of the Feast of the Purification, B. V. M., under the direction of Mr. Clement R. Gale, organist and choirmaster. A feature of the occasion was the rendering of Parry's anthem, "Hear My words, ye people." There was a large congregation present.

Mr. Gouverneur Wm. Morris, a well known broker, and son of the late Col. Gouverneur Morris, U. S. A., died at his home on the morning of Septuagesima Sunday, Feb. 2nd. He was a member of the Society of the Sons of the Revolution, and of many organizations of a prominent character. The funeral took place at Trinity church, Wednesday afternoon, Feb. 5th. The service was conducted by the Rev. Dr. Morgan Dix, assisted by the Rev. Dr. Wm. W. Rutherford. At the close of the service the casket was left in the chancel. In the morning of the same day a requiem service was conducted at the church of the Redeemer. On Thursday, Feb. 6th, the remains were conveyed to Saratoga Springs for burial.

Arrangements for the consecration of the Rev. Dr. Henry Y. Satterlee as Bishop of Washington, have been rapidly pushed forward within the past few days, and with the exception of a few details are now complete. The consecrator will be Bishop Williams of Connecticut, who will be assisted by Bishop Potter, of New York, and Bishop Paret, of Maryland. The preacher will be Bishop Huntington, of Central New York. Bishop Coxe, of Western New York, who is a former rector of Calvary church, will take part. The attending presbyters will be the Rev. Dr. McKim, of Washington, and the Rev. Walter Mitchell, of Prince George Co., Maryland. As already announced, the consecration will take place in Calvary church on March 25th. Admission to the church will be only by ticket. It is hoped that the new Bishop will officiate at a Confirmation service in Calvary church on the evening of his consecration, but he has not yet decided to do so.

A keen interest was felt in this city in the dedication of the new Home for Consumptives at Denver, Colo., which has been so largely founded by funds supplied by wealthy Churchmen of New York. Among those who have given altogether in the neighborhood of \$100,000, are Messrs. Wm. C. Schermerhorn, W. D. Sloane, and Morris K. Jessup, Mrs. Isaac Bell, and Mrs. R. T. Auchmuty. The central building which is called Grace House, is named in honor of Grace church, and Mrs. Auchmuty has made herself responsible for its cost. So many persons here have relatives or friends who are obliged to seek the climate of Colorado

for reasons of ill health, that the opening of the new institution which aims at providing a place where consumptives with means more or less limited can live at reasonable expense, is felt to have a more than local importance.

Since the union of St. James' church and the church of the Holy Trinity, efforts have been made to sell the fine property of the latter, which is valued at \$1,000,000. It is proposed with the proceeds to erect a large church for the united congregations, place the missionary work of the parish on a strong basis, and establish an endowment. Owing to the close proximity of this property to the Grand Central station, as well as to its being bounded on three sides by property now owned by the N. Y. Central and Hudson River R. R., it has been generally understood that it would probably be secured by the latter company. The decision has just been reached by the vestry to tear down the church, as it is believed the land could be sold more advantageously if the buildings were removed.

The annual meeting of the Church Periodical Club was held in the guild room of St. Bartholomew's church, Jan. 29th, at 3 P. M. The treasurer read her report, showing the amount necessary for current expenses; viz, the rent of the room, salaries of clerks, postage, and freight or expressage on books sent out; and drawing attention to the comparatively small sum coming in regularly by subscriptions. The secretary's report contained extracts from the letters of several persons who had received reading matter from the club. Their expressions of gratitude were almost pathetic, as showing the literary destitution which the books and magazines had relieved. The following officers were elected for the ensuing year: President, Mrs. T. J. Radford, New York City; nine vice presidents, living in different parts of the United States; treasurer, Miss Florence Taylor, 35 W. 9th st., New York City; secretary, Mrs. J. L. Chapin, New York City; recording secretary, Miss Ann H. Laight.

The Rev. Dr. Parker Morgan presided at the meeting, and welcomed as the new president one of his own parishioners, assuring the club of his great interest in the work, and his firm intention to stand by it always. He spoke of its small beginning in the church of the Holy Communion, and reminded his hearers that this was the second great work emanating from that parish; the other being St. Luke's Hospital, which was started by the Rev. Dr. Muhlenberg. He rejoiced that the rector of that church, the Rev. Dr. Mottet, was present, to hear how his parish was known and appreciated for its good works. Dr. Morgan ended by wishing the club more and more success, speaking of its work with great praise, and commending it to the help and sympathy of all. The meeting was largely attended, both by members and visitors. The rooms of the club are in the Church Missions House, 281 Fourth ave., where any one interested in the work will always be welcome.

Mr. Wm. Floyd Jones died at the Park Ave. Hotel in this city, on the morning of Friday, Feb. 7th. He was 80 years old, and came of a distinguished family in this State. He was a son of the late Gen. Thomas Floyd-Jones, and a brother of David Richard Floyd-Jones, some time Lieutenant Governor of New York. At one time he was one of the large hardware merchants of this city, but retired from business 45 years ago, and devoted himself to managing his large estate near the city. He succeeded his brother, the Lieutenant Governor, in the councils of the Church, and was long a member of the Standing Committee of the diocese of Long Island. The funeral took place on Monday morning, at St. Bartholomew's church. Bishop Littlejohn, of Long Island, officiated. The pall bearers included former associates on the Standing Committee of that diocese. The interment was in the burial place of the Floyd Jones family on the old estate.

The Rev. John W. Trimble died suddenly in an uptown station of the Elevated railroad on the evening of Saturday, Feb. 2nd. He was in company with the Bishop's chaplain, the Rev. Ralph H. Baldwin, with whom he was to dine. On the train Mr. Trimble suddenly complained of feeling ill, and became unconscious. He was removed to the station waiting room, where he died before an ambulance from the New York Hospital, which had been summoned, could arrive. Death was due to apoplexy. Mr. Trimble was about 45 years old, and was a native of this city, and a graduate of Kenyon College, Gambier, O. His last parochial charge was at Tuckahoe, N. Y. He has been in the city as an occasional supply for six years. He was unmarried, and leaves a sister and brothers. The funeral took place in Grace church, Friday, Feb. 7th. The services were conducted by the Bishop's chaplain, the Rev. R. H. Baldwin, assisted by the Rev. Geo. F. Nelson, the Bishop's secretary, and the Rev. Melville Bailey, of Grace church. The burial was at Greenwood.

The trustees of Columbia College held a meeting at Hamilton Hall, Monday, Feb. 3rd. It was unanimously decided that in all official publications hereafter issued by or under the authority of the trustees, all the departments of instruction and research maintained and managed by the corporation, may for convenience be designated collectively as "Columbia University" and the school of arts, as now known, may be hereafter designated as "Columbia College"

or "the College." It was decided that the public dedication of the new Columbia site is to take place on May 2nd. Accommodations will be provided for 3,000 persons, besides the alumni and undergraduate students. Ex-Mayor Hewitt, of the class of '42, has been requested to deliver the oration, and Lafayette Post, of the G. A. R., will present a flag to the university. The committee on the building and grounds submitted a part of its plans for the university building to be erected on the new site. The plans include the engine and boiler rooms, and a large gymnasium, the dimensions of which are 82 by 170 feet, with a height of 35 feet. It will be lighted on the north, east, and west, and will face toward the northern portion of the grounds, where the space is covered with trees. A large running track will be provided. The gymnasium will have a swimming tank, shower baths, and dressing rooms. These plans were formally accepted by the trustees. Mr. John F. Plummer was appointed assistant secretary of the university, and Dr. Walter Martin was appointed assistant demonstrator in anatomy. Mr. Edwin Gould, who graduated from the school of mines in the class of '88, has offered to build a boat house for the university on the North River, at 115th st. It will be two stories high, and will cover a space 86 by 50 feet, with piazzas on the river side. The style of architecture will be colonial. The house and dock will cost in the neighborhood of \$20,000. The architect, Harry C. Pelton, of the class of '89, is a boating man of former days, and has succeeded in providing what will prove one of the most notable structures in this country devoted to college athletics. The trustees have accepted the gift, and passed a vote of thanks to Mr. Gould, at the same time naming the building in his honor.

GENERAL THEOLOGICAL SEMINARY.—The fourth of the Epiphany lectures was delivered Tuesday evening, Feb. 4th, by the Rev. Dr. Thomas P. Hughes, of the church of the Holy Sepulchre. He took for his theme, "Islam, and the Prophet of Arabia." Floyd Appleton, a graduate of Columbia College, has been awarded the Seymour prize for extemporaneous preaching. The competition was open to matriculated students of the senior and middle classes. The theme was assigned by the judges, in the form of a proposition or text, an hour before the exercises began. There were seven competitors for the prize, which is a handsome gold watch. The senior class has elected J. M. Niefert, historian, and H. P. Phelps as senior preceptor. The Rev. Prof. Body is giving a course of lectures on "The foundations of faith and practice." Last week, the Missionary Society was addressed by Mr. C. H. Young, of Omaha. The 10th annual meeting of the Church Missionary Society, for students, will be held at the Seminary next year.

Philadelphia

The Rev. Father Huntington, O. H. C., will preach on Tuesday evenings in Lent, at the church of the Evangelists, the Rev. Dr. H. R. Percival, rector. The services are under the auspices of the local chapter of the Brotherhood of St. Andrew.

It is announced that the Rev. W. H. M. H. Aitken will conduct a Mission in the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, beginning on the 5th Sunday in Lent, March 22, and continuing until the evening of Easter Day. There will be three services every day, and an additional service on Sunday afternoons for men only.

Among the sufferers by the great fire Sunday, 2nd inst., was Professor Lacey Baker, musical director of the choir of St. James' church, whose studio in the Hazeltine building, containing a valuable musical library and musical instruments, together valued at \$5,000, was completely destroyed; no insurance. More fortunate, however, was Mr. J. Spencer Bock, choirmaster of Christ church chapel, whose studio was intact, though every page of music, his piano, etc., were thoroughly soaked with water.

The 40th annual meeting of the contributors and corporation of the Church Home for Children at Angora, was held on the 4th inst at the Church House, Bishop Whitaker presiding. The expenses of the Home for 1895, were \$12,254, the number of children in charge, at present, being 109. The health of this large household is exceptionally good; in the past 13 years there has been but one death in the institution. The object of the association is to train young girls as domestic servants, the more intelligent among them often taking higher positions as trained nurses, housekeepers, book-keepers, etc. There is constant intercourse between the managers and their wards, four Bible classes being taught weekly by members of the board or their friends, beside a cooking and sewing class. The Drexel Institute has kindly given a yearly course of 12 lessons to 12 of the older girls. The Bishop made the closing address, commending the work of the association, and dwelling especially on the character and influence of Miss Stille, one of the Board of Managers, whose devotion to the Home only ceased with her life. The Home is not endowed, but supported entirely by bequests, donations, and annual subscriptions.

The annual meeting of the contributors to the Educa-

tional Home was held on the 6th inst., at the Lincoln Institution. Bishop Whitaker presided, and made an address in which he referred to the excellent work of the Home. He believed this to be the only way of solving the Indian question, and advised the managers to keep the young men there as long as possible, that their characters might be well formed before they returned to their homes. Archdeacon Brady, who has spent some time among the Indians, also spoke enthusiastically of the work. The following were elected for the coming year as the board of council: President, *ex officio*, Bishop Whitaker; president, G. Theo. Roberts; secretary, James W. Hazlehurst; treasurer, H. L. Geyelin; and 30 members. The board of managers elected is as follows: Directresses, Mesdames Mary McH. Coxe, Phebe H. Ashbridge, and Miss Mary J. Lewis; secretary, Mrs. Persifer Frazer; assistant secretary, Miss M. M. Nielson; treasurer, Mrs. Charles H. Howell; and 30 ladies. The Ven. Archdeacon Brady was elected rector; Mr. J. T. Marley, lay-reader. The annual report of the board of managers states that the Home has been organized 24 years. For the last ten years it has cared for and educated about 364 Indian children from the ages of 6 to 18 years. During the past year, 31 boys were admitted, 22 have returned home, 2 have died, leaving the number enrolled 110. Mr. H. L. Geyelin, treasurer of the board of council, reported balance on hand \$1,915.27; the expenditures were \$16,496.42. Mrs. C. H. Howell, treasurer of the board of managers, reported a cash balance of \$440.76.

The Feast of the Purification, B. V. M., is the parish day of St. Simeon's church, and the ninth anniversary of the Rev. Edgar Cope's rectorate, which was appropriately observed on Sunday, 2nd inst. In the forenoon the rector preached from the text, Psalm lxxxvii: 7, during which he mentioned the work accomplished during the year. The new rectory is now ready for the roof; amount so far contributed \$6,451.17, and there are pledges for \$1,700 more. There was a special service for children in the afternoon; and at the night service the sermon was preached by the Rev. H. L. Duhring. The annual report of the parish guild was read by the secretary, and brief statements were made concerning the 22 chapters which carry on the work of the parish. The volunteer vested choir consists of 56 men and boys, and 24 women, in all 80 voices. The number enrolled in the Sunday school, including 60 officers and teachers, closely approximates 1,000 souls. During the past year the school contributed \$362.32 for missions; \$362.48 for expenses; and \$255.66 for support of the church. The Men's Beneficial Association has paid for sick and death benefits, \$953.67; and at the close of the year, there was a dividend of \$1.50 returned to each member. The offerings of the church for the year were \$5,572.72. For the nine years the statistics are: Baptisms, 825; confirmed, 730; marriages, 172; burials, 312; received from other parishes, 751; present number of communicants, 1,056. The property consists of a large lot on which is erected the church, parish house, and partly completed rectory, all of which cost \$130,000; in addition to which \$30,000 have been contributed for current expenses; total in nine years, \$160,000.

Chicago

The quarterly meeting of the North-eastern Deanery was held at St. James' church, on Wednesday, Feb. 5th. The opening service was a celebration of the Holy Communion at 11 o'clock, at which the Rev. Dr. Stone, rector of St. James', was celebrant, assisted by the Rev. Dr. Morrison. This was followed by the business meeting, which was held in the parish house. The Rev. Dr. Morrison was requested to preside in the absence of the dean, the Rev. Dr. Locke, who was prevented by illness from attending. Bishop McLaren and a large number of the clergy of the deanery were present, also several visiting clergy, among them Bishop Rowe, of Alaska, who addressed the meeting. The Rev. F. W. Keator tendered his resignation as treasurer, having removed to the Northern Deanery, and the Rev. John E. Sage, of Berwyn, was elected to fill the vacancy. After luncheon, served by the ladies of St. James', the Rev. D. F. Smith, of Evanston, read a very interesting paper on "Parish boundaries and parochial jurisdiction," which was productive of much discussion, on the part of the clergy, in addition to the remarks of the appointed speakers, the Rev. S. C. Edsall and the Rev. William White Wilson. Mr. Smith suggested presenting a canon to the next diocesan convention, in which parish boundaries should be defined, with certain provisions for those, who through long attendance, or for other reasons, may have formed an attachment for some particular parish. The chair was, upon motion, asked to appoint a committee of seven to consider such canon and report at the next meeting. At the request of the Bishop, the clergy joined with him in special prayers for the Rev. Dr. Elmendorf, who is lying critically ill at his home. The deanery accepted the invitation of the Rev. H. G. Moore to hold the next meeting at St. Philips' on May 6th.

On Thursday, Feb. 9th, the monthly noon-day meetings of the diocesan branch of the Woman's Auxiliary was held in the Church Club rooms. After the prayers for missions with which these meetings are always opened, in place of

the usual address, the time was devoted to a discussion of the Auxiliary work.

On Sunday, Feb. 9th, the Rev. Joseph Rushton spoke in behalf of diocesan missions, in St. Paul's church, Riverside, and a generous offering was made for this object.

Diocesan News

Pennsylvania

Ozl W. Whitaker, D.D., Bishop

Confirmations reported in January: Trinity mission, Swarthmore, 1; Calvary, Rockdale, 16; St. John's mission, Lansdowne, 8.

GWYNEDD.—The vestry of the church of the Messiah, having waived its right to elect a rector, Bishop Whitaker, in accordance with the provisions of Canon VIII., Section 7, of the diocese of Pennsylvania, has appointed the Rev. John H. Converse as minister in charge, and missionary of the convocation of Norristown.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Coadjutor Bishop

The Rev. Berryman Green, rector of Christ church, Alexandria, has been elected a member of the Standing Committee, to fill the vacancy caused by the death of Dr. Suter.

Mr. Robt. S. Chamberlayne has been appointed treasurer of the diocese, to succeed Mr. J. T. Gray, resigned.

On Sunday, Jan. 26th, the vested choir, which has been in training for some time, was instituted at St. Mark's church, Richmond, and acquitted itself exceedingly well. There being no entrance into the church from the vestry-room except through the sanctuary, the processional is from the front entrance and up the centre aisle. This is the fourth church in Richmond that has adopted this form of choir.

The Rev. Dr. Packard, of the Theological Seminary, Alexandria, who has been ill for some time, is somewhat improved, and has been able to walk about and take short drives.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Sunday night, Jan. 26th, the veterans of Pickett Buchanan Camp attended divine service at St. Paul's church, Norfolk, in honor of Gen. R. E. Lee's birthday, on which occasion the rector, the Rev. B. E. Tucker, D.D., who is chaplain of the camp, preached a special sermon on "The Christian character of the great commander." The music was unusually fine.

The anniversary of the birthday of Gen. R. E. Lee was celebrated in Portsmouth on Sunday, Jan. 26th, by the military organizations of the city attending in a body Trinity church, when the rector, the Rev. J. B. Funsten, delivered an address on "The symmetry of the character of Gen. Lee." The offertory was devoted to the benefit of Stone-wall Camp, C. V.

Maryland

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

BALTIMORE.—The board of Managers of the Church Home and Infirmary, the Rev. C. E. Harding, chaplain, will open a Home for Consumptives about April 1st. A house has been rented opposite the Church Home. Only such patients as are excluded from other hospitals of the city will be treated. The sub-committee of the board in charge of the new hospital consists of the Rev. Arthur C. Powell, the Rev. Robert H. Paine, and Mr. M. K. Burch.

The Industrial School for Poor Children, which was recently closed for repairs, resumed its sessions Feb. 1st. The school was established three years ago by Mr. William C. D. Becker, in St. Andrew's Mission House, and aims to make its pupils independent by giving them a knowledge of industrial pursuits, and finding employment for them.

An elaborate musical programme was rendered by the choir of St. Luke's church, the Rev. Wm. A. Coale, rector, at the evening service, Sunday, Jan. 26th, in the interest of the Brotherhood of St. Andrew. Bishop Adams, of Easton, preached.

A special service in the interests of the Daughters of the King was held in the church of St. Michael and All Angels', the Rev. C. Ernest Smith, M.A., rector, Monday evening, January 27th. About 14 clergymen were present. Bishop Coleman preached, and Bishop Paret said a few words eulogistic of the Daughters of the King. A special choral service was rendered, under the direction of Mr. Charles H. Thompson, by the vested choir. The offering taken at the service was divided between Bishop Paret's mission work and Bishop Coleman's mission of St. Matthew's, in Wilmington, Del.

BALTIMORE.—A special meeting of the Daughters of the King was held in St. Barnabas' church, Feb. 4th, about seven chapters being represented. The object of the

meeting was to re-organize the Maryland council, which had become somewhat broken up on account of the establishment of the diocese of Washington. Bishop Paret stated the object of the meeting, and gave instructions as to future work. Temporary officers were elected as follows: Mrs. Adam Denmead, president; Mrs. Albert H. Homburgh, vice-president; Miss Mary Sherlock, secretary; Miss Elizabeth G. Farrow, assistant secretary. The advisory board is composed of Miss E. C. Brewer, Mrs. Gaston Hooper, Mrs. S. S. Payne, and Mrs. M. L. Stiles. The officers elected will hold their positions until the annual meeting of the council, which will be held in St. Barnabas' church, Tuesday, April 28th.

By the will of the late David Ridgely, which was admitted to probate on Monday, Feb. 3rd, is bequeathed \$2,500 to the Rev. J. Houston Eccleston, D.D., rector of Emmanuel church, for the benefit of the poor.

CURTIS BAY.—On Tuesday, Feb. 4th, the Bishop administered the rite of Confirmation to a class of nine persons in St. Barnabas' Memorial church. He was assisted by the rector, the Rev. Theodore C. Gambrill, D.D.

BEL AIR.—The Rev. William H. H. Powers, rector of Trinity church, Towson, held Mission services in Emmanuel church every night from Jan. 27th to Feb. 2nd. These are the last services that will be held in the old church. Services will be held in the assembly rooms of the Masonic Hall until the completion of the new church, in October next.

Massachusetts

William Lawrence, S.T.D., Bishop

"The Parson's Club," of Worcester, Mass, is composed of a little circle of the clergy of the city and vicinity. It is just completing the tenth year of its history, the next meeting, on April 20th, being the tenth anniversary of its organization. There is nothing at all pretentious about it, but the members manage to get out of it no little intellectual and spiritual stimulus for their work. As a rule it meets on the third Monday of each month, but this rule is subordinate to other and more important demands on the time and attention of the reverend clergy. At a recent meeting an interesting paper was read upon the character and work of Frederick D. Maurice. Perhaps the paper was written with something of the ardor of a disciple, but if this were the case, the vigorous but kindly criticism which followed, did something to preserve the due level of the truth. The paper was read by the Rev. Lloyd M. Blodgett, of Wilkinsonville. Dinner was served at the parish house of All Saint's. The meetings open at 10 A. M., and are held well along into the afternoon. Free talk is encouraged upon every sort of subject, and it is expected that no one will hide his light under a bushel.

BOSTON.—Mr. S. B. Whitney, who is the organist of the church of the Advent, and a recognized head of Church music in New England, will soon complete 25 years of continued service in his present position.

At the regular monthly meeting of the Sunday school institute, in St. Paul's chapel, on Feb. 6th, the Rev. Dr. Parks spoke of the aim of the Sunday school, which he said was to educate character. This is done first by interesting the pupils in the school, and secondly by leading them into the Church. He believes in promotion after the system used in public schools, and thought that the rector should take a conspicuous part in the work of the school. The matter of examinations was considered and recommended.

The church of the Carpenter has been dissolved, and the Guild of the Carpenter is its substitute.

Father Field, of the Cowley Brotherhood, is holding a mission in New Britain, Conn., and later on will go to Washington for the same purpose.

The parishioners of Emmanuel church gave a reception to the rector, the Rev. Dr. Parks, on Feb. 5th, at the Hotel Vendome. The Rev. Dr. Parks received in company with Mr. John Hogg, the senior warden.

NEW BEDFORD.—Toward the parish house of St. James' church, the Sewing Society have given \$200 in payment for the windows of the same, and the interest on the debt will be assumed by them. The Girls' Friendly Society have already given \$100 towards the gas fixtures.

BROOKLINE.—The service in dedication of the parish house of St. Paul's church took place Feb. 4. The Rev. F. W. Tomkins, Jr., of Providence, spoke of the duty of the Church in teaching the people. Bishop Lawrence, and the Rev. Dr. Storrs, the rector, made addresses. After the service, the clergy led the people through the cloistered passage from the church to the parish house, where with prayer, it was opened for inspection. The interior finish is of Georgia pine, natural finish; the outside, Roxbury pudding stone with Nova Scotia stone trimmings. There are guild, choir, and robing rooms with excellent accommodations. The house cost nearly \$20,000. A vested choir has been recently introduced into the parish.

FITCHBURG.—A window memorial of the first warden of the parish, Mr. Alvah Crocker, has been placed in the chancel of Christ church.

CHELMSFORD.—The rector, the Rev. Wilson Waters, has issued an Epiphany pastoral commending the people for their faithfulness in all departments of parish work. An increasing interest has manifested itself during the past year and the congregation has grown. A number of visiting clergymen have preached in All Saints' recently. The Rev. Dr. Edward Abbott delivered a fine discourse on All Saints' Day to a church full of people; the archdeacon, Dr. Chambre, also being present. During Advent, sermons were preached by the Rev. Albert E. George, of South Boston, and the Rev. R. W. Hudgell, of Methuen. Many improvements have been made in the church building the past year. A new guild room has also been completed to the gratification and great convenience of the parishioners. Three years ago this parish was an abandoned field, the church having been closed for some time. To-day a congregation of devout and energetic people worship in what is perhaps the most attractive and beautiful of village churches in the diocese. The people here have been active in doing whatever was in their power to further the interest of the Church, and have proved themselves loyal to the rector. New families are added from time to time, and the future seems very bright for the Church in Chelmsford.

ADAMS.—The Girls' Friendly Society in this town have mapped out a schedule of services and meetings till August. There is the weekly service and five Wednesday evening services in January, which the society attends in a body.

NORTH ADAMS.—There is to be a "Don't Contest" with the Girl's Friendly Society of St. John's parish, and a prize of books will be given to the girl who writes the ten best "don'ts" on the following subjects: 1. Church. 2. In conversation. 3. In dress. 4. In school. 5. In sewing or dress-making. 6. In acquaintance with young men. 7. At the table.

Connecticut

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

HARTFORD.—The Christmas examinations at Trinity College, began Monday, Jan. 27th, and continued throughout the week. The Christmas term thus came to a close, and Trinity term opened Monday, Feb. 3rd. The faculty announces, that the Holland scholarship this year, will be awarded on the basis of the standing of students for the year. Each of the three Holland scholarships will be awarded to the two students of the freshmen, sophomore, and junior classes, who attain the best average marks for the year, so that the student having the highest average will receive \$350, and the student attaining the next grade in the same class, \$250.

Michigan

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

The notice of the death of Mr. Frederick George Gibbs, which took place in Detroit, Feb. 3rd, will carry sorrow to an unusually wide circle of personal friends. Mr. Gibbs was born in England, but early in life came to this country, and was a thorough American in taste and sympathy. For many years he was a member of the Methodist Society, but when, later, it was given him to see the beauty and to know the claims of a pure branch of the Apostolic Church, his devotion to her faith and order was never for an instant shaken. He was appointed to extreme and long continued bodily pain, but he won a mighty victory in spiritual things. His was a positively Churchly influence wherever he went, and he will be long and gratefully remembered in the activities of Sunday school work, in the labors and counsels of the Brotherhood of St. Andrew, and in the smaller circle of the Missionary League, of which Mr. Gibbs had been an officer from its founding.

A regular quarterly meeting of the Woman's Auxiliary and the Junior Auxiliary was held in St. John's Church House, Detroit, Jan. 20th. Usual reports were made, and there were earnest discussions through the day concerning the work of this branch of the auxiliary, its generally hopeful character, and the best plans for stimulating and maintaining the interest of Churchwomen. Bishop Rowe, of Alaska, about to start for his distant field, described to the women some of the difficulties, discouragements, and dangers which must confront all missionaries in the great district over which he is to preside. The Rev. Dr. Johnson, now Bishop-elect of Los Angeles, whose interest in the work of the auxiliary has been very manifest through all the years of his rectorship now closing, made a very moving address, recounting, in particular, what he felt he himself had received in inspiration and comfort and strength from his personal connection with the auxiliary in the past.

A quarterly meeting of the Detroit convocation was held in St. Matthew's church, Detroit, on Thursday, Jan. 30th. Both the Bishop and the dean, Dr. J. H. Johnson, were present. At the close of the opening service full reports were made covering all missionary work in the convocation in the last three months. There was a long and earnest discussion in the afternoon on a plan finally adopted to sustain city mission work in Detroit from the same treasury as the missions

of the diocese generally. A paper was read by the Rev. W. S. Sayres on "A scheme for missions" which advocated the appointment of a general missionary or archdeacon for the work of the convocation, and a vote shortly following showed substantial agreement with these views on the part of all present. A committee was appointed to report at another session on a plan to raise the money needed for an archdeacon's salary. An interesting episode of the day was the formal and very felicitous presentation to the dean, by the Rev. R. D. Brooke for himself and others, of a gavel for use in all sessions of the Detroit convocation hereafter. Upon the silver band of this gavel is to be inscribed Dean Johnson's name, and following are to be the names of all other deans into whose hands it may pass. At the close of the business session, Dr. Johnson, in affecting words, referred to the happy relations subsisting between himself and all members, of the convocation in these last years, and in view of his coming separation, resigned the office of dean into the Bishop's hands. Bishop Davies, in formally accepting the resignation, spoke feelingly of the loss to be sustained by the diocese itself as well as the convocation and all its members, in the removal of Dr. Johnson from his present field of influence. The Bishop then made formal appointment of the Rev. John McCarrall, M.D., rector of Grace church, Detroit, as dean of the Detroit convocation. In a brief and modest speech the new dean accepted his office. After choral Evensong missionary addresses were made by the Rev. Paul Ziegler, and the Rev. W. F. Jerome. Mr. Ziegler made reference to the early days of St. Matthew's church, when John Brown, of Harper's Ferry fame, was personally and intimately associated with one of the wardens of the church. It was also from this church that the superintendent of the Sunday school, young Theodore Holley, after being ordained deacon by Bishop McCoskry, went forth to be afterward consecrated as the Bishop of Hayti and the friend and adviser of that republic. The hospitality of the members of St. Matthew's parish was abounding.

The April meeting of the Detroit convocation will be held in St. Philip's church, Detroit. The subject for evening discussion will be "The power of self-consecration."

Southern Florida

Wm. Crane Gray, D.D., Bishop

PUNTA GORDA.—A little band of devoted people, foremost among whom was Mrs. V. F. Trabue, have been laboring ever since the birth of the town to establish the services of the Church. Last March regular services, once in four weeks, were commenced by the Rev. Samuel C. Hodgman. An effort was made by the Bishop to build a suitable church edifice. This was rendered possible by the gift of \$1,000 by Mrs. Col. Colt, of Hartford, Conn., who also donated a beautiful chancel window as a memorial of her son, Caldwell Hart Colt, who died two years ago at Punta Gorda, while on a cruise in his yacht for the benefit of his health. On the feast of the Conversion of St. Paul, the church was opened. Morning Prayer was read by the Rev. Samuel C. Hodgman. The sermon was by the Rev. Leverett Bradley, of Philadelphia. The Bishop celebrated the Holy Communion. A baptismal service was held at 3 P. M., when the beautiful stone font presented by Mrs. Beach as a memorial was used for the first time, in the presence of the donor. An infant, whose parents were one a Romanist and the other a Baptist, was baptized. In the evening, prayer was said by the Rev. Messrs. Bradley and Hodgman, and a powerful sermon was preached by the Bishop, on the "Faith once for all delivered to the saints." The offertory at the different services amounted to \$58 51. Mrs. Colt brought with her a beautiful brass altar cross and vases, and beautifully embroidered altar and lecturn coverings of silk. The whole effect of the services seems to have given a new impetus to the work in Punta Gorda, which promises important results in the near future. Mrs. Colt, her sister, Mrs. H. H. Beach, and her niece, were present at all the services, having come from their homes in Connecticut for that purpose, accompanied by the Rev. Mr. Bradley who had been a tutor and traveling companion of Mr. Colt. On the Sunday following, at 11 A. M., the church of the Good Shepherd was crowded to witness the consecration, the other places of worship in the town being closed. The Bishop and clergy were met at the door by the officers of the mission, and the keys of the church were presented by the senior warden, Mr. F. Howard. The instrument of donation was read by the senior warden and the sentence of consecration by the Rev. Mr. Hodgman. The consecration sermon was preached by the Rev. Mr. Bradley. The Bishop celebrated Holy Communion. The music was unusually good for Punta Gorda, and was conducted by Mrs. T. R. Hector, the organist.

North Carolina

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

RALEIGH.—The Rev. I. McK. Pittenger, D.D., rector of the church of the Good Shepherd, and dean of the pro-cathedral, has been granted a leave of absence for several months, and will sail Wednesday, Feb. 12th, on the steamship "Fulda," for a tour through Spain, Southern France, Italy, Egypt, and the Holy Land. He expects to spend

Palm Sunday and Easter at Jerusalem. From thence he will go to Damascus, and, returning, visit Constantinople, Athens, and the cities of central and western Europe. The Rev. W. O. Lamson will act as *locum tenens* until his return.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

ALBANY.—The 53rd meeting of the archdeaconry of Albany was held in St. Peter's church, the Rev. W. W. Battershall, rector, Jan. 27th and 28th. There were 36 clergy present, including seven from the archdeaconry of Troy. Choral Evensong, and a missionary service was held on Monday, when addresses were delivered by the Rev. Messrs. W. C. Rodgers, E. T. Carroll, and S. M. Griswold. At 8 A. M. Tuesday there was a celebration of the Holy Communion, the Ven. Archdeacon Sill, D.D., being celebrant. At the business meeting a pleasing and instructive variation from the usual routine were the addresses of Mrs. Merrill, president of the diocesan branch of the Woman's Auxiliary, and Mrs. W. W. Byington, a prominent member of St. Peter's chapter. These ladies carefully and clearly explained the "storage house" system, which is used by the Auxiliary of this diocese for strengthening the work of the local chapters. "In so far as it affected this jurisdiction," the archdeaconry expressed its approval of the action of the last convention in changing the archidiaconal boundaries. The Rev. Dr. Nickerson was the preacher at the morning service. The Rev. James T. Olmstead read at the afternoon meeting an essay on "Natural Science and Religion," and the Rev. Ernest Mariett presented a review of the Rt. Hon. A. J. Balfour's "Foundations of Belief."

SCHUYLERVILLE.—A sum of money has been recently left to St. Stephen's church, the Rev. W. F. Parsons, rector, which the vestry has devoted to the decoration of the altar, purchasing a desk, cross and vases, all of brass. The inscription reads as follows: "In memory of Martha Speirs, died, Nov. 24, 1895, in the communion of the Catholic Church." Two brass alms basons have also been presented to the church, one by Mrs. G. C. Burt, the other by the members of the choir.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—The Missions Class of the Woman's Auxiliary held its third meeting on Tuesday, Feb. 4th, in the Schuyler Memorial House. The subject for the day was "Alaska." Papers were read by Miss Chase and Miss Skinker which showed a careful study of the field. Bishop Rowe then made an address concerning the work, speaking both of the needs and the hopes. An offering taken resulted in a gift of \$170 to the Bishop for his work, from the Missouri branch.

Friday, Jan. 31, the quarterly meeting of the Woman's Auxiliary was well attended. Report from the several parishes show the winter's work well begun. Active preparations have been made for the united offering of 1898. The special features in Missouri will be the urging of birthday offerings for this purpose.

The Monday Lenten services will be held down town, under the auspices of the Brotherhood of St. Andrew. The Bishop will take the services for the first week.

At the cathedral the basement of the Schuyler Memorial House has been fitted up for a gymnasium, and a Young Men's Club has been started. This promises to be a helpful branch of the down-town work of the cathedral.

Southern Ohio

Boyd Vincent, D.D., Bishop

Bishop Vincent visited St. Mark's deaf mute mission, St. Paul's church, Cincinnati, on the third Sunday after Epiphany, and confirmed a candidate, presented by the Rev. Mr. Mann.

West Virginia

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

Since the council in June last the Bishop has made 84 visits to 61 different points in the diocese. He has held 82 services and confirmed 80 persons. He has also paid six visits to New York in attendance on the Mission Boards, attending the closing exercises of the seminary and high school, Alexandria, and a special meeting of the trustees in Richmond, Va. He also visited Philadelphia and Wilmington, and was three weeks at the General Convention at Minneapolis.

St. Matthew's church, Wheeling, has been the recipient of a very handsome window of stained glass, erected by Messrs. W. F. and B. W. Peterson, in memory of their father and mother. The window is a copy of the Immaculate Conception of Murillo, now in the National Gallery at Madrid, and is the work of Alfred Goodwin, of Philadelphia. The work is very fine and does the makers great credit. The inscription is: "In memory of William Fairfield Peterson and Sarah Gibson Peterson. For thy loving kindness is ever before our eyes."

Newark**Thomas Alfred Starkey, D.D., Bishop**

Despite the inclemency of the weather, the annual service of St. Paul's parish, Newark, was held on the eve of St. Paul's Day, and was a most encouraging occasion.

Western New York**Arthur Cleveland Coxe, D.D., LL.D., Bishop**

BISHOP'S APPOINTMENTS FOR LENT

MARCH

1. A. M., All Saints', Buffalo.
8. A. M., Ascension, Buffalo.
15. Buffalo: A. M., Good Shepherd; P. M., Grace.
22. Buffalo: A. M., St. Luke's; P. M., St. Paul's; evening, St. Andrew's.
29. Buffalo, A. M., Trinity; P. M., St. John's.
30. P. M., St. James', Buffalo.
31. P. M., St. Matthew's, Buffalo.

APRIL

1. P. M., St. Peter's, Buffalo.
2. P. M., St. Mary's, Buffalo.

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

BROOKLYN.—When the rector of the church of the Redeemer, the Rev. G. Calvert Carter, took charge of that parish, it was encumbered by an indebtedness of nearly \$20,000. Means have been in operation for some time to reduce and, if possible, extinguish it. The success has been marked, and lately the senior warden, Mr. F. A. Parsons, has made the generous pledge of \$5,000, conditioned on the raising of the entire amount by the approaching Easter. Other pledges and subscriptions have followed, so that there remains now only about \$3,000 to be provided for. The congregation are enlisted with very great zeal in the undertaking, and it is believed that the whole amount will be secured. This will be the more gratifying, as the system followed has been the obtaining of direct gifts from as many as possible within and without the parish.

The Rev. Robert W. Cochrane, who has been rector of the church of the Ascension for four years past, has tendered his resignation to take effect next Easter. Numerous improvements have been made during his short incumbency. The floors have been relaid with carpet, new windows of stained glass have been placed, a handsome brass cross has been provided for the altar, and a full set of hangings has been furnished.

Under the rectorship of the Rev. T. S. Cartwright, St. Barnabas' church has made decided advancement during the brief period, about one year. Over \$3,000 of indebtedness has been removed, the congregation entering very heartily into the work. The dignity of the worship has been enhanced. The Sunday school has increased until now the accommodations are inadequate. It becomes increasingly evident that a new and larger church building will be absolutely required in a short time. A mission enterprise has lately been undertaken by the parish under the lead of its indefatigable rector. An extensive district inhabited by not less than 50,000 people stretches northward and eastward from St. Barnabas', and for this large population very few religious advantages have been provided. A mission was for awhile in operation here, but it was not well managed and has been abandoned. Mr. Cartwright has undertaken to give it success, and through the aid of his chapter of St. Andrew's Brotherhood he proposes to supply the evident needs of the community. The plan is to build up a centre of moral influence and improvement in the heart of this great district by providing large mission quarters which shall include a chapel and rooms for school, lectures, library, reading, recreation, refreshment, and gymnastic exercises. Many helpers will be needed and a goodly outlay of money will be required, but the result will be a full equivalent for all the expenditure and labor. The influences so started will tend to reach every home, and many hearts and lives.

Marquette

St. James', Sault Ste. Marie, has been the scene of many interesting and impressive services, but none have been of such profound interest and impressiveness as those just held by Bishop Rowe, previous to his departure for his far-off missionary diocese of Alaska. On Friday evening, Jan. 24th, he confirmed 20 of his old parishioners, some whom he baptized, married, and ministered to for 14 years. It was a touching sight as, one by one, old and young knelt before the Bishop and severally received "the laying on of hands." The candidates were presented by the Rev. C. N. Westlake, the new rector of the parish, who was instituted by the Bishop on Sunday, Jan. 26th, at the morning service. Bishop Rowe preached the sermon of institution and assured the new rector that he would have a people on whose love and loyalty he could rely. The congregation gave their offering, \$17.25, towards the work in Alaska, and will ever have it in their hearts and prayers. The Sunday school was also addressed by the Bishop, and its members were deeply moved at the thought of his departure.

Many were the expressions of love and good will shown the Bishop before he left. One presented him with a new and costly rifle, another with a double-barrelled shot gun, field glasses, etc. Mrs. Rowe was presented with a camera, and many other useful gifts. Most of his congregation attended the Bishop and family to the depot, and tearfully waved their loving adieus until the train was out of sight.

Los Angeles

On Jan. 9th, the Rev. F. W. Adams, of Los Angeles, visited Whittier, in answer to an earnest letter from a Churchwoman, and by request of a leading rector in Los Angeles, to ascertain the possibility of opening the way to Church services. The one day's visit discovered nine Church families, and an earnest desire for the beginning of Church services. Despite unpleasant weather, on the following Sunday, Morning Prayer was said, and a sermon preached to 30 Church people gathered in the one vacant business room in Whittier, and the clergyman decided to continue Morning Prayer each Sunday. The following Sunday, morning services were held in the Masonic Hall, with an excellent congregation, nearly all Church people, who have come from large parishes in eastern dioceses, and are now rejoicing in the fact that the services of the Church have come to them. Whittier is in Los Angeles county, in the midst of a most delightful part of that county. It is near the large Leffingwell Ranch, which is becoming the home of an excellent class of residents, a number of whom are earnest Churchmen. There are most marked indications that within not many months a large parish will be organized. It is hoped that in the very near future a neat church can be erected, and the strength of Church interest will have so developed that the clergyman will be enabled to establish full Sunday and feast and fast day services. Not far from Whittier, at La Hobra, is a centre of the homes of a number of English Churchmen, to whom the services at Whittier will now offer a Church home. The Church interests will be organized by the new Bishop after his residence in the diocese. The interests of Church people in general are asked to assist in this beginning.

Pohick Church

THE PARISH CHURCH OF MOUNT VERNON

Circumstances have interrupted the active work for Pohick which was begun in 1890, but now a crisis in the affairs of the church makes the committee having the matter in charge feel the necessity of pressing her claims strongly and vigorously upon the Church at large and upon the nation.

The Rev. Mr. Wallis who has done a noble and self-sacrificing work of restoration and re-organization for Pohick, has finally been induced to accept the chair of Hebrew in the Theological Seminary of Virginia, and it could hardly be asked or expected of his successor to do the work which he did for the love of the old, historic parish, on a stipend of three hundred dollars.

The history of the parish is most interesting and is marked by many vicissitudes. It was founded in 1743 and formed, with Christ church, Alexandria, a part of Truro parish. It was the centre of a neighborhood of large landed proprietors, and the names of some of the most distinguished families of Virginia are enrolled upon the parish register. Among them were the Washingtons, the Fairfaxes, the Lees, the Masons, the McCarthys, and the Chichesters. An Englishman visiting one of these "barons of the Potomac" in Colonial days, gives in his diary a picturesque description of attending a service at Pohick, in the frame building that preceded the brick church built by Washington. He says: "The ladies drove to church in coaches and four, with liveried footmen and outriders, and the gentlemen went on horseback." The gay dresses and liveries and the loud vociferations of the gentlemen in calling to their negro laqueys reminded him more of the meet of a fox hunt, than of the gathering of a Church congregation. He adds, however, that quiet and reverence were observed within the church walls.

In Washington's time there was need of a new building to replace this old frame church, and an anecdote is told of the argument by which Washington convinced the vestry that a change of site was necessary. George Mason, the author of the Virginia Bill of Rights, wanted to retain the old site on Pohick creek which was nearer to Senston Hall, the country seat of the Masons, and he argued that the spot was hallowed by the graves of their ancestors. But Washington, at the next meeting of the vestry, brought a carefully prepared map of the neighborhood, which demonstrated that the present site, farther down, on the opposite side of the creek, was more central and would consequently benefit the greater number, and he urged that the interests of the living were to be considered, as well as the hallowed associations with the dead.

Washington, George Mason, and George William Fairfax were the building committee of the "new church," and much time was devoted to the work by Washington during

the quiet interval when he was at Mount Vernon, between the French and Indian War and the Revolution. When the church was completed in 1772, Washington bought two pews and supplied the gold leaf for the interior decorations. He interested himself in the appointment of parson Lee Massy as rector of the parish, and he ordered from England the blue and gold Bible and Prayer Book for the chancel.

He served as warden and vestryman for twenty years, contributed generously to the parish, year by year, attended the services regularly, and showed in every way his deep interest in Pohick church.

During the disturbed and troublous times of the Revolution, the church was closed, and Washington attended, whenever at Mount Vernon, the services at Christ church, Alexandria, of which he was made vestryman.

After the Revolution, and during the period subsequent to Washington's death, and extending on to the Civil War, Pohick parish experienced the ebb and flow consequent upon the varying interest and fortunes of the neighborhood and the chances and changes of time. During the Civil War for a second time the old church was in the midst of the conflict. The church became an outpost for the army. Her altar, high pulpit, sounding-board and pews were ruthlessly torn away; troops were quartered within her sacred walls; and her baptismal font was used as a watering trough for their horses. This seemed almost a final blow to her prosperity, but there is a wonderful vital force in the old church, and friends were raised up for her. First, the professors of the Theological Seminary, about twelve miles distant, became interested in her restoration, and they and the students held services on Sunday in the church, and gathered together a Sunday school and a congregation. Then about twenty-five years ago a gentleman from New York, inspired by a sentiment of Christian patriotism, raised funds for refurbishing the church with pews, reading desks, and organ; so the services could be held more comfortably, and the congregation steadily increased.

In the summer of 1881, the Rev. S. A. Wallis, just ordained to the diaconate, was appointed to the charge of the parish. He found a good Sunday school and a fair congregation, but only ten communicants. By his faithful, devoted ministry of fourteen years, he has increased the number of communicants to sixty, has gathered a large congregation for the country, and has had a rectory built, and paid for, the parish contributing half of the funds.

Before the appointment of Mr. Wallis the regents of the Mount Vernon Association became interested in the parish church, and individually they have made liberal contributions towards its support. One of the vice regents has recently built a church house at her own expense, and a number of them are now raising funds for the restoration of the interior of the church, in conformity with the drawing we have at Mount Vernon of the original plan of the pews, showing which pews were owned by Washington, and also of the high pulpit, sounding board, and chancel. The Sunday the regents spend at Mount Vernon they always attend the services at Pohick, driving six miles through pleasant country roads to the church. The first Sunday I attended, some ten years ago, was made memorable by the celebration of the centennial of the present brick church. The venerable white-haired historiographer of Virginia preached the sermon, and he seemed to gather up all his waning forces for a supreme effort to honor the occasion and to bear witness to the Christian character of Washington. The sermon was a soul-stirring oration, from the text, "He that ruleth his own spirit is greater than he who taketh a city"—and the text was illustrated by the character of Washington, the key-note of which Dr. Slaughter showed to be Christianity. My heart went out then to old Pohick, so near to the heart and home of Washington.

The foundations of the Church have, by the blessing of God, been laid a second time and there is much encouragement for the future. A rector has been appointed to succeed Mr. Wallis, and he is said to be a man of earnest faithfulness, who will do all in his power for the temporal and spiritual advancement of the parish.

Yet, as the congregation is no longer composed of wealthy land-owners and is only able to raise six hundred dollars a year for the expenses of the church, including the stipend of the rector, those interested in the old, historic church feel the need of a partial endowment for the sustentation of the parish, and the committee thinks that a united effort on the part of the churches in the country to make an offering for the endowment of Pohick, on the Sunday before the 22nd of February next, would accomplish this object and place the parish church of Mount Vernon beyond the chances and changes of time.

It would be a reproach to our Christian patriotism if a church with such hallowed associations with the past, and whose work in the present is so necessary, should be permitted to decline. God willing, we will keep the sacred fires burning on her altars, renew her walls and bulwarks, and keep the doors ever open for Christian worship, of the church whose walls were raised by Washington and his co-workers, to the glory of the Master.

E. B. A. R.

The Living Church

Chicago, February 15, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

This is the most favorable season of the year for securing new subscriptions. Will the clergy and other friends who desire to extend the field of THE LIVING CHURCH, now make a united effort to aid the publisher. He offers liberal commissions. Write for terms. Read premium offers, pages 873 and 874.

THE vacancy in the primatial see of Armagh, brings to mind the peculiar mode pursued in selecting the Archbishop and Primate of all Ireland. The first step is for the diocese of Armagh to elect a bishop. This having been accomplished, the Irish Episcopal Bench, including the bishop-elect of Armagh, meet and elect a primate. If the selection does not fall upon the bishop-elect, he must change places with the bishop who is elected. Thus it comes about that neither diocese has the man of its choice. It passes ordinary comprehension to know why the election should not be simply to the archdiocese in the first place. Thus the diocese rendered vacant by the translation would be allowed to elect its own bishop. The late Primate had only held his high position two years. Outside of Ireland it appears to all who know anything of the Irish prelates that there is one who stands head and shoulders above his brethren, and whose selection for the vacant position would confer lustre upon the Church of Ireland. We mean Dr. Alexander, Bishop of Derry. But the narrowness of party spirit will hardly allow the hope that anything so excellent is possible. The treatment this eminent man, among the first of his generation, received from his brethren, especially the Archbishop of Dublin, and from many of the clergy, in connection with the projected Church Congress last year, indicates, we fear, that the Bishop of Derry is destined to share the usual fate of prophets. His honor is everywhere except in his own country and among his own friends.

THE Cambridge Theological School has issued its annual catalogue, from which we learn that there are 51 students in attendance. There has been some exultation over the fact that, notwithstanding events which have become historical, the number of students has increased. This seems to be considered a practical vindication of the seminary, in view of the circumstances of two years ago, when diplomas were conferred upon young men who had disavowed belief in an article of the Creed, and had accordingly been debarred from ordination by the action of the Standing Committee. Writers in *The Cambridge Churchman* assert that this school is the head and front of what has become notorious as "Massachusetts Churchmanship." We observe that the dean in his report states that the sixteen members of the senior class belong to twelve different dioceses. It appears, therefore, that a number of bishops who have put before the Church a strong statement against the teachings which have been charged against this seminary, do nevertheless send their candidates to it. This is, of course, a substantial triumph for the school; what its significance is for the Church at large, time will show. We are somewhat surprised at the emphasis which the dean gives to the intentions of the founders. It shows courage also to print, as is done on page 5, the "purpose" of the principal founder Mr. B. T. Reed. Apparently

Mr. Reed would have been no friend to the modern art of "interpretation."

Keeping Lent

We do not need to explain to our readers the significance of the season of Lent, or the purpose of its appointment. Each rector will do that for his people. We aim only to second his exhortation for its observance. The issue is plainly this: Will Churchmen be consistent and live up to their professions and privileges, or will they say one thing and do another?

"Edifying" is a process, and is wrought by means. All Christians recognize this fact and act upon it. No denomination assumes to dispense with means. Everywhere it is felt that the current of secular life must be turned aside by some strong barrier; that the interests, aims, and ambitions of this mortal life must be held in check by some religious appointment that secures the attention and directs the energies of the soul with intense consecration to God. It is a spiritual need that is everywhere recognized and provided for.

We will not now criticise the systems around us, the revivals, union meetings, weeks of prayer, etc. Those who use them are at least consistent and earnest. Churchmen believe that they have "a more excellent way." There are good works prepared for them to do, good ways marked out for them to walk in. Lent is one of them, and a very important one. We do well, we believe, to leave the others undone; but what if we leave this undone also?

The neglect of Lenten duties, Lenten discipline, Lenten devotions, is not only disloyalty to the Church, but practical denial of the supremacy of Christ's claim. The uninterrupted following of the business and pleasures of this life, even with moderation and temperance, forbids the entire consecration of heart and mind and soul and strength to God. It is a need of the soul that these absorbing interests of the world that now is, should be subordinated, at times, and made to give way completely to the interests of the life to come.

We have duties and claims, of course, from below. We may not neglect them. We may not live as though there were no material things, no earthly surroundings. But we may arrange our affairs, we may dispose our business, we may plan our needed recreations, so as to recognize, by a season of especial devotion, that we are pilgrims here, and seek a better country.

If we cannot always dwell in this state, if the demands of our earthly calling cannot be utterly subordinated to our spiritual needs, we can at least assert the rights of our souls to a foretaste of heaven, during the season of Lent. We can recognize our discipleship as our real "calling," as the first claim, as the master of our lives, by subordinating our worldly business to the appointments of Lent. By such a consistent course, we shall become masters of our business, masters of ourselves, servants of God, and not slaves to the world.

A Persistent Mistake

From time to time assertions are made in leading religious papers to the effect that the Church of England and the Episcopal Church in this country have become more exclusive in recent times than was the case in earlier days. With regard to the American Church, it has sometimes been affirmed that in the days of Bishop White and his contemporaries, exchange of pulpits was recognized as perfectly legitimate. Upon this point we have spoken before, and have, we think, shown that the statement is perfectly groundless. Whatever cases of the kind may have occurred were regarded as entirely irregular and were invariably discountenanced and rebuked by those in au-

thority. The quotations we have recently given from the early Pastorals penned by Bishop White, are sufficient to show what position was maintained by that venerable prelate and his brother bishops during the first half century from the formation of our separate constitution. Bishop White calls such modes of displaying religious fraternity and good will "an inroad upon the constitution of the Church of Christ."

But the statement which has repeatedly appeared in more than one paper, goes further back than this. We find, for instance, the following sweeping assertion: "During the first century of the Reformation, Presbyterian ministers were welcome to Episcopal pulpits without re-ordination;" and furthermore, that "this recognition of the Presbyterian order was based on the very law of Queen Elizabeth which re-established the Church after the death of Mary." (*The Christian Family Newspaper.*)

In the same connection, a naive astonishment is expressed that so many "Episcopal rectors" should be ignorant of such well-known facts, and it is insinuated that our seminaries foster this ignorance by withholding the truth of history.

Assertions made with such confidence are liable to be accepted by the busy multitude without further inquiry. Indeed, the paper from which we have quoted has no doubt taken its facts at second hand, having found them stated with equal confidence somewhere else.

Two distinct allegations are made, one touching practice, the other law. We shall take up the latter point first. Our contemporary, whose remarks we have taken as a text, says that "this recognition of the Presbyterian order was based upon the very law of Queen Elizabeth which re-established the Church after the death of Mary." It is worth while to point out that no such law was ever enacted, for the sufficient reason that the Church never having been disestablished, could not be re-established. It is a very common error to assume that at some time during the Reformation period, presumably at the beginning of Elizabeth's reign, the Church of England was "by law established." In fact nothing of the kind ever took place.

Several laws touching religion were, however, passed at the beginning of that reign. These laws embraced the restoration of the royal supremacy, the Act of Uniformity, restoring the Prayer Book, and some others chiefly relating to Church property and revenues. None of these has any bearing upon the present question, unless it be the enactment of the Prayer Book, which, with its Ordinal requiring all who minister in the Church of England to be episcopally ordained, gave very little comfort to the partisans of "the Presbyterian order."

It is possible that what is really referred to by those who speak of a "law" of Elizabeth in this connection, is the act passed in 1571, thirteen years after her accession, requiring subscription to the 39 Articles and providing that those who had been ordained by some other form than that which was set forth in the Ordinal, should be allowed to have cure of souls on condition of such subscription. There were large numbers of priests who belonged to that category. They had been ordained according to the Latin Ordinal in Queen Mary's time or earlier. The act had no reference to persons not episcopally ordained, and when not many years later it was appealed to as if it covered those of the Presbyterian order, such a claim was dismissed with something like contempt by the authorities.

Among the "Constitutions and Canons Ecclesiastical" of the same year, 1571, we find it ordered that no person shall have "any ecclesiastical ministry" who comes into a diocese without commendatory letters from a bishop. In a convocation or

synod at Westminster in 1575, it is provided that no one "shall be admitted to any dignity or benefice with the cure of souls" unless he has been regularly ordained by a bishop in accordance with the Ordinal.

In 1584 the Archbishop set forth three articles to be subscribed by all who were admitted to any ecclesiastical function, accompanied by an injunction that "none be admitted to preach or interpret the Scriptures, unless he be a priest or deacon at the least, admitted thereunto according to the laws of this realm."

If we pass to the celebrated canons of 1604, nothing could be more stringent or uncompromising than their condemnation of all irregularity and their insistence upon episcopal ordination. The seventh of these canons declares that they "do greatly err" who assert (among other things) "that any since the Apostles' time, till of late days, was ever held to be a lawful minister of the Word and Sacraments, who was not ordained priest or minister by the imposition of the hands of some bishop." It also says that it can proceed from "no other than the wicked spirit," for men to discredit "that form of Church government which was established by the Apostles, and left by them to continue in the Church to the end of the world."

It is hardly necessary to say more upon the subject of the law of the Church during the first half century from the accession of Elizabeth. We have quoted chiefly from Cardwell's "Synodalia," where the curious reader may doubtless find more to the same effect.

One further remark must be made. If the law of the Church of England was such as the acts and canons make it plain that it was, then any such thing as "welcoming Presbyterian ministers to Episcopal pulpits" was distinctly a violation of the law. If anything of the kind took place it was in defiance of the law both of Church and State.

The Episcopal Visitation Articles from Archbishop Parker down, are entirely in accord with the fundamental principles laid down in the preface to the Ordinal and with the legislative acts we have quoted. Even Archbishop Grindal who was not very firm in opposition to innovation, was careful to require that no one who was not at least in deacons' orders or in possession of a license (as lay reader), should even read Common Prayer in any church or chapel.

We turn now to the cases actually cited by way of proving that Presbyterians were "welcomed to Episcopal pulpits." There are, we believe, three notable instances in Queen Elizabeth's reign. Whether others have been discovered very recently, we confess that we are not informed. If so, it is hardly possible they could add anything to the facts brought to light by a consideration of these three. The first is Whittingham who, having been "ordained" at Geneva, was appointed through the influence of a court favorite, the Earl of Leicester, to the Deanery of Durham, where the puritanizing Pilkington was bishop. Pilkington's successor, Barns, found the diocese in such a condition, that he called it "an Augean stable." The Archbishop of York, entering upon an investigation, learned, among other things, that Whittingham was "no ordained minister," that he was neither deacon or priest according to law, but "a mere layman." He was accordingly cited for trial and would hardly have escaped deprivation had he not died while the case was still *sub judice*.

The next case was that of Travers, the antagonist of Hooker. He held an appointment as lecturer at the Temple, which did not, we believe, involve the administration of the sacraments. He was silenced by Archbishop Whitgift, and in the controversy which ensued, his lack of valid orders came to light. He was accordingly informed that without ordination he could not again be permitted to exercise any ministration in the Church.

In the course of the discussion, Travers asserted that there were others in like case with himself, to which the Archbishop replied, "I know none such." Travers also referred to the act of 1571, which we described above, indicating that he thought orthodox ministers like himself ought to be treated as well as popish priests. The Archbishop replied caustically that "when the like act is made for his ministry then he may allege it."

The remaining case is that of one Morrison who was licensed in 1582 by Archbishop Grindal. Morrison was from Scotland. It is too hastily assumed that he was only in Presbyterian orders. Though religion in Scotland was in a very mixed condition, bishops were not formally abolished till 1580. Morrison's ordination had taken place in 1575. Moreover, the license distinctly states that the part of Scotland from which he came was "conformable to the orthodox faith and sincere religion now received in this realm of England, and established by public authority." It seems, therefore, that the case of Morrison is irrelevant to the present discussion. It does not appear that any question arose in regard to his regularity.

We do not insist that there were not other examples of the same kind which have not emerged into the light of history. It was entirely within the limits of possibility that illegal appointments might be made by puritanizing patrons and connived at by careless or time-serving bishops. Besides this, there is abundant evidence that letters of orders were not infrequently forged by persons "of tender consciences," as they described themselves, whose scruples would not allow them to submit to the imposition of episcopal hands. The canons of 1575, direct that "diligent inquisition" be made for such cases that they may be deposed.

But this much, we contend, is clear: the law of Church and State allowed the validity of no orders except those conferred by bishops, and the public official acts of those in authority were always strictly in accordance with the law.

To this it is to be added that if, under the lax administration of individual bishops, either from their own disaffection to the established order of things, or in deference to powerful patrons, persons not in episcopal orders obtained ecclesiastical appointments, in every case, where the matter was brought to the test, the decision was adverse to allowing any welcoming of Presbyterian or other non-Episcopal ministers to "the pulpits" of the Church. We have no doubt that in most of our seminaries the true facts of our own Church history are not ignored, and in this matter there is no possible temptation to ignore them or to "withhold" the fullest information on the points in dispute.

Five-Minute Talks

BY CLINTON LOCKE

LI

The editor has asked me to strike a key-note for Lent, and as it is his first request, I will endeavor to carry it out. What shall that note be? Let it be some word of warning, some word which, short, piercing, singular, will arrest the attention and remain in the memory. Let me choose the word. It is "lukewarm." Keep that before you as a warning and a danger while the solemn hours of Lent, one by one, join the Lents which are past and gone.

You know what a nauseous thing a lukewarm drink is. We like cold drinks and hot drinks, but just a tepid liquid is sickening. You know what lukewarm people are, half and half, milk and water. If any cause, or any effort to do good, to effect any change, attracts to it only lukewarm people, we despair of it, we know that nothing will ever be accomplished. Now let us consider lukewarmness in reference to religion, in reference to ourselves, our parish, our Church, our fellow-men, our dear Master. This, remember, is the time to do it. We are on the threshold of Lent, and

Lent is no time for sprinkling rose water, for administering soothing syrups, for coddling and smoothing down. It is a time for shaking up, for spiritual house-cleaning, for opening doors and windows in the heart, for snatching the fillet from blinded eyes, for unstopping the dulled ears, for sending sharp arrows between the joints of the world's armor right into the soul. Do not say: "In the old Episcopal Church of our boyhood we did not have all this excitement. When Lent came, we had of course Wednesday and Friday prayers, just prayers with a little reading, and we made some difference in our food, but there was no commotion. We were not made to feel uncomfortable with everyday prayers and constant addresses, and early Communion, and Three Hours on Good Friday, and everlasting begging for this or that thing, and rasping sermons on Sundays." Now if there is one thing for which you ought to be thankful, it is that the old-fashioned Episcopal Church has all been swept away, and that now not even her worst enemy can cry "lukewarm," as he beholds her glorious activity. But while the Church is not lukewarm, are not you? You, eminent member of the Church, always in your place, ever ready to give your quarter, and do your part? Are you not lukewarm, man or woman actively engaged in some part of the Church work, talking much about it, and thinking much about it? Are you not lukewarm, all you who press up the altar, and wear the livery of the Saviour of the world? And if you hear a whisper in your heart, "No, I am not," down on your knees, poor conceited soul, and pray God to open your eyes upon yourself. Not lukewarm!! Let us rehearse the standards and see for ourselves. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind and with all thy soul, and with all thy strength," "Thou shalt love thy neighbor as thyself;" "Thou shalt not let the sun go down upon thy wrath;" "If thy right eye, or hand, or foot, cause thee to commit sin, cut it off and cast it from thee;" "Forgive us our trespasses as we forgive those who trespass against us;" "He that loveth father or mother more than Me, is not worthy of Me." How do you appear when you set yourself over against words like these? And remember these words were not addressed to some select coterie from which you can wriggle away, and say they do not apply to you; they were spoken to the whole body of Christians, they belong to every age and everybody in every parish. Do you, for example, love the Lord with all your heart and soul and mind and strength? Do you love Him with half your heart, with a quarter of your soul, with a twentieth part of your mind, with a hundredth part of your strength? Is not lukewarm really too good a word for you? Ought not "ice cold" to be put in its place? But "lukewarm" is the right word, for it does imply some warmth. A lukewarm bath might be life, an ice cold one, death. You do love God in some degree. Generous impulses and high resolves do stir within you. You do try in some faint, languid way to follow in His train. I am not addressing cold and heartless formalists, they are not likely to read this paper. What I mean is that there is an absence of that enthusiasm, that eagerness, that devotion to our spiritual state, and the spiritual state of the world, that glow, that fire, that rush which would transform the world, and change this slow, halting, unsteady progress of the Gospel of Christ into a magnificent victory! Now, what do you do, when you find placed before you some lukewarm drink? Why you send it out to the fire. Do that way with your spiritual life. What fire, do you ask? Why, the fire of penitence, the fire of stern resolve, the fire of earnest aspirations. The blessed Food so often on our altars is a fire, the piercing words of Holy Scripture is a fire, prayer is a fire, the giving up of the will is a fire. Take your souls then and warm them up. And what do you say to the lukewarm people in your service? "My son, if you want to stay with me, you will have to show a livelier interest, and step around quicker." So God says to us, "My son, if you continue in this languid way, doing a half-and-half duty, if you show no more interest, your lukewarmness will become coldness, and the coldness will become iciness, and you will lose your soul, not because I wish it, but because you will it." Oh, beloved, let us, this Lent, struggle with lukewarmness; love Him a little more, open our hearts to the fire of the Sun of Righteousness. The ice will melt, the indifference will become enthusiasm; warm ourselves, we will help to set the world on fire.

Let Us Have Peace

A committee composed of leading citizens of Chicago, has forwarded an appeal "to the press and people" to mark the Washington birthday of this year by joining in a great memorial in the interest of international peace. The following extract explains the movement:

On the 22nd of this February, the people of the United States will celebrate the birth of George Washington. Let the people make that day even more glorious by inaugurating a movement for cementing all the English-speaking people of the world in peace and fraternal unity.

We therefore suggest and propose that the people of all cities and towns of the Union, at their meetings to celebrate the birth of Washington, or at special meetings called for the purpose on the Sunday afternoon next following, or in the meetings of their societies, clubs, churches, social, religious, or commercial organizations nearest in time to Washington's birthday, shall embody their views, each assemblage in its own way, on the following questions:

1. Do we wish the governments of the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences, which may fail of settlement by diplomacy, between the two powers?

2. What is our opinion of war as a mode of deciding controversies between the United States and Great Britain?

Dr. William C. Gray, 69 Dearborn street, Chicago, and William E. Dodge, 11 Cliff street, New York, will receive the proceedings, which should be sent in duplicate, and arrange them for transmission to the President of the United States and the Queen of England.

The Crisis in Japan

DEAR LIVING CHURCH: A few days ago the advisory committee of the "Nara Private Middle School," which is under the control of the Bishop of Tokyo, held a meeting to consider what should be done in the present crisis. After a checkered existence of about seven years, the school received permission from the government to change its name from the "Nara Anglo-Japanese School," as it had been known, to the "Nara Private Middle School." This official recognition gives to all the students certain advantages. It releases all students from conscription into either the army or the navy, and secures to all graduates the right, without further examination, of entering the Higher Middle School, which stands between the Middle School and the University. This right is denied to all other schools, and it is said that in case a graduate from another school desires to enter the "Higher Middle School" or the University, the entrance examination is purposely made especially hard. It has been the aim of the Educational Department (and from their standpoint how can one blame the leaders of education?) to keep the education of the youth of Japan as much as possible in its own hands. With that end in view, the two above-mentioned privileges were granted to all its schools and to those it saw fit to recognize. The consequence has been that with such odds against them most of the private schools have had to close their doors. Those which are still open have either the name of some man of reputation at the back of them, or are supported by a missionary society.

In December of 1894 the Nara school received the recognition above referred to. The result was that in April of last year, which month is the beginning of the school year in Japan, there were over two hundred applicants for admission, as against the thirty names that had up to that time appeared on the books of the school. Of these a sufficient number were admitted to bring the total to one hundred and sixty-five, which was, and is, the utmost limit of the capacity of the buildings. In next April there will be applications similar in point of number to those of last year. The question before our committee was: "Where shall we put and how accommodate these additional students?" This question was further complicated by the fact that the present accommodations of the school, even for the number we now have, fall far short of the requirements of the Educational Department.

Latterly, we have received notice, in an unofficial way, that unless we bring our buildings up to the official requirements our license will be withdrawn. It will be seen that the crisis is a real one, and that the advisory committee have a very difficult question to deal with. In addition to the above, the plot of ground on which the school stands, while enough to accommodate the fifty students it was originally supposed we should get, is totally inadequate to a school of three or four hundred, which there seems every prospect of our having. This lot is not the property of the school, but is rented from year to year.

The Bishop in the January number of *The Church in Japan*, says: "We have come to a crisis in our school at Nara. This is the penalty of success. . . . Unless we meet these requirements the government will withdraw its license. . . . No Japanese could be induced to attend a school from which the government had withdrawn its license." The Bishop then goes on to say that the new building will cost about three thousand dollars. He does

not speak of a new lot, which, according to size and location, will cost from two to three thousand dollars more.

The opportunity for teaching and preaching the Gospel in a school of this kind is a great one. It is unique in Japan. In ordinary government schools of every grade opposition to Christianity is steady and strong and, the vast majority consider that it is proper to oppose the spread of Christianity in every possible way. It is difficult to get children to attend Sunday school, even the children of Christian parents, because during the succeeding week they are held up to ridicule by their fellow pupils, and oftentimes by their teachers also. How great a thing is it, then, to have a school of three or four hundred pupils where the whole tendency of the teaching and the attitude of the teachers and students is opposite to that mentioned above! One cannot indeed teach Christianity as a part of the curriculum, but instead of its being cast out as unclean, it occupies the post of honor, and is looked upon with respect. Outside of the school, every effort is made to bring Christ home to the minds and hearts of the unbelievers.

Mr. Evans, the representative of the St. Andrew's Brotherhood in Japan, and I are doing what we can to reach the students, and are meeting with success. Mr. Evans has been very active. We are assisted by Mr. Zamada, a deacon working here under my supervision, and by the principal and teachers of the school, one of whom has acted as interpreter for Mr. Evans who has not been out long enough to master the language. The Christian students are, as a rule, the best students in their several classes.

There are many missionaries in Japan who long in vain for the opportunities we enjoy of preaching the Gospel. There are few opportunities like that given by the Nara School. It pains our hearts beyond expression that we are in so much danger of losing this chance of preaching and teaching Christ, because of the lack of means to meet the needs of this promising work. The danger increases every day. Shall we be forced to give it up?

J. LINDSAY PATTON.

Nara, Japan, Jan. 3rd, 1896.

Letters to the Editor

DWELLING TOGETHER IN UNITY

To the Editor of the Living Church:

At a meeting held for missionary purposes, the first of its kind held in the new and beautiful Church Club house at Walnut and 12th st., I heard this remarkable statement fall from the lips of Bishop Whitaker. He said that one-third of the parishes of his diocese did not contribute one cent to the cause of foreign missions, and according to statistics one-quarter of the parishes in the New York diocese did not either.

Dr. McConnell, of St. Stephen's, in his talk in a Baptist church on Christian unity, in speaking of our Church's derelictness on this important work, said it was a disease of the body of Christ. The new Archdeacon Brady, speaking at the same meeting with Bishop Whitaker, said that a rector of a prominent parish had said that it would be "a good thing to drop missionary work until the Episcopal churches could dwell together in unity," speaking of the Church in Philadelphia. We do need, my dear LIVING CHURCH, a coming together on some common ground right here in Philadelphia. Some part of the Church is offensively High, with the other part distressingly Low. I often feel thankful that I commenced my Church life in Chicago, where the Church adheres to the broader middle ground, where the missionary spirit is more zealous, where Churchmanship is more aggressive, where Brotherhood of St. Andrew work is more brotherly. Evidence is daily developing that the Episcopal Church is the growing missionary Church. Let it be the daily prayer of every one of its parishioners that it be surely that, and more, that it be the Church of the people by coming closer together; by the opening of its church doors from early morn to late at night, where any one could rest, meditate, and pray, not only on Sunday, but on every day; that every seat will be free, and every stranger given the best seat. Oh! if such things could come to pass, what a revelation in Church life there would be, what an awakening among the masses of the people, what a thawing of "frozen dignity." There would no longer be any question on what basis all the "churches" would unite. They would simply follow their flocks. Amen. Let us pray for it!

Philadelphia.

R. W. JENNINGS.

CO-RELATION IN SUNDAY SCHOOL STUDY

To the Editor of the Living Church:

The plea of your correspondent, Mr. (Dr.?) Meares, for more attention from parents to the matter of study of Sunday school lessons, must have struck a respondent chord in at least the minds and hearts of all Sunday school teachers; we will hope, of a few other persons also.

We are less likely to flee before difficulties if we boldly face them (with a view to correction) than if we shut our eyes to them. Among the radical difficulties interfering with study by Sunday school pupils are: 1st. Failure on

the part of even many otherwise worthy communicants to recognize the injuries and risks involved in the neglect of lesson studies. 2nd. A distorted view of the extent of benefits accruing from the public school work. 3rd. The poor classification of children, so often unavoidable. 4th. The due weight to be given to the fact that Sunday being intended as a day of rest, if the children have to study on that day they should not have it as a task.

Of course successful coping with the difficulties depends much upon the capacity of the teacher. The requirements for Church Sunday school teachers have been pretty well ventilated for some years by Church papers, Sunday school institutes, and Sunday school teachers' meetings. If I may be allowed some "brief remarks," I prefer to touch upon the double question of how, under existing conditions the best work may be done towards immediate results and towards overcoming present evils in working methods. In our great necessities, it is natural and well to seek models both in Church and secular experiences, and it seems to be a growing question, how far to follow in the wake of public school theories and practices. Here, Mr. Meares has suggested some points worthy of emulation. There may be others.

Shortly before seeing Mr. Meares' letter, my attention had been incidentally drawn to the emphasis given by school authorities of these days to co-relation of studies. The teacher is urged to seek the height, breadth, depth, and interwavings in all conceivable lines of research except those connected with Church organization. If the fruits of that ostracized tree of knowledge are desired for any child or youth, we are referred to "home and Sunday school." The large majority of homes have none to furnish, so the bulk of this rich element of co-relation is left to one hour a week (or less) plus what golden grains from public worship and preaching may sink into minds much disposed to wander, and whose presence in the Lord's house, if at all, is in most cases sadly irregular. Meanwhile, matters pertaining directly to religion being the only matters upon which public school teachers are not required to properly inform themselves, such falsifications as the widely accepted statements of Henry the VIII's relations to the Church, are a frequent product of American State teaching.

The picture is depressing, though not hopeless. If the principle of co-relation is important anywhere, it is vital here. The features in which public school work is deficient need to be supplied in the Sunday school, not merely as supplementary or completing a fully rounded curriculum, but as guardian elements of right education for right development of character and life.

In "infant classes" the quickness of eye and ear and readiness of memory that prevail in earliest years of life, are successfully handled by adaptative talk on Church emblems and illustrated Bible stories (particularly such as are associated with the Church year), and having the children memorize (as they easily do) the Creed, Lord's Prayer, and Ten Commandments, and the first part of the Church Catechism. Pleasing variety is offered by attractive cards with suitable short selections from Bible, Prayer Book, or Hymnal, for them to take home and get some one to teach them to repeat. One more feature of importance (this may be made a treat) — stories of mission work of the American Church told, or read from *The Young Christian Soldier*, and other papers, with the understanding that next Sunday they will be asked to tell the same story in their own words. Here we have at the threshold the three elements of the Church, in which the youngest child when taken to church with parent, brother, or sister, will enjoy the recognition that the grown people are doing something he or she knows something about and can participate in. These three elements, the Church's doctrine, worship, and visible life, are co-related, each and all, in the three books accepted by the American Church at large, the Bible, Prayer Book, and the half-century old and ever-growing publication, the *Spirit of Missions*, with its fascinating child, *The Young Christian Soldier*.

The infant class gets its little glimmerings from these lights, at second-hand. The second-hand business ought to gradually disappear with the development of the power supposed to be evolving in five school days of the week, to read, search, and commit for themselves. But here the obstacles loom up. And now, having come to what I have in contemplation, I have an appalling vision of blue pencils and waste-baskets. Please, Mr. Chairman, grant "one word more" next week to

AN "AMERICAN CHURCH" LAYMAN.

THE SEABURY COMEMORATION

To the Editor of the Living Church:

May I be permitted to call further attention to the brief notice of the centennial commemoration of the death of Bishop Seabury, which appeared in your news columns of February 1st?

It is at any time worth a Churchman's while to make a pilgrimage to the shrine of Seabury in the noble church of St. James', New London. But for all that love Zion and recognize that "the glory of children are their fathers," there is a feast of fat things indeed in store on February

26th. With sermons by Bishop Coleman and Dr. Seabury, and the promised presence of numerous representatives of Bishop Seabury's diocese and parishes, the occasion can not fail to be most instructive in regard to the early history of the Church in the United States. Let those that purpose some day to read Dr. Jarvis' famous Latin inscription on Seabury's tomb, be reminded that a unique opportunity of so doing will be afforded on Wednesday, Feb. 26th.

The New London boats, "Norwich Line," leave pier 40, North river, near Desbrosses st., daily at 5:30 p. m., and New London, returning, late in the evening, thus affording those who live in or near New York a chance to attend these services without losing more than one day. A luncheon for the clergy will be served in the parish house.

F. E. S. S.

A CORRECTION

To the Editor of *The Living Church*:

In my article, "Line upon Line," I failed to mention that the church in which the festival was held was an unconsecrated one. Hence "W. R. B.'s" very pertinent query: How was such a use reconcilable with the consecration service?—a query for which I am much obliged, as it gives me, with your kind permission, an opportunity to make the above explanation. I especially desire to do so in justice to the rector, whom I misrepresented in omitting the saving clause, and who, as I happen to know, regretted the necessity of using even the unconsecrated church for the Sunday school festival.

Y. Y. K.

THE ROOT OF THE TROUBLE

To the Editor of *The Living Church*:

The writer has been for a long time interested in the communications in your valuable paper upon the matter of the Sunday schools. I do not think that any of them quite strike at the root of the trouble. An experience of over 60 years as scholar, teacher, and superintendent, has convinced me that the fault lies largely with the parents and the parish priest. When the good Lord blessed me with children I did not permit them to attend Sunday school, but sent them to be catechised whenever the rector held such a service. The founder of the Sunday school intended to have its benefits offered only to children who by the neglect or ignorance of their parents were unable to get any other instruction. If, therefore, the priest would impress upon the minds of parents that they should devote at least a portion of each Sunday to the catechetical instruction of those committed to their care, they would generally get it from far more competent hands than the large majority of Sunday school teachers. Avoid all this contention for prizes and sudden swelling of numbers in the schools, looking for benefits from the Christmas trees, some of them in large cities even attending two or three schools at the same time, thus tempting to commit acts that the instruction they are supposed to receive would prevent. I might add that the inspection of most any Sunday school would show how utterly incompetent for the duties they should perform are a large majority of the teachers in the schools.

AN OLD LAYMAN.

ENGLISH AND AMERICAN SUNDAY

To the Editor of *The Living Church*:

Sunday does not seem to be kept as it should be in America. I was brought up in England, where Sunday is kept by all classes. I suppose from the number of foreigners in this country, people become careless about Sunday. Where we are living (a boarding house) there is a music teacher in the house who does not scruple to give his lessons all day on Sunday, and no one seems to object or think it out of the way. All kinds of reading goes on, and church is the last thing thought of. It must be very trying to the clergy every where. We have several nice churches in this place, and any quantity of sects, of course; but I should think our Church people would show that they were trying to keep Sunday by doing what they must know is their duty, and trying to set a good example. Please suggest some remarks as to what should be done by strangers far from home. America is a nice country, and it seems sad to see what indifference there is as to religious matters. My father was an English vicar, and we were strictly brought up, which makes it all the harder to see how differently they keep Sunday here.

M.

TRANSFER OF TERRITORY

To the Editor of *The Living Church*:

I, for one, would like to know the exact truth about the transfer of territory from Texas to New Mexico by the General Convention. In the first place, the *Living Church Annual* contradicts itself. On page 64 it says that the counties of El Paso, Reeves, Jeff Davis, Presidio, Foley, Buchel, and Pecos, have been taken from Western Texas and added to New Mexico. On page 180 it tells us that only the first two named counties have been added. Which is right?

Again: In your issue of Jan. 25th, page 806, the Rev. E. S. Cross gives a resolution which he says was "furnished by the secretary," and was "adopted by the House of Bishops at the recent General Convention." I have not

yet seen the Journal. I presume the resolution is correct. It gives the above seven named counties as the territory transferred. Can it be correct? Mr. Cross says: "One county, Brewster, has been omitted in the resolution, and remains with Western Texas." I ask: Why was it omitted? An examination of the map will show that every one of the seven named counties lies on one or the other river—the Rio Grande or the Pecos. It will also show that Brewster county lies about in the midst of the seven other counties, and is touched by neither river. Now, such a transfer of territory would necessitate the Bishop of Western Texas crossing one of the said seven counties to get into part of his jurisdiction—Brewster county. Mr. Cross also says: "This transfer was made because the territory in question is difficult of access for the Bishop of Western Texas, and easy of access for the Bishop of New Mexico and Arizona." But how about Brewster county, which can be reached only by going through part of the newly transferred territory, and which "remains with Western Texas?"

ARMAND DEROSSET MEARES.

1006 Potomac st., Baltimore, Jan. 29, 1896.

MISSIONARIES IN JAPAN

To the Editor of *The Living Church*:

I have been greatly interested in the article on Japan, from *The Church Eclectic*, published in *THE LIVING CHURCH* of Jan. 18th. There seems to be, however, some unreconcilable facts, not made at all clear in *The Eclectic*, which appear to have influenced members of the House of Deputies. Some few years ago Bishop Hare was suddenly called away from his own diocese, at a time immediately following the battle of Wounded Knee, when the unfortunate Indians were most certainly in sore need of their Bishop's fatherly care and counsel; but, because of the Bishop's former connection with and knowledge of the Board of Missions, he was thought to be peculiarly fitted to deal with a delicate question, most important to the Church in Japan. After Bishop Hare's return the matter was explained as the unwillingness of the Japanese Christians to be longer subject to foreign jurisdiction, claiming to be equal to manage their own Church for themselves. It was admitted, then, to be greatly owing to the delicate and judicious management of Bishop Hare that the native discontent was allayed temporarily, or, in other words, tided over for the time. Again, not long before the meeting of the last Triennial, we were told by the public prints that the Japanese did not want any more Christian missionaries sent to them; that they were prepared to carry on the work for themselves. The important question is, was the real wish of the native Christians conveyed to the Convention, or was it the voice only of the Japanese mission?

If you can give us a frank explanation of these rather contradictory appearances, all lovers of truth will thank you.

F. S. LACEY.

Niles, Mich., Feb. 3rd.

Personal Mention

The Rev. Chas. L. Sleight has resigned St. Clement's, Wilkes Barre, Pa., and accepted an appointment to the missions at Raymertown and Boyntonville, diocese of Albany. Address, Raymertown, N. Y.

The Rev. James Clark Morris who was ordained deacon by the Bishop of Kentucky on Sunday, Jan. 26th, has been transferred to the diocese of Dallas, in response to a call from the Bishop of Dallas and the vestry of the cathedral parish, and has entered upon his duties as assistant minister of St. Matthew's cathedral.

The Rev. Hudson Stuck who for the past eighteen months has been priest in charge of the cathedral, has been appointed by the Bishop, with the concurrence of the vestry, rector of the cathedral parish, and dean of St. Matthew's cathedral, Dallas.

The Rev. F. L. Humphreys, S. T. D., late of Morristown, in the diocese of Newark, has been appointed temporary chaplain at West Point, N. Y., until a permanent appointment shall be made by the President.

The Rev. W. H. Sparling has entered upon the charge of Trinity church, Trinidad, Col.

The Rev. Elmer R. Earle has taken charge of St. Stephen's church, New Harmony, Ind.

Bishop Hare, of South Dakota, has recovered his health, and is able to officiate again.

The Rev. Dean Hodges, D. D., of the Episcopal Theological School, Cambridge, Mass., has been appointed one of the lecturers at the Lowell Institute, Mass.

The Rev. G. Ernest Magill entered upon his duties as rector of the church of the Holy Innocents, Hoboken, N. J., on the first of February.

The Rev. E. Ernest Matthews has resigned the rectorship of St. Paul's, Erie, diocese of Pittsburgh, to take effect April 15th.

Caution

A Mr. Derlin S. Benedict was dropped from the list of candidates in the diocese of Pond du Lac for cause; in case of any application being made by him, information may be obtained of the diocesan authorities.

Died

GIBBS.—Entered into heavenly rest on February 3rd, 1896, at Detroit, Mich., Frederick G. Gibbs.

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

BARCLAY.—At his residence in Steubenville, O., Tuesday, Jan. 28, 1896, J. Mortimer Barclay, treasurer and vestryman of St. Paul's parish. Funeral services were held in the church on Friday, Jan. 31, 1896.

"We asked life for him, and Thou has given him a long life, even for ever and ever."

IN MEMORIAM

J. MORTIMER BARCLAY

The following minute was adopted by the vestry of St. Paul's church, Steubenville, to express their sorrow at the death of their late treasurer and vestryman.

"From his first coming to Steubenville, over 25 years ago, Mr. Barclay has been an enthusiastic friend of the parish, always loyal to his rector and bishop, generous with his means, sturdy in his creed. His death has entered the hearts and homes of most of the people of the community with a strong and personal sense of affliction. He was regarded by one and all as a man of beautiful character, tender and wise, and he will be sadly missed, both in the parish and community. We extend to his family our heartfelt sympathy in their great bereavement."

Appeals

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

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

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

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

Remittance should be sent to the order of the Society, 281 Fourth ave., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

RICHMOND, VA., April 2nd, 1896.

Pohick, the Mt. Vernon parish church, erected upwards of one hundred years ago, under the leadership of Washington, on a site chosen by himself, and where he worshiped, and served as warden and vestryman for more than twenty years, is still in good condition, and attended by a flourishing Sunday school and congregation, with a faithful pastor. But the people are too poor to raise an adequate support for their minister. To enable them to do so and keep the venerable and sacred edifice in repair, it is proposed to raise a sum sufficient for a small endowment of the church. This Christian and patriotic object I cordially approve and commend to the liberality of all who desire to impress the life and character of the Father of his Country on the minds of coming generations.

FRANCIS M. WHITTLE,

Bishop Protestant Episcopal Church in Virginia.

THE TRUSTEES OF THE ENDOWMENT FUND

The Rev. Mr. Wallis, professor of Hebrew, Theological Seminary of Virginia. Address Fairfax County, Va.

Mrs. Elizabeth B. A. Rathbone, vice-regent for Michigan of the Mt. Vernon Association, Detroit, Mich. (437 Jefferson ave.)

Mr. Harrison H. Dodge, superintendent Mt. Vernon. Address Mt. Vernon-on-Potomac, Va.

The 23rd of February is fixed upon by the committee as a day upon which to ask for a united offering from all the churches for Washington's old parish. The clergy who are willing to participate in this patriotic, Christian work, are requested to give notice the previous Sunday of the offering to be made on the 23rd.

Church and Parish

ALTAR BREAD: Priests' wafers one cent; people's wafers 20 cents a hundred; plain sheets two cents. Address, A. G. BLOOMER, 4 W. 2nd st., Mt. Vernon, N. Y.

WANTED.—A choirmaster, one experienced in vested choirs, in Holy Orders, or willing to take deacon's orders. Splendid parish, in a growing city in California. Address, A. B. C., THE LIVING CHURCH.

ORGANIST and Choirmaster wants position, vested choir, long experience; success assured; satisfactory references; short trial accepted. Terms reasonable. ANGLICAN, this office.

ORGANIST and choirmaster, recently from England; Mus. Doc., cathedral experience, brilliant organist, director of boy choirs, and composer, desires post in good city. Highest references and testimonials. Address MUSICUS, care LIVING CHURCH.

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

WANTED.—Parish paying moderate, but sure, salary, by priest, sound High Churchman, not ritualist. Age 37; small family; musical; favoring vested choirs. Highest recommendations by his own bishop and other clergy. Nothing vacant in home diocese, else this advertisement would not appear. Address FIDELITY, care LIVING CHURCH

For Sale

WESTCHESTER HILLS, one hour from New York, 96 acres and charming residence. Price, \$18,000. Liberal mortgage if desired. MOORE, 359 Mulberry st., Newark, N. J.

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.	(Red at Evensong). Violet.
24. ST. MATTHIAS.	Red.
26. EMBER DAY.	Violet.
28. EMBER DAY.	Violet.

The death of Cardinal Persico leaves the College of Cardinals equally balanced between Italians and non-Italians. There are now thirty-two of each. This has not happened before for centuries. In 1828, out of fifty-four, only eleven were foreigners; and in 1836, only eight out of fifty-eight. The changed condition of things is the work of the last two popes, Pius IX and Leo XIII. Perhaps the loss of the temporal power has something to do with this change of policy.

The Hospital Book and Newspaper Society has for its mission the collecting of reading matter from the public, and distributing it to the patients in the hospitals. In red boxes placed in ferry houses, railway stations, and where the tides of travel pass in New York city, the papers are daily collected, vast numbers being dropped into the boxes. In the 21st annual report of the society, in which the whole community is interested, it is announced that during the past year, 8,299 books, 20,763 magazines, 50,369 weekly and illustrated papers, and 148,763 ordinary newspapers, were collected and distributed to hospitals. Gifts of reading matter are sent to many hospitals in other cities.

A catechism approved by Cardinal Vaughan states that "the Church has always forbidden mixed marriages and considers them unlawful and pernicious." Then this catechism adds: "The Church sometimes permits mixed marriages," *i. e.* unlawful and pernicious marriages, "for very grave reasons, and under special conditions." The "grave reasons" are explained in a paper on "Dispensations." Dispensations of this kind, that is, to enter into "unlawful and pernicious marriages," will be granted by the Roman Catholic authorities in England until that Church "shall have increased in numbers, wealth and position; until they have gained a fair chance of avoiding inevitable disparity of social standing." This seems a very curious sample of Christian morality.

Death of Sir Joseph Barnby

A beloved and gifted musician, Sir Joseph Barnby, has been called away from this life. His very name brings to remembrance a certain sweetness of melody and richness of harmony peculiarly present in his compositions. We find this in the lovely cadences of "Sweet and Low," that charming lullaby which has given pleasure, and will give pleasure, to thousands. It comes to us in the little single chant in E, with its counterpoint melody for tenor, as well as treble, so well known. We recognize it in the grand strains of the anthems, "O Risen Lord," and "King all glorious," as well as in the beautiful settings of the hymns, "When morning gilds the skies," and "O Paradise, O Paradise."

Sir Joseph Barnby was born at York, in 1838, and when eight years old became a chorister in York Minster. At the time of his death, Jan. 28, 1896, he was Principal of the Guildhall School of Music, London. His chief work as a Church musician was accomplished while he was organist at St. Andrew's, Wells street, so well known for its splendid music. His taste for rich harmonies and dramatic melody attracted him to Gounod; and to Barnby we owe the adaptation of the St. Cecilia Mass for our own service. He also brought out the *Messe des Orpheomistes* for mens' voices, and several other anthem compositions by the celebrated French composer. Barnby has written a beautiful Communion Service in E, which ought to be more known. It is short, dramatic, and melodious, with that wierd quality which suggests at times the old Plainsong. It is by no means easy to sing, but will sing itself when once learned. Two

volumes of Church Hymns by Barnby are also worthy of attention. In him we find a return to a warmer style of Church music, a reaction from the severe and the formal. In this connection his music seems especially fitted for the demands of the American Church. There is more heart in it, for some people, than seems to be in the more exact styles. The popularity of such anthems as "Sweet is Thy mercy, Lord," and "O Lord, how manifold are Thy works," witnesses to their adaptability to our tastes.

Some practical Suggestions for Lent

BY CAROLINE FRANCES LITTLE

"Welcome dear Feast of Lent."

As the days of the Christian Year roll round we are again brought to the penitential season; and it behooves every loyal Churchmen to make a steadfast resolution that it shall be a better spent one than any of those which have preceded it. Among the young and inexperienced, much valuable time is lost during the first days of Lent in deciding how it shall be kept. Another mistake is that of making too elaborate a rule, one which it is well-nigh impossible, for a beginner at least, to observe for forty days. To guard against these errors one must arrange the plan before Ash Wednesday, and let it be a plain and simple one. A few prayerfully considered resolutions, faithfully kept, are a greater means by which to grow in holiness than many very strict ones irregularly observed and finally omitted. Regularity in the Christian life is as necessary as in the physical or mental. Most people would be the better for the advice of their priest, to whom the Prayer Book bids us go for counsel in all times of need.

The Church does not appoint the Lenten fast as a mere form, it is a most important season which she requires to be kept faithfully.

There are three simple and general heads under which we can arrange our rule in detail. First comes our duty to God, then our duty to our neighbors, and last, and very important, too, our duty to ourselves, that is, to our own souls.

I.

Paramount at all times is our duty towards God. What we are to receive from God is a thought so much considered that we lose sight of what we are to give to Him. The catechism teaches us that we are to believe in Him, to love Him, to worship Him, to give Him thanks, to put our whole trust in Him, to call upon Him, to honor His holy name and His Word, and to serve Him truly. The Church has appointed how we are to serve Him during Lent, when we are striving to imitate His fast in the wilderness. We are bidden to withdraw from all worldly amusements. Not merely questionable ones, for they are forbidden at any time; but we are to abstain from innocent and lawful recreations of mind and body, in order that we may give the forty days wholly to spiritual growth and works of mercy for others. Think what those forty days were to our Blessed Lord.

"Scorching sunbeams all the day,
Chilling dewdrops nightly shed,
Prowling beasts about Thy way,
Stones Thy pillow, earth Thy bed,
Shall not we Thy sorrows share,
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with Thee to suffer pain?"

During Lent the church bells ring more frequently, calling us to her daily services of worship and instruction. There is but one public act of worship which our Lord Himself enjoined, and that is the Eucharistic sacrifice of His Body and Blood, which is now offered daily in scores of churches. Above all other duties, our first is to be present, and receive as often as our spiritual adviser permits. We should partake of this heavenly Food every Sunday at the least, and before earthly food has passed our lips. This is our bounden duty, and in the loving, reverent performance of it, great spiritual blessings will descend upon our unworthy souls. But our first motive should be to render worship to the Blessed Jesu, who is truly present on the altar; and our second, the spiritual benefits we will receive. Favored, indeed, are those who can be present each morning at the sacred Feast, and so be strengthened to contend with the temptations which will beset them during the day.

So far as our duties permit, we should also attend the offices of Morning and Evening Prayer, and any instructions our parish priest appoints. Then our private duties to God must not be forgotten; for we must not feel that public prayer takes the place of private. They are two separate obligations, and "More things are wrought by prayer than this world dreams of." We must pray for the Church; foes beset her within and without, and though founded upon a rock, she is planted in the sea, and the waves rage vehemently. We must pray for the conversion of others, and for our own spiritual and temporal needs. The more important our daily life work, the more are we in need of prayer.

Another duty to God—and all these duties will grow to be our highest pleasures in time—is the daily study of His holy Word. When we pray, we speak to God, but in the sacraments and in the Bible He speaks to us. Owing to the multiplicity of our employments during the rest of the year, we may only have time for a short Scripture reading each day, but in Lent, the hours gained from bodily and intellectual recreations gives greater opportunity for the devout study of God's holy Word.

Last, but not least, is the duty of almsgiving. No matter how much or how little we possess, only nine-tenths of it belong to ourselves in any way. Whether one's income be estimated by dollars or millions of dollars, the law is the same. One tenth we owe, far more than we owe our tax to the city or the State.

"Will a man rob God?" asks the prophet Malachi; "Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings." When one has paid his just debt to God, then he has the privilege of making offerings to him out of his nine-tenths. Many, who say they long to give to the Church, but cannot afford to, are daily adding costly bric-a-brac and elegant apparel to their earthly treasures, and are not rich in their hearts towards God—simply because they love earth and self more than God and His Church. They forget our Lord's command: "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through and steal; for where your treasure is there will your heart be also."

No man was ever the poorer for charities bestowed for the love of Him who gave Himself for us, and "he that hath pity upon the poor lendeth unto the Lord, and that which he hath given He will pay him again."

(To be continued.)

Some Lenten Books

As a helpful book for clergy and laity during Lent, mention should be made of "Sin and Our Saviour," by the Rev. J. S. Hartzell, comprising forty ten-minute sermons. They are Scriptural and breathe the spirit of the Church. The author, in his preface, acknowledges himself indebted to several best known devotional works, and the reader will thank him for gathering from many sources such treasures of meditation and instruction.

Studies in English Church History. Five Lectures by the Rev. Hamilton Schuyler, M.A., Canon of Davenport Cathedral, with an Introduction by the Rev. Thomas Richey, D.D. New York: Crothers & Korth. 1896.

This book fills a want long felt. It presents in vivid manner an admirable panorama, as it were, of English Church history, in the form of brief lectures under these five heads: "The Planting of the Church in Britain"; "The Medieval Church and Roman Supremacy"; "The Reformation—Its Cause and Results"; "The Rise and Progress of Dissent"; "The Anglo Catholic Revival." In glancing over its interesting pages we were attracted by the evidence of wide reading, and the clear and concise statement of such results. Within the range of 147 pages there is hardly a pregnant fact of English Church history that has not had mention. Had the book an index, this would have been made surprisingly evident. The author modestly says in his preface: "There is of course no lack of good books on the subjects with which the lectures deal. There are several complete histories of the English Church, and also many books dealing with the several topics upon which I have written. There is not, however, so far as I know, any brief treatise in a popular vein which covers the same ground. The student of Church history will presumably find nothing in these papers with which he is not familiar. They are designed rather to appeal to that large class of Churchmen to be found in every parish, who, though otherwise well informed, are often deficient in knowledge

of the Church to which they belong. Such persons often lack the time or inclination to study extensive and erudite works, but may easily be induced to read a small volume." Would that this modest and meritorious work could be read publicly during this coming Lent in every church in the land!

Some Quiet Lenten Thoughts, Being Meditations for the Forty Days of Lent. By T. P. Dover, with a Preface by Edward King, D.D., Lord Bishop of Lincoln. Thirteen thousand. New York: James Pott & Co., Price, 25c.

Names call up many memories and associations. Bishop King reminds us of a valiant soldier of Christ, and once again we see his cathedral citadel on Lincoln's Height, and kneel in his own lovely chapel under his own roof; and the Rev. J. P. Dover reminds us of St. Agnes, Kennington, London, its lovely services, and the privileges which one there could enjoy. Among these privileges were these Forty Meditations, which were given day by day in that church. They were not intended for publication, and are, perhaps, therefore, all the more to be prized, for they are altogether earnest, direct, informal, and simple. They will be found especially useful for use in church by clergymen too much occupied to prepare for themselves the daily address which has now become so customary.

Lenten Thoughts on the Collects, Epistles and Gospels for the Season of Lent. New York: Thomas Whittaker. Price 25c.

An honest use of this little manual at morning, noon, and evening, every Sunday in Lent, and at morning and evening on week days, cannot but bring benefit to the reader. The Scripture, the meditation, the poetry chosen for each occasion, are instructive, suggestive and inspiring.

Et Incarnatus Est. By T. Herbert Bindley, D.D., Merton College Oxford, principal of Cotesington College, Barbados, etc. New York: James Pott & Co. Pp. 48.

Three addresses on that greatest of all subjects, the Incarnation of the Son of God, they are an attempt to put in to familiar form the great truths which the Creed contains regarding the Person and mission of our Blessed Lord. Much has been done in the brief space laid out, and the lectures will be found helpful and suggestive, especially at the Christmas season. The author has chosen his material in a good quarry, even in the great work, "*De Incarnatione Verbi Dei*" of St. Athanasius of old.

Some Hints for Lent By the Rt. Rev. A. C. A. Hall, Bishop of Vermont. New York: James Pott & Co. Price 5 cts.

A useful little tract of 22 pages, just the thing for distribution. There are so many who desire a guide for Lenten duties, that this little book will be found to answer all purposes. It is simple, precise, full and clear. A list of useful Lenten books is also appended.

Self-Discipline. Six addresses by the Bishop of Vermont. New York: James Pott & Co. Price 25 cts.

We will always know the Bishop of Vermont as Father Hall, for under this nomenclature he won our hearts long ago. It was as a Mission priest of the Society of St. John the Evangelist that he made these addresses. They refer to Self-Discipline in General; of the Body; of the Tongue; of the Mind; of the Heart; of the Will. In all that Bishop Hall does there is an inner depth of spirituality, a breadth, of culture, and a practical turn, which ensures attention, respect, and loving adoption by the hearer.

The Mysteries of Life. Meditations on the Seven Words from the Cross. By Father Maturin, I. S. J. E. New York: James Pott & Co.

Burning with the fervid eloquence of Father Maturin, one hears again the thrilling voice of the gifted preacher as he uttered these meditations on the "Words from the Cross" in St. Clement's, Philadelphia, fourteen years ago. They come again in all their wonted power, and will be found a help and inspiration, both by the layman, who wishes to consecrate Good Friday by their use; or by the priest who desires a stimulus for his own preparation for the preaching of the Cross.

Lent, Past and Present. A Study of the Primitive Origin of Lent, its Purposes and Usages. By Hermann Lilienthal, M. A., with an Introduction by John Williams, D. D., Bishop of Connecticut. New York: Thomas Whittaker. Price, \$1.

This book has the endorsement of the Primus, the Rt. Rev., the Bishop of Connecticut. On the preface he thus writes: "There is always danger that any positive ordinance, or any institution may come to be considered as an end in itself, and not as a means to a moral end. In such case, the means are in the first place exaggerated, and then in the reaction the means are disparaged and, oftentimes, abandoned. It is a matter of the utmost importance to keep the balance true between these two extremes, and it seems to me this is accomplished in the following pages." The book is full of useful information on the subject of Lent, and represents much careful labor and research. In one particular, however, we must demur. The author seems to favor a celebration of the Holy Eucharist on Good Friday, and cites a number of authorities in favor of Communion on that day, but such quotations do not prove that a Celebration was the use of the Western or Eastern Church, but that Communion was provided for by the reserved Sacrament, and that the service used was "the Mass of the Pre-sanctified."

Apart With God. A Series of Brief Considerations for the Forty Days of Lent. By the Rev. Vernon Staley, Chaplain Priest of the House of Mercy, Clewer, author of "The Catholic Religion," etc. New York: James Pott & Co. Paper, 25 cents; cloth, 50 cents.

As one might expect, this little book is all one could wish for a Lenten manual. It is simple and clear in style, is saturated with Catholic theology, yet "he who runs may read." It will be found especially useful for young people. There is an attractive character about the very appearance of the book. It is neat and portable, and illustrated by charming photogravures from Ary Scheffer, and others. Each week of Lent has a special topic, as follows: "The Love of God;" "Temptation;" "Sin;" "Repentance;" "Grace;" "The Passion;" "The Cross."

The Halo of Life. Forty Little Readings in Humility. Specially Adapted for Use during the Holy Season of Lent. By the Rev. Harry Wilson, Vicar of St. Augustine's, Stepney. New York: James Pott & Co. Pp. 100. Price, 50 cents.

This is a little work, but it has itself the grace of humility, for it is a little work well done. Our author shows very clearly that as pride is at the bottom of all sinfulness, so humility is the foundation of all the virtues. It is a book which may be read and re-read on other "forty days" than those of Lent alone. It is a book for constant use. Each chapter has at its close three or four questions, excellent tests for careful reading and review. We can commend this book most heartily. The tone is so elevated, the style so clear, and the contents of such general application, that it would be useful as a family Lenten book to be read aloud each day at family prayers or at the breakfast hour.

Quadragesima, or Thoughts for Each Day in Lent. By Reginald Heber Howe, D.D. New York: Thomas Whittaker. Price, \$1.

A compilation showing much taste and true feeling, with a certain dignity of manner and sober spirit, admirably adapted for general use. The preface tells us that "definiteness of aim is as important in religion as in other things," and that "to strengthen and deepen the spiritual life not only for forty but for all the days, is the true purpose of Lent." To aid in this definiteness and spiritual culture a special reading has been provided for every day in Lent, including Sundays. These readings are in a few instances original, fitting in well with an eclectic selection, ranging from Jeremy Taylor, Leighton, and Pusey, to Huntington and Phillips Brooks. To each day's reading is added some charming poetry, culled from the writings of George Herbert, Keble, Newman, Matthew Arnold, Tennyson and others. It is one of those books which will surely leave a sweet taste in one's mouth.

Outlines of Church History. For the Young. By Mrs. Charles H. Smith. New York: The Church Publishing Society, Mission House's. Price 60c, postpaid.

This is a readable little book, and while not arranged exactly for a text book, would be a great help to teachers and scholars of advanced Sunday classes. By a slight expansion of material it could all be made more systematic. Events and characters could be grouped so as to be more easily remembered, and justice could be more nearly done where now there is necessarily excessive brevity. It is, however, only an "outline," and is really *multum in parvo*.

The Key of Life. By Chauncey B. Brewster, Rector of Grace church, Brooklyn Heights. New York: Thomas Whittaker, Bible House. Price, 60 cents.

The inexhaustible fullness of the "Words from the Cross" is well set out in this little book. Under the title of "The Key of Life" our author shows us how the "Last Words" open for us the Problems of Wrongdoing and Forgiveness; of Rescue; of the Significance of the Relationships of Life; of Alienation from God; of Pain; of Life; and of Death. There is an earnestness of purpose in the various addresses and a modesty of style which commends it for private use on Good Friday, or for the help of any clergyman in the Service of the Three Hours. The spread of the Devotion of the Last Words from the Cross is quite remarkable. As an orthodox liturgy and a sound hymnody conserves the Faith, so the "Three Hours' Service" on Good Friday keeps before the people the atoning sacrifice of the Son of God.

A Lent in Earnest. Daily readings for the Season. By Lucy Ellen Guernsey. New York: Thomas Whittaker. Price, 50 cts.

These pages are the result of many days of seclusion, and are specially adapted for those whose lot may be to be "shut in" from the regular services of the Church. They will be found, however, to be of far wider application. The book is the outcome of individual experience, and gives much useful instruction and exhortation. It is moderate in tone, and may not satisfy those of more advanced ideas; for instance, on the subject of confession one is urged first to confess to one's self, then to God, but there is no allusion whatever to "God's minister" or the absolution of the Church. Despite a certain fulness which one could wish, it is as it stands a useful help for a Lent in earnest.

"Striving for the Mastery, a Day Book for Lent." By the Rev. Wyllys Rede, D.D. New York: Longmans, Green & Co. Price, \$1.

This is a book that claims the attention of all those, both clergy and laity, who are forming their plans for Lent. It consists of a series of forty ten-minute addresses or readings, somewhat like the Quiet Lenten Thoughts of Birkett Dover, following a systematic line of thought throughout

the holy season. The clergy will find these addresses well suited for reading at the daily services in church, and people who cannot attend such services will find them equally adapted for morning or evening reading and meditation at home.

Have Mercy Upon Me. The Prayer of the Penitent in the 51st Psalm explained and applied. By the Rev. Andrew Murray. New York: A. D. F. Randolph & Co. Pp. 197. Price \$1.

Although this devotional treatment of the chief of the penitential psalms is not of equal value with that given by Canon Newbolt, in the volume entitled "Penitence and Peace," yet it is of sterling worth. It is from the prolific pen of an earnest missionary of the Dutch Reformed Church in South Africa. It consists of 31 brief meditations intended for daily use during a month. These are written with the utmost simplicity, the author believing that "it is not wisdom of words, but words of wisdom set in sentences which every reader can understand at once, that this hard-driven, weary generation needs." The tone of the book is very similar to that with which Churchmen are familiar in the books of Bishop Oxenden. Its piety is of a solid and homely sort, free from extravagance, and thoroughly genuine.

Many of our choirmasters will be glad to know of two abbreviated forms of the *Benedicite* (in G and in F) by R. E. De Reet, organist of the church of the Atonement, Brooklyn, N. Y. They are devotional in form, musicianly in character, and not too difficult for choirs of moderate ability. They are particularly adaptable for use during the Lenten season.

Magazines and Reviews

The latest number of *Littell's Living Age* (No. 2689) has a delightful description of "The Shepherd's Midnight Mass," which, in a certain part of Northern Italy, ushers in the Feast of the Nativity. From far and near come the shepherds and inhabitants of the pastoral districts to the little town of Alassia, half-way between Genoa and Nice; and from this, their own peculiar "festa," they carry away pleasant, solemn memories to gladden their hearts through the long winter nights and the lonely summer days. "Purcell and the Making of Musical England," is a paper of historical and musical value, though the author has no theory to offer as to "how England came by its leading musical position so early in the thirteenth century." "God-Beloved" is the quaint, sweet title of the only story in this number—a tale of village superstition and of the pathetic victim when death lulls it to rest. The little lass who went home was indeed "God-beloved," for, as one of the old villagers said: "She was spared a mort o' trouble, was Amanda," escaping early from the sordid conditions of an ever-narrowing life.

"Glasses" is the literally appropriate title of a new story by Henry James, published in the February number of *The Atlantic Monthly*. The work is distinguished by the author's usual exquisite workmanship and by his customary impassiveness towards his leading characters. But, although Mr. James is not betrayed, here, into an attitude of sympathy nor tenderness towards the heroine—who matches her beautiful face against failing fortunes and fading sight in a race for position—he does seem to show, through the supposed narrator of the tale, a warmth of feeling towards some of the minor characters. "Some Memories of Hawthorne," by Rose Hawthorne Lathrop, has two strong claims to our interest—its fascinating subject, and the admirable literary style possessed by the writer—the daughter of the great romancer, who gives us vivid pictures of the Hawthornes' home life and surroundings. The life and love, of Sophia and Nathaniel Hawthorne would have made a perfect and enduring romance, one can not help thinking, could it have been written as well as lived. The article on "The Presidency and Mr. Reed" seems rather a departure from the line of thought usually presented by *The Atlantic* to its readers. It is ably written, and, in its general tenor, a plea to regard the great office, "not as a party prize, but as a grave responsibility wisely to be bestowed."

Current History (Vol. 5, No. 3) has for its frontispiece a fine portrait of the late scientist, M. Louis Pasteur; and its first article is an able review, by Herbert A. Williams, M.D., of the life and work of "the great teacher," as the writer reminds us that he really was. In the account of the "Outrages on Missionaries in China," a stern rebuke is administered to those ignorant or malicious critics who have declared that "the Chinese do not want the missionary nor his religion," and that "it is an impertinence to go thither to carry it to him." But we must remember that "the first Christians gave not the weight of a feather to such opposition," as witness the hostility of the Roman Empire, the hatred of the heathen and Jewish world. To "The Situation in the Orient," a great deal of attention is now given by all students of political matters, in view of the stupendous commercial and political changes developing there. During the present period of doubtful outlook in our country, "the silver question" is holding its place in public interest. *Current History* is quite impartial in its clear review of the situation from both points of view.

The Household

A Prayer

BY HARVEY REESE

Blind and alone in the darkness,
Feeble, uncertain, I stray;
Come to me, Father and Saviour,
Say to me: "I am the Way!"

When age creeps swift o'er the spirit,
And dimmed are the fancies of youth,
To the heart that is tired with seeking
Come then and say: "I am the Truth!"

When life's little journey is ended,
All silenced its din and its strife,
Through death's swiftly opening gateway
Then call to me: "I am the Life!"

Monographs of Church History

(Second Series)

GEOFFRY PLANTAGENET, ARCH-
BISHOP OF YORK

BY M. E. J.

In July of 1189, Richard nominated Geoffry to the see of York, and he was elected by a majority of the chapter. There was, however, a strong minority, headed by Hubert Walter, who was at that time dean, and by Hugh Pudsey, Bishop of Durham, who had been so long the chief ecclesiastic in the North that he was very unwilling to relapse into merely a suffragan of the province. Geoffry's mental attitude towards this promotion is curious and difficult to analyze. He evidently wished for the power and wealth which the position gave, as he fought for nearly twenty years for its possession, but at the same time the old scruples against taking orders were still strong, and he shrank from the spiritual

responsibility. In the end the worldly side triumphed, and he received Priests' Orders from one of his own suffragans, John, Bishop of Withan, at Southwell, September 23rd. This was resented by Baldwin, who claimed the right, as Archbishop of Canterbury, to ordain and consecrate the Northern Primate, whom he, like all his predecessors, persisted in considering as his suffragan.

It is difficult to decide whether Geoffry's character deteriorated from this time, or whether its better side had so far been called out by the circumstances of his life, and now the course of events brought the other into view. He was certainly placed in a difficult position, and by his headstrong and arbitrary behavior, made enemies on every side. There was a strong party against him, and the two leaders, Hubert Walter and the Bishop of Durham, were men whose enmity it was a serious matter to incur. The authority of Baldwin had been defied by him, and Richard suspected him (doubtless without reason) of disloyalty. He made no attempt to conciliate these enemies, but fought for his rights with courage and determination, for all the world like a true Briton of to-day. It would be tedious to follow in detail the course of these quarrels. Geoffry refused to confirm Richard's nominees to the York chapter, whereupon Richard confiscated his lay estates, and stopped the messengers who had already left for Rome to fetch the Archbishop's pall, but consented to pardon him on consideration of receiving three thousand pounds. When it turned out that Geoffry could not raise the money, the king again seized his property, and banished him for three years. Geoffry departed for Tours, where he had studied in his youth, and remained there for more than a year. In the meantime, Richard left England for the Holy Land, having entrusted the administration of the kingdom to the hands of the Chancellor, William Longchamps, and the Justiciar, Hugh Pudsey, both Geoffry's bitter enemies. As time went on there was much discontent among nobles and people under their rule, so Richard and his adviser, the Queen mother, decided that it would be wise to recall Geoffry, and use him as a check upon the other two. Accordingly he was consecrated on the spot by the Archbishop of Tours, received his pall from the Pope, and immediately sailed for England, trusting to the king's letters and the protection of his brother John against his enemies. He landed in disguise at Dover, but was recognized by Longchamp's sister, wife of the constable of the city. He, however, evaded her, and took refuge in the convent of St. Martin, a short distance from Dover. "It was about the sixth hour of the day, and the monks had begun Mass, and the Epistle was being read, in which they had just come to the passage where the holy Apostle says: 'He that troubleth you shall bear his judgment whosoever he be,' and again in the same Epistle, 'I would they were even cut off which trouble you,' when the Archbishop entered the church, putting his trust in the Lord; and he received the same as a pleasing omen, referring to the lasting quiet of his own office, and the approaching confusion of the chancellor."*

But there was little quiet in store for the poor Archbishop for many a long year. His hiding place was discovered and regularly besieged by the constable's men for five days. On the fifth a

party of armed men entered the church, and confronting Geoffry who, in his pontifical robes stood at the altar, cross in hand, demanded that he should at once return to France. He showed great courage. Pointing to his followers, he said:

"I am the Archbishop! If ye seek me let these go their way."

The soldiers cried: "Whether you be the Archbishop or not, it is nothing to us. One thing we know—that you are Geoffry, the son of King Henry, who before the king, whose brother you make yourself, have forsworn England for three years. If you are not come into the kingdom as traitor to the kingdom; if you have brought letters of absolution, either say or take the reproach."

Geoffry replied: "I am not a traitor, neither will I show you any letters."

Then they took him by the hands and feet, for not a step would he take, and literally dragged him through the muddy streets to the castle. The people cried shame on them, saying, "O, cowards! why do you take him in this manner? What harm has he done? He is an archbishop, the son of a king, and the brother of a king!"

Geoffry, holding fast to his cross, excommunicated his tormentors, and when he reached his prison, refused to touch any food which they offered him, declaring it accursed.

The news of the outrage spread quickly. Earl John, enraged with the chancellor, sent a force to release Geoffry and bring him safely to London, where he was received with enthusiasm by the citizens, while Longchamps, seeing that he had gone too far, fled in disguise.

Geoffry returned in triumph to York, where he was enthroned on All Saints' Day, but he did not long enjoy the pleasures of peace. Hugh Pudsey was continually giving him trouble, and the members of his chapter were very unruly. One evening he entered the cathedral at the hour of Vespers, and found that two of his canons had begun the service without waiting for him—a great breach of etiquette. He remonstrated, and began himself to repeat the office, whereupon these gentlemen put out the lights and departed, leaving the Archbishop alone in the dark.

His quarrel with Bishop Hugh ended in that prelate's submission, by the Pope's command, and during Richard's imprisonment the two bishops worked amicably together to raise money for the ransom.

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Years passed, of which the continuous record, so far as Geoffry is concerned, is of rebellious chapter and suffragans, ex-communications, appeals to the Pope, forced reconciliations, renewed quarrels, disputes with other prelates—notably with his old enemy Hubert Walter, now Archbishop of Canterbury. It is impossible to tell where the fault lay, but there is every probability that Geoffry was not altogether free from blame. Twice he appeared outside his own province with his cross carried erect before him, a great breach of ecclesiastical etiquette, and a pretty decided challenge to his neighboring primate. It was quickly accepted, for Hubert Walter shortly after followed his example in the province of York. But it is none the less certain that he had a very difficult diocese to administer, and that his cause was warmly espoused by the greatest saint, as well as one of the shrewdest men of the day, Bishop Hugh of Lincoln who, when called upon to assist in sus-

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*Roger de Hoveden.

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pending him, declared that he would rather be suspended himself.

In February, 1200, there was a last reconciliation patched up between the archbishop and his chapter, and for a year affairs went smoothly. The next year John laid such extortionate taxes upon the nation that Geoffrey had the courage to forbid his clergy to pay them. But the clergy feared John too much to stand by their Primate and assert their rights; the Pope took John's part, every one was against Geoffrey, he was broken-hearted, discouraged, weary, and, with a parting anathema against the Church and her rulers, he gave up the game for lost, and left the country. His name now disappears from history until 1212, when his death is recorded as having taken place in a religious house called Notre Dame du Parc, at Grandmont, near Ronen, and here he was laid to rest after his long struggle in this troublesome world.

It is supposed that he took refuge there when he left England, and remained in peace with the "good men of Grandmont," as they were familiarly called, for the rest of his life. This house had formerly been a hunting lodge belonging to Henry II., and long ago he had brought a number of brethren from Aquitaine, and settled them there, founding a sort of hospital or lazaret-house. He little thought that he was providing a refuge for the old age of his best beloved son. There is something touching in the idea of Geoffrey's choosing this spot, so strongly associated with his father's memory, in which to spend his last years, and it speaks volumes for that filial love which was the strongest emotion of his nature.

So lived and died Geoffrey, Archbishop of York. A brave, loyal, and honest man, a devoted son, and an earnest Christian. His life seems to us a wasted one, almost an utter failure, but who can tell whether in God's mysterious providence, he may not have been led through trials and sufferings to self conquest and peace at the last.

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.

Two Ends of a Box

BY MAZIE HOGAN.

PART II.

THE RECEIVERS' END.

It was a golden, Indian summer day, mild and pleasant, so that it was difficult to realize that it was late in November, until it was noticed that many of the trees were leafless and that their dried foliage rustled under foot. On a little knoll at the edge of a forest a group of five children were playing within sight of a log cabin, in whose open door a lady sat sewing and answering their shouts by nods and smiles. An improvised hammock made of sacks was suspended between two trees, and in it reclined a pale, thin gentleman with a book in his hand.

Through the smoke-tinted atmosphere there appeared about a half mile to the left a scattered village of log houses, with here and there a more pretentious one. Removed a short distance from here was a beautiful little Gothic chapel

with tower and spire complete, its stained windows gleaming like jewels in the red rays of the sinking sun.

It was a peaceful scene, and the lady glanced about with evident satisfaction, but the gentleman sighed deeply, so that his wife turned and said: "Why, Percy, what is the matter?"

"I was wondering, Pearl," he said, sadly, "whether when I brought you and the children from your comfortable home to this desolate place five years ago, I was obeying a call from the Master as I thought, or simply following my own will."

"Why, Percy," she said brightly, "you have so often told me how wrong it is to regret what is past, especially when one has intended to act for the best. Your work here has been done solely for the glory of God, I am sure, and your faith is not so weak that you need results to confirm it."

Her high-spirited smile cheered him, but he glanced at the children on the knoll and shook his head. "It was a mistake! I meant to do right, but I should never have brought you and the children here. It was my selfish longing for novelty and impatience of monotony. I should have stayed in my old parish, where we could have brought the children up without these distressing privations. The winter will be upon us in a few days, and we have little food or wood. The children have no suitable clothes, nor have we. We are without money, and I can see no prospect of getting any. The remittance from the Board of Missions is not due for a month, and may not come then, and Mr. Grant told me this afternoon that much as he regretted it, they could not possibly pay me anything for the present, the crops have been such a failure. For myself, I would not grieve, but I cannot bear to see you and the children suffer from cold and hunger."

"My dear Percy, this is not like you. I must answer you with the distilled wisdom of some of your sermons. Have you forgotten the one you preached on the text: 'The Lord is my Shepherd; I shall not want?'" Then, as peals of laughter reached them through the still air, she added: "Surely, the children need no pity now."

His face softened. The hard lines relaxed, and faith and hope came back to his eyes. "Yes, dearest, it is wrong to doubt and falter. You have ever been my best help and comfort."

Just then a wagon appeared around the bend of the road which led by the little hut. It was driven by a rough but picturesque looking farmer, and seemed to contain a variety of things, gnarled sticks of wood, bags of various sizes, and a large pine box rather precariously balanced on top.

"That is Mr. Grant. I wonder what brings him here," said Mrs. Langdon,

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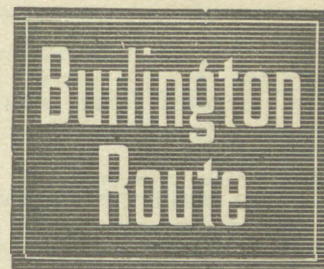


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and in a few moments the farmer drew up before them. He was bronzed and bearded, but his voice was pleasant and his smile cheery.

"Well, Parson, you didn't expect to see me so soon, I reckon. How dy-do, Mrs. Langdon? Hope you and the children are well," and he glanced across to where Howard's wheel chair stood, and the baby sat among the dry leaves at his feet, while the other three capered about with much glee and merriment.

"Quite well, thank you, Mr. Grant. I hope your family are well," said Mrs. Langdon, rising with the pretty courtesy that made her a veritable queen among the rough people around them.

"Come in, come in, Mr. Grant," exclaimed Mr. Langdon, springing from his hammock and approaching the wagon.

"Well, no, I guess not. I must get on or my young ones will be frightened when the sun goes down. Fact is, Mr. Langdon, I couldn't be satisfied about you. I knew you needed the money we owed you, but we couldn't seem to make it up. no how. So I just thought to myself: "Now I can spare something and they can all spare something for the preacher, and I'll go round and get it up. So I've brought you considerable wood, it's pretty crooked, some of it—mesquite roots, and the like—but it'll burn, and here's a bag of flour and a bag of meal, some potatoes and hominy, and two sides of bacon. We wish it was more, Parson, that we do, and we are mighty sorry we can't pay you the money, but this will keep the children warm and fed for a while."

"Indeed it will, Mr. Grant," said the clergyman, warmly grasping the sun-burned hand, his face full of feeling, while tears rose in his wife's eyes. "We most truly appreciate your kindness and that of the other friends. This gift has come at a most opportune time, and I must confess that I was just indulging in very un-Christian doubt and despondency as to the future, for which I am fittingly rebuked."

Mrs. Langdon added her graceful thanks, and the farmer went on: "I came by the express office, and saw this box directed to the children, and I thought I'd bring it on; 'twasn't any trouble and 'twould save you a trip."

There were reiterated thanks, and af-

ter unloading the wagon Mr. Grant rode on, refusing their invitation to stay and see what the box contained.

"I wonder who could have sent it," said Mrs. Langdon, looking at the address to the children by name. "Papa, will you go and bring the baby back? It took Margaret two trips to carry him and roll Howard."

Mr. Langdon was soon on the mound, and tossing the baby to one shoulder, pushed with the other hand the chair containing the pale, thin, yet intelligent looking boy, whose life had been all suffering, and who was at once his father's pride and disappointment.

"What do you think, chickies? A box has come directed to all of you. What do you suppose is in it?" and as all were silent from surprise, he went on: "Well, Howard, what do you want to find in it for yourself?"

The boy hesitated a moment, flushing, then said: "Some books, papa, and some drawing pencils."

"You, Daisy?"

The little girl's feminine tastes asserted themselves. "Some clothes, papa, a nice dress and hat, and some aprons, and underclothes, and shoes."

"And the twinsies?" went on the father, sighing a little.

"Me wants a doll and some tandy," lisped bright-faced Rose, while fair-haired Lily murmured: "Me, too!"

Well, Jamie, boy, your wishes are not hard to guess. 'Tandy' will please you as much as the twins; and papa, having swung him down from his shoulder, took the hatchet lying ready to hand, for they had reached the door, and amid the breathless silence of the waiting group, opened the box, removing the heavy pieces of board one by one.

Upon the wrapping paper which covered the contents lay a sheet of letter paper, thus inscribed: "We send these articles with our best love to Howard, Margaret, Rose, Lily, and Jamie Langdon. Junior Auxiliary of St. Paul's parish." And below were the twenty names in varying handwriting, some smooth and even, others scratchy and blotted. The children were too eager to inspect the contents of the box to give it more than one glance, and the paper was quickly removed and the articles lifted out one by one. Each was labelled, and was greeted with exclamations of delight, which became rapture as they received one after another the very things they wished. At last, the bottom of the box was reached, and father and mother glanced around at the happy circle.

Howard, delight making his face look almost childish in spite of its pallor and emaciation, had his chair piled up on all sides, for his was the lion's share of gifts, including the suit of clothes, with several other articles of apparel, embracing warm flannels, books and magazines in such numbers as would occupy him for months, games and puzzles, a set of drawing materials, and a scroll saw.

Margaret had a complete supply of clothes, a pretty crimson cashmere dress with cap to match, several calico dresses, pretty white aprons, shoes, stockings, and underclothes, besides two or three pretty books, and a charming little furnished work-box.

The twins were supplied with an abundance of pretty clothes, and also had dolls, toys, and French bon-bons,

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while the baby found perfect delight in the blocks and ball and stuffed rabbit, entirely disregarding the piles of dainty garments which gave his mother such satisfaction.

The children's happiness, though excessive, could not be as full of heartfelt gratitude as that of their elders, for not even Howard fully realized from how much need the box had saved them, and the words of thanksgiving which Mr. Howard uttered during family prayers were very sincere and full of repentance for the doubts and lack of faith so strangely rebuked.

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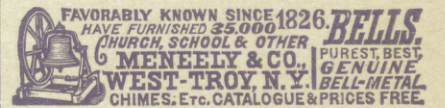
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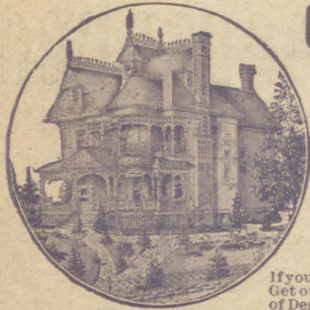
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Common Poisons and their Antidotes

From The Independent

To one class of careful housekeepers it is simply amazing that anybody can keep deadly poisons stored in ordinary bottles, and within reach of children; but no day passes in which the results of just that carelessness are not chronicled. In Boston, the druggists sell poisons in bottles of a special shape, that have knobs on the surface resembling the kernels of an ear of corn, so that they can be easily felt even in the dark, and thus put the user on his guard.

In many households an alcoholic solution of corrosive sublimate is kept on hand as a vermin destroyer; in one such, a new servant—who was addicted to drink, of which habit the mistress knew nothing—explored her newly acquired pantry, and on the top shelf found a bottle, of which she hastened to partake, and in a very short time developed symptoms of great mischief; but the mistress instantly administered the white of eggs, till six had been swallowed, which saved the girl till the arrival of the doctor with his stomach pump; and it was nothing but this dilution of the fatal dose that had protected the coats of the stomach, as the amount taken was, as the doctor said, "Enough to kill her three times over."

Another source of poisoning which is not as fatal, but which causes great suffering, is that which comes from the common poison ivy. The brilliant foliage tempts people into the woods, and before one realizes the danger, a person susceptible to its influence has brushed against it; and without prompt treatment much misery will ensue. But no wadays almost every household has an excellent remedy at hand in the ammonia that is used for so many purifying purposes; but if the ubiquitous "Household," is not at hand, some common aqua ammonia—to be had at all druggists—can be used, and if applied as soon as vesicles begin to appear, will "head off" further ravages.

So many incidents come from unwittingly imbibing carbolic acid that it has seemed as if reproducing the following letter, originally written to the New York Sun, would be rendering a substantial public service.

"To the Editor of the Sun:—SIR: Scarcely a week without a record in The Sun of a death by carbolic acid poison; and notwithstanding carbolic is in general use, and a moderate dose believed to be equal to sure death to an adult, no remedy has ever been given that I have seen.

"There is a simple and sure remedy for this caustic poison, taken in mistake, as I know by experience.

"Several years ago it was my evil fortune to swallow an overfull teaspoon of pure carbolic acid in mistake at midnight, wrestling with a fierce carbuncle on my neck. Recalling instantly that carbolic is diluted and captured quickly by water, I turned to the water pitcher and drank copiously, then fell unconscious, all in about thirty seconds.

"The water saved my life. Of course the skin came off my mouth and throat; the Vesuvius carbuncle, however, was discouraged and conquered. In view of the very general ignorance of a remedy easy and sure for this deadly poison, I venture to ask The Sun to investigate, and possibly confer another boon upon humanity by publishing widely a sure remedy for carbolic acid poison. Very sincerely, RUFUS E. MOORE.

Sept. 12th.

SPEAKING of danger from disease, do we ever give the thought which is merited to the composition of the pillows and bolsters upon which each night our heads rest; the exhalations from which we must breathe all through the sleeping hours? Medical journals have frequently called attention to the fact that the cheaper grade of pillows and bolsters are often filled with the most unfit materials—in fact, refuse and rubbish of one kind and another, in place of the pure materials which alone ought to have been used. In this direction, it will certainly pay to buy a good article, and then to make sure that we have received what we purchased.

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