

The Living Church

A Weekly Record of its News its Work and its Thought

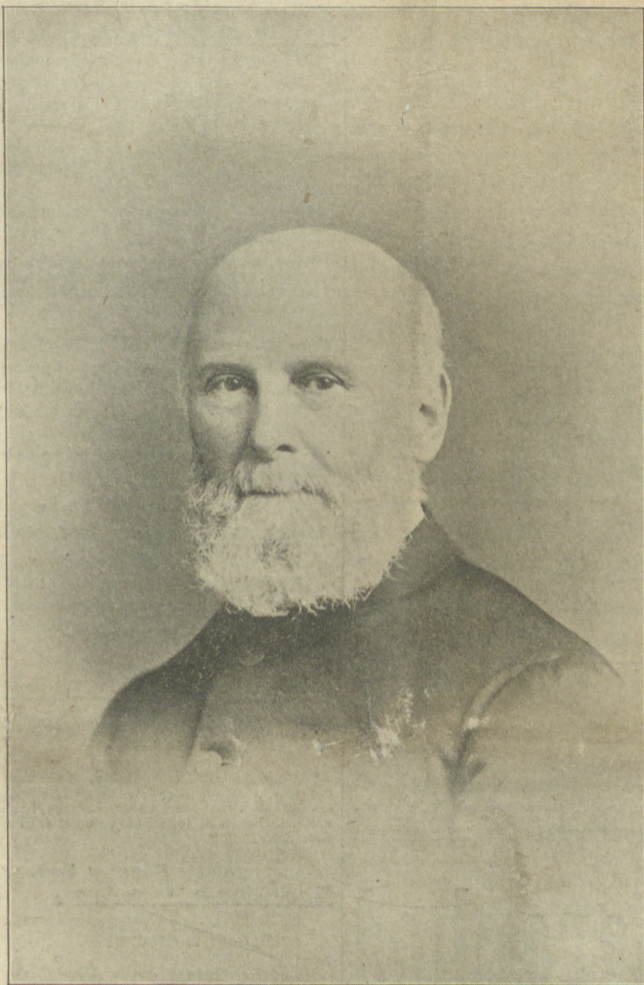
Vol. XVIII. No. 47

Chicago, Saturday, February 22, 1896

Whole No. 903

The church of the Transfiguration, New York, has recently been the recipient of an unique gift from one of its parishioners. It is a "lich gate," made after an English model, and as the accompanying illustration shows it adds much to the picturesqueness of this beautiful group of church buildings. The gate is probably the only one of its kind in America. It is built of brown stone and oak, and is surmounted by a gold cross. Within are seats, a fountain, a reading desk upon which a Bible rests, and a figure of Christ. The floor is of mosaic tiling. The gate cost several thousand dollars, and was a memorial gift of a member of the Astor family.

The church of the Transfiguration has the most charming and ideal surroundings of any in New York, and the lich gate has added the finishing touch. There is the rectory adjoining on the west, and a parish house on the east side. The baptistery is the half circular extension to the transept. The church itself is a rambling structure, having been added to from time to time. At the left of the main entrance to the church is a



THE REV. GEORGE H. HOUGHTON, D.D.

chapel, where daily morning and evening prayers are said. Above the chapel are the Sunday school rooms.

The grounds are spacious, for a city church, with pretty winding walks and a fountain that is always in play during the summer.

Within, the church is very beautiful. The chancel has lately been enlarged and a superb marble reredos has been erected. The Rev. Dr. Houghton, although advanced in years, is actively at the head of all parish work, spiritual and temporal. He never delegates to another anything that he can possibly do himself. He never leaves his parish for a summer outing; he is always present at the daily Celebrations, and often reads both Morning and Evening Prayers. Dr. Houghton is chaplain of the order of the Sisterhood of St. Mary. He makes regular visitations to all the institutions of the Sisterhood in and near New York, and conducts the services when new members are received. He is also a visitor at the institutions in charge of the Sisters of St. John the Baptist, and is at the head of many of the guilds connected with the parish work of his church.



LICH GATE, CHURCH OF THE TRANSFIGURATION, NEW YORK

Church Furnishing



Embroideries, Vestments, Altar Linen, and Fabrics.

J. & R. LAMB,
59 Carmine St., New York.



EASTER OFFERINGS

To those intending to make an offering to the Church at the coming Easter Season, we beg to call attention to our high-class grade of

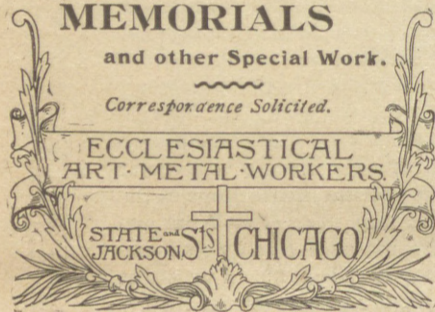
Church Goods.

We are Prepared to Submit Designs and Estimates for

MEMORIALS

and other Special Work.

Correspondence Solicited.



ECCLESIASTICAL ART-METAL-WORKERS

STATE OF ILLINOIS
JACKSON ST. CHICAGO

Geo. E. Androvette & Co.
Stained Glass
27-29 So. Clinton St., Chicago, Ill.



COX SONS & VINING
70 Fifth Avenue, New York.

Embroideries and Fabrics
Clerical Suits, Surplices
Cassocks, Stoles, Hoods.

SUCCESSORS TO
COX SONS, BUCKLEY & CO.

The Great Church Light
FOR ELECTRIC, GAS, OR OIL.
I. P. FRINK, 551 Pearl St., New York.

R. GEISSLER
CHURCH WORK AND STAINED GLASS,
124 Clinton Place, between 5th and 6th aves.,
NEW YORK.

ST. AGNES' GUILD,
Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, Rev. Wm. B. HAMILTON, Rector,
1406 MONROE ST., CHICAGO

Palestine Photographed

SIZE 11 x 13 1-2 INCHES.

For Every Renewal of Subscription

The Living Church

Offers Its Readers

Sixty-Four Selected Views of Picturesque and Historic Scenes in the Holy Land

Beautifully Designed and Handsomely Bound in Heavy Paper Portfolio Covers, Illustrated with a Map of Palestine and Fac-Simile of Hoffman's Famous Painting, "A Portrait of Christ."

"It has the merit of high art, historic and geographic interest, and of religious influence."—WILLIAM SINCLAIR, D.D., LL.D., Canon of St. Paul's and Chaplain in Ordinary to H. M. the Queen.

"Of rare beauty, interest, and value. I shall take care to recommend the work

to the notice of my Sunday school teachers, who ought to find it most helpful."—REV. CANON DUCKWORTH, D.D., LL.D., Canon of Westminster, Church of England.

To sets of these Views will be given Free with one New Subscription, or with a Renewal, provided in the latter case 25 cents additional is inclosed to prepay cost of delivery. NOTE—All orders must be accompanied by a new subscription or a renewal. The Views cannot be supplied separately.

THE LIVING CHURCH
55 Dearborn Street, Chicago, Ill.

James Pott & Co.'s LENTEN READING

SPECIAL ANNOUNCEMENTS.

New Book by Rev. Canon Knox Little.
A Treasury of Meditation; Or, Suggestions as Aids to Those Who Desire to Lead a Devout Life. Printed throughout in red and black, on specially-made toned paper, and bound in crimson cloth, beveled boards, with burnished red edges. Price, \$1.50.

By Canon Knowles.
Day Book For Lent. Being Scripture Thought, Prayer and Promise from Ash-Wednesday to Easter. Arranged brief as a daily help for busy people. By CANON KNOWLES. Fourth thousand. Paper, 10 cents net; cloth, 25 cents net; paper edition, for distribution, per dozen, \$1.00. *Third Thousand.*

"Many of the Prayers are true collects and will furnish the soul with permanent words to say unto God."—*Churchman.*
"Constructed on the simplest plan, and pertinent and direct in its carrying out, this little book is worthy of more than ordinary praise. We commend it heartily."—*Living Church.*

The Halo of Life. Forty Little Readings on Humility. Specially adapted for use during the Holy Season of Lent, By Rev. HARRY WILSON, Vicar of St. Augustine's, Stepney. 100 pages. Price, 50 cents.
The object of this book is to help simple and earnest Christians to make progress in the grace of Humility.

By Vernon Staley
Apart With God. Meditations for the Forty Days of Lent, with six illustrations. By the Rev. VERNON STALEY, author of "Catholic Religion," etc., etc. 150 pages. Paper, 25 cents; cloth, 50 cents.
Twelfth Thousand.

Some Quiet Lenten Thoughts. Being Meditations for the Forty Days of Lent. By Rev. T. B. DOVER. Cloth, 50 cents; paper cover, net, 25 cents.

"The name of Dr. E. King, Bishop of Lincoln, who contributes a preface, will of itself be enough to gain buyers for this book, but as they become better acquainted with it they will learn to value it for its own sake."—*Guardian.*

By the Bishop of Vermont.
Hints for a Holy Lent. By Rt. Rev. A. C. A. HALL. Seventeenth thousand. 5 cents each; per hundred, \$4.00.

Canon Gore's New Book.
The Creed of a Christian; Or, The Fundamental Truths of Christ's Religion. 100 pages. Cloth, limp, 60 cents net. Postage, 5 cents.

The Contents being as follows: What are Dogmas? The Fatherhood of God. What are Christian Dogmas? A Dialogue on the Holy Trinity. Revelation, or the Word of God. The Incarnation of the Son of God. Sin and Redemption. The Atonement. The Holy Spirit—The Giver of New Life. The Bible in the Church. The Inspiration of Scripture. The Church the Household of Grace. Faith and Grace. The Holy Eucharist or Holy Communion. The Apostolic Succession. Our Unseen Enemies and Friends. The Other Side of Death.

The American Church

ALMANAC AND YEAR BOOK, 1896.

480 pages. Paper covers, price 25 cents; postage, 8 cents. Cloth covers, price 50 cents, post free.

The first edition of this Standard Year Book of the Church was sold out within a few weeks of its publication. It was pronounced "impossible to be improved upon," "Unequaled in arrangement," etc.

Rev. Morgan Dix, D.D., on the **General Convention** of 1895 and Its Influence.

This, with other valuable matter, is contained only in the American Church Almanac, abridged edition. Sent postpaid for 10 cents; 5 cents in quantities for parochial distribution. 161 pages, beautifully printed on good paper. The cheapest publication of its kind ever produced.

Complete Lent Catalogue Now Ready
JAMES POTT & CO.,
114 Fifth Avenue, New York.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

LUETKE & CO., Designers and Manufacturers
Ecclesiastical Art in Metal, Wood, Marble, Stained Glass Decoration, Etc
Send for Catalogue. 652 Hudson St. New York.

THE STORY OF THE OTHER WISE MAN

By HENRY VAN DYKE, Author of "The Christ-Child in Art." Illustrated by F. LUIS MORA. Small 4to, Cloth, Ornamental, Decker Edges and Gilt Top, \$1.50.

A STUDY OF DEATH

By HENRY MILLS ALDEN, Author of "God in His World." Post 8vo, Half Leather, Uncut Edges and Gilt Top, \$1.50.

BIBLE STORIES FOR YOUNG PEOPLE

By the Right Rev. HENRY C. POTTER, D.D., the Rev. Bishop JOHN F. HURST, D.D., the Rev. JOHN HALL, D.D., and Others. Illustrated. Post 8vo, Cloth, Ornamental, \$1.00.

LITERARY LANDMARKS OF JERUSALEM

By LAURENCE HUTTON. With Illustrations by F. V. DU MOND. Post 8vo, Cloth, Ornamental, 75 cents.

A LIFE OF CHRIST FOR YOUNG PEOPLE

In Questions and Answers. By MARY HASTINGS FOOTE. With Map. Post 8vo, Cloth, Ornamental, \$1.25.

THE PARABLES AND THEIR HOME:

The Parables by the Lake. By WILLIAM H. THOMSON, M.D. Post 8vo, Cloth, \$1.25.

MODERN MISSIONS IN THE EAST

Their Methods, Successes, and Limitations. By EDWARD A. LAWRENCE, D.D. With an Introduction by EDWARD D. EATON, D.D., LL.D. Post 8vo, Cloth, \$1.75.

Rev. WILLIAM M. TAYLOR'S WORKS

RUTH THE GLEANER AND ESTHER THE QUEEN.—DAVID, KING OF ISRAEL.—ELIJAH THE PROPHET.—PETER THE APOSTLE.—DANIEL THE BELOVED.—MOSES THE LAW-GIVER.—PAUL THE MISSIONARY.—JOSEPH THE PRIME-MINISTER.—THE SCOTTISH PULPIT. 12MO, Cloth, \$1.50 each.

Harper & Brothers, Publishers, New York

RILEY BROTHERS,

16 Beekman St., New York, are the largest makers of Stereopticons, Magic Lanterns, and Views in the World. Send for free pamphlets.

MAY BE YOU CAN'T make \$40 or \$50 a week like some agent selling our 5-acre \$100 farms on instalments of \$1 weekly, but almost anybody can earn half as much. Send for full particulars. D. L. RISLEY, 211 So. 10th St., Philadelphia, Pa.

"MAN'S inhumanity to man makes countless thousands mourn." We are not sure whom the author had in mind when he wrote the above lines, but we are quite confident that it could not apply with more force to any class of people in the world than to the man who allows his wife to wash on a washboard or with some of the cheap, worthless washers that are being sold when he has an opportunity to purchase a Rocker Washer. See advertisement in another column.

The Living Church

Saturday, February 22, 1896

News and Notes

DR. JUSTIN A. SMITH who died a few days ago in Chicago, at the age of seventy-six, had completed forty-four years of continuous service on *The Standard*, the leading Baptist journal of the West. This is a rare record in journalism, and it is remarkable as well for the quality of the work as for the duration of it. Dr. Smith was a Christian gentleman and a scholar; a strong man and a good man, loved and admired by all who knew him, and universally esteemed by those who knew of him only in a professional way, through the press.

ON the festival of the Conversion of St. Paul the Rev. Canon Jacob was consecrated the second Bishop of New Castle, in the cathedral at York. The spacious choir was crowded with the clergy and laity, among whom were the civic dignitaries of York and Newcastle. The Archbishop of York was the principal consecrator, and was assisted by eight other bishops, among whom were Durham, Chichester, Bath, and Wells, and Bishop Selwyn, formerly of Melanesia. The preacher was the Rev. Canon Gibson, vicar of Leeds, who took as his text the words, "Glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea," Isaiah xxiv., 15. Bishop Jacob succeeds the Rt. Rev. E. R. Wilberforce recently translated to Chichester.

A WRITER in *The Australian Record* expresses anxiety with reference to the future of the Church in that country on account of the unfavorable conditions for the supply of well-trained candidates for orders. The prospect for raising up native-born clergymen does not seem very promising. The young men who most naturally seek the ministry are the sons of the clergy. But under the voluntary system the clergy generally are so poor that they can scarcely give their sons the minimum of education, much less the higher scholastic training necessary to qualify them for the priesthood. It goes without saying that in a country where material influences are so great, the sons of well-to-do citizens are not strongly attracted to a profession which promises little but poverty and hardship. Another point mentioned as discouraging is the fact that the bishops and others in authority seem to prefer fresh importations from England for the best places in their gift. However, to point out such difficulties is the first step towards reform.

WITHIN a week, Congress has done much to place the business of the country on a firmer footing. The removal of all danger of a commercial upheaval and consequent stagnation, will be joyfully received by business men throughout the country. What the people most need at the present time is more business and less politics. When this feeling shall have become general, the occupation of the agitator will be a bad dream, and the office-seeker will no more have to sacrifice his private interests at the "earnest solicitation of his friends."

PUBLIC interest has been aroused by reports that Dr. Nansen, the Arctic navigator, has succeeded in reaching the North Pole and is now on his way back to the north coast of Europe or Asia. These reports have come from two points very remote from each other; first from Irkutsk, Siberia, the other from Archangel, Russia. While two reports from such widely separated places might seem to confirm each other, the puzzle is to conceive how the news could have reached both of these places at once. Irkutsk is in the interior of Asia far from the sea, while Archangel is on the White Sea in Northern Russia. Another difficulty is to conjecture by what means such news could have arrived anywhere in advance of the good ship *Fram* itself. It is not an every-day occurrence for vessels to hail each other in those northern seas. An

other perplexity arises from the fact that it was supposed that the direction of the currents as hitherto observed would not permit Dr. Nansen to return by the same route by which he went. He expected to emerge by way of the Atlantic off the eastern coast of Greenland. Perhaps before this paragraph is read the riddle may have been solved.

THE Committee of the House of Deputies which was appointed in the last General Convention to consider the messages of the House of Bishops relating to certain proposed amendments to the Constitution, had five successive sessions at Trinity chapel, New York city, on the 13th and 14th of the present month. Of the twelve members of the committee, only Ex-Senator Edmunds was absent. The committee consists of the Rev. Dr. Dix, chairman; the Rev. Drs. Elliott, of Washington; Egar, of Central New York; Taylor of Springfield; Fulton, of Pennsylvania, and Fiske, of Rhode Island; Senator Edmunds, of Vermont; Chancellor Woolworth, of Nebraska; Hill Burgwin, Esq., of Pittsburgh, and Judge Mills, of Newark; Bennett, of Massachusetts, and Earl, of Albany. A committee so constituted is very sure to proceed with deliberation, and while it will certainly not consider its duty to be one of mere obstruction, it will endeavor to recommend what is possible as well as desirable. Its members have the great advantage of knowing the mind of the clergy and laity as expressed in the last General Convention, in regard to the most of the subjects which have been referred to it, and it may be expected as well as hoped that they will be able to agree with substantial unanimity in their report on these important matters.

THE demolition of the old churches in the "city" of London has been carried so far that an association has come into existence called the "City Church Preservation Society," for the purpose of opposing by every possible means the further progress of this destruction. Of course it is contended that the usefulness of these buildings is not in proportion to value of the ground upon which they stand and the expense of maintaining them. Attention is drawn to the lifeless services, the perfunctory ministrations of non-resident incumbents and the small number of attendants. It is true certain experiments have shown that the latter difficulty can be obviated if the other features of the case are amended, and that such churches are capable, under righteous and devoted management, of fulfilling an important work. Non-residence of the clergy is, of course, the chief root of the evil. But it is easy to assume that present conditions are permanent, and, instead of urging the necessary reforms, to say of these buildings "tear them down, why cumber they the ground which might be devoted to the world's business." A meeting of the society was recently held in defense of St. Mary, Woolnoth, which it is proposed to tear down to make way for a railway station. The meeting was presided over by the alderman of the ward, who had also been churchwarden of St. Mary's for twenty years—imagine a Chicago alderman in such a position and with such a record!—and a number of distinguished persons were present, including Dean Gregory, of St. Paul's who made an earnest speech. There seemed strong hope that the church might yet be saved.

ONE of the most widely advertised men of the country, although never having been picked by political preferment above the office of head of a municipal government, is Mayor Pingree, of Detroit. This publicity arose from no less insignificant a thing than a potato patch. It is not often that these succulent tubers will raise a man from comparative obscurity to fame, but this is what it did for Mayor Pingree. It was he who devised the plan of utilizing vacant lots; of letting city dependents raise potatoes against the rigors and poverty of winter, and the plan received attention from authorities of nearly every

city in the land. Incidentally, Mayor Pingree fought street railway companies and other evils, and when a re-nomination to office was refused him, announced himself an independent candidate. When the city press combined against him he started a paper of his own, and made the run so successfully that he was re-elected by a handsome majority. If there were more Mayor Pingrees, municipal politics might be more reputable.

IT is meet and fitting that the Church should take an active part in the promotion of measures of peace. The mission of the Church is one of conciliation, of peace, and good will; therefore, it is singularly appropriate that Bishop Potter, of New York, should head the movement to call a mass meeting soon to be held in Brooklyn, at which time a committee of fifty will be named, having in hand the agitation for the appointment of a board of arbitration to settle all differences that may arise between England and the United States. Such a movement is of vast importance, much more so than the opinions of sensational editorial writers or newspaper correspondents which have recently taken up space in the daily press.

THE war of words has faded away and the Venetian commission has entered well upon its work. Pacific utterances on both sides of the Atlantic have allayed whatever apprehensions were engendered, and in place has come a complete realization of how far from probable is any dispute so serious as to require the intervention of powder and ball. It is a consummation devoutly to be wished that the movement for the appointment of a board of arbitration may be successful. An added impetus, we trust, will be given to it by the memorials that will be prepared this week in response to the request of leading citizens of Chicago.

THE following eloquent plea for the rescue of the remnant of Armenian Christians from the infidels, has been signed by nearly all our bishops, and forwarded to the Primate of all England and to the great rulers of Europe:

To the Most Reverend, His Grace, the Archbishop of Canterbury:

MY LORD ARCHBISHOP:—We, Bishops of the Protestant Episcopal Church in the United States of America, having learned with deep sorrow the deplorable and continuous persecution of our fellow-Christians in Asiatic Turkey, do hereby appeal to your Grace, in their behalf. Is it not possible for us, laying aside at this crisis all questions political, international, or commercial, to rise to the higher place of earnest sympathetic action, that a stop may be put to the horrible massacres of Armenian Christians? "If one member suffer, all the members suffer with it." It is evident, from careful analysis of the causes and reasons of this determined assault, that the real object of it is the destruction of the Church in Armenia by the slaying of all who refuse to give allegiance to Islam. It is, therefore, a distinctly religious persecution, and the number of martyrs already sacrificed is probably larger than in any of the persecutions of the Early Church. It would seem—considering the ferocity of the cruel attack upon our brethren in Armenia, the awful suffering they are enduring, the fact that the offer is made to these Christians that their lives shall be spared if they renounce their Faith—that a crusade supported by Christians the world over, would be truly warranted. We, therefore, respectfully and lovingly plead with your Grace, that for Christ's sake, for the sake of His religion, you interpose the weight of your office and influence to succor and defend this afflicted and persecuted branch of the Christian Church. May we not ask that the great Church of England, through her episcopate, shall take decisive action, that our suffering fellow-Christians may find not only ready sympathy, but speedy deliverance from their foes.

To his Imperial Majesty, Nicholas II., Czar of all the Russias:

SIRE:—We, Bishops of the Protestant Episcopal Church in the United States of America, most respectfully petition your Imperial Majesty, as the head of the Christian Church

in Russia, in behalf of your and our fellow-Christians, the Armenians. They have been subjected to the most cruel persecutions by the Turks, and, as we are well informed, under the express orders of the Turkish government, because they are Christians. Tens of thousands have been massacred outright, after having refused to renounce Christ and accept Islam, and some hundreds of thousands are at this moment in utter want and destitution, or even fugitives in the mountains, perishing by cold and hunger, for the same cause. We believe the evidence to be conclusive that the purpose of the Turkish government is to exterminate the Armenians as a Christian people, at least in those interior portions of Anatolia and Armenia, where there are no foreign consuls. We implore you, in Christ's name, to come to the aid of our persecuted brethren. Even under the most bloody persecutors among the Roman emperors such an atrocious and wholesale massacre was never perpetrated; and no persecution of the Early Church reckons so many martyrs for Christ's sake. And shall the Christian world of the end of the nineteenth century stand carelessly by and see a Christian community utterly exterminated by the infidels? Our differences of doctrine are as nothing in the presence of a crisis like this. All we who profess and call ourselves Christians, must place the rescue of hundreds of thousands of our fellow-Christians from death, or, what is worse than death, above all questions of mere material or national advantage. It is not a question of policy, but of Christianity, and even of common humanity. For Christ's sake, save our brothers from death, and rescue a Christian community from extinction. In this moment all else should count as nothing in comparison with this. God grant that your Imperial Majesty, whom may God ever guard and guide, may heed our heartfelt cry, for Christ's sake. Amen.

To his Imperial Majesty, Francis Joseph, Emperor of Austria, and King of Hungary:

SIRE:—We, Bishops of the Protestant Episcopal Church in the United States of America, most respectfully petition your Imperial Majesty, as a Christian potentate, whom we believe to have the best interests of the Christian Church most sincerely at heart, in behalf of your and our fellow-Christians, the Armenians.

(The remainder of this petition reads as in that addressed to the Czar.)

To his Imperial Majesty, William II., Emperor of Germany and King of Prussia:

SIRE:—We, Bishops of the Protestant Episcopal Church in the United States of America, most respectfully petition your Imperial Majesty, as a Christian potentate, and more especially as the official head of the Prussian National Church in your capacity of King of Prussia, in behalf of your and our fellow-Christians, the Armenians.

(The remainder of this petition reads as in that addressed to the Czar.)

To the President of the French Republic:

YOUR EXCELLENCY:—We, Bishops of the Protestant Episcopal Church in the United States of America, most respectfully petition your Excellency, as the President of the Christian Republic of France, our sister nation in liberty, and through you the French people, in behalf of your and our fellow-Christians, the Armenians.

(The remainder of this petition reads as in that addressed to the Czar.)

New York City

At Avenue A. Mission, Sunday afternoon services have been of late rendered more attractive by the provision of kind friends, of extra music.

The Rev. Dr. Wm. C. Winslow, of Boston, gave a lecture on the evening of Feb. 14th, before the New York Biographical Society, on the "Pilgrim Fathers," a topic to which he has devoted much study.

The lecture of Bishop Potter in the Church Unity Course at the Union Theological Seminary, announced in these columns last week, attracted unusual attention, and was closely listened to by the mixed audience present.

It is expected that the Norrie and Muhlenberg pavilions at St. Luke's Hospital, will be completed by the first of next month, and at that time the institution will receive new patients.

The vestry of Grace church has adopted a minute appreciative of the lay services as a vestryman and warden, in that parish, of the late George Bliss, treasurer of the Board of Missions.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the local assembly of the Brotherhood of St. Andrew met Friday evening, Feb. 14th. An address was made by the Rev. Wm. M. Grosvenor.

In the upper end of the city, beyond Harlem, a house has been gotten and made the centre of a new colored mission work under the care of a student of divinity, Mr. Edward G. Clifton, who will act as lay reader.

St. Augustine's chapel, the Rev. Dr. Kimber, vicar, has lost a sexton who has served for a score of years. The funeral service in the chapel was conducted by the rector of Trinity parish, the Rev. Dr. Morgan Dix, assisted by the Rev. Dr. Kimber and other priests. The music was beautifully rendered by the vested choir of the chapel.

At the February meeting of the Church Association for the Advancement of the Interests of Labor, just held in the parish house of the church of the Ascension, an address was made by the Rev. Joseph Reynolds, on "What can the Church do to advance the interests of labor?"

Trinity chapel is afflicted in the simultaneous illness of both its vicar, the Rev. Dr. Wm. H. Vibbert, and its curate, the Rev. Henry Beaumann, with *la grippe*. The sickness of Dr. Vibbert has been serious. The Rev. Mr. Beaumann and his wife have sailed for a three months visit to the West India Islands.

The property comprising the former and disused edifice of the church of St. Mary the Virgin, has been sold to Mr. Wm. Waldorf Astor. It has a frontage on 45th st., of 75 feet. The price paid was \$30,000, which will be added to the available funds of the parish on its new site. Mr. Astor's father gave this plot to the church. The son now owns nearly the entire block.

It is contemplated endowing a bed in the Sheltering Arms Nursery, in memory of the late Rev. Dr. Arthur Brooks, of the church of the Incarnation. The movement has been begun by his personal friends, and a beginning made toward raising the \$3,000 needed. Dr. Brooks was an earnest supporter of the institution, and for a score of years one of its trustees.

Bishop Potter has become official visitor of St. Anna's House, the headquarters of the Society for the Home Study of the Scriptures. The "House" itself has been removed to a more convenient edifice, a few doors from the old site. The library has been enriched during the past year with an addition of some 300 volumes. In the nine years of the society's existence 82 persons have been graduated, and 589 testimonials have been awarded.

The annual banquet of the Church Club took place on Thursday, Feb. 6th, at Sherry's, with a considerable attendance. Mr. John H. Glover presided. Among the invited guests were Bishop Potter, Prof. Richey, of the General Theological Seminary, the Rev. Messrs. H. M. Barbour and Wm. M. Grosvenor, and representatives of the Church Clubs of Long Island, Delaware, and Pennsylvania. Speeches were made by these gentlemen, and by Messrs. John A. Beall and James A. Larned. In connection with Bishop Coxe's recent address before the club on the subject of the Hymnal, it is announced that the annual course of club lectures will discuss the "Liturgical Hymns of the Church."

At St. Paul's chapel, the Rev. Mr. Greer, vicar, a pleasant incident occurred on Thursday evening, Feb. 13th. The St. Paul's cadets held a special drill in their drill room, and received a set of guidons, which were presented to them by the Girls' Friendly Society of the chapel. The guidons were of blue silk, each bearing the letters, S. P. C. worked in gold braid. The presentation address was made by Miss Adams, one of the committee of the society. Col. Morrison, of Lafayette Post, G. A. R., received the guidons, and in a few well chosen words thanked the society. The curate, the Rev. H. S. Smith, then accepted the flags and turned them over to the guides.

Mrs. Sarah Smiley who has in former years given such successful Bible readings during Lent, will give a course this Lent, at St. Agnes' chapel of Trinity parish, on Tuesday afternoons, on the general subject of "The Parables of our Lord." Tuesday, Feb. 25th, the course begins with an introductory reading on the key of the parables, in the "Sower of the Seed." Following Tuesdays and topics will be as follows: March 3rd, The parables of the Kingdom, the group in St. Matt. xiii; March 10th, The parables of receiving sinners—"the Lost Sheep, the Lost piece of Money, the Lost Son;" March 17th, The parables concerning rewards—"The Penny, the Talents, the Pounds;" March 24th, The parable of the Great Supper—"the Peril of Making Excuse;" March 31st, The parable of the Ten Virgins—"the Peril of Unwatchfulness."

At St. George's church a feature of Lent will be a course of addresses under the auspices of the Men's Club, which will be delivered on Thursday evenings by the Rev. W. D. P. Bliss, in the club rooms of the parish house, and will be open to the public. A memorial service has just been held to commemorate the life and work of the late Sir Joseph Barnby. The music was entirely of his compositions. Dr. Rainsford paid a high tribute to his memory, and to what he had accomplished for ecclesiastical music in America and the mother country. The next musical service will be held on Sunday, Feb. 23d, when the choir will render the 13th Psalm, and the anthem, "Hear my Prayer," both from settings by Mendelssohn. The men's club of this parish recently invited Mr. Herbert Welsh, of Philadelphia, to deliver an address before them on the Armenian question, and at its conclusion adopted resolutions which were sent

to Senator Cullom, who has the Armenian matter in hand in the United States Senate.

Sister Anne Ayres, through whose efforts the Sisterhood of the Holy Communion was founded, died at St. Luke's Hospital from bronchitis on Sexagesima Sunday. She was born in London, England, Jan. 3, 1816, the daughter of Robert Ayres. In 1836, the family came to New York. Miss Ayres had been liberally educated abroad, and as a teacher secured a number of private pupils from families in high social position, and among them a niece of the Rev. Dr. Muhlenberg. There was then no Sisterhood in either England or America of the Anglican communion. In the summer of 1845, Miss Ayres heard Dr. Muhlenberg preach a sermon on Jephthah's vow, and resolved to consecrate her life to the Church. On All Saints' Day, 1845, she was admitted a Sister of the Order of the Holy Communion. Besides the rector, there was no one present but the sexton at this first "profession" in the American Church. Sister Anne, as she was thereafter known, established a parish school in 6th Ave., in this city; and when the cholera broke out she became a daily visitor to the cholera hospitals, rendering valuable aid. In 1853 Miss Brevoort joined the order, and was professed as Sister Meta, and gradually others were admitted. Shortly after Sister Meta's entrance an infirmary was established in the rear of a tenement house. In 1856, Mr. John Swift presented an edifice to be used for an infirmary and dispensary, and into this the Sisters moved, having treated over 200 patients in their original lowly quarters. Two of the early Sisters still survive, Sister Catherine who is the head of the Shelter for Respectable Girls, and Mother Harriet, superior of the Order of St. Mary. Sister Anne gave 40 years of active service to the work of the Sisterhood in St. Luke's Hospital, the Church Industrial Colony at St. Johnland, and to two infirmaries. For the past ten years she has been an honored guest at St. Luke's Hospital. Two weeks ago she caught her fatal illness—but she had lived to see the revival of religious orders throughout all branches of the Catholic Church in communion with the see of Canterbury. The funeral took place in the hospital, on Tuesday, Feb. 11th, and was the first service of any kind to take place in the new chapel. Special efforts had been made to have the chapel ready. Bishop Potter expected to officiate, but was prevented by a death in his own family. He was represented by his chaplain, the Rev. Mr. Baldwin. There were present of the clergy, the Rev. Dr. Geo. S. Baker, superintendent of the hospital, the Ven. Archdeacon Tiffany, D.D., the Rev. Dr. Henry Mottet, and a number of other clergy; Mother Harriet, of the Order of St. Mary; Sister Julia, superior of the Order of St. John the Evangelist; Sister Mary, of the House of Mercy, and the nurses of St. Luke's training school; also Mr. Geo. MacCulloch Miller, president, and Mr. Cornelius Vanderbilt, one of the vice presidents of the trustees of St. Luke's Hospital. In connection with the services, the Rev. Dr. Baker delivered an eulogy upon the life and work of Sister Anne. On Wednesday, Feb. 12th, Dr. Baker accompanied the remains to St. Johnland, where they were buried near those of the Rev. Dr. Muhlenberg.

The new Grace chapel was consecrated by Bishop Potter on Wednesday, Feb. 12th. Mr. Wm. C. Schermerhorn, of the vestry, presented the instrument of donation; Archdeacon Tiffany read the sentence of consecration. Bishop Potter preached. The fine group of buildings, covering several lots in 14th st., and running through to 13th st., consists of five structures practically under one roof. In these buildings, where temporal and spiritual wants of the people will be supplied, there is to be an exhibition of what Dr. Huntington happily calls a "University settlement plus religion." Although connected by corridors and cloisters so as to constitute in a sense a single structure, the internal arrangements of the edifices are independent and separate. As already stated in the columns of THE LIVING CHURCH, the edifices are (a) a chapel with its adjoining morning chapel; (b) a hospital in three departments—the House of Simeon, the House of Anna, and the House of the Holy Child; (c) the parish house; (d) the clergy house; (e) the club house. The group is situated on 14th st., near 1st ave. Between the hospital and clergy house is a grassy plat 58 by 75 feet in area. In the clergy house are the vicar's study and apartments, the choir room, and quarters for six young men, working with the vicar. The large parish house contains a library, reading rooms, rooms for classes, guilds, and on the top floor an assembly room for the Sunday school. Under the boys' club is a well-equipped gymnasium, and a swimming tank. In the basement is a complete steam heating and electric light plant. The chapel proper is 100 feet long and 56 feet wide, and has a seating capacity of 1,000. On the west side is a beautiful decoration, representing prophets, apostles, and martyrs. Back of the pulpit is the Francis A. Stout memorial window, and near the pulpit a beautiful memorial window in memory of Mrs. Helen Hoffman Cappell. A small oratory adjoins, called the morning chapel. The hospital is fitted up with the most improved appliances for an institution of its kind. In the tower of the chapel, which rises over the whole group, are ten bells made by the Meneely Co. The nine smaller bells

each bear the name of one of the fruits of the Spirit—love, joy, peace, etc. On the large bell are inscribed the words, "The Spirit and the Bride say come." These bells were given by the daughters of Orlando N. Potter, in memory of their mother, Martha Green Potter. They will ring the chimes at the quarter hours, like the celebrated bells of Westminster Abbey, and will call the curfew at nightfall daily. The buildings have been erected after designs which were accepted after competition. The architect was Mr. J. Stewart Barney, with whom was associated Mr. Henry Otis Chapman. The style is French Gothic, and the material brown Roman brick, with terra cotta trimmings. The vestry of Grace church have erected the buildings as a substitute for the former inadequate chapel on 14th st., which is to be sold.

GENERAL THEOLOGICAL SEMINARY.—Prof. Chas. W. Body gave last Wednesday evening his final talk before the Devotional Society on the subject, "The foundations of faith and practice." The last of the lectures of the Rev. Dr. Thomas P. Hughes was given Tuesday, Feb. 11th, on "The necessary attitude of Churchmen towards the non-Christian forms of belief," closing his course on "The non-Christian systems of religion." The board of editors of *The Seminarian*, which will shortly appear, consists of Chas. Fiske, editor-in-chief; Chas. F. Hutchinson and Murray Bartlette, associate editors; and Reginald Pearce, business manager.

Philadelphia

The Advent offerings of the Sunday schools of the diocese are yet being received, the amount reported Feb. 14th being \$1,140.93.

The Rev. James R. L. Nisbett, of Brooklyn, L. I., has accepted the rectorship of St. Barnabas' church, Kensington, and entered upon his duties on Quinquagesima Sunday. The parish has recently secured a rectory, situated at No. 169 West Susquehanna ave.

The usual service for business people will be held every week day during Lent at old St. Paul's church, the Rev. E. K. Tullidge, rector, commencing at 12:30 P. M., and lasting 20 minutes. Bishop Coleman, of Delaware, is announced as the preacher on Ash Wednesday, to be followed each day by different clergymen.

Under the auspices of the Brotherhood of St. Andrew, daily noon-day services for business people are to be held during the Lenten season at St. Stephen's church, the Rev. Dr. S. D. McConnell, rector, commencing at 12:30 P. M. and closing punctually at 12:55 P. M. The Bishop of the diocese is announced to deliver the opening address on Ash Wednesday.

Owing to the illness of the Rev. Dr. R. S. Barrett, general missionary of the Parochial Missions Society, the ten days' Mission which was announced to be held at St. Simeon's church, the Rev. Edgar Cope, rector, commencing on the 13th inst., is being conducted by the Rev. Dr. E. Walpole Warren, of Holy Trinity church, New York city, and the Rev. Dr. E. A. Bradley of St. Agnes' chapel.

At St. James' church, the Rev. Jos. N. Blanchard, rector, special services will be held on week-nights, as follows: Feb. 28, the Rev. W. Hay M. H. Aitken, of London; March 3, the Rev. Dr. Alexander Mackay-Smith, of Washington; March 10, the Rev. Dr. Edward A. Bradley, of New York; March 18, the Rev. William M. Grosvenor, of New York; March 24, the Rev. Dr. W. W. Battershall, of Albany, N. Y.

The local council of the Daughters of the King in the diocese met on the evening of the 6th inst., in the parish house of St. Simeon's church. After devotional services in charge of the rector of the parish, the Rev. Edgar Cope, a business conference was held, Mrs. John B. Falkner presiding. Reports of a very encouraging character were made by all of the chapters present. Mrs. Effingham Perot, of old St. Andrew's chapter, addressed the assembly in a most acceptable manner concerning the lessons of practical Christianity so strongly emphasized by the order. Bishop Coleman, of Delaware, who is much interested in the organization, and who has been untiring in his efforts for its advancement, addressed those present, saying many comforting and instructive words, which were greatly appreciated.

Under the direction of the Ladies' Pastoral Aid Society of All Souls' church for the deaf, a unique and pleasing entertainment was given on Wednesday evening, 12th inst., at Albrecht Hall, which was well filled. A number of deaf-mutes were among the audience, and seemed to highly enjoy the entertainment, because it was given in their graceful and expressive sign language. The Rev. J. M. Koehler, rector of All Souls', who is also a deaf-mute, delivered an address of welcome through an interpreter, Prof. J. Walker, of the Pennsylvania Institute for the Deaf and Dumb. Mr. Koehler reviewed the work carried on for the benefit of deaf-mutes at All Souls', which is the only organization of the kind in the city; and he stated that the results for the past 35 years fully demonstrate its great value and usefulness. There are nearly 1,000 deaf-mutes in the city, the majority of whom are reached in one way

or another through the agencies of All Souls' mission; and the Ladies' Aid Society is a valuable auxiliary to the church. The programme included a dialogue by Grace and Dora Koehler, daughters of the rector, songs and recitations, concluding with a dialogue entitled "The Leap Year Party," in which several ladies and one gentleman took part. The proceeds of the entertainment are in aid of the indebtedness of All Souls' church.

Complications still surround the effort of the congregation of the church of the Epiphany to secure a new place of worship, their latest attempt having fallen through. Negotiations were about completed for the purchase of the church edifice of the Atonement, as was stated in our issue of the 8th inst. The agreement to purchase carried with it the erection of a new church on the site at 17th and Summer sts., which would provide a temporary place of worship for the Epiphany congregation, until such time as they could secure a suitable permanent site. The usual stipulation requiring the consent of the three nearest rectors to the location of the new church, was, of course, in the agreement to purchase and sell, and again this balked Epiphany's move. The objection this time is from the rector of Grace church, whose decision is supported by the vestry of that parish. They refuse consent to the purchase of the Atonement property, and consequently that project is abandoned. The Epiphany people are now in something of a dilemma, as they must vacate the church at 15th and Chestnut sts. in March, and every effort to procure another location has been prevented by the refusal of the nearest rectors to consent to the erection of a new church. Just what will next be done has not been definitely decided upon.

Chicago

A men's club has been recently organized in St. Peter's parish, having for its object the promotion of Christian fellowship among the male attendants of St. Peter's church. Two meetings have been held. On the first evening the subject of "Christian Fellowship," formed the topic of discussion, and on the second evening, the "Monroe Doctrine."

On Sunday, Feb. 16th, the Rev. Joseph Rushton spoke in behalf of diocesan missions in St. Chrysostom's church. The rector made an appeal for \$300, the amount of their pledge for this object, and the offering amounted to over \$400.

Mr. and Mrs. Boericke, of St. Peter's parish, have generously given direction for the manufacture of a beautiful three-panel window. The subject is to be "Christ with the Doctors in the temple," after the celebrated picture by Hoffman. The window is given in loving memory of their son Max Boericke who was baptized a few years ago by the rector, and continued up to his death a faithful member of the Sunday school.

The Lenten noon-day service in the hall, 218 Masonic Temple, on Ash Wednesday was to be conducted by the Rev. Joseph Rushton, and on the two succeeding days by the Rev. Dr. Stone, rector of St. James. During the week beginning Monday, Feb. 24th, the Rev. Dr. Morrison, rector of the church of the Epiphany, will officiate.

On Thursday evening, Feb. 13th, the members and friends of St. Chrysostom's parish were tendered a reception at the Plaza by the rector, the Rev. T. A. Snively. The occasion was a most enjoyable one and many representative Churchmen of the city were present.

An ordination was held in the chapel of the Western Theological Seminary, Saturday, Feb. 15th, when the Rev. Messrs. T. J. Q. Curran and Walter S. Howard, were admitted to Priests' Orders by the Bishop of Chicago. The candidates were presented by the Rev. Dr. Gold and the Rev. F. J. Hall. The celebration of the Holy Eucharist was choral, and the music was beautifully rendered by the well-trained seminary choir. The ordination took place on somewhat short notice, as it had been once postponed on account of the temporary illness of the Bishop, and it was desirable that the ordination should take place before Lent. Both candidates had been students of the seminary, and it was a great pleasure to all concerned to have the ordination in their own chapel. Mr. Curran is priest in charge of the church at Streator, Ill., and Mr. Howard of that in Edgewater, Chicago.

The Rev. John Jay Elmendorf, D.D., one of the faculty of the Western Theological Seminary, died Sunday, Feb. 16th, of bronchitis, complicated with weakness of the heart and lungs. He was born June 17, 1827, in New York city. He graduated from Columbia College, and for several years was an instructor in mathematics in his alma mater. His first parish was Holy Innocents' church, where he was rector for 20 years. He was one of the founders of the Ecclesiological Society, and also a member of the confraternity of the Blessed Sacrament. During his stay in New York city he founded the St. Mary's School for Girls. In 1867 Dr. Elmendorf went to Racine College, of which Dr. DeKoven was president. Here he was professor of philosophy, which chair he occupied till the college was closed, in 1888. He was appointed chaplain at Kemper Hall, Ken-

sha, Wis., and lecturer on moral theology at the Western Theological Seminary, Chicago. Dr. Elmendorf had only been a resident of Chicago a short time, having recently moved here from Kenosha, Wis. He married Miss Green, of Boston, in 1850, and had 12 children, of whom eight survive him with the widow, six daughters and two sons. His eldest son is Rev. Augustine Elmendorf, of Jersey City, N. J. There was a Requiem Celebration at the Seminary, Tuesday, Feb. 18, at 11 A. M. Interment will be in New York city.

Diocesan News

Long Island

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

BROOKLYN.—Sunday, Feb. 2nd, was observed in this parish as "Memorial Sunday." A special memorial service was held with a Celebration at 10:30 A. M., the rector, the Rev. Wm. G. Ivie, preaching the memorial sermon. At this service every year, opportunity is given to all who feel disposed, to place in the alms bason, in a special envelope, their offering to the "Memorial Fund," which will be used in building a memorial church in the future. This Sunday also marked the beginning of the sixth year of the present rector, the Rev. Wm. G. Ivie. At the evening service he reviewed the past five years of his work, in an appropriate sermon, before a large congregation. During the five years just passed there have been 200 Baptisms, 89 Confirmations, 79 marriages, and 205 burials. Five years ago there were three societies. There are now seven in existence. There were 90 communicants, now 135. During that time a mortgage of \$1,000 has been cleared off, and the sum of \$1,300 raised and paid on the house and lot on the north side of the church, to be used as a rectory. Later on, between \$500 and \$600 was paid to put the rectory in suitable repair. The Sunday school room was re-papered, and a new yellow pine floor put down. Something over \$300 was realized during the Lent of 1894, for the re-decoration and re-modeling of the interior of the church. The ceiling, walls, and pews, were painted and grained, a centre aisle, two centre doors, and a stairway leading from the Sunday school room, were put in position. The fine 16-light chandelier which lights the centre of the church was presented to the church at the time of repairs. Choir stalls were placed in the choir, and on Christmas Day the vested choir sang the service for the first time. In March, 1895, the pulpit which is now used in the church was presented. The most substantial memorial the church has yet received was presented during the year by Mrs. Berry, in memory of her departed husband, Thomas Berry, who had been a vestryman of Grace church for a number of years. The memorial consisted in placing in the Sunday school room two new furnaces and building two new chimneys on the outside of the church, and in having the church insured against fire. The total amount of church alms, donations, pew rents, etc., for five years, is \$12,918.87. This does not include donations of guilds for four years previous, which the treasurer did not have in his care.

Massachusetts

William Lawrence, S.T.D., Bishop

BISHOP'S VISITATIONS

FEBRUARY

- 23. Boston, A. M., church of the Ascension; evening, church of the Messiah.
- 25. Evening, St. Matthew's church, South Boston.
- 28. Evening, All Saints' church, Boston (Dorchester).

MARCH

- 1. A. M. St. Paul's church, Dedham; P. M., St. Andrew's Mission to Deaf Mutes, Boston; evening, St. Peter's church, Cambridge.
- 3. Evening, St. John's church, Charlestown.
- 4. Evening, St. Paul's church, Brockton.
- 6. Evening, Trinity church, Melrose.
- 8. A. M., Church of the Advent, Boston; P. M., St. Paul's church, Brookline; evening, St. John's church, Boston Highlands.
- 11. P. M., Chapel of St. Mark's School, Southborough; evening, Church of the Holy Trinity, Marlborough.
- 14. Evening, Christ church, Rochdale.
- 15. Worcester, A. M., St. Mark's church; P. M., St. John's church; evening, St. Matthew's church.
- 17. Evening, Church of Our Saviour, Longwood.
- 18. Evening, St. Thomas' church, Taunton.
- 20. Evening, Christ church, Quincy.

BOSTON.—The annual meeting of the Free Church Association took place in St. Paul's church, at noon, Feb. 10th. The first address was made by the Rev. F. W. Tomkins, of Providence. He said one of the reasons why all men do not come to church is that all churches are not free. Christ taught absolute brotherhood. The ownership of pews establishes a church as a select body, and thus does not exemplify the love of Christ for all men, but rather creates a social caste. Free churches cannot come about by any sudden revolution, but by gradual and persistent movement towards the ideal. The Rev. Percy Grant, of New York, thought the free church the original church. He said the Church had been steadily leaving the masses

especially in great cities. He advocated open air meetings, and affirmed that the tendency in New York was towards free churches. Mr. Robert H. Gardner, the concluding speaker, made a strong plea for the society's work.

BRIDGEWATER.—At a missionary conference in this parish, the Rev. Isaac Dooman, of Japan, spoke about the work there. "Systematic giving" was treated by the Rev. George A. Strong. Miss Rodman, of New Bedford, described the Woman's Auxiliary of southeastern Massachusetts. "The problem of missions in poor parishes" was discussed by the Rev. F. B. Allen. Other speakers were the Rev. E. W. Smith, on "The relation of the Woman's Auxiliary to other organizations;" Mrs. Thayer, on "Boxes;" Miss A. B. Loring on "Junior Auxiliary;" and the Rev. H. Page, on "Missions in the Sunday school."

The Rev. C. N. Field made the address in behalf of the Episcopalians at the denominational meeting in the Bowdoin Square tabernacle.

Before the clergy of Boston, the Rev. A. E. George read a paper upon the topic, "Episcopalian tale of two cities."

NEW BEDFORD.—The special service for men on Feb. 17th, was addressed by the Rev. Dr. Parks, of Boston, and Mr. White, of Cambridge, a member of the Brotherhood of St. Andrew. There is a weekly celebration of the Holy Communion during Lent in this parish, and two meetings for Bible study every week.

READVILLE.—Mrs. Stetson, of Boston, has given a building to this town, to be known as the Phillips Brooks memorial library. Its cost is \$4,000.

Michigan

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

On the evening of Thursday, Feb. 13th, a testimonial banquet was tendered to the Rev. Joseph H. Johnson, D.D., Bishop-elect of Los Angeles, at the Russell House, Detroit, by the Detroit Clericus and by the Church Club of Detroit. Somewhat over 100 gentlemen were present, including all of the Church clergy of the city and vicinity. Bishop Davies presided, and in his opening address referred to the guest of the evening as one whom they might appropriately call, from the diocese to which he is going, the second "Angelical Doctor." "All bishops are Doctors of Divinity, and the title borne to this day by the English Sovereign, *Fidei Defensor*, was conferred by the Pope upon Henry VIII. for the treatise written by him in defense of the doctrines of the great Thomas Aquinas, who has himself ever been known as the 'Angelical Doctor.'"

In behalf of the clergy of the diocese, the Rev. S. W. Frisbie, secretary of the convention, and oldest priest by canonical residence, made response. He referred to the rather exceptional record of Michigan in furnishing bishops to the general Church, to be partly accounted for, perhaps, by the loyalty of the Church hereabouts to the episcopal idea. In closing, he expressed the hope that the Bishop-elect might yet be able to say of the Church folk of his new diocese, in the language of Gregory, "*Non Angeles sed Angeli.*"

The Hon. Otto Kirschner, president of the Church Club, gave feeling expression to the sense of loss entertained by every Churchman hereabouts in the coming departure of Dr. Johnson. "But every separation is but a type and figure of death itself; and death in its dignity, its statefulness, its phenomenal beauty, is but a condition and potency of a fuller and a richer life."

On behalf of the congregation of Christ church, Mr. James C. Smith responded, making pleasing reference to some past incidents in the rectorship now closing. The dean of the Detroit convocation, Dr. John McCarroll, on behalf of the clergy of the diocese, then presented to the Bishop-elect a beautiful episcopal ring, calling attention to the meaning and value of the symbolism in its design.

Dr. Johnson made feeling response to all that had been said. "If," he said, "in my new field of duty I am to have the power of any 'argelic' benediction, it will mean only an added and a rich blessing to be returned upon the diocese of Michigan." He referred with deep emotion to those men who in the past did so much to make and mold the diocese of Michigan, Mr. C. C. Trowbridge, Geo. H. P. Baldwin, the Rev. Thos. Pitkin, D.D., and Bishop S. S. Harris. The personal tie which bound the speaker to the present head of the diocese was peculiarly hard for him to break. He should ever remember the field of Michigan as furnishing to him, in many ways, development and inspiration. And he closed by asking the personal remembrance of all in their prayers in the days which awaited him before his new responsibilities.

This closed the formal speaking, though a number of those present, clergymen and laymen, were called on for brief addresses before the assemblage broke up. As a testimonial to the Bishop-elect the occasion was a gratifying success in the numbers and the representative character of those present, and in the earnestness and sincerity of the words spoken.

Washington (D. C.)

CITY.—A bill prepared by the Rev. Messrs. John H. Elliott, S.T.D., rector of St. John's church and president of the Standing Committee, and Arthur S. John's, rector of Christ church, Rockville, and secretary of the convention for the incorporation of the "Convention of the P. E. Church of the diocese of Washington," is now in Congress.

The work of St. Matthew's chapel, an outgrowth from Christ church, between 6th and 7th sts., has grown remarkably under the Rev. J. M. E. McKee. There has been organized: The Children's Friendly League, for little girls; Chancel Chapter, for young ladies of the parish; St. Andrew's Cadets, for the boys; and a chapter of the Brotherhood of St. Andrew. The chapel is to be presented with a new organ at Easter, by the mother church.

Steps are being taken for the erection of a rectory by the congregation of Trinity church, Tacoma Park, the Rev. George H. Johnson, D.D., rector.

A movement has been inaugurated, to be supported by the Sisterhood of St. Mary, who have charge of the House of Mercy for Fallen Women, to provide a home for the babes of unfortunate girls, and a temporary home for the mothers of such children.

ANACOSTIA, D. C.—The rector of Emmanuel church, the Rev. W. G. Davenport, has been carrying on for four years past, a work among the colored people of Hillsdale, a populous colored community contiguous to Anacostia. It was begun in a very small way, in a private house. A few children were first gathered for instruction in the catechism, the rector going there every Sunday afternoon for this purpose. After a few weeks, he began saying the Evening Prayer, and giving a simple talk to the 15 or 20 people who assembled. In the course of a few months it was found that a larger room would be necessary, and the people therefore rented a hall for service. At every visitation of the Bishop to Emmanuel church a class has also been presented at Hillsdale, where there are now about 25 communicants, a Sunday school of about 40, and a steady and growing interest in the Church. The mission has struggled against the greatest difficulties, and has survived and grown, notwithstanding the fact that there is no chapel building, and service had to be held in an old dilapidated hall, which was used at other times for every other purpose, and was almost always found in an uncleanly and unfit condition for divine service. But discouraging and depressing as the prospect was, the people have continued interested and loyal; and it is with great gratitude to God that they now see a much brighter prospect before them, for arrangements have just been made by which they are enabled to purchase a suitable building (making small monthly payments), which can be made very decent and Churchly at a little expense. This work has gone steadily on, without outside encouragement and with exceedingly little help from the Church. Of course, help is greatly needed, and the rector would be greatly encouraged if some one would send him a little money to help put the building in proper shape for Church services.

A course of addresses, under the auspices of the Churchman's League, is to be given at the church of the Epiphany, on Tuesdays in Lent, at 8 P. M., as follows (except last address, Thursday, March 26th): "The Church and the Nation," Feb. 25th, the Rev. C. George Currie, D.D., rector of Christ church, Baltimore; "The Church and the conservative forces of society," March 3rd, the Rev. Charles W. E. Body, D.D., D. C. L., of the General Theological Seminary, New York; "The Church and Christian unity," March 10th, the Rev. William R. Huntington, D.D., D. C. L., rector of Grace church, New York; "The Church and the labor question," March 17th, the Rt. Rev. Nelson S. Rulison, D.D., Bishop of Central Pennsylvania; "The Church and evolution," Thursday, March 26th, the Rev. George Hodges, dean of the Episcopal Theological School, Cambridge, Mass.

Colorado

John Franklin Spalding, D.D., Bishop

BISHOP SPALDING'S APPOINTMENTS (LENT AND EASTER-TIDE) FEBRUARY

19. Emmanuel, Denver.
20. Evening, Emmanuel, Denver.
21. Evening, St. Stephen's, Denver.
23. Denver: A. M., St. Peter's; evening, Cathedral, annual service of the Sons of the Revolution.
27. Evening, Emmanuel.
28. Evening, St. Stephen's, Denver.

MARCH

1. St. Stephen's, Denver.
5. Evening, Emmanuel, Denver.
6. Evening, St. Stephen's, Denver.
8. A. M., Longmont; Evening, Boulder.
11. Evening, Fort Collins.
12. Evening, Emmanuel, Denver.
13. Evening, St. Stephen's, Denver.
15. Canon City.
19. Evening, Golden.
20. St. Stephen's, Denver.
21. Evening, Salida.

22. A. M., Salida; evening, Buena Vista.

23. Buena Vista.

26. Evening, Emmanuel, Denver.

27. Evening, St. Stephen's, Denver.

28-29. Pueblo: St. James', Holy Trinity, St. Peter's, Ascension

30. Evening, Redeemer, Denver.

31. Evening, St. Paul's, Highlands.

St. Mark's mission, Victor, is now being organized. Day services are held under the direction of the Rev. C. Y. Grimes who has been so successful at the town of Cripple Creek in building up a parish, a church, and a guild hall or parish house, with fine reading room, etc. He wants to do a like work at Victor, which is in the very heart of the Cripple Creek district. The gold product of this district last month is said to have been \$1,000,000. Unfortunately this money is taken away, and to help others. As yet none of the Church people have "struck it rich." All of them are poor, but hopeful. In the midst of the scramble for gold the Church and her vows are forgotten. Some friends of mission work in such hard fields should help Mr. Grimes for Cripple creek and Victor.

West Missouri

Edward Robert Atwill, D.D., Bishop

The convocation of the northern deanery assembled in Trenton, Grundy Co., the last week in January. The rector of St. Philip's mission, the Rev. H. A. Duboc, had prepared the way for the success of the convocation by stirring and edifying sermons on some of the teachings of the Church. The first session was held Monday evening. After Evening Prayer, the Rev. John Henry Hopkins, dean, and the Rev. H. A. Duboc, in a very earnest and helpful manner, discussed the topic: "Why we use the Prayer Book and keep the Christian Year." The Rev. D. W. Howard ably handled his theme: "The clergyman in his parish." He dwelt upon the services, calls, and guild work. "The clergyman in his study" was introduced by the Rev. A. R. Price. Some of his remarks called forth a spirited discussion. The Rev. E. E. Madeira presented the subject of Church music in a way that commended the deep interest of all present. On Wednesday evening Bishop Atwill preached a sermon of much beauty and force, and confirmed three persons. Dean Hopkins made a ringing address on the Holy Catholic Church. The Rev. Dr. G. B. Norton, for five years a missionary in Japan, discussed the question: "How to arouse and maintain interest in missionary work." The Rev. E. J. Saphie aroused much interest by a lively handling of our "Sundayschools: What they are and what they ought to be." The Holy Communion was celebrated daily, and prayers for missions were offered daily. A question box was used with good results. Mrs. J. H. Hopkins gave an inspiring address on "Woman's work in the Church." She likewise awakened a deep interest in the work of the Woman's Auxiliary, and secured some pledges of monthly offerings for the united offering to be made at the next General Convention.

Louisiana

Davis Sessums, D.D., Bishop

The Bishop has just made his visitation to the mission field under the Rev. W. P. Browne, of which Christ church, Bastrop is headquarters. Sunday, Jan. 26th, he visited St. Andrew's, Mer Rouge. at 11 A. M., preached and confirmed five. In the afternoon he was driven over to Bartrop, eight miles, and at 3:30 P. M., preached again and confirmed ten. After this service two were confirmed in private. Monday, 27th, another service was held at 10:30 A. M., and the Bishop preached, confirming three more, making 15 for Christ church, Bartrop. Going from here to Oak Ridge by railroad, 14 miles, he preached at 3 P. M., and 7:30 P. M., and confirmed five. Tuesday, 28th, an early drive and ten miles ride on a freight train, made Rayville, a mission, the next point, only taken in by the way. Here the Bishop preached once and confirmed one. Taking a noon train on the V. S. and P., and going east, Tallulah, another mission, was reached, where, after Evening Prayer, the Bishop preached. The next day—29th—he preached again at 10:30 A. M., and confirmed two. At this service an infant was baptized. Westward, on the railroad 130 miles, at Minden, the Bishop preached, and confirmed one. At each place, with one exception, large congregations assembled and were very attentive. The theme of the Bishop's discourses was "Christian Unity."

This is the third year for the present missionary in this field. The work is peculiarly hard, and so the progress must be slow. There is a church at Mer Rouge, Oak Ridge, and Minden, and a small rectory at Oak Ridge. In Bastrop an old school house has been used as a chapel for about 35 years. During this period several attempts have been made to build a church. Once the funds were used to build a rectory—this was burned a short time after—and was a total loss to the parish. Then there were no services for some time. Now another attempt is being made to build a church here. It is probable the foundation will be laid this spring.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

FEBRUARY

- 23. St. Andrew's, Pittsburgh.
- 24. Church of the Holy Communion, Lawsonham.
- 25. Church of Our Saviour, Du Bois.
- 26. St. Andrew's, Clearfield. Opening of new church.
- 27. Holy Trinity, Brookville.
- 28. Christ church, Tidioute.
- 29. Trinity memorial, Warren.

MARCH

- 1. Trinity memorial, Warren; Emmanuel, Cerry.
- 2. St. Luke's, Kinzua.
- 3. St. Clement's, Greenville.
- 4. St. Edmund's, Mercer.
- 5. Grace, Miles Grove.
- 6. Mission at Lundy's Lane.
- 7. Meeting trustees of the diocese.
- 8. Calvary, Pittsburgh.
- 9-13. Bishop Bowman Institute. Lectures.
- 13. St. Peter's, Butler.
- 15. Pittsburgh: St. Peter's; St. Luke's.
- 16-20. Bishop Bowman Institute. Lectures.
- 20. Christ church, Meadville.
- 21. Trinity, Conneautville.
- 22. Erie: St. Paul's; St. Alban's.
- 23. Holy Cross, North East.
- 25. Annunciation B. V. M., New York City.
- 27. Emmanuel, Allegheny.
- 29. Ascension, Pitsourgn; St. Stephen's, Sewickley.
- 30. Trinity, New Castle.
- 31. St. Mary's, Beaver Falls.

CERRY—The Rev. William Thompson, of St. James' church, is in poor health, and has been spending some weeks in Ohio and Kentucky with friends, in the hope that change of air and scene and entire rest may bring about complete restoration. During his absence his services have been kept up by the kindness of brother clergymen in the city and vicinity.

The customary noon-day services during Lent, for business men and women, will be held this year in Trinity chapel, and will be conducted by the Bishop and the various rectors of the city and suburban churches. The offerings throughout the season will be received in behalf of the Church Home.

ERIE—The Rev. E. E. Matthews, rector of St. Paul's church, has resigned the rectorship of that parish from April 15th. The Rev. George Winthrop Sargent who was in charge of the new St. Mark's parish, formed by the consolidation of St. John's and St. Vincent's, has also resigned his cure, and will go abroad for some months to study. The departure of these two gentlemen will leave Erie with but one clergyman to look after the interests of the Church in that community.

The winter meeting of the Northern Convocation was held on Monday and Tuesday, Feb. 10th and 11th, at Christ church, Oil City. The opening service on Monday evening consisted of Evening Prayer, with a sermon by the Rev. A. H. Judge. The rite of Confirmation was administered by the Bishop. On Tuesday morning, at 9 o'clock, there was a business meeting, followed at 10 by a celebration of the Holy Communion by the Bishop. The Rev. Mr. Taylor preached the sermon. A paper on "Parish finances" was read by the Rev. Mr. Stevenson, and the subject was discussed by the Rev. Dr. Purdon and the Rev. Mr. Raikes. In the afternoon there were papers and discussions on the topics, "The Christian home and all that it implies," paper by the Rev. Mr. Kirkus, speakers, the Rev. Messrs. Preston, Chestnutt and Lowry; and "The technique of individual Christian living," speakers, the Rev. Dr. Purdon and the Rev. Messrs. Herron and Judge. The subject selected for the evening was "The Outlook." Addresses were made by the Rev. Messrs. Barnard, McLure, Parnell and Herron.

Asheville

The first meeting of the new convocation of Morgantown was held in Grace church, Morgantown, on Jan. 29th and 30th. On Wednesday, the 29th, Morning Prayer was said, with celebration of the Holy Communion and sermon; Evening Prayer and sermon. On Thursday, celebration of the Holy Communion, Morning Prayer and sermon; Evening Prayer, with addresses on (a) "Oneness," (b) "Catholicity," (c) "Apostolicity of the Church." Business meetings were held each day at 3:30 P. M. The most important action was the appointment of a committee to report at the next convocation upon organization, plans, and curriculum of alay-reader's association, to be known as "The Lay readers' Association of the Convocation of Morgantown."

A resolution was adopted recommending the establishment of chapters of the Brotherhood of St. Andrew in each parish and missionary station of the Convocation—small chapters being oftentimes as active as the larger ones. A committee was appointed to draw up a constitution and by-laws for the Convocation. The next meeting will be held in Valle Crucis, Watauga Co., on May 20th; the general subject for discussion at that time to be "The laymen in the Church, his power and usefulness in the spread of the Gospel."

Ohio

Wm. Andrew Leonard, D.D., Bishop

The North-east convocation held its mid-winter session in St. Luke's church, Niles, Feb. 3rd and 4th. Monday afternoon was devoted to Quiet Hours, conducted by the Bishop, his addresses being based upon the first vow of deacons and priests in the ordination service. At 7 P. M. Evensong was said in Association Hall (Y. M. C. A.), and, notwithstanding the exceeding unpleasant weather, a large congregation was present. The Bishop and the Rev. William Brayshaw made addresses on the meaning and lessons of the Epiphany, and the Rev. Robert Kell spoke on the object and work of the Brotherhood of St. Andrew. Tuesday there was a celebration of the Holy Communion at 7 A. M., Morning Prayer at 9 A. M., and a second Celebration, with a meditation by the dean of convocation, at 10 A. M. At 11 A. M. the convocation met in business session, when it was decided to hold the spring meeting at Painesville sometime after Easter, and a resolution was passed endorsing the diocesan Sunday School Institute. The afternoon was devoted to papers and discussions. From 2 to 4 the subject was the Catholicity of the Church, under four heads: 1. "As to the holy ministry," by the Rev. C. W. Hollister Ph.D., read in his absence by Mr. H. G. Limric; 2. "As to the Holy Sacraments," by the Rev. Robert Kell; 3. "As to the Creeds," by the Rev. A. A. Abbott; 4. "As to the Holy Scriptures," by the Rev. F. B. Avery. At 4 P. M. the Rev. Robert J. Walker read a paper on "How to keep Lent," and at 7 P. M. the convocational missionary meeting was held, when addresses were made by the Rev. Messrs. John W. Hyslop, A. A. Abbott, John F. Keene, and the archdeacon of the diocese.

DAYTON—Although Christ church was without a rector for nearly a year, it is doing a splendid work under its new rector, the Rev. Y. Peyton Morgan. At the meetings of the Woman's Auxilliary there is an average attendance of 65, and they have pledged themselves to raise one-tenth of the amount promised at the General Convention by the Woman's Auxilliary of the diocese. The church is crowded every Sunday morning, and a number of families cannot secure pews. The pledges for the support of the church amount to \$7,000, not counting the weekly collections.

FERN BANK.—At the last meeting of the vestry of the church of the Resurrection, it was decided to commence the erection of a commodious and handsome rectory. The funds are in hand for that purpose, and the parish owns a suitable lot adjoining the church.

TOLEDO.—The Toledo Church Sunday School Institute, Mr. D. E. Thomas, President, has decided to have a mid-Lent institute on the evening of March 10th, in Trinity church. Mr. D. E. Thomas was elected as visitor of all the Sunday schools, with power to suggest improvements. Messrs. D. W. Moor, E. G. Richardson, and A. A. Parker were made a committee to report on a uniform plan for Sunday school records. The Rev. Charles Scaddin and the Rev. Harold Morse were appointed programme committee for the mid-Lent Institute.

The Rev. Charles Scadding was on the resolution committee of the great union mass meeting in the theatre Feb. 3rd to protest against the Turkish persecutions of Armenians. A Roman priest, a Jewish rabbi, distinguished preachers and laymen of various creeds, made speeches, and a liberal collection was taken for the Armenian Relief Fund. About 3,000 crowded the theatre, and many failed to get in. This was the largest meeting of any sort ever convened in this city.

Pennsylvania

Ozl W. Whitaker, D.D., Bishop

PHOENIXVILLE.—The Rev. William Rogers Stockton, D.D., rector emeritus of St. Peter's church, entered into rest eternal on the 11th inst., from paralysis. He was born in Philadelphia, Oct. 31, 1820, was a graduate of the Divinity School of that city, received Holy Orders at the hands of Bishop Alonzo Potter, and was elected rector of St. Peter's, of which he assumed charge August 15th, 1858, serving therein until the termination of 36 years in 1894, when he resigned his charge, and was elected rector emeritus by the vestry, being granted a stipend equal to one-half of his salary, and a house free of rent. Dr. Stockton's life was an eventful one. When the civil war broke out, he was commissioned by Governor Andrew Cartin, as chaplain of the 61st regiment Pa. Vols. At the battle of Fair Oaks he was wounded, taken prisoner, and was confined for a time in Libby prison; afterwards being taken to a Confederate prison at Salisbury, N. C. After his release he returned to this borough and resumed his pastoral duties. Many juvenile and religious works emanated from his pen, and remain as a monument to his name. He was a descendant of Richard Stockton, a signer of the Declaration of Independence, and consequently related to the Stockton's of New Jersey; and was a cousin of the famous Commodore Stockton, U. S. N. In 1843, he married Miss Emma Gross, of Philadelphia, and had 11 children, all of whom survive him. One of the sons is Charles H. Stockton, a prominent naval expert. A private service was held at

his late residence on Friday morning, 14th inst., participated in by the Rev. Messrs. E. W. Appleton, D.D., F. E. Arnold, and Edgar Campbell, the present rector of St. Peter's; the Rev. Dr. J. D. Newlin making an address. At its conclusion the casket was conveyed to the church, and placed in the vestibule to allow the friends to take a final look. During the entire service the town bell was tolled. The burial office was said by the rector, and the Rev. Messrs. J. D. Newlin, D.D., and A. A. Marple. The address was delivered by the Rev. Isaac Gibson. The interment was made in Laurel Hill Cemetery, the committal service being said by the Rev. E. Campbell, assisted by the Rev. Dr. Newlin.

Kansas

Frank R. Millsbaugh, D.D., Bishop

BISHOP MILLSBAUGH'S APPOINTMENTS

MARCH

- 1. Emmanuel, Monmouth.
- 4. Horton.
- 5. Troy.
- 6. Highland.
- 8. A. M., Calvary, Hiawatha; P. M., Severance.
- 9. Seneca.
- 10. Axtell.
- 11. Zion, Reedsyille.
- 12. Trinity, Blue Rapids.
- 15. St. Paul's, Kansas City; P. M., Argentine.
- 16. Tonganoxie.
- 17. Valley Falls.
- 22. Trinity, Lawrence.
- 23. Grace, Chanute.
- 24. St. Peter's, Osage Mission.
- 25. St. Paul's, Coffeeyville.
- 26. St. Paul's, Chetopa.
- 27. St. John's Memorial, Parsons.
- 29. Leavenworth: A. M., St. Paul's; P. M., St. John's.
- 31. Heavenly Rest, WaKeeney.

APRIL

- 1. Soldiers of the Cross, Hayes City.
- 2. All Hallow's, Russell.
- 3. St. John's School, and Christ Church, Salina.
- 5. Cathedral, Topeka.
- 8. St. Mary's, Galena.
- 9. St. Mark's, Baxter Springs.
- 10. St. Paul's, Columbus.
- 12. Atchinson.
- 13-25. Divinity School, Topeka.
- 26. St. Matthew's, Newton.
- 27. St. Paul's, Wellington.
- 28. Grace, Winfield.
- 29. Trinity, Arkansas City.
- 30. Mission, Sedan.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop

At the last session of the convocation, the diocese was divided into two archdeaconries. That of Wilmington comprises all the parishes in New Castle county, that of Dover comprises all the parishes in Kent and Sussex counties. The Rev. George C. Hall, rector of St. John's church, Wilmington, has been chosen archdeacon of Wilmington, and the Rev. Pelham Williams, S. T. D., rector of Seaford, has been chosen archdeacon of Dover.

St. Michael's church, Wilmington, is undergoing several important improvements. Under the auspices of this parish, a promising mission has lately been established in that part of Wilmington known as Browntown.

The bishop of the diocese recently delivered a lecture in St. John's parish building, Wilmington, entitled: "Forty years a pedestrian."

The Rev. Henry D. Speakman has removed from Wilmington, and been appointed by the bishop missionary in charge of All Saints' church, Rehoboth.

The Rev. Chester M. Smith has temporary charge of the parish at Laurel.

South Carolina

Ellison Capers, D.D., Bishop

A "Penny Provident Fund" has been begun at the Mission House, Columbia, to encourage the colored people to save small sums, realizing that "a penny saved is two pence earned." There are already 18 depositors. When anyone's deposits amount to \$5 he or she is urged to deposit it in one of the savings banks in the city, where it will draw interest. The means for starting this "Penny Provident" was provided by a Churchman of Middletown, Conn.

The process of getting ready for the opening of the Good Physician Hospital has been pushed, and probably by the time this is in print the doors will have opened again, and its good work be going on. The lack of sufficient funds is a great drawback, and most, if not all, of this must come from without, for those who apply for treatment are the poorest of the poor, and can contribute little or nothing. Mattresses are needed, warm clothing. Medicines are also needed, and absorbent cotton, etc. It is hoped that some day a cottage for contagious diseases may be provided. At the present time these cases cannot be taken, as they could not be isolated.

The Living Church

Chicago, February 22, 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 878 and 893, and 895.

Arbitration Assured

THE opening of the English Parliament on the 11th was signalized by remarkable expressions of friendliness for the United States. In the debate on the Queen's speech in the House of Lords, Lord Rosebery, leader of the opposition, thought that the intervention of the United States offered a guarantee of the permanence of any settlement of the Venezuela difficulty which might be effected, and welcomed the movement in favor of permanent arbitration in matters relating to the Western hemisphere. Lord Salisbury, in replying, justified the interest of the United States in South American affairs, and also spoke favorably of the method of arbitration. In the House of Commons Sir William Vernon Harcourt explained the "Monroe Doctrine" as being precisely similar to the principle upon which Great Britain had at various times interfered in the affairs of other States. The United States, he said, had a perfect right to interpose in any controversy by which their own interests are effected, and are entitled to judge for themselves when that is the case. It was the first duty of the English government, according to Sir William, to aid the United States in gaining the necessary information. He also considered arbitration a feasible and proper method of settling such questions. On the other side, Mr. Balfour intimated that Sir William had wasted his breath in attacking the government on this point, since their views were substantially identical. He had no idea of criticizing the Monroe Doctrine, which was, in fact, of British origin. He had great hopes that the American Commission would do much good, and would rejoice if some general system of arbitration could be arrived at. All these utterances, it is said, were heartily applauded. Whatever may be the reason, the fact is clear that Great Britain has no desire to engage in war with the United States. We should be glad to feel that this is not only a matter of self-interest, but that the close relationship of the two nations, the community of blood and of ideas, has also exercised the strongest influence. From such sources only can permanent peace proceed.

A Late Apologia

A speech or paper at one of the Church Congress meetings in recent years caused much comment on account of the "advanced" position which it seemed to take on the subject of the "Ethics of Subscription." It was understood to defend the position of a man in Holy Orders who finds that his convictions are no longer consistent with the doctrines of the Church, and to vindicate his right to retain his position and propagate his new views until he is excluded by the action of authority. It is now stated that the speaker was misunderstood, that "he had not at all in mind a departure from the great truths of the Creed. The liberty which he meant to defend was no more than that which

was exercised in old time by Athanasius, and in our own day by Keble and Pusey. They stayed in the Church despite the fulminations of the bishops and the brethren. The writer had no intention to defend the dishonest position that a man may recite the Church Creed with an interpretation which divests it of its proper meaning." The critics, however, it appears, "gave him no credit for any sort of decent intention." THE LIVING CHURCH was among those critics. The language employed seemed to us plainly to vindicate the position of an Arius rather than an Athanasius. The distinction is not a difficult one, and it ought not to have been hard for a man who was himself able to understand it, or who thought it important, to give it clear expression. It is not a trifling matter when a man of influence so utters himself upon a question of serious importance as to be radically misunderstood.

In this instance, it was not a mere matter of "hasty" criticism, of a "sharp misreading of ill-guarded or ill-considered statements," or of "prompt and cheerful pronouncement of condemnation upon brethren." The utterances to which we refer were not misunderstood by partisan and ill-conditioned critics only, but equally misunderstood, and in the same sense, by the admirers of the speaker and those who were more than ready to accept him as a guide. It is strange if he is ignorant of this aspect of the matter, if he does not know that the position he was understood to defend—not at all that which it is now explained he really intended to advocate—has been eagerly taken up by many such men, who felt fortified in a position about which they might have had some qualms of conscience, by what they thought to be his endorsement.

It was because of the influence which it was plain to see such words were exerting in various quarters, that THE LIVING CHURCH joined its voice with that of many other earnest people in deprecating what appeared to be most misleading and destructive morality. If, in view of the evident harm which such "misunderstanding" was working among young men, the Church Congress speaker had seen his way to make an early correction of impressions for which, as he now acknowledges, he was more or less to blame—his words having been "ill-guarded" and "ill-considered"—we should have rejoiced, for our part, to give such correction the widest possible circulation.

It is easy to accuse critics of haste in judgment and of cheerful readiness to become accusers of the brethren. A man of broad and liberal mind should be capable of considering whether the critic may not be actuated by a feeling of solemn responsibility, in view of what he considers, however mistakenly, to be serious and growing dangers, threatening the very foundations of things held among us to be dearer than life. If criticisms of this nature are taken as merely personal by the object of them, it is because he refuses to see both sides, and prefers to draw a little cheap attention as the object of unjust attack. This is neither broad nor liberal.

It is too common in these days to deal with serious matters without any proper feeling of responsibility. Men are careless of their utterances and then complain that they are misunderstood. But when it is plain that the misunderstanding is general, and still more, when it is doing evident harm, the author of the ambiguous language cannot disclaim responsibility. He is morally bound to set the matter right at the earliest possible moment. It would seem that we greatly need a revival of the old sensitiveness of honor, which prompted men to lose no time in setting right any wrong for which, however unintentionally and indirectly, they might be responsible.

In Memoriam

The Rev. John J. Elmendorf, D.D., Instructor in Moral Theology and Apologetics in the Western Theological Seminary, Chicago, entered into rest on Sunday morning, February 16th. Dr. Elmendorf was born in New York in 1827. He was graduated at Columbia College in 1845, at the age of eighteen, and was for a time tutor in mathematics in the same college. His theological training was obtained at the General Theological Seminary in the class of 1849. He was obliged to wait for Priests' Orders till 1851, when he reached the required age of twenty-four. From the first he was intimately associated with the Catholic movement in the Church. His mission church, Holy Innocents', New York city, was well known in the early sixties, and, in connection with a school for girls, which he established as a part of his parish work, absorbed much of his time and energy during the earlier years of his priesthood. The church has disappeared, but the school, we believe, passed ultimately into the hands of the Sisters of St. Mary, forming the nucleus of the very successful school which has for many years been conducted by them on 46th street, New York.

Young Elmendorf was always known to be an intense student, and in 1868 was called to the chair of philosophy in Racine College, then under the presidency of the late James de Koven. Here he remained until the suspension of the college department in 1888. His profound and accurate learning, together with his skill as an instructor of young men, gave him an enviable reputation throughout the Church. On leaving Racine, he was appointed chaplain of Kemper Hall, Kenosha, and shortly after was appointed an instructor at the Western Theological Seminary, a position which he was able to fill while still living at Kenosha.

By his means, the young seminary at Chicago has enjoyed the distinction of being the first of our theological schools to introduce the study of moral theology, properly so called, and of its practical application known as casuistry. The graduates of that seminary during his term of service have had much occasion for thankfulness for added capacity to deal with souls, gained through his invaluable instructions. His treatment of the department of apologetics was equally efficient. He had a profound knowledge of the movements of Christian and anti-Christian thought during the last thirty years and the changes which have compelled the construction of a new apologetic. For this, his long familiarity with philosophical studies had thoroughly prepared him. Never allowing himself to fall behind, and fully realizing the character of the times in which we live, he eagerly sought every new book, and the most recent review articles, bearing upon his own department. Well versed also in French, German, and Italian, he added to his stores from the theological literature of those countries. The class room was his life, and his indomitable will and invincible sense of duty made it difficult for him to relinquish his regular routine. He received his classes at his house (having moved to Chicago in November last) until, in view of his increasing weakness, his friends would no longer permit it.

Dr. Elmendorf was the author of several books, of which a work on moral theology was the most recent. This is in use, we believe, in more than one of our seminaries. He also wrote numerous articles for reviews and magazines. In 1850 he married Miss Green, of Boston, who survives her husband. They were the parents of twelve children, of whom eight are living. A son, the Rev. Augustine Elmendorf, is rector of Christ church, Jersey City, N. J.

In the death of Dr. Elmendorf the cause of theological education suffers a grievous loss. At the age of sixty-eight his mental powers were as fresh and vigorous as in his early manhood. While conservative in his principles, with the conservatism which belongs to the atmosphere of the Catholic Church, he had none of that conservatism often seen in men of advanced age, which shows itself in a rooted attachment to the books and modes of thought of earlier years, an impatience with all later developments and dislike of recent authors. But for the premature failure of his bodily strength and health, there seemed no reason why he might not have continued many years to fulfill

the important work in which he took such delight, of aiding in the preparation of young men for the sacred ministry. His younger associates, among whom he moved with most kindly consideration and affection, and who looked up to him with admiration and love, will feel his loss as irreparable. Above all else, he was a priest of God, and in that office inspired exceptional respect and veneration. Few who have seen him at the altar will easily forget his deep devotion and recollected spirit. At the seminary, at least, it is felt that a great one of the Church has passed away from us. *Requiescat in pace, et lux perpetua ei luceat.*

W. J. G.

Five-Minute Talks

BY CLINTON LOCKE

LII.

When one we love lies dead before us, we say to ourselves? "If we only knew where his spirit is. Where has it gone? What will it do?" Now the histories of all nations abound in accounts of wizards, and witches, and sorcerers, who pretended to be able to open the gates of the other world, and show you exactly how it looked, and with much hocus pocus to call back the departed. We have, among us, a very extensive system, which for cash in hand, will bring back your departed friends, have them write messages on slates, put clammy hands on your forehead, and sometimes appear before you, like Hamlet's father, "in their habit as they lived." But we laugh at this sort of thing, and we ask ourselves: What does the Word of God say about the other world, and what comfort can we find in it? Now there is a great deal more about it in the Bible than people think, but let us confine ourselves now to one portion of the subject, not heaven or hell, but what the Church calls the "Intermediate State." We will not trouble ourselves about what the "Fathers" say, for we can speculate quite as lively as they did, but we will see what the Bible teaches.

The belief of the Catholic Church from the beginning has been that no one went to heaven or hell at his death, but to a state between earth and those places, where many changes might take place. This doctrine was repudiated by the great body of the continental reformers, but there has been a great change within the last few years, and now some of the foremost Protestant teachers insist on recasting their whole theology and coming back to more Catholic and more comforting views of the future. The question is, however, not what theologies teach, but are we Churchmen warranted by Holy Scripture in saying in our Creed: "He descended into the place of departed spirits?" Now our Lord said in exact words after His resurrection: "I am not yet ascended to My Father." Where had He been then? He tells us in just as plain words, for He said to the thief when dying: "To-day shalt thou be with Me in Paradise." Now every Jew knew perfectly well what was meant by Paradise, for it was clearly defined in the theology of the rabbis, and meant the place where the souls of the righteous were, which they understood to be a beautiful garden. But the Bible tells more about this place. St. Peter tells us that Christ after death "went and preached to the spirits in safe keeping which sometime were disobedient when once the long suffering of God waited in the days of Noah." Now if you put that in modern English it means this: "That while our Lord's body lay dead, His spirit, quick and alive, sped forth to the place where the souls of men are in safe keeping, and preached there to the departed." I am unable to tell why St. Peter mentions only one class of these spirits, those before the deluge. What could our Lord have preached there but the good tidings? No one in his senses can suppose He went there to preach damnation. So then, the Bible teaches that the penitent thief, and by inference, all other men, go to a place of security after death; that to one part of that place, called Paradise, our Lord went after His death and preached, and that it was not until after He had been in that place that He ascended to heaven; and therefore, by inference, it will not be until after our sojourn there, that we shall be received into glory; for remember, our Lord in His earthly life acted as a representative man—as He rose from the dead, so shall we; as He went into Paradise, so shall we.

But why are not greater details given about the whereabouts and the appearance of Paradise, in the Bible? Simply because in our present state we should not be able to understand them, for we have not the capacity. If I were to read to a group of bores Robert Brownings poems, they would think I was talking gibberish, the words and thoughts would be beyond their mental scope; so how can we understand circumstances and conditions which belong to a state outside the earth and concern spiritual existences only. Those who speak of this state have to use such words as golden, diamond, glass, etc., but I have not the least idea whether such words apply in another world. Goodness and truth are always goodness and truth, no matter whether they are attributed to God, or to men, or to angels, but color and splendor and beauty of landscape are matters of taste, and depend on how you look at things, and we can only look now with mortal eyes and see only things cognizable by mortals. A literal description of Paradise would convey to us very wrong impressions. St. Paul says that in an ecstasy he was caught up to Paradise, and heard unspeakable words which it is not possible for a man to utter. If he could have uttered them, he would, for our edification. Lazarus was four days in Paradise, but when he came back he told nothing about it. Beyond a doubt his friends urged him to describe what he saw and reveal what he heard, but he could not put it into mortal words. There is no harm in your dreaming about it and speculating about it. It is a great delight to do so, but all you know about it is that it is a place of unspeakable joy; that it is where Christ has been; that it is the antechamber of heaven. Surely that is a great deal to know. We also know that this Intermediate State is not all one place. You will remember that Dives was in one part of it, and Lazarus in another, and that Judas went to "his own place." Analogy would tell us this, even if the Bible did not. There must be as many mansions in "Sheol" (which is the comprehensive Bible term for this place) as on earth or in heaven, only let us not forget that it is only a temporary abiding place; that the time is to come when we leave it for heaven or hell. The Roman Church teaches that the Blessed Virgin has been "assumed" into heaven and is not in the state where other mortals are, and that you can be got out of this state by Masses, but all that is pure speculation. There is not a hint of it in Scripture. I hope, and it is a hope the greatest lights of the Church have also held, that very many may grow better in the Intermediate State, and seeking God's face, come nearer to Him.

The Necessity of Belief

BY THE REV. A. W. SNYDER

I.

People are often roughly classed as believers and unbelievers; but it is an inaccurate, misleading classification. All men believe something. Every man has a belief of some sort unless he is an infant or an idiot. Every human, being arrived at years of discretion, thinks. Every man thinks, has thoughts, convictions, opinions; and these constitute his beliefs. All men have their beliefs, such as they are; and their beliefs are to them, at least, of great importance. This will be granted readily enough, no doubt, as regards ordinary affairs, but possibly not so readily as regards religion. It must be seen, however, that the necessity of believing cannot be confined to the affairs of this life only. Not only must every man think, but he must have thoughts of some sort as to religion; must believe of God "That He is, and that He is the rewarder of them that diligently seek Him;" or that there is no God; or that if there be we can have no certain knowledge as to who He is, or as to His will and desire concerning us, or whether He has any. A man's thoughts may not be very clear or definite, still every man has, or has had, thoughts as to these great questions, and they have had a great deal to do with shaping his character, and, therefore, his conduct. Thought and feeling are universal characteristics of human kind. Being involves believing. It is a necessary condition of human existence. A man must think, and because he thinks, must ask where he came from, why he is here, and where he is going; must say "Does death end all? When we die do we cease to be, and is that probably the end of us forever?" Every man must ask these questions, and must answer them in some way, or have come to the

conclusion that they cannot be answered. We do not say that he must think of these questions long enough or steadily enough to come to clear, definite conclusions with respect to them—in fact, comparatively few, it would seem, do—but that in some vague way, at least, he does think of them, and has, therefore, thoughts of real and practical importance, to him, concerning them. In other words, the fact of being involves believing something. The necessity rests on us all of having a belief of some sort. And not only must every man think, but he must think within the limitations of human thought. There is no such thing as absolutely "free thought." Every man is not only obliged to think but to think within certain defined limits. Within these limitations, however, there is room for the most different conclusions. Still, the alternatives are not numerous. We must be theists, or atheists, or agnostics; must either believe in God, or not believe in Him, or come to the conclusion that it is a question that cannot certainly be determined one way or the other, or that the knowledge of Him so transcends the power of human thought that we cannot come to any certain conclusion as to Him, or affirm anything with respect to Him.

The Purpose of Lent

BY THE BISHOP OF MISSISSIPPI

A religion or a Church for man must give him festival and fast, Easter mornings, and sorrowful Good Fridays, Christmas Days and mournful Ash Wednesdays. The religion must be as wide as the life, it must recognize the mortal condition, it must weep with those who weep, and rejoice with those who do rejoice.

And if it be a religion to educate, to influence, guide, train, satisfy, it must be able to take the soul away by itself alone into the desert, into the silence, under the watching stars, alone with nature and with God, and hold it there to study itself, to take stock of itself, to see just what it amounts to, how much there is of it when the things of an hour, position, wealth, office, relationships, social consideration, are all gone, and it stands alone with the unchanging laws of God's universe, and their Creator!

In itself sorrow is no more religions than joy, the fast no more acceptable service than the festival, Ash Wednesday and Good Friday no more charged with divine grace than Christmas Day, Easter, and Whitsuntide. But a divine religion touches humanity at every point, and seeks to consecrate alike its gladness and its mourning. The narrow caricature that would make one long Lent of the religious life is followed by the equally narrow and frivolous popular religionism that finds no use for any self-denials, and indulges itself to the utmost under the shallow conceit that "God cannot wish his children to be unhappy."

But is Lent an "unhappy" time? Is that the idea? I am sure we have a larger vision! "Dear Feast of Lent," as one sings and utters a central truth. The main idea I take to be the getting up among the realities; I do not think it is so much what we do in Lent as what we are. While we discontinue no efforts for others' good, it is especially the business of this time to get away by ourselves and see what sort of men we are becoming. For, after all, that is the main and abiding purpose of life, the becoming. Do not misunderstand me, when I say a man is of more importance to himself than any other man can possibly be. Even his works of charity and help to others are transitory. Some day they end. Other men who bless his name for good things done for them cannot stand beside him in the supreme hours of destiny. A lonely personality he must stand at last, "alone with God, alone," the two persons face to face, and the question, not what has been done, but what he has become in the doing?

You do not want a gloomy Lent, then? Let it be cheerful, instead. Darken no faces about you by a shadow from your own. Make a spiritual festival of the time. I suppose all bodily fasts are intended to be spiritual festivals. You deny yourself cheerfully; you cease all so-called "amusements," innocent in themselves, incongruous in Lent; you curb your appetite; you break some growing habit, no matter what, of self-indulgence; you take the reins in hand, and drive the team yourself, assuring yourself, for

forty days, that by God's grace you have the grip on yourself, and that judgment and will are running your machinery yet; that nothing has given way, nothing is lost or broken, past hope, any way, and that you are a self-restrained man, having, by God's grace, masterhood over yourself, as a Christian man was meant to have.

The full attainment is blessedness. Any assured success is nobly joyful, one is growing up, one more laurel leaf won for the victor's crown!

Save the School at Nara

DEAR LIVING CHURCH: The information given through the *Church Press* and otherwise, to Churchmen in the United States respecting the critical and urgent needs of the school at Nara, Japan, has been received with lively interest by the superintendent, chaplain, and faculty of St. John's Military School, at Manlius, and by the cadets. A special reason for this appears in the fact that Japan was the birthplace and early home of Col. Verbeck, the son of an eminent Christian missionary and scholar in that country, highly esteemed by the Japanese government. It is a suggestion of Col. Verbeck, a communicant of the Church, an educator in California, and at the East, before he took charge of St. John's, that by a common purpose and understanding among our Church schools for boys and girls, perhaps including seminaries and colleges, the moderate sum now required at Nara might be promptly raised, to the benefit of the givers and the object. He would cheerfully enter into correspondence for that purpose.

F. D. HUNTINGTON.

Priest and Patient

DEAR LIVING CHURCH:—*Apropos* of the discussion of priestly ministrations in the sick-room, which the columns of your organ are at present entertaining, the accompanying, from a well-known medical as well as a sectarian source (Dr. Holmes, in "Elsie Venner," Chap. 30), is extremely pertinent. (Italics ours.)

If she would like to talk with a clergyman, she had a great deal rather see one as often as she liked, and run the risk of the excitement, than have a hidden wish for such a visit and perhaps find herself too weak to see him by-and-by. The old doctor knew by sad experience *that dreadful mistake against which all medical practitioners should be warned*. His experience may well be a guide for others. Do not overlook the desire for spiritual advice and consolation which patients sometimes feel, and, with the frightful *mauvaise honte* peculiar to Protestantism alone among all human beliefs, are ashamed to tell. As a fact of medical treatment, *it is the physician's business to detect the hidden longing for the food of the soul, as much as for any form of bodily nourishment*. Especially in the higher walks of society, where this unutterably miserable, false shame of Protestantism acts in proportion to the general acuteness of the cultivated sensibilities, let no unwillingness to suggest the sick person's real need suffer him to languish between his want and his morbid sensitiveness. What an infinite advantage the Mussulmans' and the (Roman) Catholics have over many of our more exclusively spiritual sects in the way they keep their religion always by them and never blush for it! And besides his spiritual longing, we should never forget that "On some fond breast the parting soul relies;" and the minister of religion, in addition to the sympathetic nature which we have a right to demand in him, has trained himself to the act of entering into the feelings of others.

F. H. BARTON.

In the Interest of Church Schools

The treasury loan of The Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, has already one thousand dollars on deposit to its credit. Honorary Advocates have been appointed for every city in the United States to plead its cause, and to collect funds for its use.

The following are the names of those appointed:

San Francisco, the Rev. Wm. Hall Moreland.
Cincinnati, the Rev. Frank Woods Baker.
Buffalo, the Rev. Jacob A. Register, D.D.
New Orleans, the Rev. Beverly E. Warner.
Washington, the Rev. Randolph H. McKim, D.D.
Omaha the Rev. Thomas Jones Mackay.
Allegheny, the Rev. Robert Meech.
New York City, the Rev. Charles F. Hoffman, D.D., LL.D.
Philadelphia, the Rev. Wm. Bodine, D.D.
Jersey City, the Rev. Ed. Lathrop Stoddard, Ph., D.
Newark, the Rev. Geo. M. Christian, D. D.
Cleveland, the Rev. Canon Cyrus S. Bates, D.D.
Pittsburgh, the Rev. Wm. Maxon, D.D.
Providence, the Rev. Geo. McClellan Fiske, D.D.
Rochester, the Rev. Wm. D'Orville Doty, D.D.
Chicago, the Rev. James Samuel Stone, D.D.

Brooklyn, the Rev. Spencer Summerfield Roche.
St. Louis, the Rev. Robert A. Holland, D.D.
Denver, the Rev. John Henry Houghton.
Indianapolis, the Rev. Gustave Arnold Cartensen.
Kansas City, the Rev. Canon David W. Howard.
Louisville, the Rev. James G. Minnigerode.
Detroit, the Rev. Wm. Prall, D.D.
Milwaukee, the Rev. Edwin G. Richardson.
Minneapolis, the Rev. John J. Faude.
St. Paul, the Rev. Charles Holmes.
Boston, the Rev. Elijah Winchester Donald, D.D.
Baltimore, the Rev. J. Houston Eccleston, D.D.

Letters to the Editor

WHO OBJECTED?

To the Editor of the Living Church:

In the Philadelphia news in your issue of Feb. 8th, appears the statement that the congregation of the church of the Epiphany "desired to locate within a few blocks of the present edifice, but could not secure the consent of the three nearest rectors." This is unfair to the rectors of St. Clement's and St. Mark's, who did consent, as I am informed, to the proposed location. The Rev. Dr. McVickar, rector of Holy Trinity, was the objector.

WM. WIRT MILLS.

WHEELS AND MISSIONS

To the Editor of the Living Church:

Now that many people are thinking about their new wheels for the coming season and lightly regard the old bicycle of last season, I venture to point out that Churchmen may do not a little to aid the home mission work by giving these discarded, but still useful, wheels to the clergy of some of the mission stations. I, for one, as priest in charge of a large mission, whose pay is small and none too certain, would feel very grateful to anyone who will give me a serviceable wheel to aid in my visiting, and also to enable me occasionally to take a good run in the open country for my health's sake. I enclose my card, and subscribe myself

Long Island, Feb. 6th, 1896.

UNMOUNTED.

WHY ARE THE CLERGY EXCLUDED?

To the Editor of the Living Church:

I have been greatly interested in the letters in your paper in regard to why the clergy are excluded from the sick room. I do not think the fault is with the physician; his duty is to minister to the body, the soul is in the care of others. When the physician says: "Keep the patient quiet, allow no visitors," it is generally understood that the clergy are excepted. The fact is, the patient rarely expresses a desire to see a clergyman, the family are indifferent, or do not wish it, for "fear of exciting the patient." With the belief that the next world is in every case better than this, and that respectability in this world insures a comfortable place in the next, the visits of the clergy are no longer necessary, so have gone out of fashion. Just as it is no longer fashionable to preach doctrinal sermons. Is not that the trouble? The laity are not instructed, and they, finding it pleasant just to drift along, have no desire for anything else.

TRAINED NURSE.

To the Editor of the Living Church:

The letters in your late issues concerning the visits of the clergy to the sick have been of much interest to me. May I add a few words on one phase not touched upon—that of contagion. Being often in such cases, I am much impressed by the different ways in which clergymen "attend" such cases. One, I know, having a family of small children, who is quite as frequent a visitor to those in quarantine as their physician, with as helpful results to the patient and their anxious families. Nor have I known of his ever having spread contagion, even when spending days and nights as nurse to relieve over tired mothers unable to afford a nurse. Being a man of sense and judgment, he naturally uses due precaution against the dreaded germ. Another clergyman I know, who likewise has small children, better able physically and financially than the former to cope with illness, whose visit in such cases never extends beyond the door (outside) for inquiry, and in cases of death from such a cause, I have known him to refuse to enter the house, having the service at the grave in bad weather, because of fear of contagion. These may be both termed "extreme cases." What do the clergy say on this matter?

NURSE.

To the Editor of the Living Church:

I have been reading with some interest, mingled with astonishment at the ideas propounded, as to the propriety of a minister's visitation to the sick room. Probably nearing the end of a long life, with over fifty years' experience with the care of the sick, in all those years I do not recollect three instances in which I had to interdict the presence of a minister of Christ. In one of these cases a lovely woman of Quaker training lay at almost the point of death, when a

Methodist minister in the little town was announced, who came with this salutation: "Sister B., are you prepared to die?" and, not doubting her Christianity, proceeded to unbraid her for not doing her Christian duty to her husband (who was a free-thinker) in bringing him on Sunday to the House of God.

Need I say that I found my patient that evening in so excited a condition that I formally forbade his again seeing her? The other case was equally as unjustifiable. The good man in the first case was an earnest, shouting Methodist, who, although angry at my action, was afterwards one of my best friends. As a physician, it has always been a rule with me, when I thought patients in danger, to notify the minister of the Church to which they or their friends belonged, as a source of consolation to them and theirs. I think physicians, as a class, do not value these helps as they should.

So I wish to add my testimony to the great peace and comfort of Christ's religion and the presence of his ministers in the sick-room and at the dying hour.

E. CARTWRIGHT, M.D.

"AN ALLEGED MORMON BISHOP"

To the Editor of the Living Church:

I am sorry to note that in your issue of Feb. 1st, in speaking of the admission of Utah to Statehood, you quote a paragraph that has recently run the round of some Eastern papers, which adduces the testimony of an alleged Mormon bishop by the name of Hart, who announces that there will be no officers in this State other than of the Mormon Faith, unless the Church (*i. e.*, the Mormon body) so wills it. He adds various sayings about polygamy, and asserts that, once free from federal control, the Mormons will do as they please. It has been, some time ago, published in the secular newspapers that there is no such person as this supposed dignitary known to any of the records of the Mormon body, and, so far as any one can judge, there is no reason to suppose the Mormon people of Utah are other than sincere in their recent declarations and their new constitution. The utterances you quote seem to be not even the "reflections of a fanatic," but only the fabrications of a diligent reporter. I think it but just to Utah and the Mormons that you should make this fact as public as you have made the other paragraph, knowing that a word from THE LIVING CHURCH goes far and weighs much in both civil and ecclesiastical circles.

LAURENCE B. RIDGELY.

Priest in charge of St. Paul's chapel,
Salt Lake City.

ASSOCIATION FOR THE PROMOTION OF THE INTERESTS OF
CHURCH SCHOOLS, COLLEGES, AND SEMINARIES

To the Editor of the Living Church:

As a partial evidence of the need of a large treasury loan fund for the Association for Promoting the Interests of Church Schools, Colleges and Seminaries, I have before me an instance where we might lend on business security \$60,000, and save two or more hundred thousand dollars for the Church. The school has cost over \$200,000, and if property were selling now, worth \$300,000, and with three years' carriage as an investment, might yield many thousand dollars. Are there not some who will help our association to save this property for the Church, provided we will see to it that the grade of scholarship is made sufficiently high?

CHAS. F. HOFFMAN,

New York, Feb. 10th, '96.

President.

"FRANKLY CONCEDED"

To the Editor of the Living Church:

In your issue of Jan. 25th is an article, quoted from the *Cambridge Churchman*, the gist of which is that "we have no dispute whatever with our Baptist, Methodist, Unitarian, or Congregational friends about their ministry. We freely admit it to be all it claims to be."

This proposition is demonstrated in the article referred to by assigning to "a clergyman of any Protestant body outside the Church," positions to which he would hardly be willing to confine himself. He may tell us "that he is a duly appointed minister of the denomination which he serves," but he will certainly add that he is a minister of Christ lawfully commissioned and sent. After pointing out "the fact that he is ordained by a rite which his fellow-believers think sufficient," he will go on to assert that this rite actually is sufficient. He will attempt to show not only "that he is authorized to teach the tenets of his Faith," but also that he is authorized to preach the Gospel. If we use "priest" as the equivalent of the New Testament word *presbuteros*, then we will scarcely get from him the alleged assurance "that he has never received the Holy Ghost for the office and work of a priest in the Church of God."

What can a Churchman consistently do but reject these claims and deny the facts alleged? And does not this amount to a "dispute" with our friends "about their ministry?" When a dissenting minister "claims for himself" tha

he is a minister of Christ and a steward of the mysteries of God (I. Cor. iv: 1), how can we "tell him he is right," unless we tell him that the doctrine and practice of the Episcopal Church is wrong?

I would commend those that wish to go more thoroughly into this question, to Bishop Hobart's "Apology for Apostolic Order," from which, Letter IV., I take the following extract: "In maintaining certain principles of the Episcopal Church, there can be, there ought to be, no compromise with errors that are opposed to these principles. I could not maintain the divine authority of the Episcopal ministry without denying the validity of a non-Episcopal ministry; for it is an essential principle in the Episcopal ministry that bishops, as an order superior to presbyters, have alone the power of ordination. Of course, a ministry not episcopally ordained cannot be a valid ministry."

Short Hills, N. J., Jan. 31, 1896. WM. S. BARROWS.

REVISION OF SCHOOL HISTORIES

To the Editor of the Living Church:

You have lately printed several communications complaining of the unfairness and false statements of certain histories used as text books in the public schools, when speaking of the origin of the Church of England; and expressing the wish that all histories might be reviewed and corrected, so that the truth would be taught in the schools just as it is preached from the pulpits.

The Archbishop of Canterbury has lately signified his intention to review all histories used in the schools of England, and to have them purged of all such false statements complained of. The like should be done for American text-books by an authorized person or committee.

But we have other means at hand by which the truth may be made known. On Whitsunday, 1897, will be the 1300th anniversary of the Baptism of King Ethelbert, and steps have been taken to have the event fittingly commemorated by the Lambeth Conference, which meets next year. Why not let the Church generally pay due regard to the day, and let every clergyman preach a sermon upon its significance to Anglican Christianity, and bring out some hard facts of English Church History.

Or again, England was Christianized by two independent missions, whose respective earliest teachers were St. Augustine in the South, in the name of Rome, and St. Aidan in the North, in the name of an episcopate and an ecclesiastical foundation which antedates St. Augustine's advent by several centuries. The late Bishop Lightfoot said "St. Aidan, and not St. Augustine, was the apostle of England," who did more in one year, probably, than St. Augustine did during his whole mission. Why not put St. Aidan's Day (Aug. 31st) in the Calendar, and from every pulpit in the land, annually on that day, make known those historical facts concerning the origin and independence of the Church of England, which we could use with such telling force if we would.

Or any other day distinctively Anglican (St. Alban's, died June 17, 303—England's first Christian martyr) used in this way, could serve the Church a good purpose; only that (1) the ancient origin, (2) the independence, and (3) the continuity of the Anglican Church are clearly taught and proven.

J. S. HARTZELL.

Opinions of the Press

The Church Times

"LITURGICAL ELASTICITY."—In the destruction of liturgical uniformity lies a grave danger to the Church. We do not want a second Reformation which shall carry us further from the old lines than the first. And yet we have no doubt that those who are asking for "liturgical elasticity" have in their minds services which are like the evening services at the Brompton Oratory, in which all trace of liturgical feeling has disappeared. We have heard the Rosary, Benediction, Litany of Loretto, and popular hymns, sung to tunes from the opera, extolled above the Breviary services by certain Roman Catholics of the baser sort. In the same way, there are certain clergy who would fain be rid of the principles on which the Church has conducted divine service for eighteen hundred years, and who would rather resort to the methods and theatrical attractions of the Salvation Army. No one denies the good will and boundless charity of those clergy who, in the midst of the difficulties of their mission work, have launched out in the direction where they have experienced least resistance; in other words, have surrendered to that which is most immediately attractive. They have the best intentions. But one may doubt whether they have yet had the requisite experience to be sure guides in so delicate a task. Putting aside the notion of divine guidance of the Church since its foundation, we may ask: Which is likely to teach us the way to deal with human nature, the experience of eighteen centuries reaching over the wide field of the European nations, or the chance results of some ten or twenty years' work in the slums?

The Evening Post, (New York)

POLITICAL PRAYERS.—It is rumored that Speaker Reed is much annoyed by the stump speeches which the chaplain of the House of Representatives is making, day after day, and calling them prayers. He and his ambitious imitators in the State Legislatures are doing more to degrade the institution of public prayer than all the mockers and scorners combined. If they do not, as is to be hoped, bring about by their performances the abolition of the whole obsolete system of opening Congress and Legislatures and political conventions with prayer, they may at least lead to the adoption of some fixed and decorous form of prayer for such occasions. Extempore public prayer is a dangerous experiment for any clergyman who is not a religious genius. Even a genius is exposed to the deadly peril of clergyman—that self-consciousness, or double consciousness, which makes it impossible to exclude the thought how the prayer will affect the congregation as well as heaven. Most church-goers who are not ministered to by spiritual geniuses and who suffer from extempore prayers, would, we suppose, agree with Lowell that

—"though not recreant to my father's Faith,
Its forms to me are weariness, and most
That drowsy vacuum of compulsory prayer,
Still pumping phrases for the ineffable,
Though all the valves of memory gasp and wheeze."

The Catholic Review

DEGRADATION OF THE YOUNG.—Mr. Anthony Comstock, secretary of the New York Society for the Suppression of Vice, testifies: "After an experience of nearly twenty-four years, I do not hesitate to say that the sickening details of loathsome crimes in the public press; the criminal story paper and dime novel; the noisome pestilence from infidel publications; the reeking atrocities from the devil's printing press; the denuding of women in art, and the disgraceful exhibitions in low playhouses, are fast sinking the youth of this nation to secret vices and abominations which outrank Sodom and Gomorrah." One other factor in the degradation of the young is the lack of moral training in the national system of education. The conscience of a majority of our country's boys and girls is not formed, their mind is not taught to discern right from wrong, their will is not exercised in the choice of good and the rejection of evil. They grow up without habits of virtue, and they follow their natural inclinations and fall easy victims to the temptations to vice mentioned by Mr. Comstock.

Personal Mention

The Rev. Frederic O. Granniss, rector of Grace church, Muncie, Ind., has accepted a call to the rectorship of St. Paul's church, Richmond, Ind., and will enter upon his duties the 3rd Sunday in Lent.

The Rev. Charles L. Sleight has given up work temporarily, on account of his wife's illness. Address for the present, Carthage, N. Y.

The Rev. Wm. Greer has accepted the rectorship of St. Matthew's church, Omaha, Neb.

The Rev. J. N. T. Goss has taken charge of St. Paul's church, The Dalles, Ore.

The Rev. Chester M. Smith has taken temporary charge of St. Philip's church, Laurel, Del.

The Rev. C. O. Arnold has accepted the rectorship of Grace church, Dalton, Mass.

The Rev. Percy Barnes has accepted the rectorship of Grace church, New Haven, Conn.

The Rt. Rev. Lewis W. Burton, the new Bishop of Lexington has received the honorary degree of Doctor in Divinity from Kenyon College.

The Rev. H. A. Grantham, priest in charge of the American congregation in Monterey, Mex., has been granted leave of absence for three months to take charge of Christ church, City of Mexico. Address, care Wm. B. Woodrow, Callejon de Espritu Santo 16, City of Mexico.

The Rev. G. S. Whitney, of the diocese of Chicago, has gone to Monterey, Mex., on account of his wife's health, and will take Mr. Grantham's place for three months.

On Nov. 1st last, the Rev. F. B. Ticknor, of Georgia, accepted the position of evangelist of the convocation of Edenton, diocese of East Carolina. He has decided to make Washington, N. C., his headquarters. Address accordingly. At the last meeting of the convocation he was elected editor of *The Mission Herald*, the monthly published by that body.

The present address of the Rev. R. E. L. Craig, assistant at St. Timothy's, Roxboro, is 549 James ave., Roxboro, Philadelphia, Pa.

The Rev. J. B. Gray, owing to his recent severe illness, has been reluctantly compelled to resign charge of White Marsh, parish, diocese of Easton; his present address is Oxford, Md.

Official

SEABURY THANKSGIVING SERVICE

In answer to inquiries regarding the arrival and departure of trains, &c., to and from New London, Conn., when St. James' church will hold the above service on Wednesday, Feb. 26th, please make the following announcement:

Trains leave New York for New London at 5:00, 10:00, 10:30

A. M., 11:02, 2:00, 3 0, and 5:00 P. M. Norwich Line boat leaves New York for New London from pier 40, N. R., at 5:30 P. M. Express trains from points south of New York leave Washington, D. C., at 7:50 A. M., and at 3:15 P. M., stopping at Baltimore, Wilmington, Philadelphia, Trenton, Elizabeth, and Newark, and are due at New London at 5:40 P. M., and 3:40 A. M. Returning, the Norwich Line boat leaves New London for New York at 10:30 P. M., and the Washington trains at 11:45 A. M., and 10:18 P. M. The hour for the celebration of the Holy Communion, with sermon by the Bishop of Delaware, is 10:45 A. M., and the hour for choral Evensong, with sermon by the Rev. W. J. Seabury, D. D. is 7:30 P. M. The clergy are requested to assemble in the basement of the church with their vestments, white stole, and hood.

ALFRED POOLE GRINT, Rector.

Died

CHURCH.—Entered into rest at Valley Falls, N. Y., Feb. 5th 1896, Elizabeth C., widow of Charles C. Church. "In perfect peace."

DOORIS.—Suddenly, on the morning of Feb. 4th, at St. Louis, Mo., Matilda Gwynne, beloved daughter of the Rev. J. A. and the late Jeannie Gwynne Dooris.

"And they shall be Mine saith the Lord of Hosts, in that day when I make up My jewels."

HAMILTON.—Entered into rest early on the morning of Monday, Feb. 3rd, from her home, 233 S. Leavitt st., Chicago, Margaret E. Hamilton, widow of the late Edward Hamilton, in her 78th year. Funeral from the house, on Thursday, Feb. 6th, her friend and pastor, the Rev. Dr. Morrison, of the church of the Epiphany, officiating. Interment at Rose Hill Cemetery.

"To be numbered with my saints in glory everlasting."

STOCKTON.—Entered into rest on the morning of Feb. 11th the Rev. William Rogers Stockton, D. D., rector emeritus of, St. Peter's church, Phoenixville, Pa.

FORD.—At Comanche, Tex., Feb. 8th, 1896, Mrs. Martha Partridge Ford, aged 87. Mrs. Ford, nee Partridge, was born at Bedford, Eng., Nov. 22nd, 1803; was confirmed at the age of 14, and continued a devoted and faithful communicant.

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

KEELER.—On Monday, Feb. 10th, 1896, at the residence of her daughter, Mrs. L. L. Moseley, 139 Glenwood ave., East Orange, N. J., Serena Howard Keeler, widow of the late Gen. Matthew Keeler, in the 83rd year of her age.

"Blessed are the pure in heart: for they shall see God."

SMITH.—Entered into eternal life, February 3rd, 1896, Grace Stryker Smith, the beloved wife of the Rev. E. Bayard Smith, rector of Trinity church, West Troy, N. Y. May her soul rest in peace, and the Light Eternal shine upon her.

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.

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.

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.

WANTED.—Position as principal, high school teacher, or headmaster. Eight years' experience. Address H. W. MITCHELL, Virden, Ill.

POSITION wanted by an English lady of good social position as resident or traveling companion, housekeeper, secretary; musical; speaks French and some German. G., care Sisters of the Church, 6 East 53rd st., New York.

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 Rev. D. D. Addison, of All Saints', Brookline, has written a sonnet in answer to the English poet Watson. We give below both the appeal and the reply:

An Appeal to America

O towering daughter, Titan of the West,
Behind a thousand leagues of foam secure;
Thou toward whom our inmost heart of ill-intent is
pure,
Although thou threatenest with most unfilial hand thy
mother's breast;
Not for one breathing space may earth endure
The thought of war's intolerable cure
For such vague pains as vex to-day thy rest.

But if thou hast more strength than thou canst spend
In tasks of peace, and find'st her yoke too tame,
Help us to smite the cruel, to befriend
The succorless, and put the false to shame.
So shall the ages laud thee, and thy name
Be lovely among the nations to the end.

—William Watson.

Reply to William Watson

"*Vulnus opemque fero.*"

Imperial island of the Northern Sea,
Thy blood and brawn are of the Saxon race;
Thy sovereign will once formed, can ne'er retrace
The path that sacred honor marks for thee.
In the stern school of mutual history
Have we been taught, suckled in thy embrace.

Would'st have us weaklings, changeful, cowards base?
We can command and say, "Thus shall it be."
True strength is joined to love and seeketh peace;
We do not brood on war; our wide domain
Is filled with homes; we live by peaceful arts.
Speak but the mother's word and strife shall cease!
In family council wise we both shall gain,
For true-bred Saxon men have manly hearts.

—Daniel Duany Addison.

A meeting was held at Calvary church, New York City, on Feb. 17th, to effect formal organization of an American guild of organists, having in view benefits to the thousands of organists throughout the United States. The idea of the guild is to advance the cause of Church music, to elevate the status of Church organists, to obtain acknowledgment of their position from the authorities of the Church, and to increase the responsibilities and duties of the organists. The membership is to be limited to patrons, founders, fellows, associates, and annual subscribers. The class of patrons will be restricted to clergymen, and to ten men, not musicians, who have distinguished themselves by conspicuous services in the advancement of Church music. The fellows are required to take examination to prove their high theoretical and practical attainments as organists, directors, and scholarly musicians. The guild will hold six general meetings during the year. A number of prominent clergymen have signified approval of the movement. A large committee of representative musicians will endeavor to secure the co-operation of the foremost organists in the country.

In speaking of the Queen's annual offering of gold, frankincense and myrrh, which was presented on the feast of the Epiphany at the Chapel Royal, St. James' Palace, *The Family Churchman* says that formerly the gold used to be presented in a wooden box, on which a star was painted. The box was supposed to contain fifty pounds, but when Prince Albert attended the service on one occasion and had the contents examined, it was found that a single half sovereign represented the gold, the rest having been, "in accordance with ancient custom," appropriated as perquisites! This was the occasion of substituting the present gold dish for the closed box.

The English *Guardian* has reached its jubilee. This paper was started by a very brilliant group of men, among whom were included, Mr. Gladstone, Dean Church, Canon Mozley and others. The baptismal controversy in connection with the Gorham case arose soon afterwards. The Archbishop of York, Dr. Musgrave, delivered a charge, in which he said that the Church could not have intended to assert that every child that is baptized is regenerate. "But, my Lord Archbishop," replied the *Guardian*, "the assertion is made, 'this child is regenerate.' Thomas Musgrave is Archbishop of York means that Thomas Musgrave is Archbishop of York. If it doesn't, then Thomas Musgrave is not Archbishop of York, and isn't Thomas Musgrave, and isn't anybody, and nothing is anything which it is, but is something else." We take this from one of Peter Lombard's "sentences."

Mr. Charles D. Lanier, writing in the February *Review of Reviews*, ascribes the general disappointment occasioned by the appointment of Alfred Austin as poet-laureate to an erroneous popular conception of the laureateship itself, arising largely from the long incumbency of Tennyson, who was really the greatest English poet of his time. The fact is that the laureateship has always been, as Mr. Lanier describes it, "a household office in the *menage* of the British sovereign." Not every laureate, indeed only now and then a laureate, has been the leader among the poets of his generation. Mr. Austin aspires to no such leadership.

Archbishop Gregg, of Armagh, recently deceased, was the son of Bishop John Gregg, of Cork, once vicar of a church in Dublin, where Thackeray heard him preach and has left on record a description of his oratory. "What more," he says, "can be said of the sermon than that it was extempore and lasted for an hour and twenty minutes? The orator never failed once for a word, so amazing is his practice; though as a stranger to this kind of exercise, I could not help trembling for the performer, as one has for Madame Soqui on the slack rope, in the midst of a blaze of rockets and squibs, expecting every minute she must go over. But the artist was too skilled for that; and after some tremendous bound of a metaphor, in the midst of which he must tumble neck and heels, and be engulfed in the dark abyss of nonsense, down he was sure to come, in a most graceful attitude, too, in the midst of a fluttering 'Ah!' from a thousand wondering people." The style of the late Archbishop, however, did not in the least resemble this. It is described as "calm, measured and almost cold, except now and then, when warming up a little, he gave his audience an opportunity to appreciate the strong tones of a most melodious voice."

It appears that "pews" in churches are no new things, and that they are by no means fruits of the Reformation. In the earlier period there was no sitting accommodations of any kind, and every one, rich and poor, might place himself where he pleased. It was not comfortable, but it was more democratic than the customs of the present day. But as early as 1493, the parish records begin to speak of the expense of providing rushes "for the new pews," rushes being the predecessors of carpets. Luxury and exhibitions of family pride and exclusiveness soon followed. Sir Thomas More tells how men of his time "fell at variance" regarding their wives' sittings in church. In the church of St. Dunstan, London, a riot took place, growing out of a dispute about sittings, between the wife of a nobleman and the wife of a knight. This was early in the fifteenth century, when pews were still reserved for women. Bishop Corbet said: "There wants nothing but beds to hear the Word of God on; we have casements, locks, keys, and cushions—I had almost said bolsters and pillows—and for these we love the Church." But it was in the seventeenth century that luxury in pews attained its highest development. There has certainly been some improvement since that time.

Mr. Wm. Henry Morris, the sixth "squire," or proprietor of Morrisania manor, died at his home in New York City, Wednesday, Feb. 12th, at the age of 68 years. He was the son of James Morris, of Morrisania, and Helen, daughter of Augustus Van Cort-

landt, of Cortlandt manor, and a grandson of Brigadier Gen. Lewis Morris, one of the signers of the Declaration of Independence—the family being one of the most celebrated in this State. Gen. Morris was a son of Richard Morris, an officer under Oliver Cromwell, who came to the colonies on the restoration of Charles II. in 1661. King William of Orange conferred 2,000 acres of land upon the family, and erected into a manor Morrisania, which has since given name to the upper part of this city. Mr. Wm. Henry Morris lived a quiet life on his estate at Morrisania. In 1837 he took the prize for the best large model farm in the United States. He leaves a large amount of real estate, that which remains of his ancestral manor. A son survives him, A. N. Morris, and two daughters, Mrs. Philip Livingston, and Mrs. Frederick J. De Peyster. The funeral services took place in St. Bartholomew's church, Friday morning, Feb. 14th.

Some Practical Suggestions for Lent

BY CAROLINE FRANCES LITTLE

II

Our Duty Towards Our Neighbors

Faith in God we must have, but St. James says, "I will show thee my faith by my works."

The catechism teaches us our daily duty towards our neighbors, yet in Lent we must make strenuous efforts to observe it more faithfully, in order that the habitual performance of it may become our second nature.

The Church instructs us as to the works of mercy; the seven spiritual works, "To instruct the ignorant, to correct offenders, to convert the doubtful, to comfort the afflicted, to suffer injuries with patience, to forgive offenses and wrongs, and to pray for others." Then the corporal works, "To feed the hungry, and give drink to the thirsty, to clothe the naked, to harbor the stranger and needy, to visit the sick, to minister to prisoners and captives, to visit the fatherless and widows, and to bury the dead."

Surely no one is so situated but that he or she can perform some of these holy works, and we are known by our fruits. Let it be the aim of every one to help and cheer the lives of the lonely and sad. Many who are shut in from the services of the Church would be cheered by a leaflet or a Church book, or if one has not these to give, an hour spent in reading to the sick or aged is time given to God.

Another duty to our neighbors is to set them a good example. We do not always realize how carefully we are watched by others, both by those who are not in the Church, and by younger ones who are. More harm is done by injudicious talking than the speaker ever realizes. The influence of words can never be estimated, and a silent tongue is often a wise one. It is not egotism to feel that our influence (humble though we should be in our own eyes) may be weighty in its effect upon others. The smallest flower casts its own shadow, and from the tiniest cloud some rain may fall. We are responsible for the salvation of those around us. By our deeds, by our words, and by our prayers we may lead them on into the narrow path, or turn them from it, by letting them think that our religion is no reality. The Prophet Ezekiel says if "Thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity, but thou hast delivered thy soul."

In forming our Lenten rule, as to what services we ourselves will attend, we must consider the needs of others. Many a zealous person, eager to omit no appointed service, may prevent others equally as desirous from going. Many a mother overburdened with work and household cares, would be only too thankful to be present at one of the early services if her daughter would suggest their taking turns in enjoying spiritual privileges. There is such a thing as being culpably selfish in our religion. A prayer for light to the Holy Spirit will direct us in such matters; and we may sometimes serve God better by denying ourselves some special service, and allowing another to go in our place, while we take care of the sick child, or perform some other necessary task, than if we passed a Lent without missing one of the daily offices.

A heart whose only desire is to do God's will finds manifold ways in which to serve Him, and heaven-sent duties never conflict.

If only we remember our Saviour's injunction to love our neighbors as ourselves, and ever keep in mind the golden rule, we will not need to ask: "Who is my neighbor," or "Am I my brother's keeper?"

No matter how we are situated, we can do some deed of love, give perhaps a cup of cold water, or a pleasant word or smile, that will cheer the heart of those we come in contact with. For a gloomy religion never attracts the unbelieving, and a soul in which Christ dwells reveals His presence in a joyous and peaceful expression of the countenance.

If we can do no outward act for anyone, we can at least pray for others; and the supernatural influence of prayer is never more plainly revealed than when it gives us, as it always does, a certain power and influence over those for whom we daily intercede. Said one of the modern saints of the Anglican Church, Charles George Gordon: "Praying for the people ahead of me, whom I am about to visit, gives me much strength; and it is wonderful how something seems already to have passed between us, when I meet for the first time, a chief for whom I have prayed."

As the prayers of many are more potent than those of one, the Church has established within her fold many guilds of Intercessory Prayer, to which names may be sent, and then the petitions for those in whose soul's welfare we are interested will go up from myriad hearts to the throne of God, and who can doubt what the answer to those prayers will be!

(To be continued.)

Monographs of Church History

WILLIAM LONGCHAMPS, BISHOP OF ELY

(Second Series)

BY M. E. J.

In the "Church History of Britain," "endeavored by Thomas Fuller, D.D.," this quaint and delightful writer, in speaking of William of Ely, says: "But we have done with him, and are glad of so fair a riddance of him; on this account, that most of his misdemeanors were by him committed not *qua* bishop, but *qua* viceroy, and so more properly belonging to the civil historian."

This is perfectly true, but so closely were the affairs of Church and State mingled at this period, that it is almost impossible to separate them, and we must not forget that, although the chief shepherds often neglected their flocks to administer the secular affairs of the realm, they were, none the less, bishops in the Church of God, and the earthen vessels in which the treasure was contained. Therefore, it is necessary to study the history of the State in order thoroughly to understand that of the Church, as at that time the Church was almost entirely secularized. The life of Longchamps bears glaring evidence of this fact. He was born in Beauvais; his grandfather was a serf who fled to Normandy from the vengeance of his French master, and settled in the village of Longchamps. His father, though at one time prosperous, ended his life in ruin and disgrace, so that William had to make his own way in the world. This he was eminently fitted to do. He was dwarfish, mis-shapen, and, if we may believe the description which Bishop Hugh of Coventry gives of him, he had "a sneer in his nostrils, a grin on his features, derision in his eyes, and superciliousness on his brow, by way of fit ornament for a priest."

The description is certainly not flattering, but probably true, as the chroniclers call him awkward, swarthy, and ill-favored. His mental powers, however, contrasted strongly with his physical, and in spite of his overbearing disposition, he must have possessed some good qualities which secured to him the unswerving friendship of Cœur de Lion.

Longchamps was at first a follower of Geoffry, Bishop of Lincoln, but it is said that King Henry warned his son to have nothing to do with a man who was "a traitor, like his father and mother before him," and William soon transferred his allegiance to Richard who made him his chancellor long before he came to the throne. He repaid his master's kindness by serving him faithfully, but to every one else he made him-

self intolerable by his arrogance and haughty assumption of a superiority to which he had no claim. His contempt for the English was undisguised; though he held the offices of bishop, chancellor, and justiciar, he never attempted to learn the language of the country. That this was possible proves that the amalgamation of the two races was as yet far from complete.

With Richard's accession to the throne, Longchamps' prosperity began. He was made Bishop of Ely and Lord High Chancellor. Richard of Devizes says that he bought the chancellorship for three thousand pounds, though an Italian bid a thousand more, a strong mark of Richard's favor. It must have been a shock to the English people to see such a man consecrated to high spiritual office, accustomed though they were to have wicked and unscrupulous men set over them in the Church, for Longchamps appears to have been looked upon with peculiar abhorrence by all classes of people.

Richard, who looked upon France as his home, the Holy Land as a field for endless adventure, and England only as a treasury whence he was determined to draw unlimited funds wherewith to carry on his wars, was no sooner firmly established on the throne than he began to make preparations for joining the Crusade. He entrusted the principal authority in England to Longchamps, but made Hugh Pudsey, Bishop of Durham, justiciar, so that his favorite's power should not be unlimited. We quote once more from Fuller:

"At this present time much of the English Church was in Palestine, where Baldwin, Archbishop of Canterbury, ended his life, . . . besides many more of the eminent clergy engaged in that service. Yet many did wish that one clergyman more had been there (to keep him from doing mischief at home); namely, William Longchamps, Bishop of Ely, who played rex in the king's absence; so intolerable a tyrant was he by abusing the royal authority committed unto him. And it is a wonder that he, being indeed a Norman born, but holding so many and great offices in this land, should not be able to speak one word of good English, as the English were not willing to speak one good word of him."

No sooner had Richard left England than Longchamps began to make himself obnoxious to every one. He stayed to be enthroned at Ely, and then coolly proceeded to deprive Hugh Pudsey of his office of justiciar, to take from him his jurisdiction in Northumberland, and to seize the property and offices of the Bishop of Winchester. These prelates immediately set out for Normandy, where King Richard still lingered, to protest against the conduct of his favorite; but the chancellor, getting wind of their intentions, preceded them, and made out such a good case for himself that he returned in triumph to England, with the office of justiciar added to his former ones. But Hugh Pudsey was not a man to easily own himself defeated. He laid his case before the king, and obtained a letter from him full of fair promises, which, thoroughly believing, he hurried back to England to hurl defiance at the chancellor. William, receiving him with fair words, appointed a place for meeting seven days later, and immediately set to work to induce the king to confer even greater power upon him. When the appointed day arrived, the Bishop of Durham had the mortification of seeing a paper signed by the royal hand giving the chancellor absolute power, dated some days later than his own document. Hugh retired defeated, but not despairing, and he had only to bide his time to see the tables entirely turned.

For a while Longchamps exercised unlimited power and lived in royal luxury and magnificence. Bishop Hugh of Coventry, wrote: "All the sons of nobles acted as his servants with downcast looks, * * * and if they attended to anything else, they were pricked with a goad which their lord held in his hands, fully mindful of his grandfather of pious memory, who, being of servile condition in the district of Beauvais, had for his occupation to guide the plough and whip up the oxen."

There is a world of bitter sarcasm in these words, which shows the intense hatred and contempt with which this upstart was regarded. Roger of Hoveden speaks in much the same manner: "Nothing is more unendurable than a man of low station when he is exalted on high."

The chancellor made the most of his time, appropriated other people's property of every kind, castles,

abbeys, even towns; he traveled with a train of fifteen hundred attendants, nearly ruining the householders, who were afraid not to offer him hospitality. He assumed the language of royalty in his letters and dispatches: "We, William, by the grace of God, Bishop of Ely, justiciary of all England, and legate of the apostolic see," etc., etc.

But his prosperity was short-lived. There was one man whom he feared because he was unable to intimidate him. This was John, earl of Montaigne, the king's brother. William, anxious to prevent his possible succession to the throne, worked with all his might for the formal recognition of little Prince Arthur as rightful heir. This, together with many other affronts, made John his mortal enemy. Longchamps had ventured to attack some of his adherents in Lincolnshire, whom John promptly relieved, forcing the chancellor not only to abandon his position but to give up some of the castles which he had unlawfully appropriated. In the meantime, complaints of his viceroy were pouring in upon Richard, till at last even he could not refuse to listen. He sent Walter, Archbishop of Rouen, a man of high character and spotless integrity, to investigate affairs, but almost before he reached England the matter was settled in a most unexpected manner.

Geoffry, Archbishop of York, who had remained at Tours for more than a year, in fulfillment of his promise that he would not return to England for three years, ventured to attempt a landing at Dover, on Richard's assurance that he was released from his vow. His adventures and seizure by the chancellor's servants have already been related in a previous paper, and this indignity to the king's brother brought affairs to a crisis. The people were moved to protest, John assumed a threatening attitude, for once finding it to his interest to befriend his brother Geoffry, and after a show of defiance, William retreated to the tower, and shut himself up there. Then the bishops and barons met in council to decide what should be done. The great bell of St. Paul's was rung, and a mass-meeting of the citizens called. People came swarming into the city from every direction with accusations against the chancellor. It was unanimously decided to depose him.

When he was brought face to face with his enemies and forced to hear their accusations and his sentence, his strength and courage deserted him, and he fell senseless at their feet. After a time he recovered himself and acceded to their demands, but a few days later, fearing personal injury, he fled in the disguise of a female peddler. He put on a loose gown with large sleeves, cloak, hood, and veil, and carrying a bundle of linen and an ell measure, he reached the seashore in safety. Here, however, he did not meet the boat which he expected, and sat down on a rock to wait for it. Some women came up to the supposed peddler, and asked to inspect her wares, but the chancellor had never thought it worth while to learn the English language, and now he found himself entirely at a loss to understand and answer them. From his strange words and gestures they supposed that he was insane, and dragged him to a cellar, where they locked him up, and it was some hours before he succeeded in making any one understand who he really was. He was then sent back to London, imprisoned until he had signed away all his castles, and then allowed to take his departure for France. His downfall had been so sudden, and was so complete, that we almost experience a sentiment of pity in contemplating it. The rest of Longchamps' story is soon told. He retired to Normandy, but was constantly on the watch for a turn of fortune. We are reminded of his episcopal office by the fact that he laid his diocese under an interdict, and excommunicated all his enemies before leaving the country. When Richard was taken prisoner, Longchamps was prominent in raising money for his ransom, and at his restoration to his kingdom his old chancellor was reinstated, though with clipped wings, as he was forced to take an oath that he would meddle with nothing outside of his legitimate affairs. Probably life under these limitations grew monotonous, for he soon resigned his office, but he still retained Richard's friendship, and was employed by him in many affairs of State. He died when engaged on one of these commissions, on his way to the Papal court, at Poitiers, Jan. 29th, 1197. There were probably few mourners at his funeral. It is melancholy commentary upon the Church of England of that day that such a man could have lived and died in her episcopate.

Book Notices

The Indwelling Christ. By James M. Campbell. Chicago, New York, and Toronto: Fleming H. Revell Co. Price, 75c.

The well-known Prof. Bruce, of Glasgow, commends this work in a short introduction. In reading the earlier chapters we are reminded of some passages in the mystical writings of S. Theresa and John Tauler; indeed a vein of mysticism pervades the book. Here is a sample: "If Christ be within, there He must be sought, there is He to be found. Many Christians seem hardly aware that a Royal Guest has taken up his abode within their hearts;" and, "To one wholly given up to Him it is all the same whether service be active or passive, it is all the same . . . to lie in the Divine Hand or to be led by the Divine Hand." Intense spiritual subjection runs through the book. Consciousness of our Lord's indwelling and personal experience of this are the prominent ideas. Mr. Campbell in the preface states that his aim is to present the doctrine of the "Divine Immanence from a Christological standpoint." No distinction, however, is made between the operations of the Logos unincarnate and the Word made flesh. On page 146 are some strong remarks about the Church as Christ's "chosen dwelling place, the organism in which His fullness abides, the visible witness of His continuous presence in the world." The chapters entitled "Christ in the World," and "Christ the Centre of the World's Unity," are objective and in contrast with the rest of the book. Some good things are said about society and the religious socialistic movements by which a spiritual fellowship is sought. We may characterize the book as intently religious and spiritual.

The Apostles, their Lives and Letters. A. D. 55-64. By Cunningham Geikie, D. D. New York: James Pott & Co. Pp. 610. Price, \$1.50.

Dr. Geikie's Bible studies have become so widely known and have won for themselves so well established a place in theological literature that we do not feel called upon to make any lengthy review of this book. It forms a part of the series of New Testament Hours upon which he is now at work, and completes his study of St. Paul. This volume partakes of the virtues and the faults of those which have gone before, and seems to us quite equal to any of them in value and interest. It covers the same ground as the later part of Conybeare and Howson's Life of St. Paul, and although as a piece of literature it does not equal that standard work, it is well worthy to be placed beside it. Dr. Geikie has the advantage of modern biblical study and archaeological research, which have brought to light much valuable material since the older work was written. He has brought together and put into compact and readable form the contents of many learned treatises, thus saving his readers much toilsome study of voluminous commentaries and controversial writings in many languages. The laborious author deserves the thanks of English-speaking Christendom for his efforts to popularize (in the best sense of that word) the study of the Word of God.

The Great Meaning of Metanoia: An Undeveloped Chapter in the Life and Teaching of Christ. New edition, with a supplementary essay. By Treadwell Walden. New York: Thomas Whittaker. Green and gold bindings. Pp. 166. Price, \$1.

This book made a strong impression when first it appeared, and a second edition is no surprise, for it is a keenly thoughtful work upon the true meaning of the great word "metanoia," mistranslated "repentance." The charge of Christ's herald was "metanote!" Take upon you a new mind; change your mind. Our author examines the New Testament idea of this word and its intellectual as well as moral compass. He shows the use of "metanoia" in Christ's own teaching, and as followed by St. Paul. The second and newer part of the volume is devoted to a consideration of "the eclipse of metanoia by penitential," the persistent Latin, and well exhibits the Roman utilization of this lamentable error in translation. Mr. Walden bemoans the disastrous twilight in which the revisers have left their version of the New Testament in regard to the real meaning of this word. The book closes with a presentation of personal letters to the author from well-known critical scholars, and amongst them we note: Bishop Westcott, Dr. Alexander Roberts, of the University of St. Andrew's, Dr. Howard Crosby, Philip Schaff, Dr. Plumptre, Dr. Elisha Mulford, Dr. J. F. Garrison, and Bishop Phillips Brooks.

The Doctrine and Practice of the Eucharist as Deduced from Scripture and the Ancient Liturgies. By J. R. Milne. New York: Longmans, Green & Co. Price, \$1.25.

Any book on the Holy Eucharist, owing to the importance of the subject, naturally commands our interest, and especially so when it is proposed, as in the case of this work, to deduce the matter from Scripture and the early liturgies. In the opening chapter on the testimony of the Eucharist to the Sacrifice of the Cross, the author states that the institution of the Holy Sacrament was the formal beginning of the Sacrifice of Calvary, and "that Christ's own act of Eucharistic institution both testifies and constitutes His Passion and death on the Cross to be a sacrifice." It is a matter of regret that controversy not a little is brought in, and the more so, since Mr. Milne professes to be

writing a *quasi irenicum*. All through the book the author seems to wrestle with an enemy which appears in the dictum—"In the Eucharistic sacrifice Our Lord is offered under the forms of bread and wine." To disprove this is uppermost in the author's mind. It may be seriously questioned whether Roman theologians would admit the truth of the statement that "Romanists say Christ made one offering or sacrifice of His Body and Blood under forms of bread and wine and another quite different and distinct therefrom upon the Cross." Certainly the authorized teaching of the Roman Church, as embodied in the Tridentine decrees and the *Catechismus Romanus*, not to mention the Baltimore Catechism used in the Roman schools in the United States, insists upon the *substantial oneness* of the Sacrifice of the Cross and that of the Altar. The mode of offering alone differs. The perpetual offering in the heavenly courts of the sacrifice and death of Christ is brought out well and emphatically, but very inadequate and deficient views of the Eucharistic offering are maintained. "It is no direct offering of Christ's Body and Blood;" "It is the bread and wine which Christ has commanded to be offered in commemorative representation of the offered Body and Blood of the Sacrifice of the Cross;" "It is no offering or sacrifice of Christ's Body and Blood, but only an offering or sacrifice of the bread and wine." To our minds this view rises no higher than the offertory—"mercifully accept our alms and oblations." Mr. Milne, however, does not hold such meagre views of the bread and wine in their *manward* aspect; that is, as means of Communion of the Body and Blood to the communicant. We might cite many conservative Anglican theologians, past and present, as against this view, but it will suffice to quote the late Michael Sadler, who is a safer guide in Eucharistic doctrine than the writer under review. "We believe that the earthly is identical with the heavenly Presentation, performed by the same Omnipresent Priest and including under earthly forms all that is included in the heavenly Presentation."—*The One Offering*, page 91. We make this quotation because of the vast importance of the subject, and because Mr. Milne reiterates again and again his view that bread and wine only are offered. The chapter on Eucharistic Privilege—entrance into the Holiest—contains much that is helpful, but we think the union of heaven and earth in Eucharistic worship necessitates *substantial oneness* of the Sacrifice, although our present temporal condition requires a different form of offering. With our American Communion office we need not hesitate to accept, as far as concern ourselves, the views propounded in chapter V, on the Invocation of the Holy Ghost in the consecration. What will English and Roman priests say to this statement: "The invocation of the Holy Ghost is necessary to complete the offering?" And what is Mr. Milne's practice in view of the absence of the invocation in the English Prayer Book? After reading the section on Eucharistic Adoration and the Real Presence we are at a loss to grasp the writer's exact position. Like so many English theological writers, he seems afraid of putting his meaning in exact definition. In the chapter on Eucharistic Intercession is a very strong presentation of the Eucharistic service as more than a mere Communion. "The purpose of the offering then is not fulfilled either in Eucharistic Communion merely, or in formal ceremonial worship of Christ's presence. Its higher purpose is intercession." Hence, we "are always to take what part we can in the offering of the Sacrifice," even though we may not communicate. "His intercession is the means by which He continues to present His sacrifice," and in this we share whenever we are in attendance at the service of Holy Communion. This is one of the most useful portions of the work, and is well calculated to enrich one's views of the Eucharistic service, and place non-communicating attendance in a new light. A careful study of the pages on the liturgies and ancient authors will prove very profitable. Mr. Milne, however, has pressed their testimony too far in his effort to establish his own view that only bread and wine are offered. Justin Martyr was writing an apology to those without, and doubtless used some reserve, but however that may be, he was not writing a formal treatise. St. Irenaeus too was contending against gnosticism and its false views of matter. The treatise needs rewriting on a more systematic plan. Topics falling under a given head should not be distributed throughout the book. A more careful definition of terms is desirable, for in a few places where controversy is introduced it all hinges on how we define our terms, and is, after all, a question of words. We might instance the question as to whether the Church offers or the priesthood offers. There is an abundance of excellent material in the book which will amply repay careful study, notwithstanding the inadequacies we have pointed out.

The successor of Archdeacon Farrar in the pulpit of St. Margaret's, Westminster, is the Rev. Robert Eyton, M. A., a preacher of very marked power. While rector of Holy Trinity, Upper Chelsea, and canon of St. Paul's cathedral, he published volumes of special courses on the "Creed," "Lord's Prayer," "Ten Commandments," and "The Beatitudes," the latter having been published simultaneously

with his transfer to St. Margaret's. The four volumes have just been issued in this country by special arrangement with Thomas Whittaker.

Magazines and Reviews

The Quarterly Review for January (only just come to hand) is a very interesting number. The recently published biography of the late Bishop French, of Lahore, inspires an article on modern missionary work, which affords valuable information and great encouragement to all Christians who have the cause at heart. Bishop French had many of the characteristics of the great Apostle to the Gentiles, and no one can read this notice of his life and work without being impressed by his single-hearted devotion and saintly simplicity of character. The Modern Jew is an article of great power, and full of suggestions. The emancipation of the European Jew, his plutocratic or anarchistic tendencies, according to his circumstances, and above all, his stubborn persistence in being a Jew and nothing but a Jew, are traced with a rather pitiless precision. Nevertheless, the writer does not seem to us to be unjust to the Jew, but to grasp the situation of the Jewish problem with great accuracy, and his conclusions will tend to startle easy-going Christians somewhat. The leading article is a review of the works of the two great diarists of the Restoration period, Pepys and Evelyn. It affords one a fair estimate of the work and the personal character of those two historians of their own time who became famous without seeking fame. Other valuable articles are "The Age of Saladin," "The War Office and the Army," and "England's Opportunity in Ireland."

The frontispiece of *The New England Magazine* for February is a picture of the fine statue of Abraham Lincoln by John Rogers. This accompanies a most interesting article on "John Rogers, the People's Sculptor," by William Ordway Partridge. "The Passing of the New England Fisherman," by Winfield M. Thompson, is a charming illustrated article on the change which is taking place so rapidly in one of the greatest New England industries. The series of articles on New England cities and towns is continued in this number by an admirable paper on "Modern Providence," by Robert Grieve. Few cities have undergone such great changes during the last thirty years. His article is richly illustrated. The large number of lovers of Ibsen in America will turn eagerly to the article on "Ibsen at Home," by Mr. Edgar O. Achorn, an Ibsen enthusiast, who visited the great dramatist at his home in Christiania last summer, and here gives his impressions, supplemented by a most beautiful series of pictures, never before given in America, of Ibsen's home surroundings.

Harper's Magazine for February opens with an attractive article on "Baltimore," by Stephen Bonsal, one of the best known of that city's younger sons. Caspar W. Whitney describes the habits and characteristics of the Indians he met on his way, and narrates his experience on a wood-bison hunt in a manner likely to quicken the blood of every sportsman. The "Personal Recollections of Joan of Arc," relates the capture of the Maid of Orleans at Compiègne, but the sombreness of that incident is relieved by a chapter of genuine humor, in which the Maid of Orleans drills her father in the manual of arms.

Books Received

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

THOMAS WHITTAKER, New York

Curiosities of Olden Times. By S. Baring Gould, M.A., author of "Iceland; Its Scenes and Its Sagas," "Mehalah," etc. Pp. 301. \$1.50.

BELKNAP & WARFIELD, Hartford

Contributions to the History of Christ Church, Hartford. Compiled by Gurdon W. Russell.

A. C. MCCLURG & Co., Chicago

A Little Wizard. By Stanley J. Weyman.

THE YOUNG CHURCHMAN CO., Milwaukee

The Life and Examples of St. Andrew. By Chittenden.

LEE & SHEPHERD, Boston

Studies in the Thought World; or, Practical Mind Art. By Henry Wood. \$1.25.

D. APPLETON & Co., New York

The Story of the Solar System. By George F. Chambers, F.R.A.S. 40 cents.

Old Faiths and New Facts. By Wm. W. Knisley. \$1.50.

Studies of Childhood. By James Sully, M.A., LL.D. \$2.50.

Criminal Sociology. By Enrico Ferri. \$1.50.

MACMILLAN & Co., London and New York

The Empire of the Ptolemies. By J. P. Mahaffy. \$3.50.

CROTHERS & KORTH, New York

Studies in English Church History. By the Rev. Hamilton Schuyler, M.A. \$1.

JOHN B. ALDEN, New York

The Agnostic Gospel. A Review of Huxley on the Bible, with Related Essays. By Henry Webster Parker. 75c.

FLEMING H. REVELL CO., Chicago, New York, Toronto
The Greater Life and Work of Christ, as Revealed in Scripture, Man, and Nature. By Alexander Patterson. \$1.50.

The Household

A Story of Johnson

BY THE REV. IRVING MC ELROY

The senior curate of St. Amethyst's parish, one hot afternoon in autumn, was, as many of the local authorities phrased it, "Jess' natch'ully projec'in' around." The hot alleys were swarming with their householders, enjoying to the uttermost the heated brick walks and the glaring sunshine, laughing with child-like abandon, and singing with all that wonderful melody which is characteristic of the Southern negro.

St. Amethyst's was a big parish, within the limits of which dwelt all sorts and conditions of men. The wealthy, the cultivated, the fair, ignorant of the world's misery and wrong; the poverty-stricken, the ignorant, the degraded; those who were dressed by Worth and lived in princely magnificence, and those whose parlor was the brick pavement.

The curate, accustomed as he was to the sights and sounds of the city, passed through the alleys with a smile of pleasure at the happy faces and voices of nature's children of the night; and then on through the streets, steadily, for he had an objective point in view; leisurely, for the day was exceedingly warm and his interruptions were many.

Turning a corner he heard a shout of laughter mingled with cries of apprehension, and saw a crowd, whites and blacks, gathered before a little story and-a-half house, and watching with absorbed interest one of the upper windows.

"Ugh, umph! Dat man Johnsing 'll be de de't of me yit," laughed one motherly looking "mammy." "'t's jes' redic'lus de way he cyarries on when he's drunk. Look! Dar comes annudder one." Another one did come; a sway-backed chair thrust through the window, and thrown to the ground to join its mate on the little green grass plat before the house, while a small, dark-haired man, the intoxicated Johnson, thrust himself half out of the window to watch it fall, and yelled with delight as it struck its mate with an ominous sound, and rolled helplessly over on its back.

Johnson disappeared, only to re-appear again with a washstand which, judging from appearances, had made the trip before. This was followed by all the furniture that could be pushed through the window, Johnson getting more and more excited all the time as the laughing crowd, removing each article as it fell to make room for the next, cheered him on.

Evidently it was no new scene to them. They needed no programme, no libretto, to tell them what was coming next. The passing of the furniture was only the prelude to a well known play. It was a cheap amusement to the denizens of the neighborhood.

The curate stood looking on. He had heard of the star actor before, but had never seen his performance. He was silent, for he was wise, and the wise man knows when not to speak.

After struggling vainly to force a bureau, then the head-board, and then the foot-board, of the bed through the window, Johnson hesitated. The audience, however, was at no loss. They cheered him on.

The expostulating voice of his wife (such men always seem to have wives and children, and the wives always seem to be expostulating), could be heard try-

ing to quiet, and only succeeding in irritating him; and then came the climax for which the crowd had been waiting. Johnson dragged the mattress to the window and forced it out, leaning far out to see it fall, then seized his wife and, in spite of protest and struggle, animated by the jeers of his appreciative audience, he forced her through the window and watched her drop unhurt on to the mattress; and having gone so far he threw his children out after her, no great task, and no harm done; then, having secured that privacy for himself which great men crave, the master of the situation went to sleep on the floor with his feet out of the window—banners flung out over his field of victory.

The crowd, recognizing this as the last act in this tragedy of a home, slowly dispersed, laughing at poor Johnson's mad exploit; and left the wife to herself. She was used to it. She quietly gathered her children and went in-doors, followed by the curate, who had watched and waited for the time to come when he could help.

"Does your husband often behave like this?" he asked.

"Oh, yes!" was the answer. "He's a good workman, and a good husband, but he will drink, and when he's drunk, and that's pretty often, everything has to go out of the winder, so's he can sleep quiet-like; and the children's gittin' so used to it they natch'ully wants to jump outen the winder when he begins to holler."

"Well," said the curate, "perhaps we can help straighten things out; and, without a word, he began to carry in the furniture.

This done, he said to the woman, "I am one of the curates of St. Amethyst's parish, and we have a way of dealing with just such men as your husband. I'll send two of the men for him this evening, and if we can get hold of him for our men's meeting, I think we can make a man of him yet." A word of farewell, and the curate was gone, leaving the wife to think of the future and hope for the best.

That evening two of the men came for Johnson. They knew him, and, in response to their invitation to go out with them, he tidied himself up after a fashion, a sort of dog fashion, "a lick and a promise," and went out. Each saloon drew a request from Johnson to them to "have something," but they said no, they wanted to show him something, and "could take one later."

Only a few squares from Johnson's home, the men passed a small chapel and turned into the open door of an old colonial mansion. There was a sound of men's voices and laughter, strains of music, and a burst of applause, and Johnson, hanging his hat by theirs, followed them up stairs into what had been the parlor. The building had been remodeled, and the parlors extended to a depth of many feet. The room was brilliant with light, sweet with the perfume of flowers; the floor was carpeted, and many pictures were hanging on the walls, while beyond the piano and organ Johnson could see many men, some of whom he knew.

Half-dazed, he found himself kindly spoken to by ladies, introduced to other men, welcomed and made free of the rooms. His first impulse was to hide himself, and he did, behind a door, especially designed, it seemed, for just such a purpose; it revealed such a quiet, pleasant corner, whence he could hear and see without being seen, and, to his great comfort, nobody noticed or spoke

to him. He sat there looking about, trying to make out the pictures he could see, watching the men reading or turning the pages of illustrated papers, playing games or quietly talking, while the ladies, the hostesses of the evening, moved quietly among them with a smile and a word for each; and over it all there was such a sense of refinement and congeniality that Johnson felt himself out of place. It was not what he was used to. No drinking, no profanity, no loafers, nothing of his familiar routine, but quietness, rest, and peace. Then some one sang an old ballad that brought tears to his eyes; then some one recited, an old favorite, evidently, for the men greeted it with hearty laughter and applause, jarring strangely with the remembrance of the last laughter and applause that had impressed itself upon his consciousness; then a learned professor gave a short lecture on chemical reaction, illustrated by experiments, and in a language that even Johnson could comprehend. It interested him. He moved out of his refuge behind the door, forgetting the shabby clothes and the whiskey-tainted breath, and found himself quietly pushed into a seat where he could best see and hear, and a kindly woman's voice saying to him: "So you like chemistry? Isn't this nice? We have something like this every Tuesday evening and will be glad to welcome you. You have a wife and babies? Yes? We will see your wife to-morrow, and the children, we are very fond of children. Yours are such nice ones? That is so good. And your wife is such a good woman? Why haven't you told us this before to-night? We would so like to see her here on our mothers' reception evenings, Thursdays, you know. Tell her, and ask her if she can come if we call for her. You are fond of reading? You must go up stairs and see our library before you go home. Oh, yes, we lend them to any one who cares enough about books to read them and bring them back. This is the pleasantest place you were ever in? Well, come the more often. We shall always be glad to see you as long as you do not forget that you are a man, and may be a noble one. You were awfully drunk to-day? Poor fellow. Don't speak of it here. Don't let these ladies know anything about such things. It is not a pleasant thing to speak about, and a bad thing to do. You will never get drunk again? My dear man, God help you." Another song, and Johnson, when it was ended, went up stairs to see the library, troubled in

why?

Why wear wool?
To keep out cold? No.
To keep in heat.

If the body is supplied with plenty of fresh air—oxygen—and proper food, it will generate sufficient warmth to protect you on the coldest day—**Scott's Emulsion** of Cod-liver Oil, with Hypophosphites, is the best warmth-food. Thin people, people with poor blood who are easily shaken by a cold wind take Scott's Emulsion and it makes good blood, improves the appetite, increases flesh, furnishes bodily warmth, and prevents the ill results from colds, coughs, and exposures.

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (Ask your doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites.
Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

spirit and anxious to be alone that he might think. He found the room full of men reading and smoking. A kindly nod and a smile greeted him, and some one said "smoke?" Johnson was fairly hungry for something that seemed real and tangible, and he smoked with great relish.

Quieted by this unrebuked indulgence in what seemed to him the only survival of his past, he went down stairs again to find the ladies serving supper, sandwiches, coffee—such coffee he had never even dreamed of it as a possible experience—and cakes, and as much as he wanted of them. Johnson began to think he must be some other Johnson, but when the meeting broke up after a prayer which found its echo in his heart, and the men were dispersing with merry talk, and planning for the next meeting, Johnson partially found himself and went home, straight home. No temptation came to him from open saloon; he was neither hungry nor thirsty, nor displeased with himself; but full of new thoughts he went straight home, and

- ARMSTRONG & McKELVY } Pittsburgh.
- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FAHNESTOCK } Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN } Cincinnati.
- ATLANTIC } New York.
- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
- COLLIER } St. Louis.
- MISSOURI } St. Louis.
- RED SEAL } St. Louis.
- SOUTHERN } St. Louis.
- JOHN T. LEWIS & BROS. CO } Philadelphia.
- MORLEY } Cleveland.
- SALEM } Salem, Mass.
- CORNELL } Buffalo.
- KENTUCKY } Louisville.

THE KIND THAT PAYS, the kind that lasts. In painting, labor is three-fourths the cost; and with Pure White Lead and Tinting Colors more work can be done in a given time than with inferior materials. It makes—with Pure Linseed Oil—the best paint and the kind that lasts. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

when his wife asked him if he had been with the men all the evening, and if he had had a good time, he only answered "yep," and went to bed, but this time he did not hang his feet out of the window.

That was the beginning. Night after night Johnson went to the rooms, which he soon learned to speak of as "our rooms." His wife was sought out, and needed clothing found its way into the home from which the family and its possessions had so often been "fired."

Johnson began to wear collars and cuffs, and to send them to the laundry to be done up. He had taken no pledge, no one had asked him to, no one seemed to think it necessary to approach him on the subject of a pledge. This seemed strange to him at first, for he had expected it and had made up his mind to assert his independence, and he was really somewhat disappointed about it.

No one had approached him on the subject of religion. This seemed stranger still, for he soon found that all the workers, and most of the men at these meetings were religious, and he expected as a matter of course to have an investigation started as to his religious views. He had none, but thought he would be prepared to resent any intrusion on his rights to have what suited him best. But he was let alone, and it worried him. He had become a sober man, a thoughtful man, and a self-respecting one. The curtain had been rung down on the last scene in the home tragedy, and the neighborhood was disposed to resent it. Johnson had grown beyond that, however, and either did not heed, or did not mind, the jeers of his old-time audiences of street and alley.

The apparent neglect of his religious interests, however, did annoy him, and one evening, when he could stand it no longer, he took the curate, as the most responsible party, behind the door which had once sheltered him, and gave him what he called "a regular blowin' up" about his neglect of duty. The curate only smiled. They worked a good many things by means of coffee, doughnuts, and smiles at St. Amethyst's, and when Johnson had quite exhausted himself, the curate said: "So you have got a soul after all? We were wondering when you would find it out. And you are aggrieved because you have not been talked to about it, are you? We have been trying to waken that soul of yours ever since we found you pitching your family out of the window. Now that it is awake the very first thing for you to do is to bring some other poor chap—bad as you were, if you can find him—under the influence of this same religion. That is what we are all doing, and you must help us; and when you get over being selfish in your appetites and desires, and being anxious about yourself alone, and become anxious about somebody else's soul, we will help you to help yourself, and him, too. You are a baptized man, you tell me; live like one, work like one."

That was the second beginning for Johnson. He began to help somebody else, in a shame-faced way, at first, but more courageously as he gained experience, and he benefitted by it more than he, or any other man, knows; and to-day St. Amethyst's parish has at least one Christianized man, who has learned to do good and to keep himself unspotted.

Johnson's experience during the process of development was not an unusual one. While he was a brute he never

lacked work or liquor. When he became conscious of his condition and started to make a man of himself, no one wanted his services. Former employers "turned him down," new ones declined to assume that relationship to him. Sickness took possession of his family and himself. The wolf howled at the door, and often crawled inside while the babies cried for food. The pawnbroker got possession of all the family projectiles, and, eagerly as he sought for it, the employment did not come. The curate was at hand with relief when called upon, and more often when not sought out, but for three years poor Johnson ate the bread of poverty and distress.

One evening, after a fruitless day's search for work, he found, in front of a hotel, a very much befuddled individual ruefully inspecting a badly damaged hat. He had sat on it, or kicked it in that hilarious way peculiar to befuddled individuals, and it was a bad looking hat. Johnson saw it. It was a good looking hat to him, for he was a hatter, and he went to the man with an offer to mend it for a quarter, and bring it back in the morning. The offer was accepted, the hat was mended, and returned in the morning, all for the quarter, and the befuddled individual,—I call him that because it was his usual condition—became the patron of Johnson. He mentioned him "as a brick to fix a tile," in the society in which he moved. Johnson began to prosper. He became known as a skilled artist on damaged hats. Business developed, and Johnson rented a room, knocked a hole in the chimney, and put in some bars for a heating place for his irons, added a making department to his mending one, and one of the first hats he made was for the curate who had made a man of him by means of what he called "The Religion of Doughnuts."

Johnson now has his own little business. His wife watches for him, when she is not working by his side, with a smile of contentment; his babies never cry, except for causes when not to cry would be a direct violation of all the rights of childhood, and even then they cry in a sort of protesting way that makes you glad to hear them do it, and the neighborhood that knew him knows him no more. This is hard on the neighborhood, perhaps, for an industriously idle and shiftless neighborhood has been deprived of its regularly recurring free show, and has some right to complain. Their star actor is gone. Alas! there are plenty of understudies ready to take his place, but he himself, the original, is a stranger to his old friends, and is a respected, and a self-respecting man, his own master, thank God! and he owes no man anything but the duty of loving helpfulness, a debt he gladly pays. And when he brings a new man to the meetings, as he often does, he places him safely behind the friendly door, and looks forward as anxiously as the curate and the ladies to the time when the new man will learn the first lesson of reformation—shame at his own misused past and a desire to help somebody else.

SMOOTH Roadway. Quick time. Perfect Passenger Service. Uniformed train porters for the convenience of first and second class patrons. Through Sleeping Cars between Chicago, Buffalo, New York, and Boston. Unexcelled Dining Car Service. No change of cars for any class of passengers between Chicago and New York City via the Nickel Plate Road. J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago, Ill.

Reason

Must be used in taking medicine. When faithfully and persistently used Hood's Sarsaparilla will permanently cure all blood diseases. Therefore take only

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1.
Hood's Pills assist Digestion and cure Constipation. 25 cents.

The Living Church

W. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

(TO THE CLERGY \$1.00.)

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 30 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lyett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy 8 shillings.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

Educational

ILLINOIS

ST. MARY'S SCHOOL, Knoxville, Ill.

A School for Girls,

A College for Young Women.

One of the oldest Church Schools in the country. Entirely rebuilt on modern lines in 1883. Everything up to the times. Music under the direction of WM. H. SHERWOOD, Chicago. A preparatory and college course. The degree of B.A. given to graduates. Physical culture a special feature.

REV. C. W. LEFFINGWELL,
Rector and Founder.

ST. ALBAN'S ACADEMY,

Knoxville, Illinois.

A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.

A. H. NOYES, Headmaster.

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D. D., C. L., President of the Board of Trustees. Board and tuition \$300 per school year. Address the Rev. B. F. WESTWOOD, S.T.D., Rector, Sycamore, Ill.

Educational

NEW YORK—STATE

ST. MARY'S SCHOOL FOR GIRLS.

Garden City, Long Island (half hour from New York). Thoroughly graded from Primary to Collegiate. Certificate admits to colleges for women. Elective courses for advanced pupils and post-graduates. Special arrangements for those desiring the advantages of New York City; concerts, lectures, art galleries, etc.
Miss ELIZABETH L. KOUES, Prin.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson river. Twenty-fourth year began September 24th, 1895. Address, THE SISTER-IN-CHARGE.

NEW YORK CITY

School of the Sisters of the Church.

Boarding and Day School for Girls.
(FOUNDED BY MRS. SYLVANUS REED, 1864.)
Primary, Secondary, and Collegiate departments.
Address SISTER-IN-CHARGE, 6 and 8 East 53rd Street.

ST. MARY'S SCHOOL.

6 and 8 East 46th St., New York, N. Y.
A boarding and day school for girls. Under the charge of Sisters of St. Mary. Pupils are prepared for college examinations. The twenty-seventh year will commence Oct. 1st. Address the SISTER SUPERIOR.

NEW JERSEY

BURLINGTON COLLEGE.

The fiftieth year of Burlington College—preparatory department—begins Sept. 18, 1895. Careful attention to the individual needs of students. Advanced work a specialty. Address, Rev. C. E. O. NICHOLS, rector, Burlington, N. J.

Dryad Hill School for Girls.

South Orange, N. J. Mrs. L. H. BENJAMIN, Prin.

SCHOOL OF THE GOOD SHEPHERD,

HOME SCHOOL FOR YOUNG GIRLS. Terms, \$250.
Address, SISTER-IN-CHARGE, Asbury Park, New Jersey.

Seaside Home School and Kindergarten.

For motherless children and for girls. Re-opened Sept. 25, 1895. References: Rt. Rev. the Bishop of New Jersey, Trenton, N. J.; Rt. Rev. the Bishop of Maryland, Baltimore, Md.; Rev. A. J. Miller, Dr. Sarah Mackintosh, Asbury Park, N. J.; Rev. Elliott D. Tomkins, Long Branch, N. J.; Rev. Alfred Harding, Washington, D. C. Address, Miss ROSS, Principal, 604 Asbury Ave., Asbury Park, N. J.

PENNSYLVANIA

A Thorough French and English Home School for 30 girls. In charge of Mme. H. Clerc and Miss M. L. Pecke. Address, 4313 Walnut St., Philadelphia, Pa.

BISHOPTHORPE, South Bethlehem, Pa.

A Church Boarding and Day School for Girls. Prepares for College, or gives full academic course. Twenty-eighth year opens Wednesday, Sept. 25th, 1895. For circulars address Miss ALBERTA OAKLEY, Bachelor of Letters, Principal.

VIRGINIA

EPISCOPAL HIGH SCHOOL,

Near Alexandria, Virginia.
Easter half opens Feb. 10, 1896. Catalogues sent.
L. M. BLACKFORD, M.A. Principal.

WASHINGTON, D. C.

THE EASTER TERM OF THE FRANCO-

American Episcopal Home and Day School for Girls opened Jan. 15, 1896. All the teachers speak French, which is the language of the School. For catalogue apply to Mme. J. D'ESTAINVILLE GAILLARD, Miss E. H. CLARK, 1023 15th St., N. W., Washington, D. C.

WISCONSIN

CATHEDRAL CHOIR SCHOOL,

Fond du Lac, Wisconsin.
Next term begins Jan. 8th, 1896, and ends June 17th.
\$125 for the Half Year.
For illustrated catalogue, address,
The Rev. CHAS. E. TAYLOR, B.D., Warden.

ST. JOHN'S MILITARY ACADEMY,

Delafield, Wisconsin

A Church School for Boys. Situated in the "lake region" of southern Wisconsin, twenty-five miles from Milwaukee. Location unsurpassed for beauty and healthfulness. Prepares for any of the colleges, or for business. Rates less than for any other school of its class. New term opens Jan. 8, 1896. For catalogues, testimonials, and all other information, apply to the Warden, the Rev. SIDNEY T. SMYTHE, A.M., Delafield, Wis.

KEMPER HALL, Kenosha, Wis.

A school for girls under the care of the Sisters of St. Mary. The twenty-sixth year begins September 24, 1895. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; General Lucius Fairchild, Madison, Wis.; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago; Frederick S. Winston, Esq., Chicago. Address THE SISTER SUPERIOR.

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.

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, Two DOLLARS. You may then send us the name and address of the person and one of the dollars. The other dollar you may keep for your Easter offering. Address

THE LIVING CHURCH,
55 Dearborn St.,
Chicago, Ill.

The Strike at Clover-nook

BY BELLE V. CHISHOLM

There was a full half dozen of them—Frank Howell and his cousin Dan, the two Curtis boys, Tom and Fletcher, Wallace Bradley and Jerome Witherspoon, and they had met to organize a Washington Club—in honor of the Father of his Country—the immortal George Washington. The place dignified by the name of "Liberty Hall," in which these young tyros met, was an old log cabin, destitute of desk, chair, or stool, consequently, during their deliberations they were compelled either to remain upon their feet or to seat themselves, primitive fashion, upon the floor. Frank Howell, being the senior by several months, was appointed chairman, and with a flourish opened the meeting by explaining the business that had called them together. When he had expressed himself as fully as he thought necessary, he leaned back against the wall and waited, in a dignified way, for the remarks which he said were in order. After a few minutes delay, Fletcher Curtis dragged his long awkward body to a standign position, and after clearing his throat and thrusting his hands into his pockets began: "Mr. President, ladies and gentlemen—Oh! I mean boys. I wish to state that George Washington was a great man. You have all heard about the wars he fought, and the victories he won. He won for us our liberty and we should all try faithfully to imitate his example."

"I can't see how we are to imitate his example when there are no more Americas to set free," exclaimed Wallace Bradley, springing to his feet. "That's the only thing I have against Mr. Washington, he was too ambitious and gave liberty to the whole country, leaving nothing in that line for American boys to do." "It seems to me that if you had as many chores to do evenings as I have you would have plenty of employment without longing for new Americas to fight about," put in Dan Howell. "I liked the first speakers suggestion about trying to imitate Washington," interrupted Tom Curtis. "He believed in freedom, in cutting loose from bosses and striking out for himself. Now that is just the kind of liberty I want. I am tired of school and books and all such tyranny, and my suggestion to this club is, let us go out on a strike. Strikes are fashionable now, and this is a very good

time to plan for one that will secure us our rights."

"Against what do you propose to strike?" asked Jerome Witherspoon, now opening his lips for the first time. "Against school and home-work generally," responded Tom, glancing around the room to see how much sympathy he might expect from the other members of club.

"You'll go out alone if you cannot find more of a grievance against which to inaugurate a strike," remarked the chairman knowingly. "Strikes are un-American, and schools and homes are not, so if this club proposes to celebrate Washington's birthday, you must not bring in any disturber of the peace not likely to thrive on American soil."

"There are some kinds of strikes, Mr. Chairman, which even a Washington Club might find admissible," urged Jerome Witherspoon. "Why could we not inaugurate an individual strike against our own weak points?"

"And who would select the points to be discriminated against?" inquired the chairman.

"Every fellow for himself," insisted Jerome. "Who knows our weak points so well as we do ourselves?"

"I don't think I quite understand you," said Fletcher Curtis, knitting his brows. "Please explain more clearly what you mean."

"Well, to illustrate, you know your besetting sin is flying into a passion the moment things do not go to please you," began Jerome.

"Who says I can't curb my temper?" asked Fletcher, doubling up his fists in a threatening manner.

"You, plainer than any ene else just at this moment," laughed Jerome, and a loud clapping of hands from the other boys brought him back to his senses so quick that he made all right by joining in the laugh at his own expense.

"Tom, here, needs to strike against his laziness, as his suggestion to break away from school and work fully emphasizes," Jerome went on, without waiting for an invitation from that young gentleman. "Dan needs to raise a signal of danger to ward off the words of flattery to which he is so susceptible. Don't cringe, Dan, for you know the boys have only to give you a little taffy to buy you over to the side they want you upon. It is a bad failing—makes you weak and unworthy, and you need to strike a death-blow at the weakness."

Poor Dan bit his lips to keep back the bitter retort struggling for utterance, but after the way Fletcher had given himself away, he dared not enter a protest on his own behalf. "The boys will have a better chance of fair play on the ball ground when Wallace strikes out against his enemy, for no one knows better than himself how well he likes to have his own way."

"You do, I think, from the decided way you speak," exclaimed Wallace, very red in the face, but before Jerome had time to make a denial, Frank Howell put an end to the squabble by asking what sin of his own was catalogued as his most formidable enemy.

"As our leading officer you ought to be exempt from all kinds of weaknesses; but, Frank, you know you are somewhat vain of your personal appearance, and you do like to let folks know that you stand well up in your classes."

"Vanity is not considered a very deadly sin, usually, but it is effeminate and makes a fellow feel weak even if it is

not his weakest point," Frank said, trying to retain his good nature. "Now, instead of each one of us speaking for himself, you have taken the pains of reading up our titles for us, hence, as one good turn deserves another, some of you boys inform Jerome against what weakness he is to battle."

"Well," exclaimed Dan, glad of a chance to retaliate, "I do not like to hurt people's feelings, but if he ever expects to be as famous as George Washington, it is high time he began practicing the virtue for which he was noted."

"Is that insinuation intended as an insult?" demanded Jerome, flaring up in an instant.

"Not by any means, my dear fellow. It is only a weakness, a very weak weakness, perhaps, and it may take pretty solid striking to get it under control, but there is nothing like trying, you know," responded Dan, coolly.

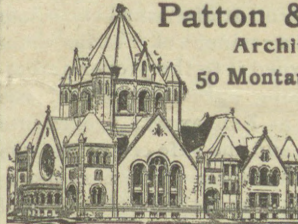
"You might as well call me a liar," retorted Jerome, hotly.

"Oh, no, that would not sound well," Dan replied. "There is no use in calling things by such hard names."


"Might as well say it as mean it," Jerome muttered.

"Now, look here, Jerome," exclaimed Dan bristling up, "you scored the rest of us unmercifully, and we did not contradict your assertions, and if you are a gentleman you'll submit gracefully to the charge preferred against you, for you certainly know it is true."

Patton & Fisher,
Architects,
50 Montauk Block,
115 Monroe St.,
CHICAGO.



We Haven't a Word to say
...against any plan for making money so its honest and fair.
Let us tell you our plan—in our own way.
A POSTAL WILL BRING YOU OUR WAY....
CAMPBELL INVESTMENT CO.,
112 LaSalle Street, Chicago, Ill.



FIRST MORTGAGES
on Chicago property. \$500 and upwards. Interest made 7 per cent., payable semi-annually.
B. F. JACOBS & CO.,
99 Washington Street, Chicago.

PENNOYER SANITARIUM
KENOSHA, WIS.
THE NORTHERN WINTER RESORT.
Luxurious accommodations; hot water radiators in every room; every comfort for invalids or those needing rest. For illustrated prospectus address
N. F. PENNOYER, M.D., Manager.

A PLAIN TE DEUM.
For large or small Choirs. Anthem form; full harmony; no repetition. "Just the thing for amateur choirs." "Successfully crystallized many beautiful gems." 10 cents; 5 copies, 25 cents. **CHAS. D. KELLOGG,** 105 East 22d St., New York City.

THE NICKEL PLATE ROAD,
the shortest line from Chicago to New York and Boston via Fort Wayne, Cleveland, and Buffalo, operates a perfect passenger equipment with a first-class roadbed and an exceptional service of Wagner Sleeping and Buffet Cars. Rates always the lowest. For information as to rates, time of trains, etc., call on or address **J. Y. Calahan, Gen' Agent, Chicago, Ill.**

A Great Opportunity!!

For every New Subscription to
The Living Church
we offer either of the following standard works:
The Life and Epistles of St. Paul,
By Conybeare and Howson,
Or
Smith's Bible Dictionary.

These books are so well and widely known that no word of commendation is needed, but a description of their purpose and contents may be found on page 874 of this issue.

The regular retail price of these books has been \$4.50 a copy. Both are strongly bound in black cloth, size 9 1/2 x 6 1/2 x 2 inches.

In order to secure one of these books, the subscription must be a new one, and must be sent with Two Dollars in cash, direct to this office, **not** through any agent.

Address,
The Living Church, 55 Dearborn St., Chicago

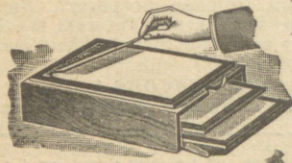
What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

Geo A Macbeth Co

Pittsburgh Pa

The Lawton Simplex Printer



Printer

saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and over again in sending out notices. Costs but little (\$3 to \$10).

CAUTION.—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted.

LAWTON & CO., 20 Vesey St., New York

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

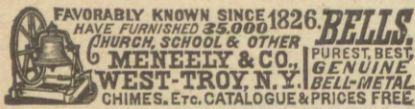
Bells

MENEELY BELL CO.

CLINTON H. MENEELY, General Manager.

Troy, N. Y., and New York City.

Manufacture a Superior Quality of Bells.



BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS, CHIMES and PEALS In The World. PUREST BELL METAL. (Copper and Tin.) Send For Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.

BELLS all kinds, big and little—for Church and School, for Fire, Factory and Farm. AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

IMPROVED Cathedral Tubular Bells, CHIMES AND PEALS (Harrington and other Patents) U. S. TUBULAR BELL CO., Sole Mfrs., Methuen, Mass

Buckeye Bell Foundry E. W. Vanduzen Co., Cincinnati, Ohio. Best Pure Cop- Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, 100,000,000, supplied free



DEAFNESS

and Head Noises relieved by using Wilson's Common Sense Ear Drums. New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet. WILSON EAR DRUM CO., 1209 Trust Bldg., Louisville, Ky. Offices: 1125 Broadway, New York.

"I admit that I am in the habit of exaggerating a little at times," Jerome said humbly, after a few minutes consideration, "but, well, I had never thought till this moment that I was—a liar. I see it now, and will call the weakness by its right name, no matter how humiliating it is to do so."

"Then you are ready to join in the strike with the rest of us?" questioned Frank.

"I'll stand right by your side in the fight," Jerome answered with a ring of decision in his voice. "And there shall be no breaking of ranks till the battle is won."

"The strike is on then, and every fellow must see that there is no weakening along the line when attacked by the enemy," observed Frank.

The strike proved a success, and on next "Washington's Birthday," the boys propose to strike out against other weak points in their characters, and to win the new battles as they did the old.

Washington's Will

It is not generally known that the famous will of the Father of his Country came very near destruction on two occasions. At the beginning of the rebellion it was taken from Fairfax Courthouse, Va., to Richmond. When the confederates evacuated Richmond, the will was accidentally left behind and was found by a soldier among some rubbish on the floor of the office of the secretary of the Commonwealth. It afterward came into the hands of a resident of Fairfax county, who returned it to the proper authorities. Not long ago the office of the county clerk at Fairfax was broken into by burglars, and the safe containing the will was blown open. The next morning the will, with other valuable and ancient documents, was found on the floor, the burglars evidently not recognizing it, or else not appreciating its value as a relic.

The contents of the will are probably too well known to bear much repetition. Like nearly all wills of that period made by famous men who were slaveholders, it shows the maker's devotion to his slaves and his great concern for their welfare. In his will he expressly states that his slaves shall be emancipated at the death of his wife, to whom he leaves most of his property, which was valued at that time at \$530,000, a full inventory being attached to the will. He also expresses great regret that the youth of his country should be sent to foreign lands to be educated, as they are apt to contract not only habits of dissipation and extravagance, but principles unfriendly to our republican form of government. He also provides for the establishment of a university, and states that while his principles prevent him from accepting many kind and flattering offers of compensation for his services to his country during her arduous struggle for freedom, he hopes such property as has been offered him may be donated for the benefit of educational institutions.—*Washington Star.*

FOR relieving THROAT DISEASES AND COUGHS, use "Brown's Bronchial Troches."

THE SOLID THROUGH TRAINS

of the Nickel Plate Road, equipped with the most modernly constructed day coaches and luxurious sleeping and dining cars, illuminated throughout with the famous Pintsch gas lights, and colored porters in charge of day coaches, are some of the features of this popular line that are being recognized by travelers seeking the lowest rates and fast time. J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago, Ill.

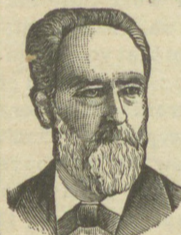
The Interior

A NOTABLE VICTORY.—A notable victory was scored last week for public decency by Mr. R. W. McAfee, agent of the Society for the Suppression of Vice, in the conviction of Joseph R. Dunlop, editor of the Chicago Dispatch, before Judge Grosscup, and his sentence to two years in the penitentiary and the payment of \$2,000 fine, with the large costs of the prosecution. This case was fully prepared and placed in the hands of District Attorney Black's predecessor, Sherwood Dixon, but was not prosecuted. All the evidence in that case disappeared mysteriously from the files of the office. The case was laboriously prepared anew, and finally brought to trial, with the result above noted. It is not necessary to specify the nature of the offensive contents of the paper—it is sufficient that a jury brought in a verdict of guilty upon them. This is the most important and far-reaching victory the society has won. The editor of *The Dispatch* is a man of large ability—was the life of the old *Chicago Times* in its palmy days—who entered upon the career of a journalistic desperado with all the reckless courage of a man who was willing to put his life at continual hazard. He appears to have succeeded so far as to terrorize all opposition. The most marked exhibition of his power was seen in the fact that the county commissioners gave him the public printing and made his paper the "official" paper of the county, as it was also the official paper of the city. Upon this fact was largely based the reproach that Chicago was the basest and wickedest city in America. Dunlop met in McAfee a man of equal courage with himself, and in the district attorney, General Black, one of the most resolute, able, and faithful men who have ever served his country either in the field or forum.

There are very many simple, hardy, old fashioned flowers, which anybody with a small amount of gumption can raise. It may be that they are not as pretentious as some of the modern specialties; but they

FREE

We direct special attention to the following remarkable statements.



The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use." Write for a facsimile of his letter.

I am satisfied that I had consumption, had a very distressing cough and profuse expectoration, which has been cured, and my health fully restored by the use of Aerial Medication. REV. I. H. HOSKINS, Reid, Texas



Deaf 25 Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, Box 585, Wichita, Kas

Medicine for Three Months' Treatment Free. To introduce the treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat, and Lung Diseases, I will, for a short time, send Medicines for 3 months' treatment free. J. H. MOORE, M.D., CINCINNATI, O.

Warner's Safe Cure

Ask your friends and neighbors about it



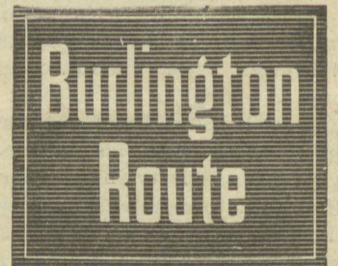
OLIVE TREE ONLY 3 YEARS OLD.

THE OLIVE TREE recalls the storied sights and scenes of Israel's wealth and grandeur. An olive tree will outlive the centuries and prove a source or never failing profit for almost countless generations. The true "home of the olive" is in the

Salt River Valley, Arizona

The dry, warm atmosphere is a positive preventive of scale and other insect pests. If you are seeking an investment or a home send for our pamphlet. It tells the story of a remarkable country.

Arizona Improvement Co. NEW YORK LIFE BLDG, CHICAGO, ILL.



BEST LINE CHICAGO AND ST LOUIS TO

OMAHA TWO TRAINS DAILY

Go To Hot Springs, Ark. WABASH

Are you going South this Winter? If so, call at Wabash Ticket Office, 97 Adams St., or send a postal card, and get a handsome book telling all about Hot Springs. The season at this famous resort is now open. The Wabash is the fast through Hot Springs line, with double daily service, leaving Chicago at 11:03 A. M. and 9:00 P. M.

IF YOU WANT
THE
BEST GARDEN
in your neighborhood this season
PLANT OUR FAMOUS
SEEDS AND PLANTS
all of which are described and illustrated in our beautiful and entirely **New Catalogue for 1896.** A new feature this season is the **Free** delivery of Seeds at Catalogue prices to any Post Office. This "**New Catalogue**" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed **Free!**
PETER HENDERSON & CO.
35 & 37 Cortlandt St., New York.

Do you plant Flower Seeds?
Do you Grow Flowers?
FRESH Flower Seeds
The Best in America
and we've got to make it known in some way—a good many people know it well already—but now for 1896, to get our "GARDENING ILLUSTRATED" into the hands of every single Flower Buyer—
We're Going to Give Away
Six Best Novelties
1 Pkt. Giant Japan Morning-glory
1 Pkt. New Red Pansy
1 Pkt. New Yellow Aster
1 Pkt. Double Sweet Peas
1 Pkt. Yellow Sweet Peas
1 Pkt. Verbena—fiery scarlet
These six and the 120-page Book for cost of book... **14c.**
We're in CHICAGO and NEW YORK—can't miss us. Send today seven 2-cent stamps and ask for the "FLOWER GIBB GUY" and the book. Mention this paper.
NEW YORK: **Vaughan's Seed Store**
26 Barclay-st.
CHICAGO: 84-86 Randolph-st.

FERRY'S SEEDS
Perfect seeds grow paying crops. Perfect seeds are not grown by chance. Nothing is ever left to chance in growing **Ferry's Seeds.** Dealers sell them everywhere. Write for
FERRY'S SEED ANNUAL
for 1896. Brimful of valuable information about best and newest seeds. Free by mail.
D. M. FERRY & CO.,
Detroit, Mich.

Dwarf Sweet Pea, Cupid,
pure white, spreads, forming large mass, but only five inches high. Send for catalogue.
JOHN LEWIS CHILDS, Floral Park, N. Y.

\$3,000 Free.
ALMOND ORCHARDS to the amount of \$3,000 will be furnished free to early respondents
Nuts from our six-year old trees went 50 lbs. to the tree this year. Owing to superiority they sold at 15c. per pound (\$502.50 per acre of 67 trees), and took the first premium at Atlanta in competition with the world.
\$50 INVESTMENTS
\$50 (\$10 cash and 50c. a week), secures a tiny almond orchard which will
Pay 100 Per Cent. Profit Per Annum.
Send this coupon and 14 cents postage for Cal. literature, topographic map, showing every fruit-raising locality of note in State, new almond literature and plan of free distribution. The offer is limited, do not delay or you may be too late.
PALMER & CHAPIN,
1135 and 1136 108 LaSalle Street,
Chicago, U. S. A.

Plant Culture

It is well known that many of the most popular house and garden plants are propagated from cuttings, which is a much simpler and quicker way of getting a good stock than by raising from the seed. Slips are always easy to obtain. Most people have plenty of flower-loving friends, ready to share with those who express a desire for "samples" of such favorites. The greenhouse keeper is often only too glad to accommodate one who has been a patron, and to do it "without money and without price." In any other event, a very small amount of ready money will procure a generous outfit of clippings; and these, home grown, will make more pleasing and reliable plants, in most cases, than those taken from the greenhouse after being fully grown.

Being possessed of the desired number of "slips," one needs a proper outfit of small earthen flower-pots, an equal number of glass tumblers—jelly glasses will answer admirably, if one has them—an adequate amount of properly prepared soil, some bits of charcoal, and a small supply of bird seed. The soil should be well dried and rubbed smooth between the hands. Put a few bits of drainage, and fill the pot two-thirds full of soil; then, holding the slip in the center of the pot, press the earth firmly about the stalk. When the necessary dirt has been added, sprinkle on a little of the bird seed, and cover it lightly with soil. Moisten the earth well, and cover the plant with the tumbler, which should be pressed in just enough to hold it in place. The glass should be small enough to leave a narrow strip of soil on the outside, between it and the pot.

During the "rooting" period, these pots should be given the choicest place at command of the grower; a large, sunny window being almost indispensable. They must not be allowed to get very dry, and anything approaching a chill is certainly fatal. The bird seed sprouts in a few days, and as soon as the young stalks attain sufficient height, a few should be pulled out daily. This opens the ground slightly, without danger of disturbing the roots of the plant. Apart from this, the earth should not be disturbed, as the young fibres at this period break very easily.

Growth at the top of the plant will indicate that the experiment has been a success, but if it seems too long in showing itself, the earth may be gently turned from the pot into the examiner's hand, passing the stem of the clipping between the fingers and exercising great care in the operation. The tiny new roots will appear like fine threads running through the soil. As soon as their presence is detected, replace all in the pot carefully, keep covered with the glass, and do not disturb again. The growth of the plant at the top will in due season show that it is thriving. The tumblers should then be removed at night, and as the growth strengthens they may be dispensed with altogether.

After a little, put the plants—still in the pots—out of doors, in a sheltered, sunny spot, during the warmer portion of the day, being very careful to avoid any raw winds or sudden changes to a lower temperature. These will pretty surely prove fatal, carrying it through a moment of heedlessness the work of many patient hours, extending over weeks of time. During this time, it is a good plan to keep the pots in a shallow box, such as can be readily obtained at any grocery store. Planting out should not take place till the weather has become settled and warm—from the middle of May to the first of June in central and southern New England will be quite early enough. By this time the roots will have obtained some strength, and the transplanting may be done without checking growth or endangering the life of the plant. This is a good method of treating such familiar plants as the heliotrope, the geranium family, and others of like character. Where the best method of treatment is not understood, any florist will be pleased to give instructions, even to those who are not his patrons; for whatever broadens and strengthens the love of flowers helps his business and his interests in many a potent way.—*Good Housekeeping.*

IF YOU NEED A TONIC
USE HORSFORD'S ACID PHOSPHATE.
It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Makes a delightful beverage.

Water
—nothing but water. That's all you need with **Pearline.** Don't use any soap with it. If what we claim is true, that **Pearline** is better than soap, the soap doesn't have a chance to do any work. It's only in the way. Besides, some soaps might cause trouble—and you'd lay it to **Pearline.** You'll never get **Pearline's** very best work till you use it just as directed on the package. Then you'll have the easiest, quickest, most economical way of washing and cleaning.
Millions NOW USE Pearline

Municipal Bonds are the same as **Government Bonds**
Send a postal card request for our Treatise on Municipal Bonds and descriptive list of choice school and other municipal bonds.
5%
TROWBRIDGE & CO. Incorporated
324 First Nat'l Bank Bldg., Chicago, Ill.

HEALTH, HOME, and HAPPINESS
Come to those who invest judiciously in California. Write us and receive our \$25 estate.
FOSTER & WOODSON, 84 Adams Street, Chicago.

DEAFNESS & HEAD NOISES CURED
by my **INVISIBLE Tubular Cushions.** Have helped more to good hearing than all other devices combined. Whispers **HEARD.** Help ears as glasses do eyes. **F. Hixcox, 858 E'dway, N.Y.** Book of proofs **FREE**

Cudahy's Rex Brand Extract of Beef FLAVOR
FOR A FINE ...

Quick as Thought
No time lost with **WHITMAN'S INSTANTANEOUS CHOCOLATE.**
Taste, flavor and quality the best. Put up in pound and half-pound tins.
Stephen F. Whitman & Son,
Sole Mfrs. Philadelphia

FENCING
For **HOGS, POULTRY,** and all fence purposes.
McMULLEN'S
Thousands of Miles in Use.
Always gives satisfaction. Sold by dealers. Freight paid. Take no other. Catalogue free.
McMULLEN WOVEN WIRE FENCE CO., CHICAGO, ILL.

DENT'S CORN GUM
Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. **C. S. DENT & CO. DETROIT, MICH.**
Try **Dent's Toothache Gum.**

ESTABLISHED 1780
WALTER BAKER & CO., Limited,
DORCHESTER, MASS.
breakfast Cocoa, absolutely pure, delicious, nutritious

Magic Lanterns
We are the largest makers in the world. Splendid literature mailed free. **Riley Bros., 16 Beekman Street, New York.**

HIRES' ROOTBEER
Rootbeer is a health promoter. It is made from delicious roots, herbs, barks, and berries. Be sure you get the genuine **HIRES'**

BURGLARS PICK LOCKS
Even when your own Key is in the door.
The **STAR LOCK PROTECTOR** will make any door lock absolutely **BURGLAR PROOF!** It is adjustable, fits any knob or key, cannot get out of order and lasts a lifetime. Agents send 15 cts. for sample.
Alfred Mfg. Works, Chicago, Ill.

A Great Opportunity

In another column will be found the particulars of an unusually good offer now made by **THE LIVING CHURCH,** whereby the following books may be obtained free of cost:

The Dictionary of the Bible,
is edited by **WILLIAM SMITH, LL.D.,** Classical Examiner of University of London, and contains 1,024 large octavo pages printed on excellent paper, is finely illustrated, and handsomely and strongly bound in cloth, measuring 9 1/2 x 6 1/2 x 2 inches.

It contains every name in the Bible and Apocrypha of which anything can be said. It gives an account of each of the Books of the Bible; it explains the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations mentioned or alluded to in the scriptures, while many of the longer articles, being the results of the most finished scholarship, are complete treatises in themselves, and worthy of separate publication. It embraces the results of the most successful and approved Biblical labors and researches, including those of Layard, Rawlinson, and others, condensed for wide and common use, and constituting an indispensable aid to clergymen, teachers, families, Sunday school superintendents, and Bible readers generally.

The Life and Epistles of St. Paul,
By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge, and the Rev. J. S. HOWSON, D.D., Principal of the Collegiate Institution, Liverpool. Contains 1,014 large octavo pages, many fine illustrations, maps, charts, etc., is printed on the same quality of paper and is the same in size as Smith's Dictionary of the Bible, and bound in uniform style.

It eloquently portrays the early life, education, conversion, teachings, labors, travels, sufferings, perils, persecutions, and missionary career of St. Paul, thus constituting a Living Picture of the great Apostle himself, and of the circumstances by which he was surrounded. The work also embodies the results of a profound and appreciative study of the true inner life of St. Paul exhibited in his letters. It is NOT an ABRIDGMENT but an EXACT REPRINT of the greatly improved "People's Edition," prepared with much care and labor, in pursuance of an original plan of both writers, "for a wider circle of readers," and differs from all other editions by the SUBSTITUTION of ENGLISH for the Greek, Latin, and German quotations. Dr. Howson, in his preface to this edition, says: "Those readers have, throughout, been kept in view who, though well educated, would not find it easy to refer to Greek or German books." "The text (he also says) is unaltered, with the exception of a slight verbal change suggested in the course of a thorough re-perusal."

Legal
WALTER B. SAYLER,
ATTORNEY AND COUNSELLOR AT LAW.
Room 916, 171 LaSalle St., CHICAGO Ill.
New York Life Building.

\$9.00 Set of Spoons for .99c.

Positively the greatest bargain ever offered. We are startling the world. No description will do justice to this Most Handsome and Elegant Silverware; you never saw anything equal to them!

Just Think of It! Six Heavy Solid Silver-Triple Plated full size Souvenir Teaspoons, with the Bowls Gold Plated both Inside and Outside, and only 99cts., worth \$9.00.

They are not the common washed over stuff, but are stamped "Leonard Mfg. Co. A 1," which is a guarantee of reliability and square dealing. This is the most wonderful opportunity

Remember This

YOU EVER HEARD OF

It is Really the Chance of a Lifetime



ONLY
99¢

• FOR ALL SIX •

FORMERLY
SOLD FOR
9.00

This Cut Shows Exact Size and Pattern of Spoons.

You Will Never Have Another Chance

to get such beautiful spoons at such a low price. You must send in your order at once. First come, first served.

Remember We positively cannot supply these spoons after this lot is sold, and we reserve the right to refuse orders from dealers for more than 12 sets.

ORDER TO-DAY As you may be too late if you delay. This is the most remarkable offer ever made by a reliable firm, and we refer to the First National Bank of Chicago, any Express Company, and Dunn's or Bradstreet's Commercial Reports. The Editor of this paper knows we are responsible and will do as we agree.

Every family and every individual ought to have a set as a **souvenir**, or as a beautiful collection of spoons for extraordinary occasions, or for a **birthday** or **wedding gift**, or as a set for **every-day-use**. You may never have another chance to get such exquisite silverware at

such a remarkably low price. The thousands and thousands of people who bought our souvenir coffee spoons will read this offer with delight. **They know that any offer we make is a genuine bargain**, and cannot be duplicated anywhere. There are twelve different buildings.

Set No. 2 comprises the Manufacturers, Horticultural, Woman's, Fisheries, Machinery, and Transportation buildings.

Set No. 3 includes the Administration, Art, Agricultural, Electrical, Mining, and Government buildings.

In your order please be explicit and say whether you want set number two or three. The set is put up in a very neat box, handsomely lined with plush, and is sent by mail securely packed and prepaid.

Send 99 cents by postoffice or express money order or registered letter only, as we **do not accept personal checks**.

If the spoons are not exactly as represented you can have your money back. You know our advertisement would not be in this paper if the offer was not genuine.

We still have some of the Souvenir Coffee Spoons on hand.

Leonard Mfg. Co., Dept. 1., 152-153 Michigan Ave., Chicago