

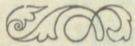
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 50

Chicago, Saturday, March 14, 1896

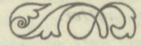
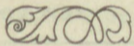
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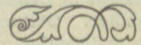
A Lenten Hymn

BY MRS. J. L. MOORE

Hear Thy servant's meditations, Lord of light
and love divine!
Hear my sad soul's supplications, and incline my
will to Thine!
I have suffered long and sadly, and my soul in
darkness pines;
But to Thee I turn, oh, gladly!—on Thy truth my
heart reclines.
May this time of prayer and fasting, all these
hours of holy rest,
Bring me treasures everlasting, be to me a sea-
son blest.
Purge my heart, O Lord, and try me, but with
mercy's gentlest touch!



No good thing of Thine deny me! Let me love
Thee overmuch!
Thou canst see my pride and passion, all my
faults and follies view:
Thou canst with divine compassion see my faults,
and pity too.
Thou alone canst give me pardon, Thou alone
affliction stay:
Take from me, most blessed Warden, sin and
suffering away!
Fit me for the heavenly mansion, where alone is
perfect peace,—
Where the soul, with sweet expansion, shall in
godliness increase;
And at last, when life is over, and this weary
spirit free,
Take me, Jesus, Friend and Lover,—take me
home to dwell with Thee!



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Christ's entrance into Jerusalem.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That^b unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies,^d which would not that I should reign over them, bring hither, and slay them before me.

LUKE, 20.

A. D. 33.

Mat. 21. 23.

&c.

Mar. 11. 27.

&c.

chap. 8. 18.

Mat. 13. 12.

25. 23.

Mar. 4. 25.

Ac. 4. 7. 10.

7. 27.

Pa. 2. 4, 5, 9.

The husbandmen and the vineyard.

CHAPTER XX.

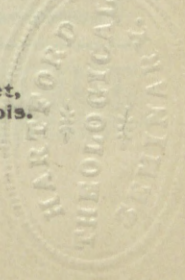
AND^a it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

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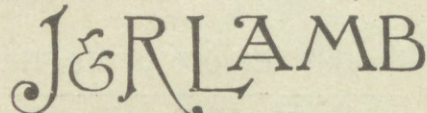


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The Living Church

Saturday, March 14, 1896

News and Notes

THE English "Church Historical Society," under the presidency of Bishop Creighton, of Peterborough, has for its object to maintain the true historical position of the Church, by promoting the study of its history, supplying information, and correcting errors. A work which is being now pursued is the investigation of the Episcopal registers throughout the kingdom. Tracts or pamphlets are issued from time to time on important subjects, such as "The Episcopal Succession," "Jurisdiction," "Intention," and similar matters. Careful attention is given to every detail of such a tract, the criticisms of members in various parts of England are received and considered, and the points raised are worked out with the author of the tract. Lectures are also delivered under the auspices of the central committee of the society, and clergymen troubled with controversial attacks are invited to communicate with the committee. This seems likely to be a most useful institution.

WE believe the "Church Army" has not been introduced into this country. Whether it might not be employed to good effect, with some modifications, is a question worth considering. In England it certainly appears to be doing a good work, and has won its way to the approval of many of the clergy, and, to some extent, of the principal Church papers. *The Church Times* says that, while the lines on which it works are apparently somewhat too emotional, no parish is invaded without the consent of the incumbent, and the literature distributed by the "vans" is sound as well as attractive. "There can be no doubt," says this influential paper, "that these nineteenth century itinerant missionaries have discovered a method of putting some heart into the religious life of our country villages, and we should be glad to know that such care is taken in the selection of the preachers as to warrant Churchmen in giving support to them." The plan of visiting these rural places with vans, accompanied with out-of-door preaching and the dissemination of religious literature seems to have been inaugurated last year. Ten vans were in use in 1895, and the number has now been considerably increased. It is possible that something of this kind might open the way to solving the problems presented by the religious condition of such rural districts in the West as we had occasion to describe not long ago. The Church Army has also long maintained labor-homes in London.

LONDON *Church Bells* says that "the statistics of the vigorous and progressive branch of the Church in the United States ought to be interesting to all Anglican Church people. We are, however, afraid that some of them feel only a languid interest in the matter. There are, nevertheless, many who examine the figures year by year as they are issued, and feel deep thankfulness at the ever fresh evidence which they furnish of the vitality of the daughter Church, to which the episcopate was first given, rather more than a century ago, by the Scotch bishops." *The Church Bells* then gives some of the more important figures, as gathered from the Church almanacs, and ends with an expression of devout thankfulness for the evidence afforded that the Church in the United States is steadily advancing, and becoming more and more an influence for good in the life of the nation.

ANOTHER marriage of a divorced person in London helps to keep fresh the growing indignation of English Churchmen on that burning question. It appears that application was made first at St. Marylebone church, and then at Quebec chapel, but in each instance permission to use the church for such a purpose was refused by the incumbents. We believe such refusal is contrary to the law of parliament, but it is in accordance with the express law of the Church of England. It is a case, in fact, where the civil and the ecclesiastical law are in direct conflict.

The marriage was finally "solemnized" at St. Mary's, Bryanstone-Square. It was set for Monday, but for fear of a public protest, matters were hurried up and the ceremony took place on Sunday, while the accompanying festivities were postponed to the next day. The desire to maintain a position in society appears to be the controlling reason why such persons insist upon a Church instead of a civil marriage. It is a pity any clergyman should be found complaisant enough to gratify them.

THE *Church Times*, after expressing its contempt for Chicago in general, *more Anglicano*, as a place devoted to cutting up swine and oxen, pays its respects to the scheme for "butchering" the Holy Scriptures, to which we referred not long ago. Its criticisms are just, though they gain nothing in force by characterizing the school board here as "a board of pork butchers." The amputated Bible is curious enough by all accounts, and so far as we can see, not calculated to serve any useful purpose whatever. But we do not understand that the Board of Education has adopted it, and it does not seem likely that they will. The opposition is strong and even bitter, and proceeds from more than one source. *The Church Times* lets drop the fact that they have already in use in English Board schools, "Bible reading books in which the Scriptures appear as 'made in Germany,'" from which it would seem that our "Porkopolis" is merely following a British example in agitating a similar scheme. But we thoroughly agree with our contemporary in principle, and we wish all success to the defenders of the English voluntary schools.

THERE seems to be a growing feeling of dissatisfaction in Australia with the results of the purely secular system of education which has hitherto been in vogue. The South Australian House of Assembly resolved, after prolonged discussion, to submit to the electors the following questions, namely, whether they favor (1) the continuance of the present non-religious system; (2) Scriptural instruction in State schools during school hours; and (3) the payment of a capitation grant to denominational schools for secular results. The result of a vote on such questions as these will be interesting, but it is hardly probable that radical changes will be made at once. There is always a large class of people who have not been led to have definite convictions, and who are therefore inclined to leave things as they are. But we cannot doubt that in the English-speaking part of the world there will some day be a great awakening in connection with this whole subject of religion in education. At present the general tendency is towards secularism, but as the consequences make themselves fully apparent, Christian people, and even those who have regard to morality simply, must be forced to take a new and more positive attitude than that of the past generation.

IN the convocation of York a motion was introduced by the Rev. Canon Temple for the appointment of a committee to consider the propriety of authorizing certain selected passages of the revised version of the New Testament to be read in place of the existing authorized version. After an amendment to include the Old Testament also, the motion was passed by a vote of eighteen to ten. In the course of the debate it was made clear that no one wished the revised version to be read in the churches as a whole. Canon Temple thought the number of passages need not exceed twenty or thirty. It will be remembered that, at the meeting of General Convention last fall, a committee was appointed to propose marginal readings which might be substituted for those in the authorized text, at the pleasure of the officiating clergyman. This plan has some points in its favor as compared with that of the York Convocation. But it will be only too easy for the committee, after the manner of committees, to take too large a view of its work. It would be a serious misfortune if our Bibles came to be disfigured with bracketted passages, on the

ground that what cannot be demonstrated to have been set down by the first writer is to be rejected as uncanonical in spite of the fact that the Church has so accepted it through all her history.

A FEW weeks ago the Bishop of Hereford laid the corner-stone of the new cathedral library. This building is being erected by means of a legacy of \$20,000 left by the late Canon Powell who was anxious that a suitable home should be found for the valuable missals and mediæval volumes now stored in the old archive chamber over the east side of the north transept. The architect, Sir A. Bloomfield, is carrying out the design in harmony with the east and south cloisters of the close. There are to be three new bays at the west side with a chamber above. In this room will be placed the valuable chained library, whilst the cloisters beneath will be utilized for a modern library and reading room.

THE passing of resolutions by Congress favorable to the insurgent cause has had an effect of stirring up the Spanish student element to such a point that demonstrations against the United States are of painful frequency. The effect upon General Wyler, commander of the Spanish forces in Cuba, is apparent in recent utterances, which are more pacific. Spanish officials have done and are apparently doing all in their power to subdue and prevent other demonstrations and protect United States consulates. The retaliatory demonstration by certain students of Princeton was promptly disclaimed, and that at Leadville was discountenanced by the better element of citizens. Until President Cleveland acts in the matter, no resolutions of Congress are effective, and even should he approve, there would be no excuse for the burning of effigies. Should the United States recognize the belligerents of Cuba, a position of strict neutrality would be in order. Whatever the trend of sympathy may be, there should be no outward manifestations against any power with which this country is at peace.

The Church in England

FROM OUR CORRESPONDENT

FEBRUARY 25th, 1896.

The chief Church function of the month has been the opening of the Great Hall of the Church House. This forms the first block of the permanent buildings of the great institution which is to be the Church's memorial of the Jubilee of Queen Victoria. The Church House has been quietly at work for some years in temporary premises, which it has long since outgrown, but the permanent buildings have been delayed, owing partly to the want of funds for so great a work, and partly to the difficulty of clearing the site of the buildings already upon it. The Great Hall is a really dignified and beautiful building, which will serve excellently for large church meetings, affording as it does ample accommodation for 1,300 people. It is in the late Tudor style which Sir Arthur Blomfield, the architect, has made his special study, and in which he works with conspicuous success; and as it is executed in red brick with dressings of white stone, it reproduces closely the main characteristics of several of the college buildings at Cambridge. The hall is of seven bays, lighted by great perpendicular windows, and surrounded by a spacious gallery, in the eastern end of which a large organ will soon be erected. The roof is a very beautiful and elaborate example of the hammer-beam type, in oak, richly carved and panelled. The proportions and details of the hall and the excellence of workmanship leave nothing to be desired by the most exigent of critics. Beneath the Great Hall are smaller but still spacious halls, in which the Upper and Lower Houses of the Convocation of the Province of Canterbury will for the present hold their sessions. It is a curious fact that the Houses of Convocation have hitherto never met in a hall of their own, but have been obliged to accept the hospitality of Westminster School and Queen Anne's Bounty Office. The temporary hall for the Upper House is furnished

with simple stalls, canopied and tapestried, for forty-one bishops, so that in case of need all the bishops of England, sitting in a national synod, might very conveniently be accommodated. Below the convocation halls, in the basement of the building, are ten spacious offices, which will be let to Church societies. The present block has cost in building about \$200,000, exclusive of the site, the whole of the money for which is in hand, so that the building was opened free from debt. The buildings, when the whole scheme is completed, will form a large quadrangle, and will include numerous committee rooms, offices for Church societies, a large library, a chapel, permanent halls for convocation, reading and writing rooms, rooms for the filing and storage of Church documents everything, in short, which will help the Church House to fulfill its aim of being the central office and information bureau of the Church of England. The opening function on Tuesday, Feb. 11th, was dignified and impressive. Nearly all the bishops of the English Church were present, in their convocation robes, with the members of the Lower House of Convocation. The hall was declared open by the Duke of York, to whom, with the Duchess of York, an address of welcome was read by the Duke of Westminster, who has been one of the most munificent donors to the House, heading the list with a subscription of \$5,000 a year. The Lord High Chancellor and the Archbishops of Canterbury and York, the latter of whom was received with an enthusiasm which testified to his great popularity, made short speeches, the national anthem was sung, and the function was over. Convocation proceeded at once to its halls, and opened its session. It was a proud day for the promoters of the Church House scheme, who had at first much difficulty and opposition to encounter. The Church House, beginning on a small scale, has proved its usefulness, and lived down all opposition, and has proved how far-seeing and wise were the first promoters of the institution. The only cause of regret at the opening was that Dr. Harvey Goodwin, the late Bishop of Carlisle, to whom more than to any other individual the success of the scheme is due, should not have lived to see the opening of the first section of the permanent building. American and Canadian Churchmen visiting London will find that the Church House will afford them any information about the Church of which they may be in need, and if they have any business in London, may help them to expedite it, since the Church House is in touch with all the Church societies.

It is more than satisfactory to note that although the marriage of divorcees is still rendered possible by the granting of marriage licenses, such re-marriages are rendered rather difficult and uncomfortable for the principal parties concerned. The fact that a re-marriage is about to take place is generally discovered and announced by one or other of the Church papers, with the result that Churchmen who object to the desecration of their churches are generally in attendance to offer a protest similar to that which Father Black made. As a consequence the re-marriage generally takes place in a hurry, and without the dignity of a social function. Even the laxer clergy are beginning to be chary, not only of officiating at such re-marriages, but also of granting the use of their churches. Dr. Ker Gray, to his honor be it stated, has publicly acknowledged his contrition for the part that he took in the now notorious re-marriage at St. Mark's, Audley st. The last re-marriage had its humorous side. The divorcee, after several rebuffs, found a church and a complaisant clergyman, and the invitations to the wedding were duly sent out. But when the guests arrived at the church they were greeted with the intelligence that the wedding had taken place in the early morning of the previous day, to avoid possible interruption. When divorcees begin to realize, as they soon must, that public opinion is against them, and that the public protest of Churchmen is not only possible, but probable, they will cease to worry about a ceremony which can have for them no possible meaning, and which they desire only as a kind of hall-mark of respectability, and as a recognized part of a social function. But the bishops have as yet done nothing to stop the scandal.

Father Dolling has been inhibited by several from preaching in their dioceses, an inhibition which is the more cruel at the present time because he has undertaken several preaching engagements in order to solicit offerings for the debt on St. Agatha's, for which he has made himself personally responsible. Meanwhile, it is satisfactory to know that the continuity of Catholic teaching will be preserved at St. Agatha's, as the authorities of the Winchester mission have nominated the Rev. G. H. Tremehere, an indefatigable parish priest and a staunch Catholic.

The Bishop of London has, most undeservedly, the reputation of unpopularity among his clergy. A practical proof to the contrary was afforded last week by the public presentation to him of a portrait of himself by Prof. Herkomer, which is to be added to the collection of portraits of the bishops of London in the palace at Fulham. The portrait is a marvelously close likeness of a face which exhibits all the strength and determination of Dr. Temple's character.

English Catholics have always regarded the weight of court influence as thrown into the scale against them; and the Protestantism of royal functions has always been beyond suspicion. It was therefore with some astonishment and much thankfulness that they learned that at the funeral of the late Prince Henry of Battenberg, an anthem was sung which was nothing less than a prayer for the repose of his soul, expressed in the clearest language, and taken almost word for word from a *troparion* in the liturgy of St. John Chrysostom. It is with unfeigned satisfaction that Catholics view the adoption in a State ceremonial of a devotion which they have always advocated. But people are asking what explanation the Bishop of Winchester has to offer of the fact that after having reproved Father Dolling for the use of prayers for the faithful departed, he himself should have taken a principal part in a function at which such prayers were offered.

The Bishop of Winchester has laid before Convocation a bill which he proposes to introduce into Parliament, for the purpose of giving to Convocation greater facilities for revising and altering the rubrics of the Prayer Book. The difficulty of getting any alteration made in the Prayer Book is at present very great, as the matter has to be referred to Parliament. But the proposal of the Bishop of Winchester is not a popular one. The Low Church party view with suspicion a measure which they think would place in the hands of the bishops even more power than they already possess. And High Churchmen are altogether opposed to any meddling with the Prayer Book at present. In time to come, when Catholic principles everywhere prevail, a thorough revision of the whole Prayer Book, on Catholic lines, may be hoped for; but for the time being High Churchmen are content to let well alone. There is not much chance of the Bishop of Winchester's bill becoming law. It is difficult enough to get any measure through Convocation, even when both houses are agreed on main principles. And many members of Convocation are prepared to oppose the measure, on the ground that it would make it too easy to alter rubrics in time of panic, such as was that time in which the unfortunate public worship regulation act was rushed through Parliament. Moreover, even so well disposed a Parliament as the present will be chary of giving convocation additional facilities acting independently of the State.

English Church music has suffered a severe loss in the sudden death of Sir Joseph Barnby. As a composer he did not attempt any great work, but he enriched Anglican music with a large number of anthems and hymn tunes which are melodious and scholarly, and, above all, pre-eminently reverent and devotional. He did a great work at St. Andrew's, Wells st., twenty-five years ago, and the celebrated choir of that church gained under his leadership a reputation for the perfect rendering of the best Church music, a reputation which it keeps to this day. Sir Joseph was in his youth a choir-boy at York Minster, where he gained his first musical training, and fostered his affection for the music of the sanctuary. In his later years he was best known as a most successful conductor. His great choir and orchestra at the Albert Hall rendered the choruses of Handel with a perfection of which the composer himself would hardly have dreamed, for the conductor's ear was so perfect that at rehearsal he was able to detect and correct the slightest flaw of instrument or voice. He was kind and conscientious to a degree, invariably willing to go out of his way to help young artists, and his passionate devotion to his art and his work shortened his life.

The Seabury Commemoration

Wednesday, Feb. 26th, was a notable day in the old parish of St. James', New London, the Rev. Alfred Poole Grint, rector, as then and there was held a "thanksgiving service for the work done in the Church of God by Bishop Seabury, the first Bishop in the United States," and rector of St. James' parish at the time of his death. The tomb of the sainted prelate is behind the chancel of the present church.

At this commemoration there were present three bishops; viz., the Rt. Rev. John Williams, D.D., Bishop of the diocese; the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, and the Rt. Rev. Wm. Hobart Hare, D.D., Bishop of South Dakota. Bishop Williams was the celebrant; the Rev. Daniel Henshaw, D.D., representing the diocese of Rhode Island as part of Bishop Seabury's old time jurisdiction, read the epistle, and the Rev. Samuel F. Jarvis, a nephew of Bishop Jarvis, read the Gospel. The rector of St. James' acted as bishop's chaplain, and carried the pastoral staff.

The choir of Christ church, Westerly, R. I., comprising 40 men and boys, occupied the aisles of the chancel, and at the west end of the church a fine quartette and select chorus furnished a grand reinforcement to the vested choir at the opposite end. Forty of the Connecticut clergy were present, with others from Rhode Island, New Jersey, North Carolina, and New York. The Church Club of New York also had a representative in the person of Mr. James Larned.

The Bishop of Delaware was the preacher, and in his sermon avoided the historical treatment of his subject, and dwelt more particularly upon the personal character of Bishop Seabury and the influence of his distinctive personal action in moulding into right form the American front of the Church Catholic.

Admission to the church was by ticket, and every seat was occupied. All visitors were guests of the parish, and were entertained in the memorial parish house. The service was very impressive, and every detail was carried out to perfection. This result was wholly due to the efficient management of the two clergymen who served as masters of ceremonies, the Rev. Messrs. Nelson and Schmidt, of Norwich. The sermon at the evening service was by the Rev. Wm. J. Seabury, D.D., of the General Theological Seminary, a grandson of Bishop Seabury.

The house which was formerly the parish rectory, and which has been preserved in nearly the same condition as when it was occupied by Bishop Seabury, was freely thrown open to visitors through the courtesy of its present owner. The church in which Bishop Seabury used to minister is still standing, but, unfortunately, is now used for business purposes. The altar was removed at the time the church was sold, and is now put to its proper use in the chapel at Berkeley Divinity School.

The Detroit Sunday School Institute

The 15th annual session of the Detroit Church Sunday School Institute began on Sunday afternoon, March 1st, in St. Paul's memorial chapel. Bishop Davies who presided, referred to the manifest interest felt in Sunday school work, as shown by the large attendance of teachers and workers. In introducing Bishop Johnson, of Los Angeles, who was to make the first address, Bishop Davies spoke of the positive influence exerted in these last years by Bishop Johnson on every phase of Church life and work in the diocese of Michigan. Bishop Johnson began by asking what kind of influence should be sought by a teacher in Sunday school work. He considered the dangers of (a) superficiality, (b) routine work, (c) formalism. There should be what the speaker called a divine discontent in the teacher's mind if, as he reflects on his accomplished work, it seems to consist of the mere letter of the catechism only or the emphasizing merely the amenities and civilizing influences of life in our mission fields. The real thing is the touching of immortal souls. This high purpose may seem almost beyond the reach of some, but not those who themselves are conscious of their own relationship to God.

The second speaker was the guest of the institute, Dr. J. S. Stone, rector of St. James' church, Chicago. He called attention to the prevalence of ideals in all successful work. We have our ideal of the priesthood, of the episcopate, of the parish. So it may be, and must be with the Sunday school. We admit that the training we secure does not in all things realize our ideal. The ideal in the speaker's own mind of proper training for the children of the Church was to be found in prayerful and devoted motherhood, in consecrated and earnest fatherhood. The ideal of the faithful pastor was also dwelt upon. "In these days of guilds and societies and organizations we have not so many pastors as business men. The clergy are losing faster than they realize the catechetical power." We engage in this work: (a) because Christ loved the children, (b) because we realize that the truest and most lasting impressions are those received in childhood, (c) because of the awfulness of our individuality. We are to teach the catechism, the Bible, even to its stories, kindness in deportment, and good manners, the duty and privilege of self sacrifice, the vital relation of these souls to God. The practical duties of church attendance, of reverence, and finally, of enthusiasm, were impressed upon those present.

The second session of the institute was held in the same place on Monday evening. Bishop Davies again presided, and gracefully introduced the speakers. The Hon. James O'Donnell, of St. Paul's church, Jackson, spoke of "The past, the present, and the future of the Sunday school," tracing its influence into the home life and the social life of the people, and taking a generally hopeful view of the present condition.

Dr. Stone, of Chicago, was the second speaker. He advocated the exercise of common-sense in teaching. "Out of every 100 new theories advocated in Sunday school work, 99 should be swept immediately aside." Among his helpful suggestions were these: "Every successful teacher must learn his own good points and use and develop these." "Show marked reverence for the Bible at all times, and require this of the children in their use of the Book." "Be dogmatic in your teaching, and put everything before the child in the plainest possible way." "Some teachers make too little preparation for their work and there are others (not so many indeed) who unfortunately prepare too much. Try to convey the truth to the child in a way which is fresh and bright to yourself." This admirable address closed with an effective presentation of the teachers, unconscious influence and the lasting effect of even what has seemed a trivial incident in the relation of teacher and pupil.

On Tuesday morning there was a celebration of the Holy Communion, Bishop Davies being celebrant. An appropriate and helpful address was made by Dr. Stone. Following were papers and discussions on "The Sunday Scholar: 1, Gaining his attention; 2, Teaching to study; 3, Teaching to think; 4, Teaching to pray." Papers were read by Mrs. W. R. Frazer, of St. Paul's church Sunday school; by Mr. Roscoe C. Begole, of St. James' church Sunday school, and Miss Jane E. Hentig, of St. John's church Sunday school. The discussion was very effectively opened by the Rev. Everett P. Smith, of St. Paul's church. Some of the statements made were these: "Expect intelligence on the part of the child and expect him to show it. Take it for granted that he will study the assigned lesson, and show him this is your expectation." "The teacher influences the scholar in three ways, by the lesson he teaches, by the love he manifests, by the life he leads." "Be sure the first sentence of your instruction is interesting, and show by all that follows that you, at least, have honestly worked." "Connect your teaching from week to week. Make your teaching consecutive and constructive from Sunday to Sunday, though for this purpose it may be necessary to keep one Sunday ahead in preparation." "Show that there is real loss to a scholar in a lesson missed. By loving urgency get him to make up back work. Why not? He does this in his day school." "The truest charity is not simply in helping people, but in helping them to help themselves. So teach children to think that they will think for themselves." "Suggest sometimes and leave the suggestion to be wrought out by the child himself." "When you visit the parents say to them, 'I expect you to teach this your child'."

At noon a Bible reading was given by Dr. Stone. Starting with David's utterance, "The Lord is my Light," and our Lord's word, "I am the Light of the world," the speaker said the Bible might be compared to the lantern which gives light on the path of the pilgrim. "I care not so much who made the lantern, if it will but protect the light and allow it to shine forth. The lantern must, of course, be kept clear and bright. So we must have adequate translations and commentaries. The light itself is divine. The workmanship is of less importance." The speaker proceeded to depict the ancient civilization of Egypt and of Assyria; that Egypt transmitted the doctrine of life after death, and Assyria the doctrine of sin and the propitiation of sin. The day of their conflict, and the victory of Assyria, 700 B. C., made possible the rise of Persia, Rome, England, and even America. The victory of King Hezekiah was vividly portrayed, and it was most effectively compared with the midnight interview of Nicodemus. These two scenes were considered by the speaker to witness to the perfect revelation of "Jehovah the God of the whole universe," and man's new birth in Him.

At the afternoon session, a paper was read by Mrs. E. B. A. Rathbone, of Christ church Sunday school; and papers on "How to make a Sunday school grow," by Miss Carrie B. Saxby, of St. Joseph's memorial church Sunday school; Miss Delia G. Harper, of St. Matthew's Sunday school, and Mrs. Elizabeth Stocking, of Messiah church Sunday school. Discussion was opened by Mr. E. W. Gibson, of St. Paul's Sunday school. Some of the points made were these: "No one ever lived a Christian life without bringing at least one soul to Christ;" "The real teacher is the living teacher: Christ lived;" "Get the children to work for others. To gain strength we must surely use the strength we already have." Classes of about 25 members each were recommended by one speaker to be taught in separate rooms, if possible, after the order of the secular schools.

The ever popular "question-box" was opened and conducted by Dr. Stone, and the "answer box" was taken in charge by the Rev. Dr. Conover.

Previous to the closing session of the institute, in the evening the various superintendents of schools got together and formed a City Sunday School Superintendents Association. Officers were elected as follows: President, Henry P. Sanger, of St. Thomas' church; vice-president, W. C. McBride, of St. John's church; secretary and treasurer, James Walthew, of St. Paul's church. The president, vice-president, and Messrs. Ames, of St. Joseph's, and Booth, of St. Paul's, are to draft a constitution.

About all the time of the concluding session on Thursday evening was occupied in listening to reports from the various mission Sunday schools in the city, 12 in number. The reports made to the institute show the total number of children in the Church Sunday schools of Detroit to be 4,659, as against 4,645 last year. The treasurer reported a small sum on hand after payment of the expenses of the organization. The Bishop of the diocese is *ex officio* president. The Rev. J. F. Conover, D.D., was re-elected first vice-president, and Gen. L. S. Trowbridge, second vice-president, the Rev. W. S. Sayres, secretary, and Mr. Dudley Smith, treasurer. The Rev. Paul Ziegler who, at his own urgent request, retires from the office of secretary, has held the position for 15 years, or since the forming of the association. Due and formal acknowledgment of his long service was made by the institute. A vote of earnest thanks to the Rev. Dr. Stone, of Chicago, and the Hon. Jas. O'Donnell, of Jackson, for their efficient aid, was passed, and the institute was declared adjourned.

The sessions of next year will be held in Grace church.

New York City

During the past week, the Rev. H. Hay-Aitken has been holding a Mission at St. Andrew's church. It is to continue this week as well.

At Columbia College, arrangements have been made for a debating contest with Chicago University students.

It is announced that the marriage of ex-President Benjamin Harrison will take place on the Monday after Easter Day, in St. Thomas' church, in this city.

At the church of the Heavenly Rest, the Bishop administered Confirmation to a class presented by the rector, the Rev. Dr. D. Parker Morgan, on the afternoon of the 3rd Sunday in Lent.

At St. Mark's church, Bishop Potter made his annual visitation on the evening of the 3rd Sunday in Lent, and confirmed a class presented by the rector, the Rev. Dr. J. H. Rylance.

At the meeting of the Church Club last week, the discussion was on the "Late national conference of Church Clubs at Buffalo, and the development of Church Clubs." Addresses were made by the secretary, Mr. John H. Cole; Messrs. Geo. Zabriskie, Silas McBee, and others.

At St. Bartholomew's parish house, the latest branch of work contemplated is a school for the instruction of domestic servants. Apparatus for cooking, etc., has yet to be provided, but it is intended to arrange for the teaching of 100 girls at a time, in plain cooking, and in other branches of domestic service. Col. Hadley has organized a "Bowery Chorus" of 50 men of the Rescue mission. With other musical aid, effort is making to establish "pleasant evenings" for members of the mission.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, celebrated on Saturday, March 7th, the 50th anniversary of the consecration of the present church edifice of the parish. The former Grace church, a plain structure mainly of brick, was built with money largely furnished by Trinity church. Upon a subsequent offer of the congregation to return this money, Trinity Corporation refused to receive it. The old church was consecrated in 1808, on St. Thomas' Day, by Bishop Moore. The first rector was the Rev. Samuel Bowen, of Charleston, S. C., who was succeeded by the Rev. James Montgomery, of New Jersey, in 1820. He in turn was succeeded by the Rev. Jonathan M. Wainwright, subsequently Bishop of the diocese. Under Bishop Wainwright's rectorship the church received its first great impulse in activities. He was succeeded in the parish by the Rev. Dr. Thomas House Taylor, of South Carolina, who became one of the best known clergymen of his time. It was in his rectorship that the church removed to its present edifice, which was consecrated March 7, 1846. He remained rector till his death, Sept. 9, 1867. His successor was the Rev. Dr. Henry C. Potter, the present Bishop of this diocese, who, on his elevation to the episcopate, was succeeded by the Rev. Dr. Wm. R. Huntington.

The Church Temperance Society has been making itself heard on the question of Sunday closing of liquor saloons. A hearing was given by the State Legislature at Albany, on the afternoon of Wednesday, March 4th, on pending bills, one of which affected this question. The Ven. C. C. Tiffany, D.D., Archdeacon of New York, spoke against Sunday opening, and against granting local option on such a question. He warned against allowing such problems to be settled by election. Eighteen brewers, he said, in New York City, have openly boasted that they control 50,000 votes; and there is claimed to be a fund of \$300,000 raised for the express purpose of carrying Sunday opening through the legislature. He insisted that local option under such conditions, would be absurd. Col. Benjamin F. Watson, chairman of the legislature committee of the Church Temperance Society, made a vigorous protest against the violation of God's laws, by allowing Sunday traffic, and in such a thing as liquor. Mr. Robert Graham, the general secretary of the society, and representing the committee of 50 New York churches, contended against the possibility for fair local option in a city like this. He urged that statistics of cities showed the very important fact that Saturday is "pay night, drunk night, and crime night," and that there is more drunkenness and crime on Saturday and Sunday than on the other five days of the week. It is against this the Church must take her stand.

The course of ceremonies for the dedication of the new site of Columbia University, at 116th st. and the Boulevard, has just been announced. The exercises will take place, Saturday, May 2nd. During the morning the Physics and Schermerhorn Hall will be dedicated, the trustees and alumni being present. After the corner-stones of these buildings have been laid, a luncheon will be served to the trustees, alumni, and faculties in West Hall. In the afternoon the more formal and public ceremony of dedicating the grounds will take place. Seats will be erected in South Court for both the undergraduates and alumni. At the dedication of the physics building, Dr. M. R. Vincent will make the address, and Prof. Rood, of the physics department, will lay the corner-stone. Prof. Van Amringe, dean of the college department, will also make an address.

At the dedication of Schermerhorn Hall, the Rev. Dr. Morgan Dix, and Prof. Osborne, of the biological department, will make addresses, and Mr. Wm. C. Schermerhorn, the donor of the building, will lay the corner-stone. In the afternoon the undergraduates and alumni will march to South Court, where seats will be reserved. The opening will be an address by President Seth Low, LL. D. The Lafayette Post, of the Grand Army of the Republic, whose head officer is Rear-Admiral Richard W. Meade, will present to the university the national colors which will be accepted by President Low. The dedication of the grounds will follow, ex-Mayor Hewitt making the dedicatory speech. President Eliot, of Harvard University, will make an address, and the benediction will be given by Bishop Potter.

Philadelphia

Gloria Dei (Old Swedes) church will soon be re-plastered in the interior, recarpeted, and otherwise renovated.

Mr. John Pleasants, organist of Christ cathedral, Reading, Pa., will assume the duties of organist and choir-master at old St. Peter's church, Rev. Dr. J. Lewis Parks, rector, after Easter Day.

The Rev. Dr. Samuel E. Appleton, on Sunday evening, 1st inst., preached his 36th anniversary sermon as rector of the church of the Mediator. An increased attendance of men at the services, and a marked growth of interest in Church work among the young people of the parish, are the chief characteristics of the year that has just passed. During the 36 years of his rectorship, the records show, Baptisms, 2,164; confirmed, 765; marriages, 675; burials, 1,153.

Messrs. Jacob Myers & Sons are about to build a two-story stone structure, 62 by 50 feet, as an annex to the Home of the Merciful Saviour for crippled children at the S. E. corner of 45th st. and Baltimore ave. Its estimated cost is about \$12,000. The same firm are receiving bids for the erection of a parish house and mission building at 22nd and Morris streets; St. Faith, formerly the Prince of Peace, the new mission recently established by Holy Trinity parish, Rev. Dr. W. N. McVickar, rector. It will be two stories in height, 75 by 60 feet, and be constructed of stone, with terra cotta trimmings and tiled roof. Messrs. Furness, Evans & Co., are the architects.

Several prominent and aged citizens have recently passed to their eternal rest. For Major General Lewis Merrill, U. S. A., retired, who died 27th ult, the Burial Office was said at the church of the Holy Trinity by the rector, the Rev. Dr. W. N. McVickar, assisted by the Rev. Jacob Le Roy. The obsequies of General Wm. M. Reilly, who died on the 29th ult., were numerous attended, the service being said on the 3rd inst, by the Rev. Dr. A. G. Mortimer, of St. Mark's. The late Henry M. Kimmey who departed this life on the 2nd inst, had been connected with the business department of *The Inquirer* for over 57 years. He was born in this city Feb. 17, 1819; and in 1838 became an attache of that paper. He was a prominent member of the Church, having been a warden of old St. Paul's for a number of years, and also a vestryman of the church of the Crucifixion. Later on he became connected with the church of the Incarnation, where he was a vestryman and for 11 years accounting warden. He was also one of the lay deputies to the diocesan convention from that parish for many years, and up to the time of his death. The Burial Office was said at the church of the Incarnation, on the 5th inst, by the rector, the Rev. Dr. J. D. Newlin.

At Evensong on the 2nd Sunday in Lent, the Rev. John A. Goodfellow preached his 24th anniversary sermon as rector of the church of the Good Shepherd, Kensington. When Mr. Goodfellow took charge of the parish, the congregation worshipped in a hall. To day it possesses a parish house and stone church worth \$45,000. During the whole period of his incumbency, 1,407 have been baptized; 489 confirmed; 512 couples have been united in holy matrimony; the Burial Office has been said 1,024 times; and the communicants have increased, (notwithstanding the many persons transferred every year to the Church at large because of the manufacturing district where the Good Shepherd is located) from 23 to 300. The receipts for the year were \$4,273.32. The rector urged his parishioners to signalize his silver anniversary, a year hence, by making an effort during the year to provide a rectory. There is already \$1,000 in hand for the purpose. This is the only parish of our Communion in the north-eastern part of the city (excepting St. John's free church), which does not own a rectory. The only indebtedness resting on the parish is \$250 on the two-story brick annex to the parish house, erected last winter at a cost of \$3,000.

The will of Elizabeth Mathieu, widow of the late Fred-eric Graff, was probated on the 4th inst., and contains a large number of bequests, immediate, contingent, and reversionary, to the Church and her institutions. Her rings are to be sold and the proceeds expended in the purchase of plain services for Holy Communion, to be given to such poor churches as shall be selected by the Rev. Wm. H. Graff. The surplus of the income of a trust fund of \$1,000 devised for the care of her own and her husband's graves, is to be paid to the rector of the church of St. James the

Less, for the benefit of that church; to Bishop Hare, of Dakota, \$5,000, "to be used by him for the purpose of building a church and rectory in some thriving and permanently settled town, to be selected by him, for the benefit and use of the Indians;" to the Bishop of South Carolina (and the Rev. E. N. Joyner, of Columbia, S.C.), \$5,000 to be applied for the benefit of colored people in that diocese. On the death of Miss Mary Peale, \$3,000 is to go to the Society for the Increase of the Ministry; on the death of Wm. Brobson, \$5,000 is to go to the Missionary Bishops' Fund, under the control of the Board of Missions. To St. James' church, Newport, Del., \$500 is left in memory of Captain Mathieu; to Bishop Garrett, of North Texas, \$2,000, to be expended by him in Church work; to the trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and Aged, Infirm, and Disabled Clergymen, \$2,000; to St. James' church, 22nd and Walnut sts., \$1,500, to constitute "the Frederic Graff Fund," the income to be applied for the use of the guilds connected with said church; to the church of the Crucifixion, \$1,000; to the Seamen's Mission, \$3,000, as a legacy to the memory of Captain John Emile Mathieu; to the Children's Hospital, and St. Christopher's Hospital for Children, each \$1,000. On the decease of her sister, Emilie A. Mathieu, \$5,000 is to be paid to the domestic branch of the Woman's Auxiliary; the foreign branch of the same; the Indian Hope Society, to be used as Bishop Hare may direct; and the Freedmen's branch of the Woman's Auxiliary, it being her particular desire that no part of these bequests shall be sent to the Board of Missions, but that the same shall be used under the discretion of the women of each branch. On the death of the same sister, \$28,000 is to go the American Church Building Fund. To the Episcopal Hospital, \$12,000 is given to endow two beds to the memory of her husband and herself, (preferably in the incurable department) and provides for placing a tablet on the wall, with a proper inscription and in the names of Frederic and Elizabeth Mathieu Graff. After the death of her sister-in-law, Henrietta Graff, \$25,000 goes to the general Board of Missions for work among the colored people. On the death of Netta Graff Gilder and Charles Frederic Graff, the undivided fifth part of the real estate of Frederic Graff, Sr., is to be devoted to diocesan missions of the diocese of Pennsylvania; also on the deaths of the same, without issue, \$20,000 to the general Board of Missions for foreign missions, and a like sum (\$20,000) for domestic missions; on the death of Joseph T. Brobson, a part of a trust fund, viz., \$2,000 to the Bishops' Fund heretofore named. She directs her executor to place a memorial window to herself in St. James' church, to correspond with her husband's, and suggests as the subject, "the beginning of *Gloria in Excelsis* sung by angels." Her residuary estate is to be equally divided between the Zoological Society and the Franklin Institute, to be used by each for building purposes and in the name of Frederic Graff.

Diocesan News

Chicago

The Bishop will hold a Quiet Day for women at the cathedral, on Tuesday, March 17th, beginning at 10 o'clock A. M., and continuing until 4 P. M. A light luncheon will be furnished in the mission house at one o'clock.

The regular monthly meeting of the Woman's Auxiliary was held at the Church Club rooms on Thursday, March 5th, at noon. The Rev. Dr. Fleetwood, rector of Waterman Hall, the diocesan school for girls, made an address upon educational work.

On Sunday evening, March 8th, the Rev. Walter Hancock, of St. James' church, preached the sermon in St. Peter's church.

The noon day Lenten services in the Masonic Temple, during the present week, are being conducted by the Rev. Thaddeus A. Snively, rector of St. Chrysostom's church.

The Hon. Charles L. Hutchinson has been elected a vice-president of the Egypt Exploration Fund for the United States. He was nominated by the Rev. Dr. W. C. Winslow, of Boston, the other vice-president, and was unanimously chosen by the annual meeting in London. The society has many friends in Chicago, and should have more subscribers to its important work and interesting volumes.

On Thursday, March 5th, occurred the burial of Mrs. T. M. Hibbard (a notice of whose death is given elsewhere in this paper) for many years a devout member of the church of the Ascension, Chicago. The funeral was held in All Saints' church, Ravenswood. The Rev. E. M. Thompson read the Burial Service, after which the Rev. Francis J. Hall celebrated a Requiem. The Rev. E. A. Larrabee said the Committal at the grave in Rose Hill cemetery. Miss Little, an old friend, sang the beautiful hymn, "Lead, kindly Light." Mrs. Hibbard was well known in Chicago and was loved by all who knew her.

Washington (D. C.)

The regular monthly meeting of the Woman's Auxiliary was held in St. John's parish hall on Tuesday, March 4th, and was one of great interest. Delegates were present from 13 parishes, and reports made of boxes sent, or in preparation, which will carry comfort to many homes in various parts of the mission field. For many years there has been a District of Columbia branch of the auxiliary, separate from, but working in harmony, with the Maryland diocesan branch, so that little change was needed to conform it to the new order of things, but the formation of the new diocese seems to have put new life into this, as it doubtless will into all, Church work. The monthly meetings have never been so well attended as during this winter. A letter was read from the Bishop-elect, warmly expressing his appreciation of a message of welcome sent to him, speaking of the deep interest he has always felt in the work of the auxiliary, and accepting an invitation to be present and make an address at the closing service of the Washington branch in May. Mrs. Davenport, wife of the rector of the church at Anacostia, made a strong appeal to the ladies present for interest in the Salt Air Home for children at Colonial Beach on the lower Potomac. It was opened last year, as a summer home, by the Daughters of the King, of which Mrs. Davenport is president, but it is intended to make it a permanent shelter for homeless little ones, and there is great need for it, for the only place in Washington where such children can be cared for under Churchly influences, is St. John's Orphanage which is always filled to its utmost capacity.

A Quiet Day for women, arranged by the auxiliary, will be held in Christ church, Georgetown, the Rev. A. R. Stuart, rector, on March 19th, conducted by the Rev. C. A. Jessup of St. Paul's, Baltimore. Special intercessions will be offered for the Bishop to be consecrated the following week, and the offerings will be for missions within the new diocese.

The handsome new building of St. Thomas' church, at the corner of 18th and Madison sts., has been steadily but slowly growing toward completion. About \$30,000 have been expended upon it, and it is thought that a renewed and vigorous effort will finish it within the year. A special parish meeting to consider the ways and means of accomplishing this result is to be held this week at St. Thomas' chapel.

The Rev. A. J. Graham, rector of St. Mark's church, having returned from a visit to Indianapolis, to which city he has been called to be rector of Christ church and dean of Grace cathedral, has tendered his resignation as rector of St. Mark's to the vestry.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

The negroes of the old rice fields on the Little Ogeechee, Chatlam Co., have had three very bad winters. They are a patient and uncomplaining folk. On a recent visitation the Bishop had 90 communicants. (They number 150, at least.) The Church is to them the emblem of peace, plenty, and future good. Nothing else so affects their life. Old St. Mark's is nearly in pieces; the walls and the floor are nearly as transparent as the windows; it is not worth repairing. The people are urgent for a new and better building. They are willing to help themselves. While living on rice and potatoes, many of them "not greasing their mouths once a week," and "thankful to God for life," they have raised out of their small earnings, and paid over for the new church, \$160! The last offering presented was as follows: Collections for Building Fund, \$10.60; loose change, \$1.90; eggs, seven dozen. To hear these people sing

"Must I be carried to the skies
On flowery beds of ease?"

was simply pathetic. One would have thought it the sorrow of luxurious sinners, confessing that they are gluttons and wine-bibbers, but for the tattered garments, the shoeless feet, and multiplied tokens of poverty. For these people the Bishop makes an appeal in another column.

Massachusetts

William Lawrence, S.T.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

22. A. M., Brookline, All Saints' church; P. M., Boston, church of St. John the Evangelist; evening, Newton, Grace church.
24. Evening, Winchester, church of the Epiphany.
25. P. M., Salem, Grace church; evening, Peabody, St. Paul's church.
27. P. M., Groton, St. John's chapel; evening, Fitchburg, Christ church.
29. Boston, A. M., Emmanuel church; P. M., St. Paul's church; Evening, Chelsea, St. Luke's church.
30. Evening, South Boston, church of the Redeemer.
31. Evening, Medford, Grace church.

BOSTON.—At the last meeting of the Sunday School Institute, the Rev. John W. Suter made an address on "The Sunday school, and what it should be." He advocated systematic teaching of religion in it, and regularly trained and

paid teachers. There should be special services for children, but no Sunday school concerts. The kindergarten department should be governed by kindergarten principles. Make the Sunday school interesting, and use such tools as children can respect. Mr. George C. Thomas, of Philadelphia, spoke upon "The Sunday school as a necessity in the Church." He defined its use from the Prayer Book, and urged the matter of Confirmation to be kept before the minds of the children. The scholars should be instructed in the services of the Church, and in the Catechism little by little. The new executive committee is composed of the Rev. Messrs. C. J. Ketchum, R. Kidner, Philo W. Sprague, Samuel G. Babcock, John Matteson, and Hon. W. W. Doherty.

Mrs. Ruth A. Beech has given \$500 to City Missions; Mrs. John M. Welsh, \$500; Mr. Edward A. Strong, \$100; Mr. John G. Wright, \$100; and Mrs. W. V. Keller, \$150.

NEDHAM.—Bishop Lawrence made his first official visitation in Christ church, Feb. 26th. The rector, the Rev. Frederick Pember, presented 29 candidates for Confirmation, 13 men and 16 women. The congregation numbered about 600. A remarkably good choir, entirely of Church members, under the direction of Mr. Geo. B. Towle, does excellent service.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

SMETHPORT.—The third monthly choir festival of the parish was given in St. Luke's church, on Sunday evening, March 1st. The *Magnificat* and *Nunc Dimittis* sung were by Goss, and the anthem was Mendelssohn's "Hear my prayer."

CITY.—On Friday evenings at Trinity church there are special musical services, Mendelssohn's cantata, "Lauda Sion," being alternated with miscellaneous selections suitable for the season.

WARREN.—The Bishop made his visitation to Trinity memorial church on Saturday evening, Feb. 29th, preaching and confirming a class of 24 candidates. On the morning of the following day the Bishop also preached and celebrated the Holy Communion. In the evening of the same day he visited Corry, and administered the Apostolic rite of Confirmation to ten candidates.

East Carolina

Alfred A. Watson, D. D., Bishop

The new chapel which has just been built in Newberne, by a Churchwoman, as a memorial to her husband and child, is to be known as "All Saints."

A diminutive church, but pretty withal, is the church of the Good Shepherd, Winfall, measuring 20 by 30 feet, with a chancel 12 by 12, vestry room 12 by 8, and a tower 8 by 8 on its base. The lot was given by Mr. E. Leigh; the windows, of cathedral glass, and the bell, by Mr. B. S. Hoskins, of New York, and various other gifts by different persons. Chancel furniture and font are yet needed. The first service was held Jan. 8th, and the Rev. Henry Wingate, of Hartford, will give services twice a month.

Colorado

John Franklin Spalding, D.D., Bishop

The service in commemoration of Washington's birthday was held in the cathedral of Denver, the evening of Feb. 23rd. The preacher was the chaplain, the Rev. Frank S. Spalding. The discourse was a masterly one, delivered without notes, on the character of Washington. The Sons of the Revolution, numbering about 80, entered the church, with clergy and choir, in procession. The Daughters of the Revolution were also present in force. The Bishop presided in the services and presented the medals to the two who had written the best essay, of which the first prize went to a cadet of Jarvis Hall. The offerings were for Pohick, W. Va.

A very interesting convocation of the deanery of Denver was held in All Saints' chapel, on the 11th and 12th of Feb. A Sunday school convocation was formed.

South Carolina

Ellison Capers, D.D., Bishop

The 66th session of the Greenville convocation was held in the church of the Nativity, commencing Feb. 12th and continuing three days. It was preceded by a service held Tuesday night, the Rev. Dr. Evans preaching. The following morning there was a celebration of the Holy Communion, and the Rev. W. T. Capers delivered the convocation sermon. There were present six of the clergy and four of the laity, besides a few visitors. The Rev. T. D. Bratton was re-elected secretary and treasurer, and Willington was selected for the next meeting of convocation, August 19th. An essay was read on "How shall the Church commend herself to all sorts and conditions of men?" and was ably discussed by Drs. Porter and Evans, and others. A communication from the Columbia convocation was presented, proposing that the two bodies unite in securing an evangelist. The proposal met with hearty approval, and resolutions were adopted looking to the carrying of this proposal into effect.

The Rev. Thomas P. Baker and bride received a warm welcome, on their return from their wedding trip, from their parishioners in St. David's church, Cheraw, of which he had recently become rector. During their absence the rectory had been undergoing improvements. A new kitchen was built, the wood-work painted, and thorough repairs made, making the building one of the most desirable houses in the town. Mr. Baker will also have charge of Trinity church, Society Hill, and the mission at Bennettsville, where there is no church building, but steps are now being taken to erect one.

New York

Henry C. Potter, D.D., LL.D., Bishop

WEST POINT.—Bishop Potter made a visitation of the Military Academy on the 2nd Sunday in Lent, March 1st, and held service in the Academy chapel.

NEW BRIGHTON.—The archdeaconry of Richmond met at Christ church, Wednesday, Feb. 26th. Routine business was transacted.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

SOUTH BETHLEHEM.—Interesting exercises were held in the Packer memorial church of Lehigh University on Washington's birthday. Prof. W. C. Thayer, of the department of English, read an essay on modern movements in European literature. Bishop Rulison read extracts from Washington's farewell address. Music appropriate to the day was provided by J. T. Walle, organist to the university. President Drown read the roll of honor of the senior class.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The Rev. Dr. W. H. Van Antwerp is now rector of Grace church, Holland, and was recently tendered a reception at the home of C. S. Stevenson. The Rev. M. H. Martin, formerly in charge at Holland, now devotes two Sundays in the month to St. James' church, Rockford.

On the 2nd Sunday after the Epiphany, the Rev. Dr. J. N. Rippey, rector of St. Paul's church, Elk Rapids, commemorated the 25th anniversary of his ordination to the priesthood by a special Eucharistic service and a sermon, in which he set forth the office and work of a priest in the Church of God. On Monday night, the members of the parish and others, to the number of about 100, gathered at the rectory for the purpose of extending congratulations to the rector.

The Rev. James S. Stone, S.T.D., of St. James' church, Chicago, conducted the pre-Lenten Retreat for the clergy, in the church of the Good Shepherd, Allegan, Feb. 11-12. The sermon preached Tuesday evening to a good congregation, was for the encouragement of those who had but little to offer the Master. Five barley loaves and two small fishes, blessed by the Lord, may, even now, feed a multitude. The meditations Wednesday on the "Helps and hindrances to the work of the clergy," were fully appreciated by those in attendance. The sermon on "The Church, the bride of Christ," preached Wednesday evening, was thoughtful and eloquent. Much regret was expressed that Dr. Stone was unable to conduct the Quiet Day for women on Thursday. The Rev. Messrs. Law, Lucas, and Beckwith made addresses. The Bishop was unable to attend.

Connecticut

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

Fairfield archdeaconry, the parish of St. John, at Stamford, and the diocese of Connecticut, to say nothing of the Church at large, have met with a sad loss in the sudden death of the Rev. William Tatlock, D.D., who entered into the rest of Paradise on Tuesday, 3rd inst., at the age of 63 years. Dr. Tatlock has been for 30 years rector of St. John's parish, Stamford, has served for a long time as archdeacon of Fairfield Co., and also for many years as president of the Standing Committee of the diocese. He was likewise connected with the House of Bishops, in an official capacity, for 25 years; first as assistant secretary, and later, after Dr. Henry C. Potter was made assistant Bishop of New York, secretary, which office he held until his resignation at the Convention of 1892. At the time of his death, Dr. Tatlock had just returned from a trip to Venezuela, undertaken at the invitation of a friend. He was taken ill on the journey, and came home in such feeble health that he was unable to take up his duties, although no one looked for so sudden a termination of his earthly term of service. On Friday afternoon, the 6th inst., a large concourse of people gathered in St. John's church, Stamford, to pay the last loving tribute to the faithful rector, the respected citizen, and devoted friend, who had been an important part of Stamford life for many years. Bishop Williams, the venerable Diocesan, read the Sentences, the choir of the parish chanted the Burial Psalms, Rev. Dr. Samuel Hart of Trinity College, and secretary of the House of Bishops, read the lesson, and Rev. F. W. Brathwaite

said the Creed and prayers, Bishop Williams pronouncing the Benediction. The Committal was said by Bishop Williams, assisted by the Bishop of New York. After the service, the clergy met in the parish house, and appointed a committee consisting of the archdeacons of the diocese, with instructions to draft an appropriate "minute," to be sent to the family of Dr. Tatlock and also to be published in the Church papers. Besides the congregation of lay people which filled every seat in the church, there were present about 75 clergy from this and other dioceses. The flag at half mast on the public staff spoke volumes for the estimation in which Dr. Tatlock was held by his fellow citizens. And now he is gathered to his fathers, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with all the world."

NEW HAVEN.—The united Lenten services of New Haven are to be held this year in Trinity church, the Rev. George William Douglass, S.T.D., rector. The preachers are as follows: The Rev. E. S. Lines, of New Haven; the Rev. Dr. Van De Water, of New York; the Rev. Mr. Grosvenor, of New York; the Rev. Dr. Chauncy Brewster, of Brooklyn; the Rev. W. Hay M. H. Aitken, of England; the Rev. Dr. Battershall, of Albany; the Rev. Father Barbour, of New York. These services are on the Wednesday evenings in Lent. The parishes have also daily Lenten services, weekly and holy day Celebrations, and other services, among which which may be mentioned a sermon to men only by Dr. Van De Water, Feb. 28th.

The Rev. Mr. Aitken will address the students of Yale University prior to his sermon in the aforementioned course. Confirmation will be administered March 15th, and Holy Baptism on Easter eve. The Yale Berkeley Association are enjoying a course of sermons this year, and among the preachers may be noted the names of Dean Robbins, of Albany cathedral, and Bishop Seymour, of the diocese of Springfield. Christ church, the Rev. G. Brinley Morgan, rector, is to have an assistant.

Southern Virginia

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

A ten-day's Mission which has been going on at Grace church, Lynchburg, was concluded Feb. 14. The missionary was the Rev. K. Mackenzie, Jr., of Westport, Conn. From every point of view, the Mission is considered a great success. The missionary held several services every day. The afternoon services were devoted to the Sunday school teachers and pupils, the Woman's and Junior Auxiliaries and missions, and the service Sunday afternoon, Feb. 9th, was for men only, and did not lack of attendance.

On Monday Feb. 17th, a service was held in St. Paul's church, Petersburg, by the Brotherhood of St. Andrew, the Rev. A. W. Barr, of Suffolk, making the address, and an eloquent appeal for the consecration of young men to the service of the King.

Grace church, Petersburg, is to have a vested choir, which has been in training for some time and is expected to be in readiness for Easter. It has about 70 voices.

Bishop Randolph visited the church of the Epiphany, Danville, on Sunday morning, Feb. 23d, preached and confirmed 15 candidates. The same night he preached, and confirmed two in St. George's church, Neapolis.

Maryland

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

BALTIMORE.—In the chapel of St. John Baptist, which is now under the control of St. Paul's church, 30 persons were confirmed Sunday, March 1st, by Bishop Paret. The majority were adults, and there are in this church only 133 communicants.

CATONSVILLE.—The Men's Association of St. Timothy's parish has been formed, with the Rev. Percy F. Hall, the rector, as president; Blanchard Randall, vice-president; David H. Metz, secretary, and Albert Smith, treasurer.

Easton

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

GREENSBORO.—The Rev. Edward R. Rich, rector of Holy Trinity parish, has accepted the invitation of the vestry of Christ church, Denton, to hold services once a week, on Sunday afternoons. Christ church is without a permanent rector.

ELKTON.—Mrs. Margaret S. Mitchell, aged 78 years, the highly esteemed mother of ex Senator Wirt, a vestryman of Trinity parish, died Feb. 15th, after being ill more than a week. Mrs. Mitchell was the daughter of Perrigrine Biddle. She was married three times, her first husband being William D. Mercer; her second was Dr. John W. Wirt, and her third the Rev. H. B. Mitchell, for many years rector of Trinity church, Elkton.

Mr. Levi O. Cameron, of Zion, is preparing plans to be submitted to a committee of Trinity church for the erection of a new church, to take the place of the one destroyed by fire Sunday morning, Jan. 12th, as recorded in these columns.

New Jersey

John Scarborough, D.D., Bishop

RAHWAY.—One of the most disastrous fires that have occurred here for many years, broke out at midnight, March 4th, consuming the pretty church of the Holy Comforter. A pipe organ, valued at \$4,000, had just been purchased, and was being put in position. The origin of the fire is a mystery, the organist who left the building at a late hour, stating that all seemed safe when he retired. The church was built in 1873, chiefly through the liberality of the late Ralph Marsh who donated the land, and gave \$10,000 for the building. The building was insured for only \$4,000. It will, however, probably be soon rebuilt.

Quincy

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

The quarterly meeting of the Board of Missions was held at Canton on the 9th and 10th ult. On the evening of the 9th, Evening Prayer was said by Archdeacon Mayo, Dean Jeffords, and the Rev. A. Bailey Hill. Bishop Burgess gave an address on "The seed and the sower." Mr. Boniface, a lay member of the board, spoke with an earnest simplicity on "Life's obligation." The following morning the Bishop celebrated the Holy Communion. The Rev. Dr. Sweet preached a devotional and practical sermon on "The presentation of Christ in the Temple." In the afternoon a business meeting of the board was held, and in the evening another public meeting, the Bishop presiding. Addresses were given by the Rev. A. Bailey Hill, on the subject, "The Church going to localities where Christian bodies have long been settled;" Archdeacon Mayo, on "The permanent mission work of the diocese;" the Very Rev. Sydney G. Jeffords, Dean of Peoria, on "Work, past, present, and future, in Canton." The services were vigorous and earnest, and of a character to help and encourage the work of the devout and earnest missionary at Canton, the Rev. F. A. Gould.

Lexington

Lewis W. Burton, D.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

- 12. Lexington.
- 15. Lexington: A. M., Christ church; P. M., Brotherhood sermon.
- 16. Georgetown.
- 17. Harrodsburg.
- 22. Lexington: A. M., St. John's; P. M., St. Andrew's.
- 23. Winchester.
- 27-29. Frankfort.
- 18. Lawrenceburg.
- 21. Lexington.
- 25. Mt. Sterling.

Indiana

John Hazen White, D. D., Bishop

The Bishop has spent the month of February in making a systematic visitation of the southern half of the diocese. At St. James', Vincennes, Feb. 2nd, he found a deep interest, and confirmed two. A large congregation assembled in St. Matthew's, Worthington, on the 4th, 7 being confirmed. St. Stephen's, New Harmony, is prospering under the Rev. E. R. Earl who presented 7 for Confirmation. Mt. Vernon, although without a rector, shows increasing interest. Six were confirmed in St. Paul's, Evansville, where the Bishop addressed the Woman's Auxiliary. Splendid work is being done by the Rev. Palin Saxby at Cannelton, who presented 33 for Confirmation, making 69 within the year. The new stone church at New Albany is making progress toward completion, and will be a credit to the parish and the city. Ten were confirmed at St. Paul's, Jeffersonville, on the 17th. Madison, under the Rev. W. H. Bamford, is holding its own, seven being confirmed. Aurora and Lawrenceburg, under the Rev. A. Q. Davis, promise improvement.

In Indianapolis, in addition to the daily services in all the churches, there is a special noon-day business men's service in Christ church, at which five-minute addresses are made by some of the city clergy. The Rev. G. A. Carstensen, of St. Paul, has arranged a series of weekly sermons, on Thursday evenings during Lent, the preachers being, in order: The Rev. Dudley Rhodes, D.D., the Rev. Cameron Mann, D.D., Bishop Dudley, Bishop Tuttle, the Rev. J. S. Stone, and the Rev. W. Prall, D.D. Good sized congregations have thus far been present.

Howe School, Lima, the Rev. J. H. McKenzie, rector, has been the recipient of two timely gifts for the enlargement of its plant. For the first time in the history of the school, boys have been turned away for the want of room. The present buildings accommodate 50 boys. By the use of a cottage near by 18 more boys have been accommodated this year. Mr. James B. Howe, brother of the founder of the school, has given \$10,000 for a new gymnasium and dormitory. Following this gift, and to complete the enlargement, Mr. Howe's nephew, Dr. Clarence F. Blake, of Boston, gave \$6,000 for a new dining hall. These buildings will be called the James B. Howe Hall and Blake Hall. A new chapel is also provided for. With these additions the Howe School will be thoroughly equipped in every way and will be able to provide superior accommodations and the best advantages for boys and young men.

The Living Church

Chicago, March 14, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

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

The Passing of Mormonism

The admission of Utah as a State, with at least formal prohibition of polygamy, marks the beginning of the end of one of the greatest and most persistent frauds of the century. For more than a generation it held and ruled a territorial empire under traditions and customs in conflict with the laws of the United States and in defiance of the moral sense of the civilized world. In the name of religion, with its seven devils it possessed the land, establishing an informal oligarchy of greed and lust, and for a time maintaining it by the assassination and slaughter of those who came under its ban. The monster is not dead, but its claws are clipped and its fangs are broken.

Like every great heresy and fraud, Mormonism has a fragment of truth. A lie, like a kite, never flies high without a tail. Joseph Smith managed, as the old Manichæans did, to keep up a pretense of Christianity, while he brought in the world, the flesh, and the devil, to help on the new sect of which he was the prophet and quartermaster. It was a combination of truth and falsehood, religion and superstition, that was well calculated to lead captive the weak and ignorant. It excited the mind by its appeals to the imagination, its pretended relation to antiquity, its claim to supernatural origin; it engaged the superstitious by its pretended marvels and miracles; it offered infallible guidance to the weak, sensual indulgence to the coarse, power to the ambitious, wealth to the covetous.

We can hardly credit Joseph Smith with the genius to originate such a scheme. He blundered into it, little by little, following a fanatical instinct and a native cunning that would have made him a first-class rascal in any wicked enterprise, had he not been too lazy to work. He had his first vision at a "revival" in Ohio. Among his earliest revelations to his followers was an order to his "church" to support him; another was soon announced that they should build him a house; another that they should provide him with food and raiment, "and whatsoever things he needeth to accomplish the work wherewith I have commanded him." He managed a store, a mill, a bank, and various trading enterprises, on capital that was tithed from "the saints," and the profits were chiefly enjoyed by his own family. He failed and was indicted for swindling; fled to Missouri, whence he and his band were driven to Illinois in 1838, by an outraged community. At Nauvoo the "elect" increased and prospered, until they numbered about 20,000. Smith was absolute monarch, and used his power to gratify his greed and lust. The end of the Mormon business in Illinois was the shooting of the lecherous impostor by a mob.

Mormonism was cradled in deceit, fed by fraud, defended by violence. Brigham Young, if possible, bettered the example of the "saintly" Smith. He was an avaricious, shrewd, self-willed tyrant. He had his reward and enjoyed his power, to the full. There is nothing to soften the picture. The poor dupes of these self-styled prophets toiled and died to support them and their harems.

That this contemptible imposture should have commanded such a following and acquired such a power, at first thought is amazing. The analysis that we have given may help to explain it. We have signs, many, that a large class of the human family exist to be humbugged; they will have it so, in one way or another; and there are found enough unprincipled men to supply them with what they crave, in religion, in politics, in business, in society. Mormonism is the great fraud of the century, inasmuch as it combines all kinds and departments of fraud in one gigantic swindle. Had it been promulgated by a man of genius, and been managed by well-trained minds, and with respectable morality, it is startling to think to what proportions it might have grown. As it has been, the character of its leaders and prophets, their ignorance, greed, and vileness, have made its final success impossible.

The Salvation Army

Mr. and Mrs. Ballington Booth have, it appears, crossed the Rubicon, and taken definite steps to lead out a schism from the parent body in order to form a new "Salvation Army" of their own. Since they have substantially violated the fundamental principle of obedience, the one thing which has made the Salvation movement strong, it is hard to see what they can effectively substitute for it in their new undertaking. Ballington Booth can hardly claim for himself what he refuses to his father. Provision, it would seem, would have to be made for the case of those who decline to change their sphere of labor at the dictation of the chief authority or to work on any other lines than their own.

Mr. Booth does not believe that "in union there is strength." He is reported to have said that there is room in the United States for one hundred Salvation Armies. It is evident already that there is room for one hundred Christian sects, but it is not so evident that it is for the advantage of Christianity that one hundred sects should exist. The people in New York who held a meeting a while ago in the interests of the Ballington Booths have done the "Salvation" cause an ill turn. It is possible that the gentlemen who took part in that meeting did not foresee the present outcome. And it is not impossible that Mr. Booth is destined to discover that while the "world's people" have been forward enough in egging him on to this final break with his father, the "General," they will not be so ready after awhile to encourage his new undertaking.

We do not wish to be misunderstood. For "Salvationism" as a form of the Christian religion we have but scanty respect. Nevertheless, we fully recognize the fact that it has fulfilled a mission. As a humanitarian institution, it is worthy of much praise. As showing to the world anew the possibilities of an organization based upon entire self-sacrifice and unquestioning obedience, its testimony has been of immense value. It has also drawn emphatic attention to the neglect of the Christian Church to minister in any effective manner to the lowest and poorest of the population. In such ways it has fulfilled a certain prophetic mission, and the lessons it has taught cannot be lost, whatever may be the fate of the organization itself. Meagre and defective as its presentation of Christian truth may be, it may be to some souls the introduction to something higher. But the

chief merit of the Salvation Army is, as we have said, in the message and admonition it has brought to the Church. It is for this reason that we have been led to these reflections, and it is for this reason that we sincerely regret the present turn of affairs.

The New Gospel

A Unitarian minister in a large town not many hundred miles from Chicago, had some misunderstanding with his congregation, which being adjusted, he thought it well to expound to them the principles of his leadership and the ideas which he considered himself called upon to develop. His particular "Church," he said, had for many years stood for "what is spiritually best and choicest." He thought the wider purposes of his leadership had not been understood. He compares himself to a chosen guide leading a company of people through a trackless wilderness. "They can see no reason or intelligence in tortuous windings among things strange, but the guide knows his way and has a clear purpose." Thus it seems they have only to trust him absolutely and they will come out somewhere! He goes on to say that his congregation had heard some strange language from him during the last five years, "unknown in the older preaching," such as "biology," "anthropology," "sociology," and the like. They had made many incursions into the domains of scientific specialists.

As if it had not been enough to accept him with implicit trust as a guide "through a trackless wilderness," he went on to take credit to himself as having successfully fulfilled another function: "I have had to create in you the power to grasp and understand these new themes, utterly strange to many of you. But you know more about them than you did eight years ago." Finally, he proceeds to compliment his congregation—and somebody else—in language, the full force of which, it is to be hoped, there were some among his hearers who had humor enough to understand. He said he considered them the best and most competent listeners in the country. "You can follow me," he said, "in a fifty-minute discourse of as close work as my trained mind is capable. You can listen without seeming to be tired out, to discourses that would vanquish every Chicago audience, save possibly three." Surely it must be a wrongheaded congregation that could complain of such a preacher as this—fully equal, on his own testimony, to the best in Chicago!

But it is rather puzzling to understand why lectures on biology, anthropology and sociology should be accepted as a Gospel, or why it should be thought fit to have a "minister" to expound such subjects. When this new Gospel shall have fully taken the place of the old, it is sure to be seen that ministers must give way to scientific experts. We expect to hear after awhile that such Sunday lecturers are conducting experiments in chemistry or physics on the pulpit platform, or illustrating their themes with the familiar diagrams of the class-room. To keep up with the times there should be a set of Crook's tubes and some Roentgen experiments. A personal God, a loving Saviour, the forgiveness of sins, the Resurrection, the Judgment to come, and the life of the eternal world,—these themes are become antiquated. To such "trained minds" as that of our preacher, these things are little better than old wives' fables. But after all, we do not believe that the world has outgrown the old-fashioned Gospel. Sin and sorrow remain, and the instinctive feeling after a world unseen, and the undying hope of immortality; and some day there is a revulsion from the husks upon which so many are being persuaded to feed, and men seek to return again to the old paths.

Five-Minute Talks

BY CLINTON LOCKE
LV.

I heard a bishop say not long ago that he thought some one ought to write a popular article on Christian Science, that he found it everywhere among his parishes, and among very cultivated people; that it was utterly destroying their faith in the Church as the Body of Christ, and that very many once devout Churchmen had given up all attendance on the services of the Church. Let me try my hand at a few thoughts about it.

How strange it is that this curious and very ancient delusion, almost as old as man, should have taken a new lease of life in this nineteenth century, and be flourishing in the very midst of a country which considers itself the most enlightened and advanced in the world. The only thing about it which makes it of any importance to Churchmen is that just as in ancient Greece they connected the god Esculapius with it, and in France the abbe Paris, so now they connect the name of our Lord Jesus Christ with it and make a belief in it tantamount to a nobler and grander belief in Him. I wish to say frankly that the books of the high priestess of the sect are couched in such singular English, and in such occult, involved, and inconsequent details, that I am not able to grasp the contents, owing doubtless to my weakness of mind, so that I judge of the system from talks with several of its devout professors and from magazine articles for and against. Far be it from me to deride what seems to be the earnest and conscientious belief of hundreds of well educated and high-minded people who are leading pure and good lives, but this is a new system of religion, quite subversive of the Catholic Faith, and we have a right to criticise it, and expose the unfounded assumptions on which it rests.

The main idea seems to be that a true and devout faith in the divine healing power of our Lord Jesus Christ, and a submission of our will to His will, is sufficient to cure any disease, if there be such a thing as disease, which may attack this human frame, without the use of drugs, or the need of skilled medical advisers. Some of the priests of the new dogma go much further. They say that our last enemy death can be waved back at our will, and that we can live very much longer than we do, if we will only believe that we can. Nay, one priestess high in the order, was heard by a friend of mine to say the other day in a public lecture that her faith and trust were so supreme that she could surround herself with an "aura" which would keep away all evil from her and hers. She particularized among these evils the falling of stones from a house, or the possibility of burglars entering her house. It seems only necessary to state such folly. It carries its own refutation with it. If the lady has such powers some bank ought immediately to engage her at a vast salary to guard their treasures.

Let me begin by acknowledging that there are very many diseases which can be cured and are often more likely to be cured by an exercise of the will and of the faith (not necessarily religious), than by any drugs or any surgical operations. Among these are all nervous affections, some forms of paralysis, and affections of the arms and legs, some classes of tumors, and some eruptions of the skin. There may be many more. I am not an expert. I speak only of those I have noticed. Here is an example: A girl was brought to St. Luke's Hospital who had not walked for years, and who could not possibly put her foot to the ground. Dr. Owens examined it, and said to her, "Rise up and walk." "But I cannot, it is impossible, I have not walked for many years." "But you must trust me," said the doctor, "I know you can, you have put yourself under my care, and you must do what I say." And lo, she got up and walked several steps, and in a few days went home cured. Now the doctor never mentioned Christianity to her, or any divine help, and it did not come into the question at all, but if she had gone to a Christian Science doctor, he would have talked to her about faith in Christ the Healer, and the belief that sickness was just the fiction of an evil mind, and that she must throw all that evil off, and she would have thought she did it, and the result would have been heralded everywhere as a wonderful triumph of healing brought about by the faith cure; whereas it was simply faith in Dr. Owens. If you can

only muster the faith to try anything in these curious diseases which affect mind as well as body, and the body often through the mind, you will very often be cured.

At Athens, before Christ, there was a shrine of Esculapius and a famous statue which cured diseases. If you were afflicted, you journeyed thither, though you could have "absent treatment," for there was a guild of people who, for a consideration, said the prayers and went through the necessary ceremonies for you. On your arrival, you offered money—quite as necessary then as now—you followed the ritual laid down, and in nine days you were cured—or you were not, for the list of the non-cured, then as now, was kept carefully in the background. The records of the cures at this shrine are extant and are very wonderful, but they are not at all peculiar. The faith cure has existed at all times and in all latitudes, the same among pagans, Christians and Turks, and all have the very same characteristics. The goings on at Lourdes are exactly the same as those which went on at Athens, only in place of Esculapius, it is the Madonna; in ancient Egypt it was probably a sacred crocodile or a consecrated onion. It does not make a particle of difference what the thing or the person is, the only necessary condition being that the mind of the individual, dominated by a pious conviction, should believe that a cure will be effected, and then very often it will be effected. There seems to me to be two great points in which we must take issue with the disciples of Christian Science, Faith Cure, Divine Healing—for they all turn on the same assumption. One is the perfect uselessness of bringing into this matter our Lord Christ, and the submitting to His will. It has nothing to do with the whole business. It has been done thousands and thousands of times by faith in wooden images and blue glass, and tar water and bread pills, and Dr. Dowie and Schaffner, and many other men and women. Of course it will immediately be asked: "Shall we not pray to our dear Lord when we are ill that we may be made well?" Most certainly; we would be very poor Christians if we did not do that, but we must pray to Him as Moody prayed to Him in the tabernacle, when his boy lay sick with scarlet fever: "O Lord Jesus, may my boy's doctor be directed by Thee, and may he save my child." We are never to bring in the supernatural when natural causes are sufficient to bring about the result.

Another point against these healers is their mode of applying to all diseases a curative method which is really of advantage for some. We grant that many diseases may be overcome by an effort of the will, an atheist's will as well as that of a believer, and it is not at all necessary that the "healer" should be even a believer in God. Conviction is the one thing necessary, and only that. It is right to try to cure such diseases by exciting the will and the faith. It is a method now used by many doctors who hold Christian Science in holy horror. The wrong is, and it is a very awful and criminal wrong, and is every day working untold misery, the applying this principle to diseases which can have no connection with the mind and could not be influenced by faith, such as diphtheria, scarlet and typhoid fever, dropsy, cardiac affections, and many other affections which have distinct and well known physical causes, and have nothing to do with faith or will. When a poor human being is suffering in that way how cruel to endeavor to persuade him not to call in skilled help, but to exercise his will. Let the faith healers confine their work to diseases changeable by faith, and let them keep out of their work all the hodge-podge of heresy and cant and folly which, in the name of religion, they have added to it.

How God is Known

BY THE REV. A. W. SNYDER
IV.

"No man hath seen God at any time." On this fact is founded one of the most common cavils of unbelievers of a certain sort. It is said: "Why should you expect me to believe in God? I never saw him; you never saw him; no man ever saw him." An infidel orator has said: "I have lived in the world for fifty years and more, and I never yet saw God; show Him to me and I will believe in Him." A moment's reflection will show the folly of such talk. We believe in

many things that no man hath seen or can see. We believe in electricity. We have never seen it. We do not know what it is. But we know how it acts, and so can make it do our bidding. We believe in life, in death, in our mind, our affections, our hopes and fears, our likes and dislikes. These, however, no man hath seen or can see, and yet to deny them would be an indication of insanity or idiocy. Suppose that instead of saying, "No man hath seen God," you say, "No man hath seen me." Both assertions are true. No man hath seen me. The I, the real self, is an unseen and yet real existence. You see a man's face and figure, but never the man himself, that unseen, spiritual being, who thinks, loves, hopes, fears, sins, and scrows. We talk of seeing each other, and yet we really never do see each other. It is said: "Did you see Mr. Blank yesterday?" And you answer yes or no, as the case may be. But the fact is you never really saw him, and in this world, at least, you never will. With profound significance it was said: "Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." Socrates said: "You can bury me if you can catch me;" and truly. You cannot bury me. You may bury my body, but my body is mine not me. You say that a man is dead. But all that you mean by it is that he is no longer knowable to you through the senses. His body has fallen out of correspondence with its environment. It is the body that is dead. You have no right to say that the man himself is. Plainly no man hath seen himself or any other man. But this in no way invalidates the reality of our knowledge. We know that we exist because we are conscious that we do. We say that a man is unconscious, that is, that for the time he does not know that he exists. To be permanently unconscious would simply be annihilation. Our own existence is not a matter of belief but of knowledge. We know that we exist because we are conscious that we do. But we cannot in that way know that other men exist. How then do we know it? By inference. We see their face and form; see their acts and hear their words in and through their bodily organs. We are conscious that we act in certain ways, and so we infer that they do also. That is, our knowledge of other men is not direct, immediate knowledge. It is inferential. We know God just as really, simply, and naturally; and intellectually we know God in identically the same way that we know our fellow-men; that is, inferentially.

Letters to the Editor

"UNMOUNTED"

To the Editor of the Living Church:

I have read with interest the letter of "Unmounted" in THE LIVING CHURCH of Feb. 22nd. I should be most happy to have a cast-off wheel for use in a very large country parish, where a wheel would be most helpful in the work.

UNMOUNTED No. 2.

[A wheel has been offered in response to the letter of "Unmounted" No. 1. ED. L. C.]

AN INQUIRY

To the Editor of the Living Church:

Can any of your readers tell me the author of the following lines, quoted by Farrar in his Life and Work of St. Paul, p. 204:

"Sprinkled isles,
Lily on lily, which o'erlace the sea,
And laugh their pride when the light wave lisp Greece?"
C. L. P.

UNCHURCHLY DOCTRINE

To the Editor of the Living Church:

In the leaflet for the Sunday next before Easter, edited by the Rev. Elliot White, diocese of Newark, appears this question and answer: "What are the duties of a priest?" "A priest's duties are to bless, pardon, and offer sacrifice." Of course the editor of the leaflet does not mean that these are all, but some of the priestly duties, for many other duties might be named. As to the three specified duties, no one need take exception to the first, and, with explanations, the third might be accepted. But we must draw the line at the second. That any mere man, be he prophet, priest, or king, can pardon sins, is an unscriptural, and hence an un-Churchly, doctrine. "Who can forgive sins but God only?" The Declaration of Absolution states

clearly the prerogative of the priest: To declare and pronounce *God's* pardon to repentant and believing sinners. Individual opinions, contrary to the teaching of the Church, should not, we submit, be introduced into leaflets for which a general circulation is solicited.

MARCUS H. MARTIN.

Grand Rapids, Mich.

IMPOSTORS—BEWARE!

To the Editor of the Living Church:

There are four impostors who are liable to prey upon the unsuspecting Church folk of your city, about whom I know: 1. Alphonso B. Potter. I have had three letters this week from your neighborhood about him. I have not heard of him for some two years; no doubt he was in retirement—at the expense of some State. It must be eight or ten years since I saw him here; he then borrowed of me \$10, and a fool and a knave parted. His habit is to say he is a friend of mine, a member of the cathedral; but he is of "the synagogue of Satan." He is a railway conductor. Not lately he met me on his train, and I had lost my pocketbook—a chuckling memory of his getting that \$10. He of course lent me money and a ticket, which I at once sent back when I reached Denver, together with a Prayer Book, in which was inscribed, "To my friend, A. B. Potter;" this he effectively exhibits. To increase his ecclesiastical aroma he avers he is a nephew of Bishop Potter; that he has a large house here, and about \$700 a month revenue; that he is a great singer, was not only in our choir, but one of the professionals of the quartette. I advise his next interlocutor to send for a stalwart negro, with a stick, to bastinado him, with a view to an examination of his vocal powers. Twice I have saved unsuspecting females from uniting themselves in holy matrimony to this worthy. It is surprising how easily he seems to live on the generous public, and, I suppose, will, too, until he reaches the potter's field.

2. About a year ago a young Englishman named Leman came into this vestry. Said he had a wife and a child in Chicago; had been out here for his health; wanted to borrow \$50, showing a legal document drawn by Sweet & Son, lawyers in Taunton, England, which was their security for advancing \$250 out of money to come to him from his father's estate through them. It was properly and voluminously drawn, and instructions in pencil where it was to be signed. "Now, Mr. Dean," said this scamp, "if you will loan me \$50, to go back to my wife and child, I will sign this, and write a letter to Sweet & Son to send you the \$250. You can repay yourself, and send the balance to Sister Frances, the Cathedral, Chicago, and she will give it to me." All this he did, and I sent the signed instrument and young Leman's note to Messrs. Sweet. Next day Dr. Howard, one of our medical men, appeared. "Dean, did you give a man called Leman \$50 yesterday?" "Yes, I did." "Well, he got drunk and spent it all in a disreputable place, and he is still here; won't you yet send him to Chicago, as you are quite sure of your money?" I got him half rate, and paid for it \$17. Dr. Howard saw him on the train, and he went. In a month's time I received a reply from Messrs. Sweet that the document had been duly received, but that they had sent Leman the \$250 dollars along with the document! I wrote to them my opinion of a lawyer who parts with his money before he gets his security; and, sir, if you had seen their reply you would have wondered how anybody bearing their name could have written it. I then wrote to the vicar, to find out what sort of people these Sweets were, and he replied that they were most respectable; indeed, one of them was his churchwarden. My \$67 has gone after young Leman's character, and, although I have no doubt Messrs. Sweet say I ought to have my money, I shall never get it. I am sorry for myself, for Messrs. Sweet, for the young scoundrel, for his wife and child, for Sister Frances, for various reasons; and to prevent any of my brethren having the same uncomfortable feeling, I write this.

3. Also about a year ago, there appeared here a sickly-looking young man, who is the son of the Venerable Archdeacon, W. H. Sparling, Omaha, Neb., so described, sir, in your own Almanac. He had with him a young woman, whom he introduced as his wife, and, because she had married him, neither her uncle, nor his parents, would have anything to do with them. I lent them money; did something to get him work on a newspaper; wrote to her "uncle" and his father. The "uncle," I suspect, was a myth, and his father, dumb. I had letters from Mrs. Sparling who occasionally sent them money through me, apologizing for the Venerable Archdeacon's silence by saying that he had to be flying about over a big diocese, and had no time. I looked after them for many months. Then I went to England. One day young Sparling came to my assistant, and showed him a letter purporting to be written by his mother, saying that she had made arrangements with the bank of Omaha to honor a draft for \$75 if he drew it. My assistant is a youth and unsuspecting, and he endorsed the draft, which came back protested. I wrote to the Venerable Archdeacon, and could get no reply. I then wrote to one or two of my Omaha friends, the Bishop, the banker, the dean. This elicited an abusive letter from the Archdeacon, saying he had long ago discarded his son (but a man can-

not discard a son. Who brought him into the world, and who trained him?) and that he would have nothing to do with him. My assistant, of course, wrote two or three times, but can get no answer. I hear that Mr. Sparling has come to this diocese. He will find the rest of the clergy here are not of his spot, and he will be about as happy as the proverbial dove was in the Jackdaw's turret. His worthy son went to Chicago, and is no doubt now using his father in the only way his father will allow him—by inducing some of your brethren to help him for his father's sake. If any of them do, after reading this letter, I should value that man's acquaintance.

4. In the end of '94, Mrs. Anna T— came here, with her husband very ill. He died the day they arrived. He had been janitor of the Administration Building; she was an Episcopalian, and a regular attendant at a church somewhere in the neighborhood of 4941 Indiana ave. For this and for pity's sake, I gave her \$25. She had plenty of friends, and could readily get work when she got home, and would at once return it. Her neglect to do this I do not so much mind as the fact that she never wrote to tell me if she arrived with the body safely, as she promised, and I feel that her spiritual condition needs the kindly care of some pastor, therefore I write.

5. T. Adler came here a month ago. He has "papers" of proper discharge from at least two Hebrew synagogues, one at Canterbury, England, of which he was rabbi.

He has a very interesting tale to tell of his conversion to Christianity. He seeks Baptism. He addressed our ladies. I loaned him \$50 wherewith to buy a stock of spectacles—by hawking which he was to get his living. He disappeared; appeared at Cripple Creek, and proposed to start a synagogue; for this end he collected a considerable sum, and again disappeared. He will no doubt arise in your city. He is an Austrian Jew, small of stature; wears glasses, and has black wavy hair, and has misused some 35 years of life.

There are one or two more in your city I should like to indicate, but I stay my pen, for I fear if I go on you may begin to think that, after all, Mr. Stead was right; and the oppression would be so great upon the heart of THE LIVING CHURCH, that all the sprightliness will disappear from your excellent sheet.

Believe me, dear Mr. Editor, yours, very much fleeced,
Denver, Col. H. MARTYN HART.

Personal Mention

The Rev. Arthur R. Price has accepted the curacy of Christ church, and Holy Trinity, St. Joseph, Mo.

The Rev. Chas. W. Bartlett has temporary charge of St. Michael's church, Fowler, and St. Luke's church, Selma, Cal.

The Rev. E. T. Fitch has sailed for Europe, intending to study in Germany.

The Rev. Edward M. Skagen has resigned the charge of St. Stephen's church, Waterloo, Wis.

The Rev. Thomas Burrows has resigned the rectorship of St. Peter's, Hobart, N. Y., to accept that of the church of the Holy Spirit, Rondout, N. Y.

The Rev. Frederick N. Skinner has resigned the rectorship of St. Paul's church, Wilmington, N. C.

The Rev. C. L. Barnes has accepted the rectorship of Trinity church, Baraboo, Wis.

The Rev. C. M. Roberts has accepted the rectorship of the church of the Holy Trinity, Hartwell, Ohio, and entered upon his duties.

The Rev. E. A. Bazett-Jones has resigned the rectorship of St. John's parish, Elkhorn, Wis., and accepted the unanimous election to the parish of St. John, Lexington, Ky. He will take charge on Passion Sunday, March 22nd.

The Rev. Thomas E. Winecoff has resigned the charge of Holy Innocents' parish, Como, Miss., and taken charge of the church of the Nativity, Macon, Miss., and missions attached, with residence at Macon. Address accordingly.

The Rev. A. G. Singen has accepted a call to St. Mark's church, Kansas City, Mo., and entered upon his duties.

In the Church Almanacs the address of the Rev. Geo. C. Huntington is given as Virginia, Neb. He is in charge of the congregations in Virginia City, Gold Hill, Silver City, Dayton, and Hawthorne, in the State of Nevada. P. O. address, Virginia City, Nevada. Address accordingly.

The Rev. Dr. Starr's address after March 20th will be the University of the South, Sewanee, Tenn.

The Rev. A. Bailey Hill, of St. Jude's, Tiskilwa, Ill., has added to his charge the church of the Redeemer, Princeton, diocese of Quincy.

The address of the Rt. Rev. Lewis W. Burton, D.D., is Lexington, Ky.

The Rev. H. C. Mayer is not an assistant, as stated in the list of alumni of the Philadelphia Divinity School, and in other publications. He is the associate of the Rev. T. J. Taylor, dividing with him the charge of the missions of Christ church (Franklinville), St. Ambrose, and St. Faith, all in the northern part of Philadelphia.

The address of the Rev. Wm. M. Jefferis, D.D., will be, until further notice, No. 1132 Girard st., Philadelphia.

Sir J. Wm. Dawson, LL.B., F.R.S., of Montreal, on nomination by the Rev. Dr. William C. Winslow, of Boston, honorary secretary, has been elected by the Egypt Exploration Fund as its vice-president for Canada.

The Rev. A. J. Graham, rector of St. Mark's parish, Washington, D. C., has resigned to become rector of Christ's church, and dean of the cathedral, Indianapolis, Ind., and will enter upon his duties on the 4th Sunday in Lent. Address accordingly.

The Rev. Geo. Henry Smith, late of St. Mark's church, Bridgewater, Conn., has become rector of St. Peter's church, Plymouth, Conn. Address accordingly.

The Rev. Albert Watkins has accepted an appointment as Archdeacon of Western Kansas, with headquarters at St. John's Military School, Salina. Address accordingly.

The Rev. G. S. Gibbs has accepted the rectorship of Grace church parish, Ottawa, Kan., with the charge of St. Barnabas', Williamsburg and the mission at Olathe.

Ordinations

The Rev. W. Malyon Mitcham was advanced to the priesthood on Thursday, Feb. 27th, by the Bishop of Newark. The service took place in St. Mark's church, Jersey City.

On the 2nd Sunday in Lent, in St. Mark's church, Frankford, Philadelphia, the Rev. Francis C. Hartshorne, assistant to the Rev. J. B. Harding, rector of that parish, was advanced to the sacred Order of Priests by Bishop Whitaker.

Died

HIBBARD.—March 3rd, 1896, Cleantha B., wife of Thomas M. Hibbard, at her home in Ravenswood, Ill., after a brief illness, in the 65th year of her age.

"So faith shall in fruition end,
And grace in glory cease,
Where praise her powers can never spend,
Nor ought disturb their peace."

BROWN.—Suddenly, Feb. 28th, 1896, at the residence of her son-in-law, the Rev. Foster Ely, S.T.D., Ridgefield, Conn., in her 73rd year, Harriet Susan, wife of James G. Brown, formerly of New Haven, Conn. The funeral was in St. Stephen's church, March 2nd; the interment at New Haven the following day.

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.

THIS is the second appeal I have made in four years for the Ogeechee (colored) mission. The people are very poor and have had several bad seasons. Their old St. Mark's church is tumbling to pieces. I ask of wealthy and poor the sum of \$1,000 to add to the \$160 these poor people have given, to build a church large enough to hold them when "Father Bishop" comes to see them, the great rejoicing time to them.

BISHOP OF GEORGIA.

Atlanta, Ga.

[For some account of this mission see columns of Church news.]

Church and Parish

WANTED.—Situation, good organ, vested choir, by experienced organist and choir-master who desires to make a change. Trains boys' voices properly; furnishes best recommendations. ELLSWORTH, 127 Church st., Cleveland, O.

WANTED.—A priest, unmarried, to act as chaplain and teacher in a boys' school. Must be energetic, adapted to the work, and willing to accept a small salary in addition to room, board, and general living expenses. Address "N.," LIVING CHURCH office.

WANTED.—An experienced young priest (unmarried), a graduate of the General Theological Seminary, an *extempore* preacher, desires a colored parish, mission, or school. Address, JOHANNES HENRICUS, care of LIVING CHURCH.

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.

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. Address FIDELITY, care LIVING CHURCH

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—\$2.00 a year, if paid in advance. To the clergy, \$1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts, for continued insertions.

The Editor's Table

Kalendar, March, 1896

7. 2nd Sunday in Lent.
8. 3rd Sunday in Lent.
15. 4th Sunday (Mid-Lent) in Lent.
22. 5th Sunday (Passion) in Lent.
25. ANNUNCIATION B. V. M.
29. Sunday (Palm) before Easter.
30. Monday before Easter.
31. Tuesday before Easter.

Violet.
Violet.
Violet.
Violet.
White.
Violet.

The Beginning of the End

BY PHILANTHROPY

It is getting to be high time
That war should be branded as crime;
And I'll show you in a minute
That there's no glory in it;
That it's merely brutal and cruel,
And the wrath of man is its fuel,
Which works not the justice of God,
Is at best but His sword or rod.
It affords diversions to kings,
But sorrow to millions brings;
Is fun for the politicians,
And practice for State physicians;
A theme for the rhyming tribe,
Susceptible to some bribe
Of money or popular praise,
And of what they call "bays,"
We could live if they were not,
And should were they all forgot.
One of them says that slaughter
Is even God's daughter.
Faint likeness bears she to the Son,
Whose kingdom on earth is begun!
Who came to save men's lives,
Not to arm them with swords or knives
Against one another,
Like Cain 'gainst his brother.

Dear friends, we must come to a stand,
There are signs of a change at hand.
Our Gospel comes not from beneath,
Breathing fire and vengeance, and death,
Like some few of the preachers,
Sensational screechers.
Swelling with pomp of words
Which are very poison and swords.
We get our news from above,
Which is that to live we must love;
That to envy and hate is to die
To all that is noble and high.
Yea, this is the message, dear brother,
That we love one another.

Right soon the fulfillment will be
Of what just souls now foresee:
Namely, the confederation
Of Christendom as one nation.
Then soon will the heathen be won
To this kingdom of God the Son,—
The ideal for which we wait
Uniting the Church and the State.
And so the round world will obey
God's gracious and loving sway.

An original portrait of John Bunyan, formerly the property of the Rev. George Whitefield, is on exhibition at the book store of Thomas Whittaker in the Bible House, New York City. It is now owned by an American lady.

A bill was lately introduced in the New Zealand Parliament which provides that every domestic servant shall have a half holiday every Wednesday, and that the employer is to be fined \$25 if the domestic is deprived of this privilege. The half-holiday is to extend from two o'clock to ten. It is not stated whether any penalty awaits the domestic who stays out later than ten. It seems rather hard and fast to designate the day of the week and thus prevent households in which more than one domestic is kept from arranging so as not to be left alone at any time. The case of sickness, the care of young children, and like circumstances, also occur to the mind.

"Peter Lombard," in *The Church Times*, has a good story of the late Sir Frederick Leighton. He was visiting the cathedral at Durham, and found himself among a party of tourists under the leadership of a verger. One of the canons happened to cross the chancel and, glancing at the throng of visitors, called the verger to him and said something in a low voice. Sir Frederick afterwards confessed that he was vain enough to imagine that he might be the subject of the canon's remarks. The verger, however, returning, attached himself to a "Manchester-looking" man, with mutton-chop whiskers and a red tie. Every item of architectural interest was communicated to

this gentleman, and his endorsement or approval sought at every point. Thus the man with the red tie was regarded by common consent as the lion of the party. As they passed out of the door, Sir Frederick stepped back and asked the verger who the distinguished stranger was. "That, sir," was the answer, "is the President of the Royal Academy." "No," said Sir Frederick, "I happen to have that honor myself." This strikes us as rather hard on the verger.

Impressions and Symbols

An exhibition of impressionist and symbolistic pictures is always attractive. It draws those who believe in this development or presentation of art, with a peculiar fascination; it induces attention from all art lovers, even from those who scoff and deride the methods used and the aims apparent in such efforts.

Mr. P. Marcus-Simons has given such a dual treat recently at Avery's Gallery on Fifth Avenue. There were canvases, as gorgeous as Turner's, full of far more pronounced intention than any produced by that master. One might stand before the glory of the "Turner" recently seen in the same gallery, and but dream of the probable intent of the figures and sweeping groups in the splendid picture of St. Mark's Place, Venice, but there was no opportunity for mistake, or even parallel idealism, in Mr. Simon's canvases. Without the informing title in the catalogue and the description there, one could readily enough solve the mystery of such a picture as "Dreams, preceded by Nightmare, and guided by Sleep, descend into the town." The eye stretched over the immense spaces of a huge city, clear-obscure in the purple shade, and illumined by myriad twinkling lamps. It is Paris. There is the Seine with its many bridges; the island *cite* and Notre Dame; the familiar outlines are all there, and the scheme of color is an intense, mysterious blue, with flashes of yellow and crimson. Down from a sky which has in it the promise of a nearing dawn, descend mystic figures. In the extreme height are beautiful forms iridescent in their colors, accompanied by fire flashes, which descend in curving show-ers. They are preceded by the Angel of Sleep, and close by is Nightmare, a horrid shape, grasping in its hand a gorgon head, all green and ghastly, from which drop fearful goutts of blood. From this dread, descending procession, one's eye again looks over the vast city, which will try to snatch its few hours of sleep between the end of its revels and the beginning of its toil.

Another such picture was "Guardian Angels," with the catalogue motto: "An invisible angel is said to guard each one of us." This canvas gives us a hint of the fatal defect of many impressionist and symbolistic pictures; that is, that they are attempts to do the impossible. But here, we are glad enough to forgive our artist for attempting to depict the invisible, for he has produced a striking and imaginative picture. The scene is an Italian renaissance city, such as Florence might be, but with vaster proportions, and an architecture full of the wild extravagance of flamboyant Gothic. A great cathedral is in the middle distance, through the open portals of which you can see the altar lights and the crowd within. Outside, life is surging in many currents, some great Church dignitary is carried aloft seated in a chair borne on the shoulders of men. He is escorted by soldiers; other groups engaged in pleasure or in trade crowd the picture; the river is laden with ships, people are everywhere, and all is life, action, motion, and color. Looking down on this rich scene is an equally rich sky, but the clouds are not merely clouds, they are living forms of winged angels, in all the colors of the rainbow, massed in most harmonious fashion, and looking with intense regard upon the human animalculæ which creep and crawl, bound or leap, in the depths of the gorgeous city beneath. The whole vast sky is instinct with patient, splendid, spiritual life, hinting of the varied phases of human happiness or misery, as their drooping wings and flowing robes take hue of deepest violet or hopefulest of gleaming rose. It is a glorious picture, and although it seems to attempt the impossible, yet you are glad that some one has the daring to try to paint that light which never yet was seen on land or sea.

Another such picture was "Mirage, a Color Dream." It was a glorious sea, over which were speeding, al-

sails set, many ships. Before them was a grand city, whose "cloud-capped towers and gorgeous palaces" pierced the glittering clouds. Down to the very water's edge these structures seemed to stretch; but one look more showed that neither was there city, nor any land, but rocks, bare rocks, upon which the freighted ships and all on board would soon find wreck and death—the mirage of life, leading on to that which seemeth to be good, but is not.

Our artist, however, left us not to those high flights of imagination, but gave us also specimens of his cunning in the most faithful representation of simple nature. Such a picture was "Rainy Weather," a little canvas twenty-two by fifteen inches, with sky suffused with moisture, and a stretch of country glistening in the subdued light of the cloud-laden sky. We know that the darkest night has light in it, but few can see the widespread yet subdued radiance such as our artist depicts in "Rainy Weather." Besides this picture, full of its humble beauty, there were others equally as tender and fine in touch, full of subtle truth in every detail. Such pictures do not startle like the symbolistic creations, but they are more really pleasurable.

Simple truth in art is always best. Such art humbly accepts the restrictions of its powers, and does not strive to go beyond the mere task of holding the mirror up to nature, choosing simply the proper moment to catch the due reflection, but that is all. There is a fatal tendency often in art to be something other than it is. The musician wishes to give color effect with his tones; the sculptor strives to be picturesque; the painter aims to be philosophic as well as artistic. It is all the effect of the immortal spirit which chafes at the inevitable limitations of all art. Efforts to shade off one art into another, or unduly to extend its play of action, may fill one with surprise, but, after all, does not the truest, the most lasting artistic pleasure, come from the simple and the true? Be this as it may, one cannot help admiring the daring of Mr. Simon's creations, as well as the sweet transcriptions he has given us of nature as it is. K.

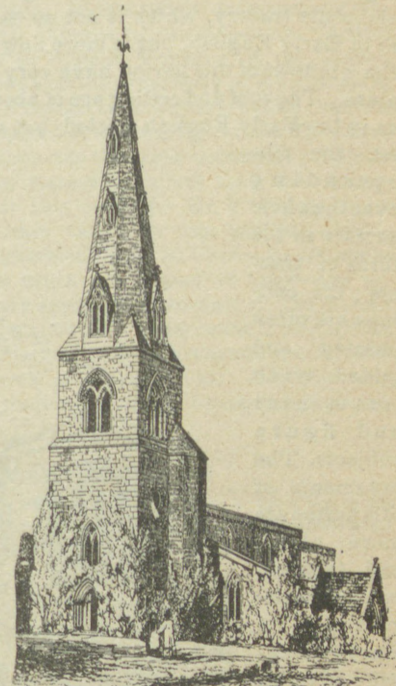
Papers on Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

II.

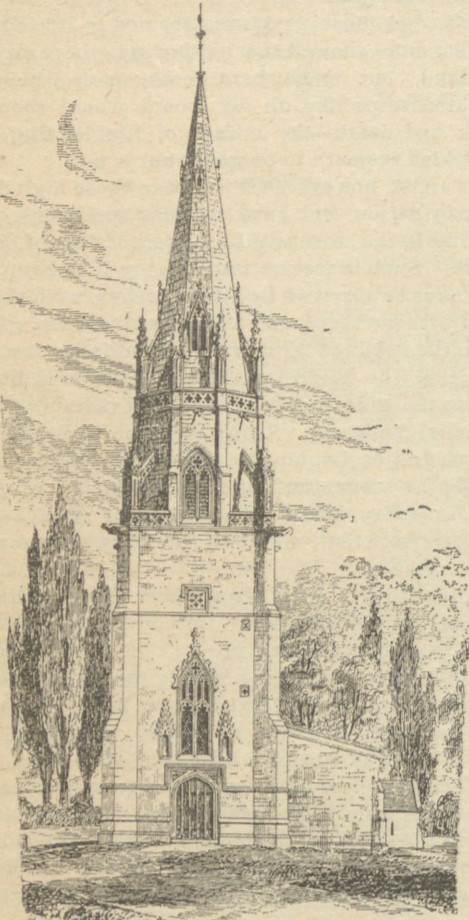
(All Rights Reserved)

Early English, A. D. 1200-1300. In this period the arches are sharply pointed, lofty in proportion to span and in upper tiers, two or more are comprehended in one and finished with trefoil or cinquefoil heads, the separating columns being very slender. The columns are six or more diameters high, generally having a large central shaft, surrounded by four or more small ones; the base follows the outline of the cluster of columns, as does the cap, which is very elegantly molded and often enriched with realistic carving of foliage and masks. The windows are long, narrow, lancet shaped, divided by one or more molded mullions, rising into geometrical forms filling the arched head of entire opening. The roofs are high pitched with pointed arched stone vaulting having molded ribs with carved bosses at intersections. The walls are much thinner, but are strengthened with projecting buttresses, which have heavy stone pinnacles,



EARLY ENGLISH. BARNWELL CHURCH, NORTHAMPTONSHIRE.

to give weight so as to sustain the thrust of the flying buttresses, supporting vaulting. The moldings are

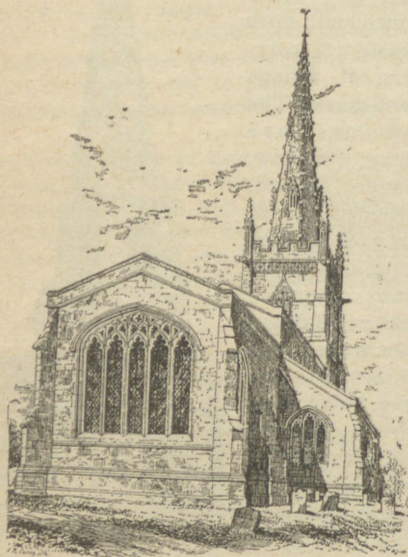


WILBY CHURCH, NORTHAMPTONSHIRE.

more broken, consisting of alternate rounds and deeply undercut hollows, separated by very narrow fillets. The carving is realistic and is generally executed with extreme delicacy. Churches of this period are similar to Norman work in the proportion and disposition of plan, but towers are more lofty and are very often crowned with wooden spires covered with stone or slate, or with stone spires. The general effect is that of graceful elegance. Salisbury Cathedral is the un-mixed example of early English in a very large church.

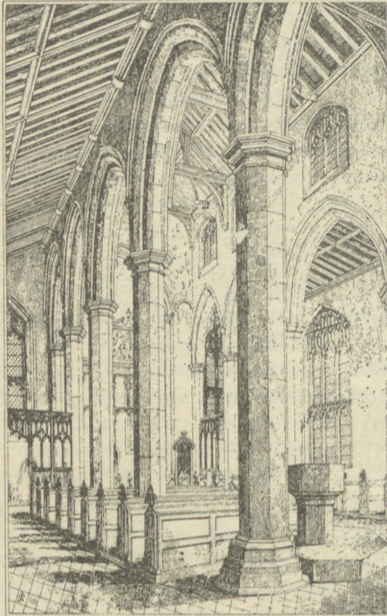
Decorated Period. A.D. 1300-1450. In this period the arches are less acute and more open, the columns are somewhat lighter, and the central and surrounding columns of the former period are now worked together into one solid molded shaft, which is often very elaborate; the caps are more florid in decoration and not so severe in execution. The windows are larger, divided by mullions with more intricate moldings, into several lights, dividing at head into very elaborate tracery, which is not so severely geometric as in Early English, but is more flowing and graceful; the windows of this period have very elaborate stained glass. The roof and ceiling are of about the same form as in the Early English period, but are more decorated,

the ribs spreading over the whole surface in the form of tracery; the ceilings are often painted and gilded with ornamental and figure subjects. The ornaments of this period are more varied and labored, but not so elegant as in Early English; niches and tabernacles with sculptured figures are very abundant. Sculpture is profuse and woodwork very richly carved and decorated.



PERPENDICULAR, ISLIP CHURCH, NORTHAMPTONSHIRE.

Florid, Perpendicular, or Tudor Period. A. D. 1450-1537. In this period the windows have very flat pointed arches and are very wide in proportion to height; they are more open and are divided by one or more horizontal bars or transoms; the members of tracery are generally vertical bars with trefoil or cinquefoil heads. The columns are delicately molded, often without caps; the ceiling or vaulting has delicate ribs rising from floor as members of moldings of columns, spreading and dividing in a radial manner, on the surface of the vaulting, which is known as "fan vaulting" and which is the peculiar glory of English Gothic, and is never seen elsewhere in old work. The surface of walls is also divided by slender moldings into delicate vertical panelling, and plain wall surface is seldom seen. The ornaments throughout are very numerous and elegant, riches, tabernacles, canopies, and tracerics in profusion, all panelled in similar form with tracery of windows. The towers of this period have no spires and are finished at top with richly ornamented pinnacles and embattlements.



INTERIOR, WIGENHALE, NORFOLK.

This period is the culmination of English Gothic, and its close, the dissolution of religious houses, marks the commencement of its decadence; the growth of Puritanism and other influences, caused a long period of architectural darkness, during which, not only were no new creations of this style brought forth, but much of the existing beautiful work was wantonly destroyed. What is known as the Gothic revival commenced in England with the Tractarian movement in 1833, and it is, perhaps, a singular co-incidence, that, as the Church became more and more active in spirituality, so it has shown more and more interest in the architectural beauty of its churches, and there is probably more beautiful and interesting design executed now than at any former time, but it is not in the erection of cathedrals, and very large churches of a similar character, so much as in the multiplication of parish churches of an almost perfect type.

(To be continued.)

Monographs of Church History

(Second Series)

STEPHEN LANGTON, ARCHBISHOP OF CANTERBURY

BY M. E. J.

The biographer of this great ecclesiastic meets with difficulties on the threshold of his work, on account of the unaccountable dearth of materials. There are many chroniclers of the reign of John who give careful and minute details of the public acts of the great men of the day, but we look in vain for even a sketch of the man Stephen Langton. We are ignorant of the date of his birth, of his parents, his early education, his first appearance in history being as a young man in the University of Paris. This silence of his contemporaries is the more remarkable because we possess numberless descriptions of less eminent men, the chroniclers being curious and patient in searching for and recording the minutest details of their appearance, character, and surroundings. With St. Thomas of Canterbury, with Edmund Rich, Geoffry Plantagenet, we are familiar from their infancy, with their characteristics, little failings and great virtues. Stephen Langton, on the contrary, casts a mighty shadow over the history of the time, defies the Pope,

withstands the king, upholds his dignity against the legate—he is, in short, a power not to be ignored, or thrown into the background—and yet as a man, he continually eludes our searching gaze, his personality is still a sealed book.

It is supposed that he was born at Langton near Spilsby, in Lincolnshire, and that it was from this place that he derived his name. The only member of his family who appears in the history of the day is his brother Simon, who was also a cleric, and a man of a certain amount of ability. Paris at that time contained the best school of theology in Europe, so that it was customary to say concerning a learned divine: "One would suppose he had spent his life in Paris," a remark which sounds strangely to our modern ears. At the same time that great capital was even then beginning to assume its present character of the pleasure ground of the nations—and many were the temptations to which the young divinity students were exposed. So scandalous were the lives of some of these youths that God raised up a special instrument to recall them to virtue and holiness. A poor, ignorant country curate, Falk of Neuilly by name, anxious to add to his little store of theological information, came often to the schools, and sitting in all humility with the youths, listened eagerly to the lectures on the Holy Scriptures; and meditating earnestly on what he learned, he became at last a most eloquent preacher, and a power for good among both the pupils and teachers of the university. Hundreds flocked to listen to his plain, homely words, delivered with such earnestness that they carried conviction to the hearers, and among them was Langton. It does not seem improbable that the example of this fearless speaker may have strengthened the character of his young disciple who, in after years held firmly to his convictions of the right in spite of the threats of king and Pope.

Langton became one of the most profound students of the day, and was particularly devoted to the study of the Holy Scriptures. To him we are indebted for the division of the Holy Book into chapters and verses. He was made prebend both of York and of Notre Dame, from which preferments he received a liberal income. We next hear of him in Rome when, on the accession of Innocent III. to the papal throne, his relative Lothario, an intimate friend and fellow-student of Langton, was made cardinal, and gave the young man an appointment in his household. This was the beginning of a friendship between Stephen and this great Pope which lasted during his sojourn in Rome. He became a most popular lecturer, the Pope himself condescending often to be in his audience, and in 1206 he was promoted to be a cardinal priest of St. Chrysognus. It was no wonder then when the see of Canterbury was made vacant by the death of Hubert Walter, Pope Innocent should have considered his friend the cardinal, who possessed the advantages of English birth, great learning and piety, together with marked administrative ability, as the most suitable candidate for the primacy. But many difficulties had to be overcome before his wishes could be carried out. As usual, there was a contest between the monks, the suffragans, and the king, over the election. The younger monks determining to be first in the field, elected to the vacant see their sub-prior, Reginald, a man alike devoid of learning and common-sense, chanted the *Te Deum* and, placed him upon the altar and then upon the archepiscopal throne. Having succeeded thus far in their undertaking, they began to be frightened lest the king should be angry, and accordingly, without waiting for morning, they despatched Reginald, with several of their number, to Rome, carrying with him letters of ratification duly stamped with the convent seal, and imploring the Pope to confirm their choice. They, however, took the precaution to bind their candidate with a solemn oath not to divulge what had occurred until he reached the papal court. But when this vain and foolish man reached Flanders, he could no longer resist publishing the fact of his own importance, and took upon himself archepiscopal state—the news of which, reaching his brethren, made them very angry—the older ones because of the rash action of their juniors, and the younger because of Reginald's violation of his solemn promise. When the sub-prior reached Rome and presented his letters, the astute Pope, suspecting something underhand from the extreme haste with which matters had been conducted, bade him wait further

advices from England—so Reginald found himself in rather an uncomfortable position, which doubtless he richly deserved.

Meanwhile, the Canterbury brethren, anxious to conciliate King John, sent to him for permission to elect an archbishop. John signified that his candidate was John de Gray, bishop of Norwich, a man entirely unworthy of the position and devoted to the king's service. The obedient monks elected him, and all was going on smoothly, when suddenly the suffragans appeared in the field, indignant at having been ignored, and refusing to recognize the king's candidate. So once more the election was set aside, and all parties appealed to Rome to settle the dispute. Nothing could have pleased Innocent better, and he immediately took the direction of the affair into his own hands.

Innocent III. was one of the most remarkable men who ever occupied the papal throne. The affairs of the holy see required careful handling, for both Philip of France and John of England were uncommonly able men, with strong wills and utterly devoid of principle. Both tact and decision were necessary in dealing with them, and acuteness sufficient to recognize the right time for the exercise of these qualities. Not only did Innocent hold his own against his adversaries, but he kept the balance of power nicely adjusted, and at the same time knew how to turn every event to the advantage of the Papacy. His policy was directed to the building up a spiritual hierarchy, and he strongly condemned the custom of bestowing secular offices upon ecclesiastics. It was he who insisted upon Hubert Walter resigning the position of justiciar, but, with all his efforts, he was unable to make anything but a very secular prelate out of that famous man. His rule was severe and inflexible. To him is attributed the origin of the Inquisition and the direction of the crusade against the Albigenses. But he was consistent, just, and conscientious in upholding the standard which he had set up for his conduct, and terrible as were his disciplinary measures in England, he succeeded in reducing John to submission—a feat which could not have been accomplished by a man of weak mind and will. His great calmness, self-restraint, and cutting irony, were the qualities which were at the same time unendurable to John and yet impossible for him to resist. He writhed under the Pope's sarcasm, and yet submitted, not from want of mental ability to cope with him, but because he would not exercise sufficient self-control to be able to meet his adversary on his own ground. His outbursts of temper when so crossed were maniacal in violence, so that a contemporary exclaimed: "Foul as it is, hell itself is defiled by the fouler presence of John."

In the present affair Innocent acted with great vigor. He set aside both Reginald and Gray, and by dint of persuasions and commands, induced the Christ church monks, who had come to Rome in sufficient numbers to constitute a majority, to elect Stephen Langton, in December, 1206.

When the news of this transaction reached England John was beside himself with rage. Langton was, says Fuller, "one that wanted not ability for the place, but rather had too much, as King John conceived, having his high spirit in suspicion that he would be hardly managed." John wrote the Pope an indignant protest, declaring that Langton was "a man altogether unknown to him, and who had been for a long time familiar with his declared enemies in the French kingdom," and ended with a torrent of abuse and threats, which Innocent received with great calmness. His letter in reply is dignified and subtle, not without a touch of sarcasm, which must have nettled the angry sovereign. He says, "We think it a wonder if a man of such renown, and who derived his origin from your kingdom, could, as far as report goes, be unknown to you, especially when you wrote to him three times after he was promoted to the rank of cardinal by us that however you were disposed to summon him to your service, you nevertheless were glad that he was raised to a higher office."

But John would not be mollified, so in June, 1207, Pope Innocent actually consecrated Langton as Primate of all England at Viterbo without the consent of king or bishops. John's indignation at this high-handed measure knew no bounds. He refused to have anything to do with the new archbishop; would not allow him to set his foot in England on pain of death.

When the Pope insisted, John vented his rage upon the poor monks of Canterbury, whom he turned out of their convent with great violence, the innocent and the guilty together, and placed in their stead some brethren of St. Augustine's monastery, that divine service might not be discontinued, as he said, though little he cared for anything divine.

(To be continued.)

Book Notices

Thy Kingdom Come, and Other Sermons. By the Rev. E. A. Gernant, M. A. Philadelphia: W. C. Boyd.

Mr. Gernant puts forth this volume of sermons in hope of being able, by its sale, to augment the building fund of the parish house to be built in Ridley Park, Pa., of which he is rector. There are fifteen sermons. A strong Church tone characterizes them all. The Catholic Faith is insisted on with clearness and point. Unitarian-Episcopalianism finds no quarter. It is bracing to read the clear, calm, majestic sentences of the Creed of St. Athanasius, quoted in support of the preacher's position. The Incarnation is dwelt on as a living fact, energizing through the Church's sacramental system. The Church is the pillar and ground of truth. In the sermon on "Gifts for the King," is an excellent treatment of the proper basis of giving. Too much is said about "supporting the Church." No man supports the Church, "to God the things that are God's" is the true way of raising money. The remarks in "Gospel Preaching," on dogmatic sermons, are strong and wise. "Doctrineless preaching is not only a violation of the commission to 'go and preach,' but it is a contradiction in terms." The language is clear and simple, and the book is well adapted for use by lay-readers. Young clergymen will find it profitable to study these sermons as models of plain and pointed solid preaching.

The Victorious Life. By the Rev. H. W. Webb-Peploe. New York: The Baker & Taylor Co.

The sub-title of the above is, "The Post-Conference Addresses, Delivered at East Northfield, Mass., 1895." The author is a priest of the English Church, and also a prebendary of St. Paul's, London, and, as his American editor says, "the leader of the Low Church party in the Anglican Church." The above combination is unique; but it is the book we are concerned with. It comprises a series of ten addresses, relating to personal religion, and kindred topics. The address on "The Spirit and the Believer" contains much that is suggestive. The author says, "I believe I have noted every text in my Bible where the Spirit is mentioned." "How to Meet Temptation" is a practical and helpful address. The application of the temptation of the Israelites, as illustrative of the Christian's struggles against sin, is well done. There are in the work several excellent examples of expository preaching. The references to the lives and characters of the Old Testament worthies and Jewish history show how effective is such a method of illustration. Mr. Peploe's views on regeneration are not in accord with the Baptismal Office in the Prayer Book, which we believe epitomizes the scriptural doctrine of regeneration. It is unnecessary to say the book is theologically colorless. An earnest piety, however, pervades its pages from beginning to end.

Francis Bacon and His Shakespeare. By Theron S. E. Dixon. Pp. 461. Chicago: Sargent Publishing Co. Price, \$1.50.

The claim for the Baconian authorship of the Shakespearean plays does not die easily. Here is another advocate, apparently a clever Chicago lawyer, who undertakes to uphold that claim before the tribunal of history. Regarding Bacon as "The greatest, the brightest, the least understood of mankind," he gallantly struggles to secure for him the honour due to his name. What he has to say is special pleading from the first and entirely lacks the judicial tone. Approaching the Shakespearean writings with the preconceived opinion that they are the product of Bacon's brain, he finds plentiful evidence to support his theory. When one starts out in such a mood "all roads lead to Rome." Our author depends upon internal evidence, and makes a detailed comparison of Shakespeare's plays and Bacon's acknowledged writings, in which he claims to exhibit a continuous chain of parallelisms which no theory of chance can explain. His argument is often ingenious, but we do not find it convincing. Almost anything can be proved by inductive internal evidence gathered from ancient MSS., as the "higher critics" of the Bible have shown us, but serious-minded men are slow to put their faith in such evidence. It is quite safe to say that nothing short of the discovery of unimpeachable historical evidence will ever convince the world of the truth of the Baconian claims.

Magazines and Reviews

One of the industries of California which has attracted least attention, but which has grown to important proportions, is bee culture. An article by Ninetta Eames, in the March number of *Harper's Magazine*, describes entertainingly "Arcadian Bee-Ranching," with its accessories of

noble landscape and perfect climate. The second paper in Professor Woodrow Wilson's biographical series on Washington treats of Washington as a young man, and follows him through his experiences as a surveyor of Virginian forests, as the youthful head of the Washington family, and as the colonel who attracted the grateful recognition of his fellow colonists for his bravery in the disastrous campaign of General Braddock. The article is admirably illustrated from old portraits, and with paintings, by Howard Pyle. A striking paper by Park Benjamin, under the title, "The Nerves of a War-ship," shows that a battle between two fleets of ironclads would be an unorganized melee, in which the admiral would have practically no part, and in which success would depend largely upon the individual captains; efficient management depends almost entirely upon a perfection of mechanism, which would place the entire control of the warship in the hands of one man, who would not only steer the vessel, but fire the batteries, which had previously been sighted automatically.

The *Fortnightly Review* and *The Nineteenth Century* for February are full of foreign politics. In the former an article entitled "A Lesson in German" is a sharp attack upon the traditional anti-Russian policy of England, and advocates a rapprochement with Russia. It is remarkable that in *The Nineteenth Century* a strong article by H. O. Arnold-Forster, M. P., on "Our True Foreign Policy" should take the same ground, and this certainly indicates a radical change in the public sentiment of the English people. For our part we venture to say that nothing would contribute so much to the peace and prosperity of the world as a diplomatic understanding between these two great empires. The Venezuela dispute still engages the attention of contributors, and so does the Armenian question. Aside from politics, Cardinal Vaughan and Wilfrid Meynell have very caustic criticisms in *The Nineteenth Century* on Mr. Purcell's Life of Cardinal Manning. The chief difficulty seems to be that the Cardinal's biographer stuck too closely to his materials, and for this unpardonable error Cardinal Vaughan says: "The publication of this life is almost a crime." We can safely wait until the properly edited official presentment of the late Cardinal's memoirs is issued, as we have the unique and rare advantage of a standard of unvarnished facts with which to compare it. Both of these magazines are full of readable articles.

"In the seventeenth century the present site of Chicago was a swamp, which fur-traders and missionaries found fatally miasmatic. About 1800 a government engineer, viewing that rank morass traversed by a sluggish stream, pronounced it the only spot on Lake Michigan where a city could not be built. In 1804 Fort Dearborn was erected here to counteract British influence. In 1812 the fort was demolished by Indians, but in 1816 rebuilt, and it continued standing till 1871. Around the little fort in 1840 were settled 4,500 people. In 1880 the community embraced 503,185 souls; in 1890 it had 1,099,850. In 1855 the indomitable city illustrated her spirit by pulling herself bodily out of her natal swamp, lifting churches, blocks and houses from eight to ten feet, without pause in general business." The closing chapters of "A History of the Last Quarter-Century in the United States," by Pres. E. Benj. Andrews, in the March *Scribner's*, give many such interesting facts about Chicago. In this time of international friction there is special interest in the paper on "British Opinion of America" by Richard Whiteing, of the London *Daily News*. He shows that the great body of workpeople in England have within the last twenty years revised their old idea of America as a paradise for working-people. They have found out that America has the same industrial problems as England, and the masses have lost their old-time romantic affection for this country. Mr. Whiteing denies that its place has been taken by any positive dislike. In an article on "Carnations," by J. H. Connelly—the abundant illustrations of which are printed in color—the author has given a very entertaining account of the details of the culture of this interesting flower, with a description of the greatest carnation house in this country, where 80,000 flowers are grown at a single time. New York city alone uses fifteen millions of the cut blooms each winter.

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.

LONGMANS, GREEN & CO.

The Law of Sinai. Being Devotional Addresses on the Ten Commandments. By B. W. Randolph. \$1.25.
Silence, With Other Sermons. By Edward Clarence Paget. \$1.50.
Striving for the Mastery, a Day-Book for Lent. By Wyllis Rede. \$1.

The Seven Last Words of Our Most Holy Redeemer, With Meditations on Some Scenes in His Passion. By Rev. Alfred G. Mortimer, D.D. \$1.

CASELL'S PUB. CO.

Phyllis of Philistia. By Frank Frankfort Moore. \$1.

The Household

In Sorrow's Way

BY MRS. R. N. TURNER

Bowed in penitential grief
For our sin and woes,
Pleading for the sweet relief
That Thy grace bestows,
Pleading for the contrite heart
Ever more and more,
Christ of Love, Thy help impart,
Hear us we implore!

From the sunny ways of life,
From the world's gay thrall,
From the turmoil and the strife,
Come we at Thy call.
Low upon the bended knee,
Thy great throne before,
Christ of Love, we pray to Thee,
Hear us, we implore!

Nearer to Thy holy side
Draw us day by day;
So with Thee we may abide
All Thy weary way.
With Thee toil to Calvary's hill,
Praying evermore,
Christ of Love, be ours Thy will,
Hear us, we implore!

Bristol R. I.

The Angel of Willoughby

BY FRANCES A. M. JOHNSON

"Oh! dear, life in this tiresome, monotonous country town is beyond endurance," yawned Mary Gray, one gloomy February afternoon, as she wearily laid down on the handsome library table "The Romance of a Poor Young Man," which she was reading in the original French, and looked out through the clear plate glass window upon the muddy streets of the little manufacturing city of Willoughby. "I shall die of ennui! The idea of being shut up in such a place; among such uncongenial people, foreigners, and stupid people who do not know enough to know how stupid they are."

"It is dreadful!" said Evelyn, her sister, a fair Elaine-faced girl of eighteen, two years younger, rising from the piano, where she had been playing snatches of "The Moonlight Sonata," and joining Mary at the window.

"Just think of Mamma's exchanging visits with that pretentious Mrs. Lovering, whose husband struck natural gas in his dooryard a year or two ago, and who now considers herself a social leader, I suppose! She called here yesterday when you were taking your nap. She had been to hear some evangelist lecture on 'Comparative Religions' in the 'opery' house, and was much taken with 'Buddhy's views'; and was in New York when Patti made her 'farewell debut,' though she didn't think much of her voice. She said she wished mamma could see the 'wonderful pretty foliage' of the blue jays that had been flitting about in her 'ellum' trees all winter. So invincibly ignorant!"

"And the joke of it all is that she prides herself on being so literary!" said Mary.

"It is simply unbearable, and if papa doesn't move away, I shall lose my senses!" reiterated Evelyn, with a long sigh. "One can't read, and paint and practice, and do fancy work, day in and day out, forever! We shall just simply languish, and fade into pale, sickly old maids like Miss Mehitable Moss. There seems to be nothing else to do."

"There isn't a man in town worth looking at!" said the elder sister, glancing approvingly at her soft brown eyes, and "tangled sunshine" hair in the little glass in her card case, from which she removed some cards with which to re-

spond to a wedding invitation. "Think of De Courcy Hubert, or Lionel Morgan, in such a place as this! The most exciting functions are sewing societies and church sociables."

"And 'Uncle Tom's Cabin,'" said Evelyn, as she caught the sound of a squeaky band announcing the arrival of that ubiquitous "show," which soon paraded past "the Manse." "See that atrocious-looking little Eva in her chariot, overshadowed by that gilt angel's wings and long arms! Those savage blood hounds make one's blood curdle; it is well they are chained to each other; they might fall asleep otherwise!"

Both girls had returned in the late summer from Madame Fenelon's French Finishing School in New York. Their father was a large woolen manufacturer in a small Western city; and, while their home was filled with everything to satisfy a refined and critical taste, truth to tell, there was very little outside of it to contribute to their enjoyment. From their point of view, it seemed almost cruel to have had a taste of New York life, if they must return to immolate themselves among such surroundings.

"I never would care to be a queen!" said Evelyn, "to have to be isolated so far above those about me. I like to be among my peers. 'Twouldn't be so bad to be a duchess, eh? Wonder if there is another Duke of X to be had?"

"I suppose some of the people here do look upon us as a sort of queens, and envy us so!" said Mary. "Little they know how wretched and forlorn we are! Unhappy queens, alas!"

"Have you seen Mr. Leigh since his return from the East?" asked Evelyn, taking from her basket a centre piece, which she was working in old blues to match the dinner china, and seating herself in an easy chair by the grate. "I have no doubt he succeeded in interesting his friends there in his eleemosynary schemes. He is so successful in every thing he undertakes."

"Probably because he is always so much in earnest!" added Mary sagely, as she leaned over to admire the effect of her sister's shading. "He looks as if he belonged to another world. His face reminds me of that St. John in the Museum of Fine Arts. And he does everything so quietly and unobtrusively; he really seems to feel almost injured if any one shows even appreciation of his good works. I pulled this precept off from my French calendar this morning, and I thought of Mr. Leigh: 'Merit praise, and avoid it.' doesn't he do that, if any one ever did?"

"And mamma is just like him," said Evelyn; "so sweetly modest and self-forgetful in everything she does. But, really, I can't see the necessity of everlastingly running after people, and wearing one's self out! I hate to have mamma sacrifice so much of her life! These people never will half appreciate what she does. But what a great undertaking that is of Mr. Leigh's, thought I don't believe I exactly understand what it is!"

"He wishes to build some sort of parish institute, I think, for various charitable purposes; among others, to provide a home for a few days for discharged prisoners from the penitentiary; to find work for them, and encourage them to start life anew," said Mary.

"That makes me shudder," said Evelyn, with a shrug. "I'd be so afraid of them—they might be burglars!"

"What if you should find the one you have been looking for so long?" said Mary, laughing. "Mr. Leigh thinks

there might be some among them who were not so bad as other evil-doers who have never been caught; that is, they may not have been so deep in crime as others who are clever enough to escape punishment, and there might be hope for such; and I suppose that, as the old hymn goes:

"While the lamp holds out to burn,
The vilest sinner may return."

"That may be," said Evelyn; but I never could see a convict without feeling faint and sick; and another thing I never could see is, how a man of Mr. Leigh's abilities could come to such a place as this! And they say he was called to an important parish in Brooklyn at the time he came here!"

"I believe he likes to work among miners, and factory people, and plain people generally," said Mary, re-arranging the American Beauties in the rose bowl on the piano, and taking some chocolates from a box of Huyler's on the table, preparatory to a luxurious lounge on the window seat. "He thinks he can do more good than among fashionable city people, for some reason. Mamma says he is building up a large Sunday school."

"Such people always abound in children," said Evelyn, "and I think mamma should take Mignon right out of Sunday school! She will surely catch something, for they always have smallpox, or scarlet fever, or some other dreadful thing! Really I don't enjoy going to church as I did before he brought in those tenement people, and other objectionable families. They will spoil the cushions and carpet, so that we can't wear a decent gown to church."

"Mr. Leigh doesn't believe in carpets and cushions in church," said Mary. "He thinks there should be simple rope matting in the aisles to deaden the sound, and bare seats. That there should be no distinctions in church, and that all things for glory and for beauty should be about the altar and chancel, and that people should dress plainly when they go to church—that is, rich people; and he is trying to persuade the working girls to spend less on cheap jewelry and dead birds, and to use their earnings for a better purpose. He has said so much about the barbarity of killing the singing birds for the gratification of women's vanity, that I have never had the face to wear my new *Vivot* hat. And it is a shame to sacrifice the dear little creatures, and take so much joy and music from the earth. From this day I resolve never to wear another

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bird, and to do all I can to stop the market for them."

"You know I never would wear birds any way, so I shall not have to be converted on that question. But, oh!" said Evelyn, her eyes lighting up with the rapture of a St. Theresa, "I do love to worship in a beautiful, luxurious church, like St. Gregory's, in New York. Soft carpets and cushions, and perfectly trained choir; with grand processions, organ and harps, and nicely dressed, refined people, and nothing unpleasant to jar upon one's tastes. One feels so much more religious! I rather agree with that Eastern rector papa was telling the Bishop about the other day, that 'the Episcopal is for gentlemen,' for that reason he didn't believe in extending it into country towns. It doesn't seem as if Willoughby people could appreciate it. Still, when I think of it, there are a few quite nice, intelligent people here, and they all seem to love to find the places in the Prayer Book, and join in the service."

The snow was falling in large flakes, which melted in the mud as they fell, and the bright canal-coal fire gave the library a rosy glow. The large Manx cat, asleep on the rug close to the shining fender, symbolized perfect contentment.

"Here comes mamma, sweet saint, trudging through the wet snow," said Mary. "She will so often walk when she goes on her errands of love and duty, so the people she visits will not realize the contrast in their condition. I am so afraid she will take cold drabbling her skirts through the wet! And John is

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probably at this moment exercising the horses in the stable-yard to keep them warm and in good condition."

Just then Mrs. Gray entered, shaking the snow from her fur-lined cloak, her bright eyes sparkling with cheerfulness, and a smile illuminating her face, that looked as young as either of her daughter's. For there is something in the Master's work, done with a loving and unselfish heart, that seems to keep one perpetually young. It is true that "They who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." As Mrs. Browning said: "It makes us strong to feel that some one needs our strength."

"Well, dearest, we are so glad you are come, for we were feeling so forlorn this gloomy afternoon," said Evelyn, laying down her work, and removing her mother's bonnet, and unfastening her cloak. The girls loved their mother with an almost idolatrous affection.

"You look so radiantly happy, mamma, I suppose you have been at the acme of bliss, binding up old Townley's lame leg or reading prayers with grumpy Mrs. Collins!" said Mary, rising from among the pillows of the divan, and conducting her mother to her own cozy place, and seating herself beside her with a kiss.

"Not this time, dear! I just came from Johnnie's, and if you could only see how much he enjoys his new water bed! It is so soft and comfortable. Poor boy, he didn't know before what it was to be free from pain a moment."

Johnnie McNeil was known in all the vicinity as a great and patient sufferer. Three years before he had gone into the river to swim while over-heated, and

taking cold, was left in a pitiable condition; his body swollen out of all resemblance to his former self, and covered with distressing sores.

"Mr. Leigh read prayers with him; and, after he left, I finished 'The Story of a Short Life,' which he has enjoyed so much. The hours are very long lying there in bed for three years; and his poor old grandmother is so nearly blind that she cannot read to him. Besides, it gives him something to think about; and, poor child, I fear he will not last much longer!"

"But isn't it depressing to go so much among the sick and poor?" asked Mary, the picture of rosy health. "I should imagine I had all the diseases in the doctor's book! And the poor always smell so! That 'poor smell' of cooking and unwashed clothing is so nauseating."

"Not all the poor fall under the head of the 'great unwashed' by any means," said Mrs. Gray, removing her gloves, while Evelyn was preparing a cup of tea. "Many of their homes are neatness itself, and it is pathetic to see how they make the best of things, and preserve their threadbare furniture and clothing so long; to see the bright geraniums, and little monthly roses in their windows, against a background of snowy muslin curtains, revealing their love of the beautiful. But we do not always realize that soap is a luxury in some homes. It doesn't depress the physician to go among the sick, for he goes to make them well; and we should go, you know, with the idea of bettering their condition, or helping them bear it, if we can do no more."

"Well, I wouldn't mind going about among clean people, *pour passer le temps*; and, now that Lent is almost here, I suppose Mary and I will have to do penance in some way," said Evelyn, "or Mr. Leigh and our dear mamma, will think us outside of the pale of Christianity."

"There are many besides the poor in purse who need our sympathy," said Mrs. Gray. "Many a heavy heart is longing for a kind, encouraging word. There is that English girl, alone among strangers, who came to this country to care for her sick aunt who was buried the other day; she looks very sad. Then Mrs. Kirkland's daughter is gradually fading away in a decline, and the mother's anguish shows in her face. And Mrs. Wright is almost inconsolable over the death of her only son; her delight and stay in her widowhood. Indeed, there is scarcely a person I know who would not prize a word of friendly interest, or sympathy, or even a warm pressure of the hand. 'Some are sick and some are sad; and of almost any it might be said: 'Not e'en the tenderest heart and next their own, knows half the reasons why they smile or sigh.'"

The next morning Mr. Leigh called; a real man of God, who quietly did his Master's work with the spirit of St. Xavier, not from the hope of gaining aught for himself, in this world or the next; but simply from love of his ever-loving Lord. He had been singularly successful in building up a large and devoted congregation, whose hearts and lives had been, or were being, really changed by the power of the Holy Spirit, and who understood what they did when they made their vows unto the Lord, and promised "by God's help, to continue Christ's faithful servants unto their life's end."

So the Church took the lead in that inland city, and was a spiritual power,

Although most active in gracious charities, the beloved rector did not "organize" the spirituality out of the flock; nor allow them to think that the end of religion was to be entertained; but believed a great deal in the better part of sitting at the Master's feet to learn of him. All things being done "in His name" and "for His sake," the praise or envy of men never occurred to him as a motive in his work. One could never imagine Mr. Leigh's advertising himself in sensational sermon topics in *The Willoughby Herald*; or writing glowing accounts to the Church papers of the marvelous things he was doing—how the people thronged St. Barnabas', and had to stand in the aisles while he preached; and how much better the parish was thriving under his ministrations than under those of any rector who had ever preceded him! Nor was he on the alert for every vacant parish of importance; or, if there was a vacancy in the episcopate, or a new diocese erected, to lay his plans to be elected bishop of the same. Neither did he assert his "priestly" prerogatives unnecessarily, and try to "lord" it "over God's heritage." But with the spirit of his Divine Pattern, he won the hearts of all in the Church and out of it, as by his life and conscience-stirring teaching he pointed to heaven and led the way. He had just been to make his morning call on "Johnnie."

"Gratitude fairly sparkled from the poor boy's eyes, as he lay so comfortable and happy on his water-bed," said he, patting the head of "Jack," the handsome fox terrier who had followed him in from the porch, and was jumping all over him to show his joy. "He says when he thinks of Christ, he thinks of him as a 'lady just like Mrs. Gray.'"

The young ladies became very much interested as the rector talked of the invalid, and of others over whom he had a fatherly care.

"We will go this very afternoon," said Mary, "and take Johnny some fruit and candy. And where did you say that crippled seamstress lives?"

They were kind-hearted girls, like so many who only need direction, and awakening to their duty as confirmed members of the Church, to enter upon the life and work which the ratification of their Baptismal vows anticipates. They needed to learn that happiness does not come from selfish indolence, and that life is more than "a good time;" that joy springs up like sweetest flowers on duty's highway; and that real blessedness is found only in doing the Master's will.

Mrs. Gray had long been looked upon by everyone as the "angel of Willoughby." Ever since she came there from an Eastern city, a fair, young bride, with her husband, the great mill-owner, she had tried to do for her dear Lord's sake whatever good thing her hand could find to do.

First of all, she had led her husband to the waters of Baptism, and to Confirmation, and he followed her sweet example in kindly charities.

She had always felt a loving care over the families of his employes, and an interest in all whom she could encourage and help. Was there in a poor home a little stranger about to be ushered into a cheerless world, there was her "maternity basket," with all things needful for mother and child; and she was the St. Nicholas of many a Christmas dinner and well-filled little stocking.

The Woman's Auxiliary in the parish

Continued on next page.

seedtime

The successful farmer has learned by experience that some grains require far different soil than others. He knows that a great deal depends on right planting at the right time. No use complaining in summer that a mistake was made in spring. *Decide before seed-time.* The best time to treat coughs and colds is before the seeds, or germs, of consumption have begun their destructive work.

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Among English trees that have reached a patriarchal age, first must be placed the yew tree at Braburn, in Kent, which is said to be 3,000 years old, while at Fortingal, in Perthshire, is one nearly as old. At Ankerwyke House, near Staines, is a yew tree which was famous at the date of the signing of the Magna Charta, in 1215, and later was the trysting place of Henry VIII. and Anne Boleyn. The three yews at Fountains Abbey are at least 1,200 years old, and beneath them the founders of the abbey sat in 1132. There are no famous oaks that rival any yew in age, 2,000 years being the greatest age attained. Damorey's oak, in Devonshire, which was blown down in 1703, had this distinction. Cowthorpe Oak, near Wetherby, Yorkshire, is said to be 1,600 years old.

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owed its organization to her; so that, while the missionaries in her own diocese and country were looked after as far as possible, those afar off, in "peril among the heathen," were not forgotten. For she was not one of those narrow-minded and narrow-souled Christians, who want all the privileges of religion for themselves alone.

The sewing-school for little girls owed its existence to her, and the large Bible and Church History class for women was only equalled by the rector's class for men, and St. Andrew's Brotherhood.

While attending to all these things, she was always the wise and prudent housekeeper, and devoted wife and mother. "The Manse" was the retreat for all visiting clergymen. Her carriage was always at the disposal of the rector, or any poor invalid who needed an airing; and the flowers that bloomed in her conservatory were angels of comfort by many a sick bed.

Her only son, Gordon, was studying for the ministry at the seminary in New York. She gave him, heart and soul, to his Master at his Baptism, with the prayer that he might be consecrated to His special service in the priestly office, if according to His will. Such Hannahs rear Samuels.

Beginning with the visit to Johnnie, and entering upon the Lenten services which soon began, with a new determination to make the most of them for their spiritual guidance, and engaging in good works under their rector's direction, the girls found life wearing a new aspect to them. They began to feel its responsibilities, and to realize the happiness that comes from ministering to others.

They joined the rector's Sunday school teachers' class, and prepared to look after the little ones, whom they clothed when needful; took turns in playing the organ and singing in church. They also became interested in the poor working girls, and arranged an evening every week for their entertainment. They read to the aged; and lent a helping hand in every direction.

"How short the days are," said Mary, as she came in one Saturday evening in June from the garden to the veranda, where the family were sitting in the fading twilight, with an arm full of roses and honeysuckles for the altar the next morning. "I am so tired and sleepy when night comes!"

"So am I!" said Evelyn, suppressing a little yawn.

And how sweet was their sleep—such as Christ gives to His beloved.

Mary also found great delight in the society of the earnest, scholarly rector, and in the community of work and interest their lives became intertwined, and before they knew it, they had become indispensable to each other—one in heart, in taste, in Christian love, and the closest bonds of earthly affection.

The next summer a cozy rectory nestled close to the ivy-covered church, and Mary was its gracious mistress, and it was another radiating centre of Christian love and interest; another "city set upon a hill, whose light cannot be hid."

A year later, Evelyn gave her hand and heart to an Eastern banker, whom she met while visiting her cousin in New York, and she has founded another Christian home; and, while adorning society, is repeating her mother's lovely life a thousand miles away; for she has learned, in her devotion to her Master, to be entirely unselfish, and to realize the meaning of her Baptismal vows, which she ratified at her Confirmation.

Covering the Scars

BY MARY B. WILLEY

It is said that in one of his battles Alexander the Great received a wound which made an ugly scar on his face. Afterward, an artist who was making a likeness of the monarch, was very desirous to have the picture correct, and at the same time to hide the ugly scar. It was a difficult thing to do, but at last the artist's wits served him. He painted the monarch in an attitude which suggested reflection, with his head supported by his hand, and a finger covering the scar.

Doubtless the monarch was willing to act upon the artist's suggestion, for men are seldom loath to hide their own deformities, but the cases are more rare where another makes it a study to conceal his neighbor's imperfections, and help him to cover them through well-directed positions.

Charity is not a too common virtue, and to dwell upon the character scars of one's neighbor is much more to the taste of many, than to seek to place over these scars a shielding finger. Since none are without failings, what sort of world would this be if, instead of doing his best to bring them to the light, each man should spread the mantle of charity over his neighbor's faults, and act upon the artist's principle of covering the scars.

Suggestions for a Lent Rule

BY FATHER F. E. MORTIMER

To abstain from flesh meat on Wednesdays and Fridays. To eat meat only once on other week days. To be at all meals simple in diet.

Not to go to places of amusement. To attend no parties or public festivities. To make as few visits as possible.

To make a real effort to increase the amount of my alms-giving in some definite way.

To say at my morning prayers the Ash-Wednesday collect, for true repentance, and the collect for the Ninth Sunday after Trinity as a dedication of the day to God.

To say at mid-day before dinner the collect for the First Sunday in Lent, for a true spirit of abstinence, and the collect for the Twenty-fifth Sunday after Trinity, for the renewal of the will unto perseverance.

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To say at night one of the Penitential Psalms, and the "Turn Thou us, O good Lord," from the Penitential office, and the following prayer for the conversion of sinners:

"O Lord, we beseech Thee to hear our prayers for such as sin against Thee; or neglect to serve Thee; that thou wouldst vouchsafe to bestow upon them true repentance and an earnest longing for Thy service. Through Jesus Christ our Lord, Amen."

To make a self-examination everyday. To pray daily against my besetting sin, if I know it; if I do not, to ask God to show it to me.

To attend Church (the Holy Eucharist if possible) at least two days each week besides Sunday.

To do some work for God each day, as He gives me opportunity.

To write down my rule before Ash-Wednesday.

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BY EMMA M. ROBISON

Bertie Harper came home from his first call on the new neighbors across the way, very much pleased at the prospect of playmates near his own age.

"Johnny Foster is just about my size, and Daisy is a little girl, and the baby is most four years old. They've got the cutest little dog, and Ralph, that's Johnny's big brother, has a pet squirrel; we can look at it all we like, but we mustn't try to touch it because it bites sometimes. I'm glad they've come here to live, aren't you, mamma?" he asked. But he did not wait for an answer, so eager was he to find his new ball, his top, and other playthings to "show to Johnny."

The three children spent the greater part of their time together after that day, usually playing at the Foster's, as they one and all agreed that it was jollier there. Bertie's mamma was not strong, and baby Gladys needed all her time, so that she could not be called upon to mend broken toys, or tie up bruised fingers. The cook wasn't good-natured either, and wouldn't be "bothered with that flock of children in her kitchen, nor give 'em lunches between meals neither." And Henry, the "man," scolded Trip for bringing his very nicest bone along when he followed the children over one morning.

So, all things considered, it was pleasanter at the Foster's, and together the children gathered the great fall pippins from the tree in the corner of the yard, and picked the sour wild grapes from the vine that climbed and twisted itself over the woodhouse. And, with Ralph's help and oversight, they raked the brown leaves into great heaps, ready for burning, which Ralph attended to alone, while the children watched from a safe distance.

When the first snow came Ralph fixed a coasting place for them out near the barn, and then what fun they had. Busy Mrs. Foster smiled as she heard their shouts and laughter, and Bertie's ac-

counts of their good times never failed to bring a smile to his mother's pale face.

Coming home in a great hurry one evening, Bertie left his sled on the driveway, and next morning "The Racer" was a total wreck, papa Harper having driven over it in the dark.

Johnny and Daisy were very kind about sharing their sleds with him, but then "it is ever so much nicer to have a sled of your own, you know," Bertie told his father that evening. Papa evidently thought the same, for the next day a beautiful red toboggan was sent up, and Bertie could scarcely finish his dinner, so eager was he to show his treasure to his playmates.

"Just see what I've got," he cried when he reached the coasting place.

"That's a beauty, sure enough," said Ralph who was shoveling snow on the worn places of the slide.

"I 'spose it will go like a flash almost," said Johnny, admiringly.

"Course it will," replied Bertie, very decidedly. "I guess I'll go over to Reed's Hill, now, where the other boys are."

"Did your mamma say you might?" asked Daisy, wondering. "She wouldn't let you go the last time you asked her."

"Well, that was a long while ago," answered Bertie; "my old sled was slow and clumsy, but I can keep from being run over with this one easy enough."

"I don't know about that, as long as the same small boy holds the rope," said Ralph; "you would better stay here this afternoon, anyway, for there will be a crowd on Reed's hill, as it is Saturday; and I've just fixed the slide so that it is extra good."

So it proved on trial, and Bertie decided to stay for that day at least, though he did not give up the hope of some time exhibiting the toboggan on Reed's hill, where the larger boys coasted.

"I can go way out in the pasture with my toboggan; not clear across, of course, but ever and ever so much farther than either Johnny or Daisy," he said proudly that evening.

"I hope you let the others ride sometimes, if your sled is so much better than theirs," said his mamma.

"Mine is a toboggan, mamma," corrected Bertie; "it isn't big enough to carry two very well," he added, flushing guiltily as he remembered Daisy's wistful glances, after the one ride he had allowed them to take.

"They shared their sleds with you, when you had none, and you should allow them to use yours now," said his mamma, and though Bertie's conscience had been whispering the same thing all the afternoon, he tried to excuse his selfishness by saying that "they both had sleds of their own."

One day when the three were at their usual place, Dick Morgan climbed the fence, and came toward them. "Halloo, kids," he began, grinning affably.

Johnny gave the shortest of nods, while Daisy whispered to Bertie: "He's an awful bad boy; he frowed a stone at Trip once, and just laughed and laughed when Trip howled."

Dick had his own reasons for being extremely kind that afternoon, however, and he quite won Bertie's heart by his praises of the toboggan.

"My, but don't she spin, though," he exclaimed, after taking a trip down, which Bertie could not well help asking him to take.

"Pity you couldn't have a better coasting place than this; over on Reed's Hill it's just fine."

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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:

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"Why don't you go there, then?" asked Johnny, bluntly, but Dick had nothing to say to Johnny; he was bent on having the use of Bertie's toboggan on that long, steep hill, and his artful suggestions filled Bertie with a burning desire to go "just once," though he well knew that his mother would not consent.

"I don't believe Harry Dunn's toboggan is so fast as yours; wish you could try 'em once," said Dick. "If you'll go over I'll draw you all the way, and you can come back long before dark," he added, persuasively, and Bertie consented to go.

Dick pranced away at a rate that soon brought them to Reed's Hill, where they found a number of large boys, too busy with their own fun to pay much attention to the new arrivals. The coveted race came off, however, and Bertie's toboggan won, though Dick was steersman, while Bertie clung desperately to him, getting well scolded for "pulling so on a fellow."

Dick's kind attentions stopped entirely after a few trips down, and Bertie spent the greater part of his time waiting at the summit, or plodding wearily up the hill, and he did not enjoy either.

"I want my toboggan," he at last mustered courage to say.

"Why, you can't manage it for yourself here; you would get run over and hurt the very first time," said Dick, and he would not give up the toboggan.

"I must go home," quavered Bertie, when the lights began to twinkle from the windows in the village.

"Well, you don't 'spose I'm going to take you home, do you?" asked Dick roughly.

Bertie had supposed it, and his only answer was a sob.

"What a cry baby," said Dick, crossly. "Here take your sled and go," and Bertie started.

It was a very unhappy small boy who a half hour later dragged the toboggan into the yard.

"I thought I could trust my boy," said his mother, very gravely and sadly, and the thought of having gained the race was no comfort at all to Bertie after that.

Next morning, when he was rested, he and mamma had a long talk; when it was finished, Bertie went slowly out and put the toboggan away in the wood-house, where he was to leave it for a whole week as a punishment; nor was he allowed to go to the coasting place during that time.

That long week ended, he was warmly welcomed by Johnny, Daisy, and Trip, and then it was that the toboggan proved itself so wonderful. It had certainly grown much larger, for after that it carried two children very well indeed, and sometimes three, with Trip curled in among them.

Think Twice

BY E. D. PRESTON

As I was taking a walk the other day I passed by a neat, white cottage with green blinds at the window. A well-trimmed hedge surrounded the little yard and through it came the voice of an angry child, saying: "The mean, old thing! He isn't licensed and I'll just tell the dog-catcher about him to-morrow; that's what I'll do!"

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I found an opening in the hedge and peeped through. A boy and a girl were standing near each other, and in the latter's arms there lay a kitten with a broken leg, crouching beside the boy was a mongrel dog.

"No, I wouldn't do that," said the boy; "perhaps it was not Ponto that hurt the kitty; perhaps it was another dog or a boy with a stone. O, you know there are a great many perhapses in this world. Remember Bingo!"

The last part of his most excellent advice sounded strange to me, and I sought and found an entrance to the yard. I asked him what he meant by "Remember Bingo." He said:

"Bingo was an owl of mine that I liked very much; I also had a number of chickens and one by one they disappeared I thought Bingo was the thief, and one night I took my rifle and said: 'If I see him with a chicken I will kill him.' I was very angry.

"By and by Bingo came out of the hen-yard with a chicken—I thought it was a chicken. I raised my rifle and fired and Bingo was dead in a minute. I ran to him, repentant already, but I fairly cried when I found that he had a rat instead of a chicken; he had killed the chicken's enemy and I had killed him, and he was innocent. I always think twice now," said the boy sorrowfully.



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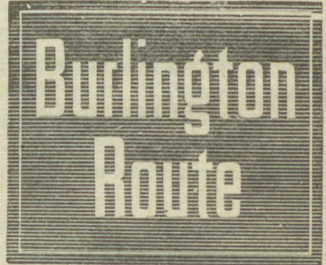
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The zinnia, sometimes familiarly known as "Youth and Old Age," is an annual, but it is hardy, and the flowers are both handsome and valuable. As cut flowers they are extremely tenacious of freshness, and may, with proper care, be kept in a vase for a week or two—perhaps even longer—in excellent condition. The zinnia is one of the flowers whose natural qualities of hardness and simplicity of habit do not seem to have been materially affected by "improvement." The newer sorts, with all their wealth of coloring and magnificence of proportion, may be cultivated with confidence by the beginner. The seed should be sown in drills where the plants are to stand. As soon as the latter develop their characteristics, pull out the least desirable, saving the most perfect. Pursue the same plan with regard to the seeding. Let a few of the most perfect blooms mature their seed, and, by pursuing this course, a handsome growth may be easily obtained each year.

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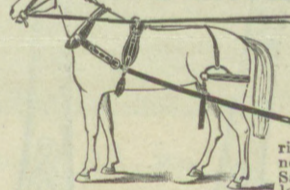
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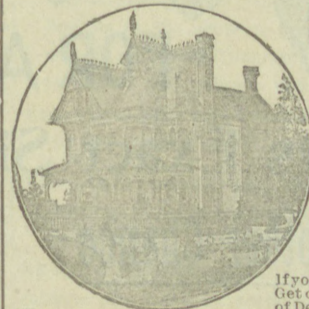
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