

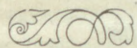
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 49

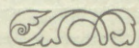
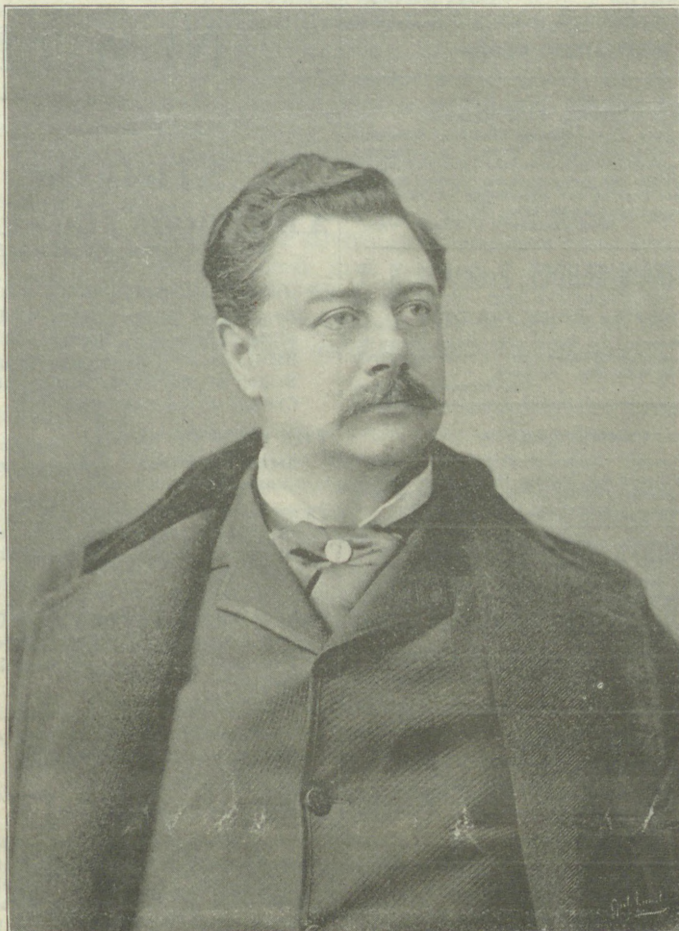
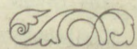
Chicago, Saturday, March 7, 1896

Whole No. 905

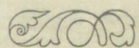


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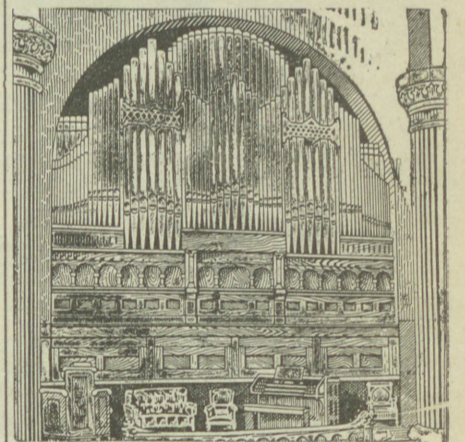
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The Living Church

Saturday, March 7, 1896

News and Notes

BOTH the Senate and House of Representatives have passed resolutions declaring the Island of Cuba to be in a state of belligerency, and calling upon President Cleveland to interpose his friendly offices to bring about a settlement of the differences between Spain and the insurrectionists. The resolutions also confer upon the President the power to interfere, if necessary, with the assurance that Congress will stand behind him. It is hopeful a phase of this greatest of all republics that in any contingency, where national honor or credit are at stake, or in any emergency where united action is wisdom, political differences are merged into the common desire to uphold the government. Since the struggle began in Cuba, emissaries of the insurgents have been quietly at work in the United States to bring about recognition. While the majority of our citizens have sympathized with the movement, the government has carefully refrained from violating any of its treaty relations with Spain. It has done police duty for the Spaniards, and exerted its force to prevent the fitting out of filibustering expeditions, so that even in recognizing Cuba as in a state of war, Cuba cannot deny that the United States has been friendly and just, and that this action is prompted by a desire to see wrongs, if there are such, righted.

IN a measure the policy of Spain is directly responsible for the action of this government. It cannot be said that Spain has treated the insurgent cause with that respect to which an opponent inspired by good motives is entitled. The reports which the Spanish censor has revised have been notoriously incorrect, denying the insurgents the credit of their victories. But it behoves this government to abide by its neutrality. The politicians may fire patriotism by mistaken logic or selfish motives, but it is not the politicians who will fight the battles if a crisis is precipitated. Cuba is no more necessary to the welfare and prosperity of the United States than the Sandwich Islands. We do not want Cuba. Our expression of sympathy should not be construed as a desire to possess the island. We want no war with Spain.

RT. REV. WILLIAM ALEXANDER, D.D., D.C., has been elected Archbishop of Armagh, Primate of all Ireland. He was appointed Bishop of Derry and Raphoe in 1867, four years before the Church of Ireland was disestablished and disendowed. As a preacher and orator he has few equals, and has written several works, "Leading Ideas of the Gospels," "The Witness of the Psalms to Christ," being perhaps the more widely known. He is also a poet and a writer of hymns. Dr. Alexander has many friends in this country who hold him in great honor. He visited this country and preached in Trinity church, New York, in March, 1892, his sermon on that occasion being especially reported for THE LIVING CHURCH.

TUESDAY, Feb. 11th, the Great Hall block of the Church House in London was opened with appropriate ceremonies. The site of this important structure is on the south side of Dean's Yard, near Westminster Abbey. The function began with the Holy Communion at 10 A. M. in the Abbey. The extraordinary statement is made that on this occasion the *Gloria in Excelsis* was sung for the first time since the Reformation, in Westminster Abbey. The members of the Convocation of Canterbury, bishops, clergy and laymen, were present. The Archbishop of York was also in the procession. The bishops wore their convocation robes, which added warmth of color to the scene. On coming into the Great Hall, the Archbishop of Canterbury recited an office of Benediction, and the Church House was declared open by the Duke of York. Speeches were made by the two Royal Highnesses, the dukes of York and Westminster, and

by the two archbishops and the Lord Chancellor. The archbishops in their addresses referred very gracefully to the possibility that the time might arrive when the convocations of the two provinces should meet as one body in the halls set apart for ecclesiastical legislation. The Church House is destined to be an official headquarters of the Church of England. Provision is intended to be made for ecclesiastical assemblies of all kinds, from meetings of convocation to the humblest Church society. The convocation will be no longer be dependent upon the kindness of Westminster School for a place of deliberation, and it will undoubtedly be a great saving of time and trouble to have a place where all the great societies can have their central offices near together. An excellent library has already been gathered, and a depository has been opened for journals, records, and statistics from all parts of the world where the English Church is at work.

IT is announced that a new religious paper is soon to be launched in Boston, under the title of *The Church*. It is also stated that it is to be edited, not in the interest of any party or faction in the Episcopal Church, but of the Church as a whole. This statement, which appears to be made with all gravity, is put in a somewhat humorous light by the list of contributors which accompanies it. Some of the principal names are the following: The Rev. Prof. A. V. G. Allen, and the Rev. Drs. Leighton Parks, Donald, Greer, Huntington, McConnell, Gould, Batten, and McKim. No one can have much doubt what the tone of the paper is likely to be which is conducted by these very well known gentlemen. Whether it is in the true interests of the Church, is a matter which admits of difference of opinion. In short there can be no doubt that the new paper will be in the interests of the "liberal" movement. It will be issued monthly for the present.

THE annual meeting of the College of Women Workers in South London, known as 'Grey Ladies,' took place February 1st. The Bishop of Southwark was in the chair. There are thirty-two members, besides affiliated members. The record of the year's work indicates that the organization is fulfilling a mission of great usefulness, and with marked success. A third house has had to be added to the existing buildings. Next to this the most important event of the year was the amalgamation of an older organization known as the "Brown Ladies" with the Grey Ladies. The work seems to be similar to that of the well-known "settlements." The affiliated members are persons in sympathy with the work, who undertake to make it known and enlist outside support. Visitors are welcomed to the college for short periods on payment of a small sum for board. This affords an opportunity for those who wish to become better acquainted with the institution, either with a view to entering it themselves or giving it intelligent support.

CHURCH HISTORY lectures were delivered in several parishes in York, England, during the winter months of 1895, which were so well received that another course of the same kind was arranged for the present year. The subjects of last year were, "The early Christianity of Britain, A. D. 33-597;" "Establishment of the English Church, A. D., 597-787;" "Result of the Scandinavian Conquest, A. D., 787-1,115;" "Growth of the Papal Despotism, A. D., 1,090-1,265." For the present year the subjects are: "Wycliffe and his times," "Sir Thomas More and his friends," "Cranmer," "The Architecture and History of York Minster." Nothing could be more valuable than popular lectures upon such subjects. The New York Church Club has done a good deal in this direction the results of which are preserved in seven convenient volumes, most useful for instruction in this history and principles of the Church. But similar work might be done with great advantage in all parts of the country. We do not at all agree with those who think that

so much has been done in this way, that we may now cease from such defensive work as though all its ends had been accomplished.

CONFIRMATION of the election of the Rev. G. Mott Williams as Bishop of the diocese of Marquette, by the Standing Committees, and by the House of Bishops, is reported in the daily papers. It will be remembered that there has been a protest against his consecration, on the ground of alleged improper influences in the convention which declared his election unanimous. This protest has been received and considered by the committees and by the bishops, and has been, so far as we have heard, set aside as groundless. The Primus is reported to have said, in a recent interview: "The standing committees paid so little attention to the protest that thirty-seven of them have already confirmed the election, and other consents are being received every day. The protest is not sworn to, and no proofs are offered, and it is self contradictory in matter. The very large concourse of people who attended the convention saw nothing to object to. My mails are full of testimonials of confidence and esteem from all parts of the United States,"

AT the opening of the Convocation of Canterbury the archbishop made an address before the House of Laymen. There seems to have been some expectation that he would have something to say on the burning subject of marriage and divorce, but any such expectation was doomed to disappointment. It is a subject, however, which must receive attention. A petition was presented in the Lower House from thirty-four priests of the rural deanery of Reading, praying for the abolition of the marriages of divorcees in Church. We can imagine no worse blow which can be inflicted upon the Church of England than that its bishops should remain passive in the face of this great moral question. In this connection, we observe a statement in *The Church Times* that Dr. Tristram, chancellor of the diocese of London, who has been concerned in the most notorious cases of this kind, had agreed with the Bishop of London not to issue any more licenses to divorcees. At the same time he reserves his right to do so, bishop or no bishop. But is this only a temporizing move? The matter calls for root and branch treatment.

A REMARKABLE letter was lately addressed to the Bishop of Durham from over thirty of the younger priests of his diocese. It has reference to "the ceaseless cry for colonial and foreign missionaries" which commonly receives so poor a response in the shape of volunteers. The writers state some of the reasons which, in their judgment, lead to this state of things. The main point is that the right sort of men are nearly always engrossed in work which has been assigned them, and are happy in it. They are not likely to throw up such a work which they have found themselves capable of, to go on a self-elected mission, knowing nothing of their fitness. Such considerations, they think, sufficiently explain why, under a normal state of things, a supply of men proportionate to the needs of the foreign service are not likely to be found by waiting until they are spontaneously moved to go. They therefore suggest that the bishops should take the initiative by looking over the men in their dioceses and selecting those who, in their judgment, are fitted for the purpose, and bringing the matter before them. It is thought that, under such circumstances, many would be willing and glad to go, relying upon the judgment of their chief shepherd. Apparently, the more than thirty from whom the letter emanated are in this category. The Bishop responded very heartily and expressed his readiness to enter into the scheme. Such a movement may result in giving a new and unprecedented impetus to the missionary work of the Church. It would certainly seem reasonable that the principle employed all along in the selection of missionary bishops should be applied also to priests.

Church Students' Missionary Association

The Church Students Missionary Association, at its recent convention in Geneva, N. Y., appointed a committee of 25 members to raise a fund to be used for the salary, and traveling and office expenses, of a general secretary, who should devote his whole time to the work of the association, in organizing missionary societies in Church seminaries, schools, and colleges, and in maintaining the interest in, and directing the work and study of, such societies.

At a meeting of this committee held at the Church Missions House, New York, Feb. 11th, organization was effected by the election of the Rt. Rev. G. W. Peterkin, D.D., Bishop of West Virginia, as chairman; and S. H. Littell, of the General Theological Seminary, as secretary. Others present were the Very Rev. E. A. Hoffman, D.D., dean of the General Theological Seminary; the Rev. W. S. Langford, D.D., general secretary of the Board of Foreign and Domestic Missions; the Rev. George H. McGrew, D.D., George C. Thomas, Silas McBee, and John W. Wood.

The advisability of undertaking the work placed upon the committee by the Church students was thoroughly discussed. Dean Hoffman fully expressed the mind of the meeting, when he said forcibly that he believed in the proposed movement, because he knew that the missionary spirit was not strong among Church students, and was sure that the effort proposed would result in stimulating the interest of the students in the vital question of missions, and this interest would find expression in the readiness of a larger number of men to go into missionary fields, both home and foreign, and in larger gifts to the missionary treasury of the Church. He, therefore, offered a resolution that a sub-committee be appointed to devise ways and means for raising the \$2,500 necessary for the salary and traveling expenses of such a secretary. The following committee was unanimously chosen: Bishop Peterkin, chairman; Dr. McGrew, Messrs. Skipwith Wilmer, John E. Baird, James L. Houghteling, Silas McBee, and John W. Wood. Mr. Gouverneur Frank Mosher, a senior at the Berkeley Divinity School, was unanimously chosen as secretary, on condition that the necessary funds can be raised.

Much interest was shown in the movement, and the help and encouragement of the members of the committee will be a great stimulus to Church students in the work of furthering the cause of missions.

The Rev. George H. McGrew, D.D., 209 East 42nd st., New York, was appointed treasurer of the committee. Any friends of Church students who desire to aid in making possible the plans proposed by the Convention, may send their contributions to him.

New York City

At his recent visitation of Ascension memorial church, Bishop Potter confirmed a class of 30, presented by the rector, the Rev. John F. Steen.

Bishop Potter went to Philadelphia last Saturday to deliver an address at a great public meeting, in the interest of peace with England.

Miss Rose Kingsley, the daughter of the late Canon Kingsley, was given a reception by the Barnard club on the evening of Washington's birthday. Receiving with Miss Kingsley were Mrs. Seth Low, and several other ladies.

The Home for Old Men and Aged Couples has purchased a plot of four lots at the northwest corner of Amsterdam ave., and 111th st., with a view of erecting thereon a seven-story structure for its future occupation.

Bishop Potter who has been much in request of late as a speaker in the interest of urgent public questions, on Friday evening, Feb. 28th, delivered an address at the Amphion Theatre, Brooklyn, on "The motives and perils of charity."

Sister Alice of the Sisterhood of St. John the Baptist, a niece of the Rev. Canon T. T. Carter, of Clewer, England, has entered into rest. Her death occurred at St. John Baptist House. She contributed essentially to the upbuilding of the work of St. Michael's Home.

At St. Stephen's church, the Rev. Charles R. Treat, rector, a special musical service was held on the evening of the 2nd Sunday in Lent. The music included the rendering of the 46th Psalm, from a setting by Buck.

At St. Luke's Hospital as soon as the work on the Norrie Pavilion is completed, energy will be concentrated on the completion of the Muhlenberg Pavilion, which contains the offices of administration. In two months from now a formal opening of all the new buildings is expected to take place.

Washington's birthday was observed in a noteworthy manner by Gen. F. P. Earle, at his house, which is a Revolutionary mansion, with the hoisting of a flag, and the firing of salutes by two Revolutionary canons that stand before the building. In the afternoon an elaborate programme was begun with prayer by the Rev. Dr. John T. Patey, of St. Luke's church, and a feature was the singing

of "Hail Columbia," and the "Star Spangled Banner," both the compositions of Churchmen.

Services are being held in Trinity church at the head of Wall street, every day during Lent, at 12 noon, with a sermon specially addressed to the business men of the city. The preachers selected to deliver these special sermons are: The Rev. Drs. Dix, Brown, Dumbell, Rainsford, Greer, Bradley, Walpole, Morgan, Lubeck, and Vibbert; and the Rev. Messrs. Steele, Ritchie, Grosvenor, Evarts, Reazor, Griffin, Hay-Aitken, Rickey, and Brockholst Morgan. The services last half an hour.

The Sons of the Revolution held their annual dinner on the evening of Washington's birthday, at Delmonico's, some 250 of the members being present, among them being the Rev. Drs. D. Parker Morgan and Wm. R. Huntington, and the chaplain, the Rev. Brockholst Morgan. The Rev. Dr. Morgan made an address on "Now and then." On Sunday, Feb. 23rd, the society went in a body to Grace church, where the Rev. Dr. Huntington preached the annual sermon on the text, Exodus xvii: 10. The services consisted of a special form of prayer and thanksgiving set forth by Bishop Potter. The Rev. Dr. Huntington was assisted in the services by the Rev. Dr. Morgan Dix, chaplain general of the society, the Rev. Brockholst Morgan, chaplain of the New York society, and the Rev. Dr. Brady E. Backus. Members of the society, 600 strong, were present with their president, Frederick S. Tallmage, grandson of Col. Tallmage, of Tallmage's Dragoons, Continental Army. The church was handsomely decorated. In the chancel was displayed the American flag, and the flag of the society, which has the buff and blue colors of the uniform of the Continental army.

Further details are announced of the services in connection with the consecration of the Rev. Dr. Henry Y. Satterlee, as Bishop of Washington. There will be on March 25th, the feast of the Annunciation of the Blessed Virgin Mary, a celebration of the Blessed Sacrament at 7 A. M., at Calvary chapel, followed an hour later by a second Celebration at Calvary church. The consecration service and third Eucharistic celebration will be at 10:30 A. M. Special provision will be made at this service for the bishops who are to take part in the services, for a delegation of clergy from the diocese of Washington, and for clergy of this and adjoining dioceses. Following the service, luncheon will be served to the visiting clergy in Calvary rectory, back of the church, fronting Gramercy Park. The clergy of the diocese of New York, at the last meeting of the Churchman's Association, presented to the Bishop elect a seal, designed by Tiffany & Co. The presentation was made by the president of the association, the Rev. Dr. Wm. N. Dunnell, in the presence of the archdeacons of New York and Westchester, and some 67 of the clergy, and was happily responded to by the Rev. Dr. Satterlee. The seal is of amethyst, set in gold—the amethyst being one and a quarter inches long, and in the ecclesiastical form of the *vesica pices*. The centre remains plain, but will be engraved with the device of the future arms of the diocese of Washington. The setting is of bands of gold of three strands each, in symbolism of the Holy Trinity. On the back the strands converge in a centre on which appears an emblem of the episcopal mitre. From this a ring extends, so as to permit of the seal being suspended by a ribbon from the neck.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Professor Riley is giving a series of talks before the Devotional Society on Wednesday evenings. At the last meeting of the society his theme was "Abstinence." Mr. W. A. Jarvis also read a paper on "St. Francis Xavier and his work in India." The Ven. Archdeacon Kirkby, D. D., recently delivered an address before the students, describing his missionary work of many years in British North America.

Philadelphia

The Rev. Wm. Augustus White, in consequence of his advanced age, has resigned the rectorship of the church of the Holy Innocents, Tacony, Philadelphia.

The congregation of the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, has secured the Tabernacle Baptist church, Chestnut st. west of 18th st., as a place of worship.

The Rev. F. M. Burch, priest in charge of the church of the Redeemer (Seamen's mission), is lying seriously ill at the residence of some of his relatives in Alexandria, Va. He has lost the use of one eye, and is in great danger of losing the other. His clerical services in this very important parish are being supplied by the Rev. T. William Davidson.

A Quiet Day for Women, conducted by the Rev. W. Hay M. H. Aitken, of the C. P. M. S., was held on Saturday, Feb. 29, in St. James' church, Walnut st. The services began with celebrations of the Holy Communion at 7:30 and 9:30 A. M. There were also Meditations at 11:30 A. M., 3, and 8 P. M., the services at the latter being for all Church workers, both men and women.

There was a large attendance of Churchwomen on Friday, Feb. 28th, at their annual conferences in the assem-

bly room of the Church House. A brief service of devotion was conducted by Bishop Whitaker who made a short address of welcome to the new house. At its conclusion, the chair was taken by Mrs. Thomas Neilson. In consequence of the illness of Mrs. Zantlinger, a paper written by her was read by Mrs. Neilson, on "The Spirit of the Age," which, while concise, was deeply interesting. At its conclusion, the paper was discussed by several of the assemblage, including Miss Shott, Mesdames Twing, and J. P. Mumford. Mrs. D. M. Lowry read a paper on the topic "What can women do to hasten the coming of God's Kingdom," which was also ably discussed.

The St. Matthew's Yearly Beneficial Association, organized in 1875, under the auspices of St. Matthew's church, by the Rev. D. O. Kellogg, president; J. J. Gilroy, recording secretary; William Gravell, financial secretary, and S. R. Marshall, treasurer, has now entered upon its 21st year, all of the foregoing officers, except the president, having continuously acted in their respective positions from the inception of this successful organization. The members pay every year an initiation fee of 50 cents, and monthly dues of 60 cents each, for which they receive in return, without extra charge—except for medicines—when sick during the year, a weekly benefit of \$5 and the continued attendance of a physician. When a member dies, his widow or heirs are paid a funeral benefit of \$150, to meet which an assessment of 50 cents on each member is made. When a member's wife dies, he is paid a funeral benefit of \$75, and an assessment of 25 cents per member is made. When the balance in the funeral benefit fund is sufficient to pay a benefit, no assessment is made. The association winds up its business every year, and distributes among its members the balance of cash on hand applicable to such purpose. Since its organization the association has paid out, in sick benefits, \$22,157 75; in funeral benefits, \$10,331; and returned to its members in dividends, \$12,342. The membership is limited to 400.

St. James' guild for working girls is a pioneer in the matter of physical education among self-supporting women, and though the club is active in educational and industrial branches, the work done in its gymnasium is of the first consideration, and is second to none in any similar organization in the city. A large, airy room, well lighted and well ventilated, makes the gymnasium a model one, with every appliance; all the approved Sargent apparatus necessary for light gymnastics is there. In connection with the gymnasium are dressing rooms, lockers, and bath-rooms. The guild is now in its eleventh year. It commenced with 29 members, and has since numbered over 5,000, and has represented over 100 occupations. A library of nearly 2,000 volumes is for the use of members. It has monthly meetings, sociables with refreshments, musical and theatrical entertainments, practical talks on chosen subjects and frequent free lectures. For those coming directly from work to its classes, supper is supplied at the cost price of 10 cents. There are classes where are taught reading, writing, arithmetic, bookkeeping, history, grammar, elocution, literature, stenography, music (piano and voice), German, painting, drawing, dress-making, and millinery, with cutting, sewing and fitting, embroidery and other fancy work and cooking. Consultations are to be had with the weekly-attending doctor, aurist, oculist and dentist; these also give treatment at home or office, with medicine at reduced rates. The guild is open to girls over 14, without distinction of creed, every week-day evening, Saturday and Sunday afternoons. It publishes *Class and Club*, a monthly paper, and was one of the founders of the Philadelphia Association of Working Women's Societies and the Woman's Lunch Club. It has a summer home at Berwyn, where board can be had at \$3 per week. The motto of the guild is "One for all and all for one;" the badge, a silver shell hung from a bar bearing the letters "S. J. G. G." The rooms are in the Henry J. Morton Guild house, parish of St. James, of which the Rev. Dr. J. N. Blanchard is rector.

Chicago

A meeting of the women from the missions at Clyde, Downer's Grove, and Berwyn, was held in the Guild House at Berwyn on Tuesday, Feb. 25th. An address was made by Mrs. D. B. Lyman, president of the Woman's Auxiliary in this diocese, upon the subject of "Woman's work in her Church."

At the cathedral the special monthly musical service was held on Sunday evening, at 7:30, when Stainer's musical meditation "The Crucifixion," was excellently rendered by the cathedral choir of 50 voices, the soloists, Messrs. Brown and Champlin, and the quartett doing especially fine work.

On Sunday afternoon, March 1st, it being St. David's Day, the Welsh people of Chicago held a service in the cathedral in honor of their patron saint. The Cambrian male chorus and the Welsh ladies' chorus were present and sang several Welsh hymns, and joined the cathedral choir in rendering Handel's Welsh anthem. The Rev. Joseph Rush-ton made a short address of welcome. The Rev. J. Wynne-Jones preached a sermon in the Welsh language, taking his text from the sixth chapter of Daniel, "And Daniel was

taken out of the lion's den and no harm was found upon him because he believed in his God."

The Lent noon-day services, conducted during the past week by the Rev. Dr. Morrison, rector of the church of the Epiphany, have had the usual large attendance. It is much to be regretted that the hall in which the services are held this year has been found inadequate for the accommodation of the large numbers attending. During the present week the Rev. Samuel C. Edsall, rector of St. Peter's church, officiates. The addresses for the week are upon the general subject of Spiritual Growth. On Monday "Consciousness of Sin," was considered, and during the remaining days of the week the subjects will be, on Tuesday, "Repentance from Sin;" on Wednesday, "Confession or Acknowledgment of Sin;" on Thursday, "Resolution, Coupled with Prayer;" on Friday, "Performance, or the Entry on a New Life and its Temptation;" and on Saturday, "Persistence and Fidelity."

On Wednesday evening, Feb. 26th, the Rev. William White Wilson, rector of St. Mark's church, preached in St. Peter's church upon "What the Episcopal Church Means by Confirmation." On the following Sunday evening the Rev. J. H. Edwards, rector of the church of Our Saviour, preached in the same church.

Diocesan News

Washington (D. C.)

The Church people of Washington feel great joy and satisfaction in the near approach of the time when they hope to welcome their bishop. A letter addressed to the various parishes was received last week from the Bishop-elect, giving details of the arrangements for the services, and kindly offering hospitality to the Washington visitors. There will be three Celebrations in Calvary parish on the consecration day, and the Bishop-elect asks that as many as possible will attend the early ones. The first services by the new Bishop in his diocese will be held on Palm Sunday, when he will administer Confirmation in three city churches; in the morning at the Epiphany, in the afternoon at St. John's, and in the evening at St. Paul's.

On Tuesday evening, Feb. 25th, in the church of the Epiphany, the first of the series of Lenten lectures arranged by the Churchman's League was delivered by the Rev. Dr. Currie, of Baltimore, the subject being "The Church and the Nation." There was a hearty service, the music rendered by the vested choir, and a very large congregation.

At St. Paul's church, in addition to the daily evening prayer, there is a special Wednesday night service during Lent. The litany is sung, the vested choir being present, and a sermon preached by one of the city clergy, by invitation of the parish branch of the Brotherhood of St. Andrew. On Ash Wednesday evening the preacher was the Rev. Charles Buck, of St. John's Georgetown, and on Feb. 26th the Rev. Clarence Bispham, whose approaching departure from the parish of St. Michael and All Angels' is deeply regretted. Another pleasant feature of Lent at St. Paul's is a course of most interesting lectures on the Lord's Prayer at the Friday afternoon services, by the Rev. Mr. Buck, the rector, the Rev. Alfred Harding giving in return a weekly lecture at St. John's, Georgetown.

At St. Mary's chapel, the centre of the very earnest and effective work among the colored people, carried on by St. John's parish, and of which the Rev. Oscar Mitchell is in charge, there will be a mission from March 2nd to 8th, the conductor being the Rev. Father Field, of Boston. He has asked the help and co-operation of Church people in the vicinity, and it is hoped that much good will result from this effort to reach the colored population, in the midst of which this beautiful chapel is placed.

Another change among the clergy of Washington is expected soon to take place, in the retirement of the Rev. Dr. Townsend from the church of the Incarnation. It is understood that he will resign soon after Easter, and that the Rev. Wm. T. Snyder, assistant at the church of the Ascension, will become rector of the Incarnation.

Newark

Thomas Alfred Starkey, D.D., Bishop

BLOOMFIELD.—The last of a series of choral festivals before Lent was given at Christ church, on the evening of Quinquagesima Sunday, Feb. 16th. The preacher, the Rev. Geo. M. Christian, D.D., of Newark, delivered a sermon on "The Church."

JERSEY CITY.—At Grace church the special preachers during Lent will include the Very Rev. Dean Hoffman, of the General Theological Seminary, the Rev. Drs. Bradley, Jewett, Rainsford, and Bridgman, of New York; and the Rev. Walker Hughson. On Good Friday the Three Hours' service will be conducted by the Rev. Prof. Riley, D.D., of the General Theological Seminary. Bishop Starkey will visit the parish to administer Confirmation on Wednesday evening, April 22nd.

Minnesota

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

The Rev. S. Wilson is putting in some very aggressive Church work at Rushford and Caledonia.

Calvary church, Waseca, has been considerably damaged by fire, but the loss is fully covered by insurance.

The Rev. J. F. Williamson, of the Congregational Church, in North Dakota, has applied for Holy Orders, and is now studying at Seabury.

A church is being erected at Sandstone, through the energetic efforts of the Rev. Wm. Wilkinson.

The Rev. Canon Pentreath, late rector of Christ church, Winnipeg, is infusing fresh life and vigor into St. Paul's church, Brainerd. He has cleared off \$300 of floating debt during the first month of his incumbency, besides removing other burdens of long standing. His parishioners presented him with a beautiful easy chair on his birthday as a slight recognition of esteem.

ST. PAUL.—Feb. 4th, the Rev. J. J. Faude, of Gethsemane church, Minneapolis, conducted a Retreat for women at Christ church, from 11 A.M. until 4 P.M., the rule of silence being observed from the beginning until the close. About 300 women were present; a light lunch was served in the guild room. The Retreat began with a Celebration and address, followed by meditations on devotional faith, intelligent worship, loving service.

Feb. 17th and 18th, Bishop Tuttle conducted a retreat for the clergy at Christ church. Those who were fortunate enough to be present derived great spiritual help and strength from the various meditations. A beautiful pall has been presented to St. Clement's church, the gift of Mrs. Eaton.

Through the unremitting efforts of Miss Ethel Cotton, the altar at St. James' church has been greatly enriched by the presentation of a brass cross and pair of vases. A beautiful set of violet hangings and altar frontal on behalf of the ladies of the parish, accompanied the above gifts. Through a book sociable the Sunday school library has been increased greatly. The church is still without a rector, but the spiritual interests of the parish are very effectively cared for by Mr. Montgomery, a student from Seabury.

The Church Club elected the following officers to serve during the ensuing year: President, Hon. R. R. Nelson; vice-president, W. H. Lightner; secretary, F. O. Osborne; treasurer, E. H. Holbrook; ex. committee, Hon. J. F. Norrish, Hastings; R. B. C. Bement, St. Paul; Messrs. C. H. Childs, A. G. Dunlop, F. Farrington, Minneapolis. The treasury shows a balance of \$389 85, net.

FARIBAULT.—The Rev. C. C. Camp is acting rector during the vacancy.

The Rev. James Dobbin has been appointed a member of the Standing Committee in place of Dean Gardam, resigned.

LITCHFIELD.—The parishioners of Holy Trinity have built a comfortable rectory for their parish priest, the Rev. M. N. Ray and family. The rector, in addition to his regular duties, finds time to give the faithful at Atwater and Delano occasional services.

GRAND RAPIDS.—The Ladies' Guild in connection with the church of the Holy Communion, has started a Sunday school in an old school house where its sessions are held regularly.

Alabama

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

The Montgomery convocation met at Emmanuel church, Opelika, Feb. 4th and 5th. At 11 A.M. on Tuesday, there was a celebration of the Holy Communion, the Rev. Dr. Powers being the celebrant, and the Rev. R. P. Williams preaching the sermon. At 3 P.M. there was business session, when the Rev. R. P. Williams read an interesting paper on "Practical Sunday school work," followed by statements of the methods of work in the Sunday schools in the convocation. At 7:30 P.M. Evening Prayer was said, Dr. Powers preaching. The following day, owing to the storm, the public services had to be given up. Trinity church, Union Springs, was selected for the next meeting, April 21st.

The Birmingham convocation met at the church of the Holy Comforter, Gadsden, Feb. 5th, 6th and 7th. Owing to the very bad weather there were many absentees. A preliminary service was held on the evening of Feb. 4th, the Rev. W. L. Mellichamp preaching. The next morning at 10 o'clock there was a celebration of the Holy Communion, the dean being celebrant, and the Rev. Stephen H. Green preaching the sermon. At 3 P.M. a business meeting was called, and after the appointment of services the matter of parochial missions was discussed, but no action was taken. Feb. 6th the following subjects were discussed: "Use and abuse of the church building," "True Churchmanship," "Which injures the Church most—criticisms by the world, criticisms by religious denominations, or ignorance of Churchmanship and inconsistent lives of communicants?" "Limitations of obedience to

rubrics," "The canons on transfer and commendatory letters," "What shall we do with our Sunday schools?" "The preacher and his hearers," "The use of the press in Church work."

Virginia

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

Miss Mary A. Moore, of Richmond, has just been made the recipient of a tribute to her father, the Rt. Rev. Richard Channing Moore, the second Bishop of Virginia. It consists of portfolio or album filled with congratulatory letters from bishops in the United States and Cape Palmas, and recollections of her distinguished father. It is bound handsomely, and on the front is the inscription: "To Miss Mary A. Moore, Richmond, Va. An Easter Greeting from the Bishops of the United States. 1896." The letters are from 51 bishops. Miss Moore who is an attendant at Holy Trinity (Bishop Moore memorial), Richmond, recently celebrated her 84th birthday.

Indiana

John Hazen White, D. D., Bishop

The members of St. Alban's deaf-mute mission, Christ church, Indianapolis, had their annual social on Saturday evening, Feb. 15th. The Rev. A. W. Mann reached the city in time to participate. On Sunday, at 9 A.M., he officiated at the States School, with an attendance of 300 deaf-mute pupils. At 10:30 A.M., Holy Communion was celebrated in the Sunday school room of Christ church. About 60 of the city deaf-mutes, mostly graduates of the school, attended the afternoon service.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

APRIL

1. Christ church, New Brighton; Trinity, Rochester.
2. Good Shepherd, Pittsburgh.
3. Grace, Pittsburgh.
4. St. John's, Pittsburgh.
5. St. Paul's, Pittsburgh.
12. St. Paul's, Kittanning; St. Mark's, Ford City; Holy Innocents', Leechburg.
19. Pittsburgh: Trinity; St. James'.
25. Calvary, Townville.
26. Calvary, Townville; St. James', Titusville.
28. Executive Committee Board of Missions; St. Stephen's, McKeesport, Southern Convocation.
29. St. Stephen's, McKeesport, Southern Convocation.

CITY.—On Friday, Feb. 21st, at the Church rooms, representatives of various branches of the Daughters of the King met to organize a local assembly. A constitution and by-laws were adopted, and the following officers were elected: President, Mrs. W. W. McCandless; vice-president, Miss Mildred Oliver; secretary, Miss Herb; treasurer, Miss Anna McCandless.

On Feb. 8th and 9th, the Rev. A. W. Mann, missionary to the deaf-mutes, held service for them in the chapel of Trinity church. On the succeeding days he held services in their behalf in Washington and Erie.

A quarterly meeting of the Sunday School Institute was held at Trinity chapel, Feb. 22nd. Mr. R. C. Cornelius, of St. Matthew's, gave a very instructive talk upon "Some practical suggestions concerning the management of a Sunday school," telling, among other things, how to secure and keep teachers and pupils. The Rev. Mr. Thompson followed with a sound and Churchly address upon the "Music of the Sunday school." The questions in the question box were most admirably answered by the Rev. Dr. Mackay. Bishop Whitehead presided, and the music was furnished by a volunteer choir, and was hearty and inspiring. The attendance was good, and the institute one of the best ever held in the city.

The annual meeting of the Laymen's Missionary League was held on the anniversary of that association, St. Barnabas' Day, at Trinity church. There was a celebration of the Holy Communion by the Bishop, followed by the business meeting. The Bishop appointed the Rev. A. D. Brown archdeacon and chaplain of the league, and Mr. N. P. Hyndman, president; and the following officers were elected: Vice-president, Mr. J. King Goodrich; recording secretary, Mr. Wm. E. Watson; corresponding secretary, Mr. H. P. Bope; treasurer, Mr. W. W. McCandless. The executive committee consists of the Messrs. Burgwin, Logan, Turner, Shaler, Chamberlin, English and Cornelius.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

On the evening of the 1st Sunday in Lent, Bishop Rulison held a Confirmation in Grace church, Allentown, the Rev. Robert H. Kline, rector, and confirmed a class of six adults, three males and three females, and among the number were the Rev. Mr. Mitman and his wife. Mr. Mitman was lately a minister in the German Reformed body, resigning a few months ago. The regular annual Confirmation will take place about two months later.

Mississippi

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

Work is being begun on a very pretty chapel at Batesville, a mission where Church services have been held occasionally by the Rev. T. E. Winecoff during the past year. It is hoped to have the chapel completed and ready for occupancy by Easter. Already there have been some Confirmations, and there will be more candidates at the next visitation of the Bishop.

An attempt will be also be made to build a chapel at Laurel during this year, another mission point, where the Rev. DeB Waddell, rector of the church of the Mediator, Meridian, has been holding occasional Church services recently.

The Rev. T. E. Winecoff who has been in charge of Holy Innocents, Como, and adjacent missions, for the past two years, will take charge of the church of the Nativity, Macon, and missions attached, March 1st. Mr. Winecoff served very acceptably as rector of this parish three years ago, and returns at the urgent request of the whole parish.

Christ church, Holly Springs, has been much improved by the addition of an organ chamber, thereby removing the organ from its former location, where it shut off the chancel from many of the congregation, and very much crowded the choir. A pair of seven-branched candlesticks has been presented, in memory of Granville Clifton Myers and Ella Bracken Myers; also a handsome brass lectern, in loving memory of Arthur William Hull; an altar frontal, a credence table, and gas fixtures for the chancel, have also been presented.

Connecticut

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

The Church Club of the diocese of Connecticut has arranged for a course of lectures upon Church history to be delivered on the Thursday evenings, Lent, in Christ church, Hartford. The programme is as follows: Feb. 20th, "The primitive Church," by the Rev. Thomas Richey, D.D., of General Theological Seminary, New York; Feb. 27th, "The Greek Church," by the Rt. Rev. Charles R. Hale, D.D., LL.D., Bishop of Cairo, Ill.; March 5th, "The Roman Church," by the Rev. Samuel Hart, D.D., of Trinity college, Hartford; March 12th, "The English Church," by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware; March 19th, "The Protestant Episcopal Church in America," by the Rev. S. D. McConnell, D.D., of Philadelphia.

HARTFORD.—The faculty of Trinity College has announced the award of the Toucay scholarship to Daniel Hugh Verderi of '98.

ESSEX.—St. John's church, the Rev. Percy T. Fenn, D.D., rector, has just received the gift of a purple stole from one of its parishioners. The stole is beautifully embroidered with passion flowers, and contains two large amethysts in gold setting. Judge Phelps, the senior warden, has promised a pair of brass vesper candlesticks as an Easter gift.

BRIDGEPORT.—On Saturday, Feb. 8th, the Junior Auxiliary of Fairfield archdeaconry spent the day in Christ parish, the Rev. Herbert D. Cone, rector, holding two very interesting and profitable meetings. The first was at 10:30 A. M., introduced by a brief service of prayer, conducted by the rector, after which the ladies held their business meeting. At 2:30 P. M., about 200 ladies and children, with a light sprinkling of men, gathered to listen to missionary addresses. The rector said prayers and then introduced Mrs. Hunter, from Raleigh, N. C., who gave a very interesting talk about her negro Sunday school. She was followed by the Rev. J. Chauncey Linsley, who made a stirring appeal for the children's Lent offering for general missions. The series of addresses was closed by Bishop Leonard, of Utah and Idaho, in a capital talk on the Indian work in his jurisdiction.

Bridgeport takes a new departure this Lent in the matter of services. The "Pastor's Association," comprising ministers of all names, has arranged for five public services on the Monday evenings in Lent to, take the place of the week of prayer, hitherto observed in the Christmas holidays. These services will be held in the principal theatre of the city, and will be addressed by five eminent preachers from as many different religious bodies, as follows: The Rt. Rev. Leighton Coleman, S.T.D., LL.D., of Delaware; the Rev. W. H. P. Faunce, of New York; Bishop Warren, of Denver; the Rev. Dr. John Hall, of New York; and the Rev. Dr. Lyman Abbott, of Brooklyn. The subjects will be the last scenes in the life of Christ. There will be a liturgical service, compiled largely from the Prayer Book, and the music will be rendered by a chorus of 100 voices. The business men of the city have raised a guarantee fund of \$600 to cover expenses.

The congregation in St. Paul's parish, the Rev. H. M. Sherman, rector, are very busy preparing for a vested choir, which, in the near future, will take charge of the musical part of the service.

NEW HAVEN.—The new church in Christ parish, the Rev. G. Brinley Morgan, rector, is under roof, and the interior is being rapidly pushed to completion. The congregation

expect to occupy it at Ascension-tide. It is a beautiful building of brown stone, occupying a triangular space between two streets, of which Broadway is one, and when the massive tower is finished the structure will command the situation for a long distance. The church will seat about 900 people, exclusive of the morning chapel and the immense chancel, which will give ample space for the vested choir and for priestly ministrations.

Trinity Church, the Rev. Dr. Douglas, rector, has blocked out an elaborate scheme of work. The rector contemplates daily services, and the third assistant, lately appointed, will have sole charge of the spiritual interests of the Church students at Yale University.

Arkansas

Henry Niles Pierce, DD., LL.D., Bishop

LITTLE ROCK.—Trinity cathedral has entered upon a new era of prosperity under the energetic administration of the present dean, the Rev. Douglas I. Hobbs. During the two last months the cathedral has been completely renovated, by the generous gifts of Mrs. H. Logan Roots, in memory of her late husband, who was long an honored office-bearer in Trinity parish. Electric lights have been introduced throughout the church—200 in number—and a new carpet laid, also a very neat Gothic porch built at the east entrance. In addition to the material improvements in the parish, a deeper spiritual life seems to have been infused. Through the efforts of Trinity guild, one of the leading societies among the ladies, a new choir master has been secured, and his success in training the choir is very satisfactory to all. A large vested choir will soon be introduced. The congregations have been growing constantly since November.

New York

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

HYDE PARK.—The archdeaconry of Dutchess met last Wednesday in St. James' church. At the opening service the preacher was the Rev. Dr. T. K. Harris, secretary of the diocese; and the Ven. Archdeacon Burgess, D.D., was celebrant of the Eucharist. After the service a business session was held, at which reports were received and routine affairs considered. The meeting was one of much interest.

MAMARONECK.—At St. Thomas' church an honorary service has just been given in compliment to Dr. W. B. Gilbert, long the organist and choir-master of Trinity chapel, New York, by Dr. Gilbert's former pupil and deputy, Mr. De Offer Brown, organist and choir-master of St. Thomas', Mamaroneck. The regular choir of the parish was assisted by the men from Trinity chapel choir. The music, from chant to anthem, was composed by Dr. Gilbert. An address was delivered by the Ven. Archdeacon Kirkby, D.D., of Rye.

RYE.—Christ church, Archdeacon Kirkby, rector, is to have a new altar, reredos, and enlarged chancel window. The sanctuary is to be redecorated so as to harmonize with the new work. These gifts are from one family, and will be memorials of departed relatives. It is expected that the work will be done by Easter, or shortly afterwards. The estimated cost is about \$9,000.

VERBANK.—The Brothers of Nazareth have issued an earnest appeal for funds to rebuild their religious house and chapel at the Priory Farm. They desire to make the needed contracts for the new edifices on April 1st. A very churchly and excellent design has been prepared for the building, with the chapel at one end. The needs of the sick to whom the Brotherhood minister, have been carefully provided for in these plans.

TRENTON.—St. Michael's church has just received a legacy for its Sunday school of \$1,000 by the will of the late Catherine M. Brearley.

Spokane

Lemuel H. Wells, D.D., Bishop

COLFAX.—Dean Babbitt, of Spokane, conducted Mission services at Good Samaritan church for a week, with large and appreciative audiences. On Sunday afternoon, Feb. 9th, a meeting for men only was held at the opera house, when the dean delivered a strong address. Nearly \$300 were raised toward the church debt during the Mission.

PALOUSE.—Feb. 12th, Holy Trinity church was consecrated by Bishop Wells, who also preached; in the evening services were held, when Bishop Wells and Dean Babbitt delivered addresses. Thursday evening another service was held, at which Bishop Wells explained the "Motherhood" of the Church and the necessity of infant Baptism. Holy Trinity is a small church, but one of the prettiest in the State. It is entirely free from debt and has a small fund toward a rectory.

FARMINGTON.—Church services are held regularly every other Sunday by the Rev. J. Neilson Barry. The greatest difficulty this mission has is that their rented hall is too small; it seats when very crowded 63; for many Sundays people have not found even standing room. The Sunday school has an average attendance of 55 children.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Daughters of the King in St. Matthew's church are doing a good work among the poor and sick, and have aided in the distribution of Prayer Books and Hymnals in their district.

BOSTON.—Dean Hodges, of Cambridge, has delivered a course of lectures at the Lowell Institute, on subjects as follows: 1, "Present Facts and Forces;" 2, "The Problem of Indifference;" 3, "The Problem of Doubt;" 4, "The Problem of Poverty;" 5, "The Problem of Labor;" 6, "The Problem of Moral Reform;" 7, "The Problem of the City;" 8, "The Problem of the Divided Church."

The pre-Lenten retreat at the Cambridge Theological School was conducted by the Rev. Prof. H. S. Nash. The rule of silence was not observed, but the retreat took the form of spiritual conference.

The local council of the Brotherhood of St. Andrew held its last session in the chapel of St. John's church, Jamaica Plain, Feb. 26th. After service by the chaplain, the Rev. F. B. Allen, and the Rev. S. W. Shearman, a conference on "Citizenship, its demands and its responsibilities" was given: (a) In the home and school, by the Rev. E. Peabody; (b) In business, by Mr. W. L. Rutan; (c) At the polls, by Archdean Addison.

The Rev. Andrew Gray, D.D., the champion of Church principles in Boston, got a hearing at the prophetic convention of the Second Adventists, and made an admirable address on "The conditions which led to the development and establishment of the Papacy."

Bishop Lawrence and Mr. Robert Treat Paine have taken an active interest in the establishing a permanent system of arbitration between this country and England. A society will soon be instituted with that purpose.

The Rev. George J. Prescott, rector of the church of the Good Shepherd has just completed 25 years in his present position.

The Price lecture during Lent at Trinity church, will be delivered every Wednesday, 11 A. M., by the Rev. Dr. Nash, the Rev. Messrs. Duane, Dewart, Kidner and the rector.

The Unitarians are observing the Lenten season with more than usual interest. The First church had service on Ash Wednesday at 4:30 P. M.

NORTH ADAMS.—The rector recently admitted 18 to membership in the Girls' Friendly Society. An effort will be made during Lent to have the Easter offerings amount to \$1,000.

WEST ROXBURY.—Sympathy on all sides has been expressed to the rector of Emmanuel church, whose wife died Feb. 24th. Her Christian zeal and fidelity, and the interest which she showed in parochial work and missionary enterprises are among the pleasant remembrances she has left behind.

FALL RIVER.—The will of Maria S. Purington leaves a bequest of \$2,000 to Christ church, Swansea.

Maryland

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

BISHOP'S APPOINTMENTS

APRIL.

- 2.—Evening, Canton.
- 5.—Baltimore: A. M., Trinity; 8 P. M., church of the Messiah.
- 6.—8 P. M., St. Luke's, Baltimore.
- 7.—8 P. M., Ascension, Baltimore.
- 8.—8 P. M., Holy Innocents, Baltimore.
- 12.—Baltimore: A. M., Christ; P. M., St. Paul's.
- 14.—Committee of Missions.
- 26.—St. Margaret's, Anne Arundel Co.

BALTIMORE.—The church of the Holy Innocent's, the Rev. Robert G. Tuft, rector, is being newly frescoed and generally improved. It will be supplied with new carpets and furniture.

The usual mid-day services during Lent, for business men, began Thursday, Feb. 20th, at the church of the Messiah, the Rev. Peregrine Wroth, rector. Bishop Paret made the opening address. The services will be held daily, except Saturday, and begin promptly at 12:30 P. M., and end at 12:50 P. M. Prominent clergy of the city and vicinity will officiate. The music is by the St. Cecilia Guild.

Bishop Paret made an address at a largely attended meeting held in McCoy Hall, Johns Hopkins University, on Feb. 22nd, for the purpose of giving expression to a desire for the promotion of arbitration in the settlement of the international difficulties, especially between Great Britain and the United States. There were many prominent citizens present.

The residence of the Rev. George A. Leakin, situated near Hill Top, Lake Roland, was completely destroyed by fire, on Thursday evening, Feb. 20th. A two-story out-building near by was also burned to the ground. The fire was caused by a coal oil stove being overturned by a screen falling on it. Dr. Leakin, who is chaplain of public institutions, was absent at the time, conducting services at Bayview Asylum. Considerable furniture and some

trunks were saved, although some valuable antique jewelry was lost. The loss is estimated at about \$5,000, partly covered by insurance.

Kansas

Frank E. Millsbaugh, D.D., Bishop
MAY

3. Epiphany, Independence.
4. Intercession, Cedarvale.
5. Mediator, Anthony.
6. Holy Saviour, Kiowa.
7. St. Mark's, Medicine Lodge.
8. St. James, Harper.
10. Christ's, Kingman.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The general Mission held in Cleveland during the first week in February was a great success. It opened on the eve of the Purification of the Blessed Virgin, and closed with a general thanksgiving service on Monday morning, Feb. 10th. The missionaries had the confidence of the rectors of the parishes and of the people from the start. Not one of them received a dollar for his services. The expenses of the Mission were met by the voluntary and in most cases private gifts of the people in the several parishes. The only offering taken was on the closing night, this offering being sent to the Parochial Missions Society of New York. The attendance at all the churches was large. The evening congregations taxed the seating capacity to the utmost, and in some instances hundreds were turned away. The preaching was strong and stirring, and the singing was hearty and congregational. Following is a list of the Missions held, with the names of the missionaries:

Trinity cathedral and Grace parishes, missionary, the Rev. George R. Van DeWater, D.D., of New York. The evening services were held at the cathedral and the day services at Grace church.

St. Paul's and the church of the Holy Spirit, missionary, the Rev. D. Parker Morgan, D.D., of New York.

Emmanuel church, missionary, the Rev. Robert S. Barrett, D.D., Washington, D. C.

St. Mark's church, united services of all West-side parishes—St. John's, St. Luke's, St. Matthew's, and Ascension, missionary, the Rev. Frank Woods Baker, of Cincinnati. All services were held in St. Mark's.

St. Mary's church, missionary, the Rev. Edward H. Cleveland, of Ridgewood, N. J., and assistant secretary of the Parochial Missions Society. The Rev. Mr. Cleveland also had charge of the children's Mission of Grace and the cathedral parishes.

St. Andrew's church, missionary, the Rev. W. V. Tunnell, warden of King's Hall, Washington, D. C.

Church of the Good Shepherd, missionary, the Rev. F. E. J. Lloyd, of Hamilton, Ohio.

Christ church, missionary, the Rev. Johannes Rockstroh, of Belleville, Ill.

Grace church, Newburg, missionary, the Rev. Llewellyn Caley, of Philadelphia.

In addition to the above, a general Mission, under the auspices of the local assembly of the Brotherhood of St. Andrew, was held at the cathedral, consisting of a five-minute service, with an address of 20 minutes at noon each day, by the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky.

The Bishop has issued a pastoral to be read in all the churches in regard to the suffering Christians in Armenia, and desiring that in every church in Ohio, a generous offering be made to help these terror-stricken people.

The united services of all Cleveland parishes are to be held on every Wednesday evening until Holy Week at St. Paul's church. The subject of the sermons is "Some elements of the Christian life." On Feb. 19th, the Rev. Jacob Streibert, of Gambier, delivered the sermon on "Repentance." Feb. 26th, the Rev. Chas. Scadding of Toledo, was the preacher. His subject was "Faith." The Bishop gives a short noonday address for business men every Friday, in the cathedral.

Quincy

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

A very profitable and successful Mission has just been held in the cathedral, by Archdeacon Percy C. Webber, closing on the eve of Ash Wednesday. Mr. Webber came to Quincy from the Pacific coast, where he had held four Missions, three in the diocese of California, and one in Los Angeles. He began his services here on Sexagesima Sunday, preaching morning and evening, and lecturing on the Prayer Book, in the afternoon. During the week the services were a Celebration at 7 A. M., with short address; Matins at 9:30, with address on the Lord's Prayer; Evensong at 4, subject, the Epistles of St. Paul, and the Mission sermon, at night. On the afternoon of Quinquagesima he addressed a congregation of over four hundred men. The Mission closed on Tuesday evening, the 18th, with sermon and instruction on Lent, and the renewal of Baptismal vows. It has been a series of services, remarkable

for fervor, and for the deep and searching sermons of the preacher. Great crowds attended the night services, and the power of the missionary was abundantly shown by the absorbed interest of the immense congregations. The work has been greatly blessed in the stimulated energies of the parish, in the setting forth of the Church to those who are strangers to her methods, and in the dissipation of many encrusted prejudices among Church people which had become a positive hindrance to Church work and life. Mr. Webber is an especially attractive preacher to men. They thronged to hear him, and there are many evidences that he has powerfully influenced many lives.

New Jersey

John Scarborough, D.D., Bishop

The convocation of Burlington met at St. Stephen's church, Beverly, on Feb. 17th and 18th. The convocation was opened by an interesting missionary meeting on Monday night, and was a model in its way; the addresses by the Rev. Messrs. Shepherd, Wm. P. Taylor and the dean, the Rev. C. M. Perkins, were bright and to the point. The Bishop presided. The Holy Eucharist was celebrated next day by the Bishop assisted by the dean. The sermon was preached by the Rev. Dr. Watson, from the text, "Behold, I make all things new," Rev. xxi. 5. After the usual routine work the luncheon was served handsomely in the rectory, and on reassembling the special topic for discussion, "The Bishop's, power of mission," was presented by the Rev. Dr. Hibbard. The important question was thoughtfully discussed in its various aspects by the leader and several of the clergy. After devotions and the Bishop's blessing the convocation adjourned with the expression on all sides that the rector and people of St. Stephen's were "given to hospitality."

West Virginia

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

St. Paul's mission, Elm Grove, is being improved by the enlargement of the church and the erection of what will answer for a parish house. It proposed to erect an addition to the edifice to give additional space for the congregation, which already fills the church, and be of use for the Sunday school; \$225 has been secured for this purpose, and it is thought the residents of Elm Grove will provide the rest.

Delaware

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

THE BISHOP'S APPOINTMENTS.

MARCH

1. Georgetown.
8. A. M., Rehoboth; P. M.; St. George's, Indian River; evening Lewes.
15. Milford and Harrington.
22. A. M., Claymont; evening, Trinity, Wilmington.
23. Evening, Bridgeville.
24. Evening, Seaford.
29. Dover and Camden.

APRIL

1. Stanton, Newport, and Marshallton.
12. Wilmington, A. M., St. Andrew's; evening, Calvary.
19. A. M., Immanuel, Wilmington; P. M. Grace church, Brandywine Hundred; evening, Newark.
26. Christ church, Christians Hundred; P. M., Calvary church, Brandywine Hundred; evening, Old Swedes, Wilmington.
27. Evening, Long Neck.
28. Evening, Millsboro.
29. Evening, Milton.

MAY

3. A. M., New Castle; P. M., St. John's, Wilmington; evening Edgemoor.
17. A. M., Smyrna; P. M., Clayton; evening, Middletown.
22. Evening, Delaware City.
24. A. M., Laurel; P. M., Broad Creek; evening, Delman.
31. A. M., St. John's, Little Hill; P. M., St. Mark's, Little Creek; evening, St. Andrew's, Ellis Grove.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—Sunday, Feb. 23rd, the Sons of the Revolution attended Christ church cathedral in a body, marching into the church behind the choir. A special service was used, and the Bishop, who is president of the society, preached a patriotic sermon on George Washington.

The noon-day services, being held this year at 318 Olive st., in a vacant store, are better attended than ever before. Service begins promptly at 12:05 and lasts 25 minutes. They are held, as usual, under the auspices of the local council of the Brotherhood of St. Andrew. The speakers this year are: The Rev. Messrs. Carroll M. Davis, R. A. Holland, S.T.D., Edmund Duckworth, A. W. Cheatham, J. K. Brennan, Wm. Short, and Bishop Tuttle.

Great disappointment was felt in the fact that the rector of St. James', Chicago, the Rev. Dr. Stone, was obliged by sickness to cancel his engagement to conduct the Quiet Day for women held in connection with the Missouri branch of the Woman's Auxiliary. In the absence of Dr. Stone, Bishop Tuttle took the services, Canon Davis mak-

ing the addresses. The subject was "The Christian life, its service, trials, and joys." More than 300 women were in attendance.

Colorado

John Franklin Spalding, D.D., Bishop

APRIL

1. Evening, All Saints', Denver.
2. Evening, Emmanuel, Denver.
3. Cathedral, Denver.
5. Denver: 7:30, Cathedral; 11, Emmanuel, 2:30, the Epiphany; 7:30, Trinity Memorial.
6. Evening, St. Stephen's.
- 11-12. Colorado City. Colorado Springs: Grace, St. Stephen's.
15. Evening, Montclair.
19. Trinidad.
- 24-25. St. Mark's, Denver.
26. Manitou and Colorado City
28. Evening, Fort Logan.

MAY

3. Leadville.
- 10-14. Alamosa, Del Norte, Monte Vista, La Jara.
17. Central City and Nevada.
24. West Plum and Littleton.
31. Denver: A. M., Cathedral; 4 P. M., Jarvis Hall, Bacca laureate.
6. Denver, Chapter.

Maine

Henry Adams Neely, D.D., Bishop

BANGOR.—Women's work in St. John's parish is prominent among parochial activities. The Woman's Auxiliary meets from week to week for reading together on missionary topics and increasing interest in the cause. In Lent work is done in preparing boxes to send to needy places. The Junior Auxiliary raises money for like purposes. A lady of the parish has a large Bible class conducted with much interest every Sunday evening. A handsome addition has recently been made to the chancel furniture in the gift, by Mr. Geo. A. Alden, of Boston, of an iron rood screen in memory of his mother, who for many years before her death was a communicant of the parish. The rector, the Rev. J. M. Foster, is absent in Europe, and the church is now under the pastoral charge of the Rev. Dr. F. W. Bartlett, formerly of Williams College.

Southern Virginia

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

The Rev. James R. Hubard, D. D., who has been ill for a few weeks past, died at his residence in Norfolk, Tuesday evening, Feb. 25th. He was born in Norfolk in 1838, and was therefore in the 58th year of his age. He studied first at Norfolk Academy, then at William and Mary College, and finally at the University of Virginia. His theological studies were prosecuted under Bishops Meade and Johns. In 1863 he was ordained deacon in St. Paul's church, Norfolk, where he had been baptized and confirmed. He was raised to the priesthood in 1864, in St. Paul's church, Baltimore. He had charge of churches in Chestertown, Md., Warrenton, Va., and Washington, D. C. He went abroad on account of his health, and returning became rector of Christ church, Winchester. After 11 years spent in this parish he became rector of St. Thomas', Berkley, Norfolk, which he had charge of at the time of his death. He leaves a widow and two sons.

Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

CHEROKEE.—Bishop Perry visited this point Feb. 15th preaching, baptizing an infant, and confirming a class of five persons, presented by the Rev. S. C. Gaynor of Le Mars. The class was the fruit of the faithful work of the Rev. Mr. Monro who ministered in the mission recently for three months.

LE MARS.—Bishop Perry made a regular visitation of St. George's parish on Quinquagesima Sunday. Large congregations were present, and the Bishop preached two able and eloquent extemporaneous sermons, which made a deep impression. At the second service a class of eight was presented by the Rev. S. C. Gaynor for confirmation. The choir under the leadership of Prof. H. Oldhem, rendered a fine musical programme, and altogether the services were of unusual interest.

Japan

SENDAI.—Several accessions have been made to the Church here recently. A catechist of the Roman Church, who had been for sixteen years in active service, entered the Sei Ko Kwai with his whole family, from a conviction that it was the true Catholic Church. Under his influence a Buddhist priest who had been baptized a Christian in his infancy and afterwards had been drawn away, gave in his allegiance to the Church, and is now under daily instruction by the priest in charge.

When the Sunday school had its Christmas tree over 100 persons were present; 80 children received presents; 12 special rewards were given for perfect attendance for a whole year. On the Sunday before Christmas three children of Christian parents were baptized, and on the Sunday after Christmas a soldier was baptized and two adults were received as catechumens.

The Living Church

Chicago, March 7, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

This is the most favorable season of the year for securing new subscriptions. Will the clergy and other friends who desire to extend the field of THE LIVING CHURCH, now make a united effort to aid the publisher. He offers liberal commissions. Write for terms. Read premium offers, pages 933 and 934, and 935.

Is the widespread tendency to insubordination and rebellion which has exhibited itself at half a dozen of our Western colleges during the last few weeks, one of the signs of the times, or is it merely an ephemeral manifestation without significance? The fear will intrude itself that something is the matter with the earlier pre-collegiate training of these young persons; that, in short, certain theories of education which for a series of years have been given practical effect on a large scale, are beginning to exhibit their legitimate results. When the moral sense ceases to respond to anything but the fear of the police, and the sense of responsibility is attenuated to invisibility, such demonstrations as have been witnessed of late in numerous "seats of learning" become matters of course. It is certain that in the earlier training of these young men and women, the old-fashioned ideas of loyalty and of obedience to constituted authority have been omitted. So far as we have been able to make out from the published accounts, there has rarely been any principle whatever in these outbreaks, not even a school-boy sense of injustice, which is often very real, even when it is mistaken. In these cases there appears to be no governing influence except hatred of all authority and all restriction, and the determination to rule or ruin. One asks himself what sort of citizens will these youths develop into? Having applied the principles of anarchy in the rejection of all discipline and control at this formative period of life, what is to be looked for at a later stage?

Manning's Meanderings

II.

Manning took the decisive step in April, 1851, when he openly professed allegiance to the Church of Rome. Just before his secession he gave a fresh exhibition of his double nature in declaring to one set of friends his full confidence in the Anglican Faith, and exactly the opposite to another set. His correspondence at this time compelled even Mr. Gladstone, then his intimate companion, to make this significant admission: "I won't say Manning was insincere—God forbid! But he was not simple and straightforward, as, for instance, Robert Wilberforce, the most simple and candid of men."

The gravity of Manning's secession may be realized when we remember that it meant breaking with all old relationships, and beginning life over again at the age of forty-two. But the indomitable resolution of the man carried him to the front in the teeth of all opposing obstacles. Having won the friendship of Pio Nono, he returned to England, after a course of special study in Rome, with the determination to establish his new faith and himself in the stronghold of Protestantism. This was an undertaking bold enough to tax the courage and ability of the most diplomatic priest, but the measure of success which

attended Manning showed his rare qualifications for the task. The end always justified the means, for him. Whoever and whatever stood in his way to the desired goal were mercilessly crushed under foot. The famous dogma of Papal Infallibility, in the creation and promulgation of which he had a large hand, did much to promote his personal power. The Pope gratefully raised him to a cardinalate, and placed at his disposal the resources of Rome, which he used with the utmost freedom in strengthening his own interests. From such a painful record of unscrupulous ambition the reader turns with relief to the plans for the amelioration of the woes of toiling humanity with which Manning became identified in his later years. He had the gift of winning the ear and confidence of working-men, and it will not be soon forgotten how nobly he used that gift for the common weal in recent crises of the social history of England. In temperance reform he took a prominent part. The clouds which long darkened the happy and unselfish usefulness of the Lavington years passed away at the end, and he seemed to return to the endeavor to make the conditions of living better for his less fortunate fellows. This fact ought to save him from unqualified condemnation. Now that he is gone the sympathetic reader will strive to be kind to his virtues and a little blind to the vices of his public life, remembering both the temptations to which he was exposed and the complex elements which entered into his curiously chequered career.

Church and Poly-Church

It is clear that we are at a disadvantage in any discussion with *The Independent* on the subject of the Catholic Church and Sectarianism, owing to the fact that we are not agreed upon fundamental positions and the meaning of important terms. When THE LIVING CHURCH speaks of the "Catholic Church" it means what has been understood by that expression throughout the Christian centuries. It is a question of history, of "old history," if *The Independent* pleases. The Church, thus understood, is an institution visible in the world, with certain marks by which it is recognized wherever it exists. These marks are essential and invariable.

As we understand *The Independent*, it has adopted the theory called of late "Poly-Churchism." According to this theory, the Church is not necessarily a visible institution at all. It may exhibit itself visibly in or through bodies which men may devise, or in individuals not connected with any visible body. The aggregate of all such bodies and of such individuals is called the Church, or, the Catholic Church. The criterion is not any definite or fixed features of organization; it is not even a fixed Faith. It is to be sought in what anyone may consider to be "the works of the spirit." It is assumed that wherever we see, or think we see, "the works of the Spirit," there is the Church. The more liberal thinkers, pursuing this line still further, consider that such works are to be seen in some, at least, of the religions commonly called heathen, and therefore that these systems must be allowed to be part of "the Church."

The Independent would not, we suppose, go quite so far; but it must be difficult to draw the line. Those who hold to the Catholic Church of "old history" have never denied that certain works of the Spirit are to be discerned beyond the boundaries of the Church herself, but they have not on that account thought themselves warranted in breaking down what they have accepted as divinely established boundaries. The Spirit, it may be, works far and wide outside the Church, and thus prepares the way for the ultimate triumph of the Church herself. *The Independent* objects to our definition of a "sect" as something "cut off"

from the main body and therefore no longer a part of it. A sect, it seems, is rather to be defined as a section or segment within the body, the sects being visible, though the body as a whole is invisible. There are few, if any, necessary beliefs, and no essential features of organization, no necessary rites or sacraments of grace. The platform must be broad enough to hold the Quakers and the Salvationists on the one hand, and the Roman Church on the other.

As to the assertion that the Anglican Church, at the Reformation, "cut off" and "separated" itself from the Church (or sect?) of the fathers, and thus became a sect in our own sense of the word, it is well known to our contemporary that that is precisely what the Anglican Church denies. For illustration, we may suppose a dissension to have arisen in the great Masonic order, leading to a division, by virtue of which two great portions of the order suspend fraternal intercourse with each other. Each appeals to the earlier history of the order, to which both still claim to belong, and each maintains the normal organization and follows the rules and precedents of masonry. It is evident that in case of a reconciliation each side will recognize the status of the other. Neither will require that all the acts of the other, its initiations, its admission to degrees, and its charters, shall be considered null and void, so that its members must seek admission as outsiders. But it is evident that the case of those who have left the order and have founded a new society, with new principles, a new theory of organization, new rules and rites, would be completely different. Such a society would be no part of the Masonic order, and could never obtain recognition as such, even if all its members had originally been Masons. If they desired to return to their Masonic allegiance they must come as individuals, or if such a society as a whole decided to apply for admission to the older order, they must obtain new charters, accept a new organization, and conform to all the regulations of masonry. Their special society and its original status would in such a case be entirely ignored. Perhaps an illustration of this kind may make more plain to some minds what is involved in the theory of a visible Church of divine institution and its relation to divisions, sects, or sections, and that which regards an army of self-constituted bodies as simply visible manifestations of an invisible Church which alone has any divine sanction.

We cannot, of course, expect *The Independent*, at present, to accept our position, but it would be quite consistent with breadth of mind and true liberality to acknowledge that the Anglican position has been defended by great scholars, and that it has a good deal to say for itself. While *The Independent's* definition of the "Catholic Church" may be attractive and possibly more enlightened, as befits an enlightened age, it must be admitted that it is modern. May it not be said that there is a presumption in favor of the older view, and that reason demands that it shall be thoroughly examined before it is ruled entirely out of court?

Five-Minute Talks

BY CLINTON LOCKE

LIV.

In connection with these papers, I received the following letter: "I am full of the subject of prevention, an ounce of which is said to be better than a pound of cure. We have a society for the prevention of cruelty to animals, and a society for the prevention of cruelty to children. I suggest another, 'society for the prevention of cruelty to relations and friends.' I know those who will agonize over the too heavy burdens of a horse, and will use their tongue in the severest way to near relations with a dagger's keenness, but not a dagger's kindness, for it wounds but does not kill. May your pen help to arrest the evil." These are very

true words and well worth talking about. I can go much further than the writer, for I have known a number of people who were always polite, considerate, smiling, soft spoken, in the presence of strangers, or where there was a gallery to which they could play; while at home, before their wives and daughters, they were simply bullies and ugly brutes. I say "wives" because men are the ones generally guilty of this kind of hypocrisy. I do not at all mean to imply that women are always pleasant to their parents, their husbands, their children. Alas! among both women and men there is a terrible want of consideration for those who are nearest to them. The old proverb, "Familiarity breeds contempt," must have had its rise in this too common attitude of people towards their relatives.

It does not arise in most cases from unkindness of heart. The offenders would not malevolently injure, either physically or mentally, their kindred, but it comes from selfishness and thorough want of consideration. It does not seem to occur to the young man who treats his father's opinion and wise words with a perfectly unconcealed contempt that his father is a gentleman like other gentlemen he knows, and whom he would never dare to treat in that manner, for they would surely send him to Coventry. A father cannot do that. The offender is his son. He feels a tenderness for him. He wishes to try and make the best of him. He cannot, for peace sake, be always making scenes in his family, and so with bleeding heart and torn feelings, he tries to endure the unmannerly boy. How mean is a young man to act that way, and yet it does not seem to him so mean. He seems to think it rather natural that he should show his father he knows the most, and sit down on him and snub him. It is greatly to the discredit of American young men that they are the most conspicuous offenders in this way. French young men cannot for a moment compare with our young men in real manliness, but it is almost an unheard of thing for a French boy, or even a full-grown man, to be disrespectful to his father, or wound his feelings, no matter how unreasonable that father may be. We are Christians and the Japanese are pagans, but in this matter of delicate consideration for those united by ties of blood, the Japanese are immeasurably our superiors.

But young men are not the only offenders. Fathers are often just as regardless of their sons' feelings. They seem to think that the boy belongs to them, and therefore they can say what they please, and they plunge the dagger of sarcasm and insult and contempt deep into sensitive and passionate hearts, which sometimes feel almost murderous towards those whom they ought to cherish. It is astonishing how all this may co-exist with very much that is noble and praiseworthy on both sides, and it is all the fatal outcome of a want of due consideration. This is bad enough from man to man, but it is ten times worse applied to women. Oh, the tragedies which are lived by lonely women behind the curtains of their home, obliged to bear day after day the sneers, the fault-finding, the attack on every thing that is dearest to them, from one who swore to cherish them, to whom they are bound by a thousand ties which nothing but death can break, for they would not expose to courts and to a mocking world, griefs which, one by one, may seem petty, but taken together, make up a bitter cup of misery. What a contemptible man that is, no matter how the public view him, who, knowing that a certain woman is his, and that her sense of honor will not allow her to betray him, persecutes her with hourly pin thrusts which poison her very soul.

But men are not alone in this matter. What is more common than for a young girl scarcely out of her teens thoroughly to despise her mother's opinion? How often I have seen them, with a smile of superior knowledge, coldly listening to a mother of experience, of good sense, of well poised character. The mother heart feels the neglect, feels the lance turn in the wound, and the sweetness and joy of life are taken from her by the one whose dearest privilege it ought to be to make her happy. Then the "nagging" that even the best of women allow themselves towards their husbands. Men come home tired out with the battle of the day, which perhaps has gone against them, and some little word they say, or thing they do, which does not happen to suit their wives, is taken up, and dwelt upon and magnified, and rolled over and over, like a snowball, until it becomes a great mass

of contention. The part of a wise woman would have been not to notice the little thing, but my observation is that you can teach women all the Christian virtues, which they will practice devoutly, before they will see this point and act upon it. But we do not need a society to help put this down. Indeed, no one would be very likely to advertise himself as taking vows to be kind to his sisters, his cousins, and his aunts, for it would seem to imply that he had not been so, and needed a society to help him arrive at it. Have we not the great society, the divinely instituted society, for just such cases? The society whose great object is to make men and women softer, tenderer, to "look not on their own things, but on the things of others." Is it not our own fault that the teachings of that society and the example of its great Head are not heart convictions with us? Make them so, and there will be no friction then between the members of one household.

Of Belief in God

BY THE REV. A. W. SNYDER

III.

In instructing her child in the "things which a Christian ought to know and believe to his soul's health" the Church teaches him, first of all to say—"I believe in God, the Father Almighty, Maker of heaven and earth." It is the first article of that Faith which is the universal creed of Christendom. Not only do all Christians believe in God, but, in some sense, it is the belief of well-nigh all human kind. There are indeed atheists, but they are comparatively few, so few as hardly to be taken into the account. Making due allowance for them, it may still be said that, in general, belief in God is the common conviction of men. The first article of the Creed more than any other meets the test of St. Vincent of Lerins—*Quod semper, quod ubique, quod ab omnibus*—for not only is it believed by absolutely all Christians, but by well-nigh all men. It comes to us with all the impressiveness of a universal conviction. And this fact invests the belief with the most profound significance. There may be those to whom this universality of the belief is of no importance, but the man who can jauntily set aside a well-nigh universal conviction of his fellow-men is not one to waste words with. The only hope for such a man is that he will some day come to have a human heart. To every thoughtful man belief in God is one of the most significant characteristics of men; and it is that which every thoughtful man will at least try to account for. To Christians it was adequately accounted for by St. Paul, when, in addressing the heathen of Lystra, he said of God that "He left not Himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness;" and by St. John, when he said of Jesus Christ, our Lord: "That was the true Light, which lighteth every man that cometh into the world." But these, and the many like words of Holy Scripture, weigh with Christians only. To unbelievers it is useless to quote even such texts as these that witness to this universal Faith, because for them the words of Scripture, however reasonable, go for nothing. I shall not, therefore, in these brief papers, dwell much on what the Bible has to say. It is a significant thing that the Bible enters into no argument as to the being of God. It simply declares that He is; says: "In the beginning God created the heaven and the earth." But because the Bible does not argue the question, it does not follow that we should not. If we think at all we must think of this greatest of all questions. We encounter everywhere this conviction of men that God is. It is a universal Faith. It has no formidable rival. It has the field; has had it and held it all along. How and why? We must have some rationale of the fact. The presumption is that this belief has obtained because it ought to, because it is far more reasonable than any other; that it is an example of "the survival of the fittest" Faith. Our belief, like our knowledge, is largely a matter of inheritance, but neither the one nor the other would last long on tradition only or chiefly. It is certain that man's belief in God rests on convictions and reasons, reasons which have seemed good and sufficient to the successive generations since the world began; reasons which seem good and sufficient still to a vast, an overwhelming, majority of human kind,

Letters to the Editor

SOME NEW HYMN TUNES

To the Editor of the Living Church:

I have a number of MSS. hymn tunes, which are at the service of any clergyman or layman of the American Church who may be contemplating the publication of any new collection of Church music, or of supplementing any collection already in use.

Cayuga, Ontario.

J. FRANCIS.

"COMING INTO THE CHURCH"

To the Editor of the Living Church:

In reply to your correspondent Y. Y. K. who condemns the expression: "Coming into the Church," surely the necessary expression is the Church word "confirmed." Nothing more is needed than to use it invariably. The ear will soon become accustomed to it; thus, the Rev. _____ of _____ denomination, was confirmed on _____ date.

B. T. F.

WHY ARE THE CLERGY EXCLUDED?

To the Editor of the Living Church:

Of all the letters that have appeared in your paper upon this subject, the one in your last issue, written by "Trained Nurse," seems nearest the correct answer to the question at the head of this correspondence. The physicians, nurses, attendants, and sick, are hardly the ones to blame for present circumstances. The clergy are chiefly to blame, for instructing so little in this part of their pastoral work. Let us not shift the responsibility upon other shoulders. Ignorance of what the Church desires for the sick, indifference on the part of the family, and the idea that "respectability" here secures salvation hereafter, are the cause of the trouble; the remedy is in plain instruction from parish priests. My plan has been for the past two years, to instruct my Confirmation candidates what the Visitation of the Sick service means, and to explain that because the pastor wants to visit his sick parishioners, it is not therefore a sign the patients are about to die. My course has been very satisfactory to me, and in the cases of those confirmed after such teaching, I am sure of admittance to the sick room.

W. R. BLACKFORD.

Tecumseh, Mich.

FACTS AND FIGURES

To the Editor of the Living Church:

The Journal of the General Convention, on page 439, shows the amount contributed for parochial expenses for three years to be \$31,634 243 60. This includes salaries, charity, church improvements and expenses. The average per annum is \$10,544 737. The whole number made members of Christ by Baptism, in parishes and missions, was 190,820 souls, or 63,906 souls each year. The Journal does not compare the relative expense of the parish as a missionary agency, with other agencies for extending the kingdom and bringing wanderers into the fold.

The amount offered for missions of all sorts in three years was \$2,454 261 45. The amount contributed for diocesan missions was \$1,058,110 36, leaving for missions under the care of the whole Church in these United States, \$1,396,151 09 for three years, or \$465 363 per year, as compared with \$10 544 737 for parish purposes, including charity, during the same period. Five per cent. of what we spend upon parishes would be \$527,236 85, as against the amount we now give per year, viz., \$465,363 66. It occurs to me that if bishops, priests, and people should make an effort this year we could give five per cent. of the amount of our offerings towards our parish expenses to the work of extending the kingdom where it does not now exist, and if one soul is as precious in God's sight as another, I believe the work would be more pleasing to Him than if we spent it on artistic buildings and music, which are expensive agencies for missionary work.

LAYMAN.

A SUNDAY SCHOOL SERVICE BOOK

To the Editor of the Living Church:

I should esteem it a favor if some one of your readers could suggest a really suitable Sunday school service book, with a limited number of the very best hymns and tunes, adapted equally for use in Canada and the United States, and of moderate price. Our Sunday school is necessarily held in the afternoon, and as most of the larger scholars, as well as the teachers, are usually present at both morning and evening services in the church, I cannot but deem it wise to have some form of service for opening the Sunday school other than a shortened form of the Church's Evening-song, though compiled on much the same plan.

I should be also glad to have some suggestions as to how best to conduct such an afternoon Sunday school, with a view to making it both profitable and interesting to teachers and scholars. The plan recommended in your issue of the 8th inst. by your correspondent, the Rev. S. Harraden, in which he would distribute the leaflets, if used, not the

Sunday before, but on the same day as that for which the lesson is prepared, giving the scholars twenty minutes in which to learn it, but allowing no instruction to be given, would doubtless be an excellent plan, provided that all the scholars could read well, and were fairly intelligent. It takes no account, however, of the often large proportion of scholars who, if they learn their lessons at all, need the assistance beforehand of parents or older brothers and sisters.

I ask for the above information because, though for many years I have had more or less to do with Sunday schools, I have yet to realize my beau-ideal of the best scheme for the instruction of the Church's youthful members, and of the best way for drawing out and sustaining their interest during the brief hour allotted for imparting such instruction.

Cayuga, Ontario.

J. FRANCIS.

Opinions of the Press

Harper's Weekly

STRENGTH OF THE CHURCH.—The Episcopal Church has now for many years weighed far more in public estimation than is indicated by its very moderate array of about 600,000 communicants and 4,500 clergy in the United States. The Church in America stands not alone, but is a province of the world-wide Anglican Communion, and borrows as well as lends importance by reason of that association and kinship. It derives dignity and gathers influence from its roots in the past, its mediatory position between the great Protestant bodies and the historic Churches; its steadfastness among winds of doctrines, and its venerable order and decent staidness; its sobriety of taste and measure, its grave splendor of public worship, and from its widespread and devoted work among the poor, and because the Episcopal Church is of great strength at centres of thought and influence.

The Independent

APPEAL OF THE BISHOPS.—The bishops of the Protestant Episcopal Church have done a just and noble thing in issuing the appeal to the European powers in behalf of the Armenians, which we give in another column. Calm and dignified, it indulges in no attacks upon those who, having the power and the acknowledged right to interfere, refuse to exercise their power or assert their right, simply for reasons of material or national selfishness. Notwithstanding the bitter truths which they affirm and which might stir the deepest indignation, they simply appeal to the Christianity which all hold in common with the oppressed Armenians, and urge Czar, Emperor, and President to lay aside all questions, political, international, and commercial, and unite for Christ's sake to save their and our fellow-Christians from death, and a Christian community from extinction. We wish that the appeal might be indorsed by every body of Christian ministers in the land, and go before those powers as the unanimous expression of the united American Church. One question however, will arise: Has America no share in this? Has this country no right or duty?

Personal Mention

The Rev. C. Westlake has resigned the charge of St. John's church, Arlington, Mass.

The present address of the Rev. Henry B. Monges is 104 Guerrero st., San Francisco, Cal.

The Rev. Frederick B. Cole has accepted the rectorship of St. Paul's church, Providence, R. I.

The Rev. W. A. R. Goodwin has taken temporary charge of St. Paul's church, Petersburg, Va.

The Rev. J. Everist Cathell has been elected rector of St. Paul's church, Des Moines, Iowa.

The Rev. W. S. W. Raymond has accepted the rectorship of St. John's church, Arlington, Mass.

The Rev. Wm. Augustus White has resigned the rectorship of the church of the Holy Innocents, Tacony, Pa.

The Rev. A. V. Gorrell has accepted the rectorship of the church of the Good Shepherd, East Des Moines, Iowa.

The announcement that the Rev. M. J. Bywater, rector of Christ church, Waterloo, Iowa, has resigned, is incorrect.

The Rev. C. N. Moller, of St. Stephen's, Chicago, has accepted the rectorship of St. John's church, St. Louis, Mo., to take effect after Easter.

The Rev. A. Douglas Miller, of Grace church, New Haven, Conn., has resigned, and started upon a tour of the Mediterranean and the Holy Land.

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

The Rev. Frederick E. J. Lloyd, rector of Trinity church, Hamilton, Ohio, has recently received the degree of Doctor of Music from the Chartered College of Church Musicians.

The Rev. J. R. Atkinson, curate at Calvary church, New York City, has accepted the rectorship of Trinity church, Elizabeth, N. J. He will enter upon his new duties on Palm Sunday.

The Rev. Wm. Coney has resigned the charge of Tunkhannock and Springville, and accepted an appointment to the missions of Sharpsburg and Tarentum, diocese of Pittsburgh. Address, Baltimore House, Tarentum, Pa.

The Rev. Robert H. Wright, late rector of St. Timothy's church, Reed st., Philadelphia, having recovered his health, has accepted the rectorship of St. John's Free church, Frankford Road, and entered upon his duties there on Sexagesima Sunday.

The Rev. Jas. P. Buxton, rector of St. James' church, Drifton, Pa., sailed Feb. 29th from New York, on the North German Lloyd line steamer Werra, for an extended cruise of the Mediterranean, making a tour of Egypt and the Holy Land, returning through Europe.

The Rev. William Coney has been appointed by Bishop Whitehead in charge of St. Barnabas' church, Tarentum, and Trinity church, Sharpsburg, diocese of Pittsburgh. Mr. Coney comes from the diocese of Central Pennsylvania, and entered upon his work in both places on the first Sunday in Lent.

The Rev. Dr. Sidney Corbett, of Philadelphia, who is abroad in quest of health, has just signified to the vestry of the church of Transfiguration that his health is not sufficiently restored to warrant his undertaking active work at present, and therefore he has kindly asked that his resignation sent them last August be now accepted.

Ordinations

Feb. 13th, the Rev. J. Neilson Barry, rector of Holy Trinity, Palouse, diocese of Spokane, was ordained to the priesthood, being presented by the Rev. Mr. Wright; Dean Babbitt preached the ordination sermon.

Feb. 12th, at Colfax, Wash., the Rev. W. J. Wright was elevated to the priesthood by Bishop L. H. Wells, assisted by the Rev. Dean Babbitt and the Rev. P. Murphy. Bishop Wells delivered an able address.

On Monday, Feb. 24th, Bishop Randolph ordained to the diaconate, in Emmanuel church, Chatham, S. Va., Mr. Chiswell Dabney. The ordination sermon was preached by the Rev. J. C. Hall, and the candidate was presented by the Rev. C. O. Pruden, whose efficient lay-reader Mr. Dabney has been for some time. The Bishop also confirmed two candidates.

On Tuesday, Feb. 25th, in St. Paul's church, Oklahoma City, the Bishop advanced to the priesthood the Rev. Arthur V. Francis. The sermon was preached by the Rev. A. B. Nicholas, rector of the church at Guthrie; the Rev. D. A. Sanford, of El Reno, our missionary to the Indians, also taking part in the service. The Rev. Mr. Francis was formerly connected with the Methodists, having served as a Methodist minister for some 20 years. In July, 1894, he and his wife were confirmed by Bishop Brooke, and shortly after he was ordained to the diaconate. He is now in charge of the church at Oklahoma City, and the missions at Norman, O. Ter., and Purcell, Ind. Ter.

To Correspondents

C. C. W.—The secretary of the Church League is the Rev. Wm. Wirt Mills, Erie, Pa.

R.—The man should not hand the ring directly to the woman, but to the priest. The priest may receive it upon the book, according to direction in the English office. The rubric and its history prove that the words "Then shall the man give the woman a ring," are merely introductory. How he shall do this, is then described. We do not know of any Episcopal interpretation.

LE BARON. 1. Infallibility relates to matters of Faith. What the whole Catholic Church has always held is considered to be infallibly true. While the Church remained undivided, if any question arose as to what the Church held, it was decided by the whole Church through a General Council. In this way we have the Creeds and a primary body of doctrine. The statements of the General Councils on the Faith give us the means of interpreting the Holy Scriptures in all matters of essential doctrine. The Episcopal Church is only a part of the Catholic Church, and cannot by itself make new definitions of the Faith which can stand as infallibly true. This Church only claims to have accepted and to hold and teach the ancient Catholic Faith without any novelties of her own or others. 2. The third of the General Councils mentioned above decided that the term, "Mother of God" is rightly applied to the Blessed Virgin. This does not, however, mean "Mother of the Godhead," but that Christ was a divine person; *i. e.*, He is God. 3. The question of the state of infants dying unbaptized has never been dogmatically settled, but the second of the views you mention is probably the one held by most theologians. The doctrine that unbaptized infants are damned is shocking.

S. A. P.—We cannot answer by post any inquiries except those relating to the business of the paper. 1. We have referred to The Young Churchman Co. your inquiry about the publication in book form of the translation of Aquinas' "Exposition of the Apostles' Creed." 2. Too much is made of the distinction between "High Church" and "Low Church." The term High Church stood for those who strongly maintained the distinctive doctrines and the episcopal order of the Church as a sacred deposit handed down from Christ and His Apostles, incapable of compromise or surrender. Episcopacy and the Sacraments were especially insisted upon. The old-fashioned Low Church party, now hardly in existence, emphasized certain doctrines, especially the Atonement, and insisted upon "experimental religion." Sometimes, in giving almost exclusive prominence to these points, they were led to disparage the Sacraments and to regard episcopacy as a human arrangement, primitive, but not of divine authority. High Churchmen might, on the other hand, sometimes lay themselves open to the charge of ignoring the necessity of vital piety. It would, however, be quite untrue to accuse High Churchmen generally of this defect. During the last fifty years a great body of profoundly devotional literature has emanated from that school. Its representatives have often asserted that they hold all positive truth which the Low Churchmen do, with the addition of a fuller doctrine of the Church. At present the two schools shade into each other by imperceptible gradations.

Official

On the 28th day of February, acting under provisions of Section 2, Canon 11, Title 2nd of the Digest, I restored to the sacred ministry, Emile J. Hall, presbyter, whom I deposed at his own request thirteen years ago.

T. U. DUDLEY,
Bishop of Kentucky.

CAUTION

The board of directors of the Church Publishing Society, New York, wish to caution the clergy and Church people generally throughout the United States and Canada, against being misled by two or three institutions in New York, bearing similar titles and claiming to have connections with this society. The only and proper business address of the society is the "Church Publishing Society," Church Missions House, New York City.

Signed
BRADDIN HAMILTON,
Secretary.

A CARD

In answer to numerous inquiries, I desire to state that my series of Church Lessons on the Catechism and Christian Year are published by the Church Publishing Company, Ltd, Room 45, Church Missions House, New York City. A rival organization, the Church Publishing Society, has been mystifying the public, as well by the similarity of its name and address, as by its extraordinary tactics. Having circulated the rumor that I was "unable to continue" in editing "Church Lessons," it has now issued an unauthorized edition of a part of the work, infringing on the copyright held by me. The spurious leaflets differ from the genuine in the suppression of the author's name and alteration of the publisher's imprint. I ask the public to condemn these unscrupulous proceedings by using only the Church COMPANY'S issue, on which I receive my royalty.

ELLIOT WHITE.

Died

CLARKSON.—Fell asleep, at his home near Eastover, S. C., Tuesday, Feb. 18th, Richard Screven Clarkson, son of Mrs. S. L. and the late Rev. Thomas B. Clarkson; aged 27 years.

CASTLE.—Feb. 20th, Carrie B. Castle, only daughter of Charles W. Castle. Bridgeport, Conn., papers please copy.

BLACKLOCK.—At Whitwell, Tenn., on Feb. 10th, in his 27th year, Harold Forster, fifth son of the Rev. Jos. H. and Mrs. Blacklock, of Cleveland, Tenn.

FLEWELLING.—Entered into the rest of Paradise, Feb. 8th, after nine days' illness, Bessie, aged 39 years, 6 months, beloved wife of the Rev. Jos. E. Flewelling, rector of Wicklow, Carleton Co., N. B., Canada. *Requiescat in pace.*

MARKS.—Ursula Butler, aged 46 years; wife of the Rev. Isaac N. Marks, of Lake Geneva, Wis. Entered into life Wednesday morning, Feb. 26th.

Appeals

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

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

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

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

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

Church and Parish

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.

PRIEST, UNATTACHED, may earn living and propagate Church teaching by illustrated lectures on the Crawford-Frost Theory of Evolution. Address St. Mary's Publishing Guild, Box 175, No. 106 W. 42nd st., New York.

TEMPORARY SUPPLY.—A clergyman without cure until September 1st, is, in the mean time, open to engagements for occasional duty. CLERICUS, this 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.

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

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 Editor's Table

Kalendar, March, 1896

- 1. 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.

Armenia

BY THE REV. HOMER WHITE

Fair Armenia has been furrowed by the ploughshare of all times—
 She, the oldest Christian nation and least happy of all climes,
 From the days of gallant Haig unto Lemon, her last king,
 She has lived and battled nobly and has felt the tyrant's sting;
 She has seen her homes in ashes and her loved ones lying dead—
 All that barbarous hate and fury could bring down upon her head.
 She was once the Christian bulwark 'gainst the Moslem scimiter,
 But for now five hundred years there has flaunted over her
 Turkey's crescent flag of terror—cruel, bloody flag of shame—
 Waving over crime and bloodshed, over deeds too foul to name.
 Still this brave and Christian people by the infidel is bound,
 And the blood of martyred thousands cries to heaven from the ground.
 'Mid the smoke of burning buildings, 'mid the dead so lately slain,
 On their knees for mercy calling, shall our brothers call in vain?
 Not by all that is most holy, let the Christian nations rise
 And blot out the name of Turkey from the sight of mortal eyes!

Randolph, Vt.

The Family Churchman says: "The Rev. W. Hall, of the old parish church, Arbroth, deserves credit for his honesty. He preached a farewell sermon last Sunday week, in which he told his congregation that his life since coming to Arbroth had been a busy one intellectually, that he had traveled over a vast field, and the result was that the Faith which he had so fondly cherished for years was completely destroyed. He resigned, he said, because he did not wish either by word or act to destroy one element of the creed of those among whom he had labored." This simple-hearted man had not learned the new "ethics of subscription."

The Church Times, under the head of "The New Calendar," says: "In Bristol they have recently had a life-boat Sunday, an anti-opium Sunday, a peace Sunday, and a temperance Sunday. To crown the list, the good people of Bristol were lately asked to keep a League of Pity Sunday. Admirable as the intentions of the league are, it is too much to be asked to sing such a puerile production as one of a series of hymns furnished, which runs as follows:

"How beautiful to teach its voice
 To coo and gurgle praise,
 To pay the mother for her care
 In sounds it so well says!

"These lovely works reveal His will,
 They are so by His word;
 And He who made the baby's hand
 Is also baby's Lord."

We are kindly told to sing this to tune 112 in hymns Ancient and Modern.

The letters of Matthew Arnold (Macmillan & Co.) recall to mind with vividness the powerful influence he exerted upon the English speaking world for thirty years. The letters present the picture of a most active and diversified career. His business was that of a school inspector, and this in itself was an absorbing and irritating pursuit, constantly calling him from home, making it necessary to travel to out-of-the-way places where the comforts in the way of eating and sleeping were scant and mean. The government demanded full and accurate reports of his work, and Mr. Arnold's sense of professional duty in this direction was such that nothing satisfied him short of an intellectual product which immediately took rank as an authority in the educational world. All this was work enough, one would say, for one man, especially when we consider that he was by no means a strong man. "I have a badish cold;" "I have been going to bed

every night with a neuralgic toothache;" "I am having a headachy time." These, or such as these, are the frequent comments upon his physical condition that we meet with in the letters. And besides his work as a school inspector, he and his family were always in the full stream of social life. It would seem that the best that England afforded in this direction was always at command to him and his family. "We go out to dinner almost every night this week," is a not infrequent remark.

But parallel with this life of detail, and worry, and ill health, and social activity, there was another life, full of labor, and beauty. Into the narrow spaces of leisure, which most other men would have considered all too small even for adequate rest, Matthew Arnold put the real work of his life. Whatever we may think of the results of his intellectual activity, the activity itself was noble. His brilliant fancy, and facile pen, and incomparably rich intellectual treasures, were always at the service of his time. His exquisite English was poured out in an unceasing stream of poetry and magazine articles, and treatises, all filled to overflowing with an intense and lofty intellectual purpose. It is not too much to say that he was the first among the masters of intellectual fence of his age, and yet his good humor and urbanity never failed him. He is always the gay and smiling knight, ready for a bout with any antagonist, and preserving the perfect balance of his temper through it all.

A prominent feature of the letters is the sweetness of the domestic life which they reveal. His solace was always in his home, with his wife and children. Some pictures which he gives of the power and tenderness of the tie in this direction go far to explain the springing elasticity of his spirit.

A Picture Sale

A great picture auction is always an interesting gathering. The beauty and variety of the works of art are attractive. The circumstances which have caused the sale are apt to be exciting, and above all the men and women there present make an audience full of subtle power. Such a scene came before one at Chickering Hall, New York, on the evenings of Feb. 17th and 18th, when the great collection of Mr. David H. King, Jr., came under the hammer.

The pictures were on free exhibition for days, and the fashion of New York surged through the spacious rooms of the American Art Galleries, where they were on view. But beside the fashion there were also present the keen-eyed dealers who gather pictures as men buy real estate, for a rise in the market; and there were also the true art lovers, some of them humble enough, who rejoiced in being able to get into proximity to such art gems.

There were works, to name a few only, by Beraud, Bouguereau, Cazin, Corot, Daubigny, Diaz, Dore, Gainsborough, Greuze, Henner, Jacque, Lafarge, Leloir, Lhermite, Manse, Meissonier, Opie, Pagani, Rembrandt, Reynolds, Schreyer, Troyon, Turner, and Vibert. To roam about at one's will in such company was an experience.

There was something interestingly sad also in the circumstances which caused the sale. People spoke of a bereaved home, a light quenched, a wife no more, and a crushed heart turning from 'all the sweet past, which nothing could replace.

Notwithstanding all this, the excitement was not a whit abated, nor the cheerful expectancy of the scene lessened, as the crowd awaited the hour of eight o'clock, when the sale was to commence in Chickering Hall. A huge green curtain completely concealed all the mechanical details of the proceedings, and, awaiting the hour, one's eyes were feasted by the graceful figure of "The Bather," by Bouguereau, which hung in the centre of the great space.

At last, Mr. Thomas Kirby, the auctioneer, takes his place; the Bouguereau is withdrawn from view. In a moment the curtain is drawn aside from the centre, and on a crimson background appears No. 1 in the catalogue, and so on in perfect order to the end. All is done so well; not a figure appears to mar the effect. The curtains conceal the helpers. A picture is sold, the curtain drops over it; a moment passes, the curtains, by unseen forms, are again drawn aside, and there before you is the new object of interest. A certain elegance of action was observable in everything.

There was no clamor of personal voices in the bidding, no names announced, for, deployed through the audience were ushers, duly marked with badges, who watched for purchasers, and announced aloud their bids. Thus when the bidding became spirited on such a picture as "Portrait of Mrs. Arnold," by Sir Joshua Reynolds, until it reached the sum of \$4,900, after the delicious silence which preceded the final knock, the purchaser would be announced as No. 9, or some other equally unintelligible cipher.

There were seventy-nine works sold the first evening. The highest price, as regards size, was given for "Gypsies in the Forest," by Diaz. It was twenty inches high by fifteen inches wide, full of color, motion, depth, brilliancy, and mystery. But the great sensation of the evening was a beautiful Troyon, called "Driving home the Flock," an oblong picture, a landscape with sheep approaching. It started at ten thousand dollars, and was knocked down at seventeen thousand two hundred and fifty! One felt that it was worth it all. The landscape was itself lovely, and the sheep, true to nature in every detail, were yet so elegant, so refined, so intelligent, that you felt you saw the work of a man who could perceive the dignity there is in all that we see, if we only have eyes which can see the mystery of life.

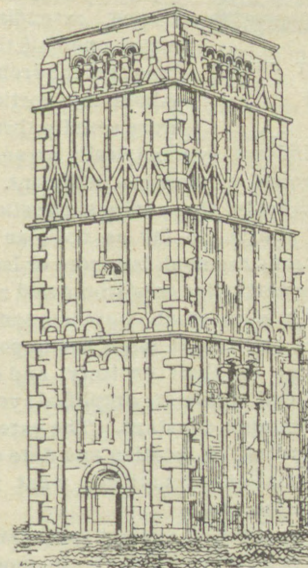
When all was over for the evening, the crowd poured out into the sharp, cold air, bravely facing it with a contented spirit, for they had assisted at a great function, where art, and life, and taste, and wealth, had, as it were, a grand field day, and all to the poor man of taste, free as the air. K.

Papers on Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

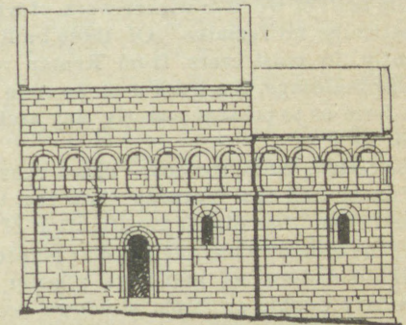
I.

Preparatory to the study of the application of architecture to the planning and designing of churches, it may be well to consider the salient facts of the origin and development of the modern church, tracing it through its various forms, in its growth from the earliest Christian times to its culmination in Europe in the sixteenth century, and its recent revival in England and in this country.



LATE SAXON. TOWER, EARL'S BARTON.

There can be no question that the early Christians, as they reached a period, after persecution, when they were not only permitted to build churches, but were encouraged in their efforts and aided by gifts of land and money for this purpose, would be influenced in their choice of the form of building by their environment. On every side in Rome, they beheld magnificent pagan temples and basilicæ, in which the people were accustomed to meet in large numbers for wor-



MIDDLE SAXON. CHURCH AT BRADFORD, WILTS.

ship, for the purposes of business, and for political and other meetings. It was natural, therefore, that they should adopt some existing form or forms of temple as being appropriate for their new purpose.

Monographs of Church History

(Second Series)

HUBERT WALTER, ARCHBISHOP OF
CANTERBURY.—(Continued)

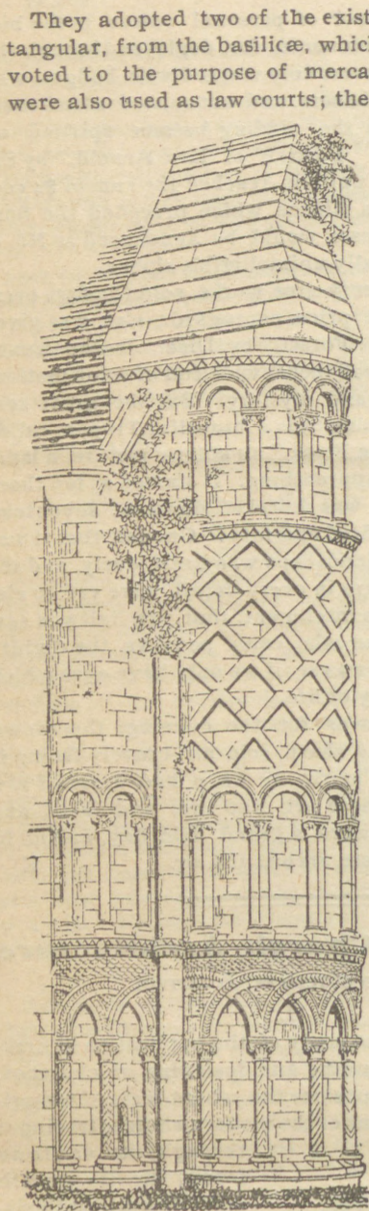
BY M. E. J.

A great deal more might be written regarding Hubert's civil reforms and government, but these things do not belong to the province of Church history. We will merely touch upon the affair of William Longkard, as it throws light upon the character of the justiciar. In spite of his efforts to equalize the burden of taxation, it still fell very heavily upon the poor. During two years, it is said that the justiciar sent Richard a hundred thousand marks. It was wonderful that such a sum could be raised for such a purpose without causing a rebellion, but there was much discontent, which culminated in an outbreak in 1196. William Fitz Ostert, familiarly called William of the Longkard, a fanatic who considered himself raised up as a deliverer of the people, headed a mob in London, which threatened serious consequences. The Archbishop, with his usual calmness and self-possession, addressed the rioters, and spoke with courage and force that they dispersed, and William fled to sanctuary in the chapel of St. Mary-le-Bow. As it happened, this church was under the special protection of the Archbishop, and therefore when he gave orders to have it set on fire, the horror of his monks and of all England was unbounded. Poor Longkard was forced to come out, and after a brave defense, was seized and put to a cruel and shameful death. The Archbishop was successful, the riot was quelled, but clergy and people alike regarded him with abhorrence. It is impossible to tell whether this state of feeling affected him in the least; he went on quietly with his work. The monks of Canterbury had been getting up an indictment against him to be sent to Rome, and now this affair gave them a telling point. Pope Innocent III. who strongly condemned the custom of conferring secular preferment upon the clergy, upon the receipt of this communication, ordered Richard to dismiss Hubert from the justiciarship. Trying as this affair was, it produced no perceptible effect upon Hubert, but when the king whom he had served so faithfully, treated him with ingratitude and suspicion, he broke down completely. Richard expressed doubts as to the honesty of his administration, and actually sent over the Abbot of Caen to examine his accounts. The justiciar, cut to the heart, sent in his resignation, which Richard was forced unwillingly to accept. He afterwards made a lame apology to the offended primate, and in time their friendship was restored.

Hubert's encounter with St. Hugh of Lincoln has already been described in a former paper. He did not shine when brought in contact with a man wholly absorbed in his spiritual and religious duties. Roger of Hoveden says: "He preferred to neglect his sacerdotal duties, to which by his vow he had been bound; he was not ashamed to appear in the camp of the King of England." He here alludes to an incursion of the Welsh over the border, which was promptly put down by the primate in the king's absence.

It is hard to judge whether, with all this political business on his hands, Hubert really did neglect the affairs of his diocese. Hoveden gives a number of very excellent decrees which he made at a synod in London in 1200, respecting the proper administration of the sacraments, conduct of the clergy, and other like matters, but as to the spiritual guidance of his flock, little seems to be recorded.

In 1199, Richard, the Lion Heart, died, and the often discussed question of the succession had to be immediately answered. The primate decided that it was expedient to set Arthur aside, and place John upon the throne, and the justiciar, Geoffry Fitz Peter, and William, the marshal, being of the same mind, there was little chance of any serious opposition. So on Ascension Day, 1199, the Archbishop placed the crown upon the head of the worst man who has ever disgraced the English throne, and, according to Matthew Paris, made a most eloquent speech, to prove that England was an elective rather than an hereditary monarchy, which so moved the hearers that with one voice they shouted, "God save the king." The three prime movers in this affair were rewarded by the new king. Hubert was made chancellor, Geoffry and Wil-

NORMAN. STAIR-TURRET, CHRIST-
CHURCH, HANTS.

They adopted two of the existing forms; one, rectangular, from the basilicæ, which were buildings devoted to the purpose of mercantile exchange, and were also used as law courts; the other, the circular form, such as the Pantheon and Temple of Vesta, which were buildings that had been used solely for pagan worship. These two forms of churches developed concurrently as to time, but in different localities, the former being adopted chiefly in the territory under direct Roman influence, and the latter under the Byzantine rule.

The basilica was generally rectangular, having columns around the inside; sometimes there were transepts, or rectangular projections on the sides near the rear ends, and generally, there was an apse or semi-circular projection at the end opposite the entrance. The exterior was plain, generally of brick, the only ornament a portico at the entrance, extending about one-half the height of the front. Above this portico were usually three

long, round-headed windows, symmetrically arranged, and above these, a round window in a pediment.

Here we see, unmistakably, the entire suggestion of the modern typical church, so far as the plan is concerned; the proportions are modified more or less in every case to suit the particular conditions and requirements of each. While in small churches, some of the features may be omitted, in large and important churches they exist in their entirety, and in very large churches and cathedrals are amplified; yet, in every case the type remains constant. The external features vary according to location and date of erection, and these variations constitute what is known as "style" in architecture.

Of the basilica type, outside of ancient specimens in Italy, that are still remaining, though, in most cases, with more recent modifications or additions, the oldest Christian edifices in which we are interested are the Saxon churches in England, which for architectural purposes may be divided into three periods.

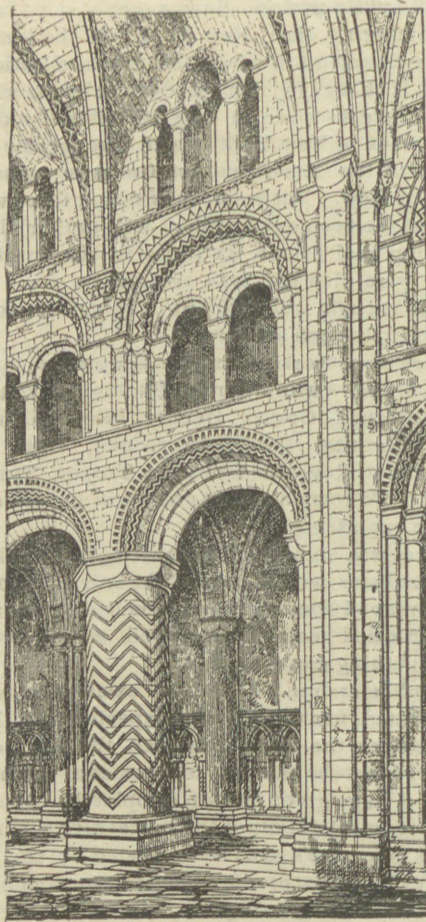
Early Saxon, A. D. 400-600. These churches were generally built of wood or wicker-work, of which there are practically no remains. Of those built of stone, apparently, in most cases, from Roman remains of still older buildings, the work is of so rude and uncouth a form as to possess scarcely any architectural features.

Middle Saxon, A. D. 600-800. These churches are built of stone, and the features show that they were suggested from the timber construction of the first period. The windows have triangular pointed heads, or straight-sided-arches, and have pilaster strips at sides; where double or triple windows occur, they are often divided by balusters of stone.

Late Saxon, A. D. 800-1066. The architectural features are more nearly like the succeeding period. The arches are round, and windows narrow and semi-circular headed. The columns are very thick in proportion to height, scarcely ever more than two diameters

high, cylindrical, hexagonal, or octagonal, set upon square plinths, the capitals rudely cut with ornament, evidently of a classical or Byzantine origin. The walls are of great thickness and solid construction, with scarcely any external buttresses. The roofs are of open timber with no ceilings. In this period the plan of the churches is rectangular, with a chancel narrower than the nave and divided from it by a single arch of semi-circular form; often there are transepts, and where they occur there is usually a low square tower, scarcely higher than the roof is built at crossing of nave and transepts; where they do not occur, the tower is built at the west end. Churches of the Saxon period are of very small size, and this alone will often distinguish them from those of the Norman.

Norman, A. D. 1066-1200. In the Norman period the arches are round, although towards the close they are sometimes slightly pointed; they are of larger opening than the Saxon and are more richly ornamented, those of main entrances, particularly, being profusely decorated with moldings, foliage, masks, whole figures, and other objects. The columns are not so heavy, but still very thick, being four or five diameters high; they are often fluted, lozenge, or otherwise decorated, and are sometimes square, with portions of smaller circular columns on one or more faces; the caps are sometimes quite plain, but more often ornamented with elaborate carving of a similar character to that of the arches. The windows are still narrow, semi-circular headed, but higher than the Saxon, and are often in groups of two or three; the ceilings are usually of stone, but are sometimes of semi-circular stone vaulting with plain or very slightly molded ribs. The walls are very thick, with few flat, broad, plain buttresses, but the surfaces of the external walls are ornamented very often with tiers of arches, sometimes intersecting, giving them an appearance that is said to have suggested the form of the pointed arch. The zig-zag molding is characteristic of this period, and all moldings are more or less based upon square or round general sections, and are often profusely carved. Churches of



NORMAN. NAVE, DURHAM CATHEDRAL

this period have transepts in most cases, with square tower at crossing, somewhat loftier than Saxon, but still low, and have no spires; the dimensions are ampler than in Saxon churches, and the general effect is one of "cumbersome, massive grandeur." Of twenty-two English cathedrals, fifteen retain parts of Norman erection.

(To be continued.)

liam confirmed in their offices of justiciar and marshal.

It was evident that the Archbishop had some compunctions about conferring the supreme power upon a man of John's character, for after the king had taken the usual solemn oath to protect the liberties of the Church, to redress wrongs and administer justice in the realm, Hubert made an earnest appeal to him, warning him not to undertake these duties unless he honestly intended to perform them. John replied that by God's help he would fulfill them, but he refused to communicate on his coronation day, the first and only English sovereign who has ever failed to do so.

Hubert was now at the height of worldly prosperity; he lived in great luxury, frequently entertained the king, and by his tact and judgment, managed to retain his friendship. John was really afraid of his magnificent minister. Hubert was exactly calculated to inspire this feeling in John, and to act as a wholesome restraint upon him. He was so perfectly calm and reasonable, such a courtier and man of the world, with so large and varied an experience of life and men, with such quick and acute perceptions, that a man of John's coarse, brutal nature was no match for him. That he chafed under this restraint is evident, for at Hubert's death he exclaimed: "Now for the first time am I truly king of England!"

There were two controversies in the course of Hubert's arch-episcopate, which it is only possible to mention here. The first was with Giraldus Cambrensis who ardently wished to be made bishop of the primatial see in Wales, while Hubert was equally determined that he should not succeed. The contention was long and obstinate, but in the end the Archbishop triumphed—the see of St. David's was bestowed upon his candidate. He proved a generous conqueror, in every possible way trying to make up to Giraldus for his disappointment, and conferring upon him many favors and emoluments. His conduct during this controversy was not, however, wholly blameless, for more than once it was evident that he was guided by motives of State policy rather than consideration for the best interests of the Church.

In the other contention, which was with the monks of Canterbury, upheld by Pope Innocent III., Hubert was not so successful. He had continued Baldwin's work on the college at Lambeth, at the same time limiting the powers of the canons, so that the Christ church monks could have no reasonable grounds for alarm, but their prejudices against the foundation were so strong that, by the help of the Pope, they actually forced the Archbishop to dismiss the canons and entirely break up the whole community. In spite of this defeat, Hubert afterwards became a warm friend of the monks, and was about to make them a friendly visit when he was seized with his last illness.

There were certain men in the kingdom whom Hubert, with all his suavity, could never conciliate. One of these was Bishop Hugh of Lincoln, the greatest saint of the age, a man in whose breast expediency and policy had no place. He was plain to bluntness in his intercourse with Hubert, and there is no doubt that he looked upon some of the actions of the Chancellor-Archbishop as savoring more of the crooked policy of the statesman than of the honest administration of the ecclesiastic. Hugh was, of all men, the most true, straightforward, and entirely fearless, and little sympathy could be possible between two natures so utterly opposed.

As to Geoffrey of York, there can be no doubt that Hubert was inexcusable in his persecution of this noble-hearted, though fiery prelate. Geoffrey's temperament was so strongly antagonistic to his that, in dealing with him, Hubert's habitual self-restraint was entirely lost, and he was unable to maintain even a show of justice in his treatment of him.

For six years Hubert held the office of chancellor; was loyal to the king through good and evil report, and there were many times when he had to share the blame and even shame of John's foolish and cowardly measures. In July of 1205 he was making a visitation of his diocese and had promised his good friends, the Canterbury monks, that he would soon return and "stay with them longer than usual," when he was attacked by serious illness at Rochester and died five days later, July 13th.

He was buried at Canterbury with great honor, and his grave has recently been identified. "In March, 1890, a tomb attached to the south wall of Canterbury

cathedral, close to its eastern end, was opened and found to contain remains which have since been identified as those of Hubert Walter."

So ended this life of almost absolute worldly success—usefulness to king and country outweighing service to God and the Church.

The fervent enthusiasm of his early years as a soldier of the Cross, his kindness and charity, should not be forgotten, but the lesson of his life can be summed up, as says Roger de Hoveden, in the words: "No man can serve two masters."

The Fast of Lent

BY THE REV. W. J. MILLER, A. M.

The great fast having got fairly under way, it may not be uninteresting to dwell on its purpose and the universality of its observance.

In the first place, it is well to note that it is the same authority which gives us the Bible and prescribes the observance of Sunday that also prescribes the observance of the Lenten fast. And therefore it is that we find this season almost universally observed throughout Christendom. That is to say, at this very day fully nine-tenths of all Christian people throughout the world recognize the Lenten fast and are obedient to its discipline. And it is a notable fact that there are many earnest, godly, and intelligent men, among the remaining one-tenth, Christians of various names, who are reaching out for this very thing and are hoping that the discipline and helpfulness of the Lenten fast may soon be available for every one who believes in Christ and is trying to follow in His footsteps.

This being the case, we cannot dispose of the Lenten fast in a summary way. We cannot speak of it as a formality, or a fad, or as in any way being unimportant, and not as a mighty and supreme fact in our Christian experience. In other words, we cannot ignore it, no matter what is our belief or the traditions of our religious training. By reason of its history, its prestige, and the universality of its observance, we are bound to recognize the fast of Lent as a living and far-reaching fact and feature of the Christian religion.

And what is true of other institutions of the Christian religion is true here. If, for example, men speak lightly of the Bible or disregard its teachings, we do not, because of this irreverence, cast the Bible from us and cease to go to it for the wisdom which God only can give. Or, again, if men utterly disregard the Lord's Day and treat it like any other day, we, as Christian people, do not cease to value the first day of the week as a day of rest and worship. We do not argue because the day is violated by some that, therefore, Sunday observance is merely a matter of inclination or impulse, and not of obligation. And so with the fast of Lent as an institution of the Church of Christ. Because men ignore it or are ignorant of it, or make silly attempts at keeping it, or talk foolishly about it, or are even inconsistent in their observance of it, these things, however much we regret or deplore them, do not destroy the fact of the Lenten fast or detract from its usefulness. They are no sufficient reasons for our neglect of it, and will not lead us to be indifferent to this appointment.

This leads us to ask for what purpose the appointment is made. The business man, "taking account of stock," has no need to ask. He knows its purpose from his business experience. As a merchant he must find out what are his gains and losses, what portion of his stock needs replenishing, what department is already overstocked, what have been his mistakes and miscalculations; in a word, he must find out what is the actual condition of his business, if he would thrive as a merchant and command the trade of the community. As a merchant he knows that there must be this searching examination of all his possessions, and that there must be a set time for doing it, otherwise it will not be done.

Just so it is with the Christian calling. It, too, must have its set time for a searching examination of its actual condition and prospects, its efficiency or inefficiency. If there are deficiencies we must find them out; if there is disappointment and failure we must know the reason for them. Where we are strong we will pray that our strength may be abiding; where we are weak we will seek spiritual replenishing; where

we are lukewarm or cold we will pray that the spirit of God may

"Kindle a flame of sacred love
In these cold hearts of ours."

Such searching self-examination is just as necessary in the life of a Christian as in the life of a merchant. We cannot go on living our ordinary and oftentimes monotonous lives without calling ourselves to account and finding out just what we are, what we are doing or not doing; whither we are tending, and what shall the end be. The experience of the Church for nineteen centuries and the experience of man in business both demonstrate the advantage of having a set time for this work of self examination and self-knowledge.

And for this great work how favorable a time is the fast of Lent! Is it not a helpful thought to reflect that at this time the whole Christian world is gathering around God's altar with special devotions, that sin is being more seriously thought about and repented, that in all places prayer is heard and holy men are lifting up holy hands, pleading with God that His judgments may be averted; that He who forgives the sins of all those who are penitent may create in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain from the God of all mercy perfect remission and forgiveness through Jesus Christ our Lord.

If this is its purpose and associations, then the Lenten fast must commend itself to all thoughtful men and women. They will gladly avail themselves of every opportunity to make much of it, and the special services and instrumentalities employed will be used faithfully, humbly, and reverently.

A Christmas Banquet

FROM *The Church and Home*

The rector of St. Mark's church, Grand Rapids (the Rev. Dr. Campbell Fair), gives a unique dinner party every Christmas Day; or rather the guests and their qualification to be his guests, make it unique. A public and cordial invitation is extended to every one in Grand Rapids who at 5:30 P. M. on Christmas Day has not had up to that hour on that day "one square meal," and is positively hungry! The number of guests, based on this qualification, varies from year to year. Christmas, 1895, had thirty-seven distinguished participants, whereas at the Christmas, 1894, dinner party plates were laid for sixty-seven, hence we may infer an improved condition this year from last.

An abundant supply of soup, with meat, coffee, sandwiches, pies, hard boiled eggs, and crackers are gratefully eaten in such quantities as to prove unmistakably that the twofold qualification for St. Mark's Christmas dinner has been complied with; one man's record at the recent dinner was four bowls of soup, several hard boiled eggs, sandwiches, crackers, pies, and eleven cups of coffee.

Mention is made in this week's *Church and Home* of this Christmas entertainment, to give to the public one part of it, which, as a contribution to the problem of poverty, may be helpful and suggestive. Cards were provided for each man present, having on them questions, replies to which the men were asked to give in their own words and from their own experience. The questions and replies are as follows.

QUESTIONS AND REPLIES

The following are the most striking of the thirty answers rendered by the men:

1. How much was the most you were ever worth at one time?

\$750, \$400, \$800, \$128, \$185, \$900, \$300, \$50, \$100, \$150, \$600, \$3,500, \$600, \$300, \$1,150, \$200, \$585, \$1,800, \$100, \$8,000.

2. What were the highest wages you ever received?

\$1.25 a day, \$1.00, \$2.20, \$4.00, \$2.50, \$4.50, \$2.50, \$3.00, \$1.50, \$2.00, \$3.00, \$2.00, \$1.50, \$1.50, \$1.75, \$1.32, \$2.75, \$2.00, \$3.00, \$1.15, \$1.65, \$3.50, \$2.50, \$5.00.

3. What brought you to your present poverty?

"An insatiable appetite for strong drink;" "Sickness;" "Drink and wild companions;" "Poor speculation;" "Foreign emigration;" "Girl work;" "Sickness, not able for any hard work;" "Never saved a cent when out of work;" "Laziness;" "Bad luck;" "A strike;" "Got laid off;" "Love of Pleasure;" "Bad women;" "Lost my wife, broke up my home, took to drink;" "A

drunken wife;" "Drink made me lose my job, never got another since;" "Death in my family broke us all up;" "Hard times, can't get work;" "Railroad strike;" "Foreign labor;" "Drink and other dissipation;" "Drink and bad habits;" "Drunkenness;" "No work;" "Sickness."

4. How do you intend to get out of your present poverty?

"Don't know;" "Trust to luck;" "By honesty and kind friends;" "Will stop drinking;" "I'll seek the Lord to help me;" "Vote the Republican ticket;" "I'll be a Christian;" "Don't know on earth what I'll do;" "No clear way ahead of me;" "Waiting for something to turn up;" "Intend to get educated more than I am;" "I'll stop drinking;" "Trust in God and the kind people here;" "Enlist in the army;" "I am at my wits end, don't know;" "Leave this country;" "I'll trust God to push me on;" "Will never give up a job when I get one;" "Perseverance, honesty, watchfulness;" "Quit drinking."

5. What would you do if you had the power to improve the whole country?

"Restrict foreign labor;" "Make a prohibitive law;" "Have war and kill off a few millions;" "Get the government to help the poor;" "Stop girls doing men's work;" "Stop whiskey making and selling;" "Free meals until we get work;" "Prevent foreigners coming in;" "Declare war;" "Have a large standing army;" "Undertake big improvements;" "Make good roads;" "Christian Unions all over the country;" "Compel men to go into the country on farms."

6. What is your opinion of religion?

"I believe in religion; wish I practiced it;" "Take no stock in religion;" "I am a Christian man now;" "Religion is good for any country;" "Without religion we could not be free;" "Have not been to church in twenty years;" "Churches are good things;" "Religion will make us all right;" "When I followed religion I was safe;" "Religion is all right;" "I have nothing to say against religion;" "I don't believe in any religion;" "I'd make people go to church;" "I feel better when I pray to God;" "I never go to church;" "Good for those who like it;" "Religion is the only salvation;" "Religion saved me from being a criminal."

The age of the men ran from about twenty to fifty, thirty would be a safe average. They were strong, able-bodied men, a few only being delicate looking or infirm. Several were almost in rags, while four or five had excellent clothing, but it was noticed that these latter appeared painfully hungry. A few of the men were known as professional "bummers," but they were hungry and we were glad to feed them on Christ's birthday anniversary.

What can be done with such men? What can we do for them?

Book Notices

The Young Pretenders. By Edith Henrietta Fowler. With illustrations by Philip Burne-Jones. New York: Longmans, Green & Co. Price, \$1.50.

"The Young Pretenders" are not "royal Stuarts," but two children who have a royal good time in that most delightful of sports, "Let's pretend." Lovers of children will enjoy "Babs'" drolleries, and will believe her quite possible; for each will recall as pretty, funny ways in some home darling. Children, too, will enjoy the story, though they will not, cannot, know half how entertaining it is, lacking, as must needs be, the perspective.

Cousin Anthony and I; About Some Divers Matters and Various Aspects of Life. By Edward Sanford Martin. New York: Charles Scribner's Sons. Price, \$1.25.

"Ourselves and Other People," "Civilization and Culture," "Arcadia and Belgravia," "Work and the Yankee," are some of the matters and aspects of life concerning which "Cousin Anthony and I" have views. These views are given, and very brightly put, in a series of short essays, containing both wit and wisdom. We could but regret, however, that the author allowed himself to handle the subject of prayer in so irreverent, so flippant, a manner. It is a great blemish in the book.

The Minute Man on the Frontier. By the Rev. W. G. Puddefoot, M. A. New York: Thomas Crowell & Co. Price, \$1.25.

There is a flavor about missionary work in the western wilds of our own land that is peculiar. In the year 1859 Mr. Puddefoot began his labors in the home mission field, in what were then the wilds of Northern Michigan, and for above thirty years he has traveled all over the West. He is a "home missionary" of the Congregational body, and, of course, sees all things with denominational eyes, though

evidently a man of large heart and of unwearied labors. Events like these are no longer possible, hence, such reminiscences serve not only as an interesting chapter in the account of mission work of the early West, but, also; as side lights upon its earlier history.

Great Missionaries of the Church. By the Rev. C. C. Creegan, D.D., and Mrs. Josephine A. B. Goodnow. New York and Boston: T. Y. Crowell & Co. 12mo, portraits, price, \$1.50.

This book contains biographies of twenty-three men who spent their lives in self-sacrificing efforts for the enlightenment of benighted races. Such heroes as Bishop Patten, the martyr of Malanesia; Griffith John, missionary to Turkey; Bishop Thoburn, of India; Bishop Crowther, of the Niger; Joseph Hardy, of Neesima; John Williams, the martyr of Polynesia; Adoniram Judson, Bishop Taylor, Robert Moffat, Marcus Whitman, the pioneer; Bishop Hannington, of Eastern Africa; and David Livingstone, the great explorer. Written with enthusiasm and a vivid style, the reader will assuredly find this a stimulating and inspiring book. There is a good portrait of each hero.

Youthful Eccentricities, a Precursor of Crime. By Forbes Winslow, Member Royal College of Physicians, London. Physician to the British Hospital for Mental Diseases, etc. New York: Funk & Wagnalls Co. 50 cents.

This expert neuropath, having recently made a professional visit to the United States, additional interest will be directed to his book, and it is well that it should be so. The subject appeals to every one having care of the very young. Many are careless through ignorance, and think that as the child grows older it will outgrow its perverse eccentricities. This book will teach such that the fault must lie at their own doors, if the child develops into that which was farthest from their hopes or expectations.

The Rev. John Henry. Incidents which Deeply Concerned One Life, and Were Not Without Their Bearing Upon Others. By Percival R. Benson. New York: A. S. Barnes & Co. Price, 75 cents.

A dissertation, in the form of a sketch of a young clergyman's life, upon the gospel of Altruism. The story is a mere outline, in which many truths are written, and many distorted half-truths, which border close upon the false. Exaggeration of the shortcomings of professing Christians will never convince the world that Christianity is a failure, and that at the end of the nineteenth century we must learn all anew the story of the Man of Galilee. The false Christian is false, not because of his Christianity, but in spite of it. This is the simple truth that the Rev. John Henry failed to grasp. The story may stir up the thoughtless and careless to a new sense of his own ignorance of the real meaning of Christianity, while he who knows something of what the Christian Church is doing everywhere for the poor in both body and soul, will be moved with surprise at such unfair exaggeration. The Rev. John Henry is a Calvinist.

London Idylls. By W. J. Dawson. New York: Thomas Y. Crowell & Co.

Here are some short stories, worthy, not only to take high rank in present-day writings, but also to be classed with those the reading world likes to think of as permanent literature. In his "Proem," the author looks forward to the time when the great smoky city, "like to no other city which is found upon the earth," shall have a poet all its own; whose one theme shall be the varied charms of the world's great capital. And then he tells us ten stories, woven about characters found in this teeming city of the Thames, that only need the measured line and special form to assure us that the poet is here. Pathos, humor, imagination, mysticism, poetic thought and sentiment, are threaded through the varied idylls with a charm that is very delightful. Such sketches as these are realistic in the best sense; besides, they leave no bad taste in the mouth.

Magazines and Reviews

The March number of *St. Nicholas* has for a frontispiece a reproduction of a beautiful painting by Roybet, "The Saraband." "Into Port" is a paper by Lieut. John M. Ellicott, U. S. N., describing the manner in which ships enter harbor at the conclusion of their voyages. A stirring story of the New Brunswick forests, "Their First Moose Hunt," is contributed by Tappan Adney. A story based upon the terrible dangers attending the search for mountain-sickness, is "A Little Hero of Peru," by Charles F. Lummis. The hero, a brave little llama-driver, saves the lives of two American scientists by his pluck and persistence. A chapter about "The Goodly Sword," its history, development, and use, is written by Mary Stuart McKinney. In "What Lydia Saw," by Herbert H. Smith, is given an account, gathered from the story of an eye-witness, of the terrible eruption of the volcano, Souffriere, at St. Vincent, one of the smaller West Indian islands, in 1812. It will bring regret to many readers that the series of natural history papers by William T. Hornaday is brought to an end in this number. He has a chapter devoted to "The Lowest of Our Quadrupeds," the armadillo, sloth, anteater, and opossum. There are interesting installments of other serials. A prize puzzle, "The Fairy Godmother," will stimulate youthful ingenuity.

The *Century* for March opens with an article of a light character by F. Hopkinson Smith, entitled "A Personally Conducted Arrest in Constantinople," with dainty illustrations by the author from his recent water-color paintings of scenes in Constantinople. This note is repeated throughout this number, notably in three stories by Vibert, the French artist, accompanying his famous pictures. An article of popular character is a sketch of the elder Dumas, by Mrs. Emily Crawford, the Paris correspondent. Entertaining also is the fiction of the number, including the fifth part of Mrs. Humphrey Ward's new novel, "Sir George Tressady;" the fourth and concluding part of Mr. Hopkinson Smith's "Tom Grogan;" and short stories by Chester Bailey Fernald and Mrs. Burton Harrison. On the more serious and important side comes, first of all, the Life of Napoleon by Prof. Sloane, in which Napoleon is shown as the "Fountain of Honor and Power," establishing a new feudalism and having visions of world empire. Another article of a sort which one is accustomed to look for in the *Century* is an account of "Stamping out the London Slums," written by Edward Marshall, secretary of the New York Tenement House Commission. A paper of importance is Mr. William E. Smythe's "Ways and Means in Arid America," in which the accomplishments of irrigation are set forth, with illustrations. A piece of high-class literature by Prof. Woodrow Wilson, of Princeton, is "On an Author's Choice of Company," while a short essay by Dr. Allan McLane Hamilton has the novel title, "The Perils of Small Talk."

Books Received

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

THOMAS WHITTAKER, New York

The Theology of the Old Testament. By the Rev. W. H. Bennett, M. A. 75 cents.

The "I Wills" of the Psalms. By the Rev. Philip Bennett Power, M. A. Paper, 50 cents.

CASELL PUBLISHING CO., New York

Old Maids and Young. By Elsa D'Esterre-Keeling.

FLEMING H. REVELL CO., Chicago, New York, Toronto

Sabbath and Sunday. By the Rev. Wm. DeLoss Love, D.D. \$1.25.

BRENTANO'S, New York, Chicago, Paris, Washington

Daily Teachings for the Christian Year. By the Rev. G. H. S. Walpole, M. A., S.T.D.

R. H. WOODWARD & CO., Baltimore

Daily Thoughts. Brooks and Drummond.

THE CATHOLIC BOOK EXCHANGE, New York

Christian Unity. By the Rev. Morgan M. Sheedy.

E. & J. B. YOUNG & CO., New York

Notes on the Use of the Prayer Book. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont

PAMPHLETS

Massachusetts Institute of Technology. Boston. Annual Catalogue 1895-'96. John Wilson & Son, University Press, Cambridge.

In Memoriam. Rt. Rev. M. A. De Wolfe Howe, D.D., LL. D. A Discourse Delivered by Bishop Potter, of New York.

Technical Religious Educative Union. By the Rev. Donald Moore. The Church Agency, Ltd., Lombard House, London, E. C.

Sacred Song of Erin. Compiled by Eileen Nora, O. M.

The Church Worker's Union. By the Rev. Donald Moore. Sixpence. The Church Agency, Lombard House, E. C., London.

Historical Chart of the National Church of Ireland. J. Charles & Son, 61 Middle Abbey st., Dublin.

Ninth Annual Report of the Society for the Home Study of Holy Scripture and Church History. 1895.

The New Science in its Relation to Religious Thought. By Flavel S. Luther, Professor of Mathematics in Trinity College, Hartford.

Why We Attacked the Empire. By Mrs. Ormiston Chant. Horace Marshall & Son, London.

Publications of the Church Social Union. The Slums of Great Cities. By the Rev. Philo W. Sprague. Office of the Secretary, the Diocesan House, 1 Joy st., Boston. 1895.

Our Duty Toward Armenia. Sermon Preached in St. Michael's church, New York, January 19, 1896. By the Rev. John P. Peters, Ph.D., Sc.D., D.D.

Twentieth Annual Report of the Home and Hospital of St. Peter's church, Charlotte, N. C. 1895.

Publications of the Church Social Union. Industrial Arbitration and Conciliation. By Mrs. Chas. Russell Lowell. Office of the Secretary, the Diocesan House, 1 Joy st. 1895.

FROM ARKANSAS.—"Will it be out of place here for me to express my thorough appreciation of that priceless journal, THE LIVING CHURCH? It is a Church library in itself, its editorial utterances spirited, terse, and comprehensive, its correspondence wide-reaching, and its general make-up leaving nothing to be desired."

The Household

An Evening Hymn

MARTHA A. KIDDER

We pray Thee, Lord, for rest,
Rest for the weary brain,
Now night has come again.
We toiled for Thee all day;
O, hear us as we pray,
Let naught our peace molest!

We pray Thee, Lord, for rest,
And prostrate at Thy feet,
We ask Thy pardon sweet.
When earthly life is o'er
Grant us forevermore
Thy peace among the blest.

Bird Gazing in the South

BY LEANDER S. KEYSER

Autumn, it must be conceded, is not the best time to study the birds. It is in the spring that feathered life is most enchanting, with its exciting courtships, its hot rivalries among the beaux and belles, its more serious days of nest-building and brood-rearing, and all its lyres in full tune. However, the man who is bird-intoxicated, so to speak, is interested in the whole life of his favorites. He wants to know what they are doing all the year, and not merely in the jubilant springtime, and also how they conduct themselves in various localities. Having, several years ago, spent some weeks in the study of bird ways in the South during the spring, I have since had an intense curiosity to know something of my plumed friends' behavior in the autumn.

My first stop-over on the southern route was at Montgomery, Alabama. It was a balmy, sunshiny November morning when I took the street-car to a park in the suburbs of the city. The weather was, indeed, delightful, as warm as an Indian summer day in the North, and the gentle breezes murmured and cooed in the pine trees as if making love in a dream. Had I not been in the grip of my bird mania, I should have given myself up to the soft caresses of Dame Nature, who was now in so complacent and bland a mood.

But there was chirping in the air! That woke me thoroughly from my half dream, and my binocular was quickly fixed upon certain points in the hedge from which the chirping came. Any new birds? No; only a coterie of white-throated sparrows which had come thus far in their pilgrimage to the farther South, and, finding the weather so complaisant, had decided, like myself, to take advantage of their "stop-over" privileges. Less than a month ago they—or, at least, members of the same interesting family—had tarried in the woodlands of my own tramping-grounds in Ohio. In this way they had been making the journey by easy stages, basking in sunshine all the way. A life to be envied is a migrant's life, albeit very few of us can afford to emulate it.

No birds seemed to be dwelling in the pine grove through which I walked, but when I reached the farther end there was what might almost be called a deluge of bird life. Hark! Could my ears be trusted? Yes; the white-throats, unable to resist the wooing of the sunshine, broke into song, their sweet trebles seeming like audible silver wafted on the air. Truth compels me to say that these lays were inferior to their spring songs, yet they were very beautiful. In my own neighborhood the white-throats also

sing on pleasant autumn days, warranting the conclusion that they beguile their entire journey south away with music. Save the musical twitter of a song-sparrow and the piping of several meadow larks and titmice, the white-throats were the only birds which sang during my November sojourn in the South.

It was a weedy, brambly place at the border of the pine grove, fringing a meadow that stretched to the east. It seemed to be a bird haunt, for here, beside the white-throats, were the following species: Bush sparrows, song sparrows, grass finches, towhees, cardinal grossbeaks, goldfinches, and mocking-birds, while blue jays called in the distance, meadow larks whistled in a field not far away, and a yellow red-poll warbler tilted and perked his tail in a pine scrub near by. That is a good catalogue, I concede, but I give it to let the bird student know just what species may be found in that latitude in November. The bush sparrows were the most abundant species, fairly taking possession of the saplings and bushes, their exuberant spirits overflowing in glad chirping and many spurts into the air.

Mention has been made of the mocking-bird. What a contrast between the skulking silence of this bird in November and his bright, cheerful manner and wonderful mimicry of April and May! Do you want to know what the mockers are doing in the South at this time of the year? Well, they are the most commonplace beings you can imagine. Most of them have gone further south, that is, across the Gulf of Mexico; for the chilly nights of even this clime seem to drive them to blander regions, but those that do remain and run the risk of being frost-bitten, go skulking about in the bushes and hedges as if ashamed of themselves for having lost the power of song. Now and then one will utter a harsh squawk, the quintessence of disgust at the intruder and the world in general. Mayhap he will mount to the top of a pine or magnolia, and you fix your ear for a song, but never a musical note will he fling from his larynx. The trouble is, apparently, that the mocker's music-box is not wound up to run the whole year. His behavior is much like that of our brown-thresher in the North after the lyrical season is past.

What has thus far been said of this bird applies to his conduct in Pensacola, Florida, as well as at Montgomery, Alabama. Crossing the meadow in my jaunt near the latter place, I stepped into a beautiful pine woodland, whose floor was carpeted with the yellow spines that fell from the trees. To my surprise, here were at least a half dozen brown creepers pursuing their vocation of patrolling the tree trunks in search of insects. They were, obviously, as well pleased with their piney promenades as with the oak, elm, and beech woods of more northern latitudes. They found larvæ of some kinds embedded in the crannies of the bark, for they pounded and pried like nut-butcherers, until the hapless captives were drawn forth, and went glancing down their throats.

At these woods several phoebes made a great pother, as if they might have younglings somewhere. Indeed, I thought I saw one bird feeding another, but could not be quite certain. Seeing a couple of large birds bolting from one tree to another, I chased after them, hoping to be rewarded by a sight of the great ivory-billed woodpecker; but after a tiresome pursuit, I found that the birds were nothing but flickers. Their extreme shyness puzzled me, for in the

North the flicker is one of our most companionable birds. I hope the Southern people have not cultivated a taste for flicker broils or stews. Black-capped titmice, and myrtle warblers completed my Montgomery list—crows and buzzards are scarcely worth mentioning—and then I hurried back to the city to take the train for Florida.

In my tramps about Pensacola I found more sand, scrub oak and pine barrens than birds. Still, it was interesting to know what were the avian treasures of this sterile country; to me it seemed sterile—though the natives may not think so—in the eleventh month of the year. My steps were bent to the east of the town along a bayou that runs back tortuously for many miles from the beautiful bay. How far I trudged before seeing a bird, save the mocker, I cannot tell, but at length, I had almost said at last, a dainty Bewick's wren flirted his long tail in a brush-heap, then scrambled into a sapling and chattered at me, pertly, saying: "What are you doing away down here in Florida? Out of your latitude, aren't you? Didn't I see you mousing about in the woods near Dayton, Ohio, last spring? Ha! if you are shadowing me for a sinister purpose, I'll make off;" and away he scampered pell-mell. He was a lone bird in a lone place, near a negro shanty, and was the only one of his species I found in Florida.

For a half mile or more I waded sand, when a small flock of bush-sparrows chirped in the brown-leaved oak scrub, and seemed to sigh for very forlornness in this desolate country. Suddenly, a little farther on, a lively, even musical chirruping caught my ear. The birds were those natty little Southerners, the brown-headed nuthatches, which never venture far to the North. You could tell by their familiar and perfectly natural conduct that they were "to the manner born," natives of the sunny South. Such cheerful, agile little bodies as they are! How they scud up or down the boles and limbs at will, or swing in festoons of flight from tree to tree, uttering their innocent, bell-like calls.

However, they were not alone. It would puzzle even a naturalist to guess what birds had chosen them for *confreres* moving about with them from point to point in the woods. They were yellow red-poll and magnolia warblers. While the nuthatches remained in the trees well out of the reach of harm, the warblers frequently flitted about in the bushes below, and the red-polls even promenaded about on the ground, twitch-

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ing their tails like sandpipers. These seemed to me like rather oddly assorted companions, but they evidently cherished one another's society, for in another part of the woods I stumbled upon another company of the same species.

One of the nuthatches carried an ornament—a white patch on his crown in the midst of his brownish hood. Perhaps he was a youngster; I am not sufficiently familiar with this pretty bird-let's habits to know whether such decoration is common or whether this was an original stroke of genius.

One evening, as I loitered on a sandy slope overlooking the bayou, I was witness of an avian performance that amply repaid me for all the trouble—and expense, too—of my long, tedious journey to this South country. At first the scene puzzled me. Eleven ducks—the species I could not determine, although they were large birds—were circling about above me, swinging now to right, now to left, rising higher at each sweep. The grace of their movements was charming as they glided in and out, performing regular evolutions like a company of soldiers at drill, occasionally flapping their wings lightly, but sailing airily most of the time. There was an energy, a persistence in their movements that told of a definite purpose—one from which they did not mean to be diverted. Two turkey buzzards were swinging above them. Presently the ducks reached the altitude of the buzzards, and in one of their sweeps moved directly toward them, as if unable to pause for any obstacle, causing the great sable birds to beat out of the way. Around and around,

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with almost military precision, the duck brigade swung until they had reached a dizzy height. Once they fell gracefully into the form of a triangle and moved a short distance toward the south, and I felt certain that they had started on their aerial pilgrimage; but suddenly the leader veered to the left, and the aerial manoeuvres began again and continued until a still greater altitude was attained. It was grand, it was thrilling, to watch them circling in mid-air, moved, as it seemed, by a common impulse. At length they again formed a triangle and started southward; but the triangle soon melted away and the paraders fell easily, methodically, into single file—that is, ten of them did, while, to my utter surprise, the eleventh one took his position to the right of the second bird in the line, and there he remained as long as I could see the airfaring flock. As they pushed toward the south, across the bayou, across the neck of pine-clad land that separates it from Pensacola Bay, then across the bay, out over the great Gulf of Mexico, on, on, until my glass showed only an indistinct wavering line against the background of gray clouds, and then they melted from my sight into the hazy distance. It was, I confess, a solemn thought that these mariners of the air had started on their voyage across a thousand miles of water, perhaps to remain on the wing day and night until they reached Yucatan or Central America. My very soul seemed to follow them. I should add that they did not march in a direct line, but transversely, each one a little to the left and in the rear of his predecessor. The line often wavered like a narrow pennant swinging in the breeze.

However, not all the ducks had migrated. One evening afterward I sat on the beach of the beautiful bay and watched a number of these birds taking aquatic exercise—perhaps with no thought of calisthenics, but for the purpose of rinsing their plumes and satisfying their hunger. How gracefully they floated on the bosom of the water, lightly, airily, like the feathered craft that they were! Then the head would be lowered and they would dive out of sight. It is surprising how long a duck can

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remain under water. I was vexed that the second hand of my watch had been lost, so that I could not time them accurately, but I feel sure that some of those plumed divers remained under water a full minute. Frequently they rose quite a distance from the diving point. It was also interesting to watch a large bird skim along the surface of the water for a distance and then drop upon it so airily as scarcely to cause a ripple. Sometimes, however, a fowl more awkward or playful than his fellows would alight with a great splash. The bay was now an enchanting picture. The setting sun peeped through some rifts in the clouds and flung his level beams across the water, making it a sea of shimmering silver, with a duck's form here and there silhouetted upon it, while silence brooded like a mute, complacent spirit over bay and land.

Dayton, Ohio.

A Visit to the Oneidas

From the Spirit of Missions

On my return from the General Convention I visited Oneida, Wisconsin, upon a very cordial invitation of the Bishop of Fond du Lac and the faithful missionary—Father of the Oneidas—the Rev. S. S. Burleson. It was a day's journey from Minneapolis, and I reached Oneida after dark, where Mr. Burleson met me with a wagon and a pair of horses which recalled to my mind the story of Nellie and Gypsy, the missionary ponies. I afterwards saw the survivor of that faithful pair, now too old for work and living out its days in indulgent ease. I could not but think as I reached Oneida that I was near the spot of our first foreign mission, which was known as the mission at Green Bay, only ten miles away.

After a hospitable supper at the rectory I went into the rector's study, and noticing that the book-shelves were stocked with bottles I inquired what that meant, and the missionary said: "Why, I am the only physician here." Then, noticing law books, I learned that he had been a lawyer once and now was the legal adviser of these people. Presently a knock at an outer door called the missionary through a small adjoining room, and on his return I learned that the knock was a call at the post-office and that the missionary was the postmaster as well as the physician, the lawyer, and the spiritual guide. I thought I discovered a bit of pride already in Mr. Burleson as he told me that he had three sons in the University and two more who were at study looking forward to the Ministry. He acknowledged that he should feel proud if he lived to stand in the chancel with five sons all in Holy Orders.

The next morning, at seven o'clock, we went to the church for the service of the Holy Communion. On the way the spot was pointed out where stood the church in which the Rev. William Adams and the Rev. James Lloyd Breck were ordained. They had walked 120 miles from Nashotah to the nearest consecrated building for ordination to the priesthood. The Indians gave them a bell as a memorial of the service, and it was taken to Nashotah and hung in a tree, where for many years Dr. Breck himself rang it early and late and every day.

At the hour of eleven a second service was held in the church. I ought to say that the church impressed me as a noble structure of fine proportions, built of

stone, and with a handsome tower surmounted by a cross. Although the church is large enough to seat 500 people, the walls were going up for an extension thirty-six by forty feet to furnish additional accommodations.

There are about a thousand Indians belonging to the mission, and of these 250 are communicants. A large congregation assembled, and with us in the chancel was the Rev. Cornelius Hill, the Indian deacon, much respected among the tribe not only for his devoted life but also because he would be the traditional head-chief if the Iriquois confederacy were in existence. Deacon Hill read the lessons from an Oneida Bible, and also translated the addresses which were made by Mr. Burleson and myself. When I had finished speaking, Deacon Hill addressed the Indians in their own tongue, and I watched the faces of the people, which wore an expression of animated interest. Presently hands were raised all over the church and the deacon, turning to me, informed me that I had been adopted by the Oneidas into their tribe, and they had conferred upon me a name by which I would be always known among them. And this was the name, Ga-lun-gwe-la-sen-ni, which means "One Who Sends the Arrow of the Lord Straight." I am proud of my new name and proud to belong to the ancient and honorable Oneidas.

I visited the government school, which is under the charge of the missionary's daughter, and also the hospital, in charge of two sisters. I was shown, among other interesting things, the Bible which bears the inscription—"Presented to the first colony of Oneidas that went West, by the Rt. Rev. B. T. Onderdonk, Bishop of New York." It must be remembered that these Indians went out in 1823 from their old home in the central part of New York state. They are steadfast Church-people, and have been for generations. The Rev. Mr. Burleson is wrapped up in his work among them and they are devoted to him. He is anxious to do everything for them, and feels that the government school does not at all meet their needs, but that they ought to have a thorough and well conducted Church school, and if he had the money necessary to build and support such a school he would be only too glad to take that work in hand. I ought not to forget to say that the Oneidas every Lent save money, which is rare among them; but all they can spare they send as an Easter offering for missions.

I was interested to see the woman who, a few years ago when her home was burned while she was away doing a day's work, brought her fifty cents to the missionary to put into the offering. In the house was the mite chest in which she had put her savings, and it was burned; but so thankful was she that her children escaped that she walked the long distance to give her day's earnings.

It was a pleasant visit to the oldest of our Indian missions. If only our people could all go and visit the missions how gladly would they give money to support them.

WM. S. LANGFORD.

In the longest life-time there are not many Lenten. The years are slipping away. Make the most of this one. Have a plan. Lay out what you will do and give, in prayer, in brotherly kindness. Do not trust to general good intentions. Be definite. Begin right. Keep the fast so heartily that it will turn into a feast as it goes on. The country is disturbed. Can not you find some place at the altars of your Faith, and create it in your own

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means the prevention of scores of cases of colds, coughs, bronchitis, pneumonia, and consumption. Wet feet do not directly make the germs of consumption appear in the lungs; but they do cause coughs and colds and inflammation of the throat and lungs; weaken the whole system. In this condition the germs of consumption find just the soil in which to work.

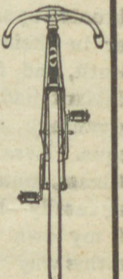
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houses? Social customs are too eager, over-heated, artificial, extravagant. Here is a ready and divine restraint. Drunkenness and lust are in all the streets. Here is a solemn argument from the Maker of the body for temperance and purity. The land is pinched with poverty. Be voluntarily poor in spirit and rich in trust, and so superior to all inequalities of fortune and changes in the markets. The destitute are at your doors. Understand them, go out after them, take trouble to know their actual needs and dangers, discriminate between easy giving and disagreeable painstaking, and practice a Lenten patience and sacrifice as well as a Lenten piety. There is political confusion, and the sky is not clear. Raise your thoughts in reverent adoration, day by day, to Him whose movements are along the pathways of an everlasting order, who out of darkness makes light spring. And so dwell, even here, in the kingdom and city of God.—*Bishop Huntington.*

21 Experts

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Well, but Mr. Sharp, said Mr. Steady, who pays the preacher, and the organist, and the sexton; who keeps up repairs, and taxes, and insurance, and fuel, and lights, and everything else that is necessary for the comfort and convenience and entertainment of the congregation, to say nothing of the special benefits of God's Church which are beyond all money value?

Why, I suppose the trustees look after that. What else are they for? with imagined innocency, remarked Mr. Sharp.

Well, if they do, they are a most remarkable and most praiseworthy body of men, said Mr. Steady, quietly. But now, Mr. Sharp, you are consistent, of course, and treat your grocer, and your butcher, and your dry goods merchant, in the same way, and if those worthy contributors to your subsistence and comfort, from whom you get your bread, and your butter, and your meat, and your clothes, choose to stand before their doors and hold out their hats, you and your wife, of course, encourage them occasionally with a nickle.

What do you mean, Steady? You know me for an honest, straightforward, independent business man. I pay my debts, and I pay for all I get or ask of any man. There's no sponge about me. I ain't quite that low yet. What do you take me for, a tramp?

No, I don't, but when I hear a man say that he and his wife are, and have been for years, attendants at church, and in all that time it never cost him a cent, I am moved to remark that though his name is Sharp, it should be Dull; and that though God's house is free to all, both in its material comforts and its surroundings, and its spiritual ministrations which are offered lovingly and freely to all, yet these cost somebody, something, and if you or your family are partakers in the benefits (and you are or ought to be), without its costing you a cent, it strikes me there is a pretty big sponge about you, and a pretty dry one at that, and unless you call a halt, and look over your bearings a little, and readjust your ideas of 'honesty, straightforwardness, and independence,' that the same old sponge will soak up so much that when you come to cross the river you will wish you had left it behind; and although you may be all right with your butcher and your grocer, yet you may find, indeed you will find, a preponderance upon the debit side for the credit account, which any real house of God is doing for you in a pure business way, in the community in which you live, to say nothing of those benefits which touch soul life, and which will gather the compound interest of eternity.—All Saints' Record.

The Brooklyn Cripple News



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Let's Go and Ask Her

Miss Lacy, may I speak to Ellen?

The near-sighted teacher looked down through her glasses at the little petitioner, and smiled.

Is it anything about your lesson, Juliet? she asked.

No, ma'am, answered Juliet, hanging her head.

Well, never mind; if you'll speak very low, and not disturb the class, you may go and speak to Ellen for five minutes.

(Continued on page 934.)

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Away sped the little maid in great good humor, and climbed up to the bench where Ellen sat dangling her slippers and clocked stockings. You would not have thought such a sweet, smiling little mouth as Juliet's could be bent on mischief, but listen; what is it she came to say?

"Agnes Irvine is going to have a party," she whispered.

"Is she?" Ellen whispered back. "How nice!"

"But she isn't going to ask us."

"How do you know?"

"Oh, Hennie says so; she says Fannie told her that Agnes said we were no account."

Ellen's fair little face flushed, and her blue eyes snapped angrily. "I didn't think Agnes could be so mean," she exclaimed.

"Nor I, either; and she makes out she is such a good friend of ours."

"I won't speak to her any more—ever."

"And we can't have any more good times playing paper dolls under the porch steps." Juliet was getting almost tearful at the loss of one of her best friends.

"Juliet," said Ellen suddenly, "did Fannie hear Agnes say we were no account?"

"I—I don't know," said Juliet, taken back.

"Because may be there is some mistake about it; let's go and ask Agnes."

Ask Agnes! Juliet's breath was taken away.

"Oh, no, I wouldn't for anything," she said. "It would make me feel bad."

"It will make me feel a great deal better," said Helen, reckless of grammar, "to think Agnes said a mean thing about us when may be she didn't."

"Suppose she did, though; how will you feel to have her say it to your face?"

But Ellen, who had been angry for a minute, was getting back her sweet, lovely spirit. "I am going to suppose she didn't," she insisted, "and if I should be wrong, why, I couldn't be anything but sorry, and I'm sorry now."

"Five minutes are up, little talkers," said Miss Lacy, and Juliet slipped down off the high bench, and went back to her own seat. Her little heart was beating quite fast at the thought of what would happen when Ellen asked Agnes to her face if she had said that dreadful thing.

Nothing dreadful happened, however. Ellen took Agnes off to herself behind the lilac bush, and told her quite gently and sweetly that she had heard—I think she did not mention Hennie or Fannie—that Agnes had said this strange thing about Juliet and herself, but she thought there must be some mistake, and so she had just made up her mind to ask Agnes.

At first Agnes looked puzzled, and then she broke into a merry, ringing laugh, and said she knew just how the tale had started.

"I was counting up the girls to be invited to my party, by cards, you know, and I said, 'I won't send any to Ellen and Juliet, they don't count;' you see, I meant just to ask you myself, 'cause you are like home folks."

"Yes, I see," said Ellen, laughing in her turn. "Wasn't it funny for anybody to think you said we were no account? But I am so glad I asked you."

"Oh, just suppose you hadn't!" cried Agnes, looking distressed. "It would have entirely spoiled the party!"

"Well, we needn't suppose any such thing," laughed Ellen, with her soft little arm round Agnes' neck. "But I've made up my mind that every time I hear anything like that I'll just go and ask."

And do you know, if all of us Ellens and Juliets would take it for granted there was some mistake about the evil things we hear, we could put up a white flag of peace over our town, for quarrels would be pretty much banished!—Selected.

Harold's Temptation

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win."

Softly, softly, mamma sings this old, sweet song, and Harold, coming into the room to kiss her good-by, thinks that it would be a hard-hearted person indeed who could do wrong when he had such a sweet, good mother.

"Kiss me quick, mamsie," he cries, "I must hurry, as this is examination morning, and to-day decides to whom the prize will go," and he hugged and kissed his mother in rough boy fashion, and then hurried off to school.

Yes, to-day would tell who got the prize, and more than one scholar was looking hopefully forward to winning the beautiful golden medal, to be given to the one who had the highest average of daily standing and examinations throughout the term, and even the teacher was uncertain as to which stood the best chance, Harold Armstrong or Lester Dean, as she knew that there was no doubt but what one of these two would get the prize, as their work so far had come out even.

This prize meant more to Harold than the mere medal; ah, yes! An uncle had promised him, should he average the highest, a fine riding pony, and Harold thought that if he got the horse that he would never wish for anything again; his highest air castle would remain standing if he once became possessor of this beautiful animal.

School is called, all books and slates are laid aside; Miss Ellsworth has the questions on the board now, so she calls the scholars up to the desk to receive the paper for the examination.

"Oh! dear me," thinks Harold, "just see that first question; I am not certain of getting that, as I was absent when these were taken; I meant to have had it explained, but forgot, and now I'll fail on it, therefore lose ten on that one question, and, of course, that's good-by to the

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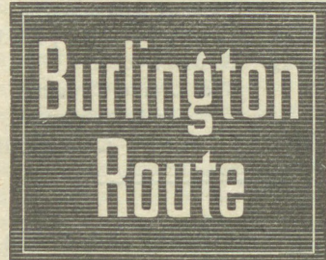
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prize—but, my land, what is that?

Harold and Lester were the last to get their papers, and there, right underneath them, is the first example neatly written out in Miss Ellsworth's own figures, so of course it must be right. One glance is sufficient—yes, she deducts the first from the second, and then multiplies. Harold would have added.

Harold slowly walks to his desk, repeating to himself all the time, "Deduct the first from the second, and then multiply," and then he seems to hear the echo of his mother's song:

"Yield not to temptation,
For yielding is sin."

"I don't care," he thinks, "it means so much to me, and what's the harm; I might have multiplied."

"Oh, no you wouldn't," whispers a tiny voice, "you added when you worked it before."

"Oh, well, what's the difference; I know I was wrong, and I'm not going to lose that pony just for a little thing like that," but still he hears the song:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win."

"Don't see," he thinks, "how it could help me, there won't be another prize very soon."

"Would your mother think it was right?" again whispers the troublesome voice.

That settles it; he sees his mother's pure, sweet face as she looked at him with a proud smile when she kissed him good-by that morning. Oh, what a different expression it would wear if she knew that he was going to cheat just to win the prize.

Harold hurriedly writes down the example, deducting the first from the second and then adding.

The other questions are all easy for him, and he is the first to hand in his paper; oh, dear, it is too bad to miss for one little example; how proud Lester will be when he wears the medal.

"I wonder," Harold thinks, "if he saw that example of Miss Ellsworth's, too? Oh, I guess not, as he hurried right back to his desk, not noticing anything but his own paper." Well, anyway, it was some consolation to think that he can kiss his mother with a clear conscience, and he would have been ashamed to look into her face had he cheated, so he walks bravely up to the desk and hands his paper to the teacher.

"Harold," says Miss Ellsworth, smiling brightly to the boy, for he is a great favorite of hers, "won't you please take this note down to Mr. Matthews (he was the principal of the School Board) and I will look over your paper while you are gone."

Of course Harold is too polite to refuse, although he is so anxious to get to his desk again, and look up, in his arithmetic, the different questions, to see how many he missed, so he takes the note and hurries out.

Oh, how glad he is that he did not cheat, for, as he enters Mr. Matthews' office, that gentleman steps forward, and taking Harold by the hand, introduces him to a stranger, who is sitting at the other side of the room.

"Mr. Finch," says he, "allow me to introduce Harold Armstrong to you; he is one of our brightest pupils; Harold, this is Mr. Finch, the professor of the

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State University, where you intend going next year."

"My, just think how I would have felt had I cheated," thinks Harold, as he walks back. "Why, I never could have gone to the university for fear he would have found it out, he is so shrewd looking; but how kind they both were to me. Oh! mamma, mamma, your song saved me."

He walks up to the desk and hands the teacher the note. Why, how she smiles at him.

"Harold," she whispers, "you have won the prize. I have only looked over two papers, your's and Lester's, but that was all that was necessary, as it stood between you two without a doubt; you only had one small mistake in the last example, so you get ninety-nine."

"But, Miss Ellsworth," Harold exclaims, "what about the first?"

"That's just the one that decided it," the teacher quickly answers. "Lester multiplied instead of adding. I made the same mistake myself when I first worked it yesterday, so as to be sure and know exactly what the answer was; but your's was all right. You see that made Lester lose ten on the first; all his others were right, but that only gave him ninety, while you have ninety-nine. You may go home now, as you will be tired, indeed, when the afternoon exercises are over. Mr. Matthews will bring the professor of the university with him, and I want you all to look bright, as we shall have quite a crowd. Now, don't blush too much, my dear, when they hand you the prize."

Harold hurried on home, and the first thing he heard as he opened the door, was mamma's sweet voice, singing softly, softly, the old, old song:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win."

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During March

Colds and Chills are prevalent, and unless the system is strong enough to throw them off, serious illness, often ending in pneumonia and death, results.

The Cause

Of colds, chills, and attendant dangers is found in the blood, poisoned by uric acid, which should be expelled by the kidneys.

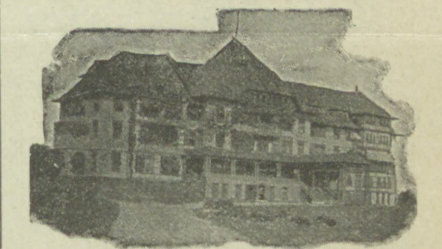
The Effect

Of this kidney-poisoned blood is far-reaching. Health and strength are impossible while it exists. The system is being continually weakened, leaving it open to the ravages of colds, chills, pneumonia, and fevers.

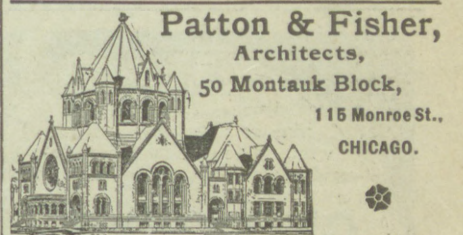
The Cure

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The Cultivation of the Sweet Pea

One of the most interesting things about this flower for 1896 is that we now have the promise of a new race of sweet peas. Almost simultaneously, in four parts of the world—California, France, Germany and England, the sweet pea has sported and produced a dwarf form. Cupid, from California, is the first, and appeared in the summer of 1893. It is now ready for everybody to try it. Its greatest value, I think, is going to be in crossing it with the tall kinds, and thus getting a race of sweet peas that will require less bushing. If this is accomplished it will be the sweet pea of the future.

Now, let us go briefly over the rules for the culture of sweet peas. If your land is a pretty stiff clay, or inclines that way you are very fortunate. Sweet peas are most easily grown in such soil. But take such soil as you have. Give them an abundance of sunshine, keep all tree roots away from them. Your two worst enemies will be the blight and the cutworm. The blight is a disease that makes the vine rot and dry up, beginning at that point where we usually fill the soil in around them. If you have this trouble, stop planting in a trench, and simply hollow your ground out about two inches, planting your seed one inch deep, and not filling in the soil at all, or not until about the middle of June, and putting on a light mulch rather than filling in soil. If you are not troubled with the blight, go on with the old method of leaving your trench about four inches open and planting the seed in that, one inch deep, and filling in the soil about the vines after they are several inches high. As a second safeguard against the blight, dust on some flour of sulphur when the vines are from four to twelve inches high.

For the cutworm give him something else to feed on while you are also trying to hunt him out. People like to save seed from their vines. It is good enough to feed to cutworms. Sow a lot of this old seed along by your good row, on both sides. Or take some cheap lettuce seed, or anything the worms like, and calculate on planting the latter along by your sweet peas so that it will be at the right stage for the worms the last week of May, and the short time the cutworms stay. When the latter are gone by, hoe up as weeds everything but your good row of peas. I also shall try a dry mixture of one pound of Paris green, one pound of sugar, and thirty pounds of bran, sown broadcast over the ground. Try to master these two foes, the blight and the cutworm, for these are practically all that now stand in the way of easy success.

The other rules are all simple. Plant as soon as the frost is out of the ground. Use old well enriched ground, and, if you put into it more manure, put it several inches below where your seed will be. Sow seed pretty liberally in loose double rows, so as to bush between. Run your rows north and south, if possible. Bush very strongly, six feet high, if you intend good culture. Keep the pods off. Water liberally, after the middle of June, and only enough before to guard against drought. They may be trained upon bushes, wire netting, or almost anything which will give the required support; and with these, as with other flowers mentioned, the more freely they are plucked, the more earnestly will their natural forces exert themselves to produce other blossoms. These flowers do not retain their life well after being cut from the parent stem, and when used as bouquets or table ornaments, for which they are very effective, they should be cut fresh each day. A few flowers will provide abundance of seed for another year, unless one prefers to buy new sorts from the dealer.—*Good Housekeeping.*

FOR DYSPEPSIA

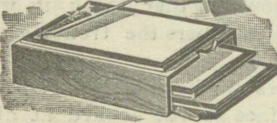
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