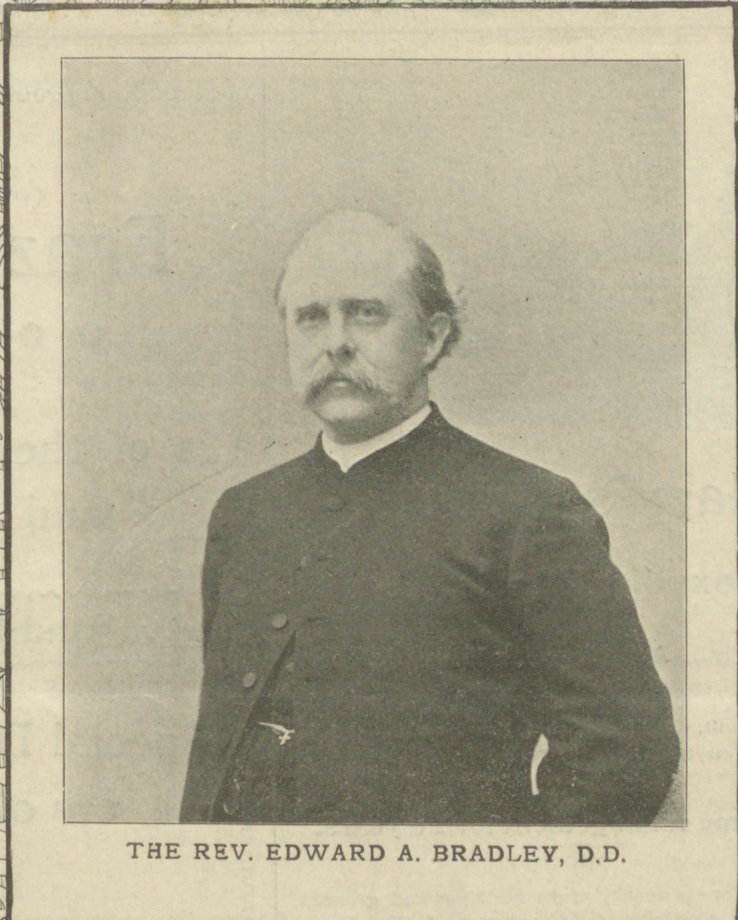


The Living Church

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THE REV. EDWARD A. BRADLEY, D.D.

We made an investment in Chicago real estate for Gov. F. M. Drake, of Iowa. We submit, by his permission, without comment, what he says about the result:



State of Iowa,
Executive Office,
Des Moines.

Des Moines, March 24, 1896.

Campbell Investment Co., Chicago.

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I shall be glad to have you call my attention to other investments you are willing to recommend, and keep me posted, so I may be able to avail myself of your good judgment in the future.

Very truly yours,

F M Drake

We would like to have an opportunity of sending you our plan of investing \$10.00 or more per month. Send for our free book.

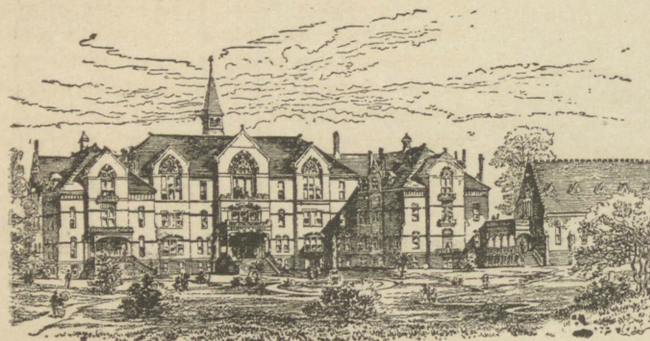
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Drops fast asleep with happy dreams.

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The Living Church

A Weekly Record of its News its Work and its Thought

VOL. XIX. No. 7

CHICAGO, SATURDAY, MAY 16, 1896

WHOLE NO. 916

News and Notes

THE *Irish Ecclesiastical Gazette* quotes, with justifiable pride, the words of Judge Pryor, of New York, in adjourning the divorce court not long ago. He had, he said disposed of forty five cases, and then proceeded to say: "It is a singular thing that out of more than forty-five cases which have been before me this term, in not a single instance was one of the parties concerned an Irishman or an Irishwoman. I would not have taken note of this were it not that almost every other nationality has been represented on the one side or on the other in these cases, except the Irish. There must be some controlling influence." On this *The Gazette* comments: "The Irish people do not change their virtues with their skies."

ST. GEORGE'S day, April 23d, remains in the English kalendar, St. George having been of old the patron saint of England. There are 202 churches dedicated to St. George in England, Wales, and the Channel Islands, the best known being the chapel at Windsor Castle. Yet the day meets with curiously little observance. It is treated with some honor at Stratford-on-Avon, but chiefly as being the birthday of Shakespeare. The programme for this year included the unveiling of the new American window by the Ambassador of the United States, Mr. Bayard, in the old parish church. The boys of the grammar school placed a wreath on Shakespeare's grave, and "Richard II" was performed in the evening by Mr. Benson's company.

THE crowning act in the work of civil service reform was accomplished last week by President Cleveland, being the addition of 29 000 public servants to the list. This movement for the purification of politics by doing away to a great extent with the spoils system, was begun by General Grant in 1872. In 1883 employes to the number of 14 000 were placed on the list, which swelled the total to 55 736. The recent order of President Cleveland brings the number to 85 135. The benefit of the merit system is extended to all government employes except laborers, postmasters, and such officers as are appointed by the chief executive and confirmed by the senate. This includes the internal revenue service, which, up to the present time, has been considered by politicians as legitimate prey. This action of the President will meet with the approval of fair-minded citizens who appreciate the importance of qualifications for service, and who realize that more business and less politics is conducive to the welfare of the country as a whole. Naturally some critics of an opposite political faith will characterize this move of Mr. Cleveland's as a "scheme" to retain Democratic office-holders in power, but the future will prove the wisdom of the action.

THE annual report of the venerable society for the Propagation of the Gospel shows that the work of the society is being carried on in fifty-five dioceses in foreign parts. The ordained missionaries on its list number 769, of whom eleven are bishops. In this list there are no fewer than 133 natives of Asia and Africa who have been admitted to Holy Orders. Lay teachers number 2 900, while in the society's colleges 3 200 students are receiving a higher education, and 38,000 children are being taught in the schools. The society's missions in Korea, China, and Madagascar have been in more or less peril, yet they have been maintained without a break. It is interesting to observe that, in five important missions, the work is done by communities or brotherhoods, who live together under simple rules. These are, Delhi, Cawnpoor, Hazaribagh, Lebombo, and Korea. Half the churches of England and Wales support the society. The amount received from this source in 1895 was \$450,000 and the total income was \$591 290.

AN event of more than usual interest was the unveiling on April 20th at Cape Henry, S. Virginia, of a tablet to commemorate the first landing of a small company of English colonists on April 20, 1607. There was nothing to be found there but sea sand, and so after a few days the adventurers set sail and made their way a few miles up the broad river, and landing May 13, 1607, founded Jamestown. Where they first landed they erected a cross—long since disappeared, and now the "Association for the Preservation of Virginia Antiquities," has obtained permission from the United States Government, to affix this tablet to the old Cape Henry lighthouse, which was originally erected in 1791. Among those who took part in the ceremonies were Bishop Randolph, the Rev. C. B. Bryan, of St. John's church, Hampton; the Rev. B. D. Tucker, D. D., of St. Paul's, Norfolk, and the Rev. W. F. Morrison, U S Navy. The unveiling was performed by Mrs. Joseph Bryan, and Mrs. J. S. Wellford placed below the tablet a wreath of laurel. Then followed an eloquent address by the Rev. C. Bryan.

THE new Primate of Ireland opened the business of the General Synod of the Irish Church with a masterly and beautiful address. It was a strong appeal to peace and mutual toleration. He prayed that one side in the Church might not provoke, nor the other promote, prosecution. He did not wish to be the Archbishop of one out of three or four parties in the Church, but of a Church free enough and wise enough and wide enough to be comprehensive. The effect of the address was very marked. In fact, it received an immediate practical response, which was worth tons of applause and good words. One of the earliest motions on the Kalendar was that of Canon

O'Connor, containing an attack upon the cross in connection with "the communion table." The Rev. Canon now rose and asked leave to withdraw his motion. He wished to do this, he said, in consideration of his grateful appreciation of the tone and spirit of the address which his Grace had delivered to the Synod—an address to which he had listened with enthusiasm, and from which he had hope as to the guidance of the government of the Church under what he believed would be a great presidency. He had adopted this course promptly and spontaneously, as he did not wish to be the first to introduce a note of discord into the harmony which he hoped would more and more characterize that assembly.

The Congregationalist, in referring to the recent case in Boston of a clergyman of the Episcopal Church who has been tried by an ecclesiastical court for marrying a second wife while the first, from whom he had obtained a divorce on the ground of desertion, was still living, concludes as follows: "It is gratifying to see a force in the community like the Roman Catholic and Episcopal clergy who have convictions on the subject of divorce, and a sense of obligation to conserve the purity of the married life. By way of contrast, what shall be said of the Bishop in Chicago, whose record last week may perhaps be set forth thus: March 26, 12 M. divorce from theatrical manager granted to actress. March 27 12 M. actress married to actor by bishop." We wish *The Congregationalist* had been a little more explicit in citing this Chicago instance. Its words have led to some misapprehension on the part of those who are not clearly aware that there are other bishops besides those of the Roman and the Episcopal Churches. There are, in fact, a considerable number of bishops of very diverse kinds. Charles Wesley's words have proved prophetic to an extent which would have astonished their author: "How easily are bishops made, by man or woman's whim." Not to speak of the R-formed Episcopal bishops, we hear of Methodist bishops, Moravian bishops, Dunkard bishops, Mennonite bishops, Albright bishops, Mormon bishops, and, lately, even of Baptist bishops. It becomes necessary, therefore, in using the title, to specify the denomination.

A MEMORIAL WINDOW to Flora Macdonald has been made by Mr. Taylor, of Berners street, the subject being "Queen Esther's Self sacrifice," and her appropriate words, "If I perish, I perish." The destination of the window is St. Columba's church, Portree, in the Isle of Skye, where Flora took leave of Prince Charlie after their perilous adventures and his hairbreadth escape from their pursuers disguised as Betty Burke, her Irish serving-maid. A memorial brass below the window will tell of her courage and resolution. —At the consecration of Bish-

op Satterlee, the editor of *The Delaware Churchman* was asked by a reporter who sat near him: "The Bishop-elect, at first, was habited in his rubric, was he not?"—Probably the highest-priced book in the world is an ancient Psalter, for which Quaritch, of London, asks \$26,000, but nobody will buy it.—The oldest building in the world that has been uninterruptedly used for church purposes, is St. Martin's, at Canterbury, England. The building has been regularly used as a place for religious gatherings for more than 1,500 years.—The British Newspaper Press Directory, just issued, shows that there are now published in the United Kingdom, 2,355 newspapers, 202 of which are issued daily, and 1,840 are printed in England. Fifty years ago there were 551 journals in the United Kingdom, of which fourteen were dailies.—We regret to hear that the Rev. Dr. Holland, who was recovering from a severe attack of grippe and pneumonia, has had a relapse. We shall hope soon to record his complete restoration to health and strength.—Remarkable instances have lately occurred of extreme heat and cold within the temperate zone. At Melbourne the temperature stood at 108 degrees, and at Bourke, in New South Wales, the thermometer for four days did not drop below 119 deg. in the shade, rising on one day to 125 deg., and compelling an entire suspension of business, and causing over fifty deaths. At about the same time, in the province of Oren, in Russia, such excess of cold prevailed that more than one hundred and fifty persons were frozen to death within two days and nights.

Seminary Conference

The 4th annual conference of professors and delegates from our various theological seminaries met on Thursday in Easter Week at the Theological Seminary of Virginia. Most of the delegates arrived on Wednesday evening, and employed the time before the conference in looking over the various buildings of the college. The list of those in attendance was given in our report last week. The Dean of the Virginia Seminary presided.

The first question for discussion was that of a uniform order of study for the seminaries. Many felt that the present want of conformity was prejudicial to the interests of those students who wished to pass from one seminary to another. Professor Batten's report, which introduced the subject, pointed out the difficulties, but also suggested a general outline of treatment of the great branches of theological study. The report was accepted, and a committee was appointed to report to the next conference. Dean Hoffman introduced the subject of canonical examinations in their relation to seminary work, and moved:

That this conference hereby emphatically reiterates its opinion that the appointment by bishops and examining chaplains of the canonical examinations during the terms of the theological seminaries is a serious interruption to the courses of study pursued in the seminaries, and a detriment to the students.

Professor Body then moved;

That with a view to securing the more general adoption of the principle contained in the preceding resolution, the conference extends a hearty invitation to the examining chaplains, or other representatives of the bishops of the several dioceses, to confer upon this important matter at its next session.

The report of the committee on arrangements for future conferences was presented, and it was resolved that the conference meet at Middletown on the Tuesday in Easter Week, 1898.

Professor Walpole then introduced the subject of theological degrees, and recommended that a more uniform standard of merit in conferring them be adopted. It was generally felt by members of the conference that the present want of system was deplorable, and led to widespread

indifference, if not contempt, for many of the degrees conferred. Professor Body moved:

That, in the judgment of this conference, it is desirable that there should be general uniformity in regard to the standing of the degrees in divinity, and that a committee be formed to report to the next session of the conference the requirements in the several seminaries of the Church for such degrees, and make such suggestions in regard to the matter as may best utilize these degrees in the interests of advanced theological study.

After a vote of thanks to Professor Johnson for his services as secretary, the conference adjourned for the day.

The next morning the conference met at 10 o'clock. The first subject taken up was that of the qualifications necessary for candidates for the seminary. After some discussion, the matter was referred to the committee on arrangements, who were asked to bring forward a paper to be read at the meeting in Middletown.

It was then

Resolved, that at the next meeting of the conference, papers should be read on the present position, methods of teaching, and literature of a specified branch of theological study, and on the spiritual preparation of seminary students.

After votes of thanks to the dean and faculty of the Virginia Seminary for the warm hospitality that had been shown to the delegates, the conference adjourned. Though it was not so largely attended as some of its predecessors, it did valuable work, and proved again how useful such meetings are in promoting the general interests of theological study and training. The longer interval, two years instead of one, will enable a better preparation to be made for the next conference, and secure, it is hoped, even larger results.

Association for Promoting the Interests of Church Schools, Colleges, and Seminaries

At a meeting of the Board of Directors of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, held at the residence of the Rev. Dr. Chas. F. Hoffman, on May 1st, it was announced that funds had been pledged to the association to provide for a series of scholarship prizes, to be competed for by the students in Trinity, Hobart, Kenyon, St. Stephen's, University of the South, and Lehigh University.

In 1897 three prizes of \$300 each will be offered to the students of the junior year. In 1898 three prizes of \$500 each will be open to these same students at the close of their senior year, providing their standing has been satisfactorily maintained. In this year three prizes of \$300 will be open to the juniors, and the successful competitors may compete the following year for three \$500 prizes. In 1899, the same prizes will be offered under the same conditions.

This scheme was submitted to the directors, and met with their hearty co-operation. The president was authorized to appoint a committee to arrange with the authorities of these colleges for the full details of the competition. The design of this proposition is to bring our various colleges into closer relations with each other, to harmonize their interests, and to raise the scholarship of the junior and senior years. A board of examiners is to be appointed by the association, which is also to award the scholarships.

The following "honorary advocates" have accepted their appointment:

The Rev. Chas. F. Hoffman, D.D., LL. D., D. C. L., New York.

- " " James S. Stone, D.D., Chicago, Ill.
- " " Frank W. Baker, Cincinnati, O.
- " " Wm. Prall, Ph. D., Detroit, Mich.
- " " Wm. B. Bodine, D.D., Philadelphia, Pa.
- " " J. A. Regester, D.D., Buffalo, N. Y.
- " " W. D'Orville Doty, D.D., Rochester, N. Y.
- " " Robert A. Holland, S. T. D., St. Louis, Mo.
- " " W. H. Moreland, San Francisco, Cal.
- " " J. G. Minnegerode, Louisville, Ky.
- " " J. Spencer Roche, Brooklyn, N. Y.
- " " C. Holmes, St. Paul, Minn.
- " " W. D. Maxon, D.D., Pittsburgh, Pa.
- " " Edwin G. Richardson, Milwaukee, Wis.
- " " E. L. Stoddard, Ph. D., Jersey City, N. J.
- " " Beverly E. Warner, New Orleans, La.

Canada

The synod of the diocese of Niagara meets on the 12th, in Christ Church cathedral, Hamilton, for the purpose of selecting a successor to Bishop Hamilton. The 1st of May was the day appointed for the consecration of Dr. Hamilton to the new see of Ottawa. In the pastoral issued to his late diocese, he says that the change was not of his seeking, and that he deeply regrets parting from his many friends in Niagara. The rural deanery of Lincoln and Welland met at Christ church, Niagara Falls, on April 9th. In the afternoon session the question, "Why does not the Church make more satisfactory progress in rural districts?" was thoroughly discussed. The next meeting of the chapter takes place at Niagara-on-the-lake, July 4th. At St. Mark's church in this town, a very beautiful opalescent window has been placed in the north transept, and was unveiled on Easter Day.

The Diocesan Woman's Auxiliary of Toronto held the tenth annual meeting in Toronto, on April 22d, 23d, and 24th. The annual service was held in St. James' cathedral on the evening of the first day. Reports read were satisfactory, showing steady progress in the work. There was an increase of seven branches over the previous year, and the receipts were \$16,573. More bales of clothing were sent out to North west missions than ever before. A meeting to consider the report of four legal men with reference to the formation of the new diocese of Peterborough, was held by the synod committee on the increase of the episcopate, in Toronto, on the 22d. Three out of the four gave opinions favorable to the plan; one was unfavorable. The meeting was adjourned that a report might be drawn up to be laid before the Church courts. The Rev. H. C. Dixon, of Toronto, has offered to send 60 children, during July and August, to the country for ten days, provided proper accommodation can be found for them in farm houses within a radius of about 30 miles from Toronto. An extension to the mission building of St. John's, Peterborough, costing about \$700, is shortly to be added. The Bishop of Toronto holds his next ordination in St. Alban's cathedral, Toronto, on Trinity Sunday. The vestry of the church of the Ascension, Toronto, are in favor of making all the sittings in the church free, and a meeting to be called before June 1st was to receive a report of the executive committee on the matter.

The Bishop of Huron held a Confirmation at St. Paul's, Innerkip, on the 30th, and at St. John's, Eastwood, in the evening of the same day. The Bishop presided at the annual meeting of the Western Ontario Bible Society, in London, in the end of April. The congregation of Trinity church, Mitchell, are going to build a parsonage. A chapter of St. Andrew's Brotherhood has been organized in St. John's parish, Strathroy. The financial report of the vestry of St. George's church, Sarnia, shows a prosperous condition, spite of the business depression. The collections sent to the synod office from the churches at Preston and Hespeler show an increase over last year.

On the 11th a beautiful memorial window was unveiled in St. Peter's church, Brockville, by the Archbishop of Ontario. The design has been carefully copied from the famous cartoon of Raphael, the figure of Christ and the three Apostles. The window was bequeathed by the late Samuel Keefer. The financial condition of St. Mark's church, Deseronto, was favorably reported upon, the debt upon the church is rapidly decreasing. A very satisfactory financial statement was read also at the vestry meeting of Trinity church, Cornwall.

The constitution of the new diocese of Ottawa is to be the same as that of Ontario, and the funds are to be divided between the separated dioceses by six commissioners, three from each synod. The bill to incorporate the new diocese has passed the local legislature; a synod can, therefore, be organized at once.

The new building for St. George's church, Lennoxville, diocese of Quebec, which has been under consideration for some time, is to be com-

menced this summer. There is about \$4,000 on hand already for the purpose. Of the \$10,000 required to complete the conditions for the Bishop's College Jubilee Fund by the 31st of July next, nearly \$5,000 has been subscribed. The Bishop of Quebec left for England for a short visit on the 10th, accompanied by Mrs. Dunn. He intends to be back in Quebec in time for Trinity Sunday.

The Easter vestry report for Christ church, Vancouver, diocese of New Westminster, is very encouraging. The rector, the Rev. L. N. Tucker, formerly of St. George's church, Montreal, stated that there were about 60 boys in the Lad's Brigade and 40 girls in the auxiliary. A new organ almost entirely paid for has been put in, and although the church has only been opened for a year and it was then thought that there would be ample seating-room for the parish needs for the next five years, already more accommodation has had to be provided.

The new church of St. Paul at Charlottetown, Prince Edward Island, is almost finished and will be opened shortly. It is a beautiful building built entirely of stone with a slate roof. The midday services for men in connection with St. Andrew's Brotherhood in St. John, diocese of Fredericton, have been very well attended this year. The large and beautiful memorial chancel window in St. John's church, St. John, has just been completed. An interesting meeting was held in St. John's school-room on the 8th, to bid farewell to the missionary, Mr. Llewelling, who is about to go to the far North, to work in Bishop Bompas' diocese.

The newly erected church at Goulais Bay, diocese of Algoma, was first used on Easter Day, but the formal opening cannot take place till June when the Bishop visits the place. Some improvements are to be made in St. Stephen's, Broadbent, including a stone foundation. It is hoped that St. Luke's church, Sault Ste. Marie, will shortly be improved and enlarged. The Bishop of Algoma is expected back from Europe shortly.

The House of Bishops of the ecclesiastical Province of Canada met in Montreal on the 9th, the Archbishop of Ontario and Metropolitan of Canada, presiding. The election of Bishop Hamilton and his translation from the see of Niagara was confirmed. The Board of management of the Domestic and Foreign Missionary Society and the executive board of the Woman's Auxiliary met in Montreal the same week for the regular half yearly attendance. There was a joint meeting or conference on the second day. At the public missionary meeting in the evening, the Bishop of Huron and others gave addresses. The 23d convocation of the Montreal Diocesan Theological College took place on the 24th in the Synod hall, the last time it is expected that it will be held there, as the fine Convocation Hall in the new college will be ready by October. The Bishop presided and read the report owing to the illness of the principal.

New York City

At Calvary church, the new rector, the Rev. J. Lewis Parks, will enter upon his duties on Sunday, May 24th.

At Grace church provision has been made for a new summer home for the poor of the parish, by a gift from Mrs. Auchmuty, of \$25,000.

A pavilion for chronic diseases is to be added to the new buildings at Priory Farm, under the care of the Brothers of Nazareth. It is made possible by gifts from friends of the Order.

At St. Luke's chapel, of Trinity parish, a corps of cadets has been established, called the St. Luke's cadets. Mr. Robert D. Morehead has taken charge. About 27 members have enlisted.

At the church of the Incarnation, the Rev. Mr. Grosvenor, rector, the new vested choir will be under the efficient direction of Mr. Heddan, formerly of the church of Zion and St. Timothy.

Sister Sarah who has just been elected Mother Superior of the Order of St. Mary, was for a long time Mistress of Novices, and later Assistant Superior. She has from the earliest been a member of the Order, and enjoyed the close confidence of the late Superior, Mother Harriet.

Confirmation was administered at St. Ambrose church, which is under the care of the City Mission Society, on May 5th; at Grace church, West Farms, on May 8th; at the church of the Transfiguration, on May 10th, and at the chapel of the Reconciliation connected with the church of the Incarnation, on the evening of the same day.

At the annual meeting of the Church Club last week, officers were elected for the ensuing year as follows: President, Wm. Bispham; vice presidents, Stephen P. Nash, James Pott, Wm G. Davies; secretary, John H. Cole; treasurer, Edward R. Satterlee; members of the board of trustees to hold office three years, J. W. Prisson, Brace Hayden, and J. Montgomery Hare.

The 65th anniversary of the organization of St. Peter's church, was celebrated by special services on Sunday, May 10th. The music was unusually attractive. In the morning the preacher was the Very Rev. Dr. Eugene A. Hoffman, Dean of the General Theological Seminary; and in the evening, the Rev. Dr. C. W. E. Body.

At the church of St. Mary the Virgin, the Rev. Thomas McK. Brown, rector, the guilds of St. Mary of the Cross, and of St. Mary of the Annunciation, under the direction of Sister Mary Maude, recently held a festival gathering in the mission house. There was a large attendance. Preparations are being made to furnish and put in order the new summer home of the parish on Long Island.

The annual supper of the Church Association for the Advancement of the Interests of Labor, was held at Arlington Hall, in St. Mark's Place, on the evening of Tuesday, May 3rd. Several clergymen and workingmen spoke. Addresses were made by Bishop Potter, the Rev. Joseph Reynolds, vice-president of the association, the Rev. Dr. Wm. S. Rainsford, Henry Weismann, of the Bakers' International Union, and George K. Lloyd, of the Workingmen's Society.

At the church of Zion and St. Timothy, a meeting of the local assembly of the Brotherhood of St. Andrew was held on Monday evening, May 4th. A notable feature was a formal farewell to Messrs. John W. Wood and Silas McBee, who sailed on Wednesday, May 6th, on the steamship "Majestic," for a visit to England in the interests of the Brotherhood. Mr. Ferrar Davidson, president, and Mr. Vashon Rogers, vice president of the Canadian branch of the Order, were present, and were heartily welcomed. Addresses were made by the gentlemen named, the Rev. Dr. Lubeck, Commissioner John P. Faure, and Messrs. A. M. Hadden and Edmund Billings.

At the church of the Holy Sepulchre, the Rev. Dr. Thomas P. Hughes, rector, the local assembly of the Daughters of the King held a series of sessions on Saturday, May 9th. A celebration of the Holy Eucharist took place in the morning. In the afternoon addresses on woman's work were delivered by the Rev. Drs. Edward A. Bradley, T. P. Hughes, and John P. Peters, and Rev. Arthur B. Kinsolving. The chapters in this city have agreed to endeavor to look after young girls who are discharged from the New York City Juvenile Asylum, whose names will be supplied to them through the secretary of the Order. Dr. Hughes expressed his particular pleasure in having an assembly meeting at that church on account of the now well known fact that this order originated from Mrs. M. J. Franklin's Bible class in that parish, before the commencement of his rectorship, and that two or three years after the formation of Alpha chapter, Dr. Hughes was privileged to first use the admission service then adopted, when he formally invested with the badge of the order 20 or more young women who composed Alpha chapter.

Col. H. H. Hadley is still endeavoring to arrange for a Church Army, similar to that of the Church of England. Sometime since Bishop Potter appointed as a committee to consider the matter, the Rev. Drs. Greer, Rainsford, and Bradley, the Rev. Percy S. Grant, and Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew. This committee laid the questions involved before the Church Parochial Missions Society, which referred it to a committee consisting of the Rev. Drs. Warren, and Van De Water, the Rev. Mr. Kinsolving, Col. Hadley, and Mr. Wood. The latter committee is understood to have prepared a plan for organization, which was submitted for action to a meeting of the Parochial Missions Society, Tuesday, May 5th. But it was decided to take no forward movement for the present, and a resolution was adopted, stating that the society regarded with "interest and sympathy any experimental tests of the value of Church Army methods which might be made under the authority of St. Bartholomew's church." Should work on "army" lines in connection with the Rescue Mission of St. Bartholomew's, which is proposed, prove encouragingly successful, some definite forward steps may be possible. It is understood that Bishop Potter has sanctioned Col. Hadley's experiment in the new direction.

A race against time to secure \$23,000 more in subscriptions to pay for the proposed site of Barnard college was begun on Friday, May 8th, as a result of an incident that created something of a sensation in the board of managers. The board held its 7th annual meeting that day, Mrs. Joseph H. Choate was re-elected vice-president, Mr. Hamilton W. Mabie, secretary, and Mr. Geo. A. Plimpton, treasurer. The office of chairman held by the late Rev. Dr. Arthur Brooks, was left vacant. Miss Emily Jane Smith, dean of the college presented her report, stating a steady advance in the character of the work done, and looking to decided advantage from changes in the plan of work which are to take effect this year and next. The principal features of the proposed changes are the reduction of time in the first and second year courses, the addition of new courses in systematic botany, and the arrangement of the graduating course in such a manner as to secure a more definite outline of general work, and an increased number of special courses. At this point came the reading of a communication from an unknown writer which caused great excitement. The promise was made that \$25,000 would be forthcoming to aid in defraying the cost of the new college site, on condition that the remaining \$23,000 was obtained before midnight on Saturday, May 9th. The amount needed to pay for the site has been earnestly sought by the friends of the college, and many private subscriptions have resulted. Immediately on the announcement of the conditional offer of \$25,000 the determination was expressed by the trustees to put forth every nerve to win the race for the finally needed amount within the brief time left. Willing workers testified their intention to aid in every way possible to obtain the subscription.

The Avenue A mission has been closed finally. At the closing service the rector of St. George's church, the Rev. Dr. Wm. S. Rainsford, made an address in which he explained the circumstances, claiming that the closing was in reality an evidence of success rather than of failure. He said that when 14 years ago he came to St. George's, the poor of the East Side seemed not to realize that they had anything to do with the parish. By making the church free and by working hard that evil had been counteracted in such a manner that to-day the bulk of the congregation in St. George's was composed of the working classes. This had resulted in a lessened parochial income; and the cost of some \$3,000 for the maintenance of Avenue A mission had become difficult to raise. The mission had largely accomplished its purpose, however, by serving as a vestibule to bring people to the Church. Its task was therefore mainly accom-

plished. A place has been made for the large Sunday School the parish house of the church, and it will be carried on just as heretofore. The kindergarten and other branches of work will continue to be carried on, in the new locality, by closer union with the church.

At St. George's church, the trade school will complete its fourth year at the end of this month. The whole standing of the school has been raised. In consequence the quality and amount of work this year is far greater than last year. Weekly some 60 boys take part in gymnastic exercises under the direction of Mr. Reinhardt. Within a few weeks they will have a field day at the athletic grounds of the parish at Weehawken. The closing exercises and awarding of diplomas and prizes will take place in the parish house Friday evening, May 29th. The last week in this month will be "Exhibition week," and every evening during it the work of the past year will be on exhibition, and the classes will all be at work. The public will be freely admitted. The organ recitals in St. George's church continue to attract interest. The boy soloist of the choir, Charles Meacham, who has won much reputation, left the choir at the beginning of May, to the regret of all.

Philadelphia

The Church Club entertained the delegates to the diocesan convention at a sumptuous luncheon, given in their rooms at the Church House, on Wednesday, 6th inst., from 1 to 3 P. M.

The Italian mission church of L'Emmanuello, the Rev. M. Zara, priest in charge, contemplates erecting a large and commodious protectory for the care and shelter of the children and youth of the Italian quarter of the city.

Under the auspices of the Daughters of St. Andrew, a musicale was given on Wednesday evening, 6th inst., in St. Andrew's church, West Phila., for the benefit of the suffering Armenians. A large audience was present.

At the closing session of the General Assembly of the Society of Colonial Wars, held in the ancient Congress Hall, 6th and Chestnut sts., on Friday, 8th inst., the election of officers to serve for the three years ensuing, took place, and among those chosen were the Rt. Rev. Dr. Whipple, Bishop of Minnesota, as chaplain general, and the Rev. Dr. C. Ellis Stevens, historian general. The next triennial assembly will meet at Baltimore in 1899.

It was originally the intention to close the celebration of the diamond jubilee at Trinity church, Southwark, by a service on Sunday morning, 3rd inst., in which Bishop Whitaker should preach the sermon and administer the rite of Confirmation, but he was unable to attend owing to sickness. In his absence, the rector of the church, the Rev. H. F. Fuller, preached. A special musical service was held in the evening when, among other numbers, the choir rendered Gounod's "Praise ye the Father," in an able manner. The rector was again the preacher.

The 48th annual report of the Churchmen's Missionary Association for seamen shows that during the year 2,405 seamen and 2,022 landsmen attended meetings of the temperance society, and 266 seamen signed the pledge. During the same period, 6,043 seamen attended the church of the Redeemer, being an increase of 305 over those who came in 1894. The lay assistant to the missionary visited 760 vessels during 1895. A steam launch is much needed for the work, but the society is unprovided with the funds for its purchase and maintenance.

The 4th annual report of the mortuary guild of St. Vincent, recently issued, states that during the year ending on St. Vincent's Day, Jan. 22d, they have provided Christian burial for 10 persons, 7 men and 3 women, which is by far the largest number of funerals that have been cared for by the guild in any one year, since the work was undertaken four years ago; and makes the total number of persons for whom they have provided, 28. The treasurer reports receipts (including balance of \$146.22 from last year)

\$3,647; present balance, \$68.02. There were also received \$14 "for the grave crosses." The officers of the guild are: President, Lewis T. P. Downing; vice-president, Sheldon P. Ritter; secretary and treasurer, Walter B. Reed; chaplain, the Rev. W. S. Heaton.

A reception was tendered at the Church House, on Wednesday evening, 6th inst., by Bishop and Mrs. Whitaker to the clerical and lay deputies of the diocesan convention. The Bishop, although much better, had not sufficiently recovered his health to be present. Mrs. Whitaker received the guests in the Bishop's room, and was assisted by Mesdames George C. Thomas, W. W. Frazier, J. N. Blanchard, W. S. Baer, W. B. Bodine, R. A. Edwards, M. H. Kline, R. B. Shepherd, C. T. Brady, Miss Chester, and the Misses Ashhurst. The rooms of the Church Club were also thrown open for the reception. The major portion of the clerical deputies both from town and county were present, with a goodly number of prominent laymen of the city and vicinity.

At the request of the members of the diocesan convention, Dr. John Ashhurst who is attending Bishop Whitaker professionally, reported that his patient had never been in grave danger, that he was now recovering rapidly, but was still unable to leave his room on account of weakness. There is no doubt but that Bishop Whitaker's illness originated in his very arduous labors, especially during the Lenten season, Holy Week, and Easter. This fact prompted the discussion in the convention as to the advisability of still further dividing the diocese; but as the Bishop had never alluded to such a course, either in his annual address or in private, in deference to his silence on the subject, it was deemed advisable not to agitate the matter in his absence, nor until the convention should learn his wishes.

Referring to the item in THE LIVING CHURCH of the 9th inst., it may be stated that the managers of St. Timothy's hospital have determined to commence the erection of the long-talked of surgical and medical ward as soon as estimates are made and the contracts prepared. This new ward will be equipped with the latest improved surgical and medical appliances, and will cost about \$30,000, of which amount a little over one-third is in the treasury. It is proposed to raise the balance by popular subscriptions. In several of the Manayunk mills the operatives have agreed to subscribe one-half cent weekly. Those employed in Dodgson's mills have in this manner already sent in \$962. Messrs. A. & P. Roberts & Co., of the Peacoyd Iron Works, recently paid over \$280.42, one-half of which was contributed by their workmen, and the other half by the firm. In this connection it may be stated that 47 ladies, residents of the 21st ward and Bala, are arranging for the holding of a lawn fete in aid of the hospital, which is to be given on the Feast of St. Barnabas, June 11, prox.

Of all the many organizations for charitable purposes, none are more deserving of support than those whose object is the influencing of young working girls in the right direction, and no society has been more successful in this particular than the Girls Friendly Society. Their latest move is the proposed purchase of a large cottage at Cape May, N. J., for a summer house for the girls. For the past two years a furnished house has been rented, and the fact that last year 315 guests were entertained, and that the house was very full in July and August, seems to clearly justify the present proposition. There is a good matron in charge, and always several associates who see that the members not only enjoy their vacation, but who exercise a mild restraint, and influence for the better in many ways, these girls who have so few opportunities for a happy holiday. The members pay a small sum \$3—for board, which almost covers the household expenses. Among others, the Rev. W. Hudson Shaw, of Oxford University, England, has become interested in this project, and gave a lecture for it on Saturday evening, 2d inst. in Association hall, his subject being "Samuel Johnson."

Diocesan News

Chicago

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

Mr. Wilcox, Congregational minister at Waukegan, has become a candidate for orders.

The quarterly meeting of the Northeastern Deanery was held in St. Philip's mission, Brighton Park, on Wednesday, May 6th. A large number of the clergy were present. Holy Communion was celebrated at 11 o'clock by the Rev. Joseph Rushton in the absence of the dean, the Rev. Dr. Locke. This was followed by the business meeting of the deanery at which the reports of the treasurer and the committee in charge of the Lent noon-day services showed that the pledges made in November and February had been almost all paid, and that there was a balance from the noon-day services of \$80, which was voted to the Board of Missions of the diocese, toward repaying \$135 advanced by the Board last year for the deficit. The next meeting of the deanery was appointed for Wheaton on Sept. 9th. The ladies of the mission provided the deanery with an excellent luncheon for which a hearty vote of thanks was given. The committee appointed to report on the canon governing parish boundaries, was authorized to submit the same, with a few changes, to the Bishop, and with his approval to bring it before the diocesan convention at its next session. Letters of regret were read from the dean who was absent from the city, and from the Rev. T. A. Snively who had been appointed to read a paper on the Sunday school. In the absence of this paper the two appointed speakers, the Rev. John Rouse and the Rev. W. C. DeWitt, spoke of the working of the Sunday school amid great difficulties in large city parishes. This was followed by a general discussion on the subject. The clergy were unanimous in their appreciation of the excellent work done in St. Philip's mission, by the Rev. H. G. Moore, and their admiration of the parish house lately erected, which provides so well for the work and needs of the people.

New Jersey

John Scarborough, D.D., Bishop

The 124th convention was held in St. John's church, Elizabeth, on May 5th and 6th. The Bishop celebrated Holy Eucharist at the opening service, and the Rev. H. M. P. Pearce preached the convention sermon from the text: "Jesus said unto them, they need not depart: give ye them to eat." St. Matthew xiv: 16.

After the usual routine incident to the opening of the convention, the Bishop gave his annual address. Early in the session, the Rev. Dr. Baker, of Princeton, offered a resolution of congratulation to the Rev. Dr. Green, of Princeton College, on the occasion of the 50th anniversary of his occupancy of the professorship of Old Testament Literature. The resolution was adopted unanimously.

An interesting missionary meeting was held at night. The opening address was made by Mr. Robt. Graham, of the Church Temperance Society, who was listened to with great interest, as he sketched in a rapid outline the work and objects of the society. Several speakers followed in brief addresses on the strength and weakness of the present missionary system.

The Holy Communion was celebrated on Wednesday morning at 7 in St. John's and Christ church, and at 9 the convention re-assembled for Morning Prayer.

The election of the various committees was next in order, with the following results: Standing committee, the Rev. Messrs. Alfred B. Baker, D.D., Charles M. Perkins, H. H. Oberly, and James H. Lamb, D.D.; Messrs. R. S. Conover, Howard Richards, J. B. Woodward, and E. R. Shubrick; treasurer, C. E. Merritt; missionary council, James Parker, and the Rev. E. J. Knight.

The afternoon was taken up with the reports of the different special committees. After the

closing collects and blessings, the convention stood adjourned.

One of the interesting features of the recess was a visit to the really noble rectory, which is just completed at a cost of many thousands of dollars.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

An earnest effort is being made to put the work among the colored people of the city of Pittsburgh on a better and more permanent basis, and with this purpose in view, Bishop Whitehead has engaged the Rev. John H. Simons, a colored priest, to spend a month in the city, beginning on the Sunday after the Ascension, May 17th, holding services twice on Sunday and during the week, for the congregation of St. Cyprian's mission; and making a thorough visitation of all the people in any way connected with it. Mr. Simons has labored successfully among his own people in Buffalo and Philadelphia, and it is hoped his work here will result in putting new life and vigor into a cause that has had to contend with many difficulties for years.

The Rev. David Jones was instituted into the rectorship of Christ church, New Brighton, on Sunday, May 3rd, by the Bishop, who also preached the sermon and confirmed a class presented by Mr. Jones to receive the laying on hands.

Florida

Edwin Gardner Weed, D.D., Bishop

The 53rd annual council assembled in St. John's church, Jacksonville, May 8th, at 11 A. M. The Holy Communion was celebrated by the Bishop, assisted by the Rt. Rev. W. C. Gray, D.D., of Southern Florida, and the Bishop preached an able sermon on what is called "the higher criticism."

The council met in the parish house for business, and organized by the election of the Rev. C. C. Leman, as secretary. The Bishop of Southern Florida addressed the council.

The annual address of the Bishop at the afternoon session represented a very large amount of active work. The fearful disaster which swept over the State last year destroying its orange groves and field crops, depreciated greatly all values in every department of life, and caused many removals from the State, thus depressing the Church work. But its effects were not so crushing as was at first anticipated, and the prospect is for recovery and advance in the near future. The treasurer reported all obligations of the diocese paid up to date, and a small balance in hand.

The principal elections were: Mr. R. D. Knight, treasurer; standing committee, the Rev. Messrs. V. W. Shields, D.D., W. H. Carter, D.D., G. H. Ward; Messrs. W. H. Hampton, H. E. Dotterer, and R. D. Knight.

The special committee presented an appropriate memorial of the late Rev. Dr. J. J. Scott, a priest resident in the diocese for 50 years, *rector emeritus* of Christ church, Pensacola.

On the evening of Thursday, the 8th, a very hearty missionary service was held in the church, and a strong missionary address delivered by Bishop Gray. This was also a decennial celebration of the consecration of the Bishop. A committee representing the clergy and laity presented him, as a mark of their esteem and affection, a most beautiful pastoral staff of ebony, mounted in silver, and surmounted by a large silver crook, the center of which is a cross set with precious stones. Through the Rev. N. B. Fuller, the ladies also presented him with a handsome silver private Communion service, to be carried with him during his visitations. Florida rejoices in its Bishop.

During the council, the diocesan Woman's Auxiliary Society met in annual session. It was opened with a special service, Holy Communion, and address by the Bishop. This society is a strong arm in diocesan work, supplying most of the funds for missionary duty. This was its 20th annual session. During this period they have raised a little short of \$40,000. The report

for the past year showed receipts to be \$2,198.

The council closed its sessions on Friday at noon, to assemble next year in Trinity church, Gainesville.

Michigan

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

The clergy and lay delegates of the parishes forming the Southern convocation held a meeting in St. John's church, Clinton, on Thursday, April 30th. A fair number of the clergy were present. The Rev. Dr. Stonex prepared a paper, which was read by the secretary at the afternoon session—subject: "Country missions, their difficulties and needs." At the evening service, the Rev. Wm. Gardam gave an excellent address upon the religious education of children. As the Rev. A. Wetherbee was unavoidably absent, Mr. D. J. Brown, of Ann Arbor, gave an address upon missionary work. The missionary work of the convocation came up at the afternoon session for discussion. It was found that of the \$1,000 and more spent upon the missions, all but \$100 were contributed by the parishes of the convocation, but it was felt that the full amount should be raised there; or, in other words, the convocation should look after its own missionary work. An effort will probably be made by the clergy to see that this is done.

Mr. Herbert E. Ryerson, late a Methodist minister, and now a candidate for orders, has been appointed lay-reader at Lapeer and Otter Lake.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

The 112th annual convention assembled in St. Luke's church, Philadelphia, on Tuesday, May 5th, when after the Eucharistic Office, the Rev. Dr. Benjamin Watson, president of the Standing Committee, celebrant (Bishop Whitaker being absent through sickness), the convention sermon was preached by the Rev. Dr. Joseph N. Blanchard, from St. Mark 1:17, the subject being "The call of Christ to the Church and to men."

The secretary, the Rev. Winfield S. Baer, called the convention to order, and stated that, by the advice of his physician, the Bishop would not be present. The call of the roll showed 150 clergymen present, and 84 parishes represented. The Rev. Dr. J. De W. Perry was unanimously chosen temporary chairman; the Rev. W. S. Baer, and James C. Sellers Esq., of West Chester, Pa., were re-elected secretary and assistant secretary respectively. The Rev. Dr. B. Watson offered a resolution which was adopted by a rising vote, that the convention express great regret at the absence of Bishop Whitaker, sympathy with him in his illness, and the hope of his speedy recovery. The committee on charities reported in favor of the admission to the convention of the church of St. Martin-in-the-Fields, Philadelphia, and the report was adopted.

At the afternoon session the Bishop's annual address was read by the secretary, the Rev. W. S. Baer; it contained the following statistics: Holy Communion celebrated, 31 times; sermons and addresses, 228; Confirmation services, 154; persons confirmed 2,673; candidates for deacon's and priest's orders admitted, 9; in the diocese, 19; for deacon's orders only, 1; for priest's orders, 19; postulants admitted, 10; in the diocese, 19; candidates ordained to the diaconate, 5, deacons ordained to the priesthood, 10; clergy received from other dioceses, 15, transferred to other dioceses, 12; deceased, 6; dedications, 10; consecrations, 1; cornerstones laid, 3; lay-readers licensed to Advent '96, 56; Baptisms, 2; marriages solemnized, 2; burials, 7; deaconesses in the diocese, 9; clergy, (Bishop, 1; priests, 257; deacons, 11)—269.

The condition of the diocese is full of encouragement. At not more than one or two points has there been any apparent loss, and in many places there has been a decided gain. The number of Confirmation services has been larger than in any preceding year, the number confirmed above the average, and almost equal to the largest number ever presented. A gratify-

ing feature of the Confirmations is that the number of men confirmed has been larger this year than any preceding year. In several churches more men than women have been presented, and in view of the statement that is sometimes carelessly made, that the Church is losing its hold upon men, this is a fact of hopeful significance. After alluding to the amount of contributions received, the Bishop concludes with a review of the faithful work done by Archdeacon Brady, during the five months since he first took charge of the missions.

The Rev. T. William Davidson read the 37th annual report of the Board of Missions, which stated that of the 165 parishes and organized missions which had been asked during the past year to contribute definite sums for the work of diocesan missions, 133 have given all or more than they were asked to do; 11 have responded in part; while 21 have given nothing. The total amount asked for by the board was \$16,046; amount contributed, \$15,675 41; receipts from other sources, interest etc. \$1,020.46; making total receipts, \$16,695 87 (against \$15,908 90 last year). The appropriations made by the board have all been paid in full. The board recommended that at least \$16,000 be asked for the present year. Addresses were made by the several deans of the eight convocations, by the Rev. Horace Fuller who made a stirring appeal for work among the Jews, concluding with remarks by Archdeacon Brady who said that diocesan missions might be comprised under three divisions—city, country, and parochial missions. After considerable discussion occupying a part of two days, the \$16,000 recommendation of the board was passed, together with a resolution that the board be authorized and directed to raise an additional sum of \$10,000 to be expended for special objects not exceeding two in number.

An attempt was made to pass an amendment to Canon XVIII, postponed from last year, relative to removal of churches, chapels, etc., and the abandonment of their present site. A resolution to refer the matter to a committee of five clergymen and four laymen, of which the Bishop shall be chairman, was offered as a substitute for the original resolution, and adopted.

The report of the committee on canons was adopted to the effect that to make any change in the constitution it shall be necessary that one-third of both orders should be present and vote. [This was adopted last year, subject to its confirmation at this convention].

A movement, looking toward the division of the diocese, by consolidating the outlying counties with an adjacent portion of the diocese of Central Pennsylvania, was fully discussed, but the matter was postponed until the convention of 1897 by a decisive vote, (174 to 62).

The committee on canons reported relative to the proposed change in the method of voting by ballot, that it did not conflict with any provision of the constitution and canons; the report was adopted, and the change was agreed to.

A resolution was adopted that the churches be asked to contribute next year \$3,000 to the Sustentation Fund.

The members of the Standing Committee for the ensuing year are: The Rev. Drs. J. A. Harris, T. D. Newlin, J. De W. Perry, Benjamin Watson, the Rev. James Houghton; Messrs. John Ashurst Jr., M. D., John E. Baird, James S. Biddle, George N. Fisher, and W. W. Frazier.

The several diocesan officers were all re-elected, as also the various boards of trustees, excepting that Rowland Evans takes the place of Henry H. Houston, deceased, as a trustee of the General Theological Seminary.

A resolution was unanimously adopted, that the trustees of the diocese were authorized to borrow \$8,000 on the property N. E. corner of 12th and Walnut streets, (Church House) additional to the \$60,000 already borrowed on the same, the time not to exceed 5 years, and the interest not to exceed 5 per cent, the same to be secured by bond and mortgage. (The additional funds

are needed to pay pressing bills of the custodians and committee on Church House.)

After the transaction of some routine business and a brief devotional service the convention adjourned *sine die*.

NORRISTOWN.—In the will of W. O. B. Merrill, probated 6th inst., the sum of \$18,750 is bequeathed to religious, charitable, and benevolent institutions. Among these are \$500 to the "Ambler Protestant Episcopal church," and \$250 to the "Protestant Episcopal mission at Ambler."

Colorado

John Franklin Spalding, D.D., Bishop

DENVER.—The year preceding, the Rev. J. H. Houghton's coming, St. Mark's church reported: Baptisms, 25; Confirmations, 20; communicants, 275; services, 345; Sunday school officers and teachers, 112; total contributions, \$4,446; missions, \$73. The report for 1895, made to the parish on their great festival of St. Marks, contained the following: Baptisms, 108; Confirmations, 63; communicants, 475; number of Communion on Easter Day, three Celebrations, 397; number of services, 583; Sunday school (actual Sunday) attendance, 425, enrolled, 600; Sunday school mite chests, \$250, in six weeks; total mission contributions of parish, \$500; total amount of yearly expenditures by vestry and societies, \$13,200.

On St. Mark's Day over 20 reports were presented from active organizations, when the hospitality of the parish is extended to representatives of similar organizations in all the parishes of the Church in the city. St. Mark's maintains three kindergartens, in which the Sunday school lessons are taught daily. A mission was started in September last on the "settlement" plan, some 15 blocks from the parish church, and here, all the working machinery of St. Mark's is duplicated. The Rev. P. H. Hickman, rector's assistant, has entire charge of this work, which has 115 in the Industrial school alone, with three large rooms open day and night. A military cadet company pledged against tobacco, liquor, and ungentlemanly behavior, has 50 at the Parish church, and 25 at the Mission of St. Phillips, the average age being 17. A parish room is maintained by the Men's Club, for St. Mark's business, some five blocks from the church, and this is open daily. The choir of St. Mark's has 25 boys, 30 adults, and an orchestra of ten pieces, increased to 25 on the night of the Parish festival. All the perfection is due to Prof. Dingley Brown who is the much loved precentor and choir-master. Eight lots are under cultivation adjoining the church and are called "Brownie Park" where every kind of gymnastic apparatus is at hand for the children, a Zoological collection and drill ground, and electric light for night festivals. During the summer the orchestra plays every Tuesday evening in Brownie Park. Sister Hannah has been associated with the church for three years as parish visitor, and a large force of lay helpers are following in her footsteps.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop

Thos. F. Gallor, D.D., Ass't. Bishop

The 64th Convention assembled in Christ church, Nashville, on May 6th, and continued in session three days. The attendance of both clergy and laity was unusually large. The Convention sermon was preached by the Bishop Coadjutor, and was commemorative of the 30th anniversary of the consecration of Bishop Quintard. The Rev. Chas. T. Wright, of Tullahoma, was re-elected secretary.

No important measures were enacted, the time being consumed by routine business. The report of the committee on the state of the Church showed an encouraging condition of Church life in the diocese in spite of the continued hard times. The committee on Education reported that all the Church schools, in-

cluding the University of the South, had had a prosperous year, with increased attendance.

Mr. G. M. Darrow, of Murfreesboro, was re-elected treasurer. The members of the Standing Committee are the Rev. Messrs. T. F. Martin, J. R. Winchester, D.D., Geo. F. Degen; Messrs. W. D. Gale and E. L. Gregory.

At the conclusion of luncheon on Wednesday, Bishop Quintard was presented with a handsome silver pitcher and cup, from his friends throughout the diocese, the presentation being made by Bishop Gailor, in a speech full of deep feeling. Upon the pitcher are engraved the Quintard arms and the inscription:

A testimonial of affection to our Bishop, upon the thirtieth anniversary of his Episcopate.

The Bishop in accepting the gift spoke feelingly of the unswerving loyalty of his clergy by which had always been sustained and cheered in his labors. Speeches were also made by the Rev. C. F. Collins, of St. Louis, and the Rev. M. M. Benton, of Louisville.

On Thursday morning the Woman's Auxiliary had an enthusiastic meeting, which was addressed by the Rev. Dr. Pettis, and Bishop Gailor. Mrs. Shortridge, of Memphis, was re-elected president of the diocesan branch; Mrs. Ringgold, of Knoxville, vice president; Mrs. Hodgson, of Sewanee, secretary; and Mrs. Gale, of Nashville, treasurer.

On Thursday afternoon the Convention enjoyed an excursion to the Centennial grounds and the famous Belle Meade stock farm, a special train for this purpose having been tendered by Major J. W. Thomas, president of the Nashville Chattanooga and St. Louis R. R.

At night a rousing missionary meeting was held, when about \$2,500 was pledged for diocesan missions.

Sewanee was selected as the place of meeting for the next convention.

Connecticut

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

TORRINGTON.—The Bishop visited Trinity church, May 1st, and confirmed a class of 22, presented by the rector, the Rev. J. Chauncey Linsley. The Bishop also preached. This is the second visit the Bishop has made to Trinity since Advent, a total of 34 persons confirmed. Trinity parish has bought a valuable piece of land, centrally located, and money is being raised for a new church.

MONROE.—St. Peter's church, the Rev. A. Goldsborough, rector, which has been thoroughly renovated and greatly improved and adorned, was re-opened with a service by Bishop Williams, May 2d. The Bishop preached and confirmed a class of seven.

LONG HILL.—Bishop Williams was present at the morning service at Grace church, the Rev. C. W. Boylston, rector, the 4th Sunday after Easter, confirming a class of 11, and preaching.

St. Paul's, Windsor Locks, and Calvary parish, Suffield, have enjoyed a great degree of prosperity under the rectorship of the Rev. John Williams, and it is with sincere regret that his resignation, (referred to elsewhere in our columns) is accepted.

NEW BRITAIN.—On the evening of April 24th, Bishop White of Indiana, acting for the Bishop of Connecticut, visited St. Mark's parish, the Rev. Henry Wayne, rector, and confirmed a class of 20.

HARTFORD.—On the 3rd Sunday after Easter Bishop Williams confirmed a class of 14 in Trinity church, and the same day at Grace chapel, a class of 12.

CHESHIRE.—The Rev. J. F. Sexton completes a successful rectorship of ten years. During part of this time he has also been minister in charge of St. Paul's, Southington, which has prospered wonderfully under Mr. Sexton's administration; it was owing to his unwearied efforts that a beautiful church was built there three years ago, and is entirely free from debt.

WINSTED.—Thursday evening, April 30th, Bishop Williams visited St. James' parish. There

were 17 in the class presented for Confirmation and the Bishop preached.

TASHUA.—The Bishop made his annual visitation to Christ church, Sunday afternoon, May 3rd, confirming a class of 11 candidates. Considerable improvement has been made to the church property here; the rectory has been repaired and the church newly painted.

ROCKVILLE.—A mission was organized in this city 25 years ago. A church was built, with a debt of \$4,500 on it. Nothing had since been done toward reducing this debt, until the coming of the present rector, the Rev. S. W. Derby, four years ago. During those four years St. John's congregation and Sunday school have steadily increased. With the aid of the missionary society of the diocese, the debt has been reduced by \$2,650. The remaining \$1,850 has been refunded from six to five per cent. A beautiful rectory has just been completed on the lot adjoining the church, equipped with all the modern conveniences. The church is being shingled and painted. Everything points to a strong and rapid growth for the Church in this field. The present rector feels that the time has now come when he must resign this, his first parish. At a recent meeting of the parish, called to act on this resignation, resolutions of regret and appreciation were unanimously adopted, to be entered on the parish records. A copy to be presented to the rector, and another copy forwarded to the archdeacon by the parish clerk.

New York

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

YONKERS.—At the recent Confirmation at St. John's church, the rector, the Rev. Dr. Carver, presented 43 candidates to the Bishop. The Rev. Ellis Lyon has been ordained to Deacons' Orders, and has become the curate of this parish.

CARTHAGE LANDING.—The summer services at St. Mark's church were begun on the last Sunday in April.

TARRYTOWN.—The Bishop, on the evening of April 29th, administered Confirmation at Christ church to classes presented both for this parish and St. Mark's parish.

STATEN ISLAND.—On Sunday, May 3rd, Confirmation was administered at Christ church, New Brighton, St. Mary's church, Castleton, and St. Paul's church, Stapleton.

Washington, (D. C.)

Henry Yates Satterlee, D.D., Bishop

The mission at the church of the Epiphany, which closed on the 3rd of May, has been wonderfully successful in attracting numbers of thoughtful men and women to hear the deeply spiritual address of the Rev. Mr. Aitken at the midday services, as well as large congregations in the evenings, when the sermons appealed more to the general public. As one of the results of the mission, the rector is preparing a second class for Confirmation.

St. James' on Capitol Hill, is one of the smaller, but most active of the city parishes. A free church, with a commodious parish building, it provides numerous services, and does much good in a part of the city remote from the older churches. At the recent visitation, the rector, the Rev. James M. Clark, presented 21 persons for Confirmation. After the service a reception was held in the parish hall, that the congregation might meet their Bishop, who won all hearts by his kindly words and cordial greeting. The Bishop has concluded his first visitation of the city parishes, and is now holding services in the suburbs, and in the four counties of Maryland included in the diocese of Washington.

The village of Brookland, in the District of Columbia, has a young, but thriving mission, begun a few years ago by the venerable Rock Creek parish, which formerly embraced all the country for miles to the north of the city. It is in charge of the Rev. J. Thomas Crowe, and is called the church of our Saviour. Since last

Trinity Sunday it has occupied its church building, and in that time has doubled the numbers of its Sunday school, formed guilds, of both men and women for Church work, and made successful efforts to pay the debt upon the building. At the Bishop's visit on April 24th, 38 persons were confirmed, and here again a large gathering attended the reception held to welcome the chief pastor.

Long Island

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

BROOKLYN.—The northern archdeaconry held its regular spring meeting in the chapel of St. Mary's church, the Rev. W. W. Bellinger, rector, on the evening of April 28th. Archdeacon James H. Darlington, D.D., was in the chair. The report of the treasurer was read by Mr. Lyman R. Greene, and showed a total sum raised from the parishes during the year of \$4,238.12, of which, on April 1st, there was an unexpended balance of \$1,773.26. From the committee to draft new rules of order and a new constitution, the Rev. F. S. Cartwright reported, and the report was, after some debate, unanimously adopted. From a committee on the delimitation of parishes, the Rev. Dr. Bunn reported, and presented a map which he had prepared. A motion by the Rev. Dr. J. C. Jones was carried, empowering the committee to finish the map satisfactorily to all the parishes, and lay it before the diocesan convention at its approaching session. It was further voted to settle all differences by arbitration. Reports from St. Timothy's and St. Michael's mission were received and placed on file. Very favorable reports were made of new missions, one at Canarsie, in the 32d ward, which has been conducted by the Rev. Mr. Boss, rector of Trinity church; another at Ridgewood, to be known as Holy Cross, for which a plot of land 100 ft. by 100 ft., and worth \$6,000, has been donated; and still another, St. Alban's, which the Rev. Mr. Cartwright, of St. Barnabas' church, has built up in place of St. David's. Report was made of the church of the Ascension, which is without a rector, and has a deficit of over \$1,000. A resolution offered by Mr. N. Pendleton Schenck was passed, recommending this parish as worthy of help, and pledges of money followed from several parishes. Officers for the ensuing year were chosen as follows: Archdeacon, the Rev. Dr. Darlington; secretary, the Rev. Floyd E. West; treasurer, Dr. Squibb.

Trinity church, East New York, the Rev. Nelson E. Boss, rector, has been the recipient of a full set of beautifully embroidered altar linen. The work was done and presented by Mrs. Josephine Ralph and the young women under her care belonging to the Daughters of the King. There are six pieces, each article being a fine specimen of the needle woman's art. The altar and credence covers are inlaid with handsome lace, and exquisitely wrought with white silk. All the monograms and designs are appropriate, each scheme having a delicate tracery of the lily of the valley for a finish. Every piece is edged with fine hemstitch and hand-made lace.

BROOKLYN.—At St. Luke's church the Rev. Henry C. Swentzel, rector, the eminent English missionary, the Rev. W. Hay M. H. Aitken held a Quiet Hour for men at 5 P. M., on May 5th, and in the evening addressed a general congregation, the spacious edifice being crowded and the interest intense. When Mr. Aitken was in this country about ten years ago, he began his labors in St. Luke's church, and now about to leave at the close of this second visit he held his farewell service at St. Luke's. The text, "I must work," St. John 9: 4, gave the key note to a practical, very earnest, and finely illustrated sermon.

Holy Trinity church which has lately invited to its rectorship the Rev. S. D. McConnell, D.D., of Philadelphia, heard him for the first time in the new relation on Sunday, May 3, when he addressed them on "The True Function of the Church." The church was filled and the music

under the lead of Dr. Dudley Buck, was very attractive.

On the afternoon of May 5, St. Phebe's mission held its 13th anniversary in the mission house. This beautiful building on De Kalb ave. was erected as a memorial of Miss Harriett Low whose time and heart were actively enlisted in benevolent efforts during a lovely life. At this anniversary service Dr. Alsop presided and the Rev. J. H. Darlington, D. D., archdeacon, made an address. Reports were read by the Rev. J. F. Aitkens of Grace church. The contributions received for the charity amounted to \$6,706.54, which sum was expended in work that reaches far and wide among the poor, and those in jails and hospitals. This mission is very highly regarded throughout the city for its works' sake.

The 15th regular meeting of the Southern Archdeaconry was held on the afternoon and evening of May 5, at the church of the Redeemer Archdeacon Alsop was in the chair. The report on the delimitation of parishes was read by the Rev. George F. Breed, and a map which had been prepared, was presented and examined by the members. After some discussion it was finally voted to continue the committee with power to complete the map after consultation with the committee of the Northern Archdeaconry, and to lay it before the next diocesan convention. On motion the delimitation was restricted to use only in missionary and charitable action. An election resulted in the choice of the same officers for the coming year. Reports from missions and aided churches were heard. Pledges from parishes were received and appropriations were made. In the evening Bishop Talbot gave an address on the aspects of the missionary field.

Massachusetts

William Lawrence, S.T.D., Bishop

The 11th annual meeting of the diocesan convention took place on May 6. After a business session in Trinity chapel, adjournment was made to Trinity church for the celebration of Holy Communion. The sermon was preached by the Rev. James H. Van Buren.

The business sessions were held in Association hall, where the convention reassembled after divine service. The Rev. William H. Brooks, D. D., was re-elected secretary, and appointed with the consent of the convention, the Rev. Leander C. Manchester as his assistant. The Rev. Charles H. Learoyd read his report as treasurer, which contained the following items, assessments upon parishes \$5,045.51; last year's deficit, \$46.16; amount paid out, \$5,600.99; deficit this year, \$555.48. Twenty-six parishes had failed to pay their deficit. The committee on admission of new parishes reported favorably upon the applications of St. John's, Williamstown; All Saints, Brookline; St. Mark's, Fall River.

The Rev. Dr. Abbott gave the report of the Standing Committee. During the year it has had nine regular and 13 special meetings. It has given its consent to the consecration as bishops, of Drs. Burton, Johnson, and Satterlee, and voted for the transfer of the Rt. Rev. Alexander H. Garrett to Dallas as the see city. Various other reports were submitted, and Bishop Lawrence appointed the five Standing Committees for the convention.

After dinner at the Brunswick the convention listened to the address of the bishop in Trinity church.

A committee was appointed to make preparations for the observance of the centennial of the consecration of the first bishop of Massachusetts, Dr. Edward Bass, which took place, May 7th, 1797.

The Rev. Dr. Shinn reported for the committee on the better support of the clergy and recommended more generous attention to the Retiring Fund Society and kindred agencies. Mr. Francis C. Foster made a plea for the Society for the Relief of Widows and Orphans of Deceased Clergymen, and the matter was finally placed in the hands of a committee.

The following Standing Committee was elected: The Rev. Drs. Edward Abbott, A. St.

John Chambre, E. W. Donald, and John S. Lindsay; Messrs. Robert Codman, Edward L. Davis, A. J. C. Sowdon, and Charles G. Saunders.

The Rev. Dr. Hodges, of Cambridge, was elected deputy to General convention in place of the late Dr. Converse. The Rev. C. T. Whittemore and Mr. Henry M. Lovering were elected members of the Diocesan Board of Missions.

The report of the Diocesan Board of Missions was read by the Rev. Dr. Howe. The Rev. Dr. Parks objected to one phrase in the report, which charges the State of Massachusetts as having the largest proportion of criminals and paupers of any State in the Union. This he said was untrue, and was due to a misapprehension in the study of statistics. If the other States in the Union were as accurate in their returns of statistics, the Bay State would clearly prove its innocence of this charge. The Rev. F. B. Allen argued for its justice, but upon motion, it was finally stricken out from the report.

A memorial resolution upon the death of the Rev. Dr. Converse was then taken by a standing vote, followed by prayer. The report for saving time in the elections was read by the Rev. John W. Suter. It was thoroughly criticized and deemed inexpedient to make such radical changes in the canons.

It was voted to charge the date of the parish meetings to December instead of Easter Monday. With a vote of thanks to Trinity church and the committee on hospitality the convention after prayer adjourned.

The Church Social Union held its annual meeting in St. Paul's church May 5. Professor Ezra P. Gould made the first address, in which he defined the Church as not a mere organization, but as the expression and incarnation of the principles which lie at the root of Christianity. He declared love the first law of the Church and everything that tends to separate man from his brother man must be set aside. The Rev. E. J. V. Huiginn dealt with the drawbacks afflicting the working class, advocated better dwellings for the poor and condemned long hours of work and inadequate pay.

BOSTON.—St. Matthew's church has had its organ repaired and enlarged and a water motor has been put in position. The whole cost of the improvements has been \$800. The parish has secured through its rector an endowment of \$4,000 upon its rectory.

A portrait of Bishop Brooks by C. Akerman Jackson, of Providence, has been given to the Young Men's Christian Union. It represents the bishop looking up from a book as if about to speak.

The verdict of the ecclesiastical court in the trial of the Rev. S. R. Fuller for violation of the canon on marriage, has been rendered against him and the penalty recommended is his deposition from the ministry. It is not announced at this writing whether the Bishop will carry this out, or inflict some milder penalty.

In the report of the Diocesan Board of Missions, there is reference to the growing districts in East Boston, Brighton, Charlestown, and the region between Ashmont and Mattapan. The archdeaconry of Lowell reports that the chapel at Rockport has been enlarged and beautified. St. John's church, Winthrop, has relinquished \$100 of its stipend, and will relinquish \$50 more in July. The parish has paid mortgage on parish house, and raised \$450 towards a rectory fund. The archdeaconry of Worcester, reports the self-sacrifice of the rector of St. John's, Millville, who has cancelled his salary, taking only what the people give through the offertory, in order to save the rectory from a mortgage. The archdeaconry of Springfield reports that Chicopee has raised \$2,000 of the \$2,700. Our Saviour mission, Middleborough, and of the archdeaconry of New Bedford, has paid \$3,000 on its \$4,800 lot. Governor Morton, of New York, has given \$10,000 for the erection of a church building in this town. The report laments the death of one of its faithful missionaries, the Rev. George E. Allen, who was in charge of St. James' church, Fall River.

Congregationalism is dying out in Boston. Seven of the 25 wards have no church edifices, and 16 wards have no mission chapels; matters which were recently deplored at the meeting of the Congregational Club.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

The 47th annual convention was held in St. Paul's church, Augusta. St. Paul's is one of the oldest and most influential parishes in the diocese, and Augusta one of the most beautiful cities in the South, with its stately old homes, and wide streets shaded with rows of arching elms. The old church stands on the banks of the Savannah, surrounded with its ancient burying ground. It is after the style of Wren's churches. The interior in recent years has been remodeled and enriched with many memorials, windows, mural painting, all in exquisite taste. The chancel too is commodious and richly furnished. The convention was opened with Morning Prayer and Litany at 9 o'clock, and celebration of the Holy Communion at 10. Bishop Nelson was celebrant assisted by the Rev. Dr. Williams, rector of the parish, and Archdeacon Carpenter. The sermon, a strong and helpful one, was preached by the Rev. H. Orrin Judd, from "Have salt in yourselves," and "Ye are the salt of the earth." The music was by the vested choir of the parish, and was very good. At the close of the service, the Bishop called the convention to order, the Rev. F. F. Reese, of Christ church, Macon, was unanimously re-elected secretary. The following were elected members of the Standing Committee: The Rev. Messrs. C. C. Williams, D.D., Rev. Charles H. Strong, Rev. F. F. Reese; Messrs. Z. D. Harrison, T. H. Miller, and W. H. Trezevant.

One new parish was admitted into union with the convention, the church of the Incarnation, Atlanta. The most important business before the convention was the report of the committee on the revision of the constitution and canons of the diocese, which evoked considerable and very warm discussion; only a small portion was acted upon.

There was a meeting of the Woman's Auxiliary on Wednesday, and also of the diocesan council of the Brotherhood of St. Andrew and on Wednesday night a service with short, stirring addresses from members of the Brotherhood.

It remains only to add that the convention was delightfully entertained and not the least pleasing and picturesque feature was the luncheon served daily to the delegates on the banks of the beautiful Savannah river.

The 75th annual convention is appointed to meet on the 5th of May in St. Andrew's church, Darien.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

WAUSAU.—During the past year about \$1,000 of long standing debt in this parish, the Rev. John A. Carr, rector, has been wiped out. Each Saturday the Guild furnishes cake and bread and other articles of food, and by this means, during the past twelve months, \$300 have been earned. These articles of food are placed on sale in one of the stores on the main street, and are sold like any other commodity. No entertainments of any kind are indulged in for the so-called support of the Church in this parish. Recently some friends of the rector presented a chalice and paten to the Church. The cost was close to \$90. The Bishop also donated some beautiful altar ornaments and \$300, on condition that the parish, by special subscription, raise \$200; the whole to be applied to the long-standing rectory debt. The women of St. Martha's Guild, by individual effort and donation undertook, to raise the \$200, and made this their Easter offering.

MOSINEE.—Services have been held at St. James' mission every Sunday evening, and the Holy Communion celebrated every other Monday morning, for the past nine months, by the

Rev. J. A. Carr, of St. John's, Wausau. The Easter collection, \$31, was applied to the debt. There is a little handful of people here who are interested not exclusively in themselves, but manage to do a great deal more for missions, than congregations ten times as large. The Bishop sent at Easter \$25 to go on the debt. A pair of brass candlesticks have taken the place of the wooden ones. Mr. Trowbridge, of Nashotah House, held services here on Good Friday and Easter night, and the priest in charge celebrated the Holy Communion on the Wednesday in Easter week.

Alabama

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

A house which was purchased some time ago by the Guild Hall Chapter of St. John's church, Mobile, has been transformed into a Sunday school room for the infant department, and also for use for week day lectures. By means of funds raised by a committee of ladies the church itself has been thoroughly repaired, the roof reshingled, dormer windows put in the north transept and the entire outside repainted. A handsome font of caen stone has been presented, the cover being of oak surmounted by an angel in bronze. Both font and cover are memorials.

The church of St. Michael and All Angels, Anniston, has recently been the recipient of 200 copies of the "Evening Service Book" given by some friends North. This service book contains the whole of the Evening Prayer, eight selections pointed for chanting, over 100 hymns, and a special service for Sunday schools. The arrangement is by the dean of the Denver cathedral. Four large Prayer Books have also been presented for the clergy stalls and Sunday schools, memorials of Mrs. Hager. The Ladies' Guild has presented two large cases for the vestments, altar linen, etc. By invitation of the rector, the Mother Superior of St. Margaret's Sisterhood, with one of the sisters, will visit the parish, and possibly it may result in the Sisterhood taking charge of the Hospital mission and parochial school work of St. Michael's.

Southern Virginia

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

On Sunday morning, May 3rd, Bishop Randolph visited Grace church, Petersburg, and confirmed 20 candidates, preaching the sermon also. At night he went to St. Paul's church, Petersburg, preached, and confirmed 11. May 2nd, confirmed 9, at the church of the Good Shepherd, Bath parish, Dinwiddie Co., in charge at present, of the Rev. F. G. Ribble.

Western New York

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

The 2nd annual meeting of the archdeaconry of Buffalo was held in the church of St. Mary-on-the-Hill, the Rev. C. F. J. Migley, rector, April 28th. It was opened with a celebration of the Holy Eucharist at 9:30 A. M., the Ven. Archdeacon Lobdell being Celebrant. Roll call showed a larger attendance than usual of clerical and lay delegates. The Rev. Charles A. Bragdon was re-elected secretary, and the following members of the missionary board: The Rev. Drs. J. A. Regester, and Charles Smith, and the Rev. C. F. J. Migley; and Messrs. M. D. Mann, M.D., E. W. Granger, and W. H. Leslie. The Archdeacon made a verbal report of the work done in the archdeaconry since its organization ten months ago, and then called upon his executive officer, the general missionary, the Rev. J. H. Perkins, for a detailed statement of his work. Mr. Perkins reported services, 123, in widely scattered mission stations; celebrations of the Holy Eucharist, 51; Baptisms, adult, 21, infant 33; Confirmations, 24; calls on families and individuals, 289; miles traveled, 4,750; offerings at services, \$132.07; expenses (other than salary), \$100.38; balance, \$31.69; and stated that there were many other places yet to be reached, to do which would require more men and more

money. The report of the board severely censured the non-contributing parishes, and brought in the following resolution, which was adopted:

Resolved, that it is the sense of this archdeaconry that it would add greatly to missionary interest and revenue if missionary meetings could be held in each parish, and that an earnest effort should be made by the missionary board, by communicating with rectors and arranging for such meetings, to accomplish that object as speedily as possible.

The following resolution was also adopted:

That it is the sense of this archdeaconry that it favors the formation of an associate mission, and recommends it to the missionary board.

Great difficulty has hitherto been experienced in making an equitable assessment upon the parishes for diocesan missions which will not bear too heavily on those least able to sustain the burden. After considerable discussion as to an equitable assessment for diocesan missions, the difficulty remained unsolved, and the rate of assessment was left as before.

PENN YAN.—The rector of St. Mark's church the Rev. F. M. Baum baptized 21 persons in that parish on Easter Even.

MT. MORRIS.—On Easter Day the Misses Hinman presented to St. John's church an altar cross as a memorial of their parents. The cross is 48 inches high of polished brass and bears the inscription.

"To God, and in loving memory of two of the founders of this parish, Walker Mallory Hinman 1796—1891, and his wife Hannah McCurdy Hinman 1806—1871."

The parish has also received a memorial window from Mrs. Elmira Seymour in memory of her husband, McNeill Seymour, who was for many years one of its vestrymen. The subject portrayed is the Good Shepherd.

GENEVA.—The extension of the James F. Demarest memorial library building has been completed. The librarian and his assistant are now engaged in rearranging the books so as to bring the whole building into immediate use. The capacity of the entire building is estimated at 100,000 volumes. The usefulness of the college library has been greatly promoted by this addition.

LOCKPORT.—The processional cross used for the first time at the Easter Day services in Grace church, stands seven feet high, with polished walnut staff, the cross itself of brass, with relief figures of the four evangelists and their symbols at the ends of the four limbs of the cross; a larger medallion in the center bears the figure of the *Agnus Dei*. The cross surmounts a globe or ball at the top of the staff, and upon this is engraved the memorial inscription: "To the glory of God and in loving memory of Clara Marie Jones: born May 2, 1885; baptized in Grace church, Lockport, May 28, 1892, died September 15, 1893. Presented to Grace church, by her Godfather, John T. Joyce." The memorial was designed by Messrs. J. & R. Lamb, of New York, who also furnished the windows placed opposite the pulpit last All Saints', and the pulpit itself, the lectern, the altar and reredos, and many other fine pieces in Grace church. This latest addition is a fine example of ecclesiastical art. A processional cross of polished oak and brass was presented to Christ church choir on Easter Day, on the occasion of their first appearance in vestments. The work was done in an artistic manner, by Messrs. Oliver Bros., and Messrs. Weaver & Dunn Bros., in this city.

Virginia

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

The ladies interested in the recently established mission of the Ascension, Highland Park, one of the suburbs of Richmond, recently gave an entertainment, which has enabled them to provide seats, also Prayer-books and Hymnals. Services are to be held for a time in a private house, but it is expected that in a few months a little chapel will be erected.

Bishop Newton preached at Monumental church, Richmond, on Sunday morning, May 3d, afterward confirming a class, the second this

year. At night he preached at the opening of the new St. Philip's church, erected by the colored Church people of Richmond. It is a beautiful church, and a great credit to them and their indefatigable rector, the Rev. J. W. Johnson.

Confirmations by Bishop-coadjutor Newton: Emmanuel church, Harrisburgh, 5; Christ church, Winchester, 14; St. James, Berryville, 7; Millwood, 1; Meade Memorial, White Post, 5; Calvary church, Port Royal, 12; Luray, 4; Page Parish, Shenandoah, 5; Lynwood, 3.

On Sunday, May 3rd, Bishop Whittle visited the chapel of the Theological Seminary of Virginia, Alexandria, preached, and confirmed a class of 11, 10 of whom are students of the high school. In the afternoon he confirmed 8 at St. Paul's chapel, Bailey's Cross Roads, near the seminary.

On Tuesday, April 21, Dr. O. S. Bartin, rector of Christ church, Norfolk, delivered the fourth of the Reinecker lectures of this session, at the Theological Seminary of Virginia, Alexandria. His subject was "The Book of Life" (Rev. xx:12). The 5th lecture of the course was delivered by the Rev. A. Mackay-Smith, of Washington, D. C., on "The Problems of the Cities." Dr. Morgan Dix, of New York, will deliver the 6th lecture, in June.

North Carolina

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

The 8th annual convention met in St. Peter's church, Charlotte, May 6th. At 9:30 Morning Prayer was said, and at 11 o'clock the Litany, after which the sermon was preached by the Rev. J. M. Horner. The Bishop was celebrant of the Holy Communion.

The convention met again at 4 P. M., and organized with the Rev. Dr. Marshall as president, and the Rev. J. E. Ingle as secretary. Mr. Chas. E. Johnson, treasurer of the diocese, reported that collections for the Episcopal and Contingent Fund and for diocesan missions, exceeded any amount collected in any year of the existence of the diocese, owing to the monthly pledge system.

The Rev. Dr. Marshall presented a petition from the teachers and pupils of St. Mary's School, asking the convention to make an effort to endow the school, or in some way help the rector, the Rev. Dr. Smedes, to bear the burden of rent. A resolution was adopted to appoint a committee to enquire as to the possibility and desirability of purchasing the school property, and to report at the next convention. At this juncture Mrs. Iredell was given consent to make a plea for the school, where she was 30 years teacher and principal. The trustees reported that six deeds had been received, of lots in different towns in the diocese, also a bequest of \$1,000 from Mrs. Sprite for missionary purposes.

The Bishop in his address stated that he had baptized seven children and eight adults; confirmed in the diocese and in the jurisdiction of Asheville 509 persons; held 231 services, preaching sermons, and made 61 addresses; consecrated 8 churches and chapels; clergy lost—by death 2, by removal 5; clergy gained—by removal 4, by ordination 4, candidates for priests' orders 4, for diaconate 1, postulants 8. The mission work was "never in a more prosperous condition." He advised the executive missionary committee to continue the payment of the stipends of the missionaries of the jurisdiction of Asheville until Oct. 1st next, but not longer. He recommended that a committee be appointed to confer with the diocese of East Carolina and with "the jurisdiction," with a view of devising some plan by which the Church in the whole State might be bound closer together, having schools and other interests in common.

St. Augustine's chapel for colored people at Raleigh, petitioned that the name of the church be changed to St. Andrew, which was granted.

The superintendent of Thompson Orphanage, reported growth, and asked for increase of funds to build additions necessary to accommodate the many who sought homes and education. The Rev. Dr. Murdock trustee for the University of the South, reported that institution in a

flourishing condition. It had lately received a legacy of \$50,000, but the theological department was dependent on the dioceses, and needed help from them all.

The convention authorized the treasurer to pay the Bishop annually the sum of \$500, for his traveling expenses. The trustees were given the power to sell any property that could be spared, and raise other sums of money with the view of purchasing the buildings of St. Mary's School.

Mr. Chas. E. Johnson was re-elected treasurer. Report of the Committee on the State of the Church was very encouraging. A special committee recommended that certain property in stocks, moneys, and lands, to the amount of \$25,012, be turned over to the jurisdiction of Asheville as soon as that jurisdiction is supplied with a bishop. The Convocation of Charlotte offered the diocese of North Carolina a school property in Salisbury, consisting of one whole block, and a fine brick building, very valuable. The property will be accepted.

A committee was appointed to confer with like committees from East Carolina and from the jurisdiction of Asheville, in regard to organizing the Church of the State into a province.

The Rev. Benjamin S. Bronson was elected to fill the vacancy in the Standing Committee made by the death of Dr. Sutton.

On Saturday morning the Bishop delivered a charge to members of the Brotherhood of St. Andrew, many of whom had come from all over the State and from South Carolina to hold a council. At 11 o'clock on Sunday, Bishop Watson preached to them an eloquent and forcible sermon.

The Woman's Auxiliary and the Daughters of the King were on the ground in full force, making speeches, and hearing reports which told of the increase of interest and of the progress they were making in their different lines of work.

The next meeting of the convention will be held in the church of the Good Shepherd, Raleigh, on May the 12th, 1897.

Delaware

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

St. Philip's church, Laurel, recently refused to accept a portion of the receipts from a dramatic entertainment, because the entertainment, was held during Lent.

Recently an additional sister was professed as a member of the newly organized community of All Angels', in St. Raphael's chapel, Wilmington. The Bishop was assisted in the services by the chaplain, the Rev. H. H. P. Roche, and by the Rev. Canon Knowles.

A handsome memorial altar and reredos has just been placed in St. Mark's church, Millsboro.

With the aid of the Brotherhood of St. Andrew, regular services on Sunday are held now in all the public institutions in and near Wilmington.

A legacy of \$500 has lately been received by St. James' church, Stanton, from the estate of Mrs. Elizabeth Graff.

The Bishop has recently delivered several times a lecture on "Forty years a pedestrian," reciting some of the many interesting and amusing incidents of his numerous pedestrian tours.

Kansas

Frank E. Millspaugh, D.D., Bishop

The Bishop is in South Kansas, taking the services alone for 18 days in small and unvisited missions. He rather enjoys being priest and deacon; perhaps the spiritual comfort is greater than from the episcopate.

INDEPENDENCE—A pretty little church was built here 20 years ago, but the people have become discouraged and indifferent. It was the Bishop's pleasure at his visitation to confirm two and receive one from the Roman communion, she making a public recantation of the Ro-

man dogmas. One of the confirmed is a son of a prominent judge, a Presbyterian. He comes as a postulant for orders.

LEDAN.—Five years ago there was but one layman here who loved the Church. To-day there are 40 communicants, and because, under the providence of God, of the work and influence of one earnest Churchman. There is no church property here, a clergyman they have but once a month. The Bishop confirmed a class of 11 on May 1st. The Rev. Percy Webber had kindly given them a short Mission. It was very helpful. This is one place at least where the men have become the working force for the Church.

Indiana

John Hazen White, D. D., Bishop

Dr. McKenzie's work in Lima, both as rector of the parish and as the head of two Church institutions established there; viz: the Howe Military School for Boys and the Hammond Industrial School for dependent children, deserves commendation. As rector of the parish Dr. McKenzie has awakened new life and zeal among the parishioners of St. Mark's. The congregations have largely increased, and the different organizations are encouraged to "go forward." The Howe school has also taken a new life. The number of students is greater than ever before, and the capacity of the buildings is taxed to their fullest extent. The two new halls now under construction, when completed will give ample room for many more. The interest and zeal among the students, teachers, and professors amount to enthusiasm. At the Industrial School (organized by Dr. McKenzie) dependent children, eleven boys and nine girls, in age from two years to ten or twelve, are kindly cared for by the self-sacrificing labors of Sisters of the Holy Name; order, work, study, and true devotion are constantly inculcated.

Oklahoma and Indian Territory

Francis Key Brooke, S. T. D., Bishop

The Bishop visited Fort Reno and Darlington on Sunday, April 12th. In the morning he officiated at Fort Reno, where a good number of Church people are found among the military people. In the afternoon a service was held at the church tent, near Darlington, when seven Indians—six Cheyennes and one Arapahoe—were presented for Confirmation. This is the first class of full-blooded Indians confirmed by Bishop Brooke in Oklahoma. The Indian work is now making good progress, a number having been recently baptized. In the evening of the same day, the Bishop visited the Arapahoe Indian School, where service was held, and where the Bishop addressed the Indian children and others. On Friday evening he visited the Cheyenne Indian school. The Bishop is very much in need of funds to sustain this Indian work, the appropriation from the Board of Missions for Indian work being altogether inadequate.

Minnesota

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

ST. PAUL.—Monday, April 21st, Bishop Gilbert met with a painful accident; slipping upon the sidewalk, he fell, breaking a small bone in the wrist of his right hand.

Advice reaches Faribault of the serious illness of Bishop Whipple. His physician, Dr. Daniels, has gone to Asheville, N. C., to accompany him home.

At St. Clement's pro-cathedral, on the 2nd Sunday after Easter, at the 8 A. M. Celebration, three new members were admitted into the Brotherhood of St. Andrew. This chapter, although recently organized, has now nine active members.

The music at the Good Shepherd church has improved very much lately under the new organist recently appointed. The services are rendered by the vested choir in a reverent and highly appreciative manner.

The Living Church

Chicago, May 16, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

The Episcopal Recorder, the Eastern organ of the Reformed Episcopal Church, continues to be much exercised over the reports of disaffection in that body and the action of certain persons looking towards reunion with the Church. It repeats the somewhat odious expressions of a few weeks ago, stigmatizing the movement as emanating from "the traitorous and impudent action of some well-meaning laymen," and alludes to "astute political management." We would fain trust that the movement is not altogether confined to laymen, though we are fully sensible of the difficulties and embarrassments which lie in the way of any action looking in this direction, on the part of the clergy. If, however, it should prove to be the fact that there are any in the ministry of the Reformed Episcopal Church who have the desire to return to their old allegiance, if the door could in some way be opened, THE LIVING CHURCH would be the last to insist upon any unnecessary conditions. Already in 1892 we suggested that it was a mistake to make overtures to other denominations further away from us, and to ignore our brethren so nearly akin. While no compromise would be possible involving the integrity of the Prayer Book or its faithful employment in all the ministrations for which it makes provision, there are other directions in which generous liberality of treatment might be possible. There ought to be no desire to inflict unnecessary humiliations upon men who may desire simply to be received back upon the ancient footing.

THE Bishop of London has given his diocesan conference a dash of cold water. At the meeting which was summoned for the 21st of April, it was proposed to make the question of marriage and divorce one of the subjects of discussion. It was accordingly placed upon the *agenda* paper by the committee which has the duty of arranging the programme. The paper was then submitted to the approval of the Bishop, who straightway ran his pen through this particular topic, and forbade its introduction. The significance of this action becomes more clear when it is remembered that this is the burning subject of the day, that it has profoundly stirred the consciences of the English people, that it has been discussed in several other diocesan conferences, and in the various rural deaneries of London, and that on this occasion its introduction had been approved by the two archdeacons, and by clergymen and laymen of all schools. Moreover, the Suffragan Bishop of London, Dr. Browne, has uttered a noble protest from the pulpit of St. Paul's cathedral against the at-

tempt to force the clergy to break the unalterable law of the Church in deference to an act of Parliament. It is generally recognized that discussion and agitation are the great means, in these days, of obtaining the redress of grievances, and the diocesan conferences are pre-eminently arenas of discussion, since they have no legislative powers. Strong as Bishop Temple is, the conviction forces itself that by his attitude on this great moral question, he is making the mistake of his life. At last accounts, there was talk of a protest, and of the withdrawal from the conference of an influential section of its members, both clerical and lay.

A Pioneer and Founder

The death of Mother Harriet, Superior of the Community of the Sisters of St. Mary, deserves more than a passing notice. As the chief founder, and, for over thirty years, the head of the first order under strictly religious vows in the American Church, her departure from among us is a notable event, not only for the community to which she belonged, but for the Church at large. That she had the distinction which necessarily attaches to the pioneer in a great movement, would be sufficient in itself to draw attention to her life and work, but the subject becomes more interesting, when we consider the remarkable growth and prosperity of the community whose life she moulded, and over which, with firm, but gentle hands, she ruled so many years.

It is a well-known fact that the first undertaking which looked toward the re-establishment among us of the community life, was the organization by Dr. Muhlenberg of the Sisterhood of the Holy Communion. This society was not bound by vows, its members being simply pledged to abide by its regulations so long as they remained connected with it. It was founded in 1852, and still remains in active and useful existence in New York, where it has charge of various good works. It will be observed that such an organization occupies nearly the position of what is technically called a "congregation," as compared with a community in which vows are taken. Very often in the history of religious orders an association of this kind forms a preparatory stage in the development of an order strictly so-called. Thus the members are enabled to test their vocation, and by the discipline of a common rule for a number of years, become prepared for a more stringent organization. The "congregation" thus stands in somewhat the same relation to an incipient religious order, with that of the novitiate to an order already established. It is a matter of regret that the necessity of such a preparatory stage has not been more generally recognized. We might thus have avoided the disappointment and scandal involved in the sudden collapse of undertakings entered into with

much zeal and enthusiasm, but without sufficient testing and previous discipline. Well-intentioned persons have declared themselves eager to take the vows, and good-natured bishops have received such vows. Sometimes even a single person has been professed, having evidently the vocation to be a superior, and a name has been assumed. All this is almost certainly followed by a collapse, the vows which never ought to have been taken are dispensed, and one more failure is recorded.

Miss Harriet Cannon entered the Sisterhood of the Holy Communion in 1857, and after six years of work in that organization, she, with three others, decided, with the divine blessing, to found a new community, under the regular vows and a special rule. These four were professed on the Feast of the Purification, 1865, by the late Bishop Horatio Potter, and thus the Community of the Sisters of St. Mary was fairly launched. It was the first American order of its kind, and undoubtedly owes very much of its great growth and widespread works of charity and education, to the strong and admirable character of its first Mother Superior. The history of religious orders shows that almost everything depends upon the qualities of the founder and first head. The personal element necessarily enters very largely into the early stages of such a foundation, and the mould that is impressed, the character stamped upon the order for good or ill, is in great measure the work of the individual who occupies this responsible position. If the founder is incompetent, weak, or misguided, the undertaking must almost certainly prove a failure. On the other hand, we imagine the cases must be rare where any degree of success has been attained by a society of this kind, where the presence has been wanting of a wise controlling mind, with gifts of true leadership, fitted to rule.

The Sisterhood of St. Mary was most blessed in this respect. Mother Harriet was fully the peer of any of that company of noble English women who have been at the head of similar movements during the last half century, under whom numerous strong and successful orders have been founded and built up, until it is said that there are now a larger number of Sisters in England than there were at the period of the Reformation. Her fitness for the important work to which she was called, was shown, first, in the building up of the order itself. "The little one has become a thousand." It is the largest in the American Church, and has spread to some of the great centres of the West and South. The heroic record of the Sisters in Memphis, during the dreadful scourge of yellow fever, will not soon be forgotten by the older residents of the stricken city. Of the interior life of the community, as moulded by Mother Harriet's faith and love, we have no right to speak at length, or of the reverent affection with which her

daughters yielded to her firm, yet gentle rule, or the confidence with which the humblest member of the community felt able to approach her, secure of her perfect sympathy and just dealing. "By their works ye shall know them," and so long as the Community of St. Mary walks in the footsteps of its founder, this test will never be applied in vain.

In the second place, Mother Harriet's capacity for the great position which she held was shown in the unusual tact and skill with which she guided the destinies of the community amid influences by no means favorable to such undertakings. Much opposition had to be encountered in the earlier years, sometimes of a very trying description; many prejudices had to be lived down. All this was accomplished in quietness and confidence, not rendering railing for railing. The recent biography of Manning has made it plain that the old friction between the hierarchy and the religious orders is far from extinct, even in the Roman Church, where such orders are supposed to find a peculiarly congenial soil. It is no small testimony to Mother Harriet's strong good sense and wise discretion, that although her work was begun in an environment in no way specially favorable, and has been extended to a number of dioceses, there has been a wonderful freedom from this kind of friction. The Sisters have found it possible to live in perfect harmony with the ecclesiastical authorities. The bishops have fully appreciated the self-sacrificing labors of the community, and have frequently been the first to ask for its aid in their respective dioceses.

The Church in this part of the West has excellent reason to know and appreciate the work of this first of American sisterhoods. Their mission buildings in connection with the cathedral in Chicago, are the centre of a remarkable work among the poor in that quarter of the city, made notorious by the Anarchist riots a few years ago. At Kenosha, forty miles up the lake, is the Sisters' school for girls, Kemper Hall, among the most excellent and successful of the great Church schools of the West. Its certificates are accepted at Vassar and other women's colleges in the East, which may be taken as evidence that its intellectual standard is not inferior to its moral and spiritual influence. Kemper Hall is the residence of the Sister Superior for the West, and serves as the centre for the Western branch of the community.

It is a satisfaction to the friends of the Sisters of St. Mary's to know that the mantle of Mother Harriet has fallen upon one of those who, with her, took part in the foundation of the community in 1865, one who has been most closely associated with her in the trials and difficulties of government during all the years which have intervened, and who by virtue of her official position for some time past, has been well prepared for the heavy responsibility which now devolves upon her. This is an assurance that the wis-

dom and love which have been so signally marked in the government of this order hitherto, will be perpetuated. Indeed, it is devoutly to be hoped that so many years of wise and careful administration, in humility, faith, and love, may have stamped upon the community such an indelible character that the spirit of the first mother will be a perpetual possession.

Five-Minute Talks

BY CLINTON LOCKE

LXIV.

I am taking a little outing in Colorado, and although every reader of this has, probably, been there, yet one pair of eyes sees one thing, and another, another; and just as they now are working over all the old discarded dumps and finding fresh gold, so I may be able to say something fresh about this oft-described country. I left Chicago at night, gray, forbidding, and cold, and woke up the second morning in the brilliant sunshine and balmy air of Denver. All around me were men in their shirt sleeves, doors and windows all open, and just before me, the great mountain range, covered with snow, which glowed with pink and rose as the morning sun fell upon it. But people are never contented, and several of the Colorado people, when I envied them their constant sunshine, said, "Oh, one grows very tired of it. We love rain and dark days."

Nothing of interest had occurred on the journey save that an individual in the seat next me expressed his fear that his flask would be empty before he reached his journey's end, and on my saying, "Well, it will do you no harm to wait an hour or so," looked at me with surprise, and replied: "Why, man, it would be 'agin natur'."

My destination was Colorado Springs, and in less than three hours I was in that beautiful little city. It looks as if Newport or Long Branch had been caught up, like the Holy House of Loretto, and transported across the continent. Rows of handsome villas, with trim gardens around them, streets filled with smart turnouts with liveried coachmen, crowds of fashionably dressed ladies and gentlemen, and every sign of pleasure and freedom from care. You soon see that all this glittering exterior is only the drapery over much that is sad and sorrowful, for nearly every one you meet is either there in pursuit of health, or in attendance on some beloved one, whose life is only possible in this balsamic air. That grim tyrant of our land, "Tuberculosis," has left his deadly mark on most of the faces around you, and with many, you see that the doom is fixed. But every one makes the best of it. The invalids sit in the sunshine, drive in the canyons and over the "mesa," and there are parties, and golf clubs, and tennis courts, and all the accessories of amusement. The rich surround themselves with all their usual luxuries, and you would travel far, before finding a pleasanter place than this in which to while away the tedious hours of illness. It is the paradise of dogs and wheelmen. Never did I see so many dogs, and there is one benevolent woman who pays all the dog licenses for poor boys, who could not afford without that to have a puppy at their heels. It depends on your make-up, whether you consider her a public benefactor or a public

nuisance. As for wheels, they are whizzing about in all directions. The fattest women are mounted on them, and staid old ladies with white hair shoot past you on their "bikes." The whole town goes on wheels, and people here wonder at the blare of trumpets in Chicago over the wonderful discovery of a Rev. Mr. Jones who has found out that "bikes" may be checked at churches without sin. Outside every church in this place there is to be seen, every Sunday, a whole herd (if that be the proper term) of "bikes," while their owners are devoutly worshipping inside.

There are beautiful drives all about the town, going away up into the dark canyons, and over the hills to lovely Manitou; and further on, if you like, to Cripple Creek, and as fine carriages will pass you on your way, as roll over the pavements in New York or Chicago. This place has one singular advantage. So many professional men of high talent are obliged to remove here on account of their health, that the churches all have pastors of unusual ability, and the people have the advantage of very skillful doctors and very clever lawyers, while the trades are stocked with skilled workmen. All these people, whose weak lungs would condemn them to a sickroom in the East, can here do a great deal of good work. The same circumstance furnishes the little college here with far abler professors than it could under ordinary circumstances expect, so that the families of invalids need be at no loss for good schools for their children. The balmy and much belauded Colorado climate has, however, its seamy side, as have all the noted climates in the world. I have been colder in sunny Spain than I ever was in Chicago, and have cowered and fled before a dust-storm in Cairo which would have taken first prize anywhere for pure malignity. Two days after I arrived here, I awoke to behold from my window about as furious a blizzard in progress as I ever saw. Although it was the middle of April, the snow was falling in thick sheets, with a fierce wind blowing, and for twenty-four hours the "weather" was equal to anything the North Pole could furnish. By noon the next day nearly every trace of it had vanished, the sunny porches were filled with people, the fountains were playing in the green grass, the tennis balls were flying, and before night dust was blowing again. It seemed like a piece of magic. There are two churches of our Faith here, well built of stone, well appointed with good preachers, good choirs, and an active parish life. It would seem as if one large church would be better, but there are often local circumstances which make the maxim, "Divide and conquer," a good one to follow. The only drawback for me here is that the thin air makes it difficult for me to breathe freely.

The Promised Messiah

BY THE REV. A. W. SNYDER

XIII

As Judaism from its inauguration bore the stamp of its imperfect character and temporary purpose, so from the first it led its children to connect "the good things to come," which it shadowed forth, with the advent of the promised Messiah, "the Prophet like unto Moses whom the Lord would raise up." It may be granted that particular texts have been regarded as Messianic on insufficient reason, but it is ab-

solutely certain that the conception of a coming king and kingdom of God underlies the whole body of prophetic utterances found in the Old Testament Scriptures. From the first there was the general promise of the final triumph over evil; that the seed of the woman would bruise the serpent's heel. Then there was the promise that in the seed of Abraham should "all the nations of the earth be blessed." Then the promise was confined to a single tribe, and to a single family of it. Finally, the time and the very birth-place of the coming Messiah were unmistakably indicated. In many of these prophecies the Messiah was represented in a twofold and seemingly contradictory aspect: at one time as a universal King and Conqueror, whose dominion should cover the earth and endure throughout all ages; and again, as "despised and rejected of men, a man of sorrows and acquainted with grief." The nature of His work, the main characteristics of His life, the very manner of His death and burial, even particular incidents, such as giving Him vinegar to drink, the parting of His raiment, and casting lots for His vesture, had been told in the prophetic utterances. Their evidential value has been well summed up in these words: "The Scriptures of the Old Testament consist of a very varied literature—legal, historical, poetical, prophetic, hortatory, and didactic, the composition of which extended over a period of more than a thousand years; and the books of which it is composed are the works of at least forty different authors; yet, notwithstanding this variety of authorship and dates, the conception of a kingdom of God to be manifested in the future, and of its Messianic King, pervades the whole of them, accompanied with a delineation both of the one and the other, with a distinctness which gradually increases as we descend the stream of time. With respect to these Scriptures, it is a point worthy of careful observation that this Messianic conception existed in the minds of the writers of those books in the closest union with a profound aspiration for its realization, and a firm belief, notwithstanding every disappointment of their immediate hope, that it would ultimately be so. A conception of this kind, and a firm belief in its ultimate realization, are to be found in no other equally varied literature, extending over an equal interval of time, and composed by an equal variety of authors. Further: All these prophetic writings are admitted, even by the most skeptical writers, to have been composed, with the exception of the Book of Daniel and a few of the Psalms, not later than 400 B. C. Briefly stated, the evidential value of these prophetic elements consists in the fact that they received their realization in One who was not born until 400 years after the last of the prophetic books of the Old Testament was composed; and that the earnest aspirations of all the great men who flourished during these long centuries receive their realization in Him, and in Him alone. Such a fact proves the presence of superhuman foresight, and of divine adaptation." (From "A Manual of Christian Evidences," by the Rev. C. A. Row, page 190.)

The Bible itself teaches us by its antithetic utterances that no single expression of the truth is co-extensive with the truth itself. And life proves beyond question that words gather wealth in the course of ages.

Our Brother's Keeper

After all, we *are* our brother's keepers, though a Cainic society has been denying it ever since the first murder. We are put into one another's custody in this world; here, where so many things are in doubt, this is unquestionable. Up to the present time our notion of a custodian has been some sort of jailer. Society really provides no other for the weaker brethren. We imprison people whom we find wandering about without a home; we imprison utter poverty; we imprison hopeless misfortune. We may not all of us think that a very fine thing; but we have to draw the line somewhere, and if we are brought to book about it, we shrug and ask, What are we to do? Are we to give tramps a decent lodging? Are we to secure to poverty the means of livelihood? Are we to succor misfortune without shutting it up and putting it to shame?

These questions, which are of our own asking, must be of our own answering. It is not that misery is growing, but that it is growing intolerable, if not to the sufferer, then to the witness. We have come a certain way toward humanity, and it seems to be the parting of the ways. One path will lead us onward to the light; the other will take us roundabout, and back to the darkness we came out of. In this age a man denies the claim of humanity with much greater risk to himself than formerly. He is in danger of truly becoming a devil; not the sort with horns and hoofs and forked tails, who were poor harmless fellows at the worst, but the sort of devil who *acts* upon the belief that every man must take care of himself.

That is the belief which society, as a whole, acts upon now, as far as it can; but personally, we are each more or less ashamed of it, and reject it more or less openly. It is the rule of business, but it is not the rule of life, because it is the experience of every living soul that men *cannot* take care of themselves.

It is not yet so apparent to us all that men must take care of one another; but in the history of the race that is the most obvious lesson. The stronger man must take care of the weaker, as his jailer, on the old lines, and in conformity to the ideals of the Stone Age in political economy; or else he must take care of him as his brother.—["Who Are Our Brethren?" by W. D. Howells, in the *April Century*.]

Letters to the Editor

WORK FOR THE ELDER CLERGY

To the Editor of the *Living Church*:

You allowed me space in your paper, a short time ago, to ask for information bearing upon the unemployed clergy, and with special reference to those who are in the "youth of old age." The letters which have followed that request are too many to be answered personally, and I must in this way express my thanks for them. According to promise, I cannot reveal any of their secrets, and must maintain the confidence imposed in me. But their contents show a sad and pitiable condition, and a deplorable lack of sympathy on the part of the Church with those who have crossed the line.

Age should not be the criterion for determining the usefulness of a clergyman. No one doubts the expediency of placing young men in certain fields of labor, where their vigor and buoyancy will avail much. But these are not the places where young men are often placed. Parishes there are in every diocese where the

services of an elderly clergyman would be helpful and stimulative, and yet he cannot obtain such a position because of his age. That is the general reason. Here and there, there may be other objections in the way, but the average elderly clergyman in the Episcopal Church is a satisfactory man. After careful and discriminating examination of evidence, this has been made known. Now, the class in which I am interested are not inefficient, slow, or infirm. Of course they have "no springs in their legs," but, on the other hand, they have "no wheels in their heads." If they were lawyers or doctors they would be honored, but being elderly clergymen, somehow or other they are at the mercy of an unreasonable sentiment.

Why are not these men employed? 1. Because it is a growing tendency in all churches to emphasize the mission of young men, and clamor for their presence and leadership. This has impressed itself so deeply into large parishes, that the smallest mission station has likewise imitated the cry, and recognizes it as the proper thing to do. No one objects to young men. It is the usurpation of their power over the minds of people that is humiliating. It is not, therefore, reason that is setting aside the older clergy; it is mere sentiment. 2. If this is true, should not our bishops interfere? This has already been urged in your columns. These overseers feel their limitations, and as willing as they are to remedy defects, they are often powerless in this particular. The letters before me make this evident. It would be a great and lasting blessing to give that power to the episcopate to appoint to parishes, as well as to cancel some rectorships, always in conference with, and by the advice of, the Standing Committee. This last committee do everything to accept a candidate for orders, but once in the Church, and in a straitened condition, their responsibility ceases with that introduction. More inherent power to appoint, in the bishop, in conjunction with the standing committee, would solve the present unsatisfactory condition of affairs in many ways. 3. Our parishes are not amenable to the right type of law. They are a law unto themselves oftentimes. They have delegated to them rights which have brought about this invidious distinction between the younger and older clergy.

While it would seem, upon the face of it, that a parish should know its wants better than any outsider, it is just this mistake that occurs more frequently than is imagined. Many a parish has called a young deacon, and had a mushroom growth. The guidance of an older and more experienced head would have saved it much confusion and disturbance. The kind words of the bishop have been passed over, and serious mishaps take place with distressing regularity. A change in laws, making a parish subservient to a system whereby it was necessary to give employment to all clergy, could be made. This could be managed upon the principle of itinerancy, and in analogy to the Methodist rule, with here and there a radical modification. After all that is said or done, a little of the common-sense, practical methods of those Christian brethren will not do our Church any harm, and will certainly work in favor of the unemployed clergy. This part of the scheme is not in shape to be presented, and another time must be asked for showing its practical efficiency in solving the unemployed clergy problem.

ALBERT E. GEORGE.

Phillips Brooks Rectory, So. Boston.

THE DEAD LINE.

To the Editor of the *Living Church*:

A great deal has been written on this subject, but the careful observer of the times will readily perceive that it is not confined to those who are in the ministry. We see the same difficulty in all kinds of business life. If a man who has passed the age of fifty is thrown out of his position, it is an almost utter impossibility for him to find anything to do. He may have been successful in the past, but in nine cases out of ten a young man with little or no experience, is pre-

ed before him. Age and experience now count for as little in the world as in the Church. There are exceptions, but they are few. Especially if a man has any physical infirmity it is a bar to almost any position. My own case is one which I think remarkable. I entered the ministry after eight years of successful business life, having made in that time a comfortable fortune; at least, enough to buy a home and secure the balance in investments which yielded me an income of over \$1,500 per year. Within four years after I entered the ministry, I lost all my property by the war, also partially my hearing, and yet for twenty years I had parishes which gave me with rectory, not less than \$2,500 per year. Then for fourteen years I have occupied the position of "locum tenens." Over seven years of that time I had only four parishes and have officiated in more than fifty during the remainder of the fourteen years. I have had not more than twenty unoccupied Sundays during the fourteen years. You will see by this that I am past sixty by several years. Now, I come to the most remarkable part of my statement. Last fall I advertised for a position as assistant priest, asking only for \$35 per month. Within six weeks I received a call to one of the largest mission parishes in one of our large cities, with rectory, good salary, and a curate. The said parish has over 400 families, 450 communicants, and some 500 children in the Sunday-school, and has everything needed for successful work, with a fine parish house and ample income to sustain it all. A dear brother wrote to me a short time since as follows: "There is no dead line in the ministry at age. Some men are dead from the start. If thus, what hope is there for them or those to whom they minister?" From fifteen to twenty young and middle-aged men made application for this parish, and yet without any seeking for it myself, except to supply, I was immediately called to be their pastor. Perhaps there is a time coming when the churches will turn from beardless boys and striplings as their spiritual guides, and choose mature men who are capable of giving them the pure milk and meat of God's word. May that day speedily come, will surely be the prayer of many a faithful priest who is approaching old age.

We are well aware of the fact that there are some men of great intellectual ability in the ministry who are only fitted for some one department of work, and who will wreck everything they take hold of out of their line. They have a hobby to ride, like many of the lay-popes in parishes, and disaster will surely overtake them. It is not the men who are great preachers that are best qualified for guiding souls, but the all-round men who can carry on all departments of Church life, and who have wisdom, prudence, and common-sense. In comparatively few instances will you find such men stranded in their old age. F. T. W.

"THE DARKER SIDE"

To the Editor of The Living Church:

I am glad that the "Darker Side," as represented in the pathetic letter of your correspondent, a "Priest under Sixty Years Of age," has elicited so much attention and called forth so many communications in your valuable paper. I ask a small space to notice a "few remedies suggested" by a later correspondent, "Another Priest under Sixty." 1. "Don't marry," is well enough. While the Church should not, as she does not, demand a celibate clergy, she ought to encourage celibacy in every possible way, and even then, probably, it would be difficult enough to have an adequate supply for the places that need and could only support an unmarried pastor.

2. He suggests that, if married, a sufficient sum be taken out of the salary and paid to a life insurance company in order to procure an annuity at a certain age. This is a good enough suggestion if it could be carried out, but can a priest on a salary of six hundred or seven hundred dollars afford to do this? Your correspondent thinks so, and says "if necessary, he should

do without the necessities of life." Doing without luxuries from necessity is right enough—but to do without the "necessities of life," I consider an improper thing, if it can possibly be avoided, for any worker. A man would cease to be a worker, certainly a good and successful worker, in the course of a short time, if deprived of the "necessities of life." I think the medical profession will bear me out in this assertion.

3. The most difficult remedy of all; namely, "Supplement your salary by means of a farm, or store; for example, a book store." Now, in the first place, how is a poor clergyman to procure a farm? or the wherewithal to rent and stock a book, or any other kind of store? With the present close competition in all kinds of merchandizing, with active, trained, and experienced business men engaged therein, it seems to me a poor, inexperienced parson, having the care of souls in addition to the "farm" or "store" business, would have a small chance for success. He would have a much better show for certain failure both in pastorship and in merchandizing. I do not think this a good suggestion. It is impracticable. It would be more reasonable, looking to business success and competency, to advocate the giving up the study of Latin, Greek, and Theology, and study farming and merchandizing first, and after having procured a competency (a very difficult thing with the present low prices of farm products and the competition in business) in the one or the other of these callings, study Theology and take Holy Orders in the Church, making the priesthood and serving the Church a secondary consideration. In this age of study and criticism such a plan can scarcely be considered feasible. It is the glory of the priesthood of the Church that it has, as a general thing, kept free from secularism.

I suggest as a "remedy" that efforts be made by bishops, others of the ministry, and influential laymen in convocations, conventions, and on all other fit occasions, to impress upon the children of the Church the importance and necessity of liberally supporting the ministry. A. B. C.

To the Editor of the Living Church:

I have served longer than one generation in the blessed but arduous work of the ministry, and beg space for a few lines on the subject of "Shelving the Old Clergy." The root of the difficulty appears to me to lie in trying to run the Catholic Church on Protestant lines. A Church with a married priesthood is a Congregational Church inevitably. All bishops and individual priests may do well, but the Church itself has nothing, and can have nothing. Everything is eaten up. What we require is celibate bishops over celibate priests. Thus, the Church would do well, and no priest would lack. Candidates for Holy Orders should be warned that they seek a heritage of poverty. "Foxes have holes, and birds of the air have nests, but the Son of Man hath not whereon to lay his head." The meanwhile, let persons of means contribute liberally to the "Church Clergyman's Retiring Fund," and, while that fund is growing, let some one make it his business to seek relief for individual needs, that the old clergyman may be assured that absolute want shall not bring down his gray hairs with sorrow to the grave. SIXTY-THREE.

SOLOMON'S TEMPLE AND THE CHURCH OF STA SOPHIA

To the Editor of the Living Church:

In a letter signed Carlos A. Butler, reference is made to the "Papers on Church Architecture," and the comparison between the church of Sta. Sophia, Constantinople, and Solomon's Temple at Jerusalem.

When this statement was made in those papers, based upon Fergusson's criticism, the writer had no other object than to record generally accepted ideas of those in a position to form correct judgment upon the matter, as voiced by the foremost architectural critics of the age.

Of actual knowledge of the facts as to the

construction of the temple, there is none; but all conclusions based upon the scriptural description, and on other possible accounts, of Solomon's Temple, bear out Fergusson's idea.

The fact that the building, namely the portion roofed over, was of the size given, is admitted, and while it is on the other hand freely admitted that there was a very large enclosed space surrounding this building, this space was not roofed over; there is, also, if it need be advanced, a large space belonging to and surrounding Sta. Sophia, but the comparison was made solely as to the buildings. There was no intention to say that Sta. Sophia is as large as "all out of doors." As well say that because the fence of the World's Fair grounds enclosed hundreds of acres, that therefore it would be just to compare these hundreds of acres as a building, with, say, Trinity church, New York. The comparison was only as to buildings, and it is difficult to see what object can be gained by controverting a plain statement of fact, which Mr. Butler admits with one breath, and attempts to deny with the next.

As to the divine standard of ornament, it is also difficult to see where this, even if its existence could be proved, denies the superiority of the ornament in Sta. Sophia over that of the temple, as it was not erected until centuries later. There is no doubt that the ornament on Solomon's Temple was executed by human agency, which agency could only employ the forms and methods know of the time, and while the merits of this, as with all other artistic work, is to a great extent a matter of opinion, there certainly had been progress made in the development of art between the periods of the temple and Sta. Sophia.

As to the wooden posts and other construction, the Bible plainly states that the post beams and roof were of cedar, and there is no doubt whatever that a large amount of wood was used in the construction.

The critic seems to imply that there is a sort of contemptuous, not to say blasphemous, belittling of the grandeur of Solomon's Temple on the part of the writer. Whereas, there is no such idea at all, but truth can scarcely suffer from a statement that the chief glory and magnificence appear to have been owing to the profuse use of expensive material of ornament, rather than size or constructive character of the building. JOHN SUTCLIFFE.

WANTED INFORMATION

To the Editor of the Living Church:

The Outlook for March 28th, in its Notes and Queries, p. 586, column 1, gives us in sober earnest the following: [Qy.] "... Also, will you give me some information concerning the Brotherhood of Andrew and Stephen?" [Ans.] "The headquarters of the Brotherhood of Andrew and Stephen is in the Church House, corner of Fourth ave. and Twenty-second st., this city. At least that is where the *St. Andrew's Cross* is published." J.

A CORRECTION

To the Editor of the Living Church:

Please allow me to correct a mis-statement in your last issue, under the heading of Newark, and to say, that in the visitation there referred to, no Roman Catholic was confirmed by me.

THOMAS A. STARKEY,
Bishop of Newark.

East Orange, May 8, 1896.

Personal Mention

The Rev. J. H. Barnard has accepted the rectorship of St. Mark's church, Erie, diocese of Pittsburgh, and entered upon his duties.

The Rev. Wm. McD. Bottome has resigned the rectorship of Grace church, Jamaica, N. Y.

The Rev. W. C. Bradshaw's present address is 1151 Columbine st., Denver, Colo. His health is such that parish work is still out of the question.

The address of the Rev. J. M. D. Davidson, till further notice, will be Grand Crossing, box 43, Chicago.

The summer address of the Rev. George Thomas Dowling, D.D., will be Tarrytown-on-Hudson, N. Y.

The Rev. H. A. S. Hartley, M. D., in charge of St. Mary's church for colored people, Vicksburg, Miss., has been elected a member of the French Society of Hygiene, of Paris.

The address of the Rev. Dr. Magill is care of Brown, Shipley & Co., Founders court, London, E. C., England.

Mr. Robert C. Tongue, a member of the senior class at the Berkeley Divinity School, who will be ordered deacon June 3rd, has accepted a call to St. John's parish, Rockville, Conn.

The Rev. Chas. H. Remington has taken temporary charge of St. Paul's church, Erie, diocese of Pittsburgh.

The Rev. J. Frederick Sexton has accepted a call to take charge of St. James, Westville, and St. Andrew's, New Haven, Conn., and begins his new work the 1st Sunday in June.

The Rev. Chas. L. Slattery has accepted appointment to be dean of the cathedral of Our Merciful Saviour, Fairbault, Minn.

The Rev. Augustus J. Smith has been appointed chaplain of the Children's Hospital, Cincinnati, O.

The Rev. Franklin S. Spalding, son of Bishop Spalding, of Colorado, has accepted the rectorship of St. Paul's church, Erie, diocese of Pittsburgh.

The Rev. T. J. Spencer has taken temporary charge of St. James' church, Richmond, Va.

The Rev. John A. Staunton's address, until October, is Wakefield, Mass.

The Rev. John Williams has tendered his resignation as rector of St. Paul's, Windsor Locks, and Calvary church, Suffield, Conn., to accept a call as first assistant to the Rev. D. Parker Morgan, at the church of the Heavenly Rest, New York city. He enters upon his new duties the 1st Sunday in June.

To Correspondents

Correspondence is solicited from any unmarried priest who is desirous of joining a well-established community in a Western city, needing more workers. Address Community, care THE LIVING CHURCH.

A correspondent asks for the name of some good book or pamphlet on Spiritualism, giving a fair account and criticism of the imposture. Address E. C. P., this office.

ISAAC DAWSON.—We know of nothing better than the cartoons of English Church History published by E. & J. B. Young & Co., Cooper Union, New York.

Ordinations

Thursday, May 7th, in St. Luke's chapel, Middletown, Conn., the Rev. Messrs. Edward T. Mathison, John D. Ewing, Henry M. Smith, and Stephen H. Alling, were advanced to the priesthood by Bishop Williams. The sermon was preached by the Bishop of Delaware, from Acts v:10: "Go, stand and speak in the temple to the people all the words of this life." The Holy Communion was celebrated by the Bishop of Delaware, assisted by the Rev. Dr. Binney. The Rev. Mr. Mathison will minister at Immanuel church, West Ansonia; the Rev. Mr. Ewing at Christ parish, Middel Haddam; the Rev. Mr. Smith, at St. John's, Pine Meadow. The Rev. Mr. Alling is in the diocese of Vermont.

Official

The annual retreat at Kemper Hall, for associates and ladies will begin with Vespers Tuesday, June 16th, and close with Celebration, Saturday, June 20th, the Rev. Dr. Mortimer, of Philadelphia, conductor. Ladies wishing to attend will please notify the Sister Superior, before, June 6th.

THE 10th annual convention of the diocese of Quincy will meet in the cathedral, Quincy, on Tuesday, May 19th, at 10:30 A. M.

EDWARD H. RUDD,
Secretary of Convention.

Died

ELDER.—Entered into rest on April 18th, Miss E. Elder, of 1101 Green st., Philadelphia.

MCELHINEY.—Entered into rest at Baltimore, Md., April 27th, Mary, only daughter of Wm. and Mary McElhiney. "In the communion of the Catholic Church."

MINUTE

The Rev. Obadiah Valentine, an honored presbyter of this diocese, entered into rest on April 24th, 1896, in Jamaica, Long Island, aged 47 years. The

funeral services were held in Grace church, on the 27th ult., and the interment took place in the graveyard of the Church. The clergy present held a meeting immediately after the services, and the Rev. S. P. Simpson, rector St. Stephen's, Plainfield, N. J., was appointed to read the following minute to the Church papers, and to the family of the departed priest.

"Whereas, it hath pleased Almighty God, in His wise Providence, to call the soul of our dear brother out of this earthly sphere; we, his brethren in the priesthood, desire to record our sorrow at his removal from our midst, and our high appreciation of his character. Upright and faithful, tender and loving, he was a model parish priest; loyal to the Church, he defended her position and advanced her cause, even when it proved detrimental to his own interests. The parish of St. John's, Bayonne, which was his last charge, is a lasting monument to his financial skill, his indomitable perseverance, and his untiring devotion. He did his work well, and he rests from his labors. He was a faithful friend, and a loving father. To those of his family who survive him, and especially to his devoted daughter, we extend our unbounded sympathy. *Requiescat in pace.*"

The REV. GEORGE M. CHRISTIAN, D.D.
" " S. P. SIMPSON,
" " GEORGE F. BREED,
" " HENRY B. BRYAN,
" " JOSHUA KIMBER,
" " H. ARROWSMITH,
" " ALBERT C. BUNN,
" " WILLIAM HOLDEN,
" " JAMES H. SMITH,
" " JAMES S. MATTHEWS,
" " CHARLES M. ALLEN.

The Rev. Charles McDonogh Parkman, entered into rest on April 21st, 1896, at his home in Elizabeth, N. J. In his death the Church in America loses a ripe scholar, a deep theologian, a devoted parish priest, a faithful friend and defender. To touch upon even the salient points of his long and eventful career would be to bring into review all the history of controversy which has agitated the Church for the past thirty years; and much of the successful issue of which may be traced to his vigorous brain, and his perfect knowledge of the points involved. In every sphere of learning, in the broader fields of literature, in the most abstruse cases of canon law, in the deeper points of theology, in the wide range of ecclesiastical history, Mr. Parkman stood without a peer. He had, moreover, the courage of his convictions, and any cause he championed he defended to the end.

And yet, with all his learning, he was so modest, retiring, and unassuming, that very few, except his most intimate friends, had the slightest conception of the profundity of his knowledge.

The last few years of his life were spent in retirement, and were years of suffering; but, although tried by physical pain beyond the ordinary, never was an impatient or complaining word heard to issue from his lips. For his brethren of the clergy who were permitted to visit him in his illness, he had always a cheering word and a warm welcome, and none ever held converse with him without learning a lesson of faith and patience. His taking away makes a fearful blank in his devoted family.

"Grant him, O Lord, eternal rest,
And let light perpetual shine upon him."

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.

Missions among the colored people.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals, all requiring \$315,000 between April 1st and September 1st.

Remittance should be made to GEORGE C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

WANTED HYMNALS, ETC.—Several missions in my charge, which are having a hard struggle to keep up the services of the Church, are in great want of Hymnals. A few of the out-of-date editions of "Hutchin's Hymnal," with music, would be most gratefully received.

One mission, bending all efforts towards providing a small but neat church in which to worship, needs almost everything for the furnishing of the sanctuary and chancel. Another sends its earnest request for a Communion Service, being unable to purchase anything worthy of consecration to the sacred use of the altar.

J. E. H. LEEDS,
Gen'l Missionary.

Wakefield, Kas.

The second mining camp in the State of Colorado, and in the United States, has been entirely swept away by two successive fires. The Masonic temple and the Roman Catholic church alone remain. In the first fire, on Saturday, April 25th, three churches, including the parish church, St. Andrew's, were destroyed, with somewhat more than one-third of the town. To-day the remaining churches and the rest of the town were burned, leaving ten thousand people homeless and churchless.

The insurance will pay the debt on the church; the parish has no debt and no church.

The most vigorous, the most energetic, the most successful work of the State outside of Denver, parochial or missionary, was carried on by St. Andrew's. Last year forty-eight persons were confirmed. The number was exceeded only by one parish in the diocese. During the year the organization has become self-supporting and a parish. It served the purposes of the Y. M. C. A. as well, in the camp. A library and a reading-room were constantly open in the parish building, affording a refuge, which benefit only a mining camp can understand. The building was frequently used to shelter men by night in the overcrowded condition of the camp, when exposure at this elevation meant pneumonia and death.

To restore the parish building will require \$1,500, and to rebuild the church \$5,000. Every effort is making in Colorado Springs and Denver to assist in raising this sum, but help must be obtained from the general Church. The return of confidence in Denver has received a shock by the recent suspension of a bank and the destruction of Cripple Creek by fire, and but little can be done by what a week ago was a most earnest and enthusiastic parish.

We commend most heartily the Rev. Charles Y. Grimes, and St. Andrew's parish, to the cordial support of the American Church, and beg that the dire necessity and the work will receive prompt and ready help.

To meet the spiritual and physical necessity of the town, the rebuilding should at once begin and if it were possible, telegraphic remittances should be made to the Denver National Bank, and by letter as soon as possible.

(Signed)

H. MARTYN HART,
Dean of the cathedral.
JOHN H. HOUGHTON,
Rector St. Mark's church.
P. H. HICKMAN,
Chaplain St. Mark's church.
FREDERICK W. OAKES,
Rector All Saints' church.
CHAS. H. MARSHALL,
Rector St. Barnabas' church.
EDWARD L. PARSONS,
Rector St. Stephen's church.
JOSEPH A. THATCHER,
President Denver Nat'l Bank.

Church and Parish

A NEW summer resort on Nashotah Lakes. Persons wishing to make special arrangements for large, airy rooms can do so by applying early to the proprietor, MASON M. HILL, Nashotah, Wis.

WANTED.—Experienced organist and choirmaster, several years in present position, desires to make a change. Chicago or Western city preferred. First-class references. Address: DECANI, care THE LIVING CHURCH.

WANTED.—Congenial work in pleasant and healthy locality by a clergyman. A. B. and A. M. Good reader and preacher, 14 years' experience in large military training schools. Has been head master. Highest testimonials and unexceptionable references. Address C., this office.

SITUATION WANTED.—Experienced teacher wishes position as principal or assistant in a Church school. Learned French in Paris. Highest testimonials. Address, MISS C. H. E. 1400 L. St., N. W., Washington, D. C.

GRADUATE of Toronto Conservatory of Music, with high honors in vocal music, voice culture, and piano, desires position in Church school. Moderate salary for first year. SOPRANO, LIVING CHURCH office.

CHURCH ARCHITECT.—John Sutcliffe, 708 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

The Editor's Table

Kalendar, May, 1896

1. SS. PHILIP AND JAMES.	Red.
3. 4th Sunday after Easter.	White.
10. 5th Sunday (Rog.) after Easter.	White.
11. Rogation Day.	Violet.
12. Rogation Day.	Violet.
13. Rogation Day.	Violet (White at Evensong).
14. ASCENSION DAY.	White.
17. Sunday after Ascension.	White.
24. WHITSUNDAY.	Red.
25. Monday in Whitsun week.	Red.
26. Tuesday in Whitsun week.	Red.
29. Ember Day.	Violet.
30. Ember Day	Violet (White at Evensong).
1. TRINITY SUNDAY.	White.

And draws them to Himself, till they reflect
Light He imparts.

"Perfect through suffering!" Yea, only thus
Can be attained
The sweetness and perfection of a soul.
Till this be gained—
Which will not be this side the grave—we must
Love, trust, endure;
Submit ourselves entirely to His Hand.
So kind and sure.

So then I would not seek to shun the pain
Which is His will
For me, but pray that I may yield myself
To Him, until
His tender, skillful Master-hand has wrought
Within my soul
His own design, and in His own dear way
Has made me whole.

Lent, 1896.

Americans. Probably the truth is that some Englishmen, and also some Americans, lack the appreciation of the humorous, and are unable to see the point of a joke. A little while ago "Peter Lombard" printed in *The Church Times* the supposed report of a French missionary in Africa, who lamented that he had not yet been able to cure his converts of cannibalism, but nevertheless considered that some progress had been made since he had succeeded in teaching them to eat with knife and fork. But it appears that some correspondents took the story with entire seriousness, and have pointed out to the Rev. Peter that the said missionary has made, and will make, no real progress, until he has persuaded them to give up cannibalism! Well may Peter Lombard ask, what is to be done with such people?

Perfect Through Suffering

I would not shun the cup of suffering
I needs must drain;
But fain would seek of Christ his grace and strength
To bear the pain.

* * * * *

The graver cuts with sharpest, keenest tool
The precious gem
'Ere it gives forth its brightest, purest light
In diadem.

The richest gold is crushed and bruised, and tried
By fiery heat,
'Ere it is seen in pure and shining bars
For use made meet.

The sculptor chisels, sharp and deep, the lines
In marble white,
Until from out the shapeless mass is hewn
A beauteous sight.

We crush the sweetest leaves and flowers fair,
And so obtain
The richest perfume, knowing only thus
The best we gain.

The surgeon probes the festering wound, and cuts
With kindly skill,
The tender flesh, that he may find the cause
And cure the ill.

And if the Master finds His gems are rough,
His gold alloyed,
His marble but a shapeless mass of stone,
Of grace devoid;
If flowers of His planting fail to yield
Their sweetest breath;
If wounds of sin he finds upon a soul,
Leading to death;

Oh, shall He not in tender love cut deep
To grave His gem,
Until it sheds its radiant light within
His diadem?
And shall he not by fiery anguish try
His precious gold,
Till, purified by fire of love, it yields
Its wealth untold?

And shall He not carve deep the lines of pain
Upon the heart,
If only thus the beauty it can win
He would impart?
Aye, even shall He not press heavily
In deepest love
The hearts that love Him, the more perfectly
Their love to prove?

And oh, who would repel His gentle Hand
In pity laid
Upon the sin-sick soul, to probe the wounds
By evil made—
Cutting so deep and sure to find the cause—
With skillful care
To cleanse, and bind, and heal, and so to save
From dark despair?

To hearts by bitter pain and sorrow wrung
Christ draws most near,
Revealing love and pity infinite
Through darkness drear.
'Tis those by keenest woe and anguish tried,
E'en as by fire,
Whose spirits, purged from dross of self and sin,
Rise even higher;

For, as with Christ they strive to bear the Cross,
And humbly bow
In sweet submission to His chastening Hand,
And thus avow
Their faith and trust in Him—unconsciously
He moulds their hearts,

The Church Times has the following, under the heading, "Fact": "The Sapiens Poor Law Guardians of Bootmaker's Town, the other day passed a solemn resolution that during the prevalence of small-pox the chaplain should be relieved of his duty of visiting the sick wards of the infirmary! We suppose the resolution was due to sympathy with the reverend gentleman, and he seems to have taken it in that light, for no remonstrance on his part has been heard of. It is fair to say that the resolution was only effective for a fortnight or so, the gross absurdity of the situation being apparent, after that interval, even to the Gothamite intellect of the conscientious Guardians of Bootmaker's Town."

We were never quite able to account for the saying that a given person "will never set the river on fire." It appears, however, that in England the phrase runs thus: "He will never set the Thames on fire." But "Peter Lombard" now tells us that "it was originally the 'Tempse,' a North country word for the wooden handle by which the grinding was done; hence, 'he will never set the Tempse on fire,' meaning, he will never work so vigorously as to set this wooden handle on fire. But the word being unfamiliar in other parts, the saying became unintelligible in the modern corruption of it to 'Thames.'" Thus we have "Tempse" corrupted into "Thames," and Thames generalized into "river."

The Church Review says: "It is not, perhaps, generally known that Landulph church, near Saltash, Cornwall, contains the ashes of Theodore Paleologus, the last male descendant of the Christian emperors of Constantinople. The announcement was recently made that the Princess Eugenie, a direct female descendant, had just been received into the Greek Church in London. The tablet in Landulph church states that the tomb there contains the remains of Theodore Paleologus, of Pesaro, in Italy, descended from the imperial line of the last Christian emperors of Greece." Dorothy, his younger daughter, was married at Landulph, in 1636, to William Arundell, and died in 1681. Mary, his elder daughter, who died unmarried, was buried at Landulph in 1674. The tablet is very interesting.

It has become a current saying in this country that Englishmen have no sense of humor. On the other hand, a writer in *Blackwood* not long ago asserted, as one of the results of his study of American characteristics, that it was an absurd error to imagine that this sense exists among the

EDWARD A. BRADLEY, whose portrait appears on the front page of this issue, graduated from the college of New York with the intention of becoming a surgeon. After a year of ill-health, however, his mind was led to the ministry, and he entered the General Theological Seminary. His first sermon was preached in Calvary church, New York, where he became assistant to the rector, the Rev. A. Cleveland Coxe, now Bishop of Western New York. When Dr. Coxe was made bishop, Dr. Bradley was induced by Bishop Burgess, of Maine, to accept a pastorate at Wiscasset, Me.; during the five years he was there, Dr. Bradley built a rectory, refurnished the church, and started the Church school. Thence he went to Minneapolis, and built St. Mark's church, the finest stone church in Minnesota, and one of the most beautiful in the country. Dr. Bradley's next charge was Kenosha, where he also built a church. In Indianapolis, his next parish, he built several mission churches. Twice, a movement was started to make him the Bishop of Indiana, a rare tribute to his popularity and his magnificent work on behalf of the Church. About nine years ago Dr. Bradley removed East, and became the rector of St. Luke's, Brooklyn, and again he was instrumental in building church edifices—a group of buildings indeed was erected, the Sunday school building alone costing nearly \$100,000. When the great project of St. Agnes' chapel and its different important branches of work was completed, the authorities of Trinity church, by a unanimous vote, called Dr. Bradley to the charge. Here the conditions were reversed—Dr. Bradley had been building churches for his congregations; at St. Agnes he found a church, but no congregation; but so successful has he been in building up a congregation that now, although St. Agnes will not be four years old until June 5, 1896, there are eleven hundred communicants. The library, which Dr. Bradley started as a Sunday school library, then a parish library, is now for the public, and during the last year, 20,000 volumes have been in circulation. The magnificent pile of buildings which belong to St. Agnes' chapel comprises the chapel proper, the morning chapel, the parish house, and rectory. The chapel of St. Agnes is cruciform, having a nave, transepts, and a deep apsidal choir; the morning chapel can be thrown into the chapel proper, thus augmenting the seating capacity, when necessary. The Rev. Dr. Bradley has a wife and one child, a son. Mrs. Bradley is president of the council of the Daughters of the King.

Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

IX.

Adverting to the plan of the large church given in the eighth paper of this series, there are several points calling for mention, in addition to those there discussed. It will be seen that the chancel has the choir and sanctuary of the same width as the nave; the reason of this is two-fold: in the first place, a church as large as this will need a choir of proportionate size, and to accommodate this large choir, the chancel must be as wide as possible; there will also be a large number of communicants, and the rail must be also as wide as can be had; in the second place, the idea of length in the church must be carried out, and this is best attained when the nave walls are continued straight through to the altar.

It will be seen by reference to the plan, that there is a provision for the communicants, in approaching the Eucharist, to advance from the nave and aisles by means of the main entrance to the chancel and between the choir stalls; then after receiving, instead of returning by the same way, they retire, on each side of the chancel, into the ambulatory, and thence resume their places in the church. This arrangement is of considerable advantage in a large church, as by avoiding the crowding and confusion caused by opposing currents of people in the chancel, the service is expedited, and it is also more orderly, quiet and reverential.

The chancel of a large church requires very careful consideration in all of its requirements and provisions; the elevation of the choir and of the altar above the level of the floor of the nave, must be determined and adjusted with extreme nicety for the attainment of the best results.

The elevation of the altar is proportioned, to a large degree, to the total length of the church; in the first plan, given in the seventh paper, the total inside length of the church is about fifty feet, and the altar, in such a church, will have sufficient elevation with three steps, as there shown; in the church shown in the first plan of the eighth paper, the length is a little more than sixty feet, and while, perhaps, three steps of a little more than six inches each, might answer, it will be better to have five steps of five inches each, as indicated on the plan; the next plan has an interior length of about ninety-five feet, and has an elevation of seven steps, of a little more than five inches each; the plan reproduced in this paper has

an internal length of about one hundred and thirty-five feet, and the altar is raised nine steps, of nearly six inches each.

A safe rule to use for the determination of the altar elevation, is to allow about four inches height for every ten feet of internal length of the church, and make the steps not less than five inches, nor more than six and a half inches, in height, always observing that the number of risers from the nave level to that of the predella, or platform upon which the altar stands, must be an odd number; in no case, except in chapels, should the number be less than three, and when more than this, should be either five, seven, or nine, beyond which it is seldom necessary to go, except in the case of very large churches.

There is a symbolism connected with these numbers which it may not be out of place to mention here: The number three is typical of the Trinity; the number five, of

when the bishop is present, a temporary stall should be placed for his use on the north side of the sanctuary.

The altar should be, in length, one-third of the width of the sanctuary, but never less than eight feet, unless the space be very circumscribed, and should be two feet in width in addition to the retable; in this plan the length of the altar is twelve feet. It is not necessary to say more here as to the altar, which will be treated fully in a subsequent paper.

On the south side of the sanctuary, and against the east or south wall, is placed the credence table, which may be of wood or stone, not less than one and a half feet wide and two feet long, upon which are placed the elements and sacred vessels, and the service books and alms-basons. Near this on the south wall, and usually let into the wall, is the piscina, which is a basin having an outlet and drain pipe, and is used by the priest at the lavabo prior to the Celebration; the drain pipe of the piscina should discharge directly upon the ground and not into a sewer.

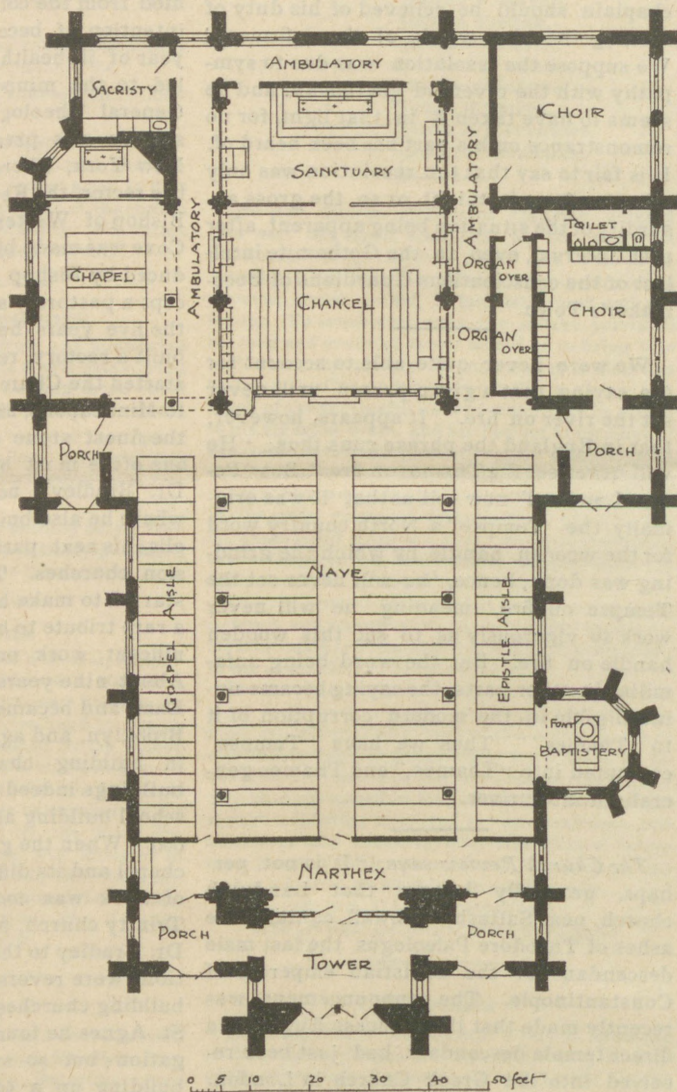
In the north wall of the sanctuary is the ambry or cupboard, which is a receptacle or cupboard, preferably fire-proof and burglar proof, for keeping the sacred vessels, cruets, wafers, and other articles used in the Eucharist.

One use of the ambulatory has already been mentioned. This adjunct is a passage or corridor, extending around the chancel and sanctuary, of a liberal width, and of as elaborate architectural treatment as any other portion of the church. Where it occurs the choristers' processions can be rendered with much better effect than where it is absent.

The usual practice is for the cantoris, or north choir, to walk around behind the altar into the north ambulatory, so that the leading boy is abreast of the leading boy of the decani choir in the south ambulatory; then the two choirs advance, after the intoning of the vestry prayer, simultaneously, and entering the church on both sides of the chancel, meet at the chancel entrance, and from there advance into their stalls; it is customary, also, in these processions to have two crucifers. On great festival occasions the procession can be continued from the ambulatory down the side aisles, and meeting in the narthex, advance up the central aisle to the chancel. The ambulatory also provides means of communication between the sacristy and choir vestries without passing in front of the altar.

This plan shows two choir rooms, one of which is intended to be used also as a choir practice room. It is found of great practical advantage in choir drilling to have the choir grouped more compactly than is possible when they occupy the choir stalls. In this room there should be a piano, as its use in rehearsals gives the choir more confidence than does exclusive practice with the organ. The seats in the practice room should be arranged as nearly as possible like the choir stalls, and the piano at one end facing them, so as to practice the music under the same conditions as in the chancel.

The organ chamber extends over the south ambulatory and as much of the choir room as may be necessary, with openings into the chancel and south aisle of the church. A portion of the organ mechanism and the very long pipes are accommodated in the space between the ambulatory and choir-room. The key-board of a modern organ



of electrical construction may be located at any point, as it may be found convenient or desirable; in this case it is located on the south side of the chancel, behind the choir stalls, the organist seated so as to face the choir, and so having a full view and command over the services, without mirrors or other aids.

In a church of this magnitude it is absolutely essential that a chapel be provided for early Celebrations. This chapel is usually placed near the chancel of the church, and it is desirable that its altar have the same orientation as the high altar. It is not necessary, or even desirable, that this chapel should be large, for on the great feasts of the Church the Celebrations can take place at the high altar; and as in daily Celebrations there are ordinarily but few communicants, these few would appear and feel lost in a large church; and, also with the object of curtailing expense in lights, etc., it is found to be well to hold these Celebrations in a small chapel, seating thirty or more. In this plan the chapel has seats for seventy-two, which is a fair allowance for a church of this size. The altar is raised two steps, which is as much as is needful, the rule for the steps of the high altar not being usually applied to the altars of chapels.

It is well to have the approach to the chapel opening from the aisle of the church, and also to have an entrance porch conveniently placed so as to enable the chapel to be entered without using the main entrance doors of the church.

The term "high altar" has been used in this paper, and it may be proper to say that this use of the word "high" has no reference to the elevation or altitude of the altar, or to the ritual, but is employed solely to denote the principal altar of the church, as distinguished from those of side chapels, of which there may be several.

On this plan is shown a baptistry; where this occurs, it is usually placed in some convenient location near the west end of the church, in the form of a side chapel, although not being ordinarily provided with an altar. The font is the only necessary fitting, and this can be of any size or material, and as it is often a votive offering, it may be as rich and elaborate as possible. Its height should not be more than three or three and a half feet, but it may have a canopy or hood of any height, capable of being raised when the font is in use, by means of counterbalancing weights; the font should be elevated one or three steps above the nave floor.

The means of entrance and exit of large churches must be ample in number and dimensions. In this plan there are five porches, including the main tower entrance, and all of these should be provided with double sets of doors, the outer of which should open outwards only, the others swinging both ways.

In these plans there is no attempt to present working plans, or to show anything except essential worship features, as the only object now is to give approximate ideal arrangements, and these plans were prepared for that especial purpose; but even an ideal plan may make a very unsatisfactory church unless there is something more. In the hands of an inexperienced designer, even a good plan can be spoiled by poor architectural treatment.

It should be remembered that the actual distinctive characteristic feeling and æsthetic effect of a church depend more upon

the merit of the design and detail of the building than upon its plan; the latter rules the convenient use and practical utility of the church, but to become the object of beauty which it ought to be, depends upon the architectural treatment, and this is difficult or impossible to describe and define in positive terms.

A building in existence can be criticised and pronounced good, bad, or indifferent, and reasons can be given for such judgment, but to say in advance what ought to be done in every case to produce a good result, is beyond our power.

A close and diligent study of old work and of the works of the best contemporaneous architects, who, so far as church work goes, are in English practice, is essential, in addition to the general knowledge of ordinary architectural work; and this can only be expected to be attained by those who make a special study of ecclesiastical architecture.

(To be continued.)

The Anglican Position

BY THE REV. ALEXANDER CRONE

VI

Thus Christ ordains a ministry, an order, an episcopate; and His Presence with it, "Lo, I am with you alway," assures us of its continuance until His coming again. This order is perpetually to teach, perpetually to intercede and bless, perpetually to bear rule in His Church, perpetually to transmit the ministerial succession.

The Church of Christ, then, is that visible society which has this continuous ministry. Where this ministry is not, the Church is not. There may be numbers, holiness, faith, love, but without it, there is no Church.

The Church, our Lord built; He founded it once for all. It may be added to; "the Lord," we are told, "added to the Church daily such as were being saved." But no number of men, by separating from the one body, the Church, which has the continuous ministry, and then by organizing themselves into a new body, can make that new body identical with the original body, and if it be not identical with the original body, it cannot be of the Body of Christ. It is simply a sect.

The apostolic, the continuous, ministry is the source and fount of all authority in the Church of Christ. It is not merely of the *bene esse*, but it is of the very *esse* of the Church, and all who are valid ministers of Christ derive their authority, not from beneath, from any congregation, but from above, from Christ Himself, through the apostolic, the continuous ministry, and no man can be a valid minister of the Word and sacraments unless he has received episcopal ordination.

His words, "Ye have not chosen Me, but I have chosen you and ordained you," ought to put this question to rest for ever. They plainly declare that all ministerial authority is derived from His Person alone. "There are," said Liddon, in his noble sermon, "A Father in Christ," which he preached at St. Paul's, at the consecration of the present Bishops of Lincoln and Exeter, which it was my great privilege to hear, and which can never fade from my memory—"There are two, and only two, theories of the origin and character of the Christian ministry. Of these one makes the minister the elected delegate of the congregation; in

teaching and ministering he exerts an authority which he derives from his flock. The other traces ministerial authority to the Person of our Lord Jesus Christ, who deposited it in its fullness in the college of the Apostles."

Our Lord, he goes on to say, "invested the Apostles with the plenitude of ministerial power," and this ministerial power they transmitted in due time to their successors in the continuous ministry, and though in the permanent ministry of the Church there are three orders, bishops, priests, and deacons, yet this Church, in her interpretation of Holy Scripture, declares, in her preface to the Ordinal, that no man can be accounted or taken to be a lawful bishop, priest, or deacon, except he hath had episcopal consecration or ordination.

I take it, then, that the continuous ministry, the ministry which hath been handed down the ages from our Lord through the Apostles and their successors, is the differentiating mark of the One, Holy, Catholic, and Apostolic Church, the Church founded by the Saviour Himself, and that this mark differentiates the true Church from all other bodies.

Has any particular Church this ministry? or has it not? This is the true test or touchstone. If it has this ministry, it is a Church. If it has not this apostolic ministry, it is simply a human society, and only a Church in name.

I saw lately in the newspapers that there are 153 registered denominations of Christians in the United States, and of course each one of those 153 different Churches claims to be the true Church. And as there can be only one Church which has this apostolic, continuous, ministry, 152 of those 153 Churches are only Churches in name.

Let us now apply the test of this continuous ministry to some of the leading denominations. By an appeal to their history, it will be readily seen which one, if any, has this mark of the true Church.

Has the Baptist Church this continuous ministry? No. It has its ministry from Munster, a German, A. D. 1523. Has the Presbyterian Church this continuous ministry? No. Its founders were Luther, a German priest; Calvin, a French layman, and John Knox, a Scotch priest, A. D. 1520—1561. Has the Congregationalist Church this ministry? No. Its founder was Robert Brown, A. D. 1580. The Methodist? No. Its founder was Bunting. The Campbellite? No. Its founder was Alexander Campbell, in this present century; and so on with all the others. Thus we see, by an appeal to their history, that they are all, without exception, of human origin. There is only one Church which has this continuous ministry; viz., the historic Church of the Creeds, the Holy, Catholic, and Apostolic Church, but this one Church is divided into the Greek, the Roman, and the Anglican.

Of these three divisions of the One Church, the Greek Church does not claim to be the Catholic Church of this country, its ministrations being confined to the members of its own communion resident in our midst; the Roman Church, as we lately pointed out, being forced beyond "the bounds our fathers have set;" viz., the kingdom of Italy, is in this country an anti-Catholic and schismatical body. As neither of these can be the American Catholic Church, it follows that that part of the Anglo-Catholic Church, known in law as the Protestant Episcopal Church, is the true and only

branch of the One, Holy, Catholic, and Apostolic Church in the United States.

We cannot be too thankful to Almighty God that He hath preserved in our midst a Church which bears such a noble witness to the primitive Faith and practice, and that at a most critical time He led His servants, the reformers, to return to the two primitive principles. These principles, if duly observed, will preserve this Church, on the one hand, from the accretions which have gathered, and are still gathering, in such rank luxuriance around the once fair system of Rome; and on the other, from the vain imagination that the Church of the Living God is a human and not a divine institution.

Monographs of Church History

ST. RICHARD, BISHOP OF CHICHESTER

BY K. F. J.

Richard, Bishop of Chichester, was contemporary with Edmund of Abingdon and Robert Grossetete, but his life, though bound by the closest ties of friendship to St. Edmund, was singularly unlike the stormy career of either the Bishop of Lincoln or the Archbishop of Canterbury.

He was born, as nearly as we can tell, in the year 1197. His parents, Richard and Alicia de Wyche, left the lands of Burford to their three children—two sons and a daughter. The children were committed to the care of guardians, as they were very young at the time of their parents' death, and when the eldest came of age it was discovered that those who should have cared for their interests had wasted their little property. This overwhelming misfortune would have, seemingly, entirely crushed the elder brother, but Richard, the younger, who had always appeared to be a grave and quiet lad, now came to his brother's assistance and roused him from his despair. He had, until this time, been devoted to his books, and cared little for the noisy pleasures of boys of his own age, and nobody suspected the talent for practical work that he now developed. He took the management of the lands, which had long lain uncultivated, and were now overgrown with weeds and underbrush. He set himself to study the best methods, as they were then understood, of farming and drainage, and applied them with so much ability to his neglected inheritance that the neighbors and friends of the orphans were amazed. He cheerfully worked as a common laborer in the fields, drained the marshy lands, and soon plentiful harvests rewarded his toil. Yet, while thus doing the duty that lay nearest him, with all his might, the earnest desire of Richard's heart was, as it had always been, to devote his life to study and the Church. He spoke to no one of his secret vows, until his brother, grateful for all Richard had done for him, offered to put the whole charge of the estates in his hands, and at the same time—after the custom of those days—he was offered the hand of a beautiful maiden of noble family. Then he told his brother of his plans and the desire of his heart, that had strengthened year by year, as he tilled the ground, and bidding him farewell, he turned his face towards Oxford, leaving, as the chronicle says, "his friends, his estates, and the maiden who might have been his bride," for the self-denying labors of the ministry.

The life at Oxford in those days is elsewhere described, so it is needless to linger over it here. It is quite likely that he was much under the instruction of Grossetete who was a teacher at Oxford about the year 1220. Certainly that great man influenced his life in many ways.

In spite of the hard work of years, Richard evidently had very little ready money, for we hear that he shared a room with two other students, and also that they had but one gown among them, so that two of them were obliged to stay within doors, while the other went forth to the schools. They lived on the simplest fare—vegetables, bread, and a very little wine—only on high festivals could they indulge in fish or meat. We are told that these privations never wore on Richard's spirits. All through his life he cared little for wealth, and when those about him talked of such things he would say:

"Let us take no care for such matters; if we serve God faithfully He will sufficiently provide for us. He whom we serve will reward us more than we deserve." For the same reason, he would never apply for preferment, or allow others to do this for him.

Like other scholars of the time, Richard went to Paris from Oxford, and then spent seven years in Bologna, for the study of canon law. The university of Bologna was famous for this study; its professors were many, and among the most distinguished men of the day. There were ten thousand students at the time that Richard pursued his studies there, and though far from a peaceful resort, for it was the centre of a constant petty warfare, the life of the university went on uninterrupted by the contest between rival parties.

When Richard returned to England, about 1135, he was well received at Oxford, where he was already considered a distinguished doctor, and he was made chancellor of the university. It must have been but a year or two after this that Archbishop Edmund called him to fill the office of chancellor of his diocese. He had already been thought of by Bishop Grossetete as Chancellor of Lincoln, but the latter gave way to the Archbishop. From this time till the death of the Archbishop, the history of Richard de la Wych is one with the story of St. Edmund. So dearly did he love this friend, that his whole after life was influenced by the remembrance of the piety and fortitude with which the holy Archbishop bore his overwhelming trials.

Ralph Bocking, Dominican, and intimate friend of Richard, draws this picture for us of the years spent as Chancellor of Canterbury:

"In all things Richard had an eye to the peace and quiet of his lord and Archbishop, who, he knew, had chosen out and loved the good part of Mary. The Archbishop inwardly rejoiced that by the discreet fondness, and fond discretion of his chancellor, he was saved from the tumult of outward business; the chancellor was glad to be taught by the holiness and heavenly conversation of his lord. Each leaned upon the other, the holy on the holy; master on disciple; disciple on master; father on son; son on father."

We have seen how the Archbishop gave up the weary struggle, and returned to Pontigny. He was accompanied thither by his devoted friend, his daily companion for the short time remaining to him on earth. Richard nursed him through his last illness,

and received his dying words, and we may well believe that when he had followed his master's body from Soissy back to Pontigny, and seen him laid in his grave, the world must have looked very lonely to him. From a touching clause in the will of the Archbishop, we learn how close was the tie between them: "We leave our cup to our beloved chancellor, whom we have long held in our heart."

Richard did not immediately return to England, for we next find him in a Dominican monastery at Orleans. There he devoted himself to the study of theology; he had taken his doctor's degree at Bologna, and now he did not go to Orleans because of the university there, although that was very famous; but for the study of the Scriptures, and for meditation in the restful shadows of the Dominican house. The friars, who, as we have seen, had at first prided themselves on their ignorance, now numbered many learned doctors in their ranks. This was the period of their greatest usefulness and prosperity. Opportunities of study were given to the brethren who joined their ranks; at the same time, they were fulfilling the first intention of their founders in ministering to the poor, the sick, and the helpless. Learning owed much to them, and men like Grossetete and Edmund Rich found among them the most valuable assistants in evangelizing their dioceses, and the most faithful and congenial friends in those troublous times. Amid such surroundings, Richard pursued his studies till he was ordained by the Bishop of Orleans.

We learn that at the solemn moment of his ordination to the priesthood, the thought of his saintly friend, the Archbishop, was strangely present to his mind, and he begged the Bishop of Orleans to allow him to build an oratory to his memory, in which to celebrate Mass.

Richard had the same overwhelming sense of the awful responsibility of the priesthood which distinguished Robert Grossetete, and from this time he redoubled his endeavors to mortify the flesh by fasting and other discipline. Indeed, his friends had to interfere to prevent him from ruining his health by his austerities. He humbled himself in every way, quitting all that he had hitherto considered the state befitting his former position as Chancellor of Canterbury, and living as simply as possible.

We do not know why nor when he returned to England, but we next find him vicar of the little village of Deal, or Dale, and he was soon called from this retirement by Boniface, Archbishop of Canterbury, to take once again the office of chancellor, which probably was not as congenial to him as the lowly life at Dale. It is said that before leaving his parish, he took a vow to join the Benedictines.

Boniface was far from being a worthy successor of Edmund in his high office, yet he evidently appreciated the virtues of his chancellor. Very soon the diocese of Chichester falling vacant, the chapter, partly to please the king, who had probably nominated him, elected Robert de Passelew to the vacant see. He was a devoted adherent of the king, and his willing instrument in extorting money for him, and most unfit to be made bishop; besides, he held the position of forest judge, and this, in the estimation of the Bishop of Lincoln who set his face steadily against such combinations of secular and religious offices, was sufficient

to prevent his confirmation. Archbishop Boniface agreeing with him in this matter, and his consent being necessary, they determined to defeat the king's purpose.

The necessary examination in theology was therefore committed to the learned Grossetete who did not make the ordeal too easy, and found it a very simple matter to condemn Passelew for his ignorance, whereupon the Archbishop at once nominated his chancellor, de Wych, to the vacant see, and the canons elected him. Henry was furious, and, although Richard had an interview with him, it was impossible to do anything with the angry king, who ordered his officers to seize at once on the revenues of Chichester.

The Pope was about holding a council at Lyons, and thither Richard went to submit his cause to the holy see. The Pope confirmed his election, and consecrated him himself. Richard immediately returned to England, and on landing discovered that the king had not only confiscated all the revenues of the see, but he had also forbidden anyone to lend money to the Bishop. Nevertheless, he turned his steps directly towards the court, hoping to bring the king to a better mind, and overawe him by the authority of the Pope. But the king angrily repulsed him, and he turned, a penniless man, from the palace gate, though bishop of a large and important see. He went at once to his diocese, but, even there, men feared to disobey the king's command, and he found no welcome even in his see city. In a quiet corner of the southern shore of England was the little village of Ferring, and here he found a welcome from its poor priest, Simon, who feared God rather than man. He received his bishop from a sense of the duty which he owed him. He learned to love him, and to find that his guest's presence was a blessing to his home.

(To be continued)

Book Notices

An Evening Service in A Flat.—*Magnificat and Nunc Dimittis.* By Percy R. Harrison, M.A. Published by C. H. Ditson & Co. Price, 15c.

Has a pleasing and graceful motive, rather floridly worked, and in a method tempting with secular suggestiveness; yet as a musical composition it undoubtedly has merit, and it would please many of the choirs that still remain, like confectionery or whipt cream.

I Married a Wife. A Novel. By John Strange Winter. Illustrated. New York and London: Frederick A. Stokes & Co. Price, 75 cts.

Every one will enjoy this little tale of British Army life. It is told with the accustomed piquancy of the author of "Bootles' Baby." It is a story with a purpose, and discloses how the passion for "slumming" which possessed the charming young wife of an officer of the Black Horse, nearly demoralized the discipline of that presumably famous regiment. The illustrations are excellent.

Moral Evolution. By George Harris. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

Dr. Harris aims in this work to establish the harmony of personal and social morality with the accepted doctrine of evolution. Evolution and Ethics, Personality in Society, The Good, The Right, Happiness Theory, Self-realization and Altruism, Morality and Religion, The Christian Ideal—moral, social; Ethics and Theology, Degeneration, Regeneration, Social Regeneration, are the titles of some of the chapters which will indicate to the reader the scope of the work. Students and the clergy will find the book well worth careful study. Whether or not the author has harmonized what are usually

considered opposite theories, at least he has put forth a strong corrective of one-sided emphasis and exaggeration in the treatment of ethical problems, and placed the study of morality in the light of evolution.

How to Study the Bible for Greatest Profit. By R. A. Torrey, Supt. Chicago Bible Institute. Chicago: Fleming H. Revell Co. Price, 75c.

This little book contains the substance of the author's methods of instruction at the Bible Institute, and elsewhere. It is published in response to many requests that his addresses be put in permanent shape. It contains many most useful suggestions for Bible study, and no one who faithfully carries them out can fail to gain a very thorough knowledge of the English Bible.

Antipas, Son of Chuza, and Others Whom Jesus Loved. By Louise Seymour Houghton. New York: Anson D. Randolph & Co. Price, \$1.50.

The author has accomplished, with remarkable success, the difficult task of writing a story which should present the human life of our Blessed Lord without derogating from the reverence due the divine. It is *Jesus*, the friend of little children, and of those who become as little children, whom she portrays, and so lovingly and reverently, as to quicken the reader's sense of the reality of the Wonderful Life. We could have wished that the author had used the King James' version in quoting the words of our Lord, and that she had respected that tradition of the Church which is of pious instinct, if not of faith, that the "Virgin-Born" was the only child of His mother. Other than these two points, we have only praise for the book.

Songs Chiefly From the German. By J. L. Spaulding, Bishop of Peoria. Chicago: A. C. McClurg and Co. Price, \$1.25.

"Who loveth not true poetry
Barbarian is, whose'er he be."

So sang Goethe, or rather so reads Bishop Spaulding's translation of Goethe. The Bishop would not have fallen under Goethe's censure—it must have been a great love of poetry that could have induced him to undertake the task of translating so many of the elusive lyrics of Germany—elusive in the difficulty of catching in another tongue the spirit of the original of those "airy nothings" to which the Germans give such dainty "local habitations." There is, probably, no law, human or divine, that would forbid a bishop's employing learned leisure in such gratification of his poetic taste. It is, however, a whimsical idea that might make the gravest smile—that of a bishop of the Roman obedience tackling "*Und wuesten's die Blumen, die kleinen.*"

We could have wished that the exigencies of the rhyme had permitted a less Puritanical version of "*Das ist der Tag des Heren,*" than "This is the Sabbath Day." But then, gentle reader, if you think it is easy to translate, you try it for yourself, and see if you succeed as well as does our author, in rhyme, rhythm, and fidelity to the original.

Greenland Icefields and Life in the North Atlantic. With a New Discussion of the Causes of the Ice Age. By G. Frederick Wright, D.D., LL.D., F.G.S.A., and Warren Upham, A.M., F.G.S.A., with Numerous Maps and Illustrations. New York: D. Appleton & Co.; Chicago: A. C. McClurg & Co. Price, \$2.

This work combines the charms of adventure and science to a degree that makes it unique among the books relating to the frozen North. The authors were members of the unlucky Miranda expedition of 1894, the party having to abandon their vessel and take refuge in a schooner that fortunately came to their rescue. But the season spent in exploration was fruitful in notes and photographs, which were afterwards elaborated by the aid of all available works on Arctic explorations. Dr. Wright gives generous credit, in the preface, to Prof. Warren Upham, the distinguished naturalist, with whom he had been associated in investigating the glacial phenomena of New England and the Northwest. The work includes observations of the scenery, natural history, and the people of Labrador and Greenland, with especial refer-

ence to the vast icefields, and the bearing of the facts upon the theory of the Glacial Period. The illustrations are attractive and numerous, giving a good idea of the strange country and the strange people. In every respect the book is worthy of a first place in the literature of the Arctic region.

Magazines and Reviews

The Preacher's Magazine, W. B. Ketcham, New York. Those who are called upon to deliver addresses or sermons on Decoration Day, will find the May number of this magazine very suggestive, and full of "memorial" matter. There are also children's sermons and some sermon outlines as well as notes and apt illustrations.

The current number of *The Pulpit* contains six sermons on "Human Guests," by Rev. J. E. Lancelev, of Brompton, Ont. The titles are Why? When and Where? Who? What? How? Whither? The Rev. Wallace Nutting, of Providence, furnishes a sermon on "Sunday—How it is Spent and How to Spend it."

The Quarterly Review for April (Leonard Scott Pub. Co.) gives us a very appreciative and sympathetic notice of the life and work of that most noble among modern scientific thinkers, the late George John Romanes. Would that all "scientific doubt" had a similar happy ending. The character of Father Joseph, Cardinal Richelieu's adviser and familiar, is well depicted in a review of his life, lately published by Gustave Fagniez, and it affords some singular examples of the peculiarities of Roman morals in the days of Louis XIII. The three political papers in this number are "The Loyalty of Canada," "The Queen's Prime Minister" (which furnishes some interesting comments upon several of the notable premiers of the present reign), and "Our Relations with Germany." The new X-rays claim a share of *The Quarterly's* attention, but the article on this subject does not add materially to our knowledge of this discovery. There is a suggestive paper on "The Septuagint Version of the Old Testament," and a very interesting review of Mr. Hastings Rashdall's new book on the "Universities of the Middle Ages." Several other articles help to make an excellent number of this standard periodical.

Books Received

FUNK & WAGNALLS CO.

Handbook on Currency and Wealth. By George B. Waldron.
Talks to the King's Children. By Sylvanus Stall, D. D.
Christ's Trumpet Call to the Ministry. By Daniel S. Gregory, D.D., LL. D.
The Fisherman and His Friends. A Series of Revival Sermons. By Louis Albert Banks, D. D.
The Standard Hymnal. Edited by C. C. Converse, LL. D.

MACMILLAN & CO.

An Ethical Movement. A Volume of Lectures. By W. L. Sheldon. \$1.75.
Christianity and History. Adolph Harnack. Translated by Thos. Bailey Saunders. (London.)

FREDERICK A. STOKES & CO.

A Rogue's Daughter. By Adeline Sergeant.
An Engagement. By Sir Robert Peel. 50c.

THE CASSELL PUBLISHING CO.

Ruth Farmer. By Agnes Marchbank. \$1.
Broken Links. By Mrs. Alexander. 50c.
Mr. Wayt's Wife's Sister. By Marion Harland. 50c.
A Village Drama. By Vesta S. Simmons. 50c.

PAMPHLETS RECEIVED

Such pamphlets as seem to be of general interest and permanent value, will be noted under this head as received. No further notice is to be expected.
Love and Death. By Dr. Lyman Abbott. E. P. Dutton & Co. 10c.
Can Episcopacy Become the Basis of a Universal Church. By Theodore F. Seward. Thomas Whittaker.
The making of the American Constitution. By William Bayard Hale, M. A. The University Press, Oxford.
The Faith of the Signers of the Declaration of Independence. A Lecture. By Wm. Stevens Perry Bishop of Iowa.

The Household

"Enoch Walked with God."

BY F. BURGE GRISWOLD

Blessed companionship of hearts that know
A like aspiring, such a kindred glow!
Only the heavenly graces could incline
A man of earth to walk with the Divine.

In that old world, the swelling tide of time
Had surely come to reach a point sublime,
When Enoch stretched his longing, earnest gaze,
And footsteps, toward the high and holy ways.

God must have stooped, with parent love, and
smiled.

The while He helped His timid, tottering child,
In the first weak, uncertain steps that tried
To imitate the Father's giant stride.

And, as He watched the growing strength and
grace

That brought the infant's to the Father's pace,
His gentle heart expressed the sweet "well
done!"

That is so dear to a beloved son.

As Enoch walked with God, so also we
May tune our souls to heavenly harmony;
And, with a glowing and exalting pride,
Keep ever by our Gracious Father's side.

Plainfield, N. J.

The Child's Message

BY RHODES CAMPBELL

"Say, Liz Corbett's awful bad. I guess she won't never git up agin." It was Jo Sellers who volunteered this information to his chum and ally Pete Jones. The scene was in Ragged Alley, the surroundings filth, stifling odors, high, shabby, unstable looking buildings whose chief peculiarity was the rarity of a whole pane of glass in the rag-stuffed windows.

"My! glad I ain't in her shoes," Pete said fervently. "Guess she's pretty old, though. Sam Green said she was past thirty."

"I don't care; she was awful good to me w'en I was sick, an' don't you furgit it; an' Liz ain't ugly. Wish I could buy her a good blow-out, but I'm dead strapped. Not a red cent. Bad luck this week."

Jo Sellers looked unusually sober. Pete scratched his head, as if by the process he could bring forth an idea from his dull brain. "You might git her a pictur', Jo," he said, brightening.

"Go long"—I ain't foolin' now," the other answered roughly.

"I ain't either. Its real big; its down at the House. They're givin' away picters, or sort o' lendin' 'em out, an' no interest either. I'll go round with you. Come on," Pete urged eagerly.

The two started on a run, Joe with some secret misgivings that it was after all a "dead give away" on Pete's part. "But then," he argued to himself, "they do all kinds o' things at the House, so p'raps its so."

The "House" belonged to a college settlement under the charge of a church which we will call St. Thomas. It was not far from Ragged Alley. The boys were readily admitted into the big hall, where Jo told his errand to the pleasant-faced lady who was cutting out work on a table. "Certainly," she said cordially, when he had ended. "There are several in the next room; you may select which ever you want."

* * * * *

A short time after, the door of a room in the back part of one of the most rickety of the highest tenements was rather clumsily opened.

"Liz, its only me," the boy announced.

The woman on the miserable bed turned over at the sound of his voice, and a pair of burning, restless eyes confronted him.

"My God, Jo, I can't stand this. It's hell to lie here and think, think, *think*, till your head splits. I can't die, Jo," she said in her passionate, low voice.

Jo shuffled his feet awkwardly. He shifted his eyes uneasily. He could not bear the misery in the changed face. He had had much to harden, little to soften his heart, but as he stood there he felt a tightening of the muscles of his throat.

"Oh, Liz, doctors don't know nothin'; they said Sam would die, an' he didn't," he protested, by way of comfort.

But the woman tossed about restlessly.

"I *can't* die," she repeated.

"I bring you somethin', Liz. You was orful good to me, an' I got a picter at the House. I kin hang it close to the bed onto the side where you kin see it," said Jo, producing as he spoke his carefully cherished burden.

"Oh!" Liz drew in her breath as she looked. The picture was quite large; a fine engraving of Goodall's Virgin and Child, in which the prominence is given to the Child, the mother having her eyes downcast, and her face shadowed by her head drapery. It is almost as if she wished to give the first place to her lovely Child, who turns towards you His full face, with its great serious eyes, and His plump uncovered limbs and general dewy freshness, as if from a recent bath.

There was complete silence as the boy drove a nail in the crumbling plaster, and hung the picture in place. It had a neat and narrow wood frame.

"I never had such a thing in my life," said the woman at last.

"I thought it was mighty toney," the boy declared with proud satisfaction, "Can't I do nuthin' fur ye, Liz? Pete's waitin'; we're goin' fur a job," he added.

"Nuthin'." But the woman's voice sounded far away. She was looking at the picture. And there she lay all day, as she had so many days before, only

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then she had been alone, but to-day she had two people with her—the mother and the Baby. Gradually as she looked, the burning eyes grew less restless, a softened look came into the hard work face, and Liz fell into a deep sleep. Jo did not come in again for three days. When he did, he found Liz sitting up in bed, eagerly awaiting him.

"I couldn't stand it any longer, Jo," she began the moment she saw him. "It made me awful happy at first, but I couldn't stand the baby's eyes. They was sech innocent eyes, an' they kep' lookin' at me so. A nurse came from the House, but she can't stay long at once, they's so many sick, an' I couldn't trouble her, she's so done out anyways. But you always knowed me, Jo, an' I tell you I can't stan' those eyes. They'll drive me crazy."

Jo had glanced quickly towards the picture, but it was turned facewards to the wall.

The boy stood there utterly at a loss what to say.

Suddenly a voice near by spoke: "May I come in? I heard of you at the House, and hoped I could do something for you."

Jo started, as he encountered a plainly-dressed lady with one of those faces, not pretty, hardly handsome, but noble

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Her whole bearing was stately, yet her direct manner was gentleness and simplicity itself.

Liz gave one of her keen glances. She had had experience in reading faces. Suddenly she stretched out her hand. "Yes, I want you," she said, as a child might. "I'm goin' to die, an' the pictur' there"—pointing to the reversed engraving—"I couldn't stand. The baby was so innercent. The nurse said it was Carist and his mother. You see I've been so bad tneer ain't nothin' left fur me. But when I was little I had a good home on a farm. Ma had to work everlastin' hard, but she was good an' loved me like anything. Pa had died, an' she had an awful struggle bringin' us up, an' some died, an' some went off to work, an' married, but Ma didn't live fur no good times, an' when she died I was sorter knocked about, an' I worked out, an' got inter a bad set; hit ain't no excuse, fer I hed a good home once't, an' knowed better. An' now I'm sorrier than I ever was. I wasn't sorry a bit 'fore I was sick. I sed I didn't care; lots o' rich folks wouldn't be a bit better if they was in my shoes. But now—well, you wouldn't stay ef you knowed about me."

"I do know," the lady said, softly. "That is why I came. Do you think I would want to love and care for you if you were good and rich and happy? You wouldn't want me; but now, I hoped you would let me do some little thing for you—*anything*." She had knelt by the bed, and held the burning, feverish hand of the woman in her soft, large, white ones.

"Well, you must belong to the House," said Liz, wonderingly.

"I can't live there, but they let me come there sometimes," the other explained. "Think, is there nothing I can do?"

"Do?" Liz repeated eagerly. "I didn't never tell even Jo, but all I want is a baby—to see a real, live baby. Perhaps I could stand it better'n the pictur'; but I wanted a clean baby like that up there—one with nice folks like I had, not Ragged Alley like, smeared with badness 'fore they kin talk. It's awful silly! I know I can't hev it, but seems if I *must*, that there picture stirred me up so."

The lady had risen. "You shall see a baby—just wait," she said, quickly. "I don't mean Ragged Alley kind." Liz caught hold of her dress as she spoke.

"I know," the other replied, as she hurried from the room.

Liz lay there. Jo had slipped away. "Of course she wont never come back," she said; "but her face was awful good, an' she she said she wanted to love an' care for me." She hardened her mouth. "La! how babyish I am! O' course she didn't mean it, her a lady an' me—" She gave a contemptuous laugh. She had fallen into the habit of talking to herself, she was alone so much.

All at once the door was thrown open. The lady came in holding something in her arms. She threw off the wraps, and revealed a laughing, crowing baby, fair and beautiful, her dainty white dress and golden rings of hair making a picture not easily forgotten. She formed a startling contrast to her squalid surroundings, but she did not seem to mind a bit. Utterly fearless, she suddenly stretched forth one dimpled hand towards the admiring,

awestruck figure on the bed, and gave a peculiar cooing sound which babies use when they are sorry and want to "make the hurt well."

The woman stretched out her empty arms. "May I hold her, just once," she cried.

And the lady slipped the child from her arms to those of the other's. But the exertion was too much, and Liz fell back exhausted.

"Yer own baby!" she said in a faint voice, "an' yer done that fer me." There was a long silence, during which the baby crowed and cooed, and the woman lay with closed eyes. At last they opened, but they were neither hard nor restless. They were full of tears.

"It come to me that ef you cud do this, p'raps He"—pointing towards the picture—would let me come to Him. But I been so bad." The voice, which had at first been hesitatingly hopeful, dropped despairingly at the last. Yet she looked hungrily at the other, just as a drowning creature clutches at the least straw held out to him.

The lady's face was full of mother love and light. "If I love you, how much more does He," she said, in her clear voice. "He forgiveth all thy sins and healeth all thine infirmities." Can't you believe that?" she asked.

"The baby cum to me," murmured the woman, "perhaps He wont turn away from me. Would you jest turn back the pictur'?"

The picture was readjusted, and the lady sat on a rickety chair. All was still. The baby fell asleep; still the lady watched.

And then, breaking the stillness, came the sick woman's voice. "He's smilin'," she murmured, "He don't look at me that way no more."

The lady thought she was asleep, but Liz's eyes were fixed upon the picture. Some one came in. It was the nurse. She looked tired and worn out. "They told me you were here," she said, "so I didn't worry, and I had so much to do for the others."

"Hush!" the lady said, leaning over the baby to look at the woman, "she is asleep."

But the nurse, with her experienced skill, saw that it was not earthly slumber. "Poor woman," she said, "I guess she's found rest at last. Her face is as peaceful an' happy most as that blessed baby's."

She bent over and smoothed back the heavy, beautiful hair from the restful face; but the mother's tears fell thick and fast on her baby's soft cheek. "I wish I could have helped her more," she sobbed. "But God will take care of her."

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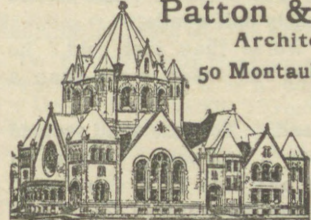
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Children's Hour

Between the dark and the daylight,
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That is known as the Children's Hour.

Peter and the Wind.

"It's so dreadfully cold and stormy, and the pail's so heavy."

Peter had to go every morning and carry milk to some of the neighbors. He did not mind it in summer time, when the mornings were warm, and the trees full of bird music, or in the fall when the air was crisp, and he could watch from day to day to see if ice was forming on the little puddles—if it was, he knew that skating was not far off; but he did not like it on the winter mornings. The keen wind cut his cheeks and Jack Frost got hold of his hands with a cruel pinch.

"I wish folks didn't want their milk on cold mornings."

But they did; and Peter, although a little given to grumbling, was not the boy to disappoint those who were depending on him. He struck bravely out on his walk. The farthest place he had to go was nearly half a mile.

"It's a lot worse than just cold," he said, before he had taken more than a dozen steps.

It was indeed. The raw wind seemed to have got on a rampage. Instead of coming from one side in a fair, well-behaved manner, so that you could pull your cap down, and get a little the start of it, it seemed really to come from all sides at once. It went at him with a rush as he rounded the wing of the house, nearly knocking him down. It gave him a slap on his head as he turned one way, and whisked away his breath as he turned the other.

"Wnew!" exclaimed Peter. "I don't mor'n half believe folks'll expect to get their milk such a morning as this. It's too everlastin' bad to be out."

But he trudged on, finding that the wind could do even worse. With its next gush came a splash of rain, driving into his eyes before he could pull the visor of his cap down. He was half blinded as he staggered up to Mrs. Bland's, and got himself inside the shed door.

"Come in!" she said, opening the door without waiting for him to knock. "Give me your pail. Well, this is a pretty heavy pail for such a small boy to carry."

"Oh, no'm!" said Peter, with a smile.

He had just that moment been thinking that very thing, with about half a tear near his eye as he thought it; but the word of kindly sympathy drove the thought far away.

It was a longer pull to the next place. In spite of the quart taken out, the pail seemed to grow heavier and heavier as his fingers grew more and more numb. It was freezing a little, and he slipped and stumbled.

And that back kitchen door at Mrs. Peet's never would open easily. Whether it stuck harder than usual this morning or whether it was because Peter's fingers were so cold, nobody could say; but something very like a scb—well, nearly—escaped the small man as the door was suddenly opened by a hand on the other side, nearly throwing Peter down.

"You here such a morning? Well, now, you are a brave little chap. I was 'most afraid you wouldn't come. Come in, come in, and get warm. Joe, let Peter come closer to the fire. Sit down, Peter. You must be fairly done out,

"On, no!" said Peter.

But how glad he was of the warmth and the cherry words! Everything in that kitchen was warm and bright, and there was such a good smell.

"I'm making doughnuts, Peter," went on Mrs. Peet. "Eat a couple as you sit."

"And give him a cup of coffee," said Mr. Peet. "A boy needs something warming such a day as this."

Peter ate the doughnuts and drank the coffee, and then hurried on.

By this time that wind had thought out some new variations in the way of mean treatment of wayfarers.

Peter struck into a narrow lane leading up to Widow Crane's, and that wind flung into his face such a handful of hail that he was glad to take a race with it to her back door. And, as he stood there waiting for some one to answer his knock, the hail pelted him unmercifully.

"Come in," called a voice.

Peter had to rub and blow on his red, smarting fingers before he could obey Mrs. Crane sat before the fire, with a small child on her lap.

"I couldn't get up very well to let you in, Peter," she said. "Johnny's sick, and I haven't a soul to help me, I'm thankful enough to see you, for its such a dreadful morning I was afraid you wouldn't come. And Johnny's been fretting for his milk. Reach that pan on the shelf, and pour it out, Peter."

The fire was such a poor one that Peter thought it would be no good to try to warm his hands, so he did the best he could with them cold.

"I want some milk," whimpered Johnny, reaching out a thin hand toward it.

"You can't have it cold, Johnny," said his mother. "Will you lie down while I make a better fire?"

But Johnny whined and shook his head.

"I'll do it," said Peter.

He ran into the shed, found a hatchet, and split up a bit of board. He piled the fragments into the stove, and, as they set up a cheery roar, poured some of the milk into a tin cup, and put it to warm. Five minutes later Johnny was drinking it with great satisfaction.

"You're a real comfort and blessing, Peter," said Mrs. Crane as he went out the door.

He had not had anything very com-



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forting, yet his heart felt warm as he trudged farther.

The hail and sleet did their best to discourage him; but nothing could take away from him the joy in having been a comfort to Johnny and his mother in their distress.

He knew he would have no chance of warming himself at the next place. It was where old Mr. Gridley lived, who kept house for himself. Peter was always expected to leave the milk in a little entry; and he hardly ever saw Mr. Gridley.

A poor, little, half-starved kitten sat outside the door, mewing piteously as she rubbed herself against Peter's legs.

"Poor pussy! I'll let you in," said Peter. "It'll be warmer there than outside, for all it ain't very warm."

As he was pouring the milk into a pitcher set ready for it on a shelf, a thought struck him.

"I don't believe it would be any harm she's so hungry and so cold. Mother always gives good measure and more."

Beside the pitcher stood a broken-handled cup. Peter set it onto the floor, and poured into it a little of the milk. Pass was lapping it as he hurried away.

Whiz-z-z-z! The wind just now seemed intent on a fight with everything within its reach as Peter again got out. But he did not mind it at all, and started on a run, swinging his empty pail, and shouting a "dare" to do it.

"Come on now! Do your meanest. I'll soon be home!"

"Most frozen?" asked mother, as he hurried to the fire. "Poor hands! Mother must knit him a new pair of mittens."

"It's the worst morning we've had this winter," said father. "You must have found it pretty tough, Peter."

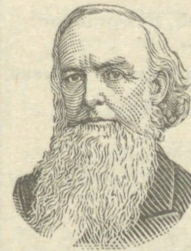
"Not so very," said Peter, rubbing his hands.

"Mother," he said, after he had given an account of his round, "don't you think things even up as you go 'long? I mean, don't you think the coffee and the doughnuts, and the getting nice and warm, and warming the milk for Johnny, and giving some to kitty, and folks speakin' kind and nice to you, evens up on the wind and sleet and the cold and the heavy pail?"

"Yes," said mother, as she brought a turn of buckwheat cakes to Peter, "I think things in the world mostly do. The trouble is, folks keep too much on the lookout for the wind and the cold, and don't think enough of the good words and the warming—*Sydney Dayre, in S. S. Times.*

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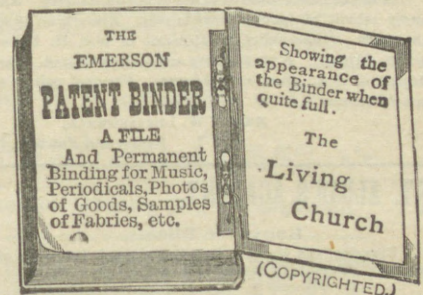
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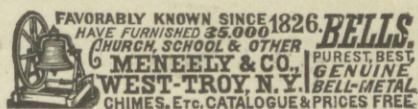
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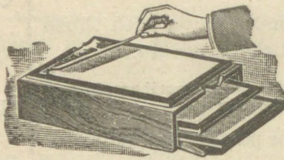
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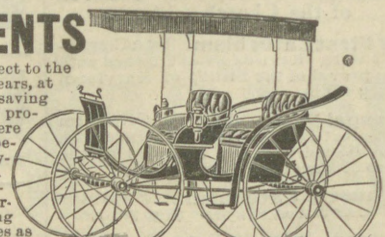
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