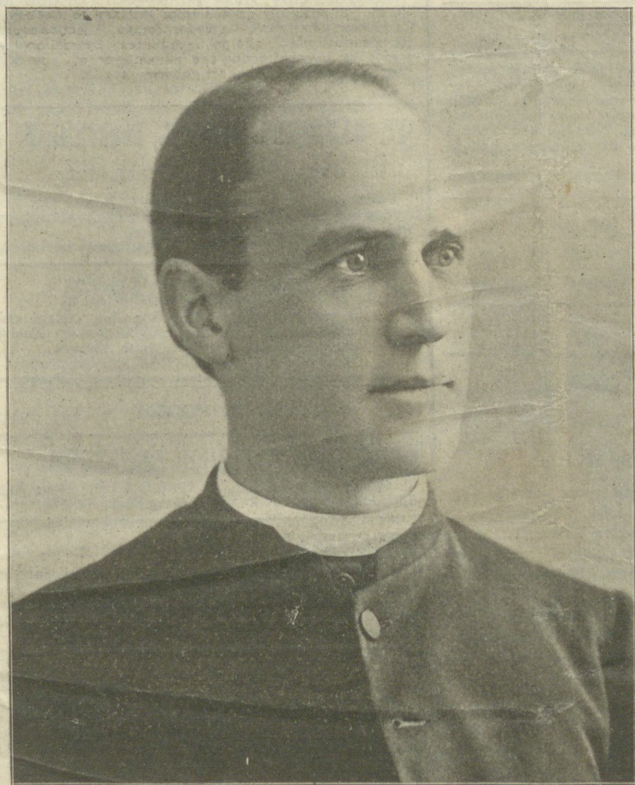


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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

VOL XIX. No. 8

CHICAGO, SATURDAY, MAY 23, 1896

WHOLE NO. 917

News and Notes

THE nine days between Ascension Day and Whitsunday will be observed by very many people in many parts of the world as a season of special intercession for the reunion of Christendom. The Pope has commended this object to the prayers of clergy and people at this time; the Archbishop of Canterbury has made a similar recommendation to those of the Anglican communion; the movement has attracted attention also in the East, and many of the Protestant bodies in this country will join in the prayers for union at this Pentecostal season. The form of prayer suggested includes, Our Father, the *Veni Creator*, the collect for unity, "O Lord Jesus Christ, Who saidst unto Thine Apostles," etc., and the collect for Whitsunday.

ACCORDING to the correspondent of an English paper, a gentleman hearing the tenor bell of his parish church tolling on Good Friday afternoon at 3 P. M., sent out to know who was dead, and was quite astonished to learn that no one in the neighborhood had died that day. Getting finally some explanation of the true significance of the bell, the idea of the observance of Good Friday wrought such confusion in his brain that he wrote to a newspaper to complain of the novelty called the "Three Hours' Service" which the vicar had introduced, also adding that the vicar had required every one who had them to wear black clothes on the occasion. This latter statement, however, appears to have rested upon insufficient evidence, or mental hallucination, as it was promptly denied by the vicar that he had said anything of the sort.

THE Bishop of Stepney the other day admitted as deaconesses two probationers of the East London Diocesan Community. The ceremony is thus described in *The Church Times*: "The service of ordination began with the singing of the *Veni Creator*, after which the two candidates were presented to the Bishop by the chaplain of the community, and after examination were ordained by the laying on of hands; each received the cross, and was solemnly committed by the Bishop to the charge of the Mother-Superior. The service then proceeded according to the usual form, an address being given by the Bishop, and was ended by the blessing. Those ordained were afterwards elected and admitted into the community in the chapel of the Central Home." It seems to us that the term "ordination" is incorrectly applied to a ceremony of this kind.

ARRANGEMENTS are already being made for the meeting of the English Church Congress at Shrewsbury, next autumn. The "Subjects Committee" designs to give special promi-

nence to Church Reform and Foreign Missions. Among other subjects, set down for discussion are Secondary Education, Papal Claims and Jurisdiction in England, and The Church's Law of Marriage, especially in relation to Divorce. Careful attention is to be given in the programme to limiting the number of selected speakers and the time allotted to them so as to extend the time devoted to general discussion. A hall is to be erected for the occasion, the plans for which have already been drawn and approved. Much interest is felt in the city of Shrewsbury in the success of the Congress, and every possible arrangement will be made for the entertainment and comfort of visitors.

THE Bishop of Limerick, Ireland, was recently compelled to arraign the Rev. R. H. Cotter, of Kildime, for flagrant violation of his ordination vows. This priest, it appears, refused in his parish to administer Baptism to infants, and had denounced infant Baptism as contrary to the teaching of Holy Scripture. Considerations of consistency impelled him to be publicly rebaptised himself. Besides this, he had refused to use the surplice in divine service; and in various other ways had wilfully disobeyed the laws and ordinances of the Church. The defendant declined to appear or to be represented by counsel at the trial. The court consisted of the Primate and two bishops, with five lay assessors. The charges were held to be proved, but the court reserved sentence of deprivation till June 13th, to give the accused ample opportunity to recant his errors.

EVEN the devil, it has been said, "is not so black as he is painted." If any good can be said for the unspeakable Turk, by all means let us say it. Mr. Holman Hunt a while ago enunciated a scheme for the restoration of the Jews to Palestine, and, in unfolding it, not unnaturally assumed that the Sultan would not allow anything so beneficent unless he was coerced into it. Let the Sultan, he suggested, be offered a hundred millions for Syria, and told that if he will not accept it he must take the consequences. To this the *Jewish Chronicle* answers that, so far as the Jews are concerned, Mr. Hunt's attack on the ruler of Turkey was ill timed. "The Jews—we say it with deep regret—are at present being persecuted, not by the Crescent, but by the Cross. Russia and Roumania are black spots on the fair face of Europe, while in the Turkish dominions the Jews, on the whole, are in the enjoyment of something like a very real toleration."

IT is to be hoped that the wails of widows and orphans in Armenia will call out something more substantial than a gush of sympathy, and that the appalling need and suffering of those poor Christians will not "over-

come us like a summer cloud." The condition is one that calls for continued exertion and liberality. Relief work is going on in seventeen missionary centers, and Miss Barton's three expeditions are supplying medical and other aid in many places where the epidemic of disease follows hard upon the heels of starvation. One of the secretaries of the Chicago relief committee writes as follows: "I have just received word that the Turkish Government has relaxed its severity in the Harpoot district, even allowing services to be resumed in the churches, and winking at the return of many of the forced converts to Mohammedanism back to their ancestral faith." Send contributions to E. G. Keith, treasurer, Metropolitan National Bank, Chicago.

PROFESSOR ARMITAGE ROBINSON writes that the uncial manuscript of the Gospels, recently purchased by the Emperor of Russia from a Greek community, near Cæsarea, is believed to date back about 400 A. D. It is, as we have said, written on very fine parchment of a bright violet hue. The letters are of silver, nearly an inch in length. About thirty-six pages are said to be missing. Professor Robinson has no doubt it is the missing portion of Codex N, leaves of which are somewhat widely scattered, some being in the British Museum, some in the Vatican library, some in Vienna, but the larger number at Patmos, where he saw them in 1887. In 1894 Professor Robinson being at Constantinople heard rumors of this manuscript. It appears that European scholars have long had reason to surmise that such a manuscript existed somewhere in the interior of Asia Minor. Eight or nine years ago, the late Professor Hort said he was confident the rest of Codex N would one day appear, perhaps somewhere in the neighborhood of Ephesus. If the date assigned by Professor Robinson turns out to be correct, this is one of the very oldest copies of the Gospels in existence.

THERE is wisdom in the action of the Medical Society of Berne, which has inaugurated a plan for the suppression of press notices of suicides, as it has been observed that epidemics of suicides, so called, come from "suggestion," acquired through printed accounts of them. Such censorship of the press would give us healthier reading, without doubt. —Oakland, Cal., claims to be the healthiest city in the world, or, at any rate, in the United States. The death rate has fallen since 1882, when it was 13.56 a thousand. Last year it was 11.85 a thousand. —In these days, when punctuation fails to receive the attention it once did among writers and proof-readers, it is curious to hear of the poet Campbell once taking "a six mile walk to his printer—and six back again—to see a comma changed into a semi-colon!"

The Church in England

St. Augustine's, Kilburn, one of the most beautiful churches in London, is to be completed by the erection of its tower and spire. The architect of this church is Mr. Pearson who received in consequence of his success the appointment as architect of Truro cathedral. During the last 28 years as many as ten churches in the neighborhood of St. Augustine's have built towers and spires. The Rev. R. C. Kirkpatrick who has been vicar of this parish for the last thirty years, is anxious to witness the completion of the church, and has contributed £1,000 for the purpose. Mr. C. T. D. Crews, one of the churchwardens, has subscribed £1,000 more, and altogether £3,200 has already been promised of the £6,000 required. The enthusiasm with which the matter has been taken up in the parish renders it certain that little difficulty will be experienced in raising the entire sum.

As a memorial to the late Archdeacon of Taunton, it is proposed to build and endow a church in the city of Taunton. It would seem that no plan would have been more acceptable to Archdeacon Denison than this. The sum of \$3,000,000 will be required in order to equip the new parish fully, with vicarage house and grounds, church building, and endowment. According to the scheme as proposed, the church will be built, by permission of the vicar, the Rev. R. St. John Gresley, on a portion of the Flook estate, in the parish of St. Andrew's. Though the sum called for is large, it is thought there will not be much difficulty in raising it, seeing how respected and beloved the Archdeacon was throughout a very wide circle of people. It is suggested that if six hundred of his numerous admirers will guarantee \$500 each, extending over at least five years, the work will be speedily begun and easily accomplished.

St. George's Day, April 23rd, Shakespeare's birthday, was appointed for the unveiling of the new window in the church at Stratford-on-Avon, which Americans have presented in memory of the great poet. Holy Communion had been celebrated at 8 o'clock, and the service for unveiling was fixed for 12:30. At that hour the American ambassador, Mr. Bayard, accompanied by Lord Leigh, and the vicar, the Rev. Geo. Arbuthnot, was received at the church porch by the churchwardens, who conducted him to his seat, while the organist played "Hail Columbia" as a voluntary. The choir and clergy then entered, singing, as a processional, "Father of all from land and sea." This was followed by special prayers, and a short address by the vicar, who remarked that the service was one of international interest, and that he accepted the window for the beautifying of the church, as a sign of the desire for peace and concord which existed between the two great nations of English-speaking people. Describing the window, he said it was meant to represent the adoration of the Incarnation by the old world and the new. In the centre light were the Mother and Child; and below were the first fruits of the Gentile world, the Magi bringing their offerings to the infant Christ. On the one side, representing the old world, were figures of St. Egwin, bishop of the diocese in the eighth century, Charles Stuart who by his martyr's death had redeemed much that was faulty in his life, and William Laud, the great Archbishop of Canterbury, who first planned the mission of a bishop across the Atlantic. On the other side, Amerigo Vespucci, Christopher Columbus, and, perhaps more important than either, William Penn, the founder of the State of Pennsylvania and the city of Philadelphia. Beneath them was a picture of the landing of the Pilgrim Fathers on Plymouth Rock, where the chaplain of the Mayflower was offering his first prayer in the new land. The ambassador, loosing the cord which held the curtain, displayed the beautiful colors of the new glass. His excellency made an eloquent address, the vicar having first blessed the window. The choir sang the *Te Deum*, and representative boys from the grammar school,

advancing to the altar, presented a wreath, which the vicar reverently laid upon the poet's grave, after which the service was concluded by the benediction. A luncheon at the town hall, presided over by the Lord-Lieutenant, followed, at which the toasts of the Queen and the President, and that of his excellency, the ambassador, were drunk with extraordinary manifestations of cordiality. The window, which is erected in the south transept, above the side altar, is the work of Messrs. Heaton & Butler, and when complete will have cost \$2,000. At present, two lights remain to be filled, and it is intended to place in them figures of John de Stratford, Archbishop of Canterbury in 1333, St. Wulfstan, Bishop of Worcester, St. Eric, Bishop of Greenland, and Samuel Seabury, Bishop of Connecticut. There will also be a representation of the consecration of Bishop Seabury by the Scottish bishops in Aberdeen. This part of the work is delayed for want of funds, but it is hoped that a few months will see the deficiency supplied.

Church Club Lectures

The New York Church Club has this season, as in previous years, vindicated its right to the name of a "Church" club. The theme for the annual course of lectures with which it has favored the metropolis was most happily chosen, and in keeping with the series of Churchly topics by which this organization of laymen has sought to strengthen the claims and position of the Church in this country. Delivered in the church of the Transfiguration, these lectures treated of "The liturgic hymns of the Church." Brief mention has been made of them in these columns as they passed, but the course calls for fuller notice.

All through the series, crowded congregations have attested the keenness of interest with which the public ever welcomes the forcible presentation of Catholic truths. The lectures might have been thought naturally divergent on mere party lines, but the power of the liturgy, as a solvent of differences, and as a test of loyalty, was made apparent in the essential unity of the course. There was a new tribute to the controlling force of the Catholic verities.

The first of the lectures necessarily considered the Psalms as the oldest of the Church's anthems. It was delivered by the Rev. John P. Peters, D.D., Ph.D., of St. Michael's church, New York City, whose Biblical scholarship well fitted him to speak. Dr. Peters considered the essential elements of Hebrew poetry, and detailed the formation and growth of Hebrew poetical literature. He dwelt upon the fact that this, like all poetry, expressed aspirations of the individual soul of man, but insisted that no less did it reflect the aspirations of God's chosen people Israel. The national experience expressed in these Psalms covered a period of nearly 900 years, from the reign of David to the date of Simon Maccabeus. He referred to the great Christian canticles as essentially a continuation of the Psalms. He discussed with great learning the headings and rubrical notes incorporated in the Psalms, and referred to the Greek Psalter, Talmudic tradition, and the liturgic use of the Psalms by the Jews, and by the primitive Catholics. Even the use of the *Gloria Patri* was, he said, copied in the Church from the Jewish ritual. The use of the Psalms in the services of the Canonical Hours was described, and the modern use of the Psalter in the services of the Anglican Church.

The second lecture of the course, by Bishop Hall, of Vermont, took up the "Hymns of the Eucharist." The Bishop spoke with eloquence, and pointed out the place of the Eucharist as the central act of Christian worship. He noted that the leading thought of Eucharistic worship was necessarily one of thanksgiving and jubilation. In all the primitive time of the Church, the jubilant note continued characteristic. Martyrdom, which was a constant fact of that time, taught sacrifice, but in time there was a lessening of the sacrificial ideal. He showed the connection of

the Old Testament with the New in the matter of sacrificial worship, and indicated the identification of the present Eucharistic offering with the sacrifice made upon the Cross. The Cross was the altar, and an offering of the elements was and is the offering of the Body and Blood of Christ. The Bishop pointed out that all penitential preparation leads to the joyful outburst of adoration. He referred to the primitive liturgies, and described the ancient origin of the *Ter Sanctus*. He also referred to the liturgy in use in the church of the Holy Sepulchre in Jerusalem, in the early fourth century. Particular attention was devoted to the *Gloria in Excelsis*, tracing its source in Greek and Latin, and showing its Eucharistic character. The Bishop ended his sermon with an eloquent allusion to the power of the Blessed Sacrament in the lives of Christians of the Church, who should reflect in the world the joyful and conquering force of the Lord.

The third lecture in the course was delivered by the Rt. Rev. John Hazen White, D.D., Bishop of Indiana, and discussed the "Canticles of Morning and Evening Prayer." He started with the song of Zacharias, the *Benedictus*, and took up in turn the *Nunc Dimittis* and the *Magnificat*. He showed the essential inspiration of these as a poetical outburst of the Spirit of God. He indicated that these inspired anthems had a parallel in the songs of Moses and Miriam and Hannah. He referred to the value of the daily Offices of our branch of the Catholic Church, and in conclusion he urged the proper use of the Prayer Book in all loyalty.

The fourth lecture was delivered on May 3rd, by Bishop Potter, of New York, on the *Veni Creator Spiritus*, the distinctive hymn of the Ordinal. The Bishop considered the Ordinal itself, and the varying ceremonies which in different times and different localities of the Catholic Church had accompanied ordination. But he pointed out that amid whatever variations of minor form, the central thought had ever been recognized, of the peculiar relation of the Holy Ghost to ordination. He insisted that the reason why the *Veni Creator Spiritus* had found and kept its place in the Ordinal for bishops and priests was precisely that it expressed this central thought; for that which most truly conveys the grace of Orders is the Sevenfold Gift of the Holy Ghost. The Bishop traced the history of the particular hymn, *Veni Creator*, detailing its traditional origin, and dwelt upon the Latin hymns, and upon the literary elements they had introduced into modern poetry. The *Veni Creator*, though attributed to St. Ambrose, and also to the Emperor Charlemagne, is probably the work of Notkar, monk of St. Gall, the Swiss author of some of the noblest parts of our Burial Office. The longer version is possibly the composition of Archbishop Cramner, and the shorter, of the poet Dryden. But neither of these metrical translations expresses the glory of the old Latin hymn. The Bishop described the age in which this splendid anthem arose, and contrasted it with the present age, giving due honor to the achievements of our time, but seriously questioning whether we had advanced in spiritual fervor.

The final sermon was preached on Sunday, May 10th, by the Rev. Dr. Wm. R. Huntington, of Grace church, New York; and in its discussion of the liturgic hymnology, left as yet untouched, fittingly completed this notable course, which has contributed such important popular information to the understanding of the historic canticles of Catholic Christianity.

The Board of Missions

At its meeting, Tuesday, May 12th, there were present seven bishops, 13 presbyters, and 9 laymen. The Rt. Rev. Dr. Littlejohn was called to the chair, which at a later moment he resigned to the Rt. Rev. Dr. Niles.

Mr. George C. Thomas, treasurer, reported in writing that within the month he had made a careful examination of the methods and affairs of the office, and was not only satisfied, but

greatly pleased, with the way in which the treasurer's books and records are kept. He further stated that he had requested the bishops to put him into communication with some of the prominent laymen in their respective dioceses, and that he hoped to enlist the interest of the chapters of the Brotherhood of St. Andrew.

The grave question of the appropriations for the fiscal year beginning Sept. 1st next, having been under the consideration of the Advisory Committee, they reported at length showing that, while during the twelve months just ended there had been an increase of regular contributions of some \$15,000, this is insufficient to cover the added responsibilities ordered by the Board of Missions in Minneapolis, and the receipts from legacies had been very small. The committee further stated that although the appropriations for the current year, which at first were made for six months only, were extended without abatement for the other half year in the hope that the contributions of the Church would justify such action, yet during February, March, and April, there had been a falling off of \$13,000 in offerings, as compared with the corresponding months of 1895. And, moreover, that after allowing for average receipts from contributions and possible legacies for the next four months, it would appear that there will be a deficit of \$86,500 when the year closes Sept. 1st. The committee continued their report as follows:

We are painfully sensible of the disappointment which must go through the Church at the necessity for reducing the appropriations for missions, and of the hardship which such reductions must cause everywhere, the arresting of promising undertakings, the personal deprivation to missionaries, and, in some instances, the withdrawal of those who have given themselves in obedience to the Master's call. Nevertheless there is left to us no choice. This Board as a faithful steward with a due sense of its responsibility to the Church cannot go on and accumulate debt. Having done all that it can do to impress the need upon the mind of the Church and to stimulate contributions for the support of the work, it believes its responsibility in that direction has been fully discharged and that there is nothing left to the Board but to face the facts and deal with them prudently. It is easy to say that the requisite money ought to come, that a fair distribution of the expense of supporting our missions would not place a heavy burden upon anyone, that the cause of failure lies here or there. Those are matters which may be considered at other times, but here we have to decide the question of conducting the missions for another year in view of a large deficiency, and we are therefore reluctantly compelled to recommend to the board a re-adjustment upon a scale which will involve a material reduction of the salaries and stipends of all who are in the missionary work of the Church.

The Board adopted the foregoing report together with the foregoing resolutions:

Resolved: That in adopting the recommendation of its Advisory Committee, the Board of Managers hereby directs that the statement of the Committee be published to the Church and that a copy of it with this action be sent to every parochial clergyman for the information of his people with the request that he read the same in church on the first Sunday morning after he receives it. And, further, that each clergyman be, and he hereby is earnestly requested, to ask his congregation then and there to contribute generously to this present need, so doing their part to relieve the treasury and remove the need of reducing the appropriations.

A year ago a like emergency was relieved by the prompt and generous contributions of individual Churchmen and parishes, and we all rejoiced that almost alone among missionary societies this Board closed its fiscal year without debt.

It was fondly hoped that such a state of finances would not be permitted again, but that the need of greater effort being felt by all, none would fail to contribute and that those who had been habitual contributors would make an especial effort to increase their contributions. This has been done in some instances, but the failure on the part of many to respond has put upon the treasury the necessity of seeking additional aid from all faithful members of the Church.

Resolved: That the Right Reverends, the Bishops, all of whom are members of the Board of Managers by virtue of their office, be, and they are hereby respectively urged, to give the foregoing their official sanction within their respective jurisdictions and to use their personal influence to secure from their dioceses prompt and liberal offerings.

It was referred to the advisory committee to prepare and present, for the action of the board at the June meeting, a budget of reduced appropriations, in accordance with the previous action.

Letters were at hand from ten of the bishops

and two laymen with regard to domestic missionary work, and necessary action was taken. Letters were also submitted from Bishop Rowe, and from several of the missionaries in the Yukon district of Alaska. The Bishop was leaving Juneau on April 21st for the north-western part of his jurisdiction, and expected to be out of reach of correspondence for several months. Dr. Campbell is to be ordained deacon by the Bishop of Olympia, and plans to reach his station, Douglas Island, in June. The dates from the Yukon are to the middle of December. Dr. Mary V. Glenton regretfully presented her resignation, in consequence of failing health, which was accepted by the board. It was stated that Dr. John B. Driggs, was returning to his station at Point Hope, and was expecting to sail from San Francisco about the first of June.

Matters touching foreign missions being under consideration, it was

Resolved: That the Very Rev. Dr. Hoffman be, and hereby is, authorized, to convey to the Archbishop of Canterbury and the Society for Promoting Christian Knowledge, the gratification of this board that they have appointed a committee to examine Bishop Schereschewsky's Wen-li translation of the Holy Scriptures, with a view, if approved, to its publication by the two Churches.

Bishop McKim advised the board of the ordination to the priesthood, on March 15th, of the Rev. K. Seit. Bishop Ferguson's account of a recent visitation of the upper part of his jurisdiction was submitted. This has been published. The Rev. R. C. Cooper wrote that at his station, Buchanan, Grand Bassa, Liberia, on the 15th of March, he baptized ten boys, two girls, and one woman, all from the heathen.

A number of recent contributions for the work of the society were reported from different parts of the foreign field.

The board, subject to the approval of the presiding Bishop, accepted an invitation from Bishop Vincent for the next missionary council to meet in Cincinnati. The date will be determined later.

Consecration of the Church of the Ascension, Chicago

One of the greatest functions ever held in the diocese of Chicago was the consecration of the church of the Ascension (a sketch of whose parochial life has recently appeared in these columns), which occurred on the 14th inst., Holy Thursday

A large congregation composed of laymen and priests from all quarters of the city, had gathered in the stately edifice when at 10:30 the choir emerging from the sacristy, met the procession of bishops and priests and acolytes at the front door, the latter having marched about the outside of the church in the following order: crucifer, acolytes in red cassocks; the Rev. Messrs. Clinton Locke, D. D., J. Rushton, S. C. Edsall, B. F. Matrau, E. M. Thompson, C. H. Bivby, W. B. Hamilton, J. Wynne-Jones, S. J. French, H. G. Perry, C. E. Bowles, A. W. Little, L. H. D., Father Howard, Fathers Larrabee and Sword, the parish priests, Father Dorset, former rector, Dr. Gold and Prof. F. J. Hall, with the crezier, as deacons of honor, between whom walked the Bishop of Chicago, preceded by Bishop Talbot of Wyoming and Idaho. The Bishop of Chicago knocked thrice upon the door from the outside and it was opened by the vestry, J. B. Hall, T. M. Hibbard, W. C. Dayton, F. W. Lee, E. O. Hubbard, E. E. Vanderbilt, E. M. Pearce, and T. E. Smith, Jr. C. R. Larrabee, member of the Standing Committee, and father of the rector, was with the vestry. The clerical procession passed up the middle aisle between the choir's divided ranks, the Bishop singing the 24th Psalm to the Gregorian tone. W. H. Smith, vestry clerk, read the instrument of donation; the rector, Father Larrabee, followed with the sentence of consecration, and the Bishop intoned the prayer. Matins were sung by the Rev. E. M. Thompson, the lessons being read by the Rev. C. C. Tate and Father Dorset. At the solemn high Celebration, Father

Larrabee was celebrant, Father Sword, deacon, and Father Bowles, sub-deacon. The procession entered from the sacristy as follows: crucifer with processional crucifix, four torchbearers, two servers, thurifer and boat bearer, all in red cassocks and short cottas, the master of ceremonies, L. Carciatto, and his assistant, E. Sargent, of the Western Theological Seminary, the three ministers of the Eucharist, vested in lace albs and white silk chasuble, dalmatic and tunicle respectively. Gounod's St. Cecilia was the musical order, and was effectively rendered. The full Catholic ritual was used, with incense, according to the custom of the parish. The celebrant alone received Communion. The Bishop of Chicago pronounced the absolution and benediction, intoning both. He preached upon the lessons from the great fact of the Ascension, and closed with a touching allusion to the late Mrs. Wheeler, whose gift had made the consecration of the church possible.

At the conclusion of the service, the Bishop, clergy, wardens, vestrymen, and their wives were entertained at luncheon in the pastoral residence by Mr. and Mrs. C. R. Larrabee and the rector.

The Holy Communion was celebrated at 6:30, 7:15, and 8 o'clock for those who desired to receive. At eight in the evening solemn Vespers were sung by the rector, followed by a solemn procession, with lights, cope, incense, and the full Catholic ritual.

The congregation of the church of the Ascension first held services in Westminster Presbyterian chapel on Dearborn st., under the Rev. J. W. Cracraft, who came here from Peoria, May 1st, 1857. The first building of their own was on Oak st., between LaSalle ave., and Wells st.; later moved to Maple st. and LaSalle ave., and afterwards in 1867, to the present site. The Rev. Messrs. H. H. Morrell, Wm. Fulton, W. H. Cooper, S. Russell Jones, Dr. H. W. Beers, T. G. Carver, and Chas. P. Dorset, were successively rectors of the parish. It was during the latter's rectorate that the sittings were made free, the vested choir introduced, the weekly Eucharist and daily services commenced. It was during his time also that the first stone chapel building met its first great Baptism of fire. The only remaining relics of that destruction of the whole fabric were the symbols of the sacraments: the silver chalice and the stone font. After worshipping in upper rooms of houses or stores, the present stone chapel was built, and because of failing health the Rev. Chas. P. Dorset resigned. In August 1895, the Rev. Arthur Ritchie entered upon his duties as rector. In 1884 he went to New York as rector of St. Ignatius' church, and was succeeded by the present rector, the Rev. Edward A. Larrabee, whose portrait appears on the first page of this issue. In July, 1886, the second fire partly destroyed the present chapel, with the organ and vestments. The chalice was again rescued from the flames, this time by the rector himself. Services continued without a break. Daily in the choir room the Holy Sacrifice was offered, and Matins and Evensong were said. The following Sunday the services were held in the skating rink, now the power house of the North Chicago Ry. Co. The chapel was rebuilt and occupied during the time of the sitting of the triennial Convention in this city. Immediately steps were taken toward completing the church building west of the chapel, the foundations of which were commenced during the Rev. Arthur Ritchie's rectorate. On Saturday evening, June 25, 1887, the new church was formally opened, and the altar, vestments, and ornaments were blessed by the Bishop of Springfield, and on the next day, Sunday, he celebrated the first Eucharist in the new church whose consecration we now record.

The Church Periodical Club

A quarterly meeting of the Church Periodical Club was held at the chapel of the Incarnation, New York City, on Wednesday, April 29th.

The monthly reports of the secretary and treasurer were read, showing, as usual, much work done, and great interest taken in the

C. P. C., but very little money on hand to defray general expenses. Nearly 8,000 periodicals are being sent regularly, and these are forwarded by individuals, without expense to the club; but there are back numbers of magazines, and large quantities of books, which are sent to the rooms of the C. P. C. to be distributed, and these often wait for months before there is sufficient money to pay for their expressage.

One important subject of consideration was the formation of the Chicago branch of the C. P. C. This is to care for the States of Illinois, Indiana, Iowa, Wisconsin, Minnesota, and Nebraska, and it is hoped that the new arrangement will conduce to the spreading of the work, and create greater interest everywhere.

The constitution of the C. P. C. was voted upon, in its amended form, and accepted. Addresses were made by the Rev. Wm. A. Dalton, formerly missionary in the counties of Orange, Sullivan, Ulster, and Greene, and the Rev. Thomas Stephens, of Spring Valley, N. Y. Both spoke of the ignorance and destitution of the people they had visited; children growing up ignorant of the very name of God, except from an oath; families herded together, as in one of the tenements in a crowded city; and all this within fifty miles of a centre of wealth and civilization. The mountain roads are poor, the places almost inaccessible, and the people live so far from each other that they look upon a stranger with distrust. An instance was given of a girl of fifteen who, on hearing of the approach of the missionary, fled up a ladder to the loft and refused to come down. The books and papers from the C. P. C. are used as a passport on a missionary's visit, and they are always hailed with joy. The picture papers are especially welcome, as many of the people cannot read, and, even in these inaccessible places, the young women wish to see the fashion plates in *Harper's Bazar*. Little by little, interest is awakened in the teaching of the missionary, children are brought to Baptism, and men and women to Confirmation. At one service held in a building reached at night by a rough mountain road, the only light was from a stable lantern, as the church lamp had been stolen. There the young men turned their backs to the clergymen, until reprimanded by him, and told that he had been in the army, where soldiers always faced their commanding officer. The work was slow, as all good work must be. Mr. Stephens said he had never but once heard of the sudden conversion of a large number of people, and then 900 men were brought to church. It was during the war. A chaplain had been appointed, and the men demurred at being ordered to go to church. They were divided into bands of those who wished to go, and those who did not; the former included most of the officers and "the ladies." These marched off; the remainder were drawn up in line to have read to them the "Articles of War." Of these there are 100, and the man detailed to read them had an impediment in his speech. Back came the churchgoers while the reading was still going on; dinner time came, and after dinner the men were again drawn up in line, and the reading was continued until sundown. The next Sunday every man went to church.

A vote of thanks was sent to the rectory and vestry of the church of the Incarnation, for their hospitality, and Mr. Stephens closed the meeting with prayer.

New York City

The Rev. Dr. Edward A. Bradley, vicar of St. Agnes' chapel, Trinity parish, has given the free use of premises at 121 West 91st st., to the New York Free Circulating Library for the blind.

At St. Andrew's church, Harlem, the Rev. Dr. Van De Water, rector, the parish guild celebrated on Tuesday evening, May 12th, the anniversary of its founding.

At the church of the Reconciliation, the chapel of the church of the Incarnation, Bishop Potter confirmed a class of 51 persons presented

by the vicar, the Rev. James G. Lewis, on the evening of the 5th Sunday after Easter, May 10th. About half of the class was composed of young men. At the church of the Holy Cross 60 persons have just been confirmed by Bishop Potter.

The corner stone of the new edifice of the church of the Ascension, Mt. Vernon, near this city, was laid by Bishop Potter on Ascension Day. The Bishop was assisted by the rector, the Rev. F. M. S. Taylor, and other clergy. The new building will be an ornament to the neighborhood. A marble altar and reredos are to be presented by Mr. E. B. Wesley in memory of his wife.

Bishop Potter made an address on the evening of Ascension Day, at a dinner held in Brooklyn, to commemorate the introduction of vaccination into the world by the celebrated Dr. Jenner a century ago. Among these present were the Rev. Dr. R. B. Fairbairn, warden of St. Stephens' College, Dr. Wm. Pepper, of the University of Pennsylvania, and others of like note.

Unusual interest was created at the last meeting of the Churchman's Association by a paper read by the Rev. N. E. Bentley, of Bainbridge, N. Y., urging the holding of popular services in the theatres of the city. Bishop Potter, who was present, commended the subject heartily, and invited Mr. Bentley to bring the subject before a gathering of the clergy and laity at the coming session of the convention of the diocese in the autumn.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, important improvements will take place during the coming summer. The main change will be the erection of a handsome marble altar as a memorial of the late rector, the Rev. Dr. Wm. F. Morgan. The plans for the altar are now being drawn by Mr. Robert W. Gibson. The church walls will be freshly frescoed, and the side aisles will be paved in stone to correspond with the centre aisle.

At Grace church, on the afternoon of the Sunday after Ascension, the 71st regiment N. Y. N. G. was present in a body. The preacher was the chaplain of the regiment, the Rev. Dr. Geo. R. Van De Water of St. Andrew's church. At the same time, at the church of the Holy Trinity, Harlem, a special service was held for the 8th regiment, N. Y. N. G., under command of Col. Harvey Chauncey, jr., and a sermon preached by the rector, the Rev. Dr. C. De Witt Bridgman, chaplain of the regiment.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, Rogation Sunday was marked by special music at the High Celebration. Kalliwoda's Mass in A was rendered, with sequence, hymn 464, by Dr. Monk, of York minister. The offertory was from Von Weber's "Jubilee Cantata." At Vespers the selections were from Monk, Prentice, Mehul, Von Weber, and other composers. On the Sunday in Ascension octave, May 17th, the music at High Celebration was Schubert's Mass in C, with, as sequence, Dr. Monk's setting of hymn 147. The offertory was Gounod's anthem from the "Redemption," "Unfold, ye portals everlasting." Other compositions that morning were by Mozart, Haydn, Elvy, Zoellus, Garcia, and others.

The 50th anniversary of the consecration of the present church edifice of Trinity church, the Rev. Dr. Morgan Dix, rector, was observed on Ascension Day. The music, which was splendidly rendered, included Beethoven's Mass in C. The processional was Le Jeune's "Light of Light," which was dedicated to Dr. Messiter, the organist of Trinity. The introit was the chorus, "Lift up your heads," from the "Messiah;" the offertory, Hummel's *Alma Virgo*, set to English words by Dr. Messiter; and the recessional, "Crown Him with many crowns." Dr. Messiter directed the music in the chancel, and the assistant organist, Victor Baier, had charge of the gallery, where he conducted an orchestra of 36 pieces. Mr. Frutchey played the great organ, and Mr. W. R. Hedden that in the chancel. The chancel choir was reinforced by a special soloist. A

the "Finale" to Mozart's "Jupiter Symphony." The altar and chancel were beautifully decorated with flowers, and the congregation crowded the vast edifice. The Rev. J. W. Hill acted as master of ceremonies. Many priests were present. The sermon was preached by Dr. Dix from the text, Psalms xxix, "The Lord sitteth upon the flood; yea, the Lord sitteth king forever." He alluded to the appropriateness of the celebration of this 50th anniversary of the building and of the Feast of the Ascension together, and announced that next year the parish would celebrate a far more important event in the history of old Trinity—the 200th anniversary of the founding of the parish. Bishops and prominent visitors from different parts of the country would be expected to be present. The present church edifice was consecrated on Ascension Day, May 21st, 1846, by the then Bishop of Michigan. Trinity parish dates its founding from the year 1697, the first rector being the Rev. Wm. Vesey.

After 24 hours of the liveliest kind of canvassing, the race against time at Barnard college to procure \$23,000 under the conditions mentioned in the last number of THE LIVING CHURCH, ended Saturday night, May 9th, with success, which rejoiced all friends of women's education in the city. Mrs. Cornelius Vanderbilt sent a check for \$5,000; so did an unknown friend. Various others brought the amount up, and then it was discovered that the subscriber of the conditional \$25,000 which had stimulated all this last desperate effort, was Mr. John D. Rockefeller, the princely founder of the University of Chicago. With the final subscriptions, the mortgage of \$100,000 on the land for the new site of the college will be paid. Seth Low, the president of Columbia University, of which Barnard College is a part, himself contributed \$10,000. These benefactions have secured to the college the gift of Mrs. Van Wyck Brinkerhoff, of Hastings, N. Y., who pledged her gift on condition that the new site of the institution should be provided free of debt by May 10th of this year. The gift of Mrs. Brinkerhoff is a memorial of her late husband, and her father, Wm. H. Hoople. It was her wish that the source of the gift should not be announced until the money to pay off the mortgage had been raised. The site cost \$160,000, and is at the Boulevard and 120th st., near Columbia University. The lot is beautifully located with respect to natural advantages, and, best of all, the trustees have in hand now the funds for a very satisfactory initial building and equipment. The lot is 200 by 200 feet square. There is a sum of \$200,000, of which \$100,000 was unconditionally given some time ago by an anonymous friend, as announced in the columns of THE LIVING CHURCH. Architects have already been engaged by the trustees, and are now working upon plans for two buildings that will soon be erected. The first structures to be built will consist of a hall of sciences and a hall of arts. The plans for one building are promised by Messrs. Lamb and Rich to be in readiness within a few weeks. The actual work of construction will probably begin before the summer is past.

GENERAL THEOLOGICAL SEMINARY.—A reception was tendered the Rev. Canon Mason before his departure for England. The Bishop of Indiana recently addressed the students on the work of the associate mission in his diocese. Professors Body and Seabury have moved into the new houses erected for them at 10th ave. and 20th st. Examinations are now in progress for the closing of the year.

Philadelphia

By the omission of the figure "1," in the item printed in our last issue, the gift of the Pencoyd Iron Works to St. Timothy's Hospital was considerably lessened. It should have been \$1,280.42 instead of \$280.42.

Bishop Whitaker is slowly recovering from his attack of gastric fever. While he continues an invalid, Dr. Coleman and Dr. Coleman will officiate for him.

The Rev. Thos. A. Tidball, D.D., rector of the church of the Epiphany, and one of the chaplains of the University of Pennsylvania, delivered his last address, for this collegiate year, before the students, in the college chapel on Friday morning, 15th inst. He took for his text "What is that to thee? Follow thou Me." St. John xxi: 22.

At the first session of the General Society of the Order of the Cincinnati, which commenced its triennial meeting on the 13th inst. in the hall of the Pennsylvania Historical Society, there were present six members, representing nine of the original 13 States. Among these were Bishop Perry of Iowa, a delegate from the Rhode Island society; the Rev. Alonzo Norton Lewis, of Vermont, delegate from the Connecticut society; and the Rev. Dr. Humphreys of New Jersey, a delegate from that State's society. Major Wm. Wayne, a prominent layman of the Church, was elected president general, and the society adjourned to meet in New York City, May 10th, 1899.

On Wednesday evening, 13th inst., being the vigil of the Feast of the Ascension, an interesting service was held in the church of the Holy Apostles. After the opening hymn, "Light's abode, celestial Salem," and devotional services conducted by the rector, the Rev. H. S. Gatz, the choir of 60 voices, under the direction of Mr. George F. Bishop, rendered the beautiful sacred cantata, "The Holy City," by Alfred R. Gaul. The choir occupied seats in the chancel, and the large audience listened with much pleasure to the excellent rendition of the cantata. The solo parts were well sustained by Miss Bradshaw and Mrs. Berryman, sopranos; Miss Plancholtz, contralto; W. T. Kuorr, basso; and L. K. Ewing, tenor. The organists were Miss May Porter and Miss Bond.

The Willing Day Nursery celebrated its 18th anniversary on Saturday, 9th inst., which was also observed as donation day; and toys and groceries were received in large quantities. Nearly \$100 were contributed towards the maintenance of the institution. The events of the day were the children's dinner, exercises by the kindergarden class, and the mother's supper, which was given at 6 p. m. The nursery was established by Dr. and Mrs. Charles Willing, as a place of shelter for the poor, unfortunate children of the neighborhood. So successful was its work, that inside of a very short time, its accommodations had to be increased. The children are brought there daily (Sundays excepted) at 6:30 a. m. Bathing is carefully attended to, and three full meals are given each day. Since its establishment in 1878 and to the close of 1895, the nursery has, on its rolls, the names of 1,598 children, of whom 91 were admitted last year. The largest attendance on any one day was 64, the average daily attendance being 43. Whole number of attendance for the year was 13,064; number of meals served, 34,578. There is a board of visitors, 20 in number, all prominent Churchwomen, who manage the institution.

One of the grandest and most impressive services on Ascension Day was that which took place on the evening of that feast, in Holy Trinity church, when eight of the local commanderies of Knights Templar, and one from Camden, N. J., numbering 750 in full regalia, attended in a body. The chancel of the church and the spaces on the north and south of it were magnificently decorated with palms, roses, lilies, azaleas, and other flowers. In front of the lectern was a large cross of white flowers, on a background of red; and a red Maltese cross was in front of the pulpit. Suspended from the lofty dome of the chancel was a large cross of red and a crown of white flowers, with small incandescent electric lights among them. Arranged around the chancel were the handsome banners of the different commanderies. The processional hymn was "Rejoice, ye pure in heart." The rector, the Rev. Dr. W. N. McVickar, and his assistant, the Rev. L. B. Edwards, said Evensong, the responsive reading of the 24th Psalm being particularly

noticeable, and the flashing of the hundreds of swords above the heads of the Sir Knights as they repeated the Apostles' Creed. The sermon was preached by the rector, who took as his text, St. John xviii: 37. After the concluding collects and the benediction, the choir sang as a recessional, "Jerusalem, the Golden."

In the presence of a large number of the clergy and several hundred of the laity, the "James C. Smith Memorial Home for Convalescent Women," at Oakbourne, Chester Co., was dedicated on Saturday afternoon, 9th inst. Apart from the regrets for the absence of Bishop Whitaker because of illness, who was to have made an address, there was not a single drawback to mar the occasion. A procession was formed on the porch, and led into the mansion by the Rev. Dr. Benjamin Watson, president of the Standing Committee of the diocese, and Archdeacon Brady, the former, who conducted the services, saying: "Peace be to this house, and to all who dwell therein. Amen." Versicles were repeated until all the visitors were assembled in the rooms on the first floor. After the reading of *Qui habitat*, (Psalm xci.), an address was made by Archdeacon Brady, who concluded by asking all present to join in saying the Apostles' Creed, as an evidence of sharing in the dedication service. Remarks were made by the Rev. H. L. Duhring; and the services closed with special prayers, the singing of a hymn, and the benediction. The James C. Smith Memorial Home is, as has been already stated in THE LIVING CHURCH, for sick and convalescent white women over 21 years of age, and was bequeathed to the City Mission by the late Mrs. J. C. Smith, thereby carrying out the verbally expressed wishes of her husband. It is forever to be free, and the funds for its maintenance were also bequeathed by Mrs. Smith. The house is located one and one-half miles from West Chester, on the Media road, and is surrounded by 36 acres of ground, 24 of which are woodland, and the rest are in a high state of cultivation. The grounds are well laid out, and on them is a look-out tower, commanding a view of 15 miles in every direction, summer houses, greenhouses, two small lakes, and a stream of water crossed by rustic bridges. The house has been arranged for the accommodation of 25 women, and as soon as the funds will allow, the stables and coach houses are to be converted into dwellings, when the accommodations will be sufficient for 75 to 80. It is estimated that in a year or two, the interest on the funds will be sufficient to meet all the expenses of the institution. It will be under the charge of the City Mission, of which Bishop Whitaker is the president. During the 15 years that Mr. Smith resided there, it is said that he expended in improvements not less than \$150,000 on the estate. The institution is to be exclusively a temporary home for convalescent sick women, and is in no case to be made a home for life for any of those who share in its beneficence. There are already 12 applicants for admission to the Home, 8 of whom were admitted on the 11th inst., the opening day. Mrs. Matilda B. Stevenson is the matron.

Diocesan News

Chicago

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

The congregation of Calvary church, city, is soon to have a permanent home. The services have been held in a store on Madison st., near Albany ave., but under the leadership of the Rev. W. B. Hamilton, sufficient money has been raised to begin the erection of a church. The corner stone will be laid June 15th, near the corner of Kedzie ave. and Adams st. The architect is John Sutcliffe, and it is expected the new edifice will be ready for occupancy early in the fall.

The quarterly meeting of the Northern deanery was held with the dean at Waterman Hall, Sycamore, on May 12th and 13th. Services were held in St. Peter's church, at 7:30 P. M., on

the first evening, after which addresses were delivered by the Rev. H. C. Granger, and the Rev. Joseph Rushton. On the 13th there was a celebration of the Holy Eucharist at 7:30 A. M., the Rev. C. A. Cummings officiating; also at 9:30 A. M., the Rev. Joseph Rushton, celebrant. The business meeting took place at the rectory of Waterman Hall, the Rev. Dr. Fleetwood, the dean, presiding, followed by a lunch at the same place. It was decided to accept the invitation of Emmanuel church, Rockford, to meet there in October next.

Michigan

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

The new St. Joseph's memorial church, Detroit, was opened for service by Bishop Davis on the morning of the Sunday after Ascension, May 17th. The Bishop was assisted by the Rev. G. E. Peters and the rector of the parish, the Rev. Louis A. Arthur. The vested choir of 35 voices was under the direction of the choirmaster, Mr. H. C. Shaw, who was himself the composer of the music used on the occasion for the Communion Office. The introit was from Haydn's Creation, "Achieved is the glorious work." The Bishop administered Confirmation, celebrated the Holy Communion, and preached from Lev. vi: 13, "The fire shall ever be burning on the altar. It shall never go out." St. Joseph's memorial church is Romanesque in design, with a battlemented tower 80 feet in height. It is built of stone from Ionia, Mich., and will accommodate a congregation of 650. The interior finish is of oak, and the cost of the church exclusive of the lot, has been \$38,000. The parish of St. Joseph's was formed in 1884, and the ground for the church was a gift from Mrs. Lucretia R. Medbury, who built the stone chapel in which the congregation has hitherto worshipped, as a memorial of her parents, Joseph and Rhoda Moss, of New Berlin, N. Y.

Mississippi

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

The 69th annual council was opened with prayer by the Rev. Messrs. Ewing and Dye. In the absence of the Rev. Eben Thompson, who had been appointed to deliver the annual sermon, the Bishop read his annual address. After the Holy Communion, celebrated by the Bishop, the council proceeded to organization. The Rev. Dr. George C. Harris, S.T.D., was elected secretary; Mr. J. C. Purnell, treasurer.

The report of the Standing Committee was read, showing, among other things, that during the year they had consented to the consecration of Henry Yates Satterlee, D. D., Bishop of Washington; the Rev. G. Mott Williams, Bishop of Marquette; the Rev. J. H. Johnson, D. D., Bishop of Los Angeles, and the Rev. Lewis Burton, Bishop of Lexington.

The election of officers resulted as follows: To fill vacancy in deputies to General Convention, the Rev. W. R. Dye; Standing Committee, the Rev. Drs. Geo. C. Harris and Howell Logan, the Rev. Messrs. D. E. B. Waddell and H. W. Robinson; Messrs. W. W. Moore, Geo. W. Howard, L. Branne, S. S. Calhoun. The Rev. Mr. Waddell was elected to fill vacancy in the Board of Missions, the other members being re-elected.

The Bishop in his address, referring to the work of the Church for the negro race, said:

There are 7,000,000 negroes in the United States. They are increasing. The negro is a potent factor industrially and politically in the country. He earns his own living. He always will. He has not the slightest idea of disappearing. The negro work of our Church is estimated at the ridiculous sum of \$50,000. Seven millions of our fellow citizens, whom the greed of our fathers, North and South, imposed upon their descendants, and who have been industrious adders to our wealth and resources, are almost out of our sympathies as a Church, and for a Church with the pretensions of ours, the money put into the work is absurdly contemptible. It would scarcely support, all told, one moderate third-class school. In regard to this work, it is distinctly understood that there is no color line in the Church. We can have no black annex, like

a tender to a locomotive engine. The black clergyman or delegate has the same rights in our councils as his white brother. We remember that it was a negro on whom they laid the Cross to carry it after our Lord fell under it on His way to Calvary—a sort of parable of his position then and since and now—a pathetic parable acted by Simon the Cyrenian.

In looking over the work of the past year, we find, as in all retrospects, things to encourage, things to discourage. The Church is becoming understood in her largeness and breadth of Catholic charity as she has never been understood before—in Mississippi. In nearly all the classes confirmed, we have had representatives of various Protestant bodies, and a number who were brought up in the Roman Catholic Church. Their friends did not oppose such a step, as they have been accustomed to do, sometimes bitterly and vindictively. I think I have seen a gradual, but sure, breaking down of barriers, and a growing desire to know more about a body which has lain so long under a load of prejudice; and especially have I noted this desire among intelligent and thoughtful people who keep abreast of the intellectual movements of our day.

The council adjourned, to meet in St. Andrew's church, Jackson, May 5th, 1897.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Rev. S. R. Fuller has been suspended from the ministry for two years for violating one of the canons of the Church. The sentence was delivered in St. Paul's church in the presence of presbyters and laymen. Mr. Fuller offered a formal protest against any sentence whatever being passed upon him, on the ground that his divorce was advised by the Bishops of Massachusetts and Rhode Island, and that his second marriage was advised by the Bishop of Mississippi, and sanctioned by Bishop Lawrence. Finally the marriage itself was solemnized by the Bishop of Mississippi. It is, of course, open to question whether the Bishops referred to may not have acted under a misapprehension as to the facts of the case.

SALEM.—The funeral of Mrs. Arey, wife of the Rev. Dr. Arey, late rector of St. Peter's church, took place May 12th. The Rev. Henry Bedinger officiated, assisted by the Rev. William B. Frisby. A number of the clergy were present.

CAMBRIDGE.—The funeral of the Rev. Dr. D. G. Haskins, late rector of St. Bartholomew's church, took place May 13th. Bishop Lawrence read the Burial Service, assisted by the Rev. Drs. Hodges, Gushee, and the Rev. E. A. Rand. Dr. Haskins was born in Boston, May 1, 1818, and was graduated at Harvard in 1837. He studied at Andover Theological Seminary, and served as preceptor of Portland Academy in Maine, in 1841 to 1844. He was ordained to the ministry of the Church in 1847. The churches in Medford, Brighton, and Arlington show part of the missionary work which he accomplished. He had a young ladies' school in Boston, from 1853 to 1863. In 1877, he received the degree of D.D. from Columbia College. He married Miss Mary Cogswell Davis, Dec. 20, 1842, and his widow, two daughters, and a son, survive him. Ralph Waldo Emerson was a relative of his. He was a faithful, painstaking priest, and is remembered with warm affection.

California

William F. Nichols, D.D., Bishop

The 46th annual convention assembled in Grace church, San Francisco, May 5, at 11 A. M. The sessions were opened with a celebration of the Holy Communion. The Rev. E. J. Lion preached the sermon. The Rev. Mardon D. Wilson was unanimously chosen secretary, Mr. George E. Hook, assistant.

The question of the division of trust funds with the diocese of Los Angeles was referred to a committee, with power to act. A new system of assessments for diocesan expenses was adopted.

Wednesday afternoon was devoted to missionary work. The Rev. J. A. Emery read his report as secretary of the board. The Rev. F. J. Myrard, dean of the convocation of San Francisco,

the Rev. C. O. Tillotson, dean of the convocation of Santa Cruz, and the Rev. William Lucas, dean of the convocation of the San Joaquin, read their reports. A missionary address was delivered by the Rev. J. R. de Wolfe Cowie, of San Mateo, and missionary reports were made by the Rev. C. M. Hoge, Monterey, and the Rev. Jas. S. McGowan, Fresno Flats.

Thursday morning, Bishop Johnson, of the diocese of Los Angeles, was welcomed to a seat in the convention.

N. A. M. Van Bokkelen was re-elected treasurer of the diocese, and the vote for Standing Committee resulted in the choice of the Rev. Messrs. R. C. Foute, E. B. Spalding, L. H. D., E. J. Lion, and Hobart Chetwood; Messrs. A. N. Drown, C. D. Haven, W. B. Hooper, and Geo. H. Mendell.

The Hon. John A. Stanley was appointed chancellor of the diocese, and the Rev. Dr. Akerly elected registrar.

Bishop and Mrs. Nichols tendered a reception to Church people, in the Occidental Hotel, Thursday evening.

The Brotherhood of St. Andrew held a conference in St. Paul's church, San Francisco, Tuesday evening, which was well attended. The Bishop presided, and addresses were made by several delegates upon the subject of "Brotherhood work," considered as to motives, methods, and results. Refreshments were served at the conclusion of the exercises.

The Woman's Auxiliary assembled for its annual meeting in St. Luke's church, San Francisco, Friday morning, at 11 o'clock. The Bishop of the diocese celebrated the Holy Communion, and the Bishop of Los Angeles preached the sermon. There were about 700 in attendance. The usual business was discharged in the afternoon, and reports showed very satisfactory work, though somewhat affected by the hard times.

Northern California

John H. D. Wingfield, D.D., LL.D., Bishop

The 22nd annual convocation of the jurisdiction met in St. Luke's church, Auburn, April 22nd. Bishop Wingfield presided. The convocation opened with the beautiful service of consecration, St. Luke's church being set apart to the service of Almighty God, after eight years of self-denial and hard work. W. B. Lardner, Esq., of Auburn, read the instrument of donation, and the Rev. W. L. Clark, missionary in charge of St. Luke's, read the sentence of consecration. The Bishop preached the sermon. After the opening service lunch was served by the ladies in the new guild hall. The Rev. John Chisholm, on behalf of the citizens of Auburn, and of the city Board of Trade, made a very appropriate speech of welcome, which was responded to by the Bishop, in a short but appropriate address. The Rev. J. T. Shurtleff, the first missionary in charge of St. Luke's, the Rev. W. L. Clark, the present missionary in charge, and the Rev. H. F. Burgess, and Seneca Jones, of Auburn, and W. B. Lardner were each in turn called upon, and responded with short and appropriate addresses.

At 2:30 P. M., convocation opened in business session in the church, and organized by electing the Rev. John T. Shurtleff, of Cloverdale, secretary, and Mr. F. M. Varden, of Auburn, assistant secretary. Mr. C. W. Bush, of Woodland, was re-elected treasurer. The Bishop read his annual report, showing that he had been hard at work during the year. Matters of interest to the jurisdiction were discussed by the delegates.

At 7:30 P. M., a missionary meeting was held in the church, led by the Bishop. The Rev. A. George preached the sermon, and addresses were made by the Rev. Messrs. John Partridge and James Cope, on the subject of missions.

Thursday morning session was almost entirely taken up with the reports of the different clergymen, of the work in their various parishes and missions during the past year, which showed, on the whole, very gratifying and satisfactory progress. At 12:30 convocation adjourned, after one of the most profitable and enjoyable sessions in the history of the jurisdiction. On

every side were heard expressions of congratulation relating to the beautiful church, as well as the convenient hall so kindly presented to the congregation by Mr. Charles Hitchcock.

North Carolina

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

At the annual meeting of the Woman's Auxiliary to the Board of Missions referred to in our last issue, the report showed 39 parishes with a membership of 560. The total amount given for the year was \$1 913 64. An excellent and comprehensive paper on medical missionary work in China, was read by Mrs. Della Croix, of Oxford; also one on the united offering, by Mrs. Martin, of Leaksville. Miss Horner was appointed diocesan secretary, in place of Mrs. Wilkes who had tendered her resignation and who was made honorary secretary.

Washington, (D. C.)

Henry Yates Satterlee, D.D., Bishop

Tuesday, May 12th, was the closing day for the season, of the Woman's Auxiliary of the diocese, and one greatly enjoyed by its members. At 11 o'clock, in St. Paul's church, Bishop Satterlee celebrated the Holy Communion, a large congregation and a number of the clergy being present. The annual report was read by the rector, the Rev. Alfred Harding. It showed that there are now 26 parish branches of the auxiliary within the diocese, six having been added since it was organized. Boxes have been sent to various parts of the missionary field, amounting in value to \$3 330, and over \$1,290 in money has been given. The Bishop gave an earnest and encouraging address, speaking of the interest he had felt in the auxiliary since its beginning, and of how little any one then dreamed of what would be its wonderful growth. He also spoke, with great force and beauty, of this Rogation Day service, pleading for a blessing on the spiritual field. At the conclusion of the services, the members of the auxiliary entertained the clergy and congregation at lunch in the parish hall, where a delightful social gathering was enjoyed.

In the evening of the same day, the local council of the Brotherhood of St. Andrew held its bi-monthly meeting in Christ church, Georgetown, and being the first since the coming of the Bishop, it was made the occasion of a special welcome to him. After a short business session, a general meeting followed, beginning with the address of welcome by Mr. Bryan, the president of the council. Bishop Satterlee spoke upon "The type of the Brotherhood man," after which the subject for the evening, "Probationary membership," was introduced by Judge Hallam, of Christ church, East Washington, and a free discussion followed. At its conclusion the members of the Brotherhood were presented to the Bishop, the roll being called, and the men presented by chapters; 177 were present, representing 15 chapters. The Bishop then dismissed them with his blessing.

The Bishop of Washington is much in demand. Between the hours of these two gatherings he took part in the ceremonies at the unveiling of the bronze statue of General Hancock, and offered the introductory prayer.

Maryland

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

BALTIMORE.—The operetta of "The Twin Sisters" was given on Friday night, May 1st, in the lecture room of the church of Our Saviour, by the Ministering Children's League connected with the church, under the direction of Miss Loane and Miss Georgie Hall. The Rev. Carroll Harding is rector of the church, and Miss Molly Taylor, president of the league.

The annual meeting of the missionary society of the Sunday school of Memorial church, the Rev. William M. Dame, rector, was held on Sunday, May 3rd. The Rev. William D. Morgan, assistant rector of the church, made an address, in which he explained the cause and extent of the Armenian massacres, and the political reasons which prevented the Christian governments of the world from compelling Turkey to

stop its persecution of the Christians in Armenia. He paid a high tribute to the relief work of Miss Clara Barton, president of the Armenian Red Cross Society, and announced that the collection taken up would be forwarded to her committee, for the relief of the destitute Armenians. During the past year the children of the society have contributed \$240 for missionary objects, among which were contributions for the education of little children in China, Japan, and among the Indians of the West.

Special services for deaf-mutes were held at Grace church, on May 3^d, 4th, and 5th, under the charge of the Rev. Thomas Gallaudet, D.D., general manager of the Church Mission to Deaf-mutes, and rector *emeritus* of St. Ann's church, in New York City. On Sunday, May 3^d, Dr. Gallaudet preached special services at 11 A. M. and 3:30 P. M., in the sign language. He also lectured to the mutes on Monday night, in the chapel of the church, when there was also a social reception. On Tuesday night, the Rev. A. W. Mann, of Gambier, Ohio, general missionary of the Mid-Western Deaf mute Mission, preached. Grace church has maintained services for the mutes ever since 1852, when the Rev. Arthur Cleveland Coxe, now Bishop of Western New York, then rector of Grace church, opened the mission at the church for these people. There are 50 deaf-mute communicants at Grace church.

JONESTOWN.—The 25th anniversary of the chapel of the Good Shepherd, the Rev. Wm. L. Devries, rector, was celebrated April 30th. The services, three in number, were conducted by the Rev. Messrs. Devries, Walter A. Mitchell, Robert A. Poole, and Theodore C. Gambrall, D.D. This chapel was consecrated by the late Bishop Whittingham, on April 30, 1871. The mission was begun about 30 years ago, by the Rev. Walter A. Mitchell, while rector of St. John's church, near Ellicott City. Letters were read in the anniversary services from the Rev. Messrs. Douglass F. Forrest, D.D., John D. Easter, and Father Fuller, of Oxford, Eng., the latter of whom preached the sermon at the consecration.

Arkansas

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

The 24th annual council was convened in Trinity cathedral, Little Rock, by the Bishop, the Right Rev. H. N. Pierce, after Morning Prayer, May 7th. After prayers, and the singing of the hymn "The Church's one Foundation," the Bishop delivered his annual address. It was chiefly supplementary to parochial reports, and also contained the request that a bishop coadjutor be elected as soon as the council deemed it wise and safe to do so.

The Rev. Wm. James Miller, the diocesan secretary, having removed from the State, a secretary *pro tem* was appointed—Mr. J. M. Daggett, of Marianna.

In the election of officers for the ensuing year, we note the following: Secretary, Mr. J. M. Daggett, of Marianna; treasurer, Major P. K. Roots; deputies to General Convention, Rev. Messrs. R. S. James J. J. Vaulx, C. H. Lockwood, and D. I. Hobbs; Messrs. H. M. Grant, Gustave Jones, J. A. Reaves, and John Gatling; board of managers, Rev. Messrs. John Gass, C. H. Lockwood, and W. T. Allen; Messrs. J. A. Reaves, A. F. Adams, and C. H. Purvis; deans of convocations; Rev. John Gass, Little Rock convocation; Rev. C. H. Lockwood, Helena convocation; Rev. W. T. Allen, Ft. Smith convocation. At the last council it was decided to elect a bishop-coadjutor at this one, but when the question was brought up serious opposition was encountered, on the ground that the present episcopate fund was not large enough to support an assistant bishop, and other means were not at present to be had. Before the council closed a committee was appointed to raise the episcopate fund from \$15,000 to \$35,000. When their report is heard next council, it is expected a bishop-coadjutor will be elected.

Sunday, May 10th, the visiting clergy assisted in services at Trinity cathedral, Christ church,

and St. Philip's. In the evening Mr. S. A. Haines, of Indianapolis, delivered an address on the "Brotherhood idea of work" at Trinity cathedral. At the close of service the council was called to order, and shortly adjourned. The next council will be convened in Trinity cathedral, the first Friday in May, 1897.

May 9th, the three branches of the Woman's Auxiliary existing in the diocese, held a meeting and organized a State branch. The report of the diocesan secretary, Mrs. John Gass, was read, and an election of officers resulted as follows, President, Mrs. Pillow, of Helena; vice-presidents: Mrs. D. I. Hobbs, Little Rock; Mrs. Lockwood, of Helena, and Mrs. J. J. Vaulx, of Fayetteville; Mrs. John Gass, diocesan secretary, and Mrs. P. K. Roots, treasurer. Miss Berry, of Helena, was elected directress of the Junior Auxiliary. Addresses were then delivered by Rev. Messrs. Lockwood, Williams, and Keebles.

Christ church, Little Rock, is to have an assistant rector at an early date.

Fifteen new points in the diocese for the establishment of missions are to be inspected at once, and provisions for increased clergy are being made.

Long Island

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

BROOKLYN.—Ascension Day was a day of jubilee at the church of the Redeemer, the Rev. G. Calvert Carter, rector. The debt of \$25,000 which has for many years rested on the property having been fully paid, this day had been appointed by the Bishop for its consecration. The beautiful church was very tastefully adorned with floral decorations and crowded in every part with a happy congregation. Two Celebrations, at 6:30 and 7:30 respectively, had preceded the consecration service which was at 11 A. M. The choir and clergy assembled in the Sunday school building on Pacific st., and marched in procession to the door of the church on Fourth ave., where the Bishop was received by the wardens, and the procession went up the central aisle to the altar, repeating the 24th Psalm. Messrs. F. A. Parsons and E. A. Caner, wardens, presented the instruments of donation and endowment, and the Rev. Henry B. Bryan, almoner of the cathedral, read the sentence of consecration. The rector was assisted by the Rev. George F. Breed and the Rev. Charles R. Treat in the remainder of the service. The Rev. Dr. George Williamson Smith, President of Trinity College, preached the sermon from the text, St. John 10: 22, 23. The discourse was very happily conceived, beginning with the interest often shown by the Saviour in the temple, and the devotion of the Jews for that sacred house, and tracing eloquently the influences of the Church as a place of worship on the minds of men. Appreciative reference was made to the past life of this parish, its workers, its zealous helpers, and especially to those who have prayed in silence, and are now gone to be with God. The sermon was one of very tender feeling. The music was delightfully rendered by the large vested choir of the church, and consisted of hymn 482, Hodges; *Venite*, Alcock; anthem, "Behold now, praise ye the Lord," Calkin; Barnby's "O Risen Lord," as an offertory; Elvey's "Crown Him with many crowns," as a recessional, and all the other parts from Tours in F. After the services, the clergy were entertained with luncheon at the Montauk Club, and in the evening a reception of the congregation was held in the parish house. The parish was organized April 14, 1853; incorporated December, 1853. Services were first held in a hall, corner Fulton and Elm place. April 24, 1865, the corner-stone of the present edifice was laid by Bishop Horatio Potter, and on July 6, 1866, the church was formally opened for worship. Bishop Quintard officiated and preached.

LONG ISLAND CITY.—Bishop Littlejohn visited St. John's parish, the Rev. Geo. W. West, rector, April 30th, and confirmed 30, making 56 within 10 months; of the class, 4 were Roman Catho-

lics whose Confirmation had been neglected, 4 Lutherans, and 2 Methodists. All received the Holy Communion on the following Sunday, making the number of Communicants over 200. On Easter Day 105 received the Holy Communion. The church received a new processional cross from the choir, an altar book-rest from the Guild of the Holy Cross, and \$25 from the Sunday-school. The rector received a new surplice, a white stole from the Guild of St. Alban, and an altar service-book, bound in black russia, from his son, George Seymour, "In memory of my sainted mamma, Sara K. West." Over \$1,000 were expended in beautifying the church during the past year. The field is especially difficult on account of the fluctuating population, its nearness to East New York, and its 400 saloons. The people hope that when greater New York comes there will come with it a greater St. John's.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

Bishop Walker, by invitation of the faculty, will preach the Baccalaureate before Seabury Divinity School, Faribault, Minn., on June 2nd. The Bishop has also been invited to be the "select preacher" before the University of Cambridge, England, in the end of April, 1897.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Saturday afternoon, May 9th, there was a grand rally of the Junior Auxiliary of the diocese, at Trinity church, Pittsburgh. Delegations were in attendance from most of the parishes of the two cities, and from many of the suburban towns. The Rev. Mr. Herron, of New Castle, brought with him his vested choir of 40 voices, as also his cross-bearer and organist. The singing of the choir was one of the delightful features of the meeting. Bishop Whitehead presided, and made the opening address, using to illustrate his remarks a large map of the diocese, and maps of the domestic and foreign mission fields. The Rev. Mr. Grange spoke on "The field," the Rev. Mr. Barber, on "The practical work," and the Rev. Mr. Thompson, on "The spiritual aspect of the work." At the close of the service an ample collation was enjoyed. The meeting was a great success, and was planned and carried through by the energetic president of the Junior auxiliary, Miss Benson, of Allegheny.

On Wednesday morning, May 13th, at the Homeopathic Hospital, Pittsburgh, the Rev. William R. Mackay, D. D., rector of St. Peter's church, breathed his last, after an illness of well-nigh three months' duration; in the 50th year of his age. Dr. Mackay was a graduate of Trinity College, Hartford, and studied theology at Seabury Divinity School, Faribault. He was ordained deacon by Bishop Kerfoot on July 12th, 1872, and advanced by him to the priesthood on June 10th, 1873. He was for a while assistant at St. Paul's church, Erie, and for a short time rector of St. John's church, Sharon. Succeeding this, he was for four years rector of St. Paul's church, Central City, Colorado, whence he was called to the rectorship of St. Peter's, Pittsburgh, which he held for 18 years. The funeral services were held at Peter's church, on the afternoon of Friday, May 15th. The service was read, according to the request of Dr. Mackay during his illness, by the Rev. Drs. White and Maxon. The body was taken for interment to East Hampton, Long Island. The church was crowded by the parishioners and friends of the late rector, and there were present of the clergy of the diocese about 20. At the conclusion of the service there was a meeting of the clergy, and a memorial minute was passed.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Bishop Huntington visited St. Thomas' church, Van Etten, May 8th, and administered the rite of Confirmation to eight persons, who were presented by the Rev. G. Wharton McMullin, deacon-in-charge.

The Living Church

Chicago, May 23, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

Antiphon. When the day of Pentecost was fully come, they were all with one accord in one place.

V. All thy children shall be taught of the Lord. Alleluia.

R. For I have poured out my Spirit. Alleluia.

THE superior excellence of Buddhist morality, so much boasted over at the Parliament of Religions and elsewhere, has not been suffered to go unchallenged. Christian residents of India have over and over again testified to abounding crime and immorality, even in the monasteries. This is proved from government documents. "Language seems hardly strong enough," says one writer, commenting on these reports, "to describe the corruption existing on every side." A missionary who offered to a London publisher a translation of the code of morals laid down for the Buddhist priesthood, was told that its publication in English would render him liable to prosecution for disseminating obscene literature. The Oriental cult of religion and literature, which has become fashionable in certain quarters, is a dangerous fad, and should find no encouragement among people who have inherited the morality, even if they have repudiated the faith, of Christianity.

THE "Salvation Army" has all along been known to be very modern in some of its methods. Various kinds of business have found their account in sensational advertising, such as sending men about the streets with transparencies, and hiring a band to attract customers. The "Army" has made effective use of these and similar means of bringing a crowd together. In like manner, the pretensions of certain merchants to have the biggest, the finest, the most valuable, and yet the cheapest stock, finds an echo in the "Salvationist" claims to countless numbers of converts. The old-fashioned Christian virtue of humility seems but little regarded, and the up-to-date "commanders," "brigadiers," and "captains," never lose a chance of letting the world know the good they are doing. There is danger in all this. The temptation to exaggerate becomes almost irresistible. This has had a recent illustration. The officials of the Army in Gujerat, and 10,000 genuine converts. But a Presbyterian missionary who writes that he has spent more years in Gujerat than the head of the Salvation Army has spent weeks, offers to pay a rupee a head for every Salvation Army convert, if more than 100 can be produced. Among another race, where a great work was reported to have been done, two other Presbyterian missionaries declare that

they have been unable to find a single Salvationist; and a Wesleyan missionary reports of a place which has been claimed as a great Salvationist stronghold, that he only found the Salvation Army officer, and he had not a single adherent.

AN English paper says: "The appointment of Dr. Alexander, the Bishop of Derry, to the primacy of the Irish Church, shows one of two things: Either that the divisions of party are disappearing among Irish Churchmen, or that the tone and temper of the Church have undergone a great change. Such an election would have been inconceivable even twenty years ago. Without being an extreme partisan, Dr. Alexander is decidedly a High Churchman. His sympathies are with Pusey, Liddon, Church, and their school. But when the Irish Church was disestablished, men of that kind were neither strong nor numerous. In fact, Protestantism of an extreme and unreasoning type was in the ascendant. What its force may be now is not easily estimated. But this, at least, is clear: That it has to be content with the second place instead of the first. With Lord Plunket at Dublin, however, it cannot lack influence and authority." It is to be hoped that this is a true estimate of the situation. The patent fact is, however, that Dr. Alexander is the one really great man among the Irish bishops, the only one of world-wide reputation as a scholar and preacher. His piety and religious devotion, moreover, are such as to shut the mouth of the defamer. It is possible that the sense that the dignity and reputation of the Irish Church would suffer in the opinion of good men everywhere if such a man among themselves were passed over, may have been enough to quiet the spirit of faction for the time. This might well serve as a beginning of better things, a foundation upon which the great prelate, in his wise moderation, will know how to build, until a new and higher order of things is firmly established.

The Episcopal Recorder of Philadelphia, the organ of the Reformed Episcopal Church in the Eastern States, exhibits so much angry alarm over the matter of re-union as to arouse the suspicion that there is more in it than has yet openly transpired. It says further, "We supposed at first that the re-union scheme was so absurd as hardly to require refutation, but so many have been misled that we have been impelled to write and print much on the subject." This sounds like an admission on the part of the editor that "many" are already more or less attracted by the idea of a return to the old Church. Another significant indication that something is actually on foot in the direction indicated by *The Recorder*, appears from the action taken at the parish meeting of the First Reformed Episcopal church, New York city, in the shape of resolutions declar-

ing that no sympathy was felt by that congregation for the project of re-union. This puts *The Recorder* in a "quandary" as to whether some such action should not be taken by other congregations. The editor's conclusion is as follows: "We should not be disposed to find fault with any congregational action of the kind referred to." This seems to be good evidence that real apprehension is felt on the subject, for the proposing of action of this kind in one congregation after another, is something like imposing an oath of allegiance upon bodies whose loyalty is suspected. There could be no stronger proof of mutual distrust. It cannot but be a matter of sorrow that the first whisper in any quarter of a desire for reconciliation after long estrangement should be received with such evidences of alarm and resentment. We trust our contemporary, and those who sympathize with him, may yet come to a better mind.

MANY proofs are at hand to show that a very large part of the talk of Christian unity is the merest sentiment. In many towns several of the evangelical denominations constantly fraternize, by holding union meetings, exchanging pulpits, and in many other ways doing their best to make it perfectly evident that they do not regard the differences which divide them as having anything to do with essential Christianity or the salvation of souls. The original causes of separation have sunk into oblivion. Yet they remain divided, and are often found competing with each other for the support of the unattached, even enticing away from each other their actual members and their respective Sunday school children. Very often in this rivalry social considerations are a powerful element. The jealousy of each other exhibited by some of the leading denominations cannot but make one wonder at the inconsistency which is never weary of asserting in words that there is no essential difference, and at the same time goes to any lengths to keep people from changing their denominational allegiance. "The Christian Endeavor" is started, and is declared to be "undenominational;" but before long an "Epworth League" is set on foot to offset it, and in another direction a "Young People's Union." At all costs the barriers must be maintained amid all sorts of professions of mutual brotherhood. All the considerations which a few earnest souls have brought to bear upon this condition of things have had absolutely no effect, so far as any approach to a real unity is concerned. The only result has been to undermine people's convictions, and reduce all faith to unsubstantial emotionalism. The end of this is not Christian unity, but, in the long run, indifference and unbelief. The sin and scandal of division which has no basis of necessity, the violation of our Lord's will, the spectacle before the world of a Christianity divided against itself over nothing, the

weakness of division, even the financial wastefulness of it, are of no avail against a spirit which is most correctly described as "sectarian." It is surely the most curious condition of things ever known in the history of Christendom, and it bodes no good to the future of Gospel truth and righteousness.

Five-Minute Talks

BY CLINTON LOCKE

LXV.

I have come down (though everybody says gone up) to Denver. It is a thousand feet lower than Colorado Springs, and breathing is much easier for me here—a few hundred feet make a great difference. Manitou is only five hundred feet higher than Colorado Springs, and there I could scarcely breathe at all, and had to hurry away for fear of suffocation. It is many years since I was in Denver, and then it looked to me like a big wooden village, dreary enough; now it is really a beautiful city. The dry and parched hills are covered with trees, kept alive by constant irrigation, and lined with houses full as fine as those which grace the streets of the largest cities. It is dusty and windy, but there is nothing perfect here below. The street car system seems far better than the one in Chicago, and they use a kind of car I would recommend everywhere for adoption. It has open seats before and behind, and the middle of the car is enclosed, so that you can take your choice of outside or inside. You can ride farther for five cents than anywhere else in the world. There are fine clubs for all sorts of tastes, and the University Club, where I have been put up, is very far superior to its namesake in Chicago. I heard there the other evening a most interesting talk on the X-rays, and one man had his ribs and chest photographed through his clothes for our edification. He was, as the Scripture says, "fearfully and wonderfully made."

Like Colorado Springs, this seems to be the ideal place for wheelmen, and the cloisters of the church I attended last night were filled with "bikes." I saw a Chinaman on one, and thought of a "bicycle of Cathay." The Church has some fine institutions here, and it has a great deal of real estate for which very large sums were offered a few years ago, and the sale of which would have paid all diocesan debts, and given everything a good send-off; but, alas! waiting for a little higher rise proved fatal; the "boom" passed over, and now the good Bishop feels debt, like an old man of the sea, clinging to his stalwart shoulders. I was much interested in St. Luke's hospital, over which the Bishop's noble wife kindly showed me, recounting all its trials, its hopes, and fears. I knew it all. I had been through every step of it, and could say to her, *a la Corregio*, "I also am a hospitaller."

There was one Church institution, however, which fairly carried me away with admiration, and that was the Church Home for Consumptives. There it stands, finished, furnished, paid for, and full of patients. It is meant to accommodate people with limited means who, in order to ward off the fatal effects of consumption, are forced to leave their homes and seek this climate. In this beautifully appointed home they can have every comfort, at the most reasonable rates. It is all the work of one devoted priest, the

Rev. F. W. Oakes, who being the rector of a small parish in Denver, saw every day the discomforts of poor invalids in cheap boarding-houses, and felt a divine pity for them. He went to New York, and by his own personal solicitations obtained from rich Churchmen the \$130,000 necessary to fully equip this plant. He is a fine, handsome fellow, and as I looked at him, flushed with health and enthusiasm, standing amid his afflicted flock, I said to myself: "Some of my agnostic friends who turn up their noses at Christianity ought to see you, and perhaps it would change their minds a little."

Of course I am not visiting Denver without enjoying the genial hospitality of its well-known dean. He may have his "fads," but there is no more charming host, no more interesting preacher, and no more devoted pastor. But of all the "hustling" parishes I ever was in, commend me to St. Mark's, Denver. Its rector, Mr. Houghton, whose assistant is my old friend, Mr. Hickman, is about the liveliest rector I ever encountered. Something is going on in that church from morning until night, and almost from night to morning. I only hope the devoted priest may be able to keep up the pace at which he is going; it would kill most men in a few months.

Colorado is one of the States where female suffrage is legal, and I took pains to inquire about its working. The great mass of the women seem to care but little about it, vote as their male protectors suggest, and by their votes have really effected many admirable reforms in State and municipal politics. I noticed that a woman was chairman (?) of the Republican county convention, and I asked in surprise whether there were no competent males to fill that office, and the answer was, "Why, yes, plenty of them, but it will be a drawing card to have a woman chairman. It will gain us many female votes." Two Chicago friends of mine sat behind two women in a Colorado railway train the other day, and gasped as they heard the women discussing the political situation, with manly words and mannish expletives. There is nothing fundamentally objectionable in the voting of women, but is it expedient? Will it not take away the fine bloom of the peach, will it not destroy that delicacy which is one of woman's chief charms?

Jesus the Christ

BY THE REV. A. W. SNYDER

XIV.

The best-known name in all the world is that of Jesus Christ. It would have been better, perhaps, had men learned to speak of Him as Jesus, the Christ, since the words Jesus Christ stand more for a name than for a name and an office; whereas, to speak of Him as Jesus, the Christ, would not only indicate His name but witness to His office as the Anointed, the Consecrated One, the One appointed to a unique work, set apart to an unspeakably important service of God and man. That He regarded Himself as the Christ needs no proof. It is the key to all that He said and did. As in the synagogue at Nazareth He read the magnificent Messianic prophecy of Elias, He said: "This day is this Scripture fulfilled in your ears;" that is, He unhesitatingly asserted His Messiahship, His right to speak "as one having authority;" to declare the things needful for men to know, and necessary for

men to be and to do. In short, He asserted and exercised His right to speak for God and man; to reveal to men their relation to God and to each other; to tell them of their origin, their duty, their destiny. As the Christ, He regarded Himself not only as the Prophet but as the Priest and King of men. As Priest, He said that He "came not to be ministered unto but to minister and to give His life a ransom for many;" that "as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." As King, He hesitated not to exercise all kingly authority and functions; not indeed, as King of a poor, perishable kingdom, but of an imperishable, spiritual, and eternal. In fact, His kingly power covers not only this life and world, but all worlds, and every created intelligence. He said, "All power is given unto Me in heaven and in earth." As King of Kings and Lord of Lords He made the most exclusive claims, the most peremptory demands, and exercised the most supreme prerogatives. He allowed no other claim to rival His; said, "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me;" and "I am the resurrection, and the life; he that believeth in Me, though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die." In other words, He is the Christ here and everywhere and forever: "Jesus, the Christ, the same yesterday, to-day, and forever."

Church Discipline

HAS THE EPISCOPAL CHURCH A SYSTEM OF DISCIPLINE?

BY THE REV. EDWARD M. DUFF

"If he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind in earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." St. Matthew xviii: 17-18.

These are Christ's words. It is quite the thing just now to dissociate Christ from His Church; to disjoin personal salvation from ecclesiastical fellowship. Five times St. Paul refers to the Church as Christ's Body; most notably in Colossians i: 18, "And He is the Head of the body, the Church;" and in Ephesians i: 22-23, "The Church which is His Body, the fullness of Him that filleth all in all." Those, therefore, that God hath joined together, let no man put asunder! Shall we hold the Church in less esteem than the Saviour did, who so solemnly condemned those who neglected to hear her voice?

We who are tempted to place personal salvation on one side, and the Church on the other, cannot afford to forget that, according to Christ and the New Testament, the Church is nothing else than the divinely appointed *means* of personal salvation. St. Paul speaks of the Church as the custodian and disseminator of the saving truth which Christ came to reveal: "The Church of the living God, the pillar and ground of the truth" (I. Tim. iii: 15). "To the intent that now unto the principalities and powers in heavenly places," says the same Apostle "might be known by [means of sin] th Church the manifold wisdom of God."

Again, the regular way of coming to Christ, that is, of being saved, is, according

to the New Testament, through the gateway of the Church. Says the record of the Acts: "And the Lord added to the Church daily such as should be saved" (Acts ii: 47). "He that believeth and is baptized shall be saved," are Christ's words (St. Mark xvi: 16). It is to communicants of the Church, again, that the reception of Christ's life is divinely guaranteed. "The cup of blessing which we bless," says St. Paul "is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" (I. Cor. x: 16)

Since, therefore, the New Testament witnesses so plainly that the Church is the guardian and dispenser of revealed truth, and is entrusted with the instruments of salvation, can we afford to be deaf to her voice and heedless of her ways? No! Her voice is the oracle of God, her ways are the stepping-stones to heaven. If we heed her voice, we cannot err from the truth; if we walk in her ways, we cannot stray from the path of life.

Our own branch of the Church universal has inherited the Faith and the ways that have come down from the sanctified experience of the ages. Her Faith is the product of no human platforms; her ways and methods are of no hastily digested devisings. Her voice speaks not only with authority, it appeals to our consecrated reason and to our sanctified common-sense.

We Churchmen cannot afford to think lightly of her spiritual regulations and discipline. On their very face they carry more weight than our own little private opinions. The wisdom and spiritual efficiency of her methods our Protestant brethren have already begun to perceive, and, in no small measure, to adopt. They are beginning to observe those of her feasts and fasts that bring the devout disciple in closest touch with the words and acts of his Lord. We, the children of the Church, cannot afford to do less. Our loyalty to Christ's Body, our spiritual needs, demand that we do more.

Devotion is one of the marks that characterize those who are trying to walk in the way of personal salvation. Devotion is the flame that kindles good works into life. It forms their mainspring and inspiration. Each Christian body has its own peculiar ways and methods of keeping alive the spirit of devotion. Rome has its compulsory confessional; Protestant denominationalism has its prayer meetings and its testimony conferences. "There are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord." It is the rule rather than the exception that the devoted Romanist and the devoted Protestant make the best Christians. Conversely, you will find that the half-hearted Romanist and the half-hearted Methodist are both half-hearted in Christian works. How is it with the half-hearted Churchman? He usually makes the coolest Christian. I have observed, for my part, that the Churchman who neglects the Lord's Day, who neglects the appointed seasons for special devotion, who neglects to bring his children to Christ, who neglects prayers in his family, who neglects the Holy Scriptures, is apt also to neglect his morals and the good of his fellow-men.

Our Church, in her Book of Common Prayer, is definite and explicit as regards aids to devotion and spiritual development. She speaks definitely to parents in behalf of

their children. Read carefully the rubric before the office for the Private Baptism of Children, and observe how parents are admonished not to defer the Baptism of their little ones. Read the final exhortation in the Public Baptismal Office, and see how the sponsors and parents are admonished to train their children in Christian knowledge and Christian living until they become mature enough for Holy Confirmation. Read the solemn and searching exhortations for communicants in the Communion Office; how self-examination, systematic and careful, is insisted upon prior to communicating; how neglect of the Holy Feast is condemned; how special means for securing inward peace are suggested. Study with care the prefatory part of the Prayer Book; that is, the portion between the title page and Morning Prayer. Here you will find commands and suggestions, both expressed and implied, for the upbuilding of the spiritual life. What means the table of Holy Scripture readings for each morning and evening of the year, with special readings for special days? It means that the Church has emphasized the importance of God's Word as a spiritual help. She implicitly commands us to read it daily. What means the table of feasts and fasts which we find here? It means that the words and deeds of Christ and His saints are to be devoutly and prayerfully called to mind for our greater strengthening. It means that while no one day is inherently more sacred than any other, yet the setting apart of certain days for special exercises of spiritual discipline is an absolute necessity for our greater strength on other days. He who observes the forty days of Lent, the Ember Days, the Rogation Days, and the Fridays of the year, with "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," cannot fail for the remaining time to be nearer to his Lord.

Our Church has spoken through her general canons regarding the observance of the Lord's Day: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation." (Canon 23.)

Our Church, in prescribing forms of prayer for use in the family, utters her word as to the sacredness of the family altar, and lays upon us a command to admit our Lord daily into our households.

Brother Churchmen, neglect not to "hear" these voices of mother Church. They are voices calling from heavenly heights; voices whose heeding cannot fail to bring us daily, yes, hourly, in touch with the Heavenly Father and His Redeeming Son and His Sanctifying Spirit.

Pentecost

Whitsunday, observed by the Church Universal, in commemoration of the gift of the Holy Ghost, the Comforter, on the day of Pentecost, is the oldest festival, in its continuous observance, known to the religious world. For nearly fifteen centuries it was sacredly kept by the Jewish Church, and for more than eighteen hundred years has had a prominent place in the festivals of the Christian Church. Five hundred years before the poems of Homer were written, seven centuries before Rome was founded, and while a hundred generations have filled

their places in the world's activities and passed to their rest, its observance has not failed. It stands a permanent witness of the unbroken faith and worship of God among the nations. It was a glorious day for the Apostles, elders, and brethren. The little flock, bereft of their shepherd, were huddled together, like frightened sheep, in the upper room, with doors closed, for very fear of all without, when, "as they waited, as love only waits, and watched as only love will watch, and prayed as love alone can pray, swiftly and suddenly, as when the electric flame bursts from the overloaded cloud, and earth is shaken and the sky ablaze, the sign of their redemption comes, a sound from heaven as of a rushing, mighty wind. The house was filled with it, where they were sitting, till it rocked and reeled. On every sacred head a forked flame of fire that seemed a burning tongue, and the conscious presence of the Holy Ghost in every heart. The men, who shrank like startled sheep before, sprang boldly up, the lions of the Lord. The earthquake of its power has toppled down the temples of old heathendom. Of the bright tongues that had their utterance there it may be said, in David's words, 'There is no speech or language where their voice is not heard, their line has gone out through all the earth, and their words unto the ends of the world.' And wheresoever, among all the tribes of men, truth is triumphant over error, sin is rebuked by holiness, self is inflamed to love, sorrow is kindled into joy, and light let in upon the grave, it is the glory shed upon the world by those old Pentecostal fires."—*The Church Year.*

Unitarian Prayers

In an interesting article on "Prayers and Virtues," in *The Christian Register*, T. W. Higginson notes the growing disuse of the signs of devotion among Unitarians. He says: "Let any scion of an old Unitarian family look over the private correspondence of his parents or grandparents. There was commonly in them an abundance of religious phraseology, and an exuberance of pious allusion, such as one would hardly find now among evangelical Christians. The Bible was habitually imposed on children as a task, to be read through several times a year. It has often been claimed, and is probably true, that the Old Testament is now almost wholly left unread in Unitarian families, except the book of Psalms. I am confident that in the First parish in Cambridge, where I was brought up, there was then scarcely a family which did not have family prayers and say grace at table. It is now a large and prosperous congregation; but how many comply with these observances? It is a matter about which no census can easily be taken, but I suspect that twenty families would be a very large estimate. Last winter, having occasion to preside at a literary dinner of perhaps a hundred gentlemen and ladies, I asked one of the most eminent of Unitarian clergymen, who sat near me, whether he thought I had better invite anybody to say grace. He said promptly that it was ceasing to be customary, and advised against it. It was not done. Last summer another eminent Unitarian minister, one of the elders in Zion, happened to dine with me, and I asked him, as a matter of courtesy to him, to ask a blessing. He did so, but it seemed as if he did not expect it, and I thought it would be better not to take the thing for granted again." This

we are assured, is no exaggeration of New England Unitarianism. Public prayers frequently have no name of Deity at beginning or close.

Letters to the Editor

CHURCH BOOKS FOR THE FAMILY

To the Editor of the Living Church:

I send you the following list of Church books, with price at retail, and ask as a favor, that some clergyman will send you a similar list for parish use. The sixteen books cost only eight dollars, and would form a nucleus for a family library for home use that would be of great value in promoting intelligent Churchmanship. It has been my experience that Church people spend money on all sorts of books except those that they really need as Churchmen, and should be urged by the clergy to supply themselves with at least a few books, as a duty not to be neglected:

Randall—"Why I Am a Churchman," 12 cts.; Thompson—"First Principles," 15 cts.; Boss—"Prayer Book Reason Why," 20 cts.; Shinn—"Manual on Confirmation," 25 cts.; Hodge—"The Episcopal Church," 25 cts.; Ewer—"Grammar of Theology," 25 cts.; Dix—"The Authority of the Church," 30 cts.; Staley—"The Catholic Religion," 30 cts.; Hammond—"The Christian Church," 40 cts.; MacLear—"Class Book on Catechism," 50 cts.; Sadler—"Church Doctrine, Bible Truth," 50 cts.; Little—"Reasons for being a Churchman," 50 cts.; Lane—"Notes on English Church History," 80 cts.; Wilson—"The Church Identified," \$1; Brown—"Church for Americans," \$1.25; Temple—"Church in the Prayer Book," \$1.25.

H. H. M.

THE ORTHODOX EASTERN CHURCH

To the Editor of the Living Church:

IN THE LIVING CHURCH, March 21st, 1896, in a quotation from *The Church Review*, we read as follows: "An Eastern child is baptized and confirmed together, and receives the Blessed Sacrament at the same time, but does not receive it again till seven years old. Some significance must therefore be considered to attach to this age." It is quite true that in the Orthodox Eastern Church, Baptism and Confirmation are administered conjointly. So, too, is the assumption that a special significance is attached, in the Eastern Church, to the age of seven years. But the reason which the writer assigns is a mistaken one; for the said fact in no wise affects the number of times infants or children under age receive the Holy Communion. It is customary to communicate such yearly, and (here in Russia, at any rate,) three times a year,—at Easter, at Christmas, and on the feast of the "Angel;" that is to say, the saint after which the child has been named. The age of discretion dates from the seventh year. It is then that the child is brought to confession for the first time. Most of your readers are probably aware that in the Orthodox Eastern Church auricular confession is a matter of course; in other words, that the parent or intending communicant is not left in this matter to decide for himself.

A MEMBER OF THE ORTHODOX EASTERN CHURCH,
St. Petersburg, Easter-tide, 1896.

SUNDAY-SCHOOL INSTRUCTION

To the Editor of the Living Church:

Many of the clergy and Sunday-school workers have often complained of the poor helps at hand for the instruction of the young. The "leaflets," with their few questions and prepared answers, not only do not compel a study of the lessons, but waste precious time and money. Most of the "manuals" are but little better. The "Quincy System" has driven out of our public schools all the old-fashioned methods of teaching, and yet our Sunday-schools are asked and expected to use books and leaflets based on the same old-fashioned

methods. Editors and publishers do not seem to think the Sunday-school the place for improved ideas and first-class methods of teaching.

Let me commend to those who are tired of leaflets and prepared answers, the *Method of St. Sulpice*, modified according to our American needs. It is increasingly adopted in all parts of England. By its use the Church truly becomes the *Ecclesia Docens*, and the young are brought by it under an influence which produces most satisfactory results. It will (1) prove a most important factor in the religious training and spiritual growth of the young. It will (2) increase the attendance at Sunday-school, as well as increase the interest and enthusiasm of both scholars and teachers. It will (3) produce a body of efficient Sunday-school teachers. It will (4) increase the number of persons confirmed. Thus (5) it will in time make more devout, more loyal, and more earnest, as well as better instructed, Churchmen.

J. S. HARTZELL.

Mt. Pleasant, S. C., May 6th, 1896

AN INTERESTING DOCUMENT

To the Editor of the Living Church:

Whilst examining the records of St. John's church, Georgetown, D. C., some days ago, I came across a paper of more than ordinary interest, and I enclose a copy. It struck me as rather strange to find a vestry, sixty-six years ago, instructing its delegates to convention to vote for a High Churchman. The delegate in this case was the author of the "Star Spangled Banner," and the other gentlemen named had like standing and respectability.

A SUBSCRIBER.

GEORGETOWN, June 7, 1830.

"MR. FRs. S. KEY, DEAR SIR:—The vestry of St. John's church, confiding in your zealous devotion to the good of the Church, appointed you on the 6th inst., their lay Delegate, to represent them in the approaching Convention to be held in the City of Baltimore, accompanied by a Resolution that we, as a Committee on their part, should in handing you the certificate of your appointment, state, that in making their selection, they were influenced by a mutual understanding that you will exert yourself to prevent the ratification of the amendment to the Constitution of the Church, adopted at the last Convention, in reference to the election of a Bishop, that you will, if possible, heal the unfortunate schism still existing in the Diocese; that in any way you may be called upon to give in the choice of a minister to fill the vacancy occasioned by the much lamented death of our late worthy Bishop, the Right Rev. J. Kemp, that you will vote for the one denominated and acknowledged to be "High Church," and that in the event of its being ascertained that the Rev. Mr. Wyatt can be elected the Bishop provided you do not vote against him, that you will suspend your vote unless you can be reconciled to vote in his favor. Sincerely wishing a happy result from your exertions, in a permanent and satisfactory arrangement of the several matters which have created so much solicitude, and so long distracted the Diocese, and in the restoration of Motherly love and good will; we are with our assurance of great personal Esteem—

Very Respectively, Yr. Obt. Servts.,

WM. STEUART,

THOS. PETER.

THOS. B. POTTENGER.

June 6th, 1830.

"At a meeting of the vestry of St. John's church this day, present George B. Magruder, Thos. B. Pottenger, John Mason, Thos. Peter, Clement Cox, and Wm. Steuart for the purpose of electing a lay Delegate to attend the Convention to be held in the City of Baltimore on the 9th inst.—Mr. Francis S. Key and Mr. Charles G. Wilcox being nominated—Mr. Key was elected—a majority of the vestry having previously agreed to vote for Mr. Key, being under the impression that Mr. Wilcox had declined going, until the moment of his nomination.

"Whereupon, William Steuart, Thomas Peter, and Thomas B. Pottenger were appointed a

Committee to inform Mr. Key of his appointment and to state to him the views of the Vestry in selecting him; in pursuance whereof they addressed to him the annexed Letter (which with his Certificate of appointment) were handed to him on the evening of the day of its date."

Opinions of the Press

The Watchman (Baptist)

THE BIBLE.—Unless we are prepared to admit that for us the Bible is simply a human book, and contains no revelation, the message of God it conveys is authoritative, whether it accords with our preconceived ideas or not. The attacks of destructive historic or literary criticism may have weakened the faith of some men in the divine origin of certain portions of the Scriptures, or of the whole Bible, but if we believe that any part of it is divine, the most unreasonable attitude towards that part is unwillingness to yield to that message of God because it runs athwart our notions. For our part, we do not believe that faith in the Bible, as a divine book, has been seriously weakened among Christians by the often conflicting arguments of the critics. The Bible is assailed by a more insidious foe within the household of faith, and that is the notion that we may accept it as a divine revelation, while at the same time we pick and choose among its statements, and cordially accept only those which fall in with our preconceptions. We are to let God have His way with our ideas.

Southern Churchman

PRESBYTERIAN DRIFT.—Our neighbor [*Central Presbyterian*] asks this question, "Are we drifting?" To which we are glad to make reply, "Yes, and into good." The Puritans separated from the Church of England two or three hundred years ago, finding fault with not one of its doctrines. They "groaned," so they said, over surplices, and the cross in Baptism, and kneeling at the Lord's table, and organs; even the marriage ring was too much for them. While they groaned not over liturgical forms, they wanted opportunity for free prayer. We wish the Church of England had been wise enough to have allowed liberty in such matters, but as it did not, they continued to groan and groan until they left their mother Church, and after a while pulled down both Church and State in a bloody revolution, with Cromwell at its head. Soon Cromwell became "Independent," and the Independents so harried the Presbyterian Puritans they were glad to be freed from them. Now Independents and Presbyterians are keeping part of the Church year—Christmas, Passion Week, with Good Friday, and Easter—and we are glad if they will find it so useful that after awhile we may see them keeping the entire Christian year, and possibly desire a moderate episcopacy, such as Baxter wanted, and then we shall be one with our Presbyterian brethren. Why not?

The Congregationalist

MUNICIPAL REFORM.—The attendance on and the interest developed at the second annual meeting of the National Municipal League, held in Baltimore last week, indicate that there is no falling off in public interest in this reform movement. The number and caliber of the men present from all parts of the country who spoke and read papers in which various aspects of the problem were discussed proved this. But more convincing was the statement in which the secretary of the league, reviewing the work of the past year, showed that the number of leagues throughout the country (267), has increased 65 per cent. during the year, the gain in the North Atlantic group of States, since 1894, being 45 per cent. In the South Atlantic States there were only two leagues in 1894, both to be found in one city; in 1895 there were thirteen, and in 1896 seventeen in five States. The number of leagues in the northern Central States has in-

creased from fourteen in 1894 to seventy eight in 1896. The southern Central States in 1894 were without a league, now they have fifteen. In the West in 1895 there were twenty-three, now there are thirty-six, and how direct and strategic the work of many of these Western leagues is may be inferred from the following notice, recently posted in the city of Portland, Ore.:

GAMBLING NOTICE

The gambling houses being closed and fair warning having been given, notice is given:

To owners. That they must not allow their premises to be used for gambling purposes. Protestations of ignorance will not henceforth be received.

To frequenters. That lists of names will be kept and made public, and reports made to employers.

To officers. That they will be expected to keep out of partnership with public gamblers.

The league has a large amount of accurate information at present, and proposes to keep itself fully informed in the future.

THOMAS N. STRONG,
President Municipal League.

Personal Mention

The Rev. Edmund A. Angell has accepted a call to St. John's parish, Washington, Conn., and has entered upon his work. Mail should be addressed accordingly.

The Rev. F. H. Bushnell has resigned the rectorship of the church of the Messiah, Philadelphia.

The address of the Rev. Charles Donohue is changed to 820 Bedford ave., Brooklyn, N. Y.

The address of the Rev. S. C. Edsall is changed to 1825 Roscoe st., Chicago.

The Rev. August Fleidner has become rector of St. Peter's church, diocese of Newark, Washington, in succession to the Rev. John W. McCleary, resigned.

The Rev. J. G. Gantt has accepted the rectorship of Whitmarsh parish, Md.

The address of the Rev. Henry S. Getz, rector of the church of the Holy Apostles, Philadelphia, has been changed to 2211 Trinity place.

The Rev. John Trappall Matthews has changed his address from Evansville, Wis., to Mamaroneck, N. Y., Box 359.

The Rev. G. Wharton McMullin has been transferred from the charge of St. Thomas' church, Van Etten, and St. John's mission, Spencer, to Emmanuel church, Adams, N. Y., the change to go into effect June 1st. Address accordingly.

The Rev. A. M. Rich has temporary charge of Trinity church, Washington, D. C., during the vacancy in the rectorship.

The address of the Rev. Joseph Rushton is changed to 6436 Kimbark ave., Chicago.

The address of the Rev. John Rouse is changed to 2419 Indiana ave., Chicago.

The Rev. W. Sharp, Jr., has accepted an appointment in the diocese of Perth, Western Australia, and will sail May 15th. Letters sent to Denmead, The Grove, Wandsworth, S. W., London, England, will be forwarded.

To Correspondents

GEO. A. W.—"The Church Review" has not been issued for years. Vol. 45 (April, 1895), can probably be had by correspondence with the Church book stores. The editor has it in his library in a bound volume.

N. B. W.—We have pamphlets for you relative to the Society of the Treasury of God, of which there is a branch in the parish of St. Margaret, Brighton, Mass. Please forward your address to this office, as it has been mislaid. Another society is the Churchman's Tithe Club, information regarding which can be obtained from the Rev. Lewis T. Watson, 1402 N. 26th st., Omaha, Neb.

Ordinations

On May 6th, in Christ church, Tyler, Tex., Bishop Kinsolving advanced to the priesthood, the Rev. Messrs. William Ambrose Dennis, Thomas John Sloan, and Thomas James Crosby.

Ordained to the diaconate, Thursday (Ascension Day), May 14th, at St. James' church, Sault Ste Marie, Mich., by the Bishop of Marquette, Mr. Henry James Purdue, for some time lay reader in charge of Epiphany church, Bay Mills. The candidate was presented by the Rev. Cassius M. Westlake, rector of the parish.

Bishop Lawrence ordained to the priesthood, in St. John's church, Cambridge, Mass., May 14th, the

Rev. Messrs. Robert Keating Smith, James Bishop Thomas, Francis Bingham White, Ernest Joseph Dennen, Albert Crabtree, and James Rockwood Jenkins. The sermon was preached by the Rev. Endicott Peabody, headmaster of Groton School, Groton, Mass.

Official

THE annual meeting of the Society of the Graduates of St. Mary's Hall will be held on Founder's Day, Wednesday, May 27th, 1896, at 9:45 A. M., at St. Mary's Hall, Burlington, N. J. Chapel service at 12 o'clock.

MRS. WM. D. HEWITT,
Corresponding Secretary.

COMMENCEMENT at Nashotah will be on Thursday, May 28th. Alumni and friends of the seminary are most cordially invited to be present. Preacher, Rt. Rev. G. F. Seymour, S. T. D., Bishop of Springfield.

WALTER RUSSEL GARDENER.

A WARNING.—I wish to warn the clergy against an artful swindler, who, from latest reports, is operating in Southern Michigan. He is a young man of about 25 years, five feet six inches in height, large head, short nose, blue eyes, very prominent, and with a slight cast. His method is to pass himself off as the son or brother or nephew of some prominent clergyman of the Church. Usually he poses as a penitent, and tells the story of a wild career, and feigns a desire to reform. He claims to be an electrician and a college man. He has just been released from the Hartford jail, after serving a sentence of 16 months for the same offenses. In spite of friendly advances and help here, he has returned to his former practices, and should be arrested as soon as possible. He is wanted here for fraud.

E. MIEL.

Trinity church rectory, Hartford, Conn., May 12, 1896.

Married

SCADDING—POMEROY.—At Trinity church, Toledo, on Tuesday, May 13th, 1896, by the Rev. Harold Morse, Mary Robinson, youngest daughter of the late George E. Pomeroy, to the Rev. Chas. Scadding, rector Emmanuel church, LaGrange, Ill.

Died

PAGE.—Entered into Paradise, at Carlisle, Mass., on April 24th, Mrs. Lucy Ann Page, sister of the Rev. Artemas Wetherbee.

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

ROBINSON.—Entered into rest, on Wednesday evening, April 29, 1896, Charlotte Maria, second daughter of the late Rev. Canon Robinson, M. A., of Abbotsford, Quebec, Can.

"He giveth His beloved sleep."

IN MEMORIAM

AREY.—Fell asleep in Jesus, at Salem, Mass., on Sunday morning, the 10th inst., Mrs. Sarah C., wife of the Rev. Charles Arey, D.D., in the 66th year of her age.

Here ended the life of one of the noblest and loveliest of women, the blessed wife, the fond mother, the unchanging friend, a true daughter of the Church. A biography only could express the gifts of genius and the graces of the Faith, which formed this beautiful character. At the foundation of it was that perfect reality which gave the nameless and subtle charms to every other excellence, and which could be felt, but never described. There were set the virtues of the Faith, in the sweet harmony of a heavenly balanced soul, and there they shone in the loving deeds, devotions, works, and affections of a Christian life.

Her genial ways, winning manners, and presence, were a perpetual benediction. The wisdom of her far-sighted understanding and the sweeter wisdom of her heart, always brought blessings untold into her own household, as they did to many, many outside of it. The riches of her accomplishments, held in reserve by a native modesty, never permitted her to think that her treasures were for show but only for use.

Taking the measure of the world from her own generous nature, she thought the best and hoped the best for all.

With a comprehensive knowledge of the Church, a lofty and implicit faith, and a love that kept her whole heart warm, she ever longed to inspire others with her own confidence and the comforts of her own hopes. From a calm, courageous elevation of soul, she met the hard things of this mortal life with that beautiful strength which half disarmed their power, and made her a light in any darkness, a cheer in any storm. A lover of art, a lover of nature

and every thing beautiful in it, it was to her the certainty of a present Lord doing His wonders before her eyes, which art cannot so much as attempt.

In the last battle for life, which she braved with the courage of a hero, and the sweetness of a saint, appeared the same characteristic spirit with which she met all the trials and sorrows that fall to the human lot. Since her departure, there has been discovered on a leaf of her Prayer Book, transcribed in her own hand, immediately after an unspeakable grief at the death of an only daughter, what may now be taken as an expression of the heart-breaking affliction felt at her own:

"Lord of the living and the dead,
Our Savior dear,
We lay in silence at Thy feet
This sad, sad year."

But, dear, sweet spirit, whose life has been a sun that never set, this is forevermore to be the year of thy birth into the joys of Paradise, and

"May light perpetual
Shine upon thee."

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 \$246,000 between May 1st and September 1st.

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

WESTERN zephyrs circled round the beautiful new church of St. Andrew, Cloquet, Minn., last Saturday. First occupied amid rejoicing on Easter Day, the prostrate edifice reveals the working of invisible force. The smallest offerings of workmen, and children's little gifts, are equally desired with larger contributions from people in easy circumstances, towards the erection of the church anew upon a strong foundation.

The Rt. Rev. M. N. Gilbert, Bishop-Coadjutor, has already sent the Rev. F. A. Allen, the clergyman at Cloquet, \$25 towards this end; and "X. Y. Z.," living in the village, offers \$25 more towards a basement for Sunday school and guild purposes, if built in accordance with the wishes of the Rev. Mr. Allen. Further generous offerings and pledges may be sent to the VEN. ARCHDEACON APPLEBY, 301 Laurel ave., St. Paul, Minn., or to the clergyman in charge.

Church and Parish

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, 705 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

WANTED.—Clerical work. An active young priest of the East offers himself to any missionary bishop, South or West, for any work, great or small, where he will receive a living salary. Has had good success with a congregation of working people. Wife. No children. Address X., care of LIVING CHURCH office.

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.	

God's Way

BY S. ALICE RANLETT

I heard the voice of my Beloved say:
"Open to Me"

With joyful haste I rose up to obey,
And make most fair with lilies all the way
Where He would step.

But while I fain the path with flowers would sow
For Him to tread.

The briars sprang in tangles dense—O woe!
O'er all the way by which His feet would go,
And my heart failed.

Thorns of my owing wound those nail pierced feet?
Not so, my Love!

Where fountains spring, and beds of spices sweet
Make other gardens fair, go, I entreat,
Though I must mourn.

"Lo! where the wildest brier tangle grows,"
Spake my Beloved,

"At My word, drawing near, springs up the rose;
Thy Lord asks but the opened door, He knows
The way to make."

Now all the voices of my being sing:
"Make haste, Beloved."

Lo! round His feet the clustering lilies cling,
And where He treads the living waters spring;
Come, my Beloved!

The Rev. Dr. Coke, former chaplain of Greenwich Hospital, was a divine who preferred absolute unbelief to spurious orthodoxy, and did not approve of unlearned persons meddling with theological concerns. He had a kind of sensibility, for he could never read the parable of the Prodigal Son without shedding tears. However, as an instance of his spiritual aridity, on a certain occasion he was called in to minister to one of the captains who, on his deathbed, was perturbed as to his ghostly welfare. Dr. Coke comforted him by saying: "Don't concern yourself about that, my dear sir, that's my affair."

From St. Paul's chapel, of Trinity parish, has just been issued a pamphlet entitled, "Old St. Paul's." It appears under the editorship of the Rev. Robert Morris Kemp, curate of the chapel, who makes grateful acknowledgment that the work is mainly from the pen of the Rev. Dr. Morgan Dix, rector of the parish. The work presents names and memories clustered around the chapel whose foundation stone was laid May 14th, 132 years ago. The chapel is the only church edifice in the city still standing on its original site. The pamphlet is filled with interesting reminiscences of old New York, and sets forth the historic relations of the venerable building, with an account of the centennial commemoration of Washington's first inauguration. The pamphlet is a souvenir of the annual service of the Girls' Friendly Society of the diocese, recently held in the chapel, as recorded at the time in the columns of THE LIVING CHURCH.

On our table is a useful and memorable sermon by the Rev. Dr. Huntington, of Grace church, New York. The terse and taking title is "The Staying Powers of a Down-town Church." The text is Isaiah xi: 31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." On these words the preacher builds up his sermon, and shows the necessity of aspiration, enterprise, and endurance, applying them to the occasion of the fiftieth anniversary of the consecration of Grace church.

The sermon has no dull details of statistics, but teems and throbs with the vibrations of life, and glows with the outlook of the glorious field which a down-town church affords for noblest aspiration, for continued enterprise, and courageous endurance. It is a call to loyalty to the past, and unselfish work for the future.

There is a fearful danger in all the large cities of our land to desert the great business centres, as far as the Church is concerned. Fortunately—providentially, rather—Trinity church looks down on Wall street, and will look down thereon while time flows on; and now, at the bend of Broadway, Grace church stands, an angelic sentinel in white, with cross-marked spire and ever-open door; and surely, with the present "aspiration, enterprise, and endurance" which there exists, it will also continue at its post, without let or hindrance, a down-town church, giving its noble testimony to the vitality and love of the Church for all sorts and conditions of men.

Dr. Huntington's sermon is a delight to look at in its graceful typography; it is inspiring to read, and its noble courage will help to stem the torrent of church removals which has already grieved New York, and which threatens other cities. There is an appendix to the sermon, containing a list of the rectors, wardens, and vestrymen, for the past fifty years, and also two capital ground plans, which give in detail full particulars of the many memorials in stained glass, marble, and mosaics, which adorn the graceful structure of Grace church.

A word must be added as to the new life which now flows in the worship of the church itself. The services are daily and continuous; the choir is one of the best in New York; the chorister boys are provided, in a school attached to the church, with a Christian education; and a constant, loving supervision is their happy lot, all a delightful contrast to the prevalent heedlessness in our Church choirs regarding the inner life of such helpers in the House of the Lord, who, for the most part, come from no one knows where, and too often become—no one knows what. Alas! what room there is for "aspiration, enterprise, and endurance" in all these relations. Grace church, New York, on the bend of Broadway, sets a fair example to us!

The Scissor Grinder

FROM *The Church in China*

Most of us are well acquainted with the sound of the scissor grinder. He is generally an old or middle aged man, and carries on his back a four-legged stand painted green, with a small grindstone mounted on the top. His melancholy cry comes nearer down the street, and then he is hailed from one of the houses as he passes, and the servant

hands him a bread knife and two pairs of scissors. There is a moment's pause, as he puts down his stand and gets his foot on the treadle, and then the noise begins. A sharp, penetrating whirr arises as the steel is pressed on the dry stone—a sound only surpassed by saw filing for the certainty with which it sets your teeth on edge. How the hard whirring of the wheel rasps the nerves! But this happens but seldom at home, while here in China the scissor grinder is ever with us. It is the name we give the cicada, that "hemipterous insect" which, the books say, "makes a shrill sound by peculiar organs on the underside of the abdomen, consisting of a pair of stretched membranes, acted upon by powerful muscles."

The long hot days of summer are upon us. In the breathless heat, body and mind alike long for quiet; even the wolfish dogs lie panting in the shade, but the noise of the "scissor grinder" rises shriller and shriller. He comes, like troubles, "in battalions." You have trees around the house for their cooling shade—he quarters himself there and makes the air ring. You have none—he hangs by hundreds in your neighbor's willows, and tortures you from thence. You are trying to talk to a friend, the crepitating chorus ceases for an instant, and you discover that your voice is pitched high, and that you are fairly shouting, in order to be heard.

There are only two good things about the cicada; one is, that the females are dumb, as the old Greek tells us in his cruel lines,

"Happy the cicadas' lives,
For they all have voiceless wives."

(for how could human nature endure if the noise were doubled); and the other is that when the sun sets they cease their vociferations.

A friend of ours is engaged in preparing a monograph, which he asserts will settle the connection between the cicada and riots. The cicada, he says, lies dormant in the cold weather, but begins to bestir itself in the great heat; so does the Yang Tsz rioter. He makes the same monotonous noise, just as the rioters have nothing new to offer, but the same stale stories of missionaries gouging out eyes and kidnapping children. But we must refer our readers to our friend's brochure, only hinting that he is rash enough to maintain that, as hundreds of cicadas in full cry will stop the instant a sharp blow is struck upon their tree, so it would require no greater expenditure of force, comparatively, to reduce the Yang Tsz valley to peace, if any one had the courage to raise a hand for law and order.

Monographs of Church History

(SECOND SERIES)

ST. RICHARD, BISHOP OF CHICHES-
TER—CONCLUDED

BY K. F. J.

We linger for a moment over the quiet lives of these two good men. The Bishop, remembering his early days, turned husbandman once more, and the priest's little garden blossomed under his loving touch. We hear that Simon's trust in God was rewarded, for he never lacked the means of feeding two out of his poverty.

But although this little vicarage was a house of rest to the Bishop, he did not sit down quietly and wait for the king to hand

back the temporalities to him. He summoned a synod very soon, and gave out his constitutions, as they were called—rules for the better administration of his diocese. He traveled on foot or on horse, with his cross-bearer before him, through the length and breadth of his diocese, and not a tiny fishing hamlet or village half-hidden in the valley, but knev and loved his gentle presence. Poor himself, to the poor he became a close friend, his only regret being that he had not the means to lighten their burthen of poverty. We turn with relief from the records of the time of a weak and extravagant king, quarrelsome nobles, lazy monks, the world within the Church corrupting, the world without the Church oppressing, to this picture of a truly primitive bishop, administering spiritual things to his people.

The Bishop felt it his duty to regain, if possible, the rightful income of the diocese from the king, so he did not hesitate to journey himself to the court, where he only met with scorn and rebuffs from king and courtiers. The monk who gives us the account of his life, says:

"One day when he had entered the king's palace at Windsor, one of those who are called marshals looked at him with a savage countenance, and said: 'How hast thou dared to set thy foot here, knowing well as thou dost that the king is very angry with thee?' But he, shamefaced man as he was, felt very much confused, and went quietly out of the palace, to take his place in the open air with the men of low degree, who were waiting outside. He did not curse in his heart or murmur, but, on the contrary, gave thanks to God for those who persecuted and spoke evil of him. From thence, too, he followed the king's steps through dry and barren places, in toil and labor, for he was one of those who travel with an empty purse. Whenever he went into the king's presence, he was saluted by the courtiers with jests and jibes. But, like the Apostle, being reviled he blessed, being persecuted he suffered it; yea, from what he had suffered with St. Edmund, he learned patience."

He was always cheerful, to the wonder of his dean and canons, who used to sit sorrowfully around him after one of these disappointing journeys. Once he smiled upon their gloomy faces, saying: "Do you not understand these words of Scripture—'The Apostles departed from the presence of the council, rejoicing that they were thought worthy to suffer shame for His sake?' I tell you all, that by God's grace this tribulation of ours will turn to joy."

At the end of about two years the Pope prevailed upon Henry to restore the lands of Chichester, though he did not refund the money he had used.

It was about the year 1247 that Richard was solemnly enthroned in his cathedral, amid great rejoicings. That same year he went to Pontigny, to be present at the translation of the remains of his friend, the holy St. Edmund who had lately been canonized. He was received everywhere with great honor, and the Bishop of Auxerre tried to prevail on him to stay and help him to rule his diocese, but St. Richard replied that he would have to give an account to God for Chichester, not for Auxerre, and so he returned home. He hurried the more, as at that time a sore famine was wasting his diocese, and his flock needed him.

His brother, now a knight and soldier, had been put in charge of all his worldly affairs

as soon as Richard was reinstated in his diocese, and, as the courtiers had taken all they could get, much prudence was required in the management of his business. This did not suit the Bishop's ideas of charity, and many were the discussions with his brother on the subject.

"Is it just, my dear brother, or right in the sight of God, that we should use gold or silver on our table while Christ, in His poor ones, is tormented with hunger?" he would say. And again, "I have learned from my father (St. Edmund) to eat and drink out of a wooden platter and a wooden goblet. Let my gold and silver be broken up, and let them go to the feeding of His members, who has redeemed us, not with perishable gold and silver, but with His precious Blood. There is my horse, too. He is a good and valuable one. Sell him, I pray thee, and feed Christ's poor ones with the price of him."

His brother, secretly neglecting an order of the Bishop to appropriate certain funds for a poor convent where the Sisters were almost starving, had to bear the Bishop's anger when he discovered it, for he told his brother that he intended to be master in his own house, and asked him if he thought the canons of Chichester such fools as to elect his seneschal their bishop, instead of himself.

The manner of life of St. Richard after he had been reinstated in his diocese was as simple as before. Even when entertaining the great suitably at his table, his own fare was most frugal, and he always said, as his concluding grace, "God give us help, as He knoweth our wants."

He continued austerities such as he had practiced in his life among the monks, and, indeed, ever since his ordination; but, though most severe on himself, he was indulgent to others. If not up before the lark, he would reproach himself that God's irrational creatures awoke to praise their Creator before he did. He so loved pastoral work that he would often call himself priest, instead of bishop, of Chichester, and he told his clergy, when he visited them, to leave to him the burial of the very poor who died at the time of his visitation. He always gave liberally to poor students, remembering his own years of poverty in the schools; he would even take precious goblets from his table to sell for them. He built a house of rest for those of his clergy who, because of their infirmities, were past work.

Though thus gentle to all, when the rights of the Church had to be vindicated, Richard was as firm as any man. He upheld discipline of the strictest kind in his diocese, as well as the privileges of the Church. A poor robber had sought sanctuary in a church, from which he had been dragged and put to death. The Bishop did not rest until he had forced his executioners to take down his body from the gibbet, and carry it back to be buried in the church whose right of sanctuary they had violated.

A sinful woman, weak and ill, was imprisoned in one of his castles, under sentence of death. He visited her, and himself unfastened her bolts and bars, and bidding her go and sin no more, he sent her to find refuge in a church near by. His seneschal came to him in despair, saying that she had escaped, and he would have to pay a hundred shillings fine for her. But the Bishop answered: "What are a hundred shillings to the life of a captive? Blessed be God who hath freed her."

The Bishop was anxious that the cathedral should be repaired and finished, so he ordered that all people should make their Easter or Whitsun offerings for this purpose, going themselves, if possible, to the cathedral. The annual sum thus raised was long known as "St. Richard's Pence."

His devotion to the Roman see knew no such change as saddened the last years of Bishop Grossetete, and he gladly undertook to preach a crusade at the Pope's request, in the year 1253.

He was engaged in this work when he felt his strength failing, and knew that the end was near. The consecration of a little church in memory of his beloved St. Edmund was his last public act. The faithful priest, Simon, who had sheltered him in his poverty, was with him till his death, as well as many of his friends and clergy, and, after an illness of short duration, his chronicler tells us, "blessed Father Richard gave up his soul into the hands of his Creator."

The will of Richard de la Wych is still in existence. He says: "I commend my soul to the Most High Trinity and the blessed Mary, and my body to be buried in the great church of Chichester, in the nave of the said church, near the altar of the blessed Edmund the Confessor, hard by the column." Thus in his last hours the remembrance of his friend was dear to him.

He leaves money for the cathedral, and for many religious houses, and books to the friars. All his servants, his brother, his sister's daughter, Simon of Ferring, and others, are remembered. He makes several bequests to certain recluses, or hermits, of whom there were many at that time. His executors are to ask from "my lord the king for the fulfillment of the foregoing bequests, the emoluments of the see, which he, during two years, most unjustly reaped, and which of right belong to me, whereof I will require payment, even in the presence of the Most High, unless the king shall satisfy my executors as herein desired."

It was not "until the canonization of the Bishop, and the translation of his remains, in 1276, that Edward I. declares in the deed then drawn up that the debt of two hundred pounds which had been *lent* by the Bishop (so the transaction is delicately described) to King Henry, had been fully paid to the executors of the Bishop for the unburdening of the soul of my said father, as was right to do."

We learn from the same source* that after the many miracles which made famous the shrine of this saint, it was difficult to keep the vast bodies of pilgrims who yearly visited it in order, and in 1478 some rules had to be drawn up on the subject.

"The pilgrims had been accustomed to carry long, painted wands, and in their struggles for precedence had freely used these wands on each other's heads and shoulders. Bishop Storey therefore directed that the pilgrims should carry banners and crosses instead of wands, and that members of the several parishes should march up reverently from the west door, in a prescribed order, of which notice was to be given by the incumbents in their churches on the Sunday preceding the festival." In the English Prayer Book St. Richard's day is marked in the calendar as April 3rd.

It is refreshing to find in the stormy records of this age, the life of such a man, and we may hope that in many hidden quiet

*Diocesan Histories. Chichester, by the Rev. W. R. W. Stephens.

spots in England there were clergy as devoted, and as full of simple piety, as Richard, Bishop of Chichester, and Simon, priest of Ferring.

Book Notices

Cinderella, and Other Stories. By Richard Harding Davis. New York: Charles Scribner's Sons. 1896. Price, \$1.

It is a sign of real artistic progress when the appreciation of the near and the common-place shows itself; and the beauty which is all about us everywhere, gets its recognition. Such artistic feeling is shown in the stories of Mr. Richard Harding Davis. He seizes the most common-place incident, such for instance as the finding of a fitting place for a photographic portrait in one's room; and all the delicate reasons for this place, or that, for its position, absorb your attention and interest. The stories have all appeared in magazines, but one is glad to have them in this more accessible form.

Popular Telescopic Astronomy. How to Make a 2-Inch Telescope and What to See with It. By A. Fowler, A.R.C.S., F.R.A.S., Demonstrator of Astronomy, Royal College of Science, London. Illustrated. New York: Thomas Whitaker. Pp. 77. Price, 60c.

Hardly any better little book may be obtainable than this, which will be found admirably adapted to the purpose of attracting the interest of young folk to a study of the heavens, and fitting them with lucid and orderly information—all that they need to know for their generation—besides giving practical directions how easily to make for themselves a telescope sufficient to their needs. There are thirteen good illustrations, and four maps.

The Art of Reading and Speaking. By James Fleming, B. D. New York: Edwin Arnold, 70 Fifth ave. Price, \$1.

We have here much good advice and many valuable suggestions about reading, and a good deal of exhortation which will be of little use, we fear. The voice and example of the living teacher are necessary to secure much improvement in this art. It is lamentably neglected in our schools, from lowest to highest, but we do not think that our public reading is as faulty in this country as the author represents it to be in England. Still, there is room enough for improvement, and the clergy and other public speakers would do well to consider and put in practice the suggestions of this excellent work. It will aid in the correction of many faults.

Stories by English Authors, England.
Stories by English Authors, Ireland.

New York: Charles Scribner's Sons. 1896. Price, 75 cents each.

Two volumes of a series, to embrace Italy, France, Africa, the Orient, and Scotland, containing short stories by famous writers. Their cheapness, their pretty appearance in crimson canvas, and their clear type, invite one to the occupied rest for which they are provided. Just the thing for a railway journey, if you are so daring as to read while riding, which most people are; or handy to lay about near arm chairs and sofas, to be taken up at odd leisure moments. One ought to remember that it is not well "to sleep, perchance to dream," during a little stretch. These short stories will help to keep one wide awake.

The Sacrifice. An Epic. By Benjamin T. Trego. Detroit: Detroit Free Press Printing Co.

From the preface we learn that this is "only a study, not an effort, much less an attempt, to treat worthily a subject so sublime;" viz., the events connected with our Lord's Incarnation, Life, Death, and Resurrection. With the exception of a short proem and epilogue, the "study" is written in blank verse. Blank verse, however, is something more than the mere inversion of prose sentences. The work falls into three divisions; each again is divided into six cantos. Mr. Trego attempts to describe in the canto "Hades," a descent *ad inferos*. Like Dante, he, too, has his guide, who is the "incarnation of dramatic art"—Shakespeare, we suppose. Whatever originality is in the book is to be found in this canto.

Spring Notes from Tennessee. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge. 1896. Price \$1.25.

The sage green cover, quaintly decorated with "pussy willows" or catkins, prepares one for the love of nature which the interior of the book reveals. It is all done after the manner of Thoreau, and if not up to that master, is at least meritorious in its simplicity of purpose and reverence for what we so irreverently call common things. Much gossiping information is also given of Southern battle fields and Southern people. It must be confessed that the reiterated mention of birds seen, and flowers noted, gets a trifle monotonous, unless the very name alone serve to bring to the reader's mind the same impressions as those received by the writer. The author's aim ought to be to reproduce his own impressions for others, not by a mere catalogue of names, but by deft description of particulars, and resultant emotions. Despite this drawback, arising possibly from too much material used, the book is picturesque, useful, and entertaining.

Bible Chronology Carefully Unfolded. By Rev. Smith B. Goodenow, A. M. Chicago: Fleming H. Revel Co. Price, \$2.

The author has devoted his life to researches of this kind. Previous volumes are "The Classic Chronology," "The Early Christian Chronicles," "The History of the Christian Era," "The Adjustment of Eras," and "Cycles, Apacts, Equinoxes, etc." The book before us appears to be the culmination of a life work, since the others are described as auxiliary to it. It is a volume of some 390 closely printed pages. The labor involved must have been immense. The author has been inspired with an intense purpose to vindicate the truth and divinity of the Word of God, an aim worthy of all honor. The fruits of a lifetime spent in such exhaustive investigations cannot but be of great value to all thorough students of the Holy Scriptures. We observe that Mr. Goodenow concludes that the date of the Crucifixion is the year 30 A. D., in agreement with Lightfoot, Ramsay, and other recent investigators.

Venezuela, A Land Where It is Always Summer. By William Eleroy Curtis With a map. New York: Harper & Bros. 1896. Price, \$1.25.

If you want to know all about Venezuela you have it in this book. Boundary questions, presidential utterances and documents, with a full and interesting account of this perennial summerland. Under the head of religion in Caracas, we have an example of history repeating itself. The president issued the following proclamation to Congress in 1876:

I have taken upon myself the responsibility of declaring the Church of Venezuela independent of the Roman episcopate, and ask that you further order that parish priests shall be elected by the people, the bishops by the rectors of the parish, and the archbishops, by Congress, returning to the uses of the primitive Church founded by Jesus Christ and His Apostles. Such a law will not only resolve the clerical question, but will be besides a grand example for the Christian Church of republican America, hindered in her march towards liberty, order, and progress, by the policy, always retrograde, of the Roman Church; and the civilized world will see in this act the most characteristic and palpable sign of advance in the regeneration of Venezuela."
GUYMAN BLANCO.

To this Congress agreed with alacrity, and affirmed all that was required of them. Our author tells us further of the unbelief of the upper classes, the firm faith of the poor people, their steadfast clinging to the old traditions, and their "debased" padres, despite of the government's position to the Vatican. He also tells how Guyman Blanco and others were initiated in Freemasonry in New York, in 1882, and how the president, "who never does things by halves," has built a magnificent Masonic Temple, the centre of great influence socially and politically. Our author adds that an American missionary would readily get one hundred dollars a month from the American colony for his support, which would possibly be doubled soon. This all sounds very familiar.

Inspiration: Being the Hampton Lectures for 1893. By W. Sanday, D. D., LL. D. Third Edition. New York: Longmans, Green & Co.

The author has taken advantage of this third edition to add a sermon preached before the university, in which one of the main contentions of Lecture III. is expanded and developed. It is an elaboration of the idea that the phenomena of the Bible do in fact demand such an explanation as that to which we give the name, "Inspiration." The author apologizes for not having laid greater emphasis on the authority of the Church in relation to the Bible. He thinks that to make the Bible rest upon the Church is to lay ourselves open to the charge of arguing in a circle—first, resting the Church on the Bible, and then the Bible on the Church. We are rather surprised at this, in one of Dr. Sanday's learning. The Church of the first age certainly did not rest itself upon the New Testament canon, and we do not understand that at any subsequent period there was any readjustment of the relations between the Body and the Book. The Protestants, from the sixteenth century onward, were the originators of the idea that the Church is to be based upon the Book. While admitting to the fullest extent that the "divine force behind the Scriptures is one that can be felt—and felt directly—without the aid of any external sanction," it remains true that the private recognition of a divine force will not account for the inclusion of certain books in the canon, and the inevitable result of trusting to the capacity of the individual to detect the divine force, is the rejection of some of the books. While everybody might agree upon a considerable number, there will be great differences of opinion in regard to others. The canon might come to be different in each individual case. This is seen already in Luther who rejected the Epistle of St. James. Many moderns, on the same principles, reject some of the books of the Old Testament. We can discern the same tendency in Dr. Sanday's remarks on the "Song of Songs" and the book of Esther; but notwithstanding his theory, his reverence for the authority of the Church is too much for him.

The Expansion of Religion. Six Lectures Delivered before the Lowell Institute. By G. E. Winchester Donald, Rector of Trinity Church, in the City of Boston. New York: Houghton, Mifflin & Co. Price, \$1.50.

The tendency of this expansion may be understood from what the author says, as follows: "I am glad to believe, and I do believe, that the idolator, kneeling in blind hope or stupid terror at the feet of his hideous or fantastic idol, is as truly religious as the Romanist, hushed and awed, at the Elevation of the Host, or as the Liberal, passionately moved by the splendid utterance of the great divine truth of the Fatherhood of God. I can imagine myself kneeling in a great temple of Buddha, in Japan, or in the magnificent mosque of St. Sofia, by the side of the Buddhist or the Moslem, sure that my prayer and theirs reach the listening ear of the one Father which is in heaven, and that God answers us both. It has ever seemed to me," he goes on to say, "a bit of logical folly to point to the universal belief in Deity as proof that there is a God, and in the same breath declare that the god of the pagan and heathen is no god at all. Abruptly to convince the heathen that his idol god is nothing, is to do one's best to plunge him into atheism, and not to lift him up into Christian theism." It certainly would be hard to find elsewhere so many sophisms, mixed terms, and illogical conclusions as are here mentioned. The counterfeit is as the true; the idol is as God, the decalogue out of date, and the writer glad to be at home with Buddha, or a fantastic idol! "I think," he goes on to say, "if I were a missionary in Japan, I should begin my work of unfolding Christianity by worshiping Almighty God, Maker of Heaven and Earth, in a temple of Buddha, and I should explain and defend my act by quoting the words of Jesus: 'I am come not to destroy but fulfill.'" Is not this almost blasphemous? The book bristles with broad assertions, picturesque illustrations, and any number of statements

which plausibly insinuate that Christianity, as Catholic Christians understand it, is so very inadequate and imperfect that modern needs demand its indefinite expansion until it becomes an undefined thing which is as true in an idol as in the burning bush or in Christ Himself. There are some striking thoughts in the book, especially under the head of "Religion and Industrialism." The author calls merited attention to the evils induced by the too indiscriminate employment of women in business, and the consequent disastrous loosening of family ties, and possible degradation of holy matrimony.

The Non-Heridity of Inebriety. By Leslie E. Keeley, M. D., LL. D. Chicago: S. C. Griggs & Company.

We are not prepared to enter upon the discussion of the "professional ethics" of the "Keeley Cure," as a secret remedy whereby the proprietor has put money in his purse. Whether the reform of drunkards at the "institutes" is wrought by a specific cure, or by general treatment, or by a combination of the two, we cannot determine; but one thing we do know; viz., that by the aid of Dr. Keeley and his assistants many thousands of desperate cases of dipsomania have been cured, and have continued cured. The efficacy of the treatment, we believe, is now generally admitted. Dr. Keeley ought, surely, to be an authority on the subject of inebriety. He has made it a life study, and has a world-wide fame as a leader in the work of dealing with it. His theory, presented in this book, is original, we believe, with him, and appears to be sustained by facts and arguments that are convincing, though with a diffusiveness of style that is somewhat tiresome. The author does not prejudice his case, as do most reformers in this line, by denying certain facts as to the nature and need of alcohol. He admits that it has a food value, in small quantities, and that it is an indispensable auxiliary in the treatment of some diseases. Yet he maintains that it is a poison, causing a definite and sure perversion of the nerve cells, by its continued use, even in so-called "moderation;" and that while inebriety is a disease, "beginning to drink is a vice." As to the curability of the disease, the author speaks with absolute confidence. "This disease is more curable than any other type of poisoning." Upon the subject of "heredity," in its relation to inebriety, Dr. Keeley holds views that are unique and, we are inclined to think, well founded. He claims that the perversion of the nerve cells by alcohol is no more transmissible to offspring than are scars or broken bones. Impairment of vitality by any cause is transmissible, and children of low nervous power may take to drink more readily than those of more vigorous constitution. But the peculiar lesion of nerve tissue resulting from alcoholic stimulants is not transmitted. On the contrary, a degree of tolerance to alcohol by the nervous system is inherited by those whose ancestors have made habitual use of it. This is seen in the different effects produced by alcohol upon different races. A comparatively small amount of it is as a consuming fire to the aborigines, while large amounts are disposed of without sudden or alarming results by races among whose people it has been used for generations. The reason seems to be that, like many other poisonings and diseases, alcoholism excites a resisting power in the nervous system, which to a certain extent antagonizes invasion. It is upon the same principle that one attack of certain diseases gives immunity against subsequent attacks. This resisting or tolerating acquirement of the nerve cells, the author maintains, is to a degree, hereditary, but does not constitute a predisposition to drunkenness. The chapter on "Child Inebriety" is of vital importance. We wish it could be read by mothers and physicians all over the world. All "soothing syrups" contain opium, yet these are administered almost without stint to "quiet" uneasy babies. Many an infant is an opium drunkard before it can prattle. The results of the indiscriminate use of alcoholic preparations in the nursery are appalling. So-called "heredity" generally begins in the cradle. The delicate tissues of nerve

and brain are smitten and scarred before the dawn of consciousness. What wonder if the smouldering fire of inebriety breaks out even in early youth!

The Age of Hildebrand. By Marvin R. Vincent, D.D. New York: The Christian Literature Co. Price, \$1.50.

This is the first of the forthcoming series of "Ten Epochs of Church History" (though not in its chronological order), already noticed in these columns. The book is well made, and the series will doubtless be a valuable addition to the library of those who have not time or means to avail themselves of the works of great writers on the periods and personalities discussed in these volumes. As to the value of the series to Churchmen, this initial work does not give great promise. Dr. Vincent, of the Union Theological Seminary, interprets Church history from the extreme Protestant standpoint. He speaks of the Roman Church as "Romish," and while conceding the right of Gregory VII. to the title of "great," stigmatizes him as an "insolent Italian monk," who "deluged a century with blood and tears." He appears not to grasp the real issue of "investitures," or at least fails to bring out clearly the fact that it involved the assumption on the part of the emperor of spiritual as well as secular powers and jurisdiction. He doubts if Hildebrand's life-and-death struggle against the usurpations of the civil power and the corruptions of the Church, was really sincere, was actuated by a sense of the moral enormities which he contended with, but suggests that the great, if not sole, motive of his acts was the strengthening of a "centralized organization." "He was a politician rather than a theologian. His type of Christianity was shaped by Church tradition and not by the New Testament." Whatever may have been Hildebrand's "type," Christianity itself was not founded on the New Testament, nor at first shaped by it. Neither theology nor politics saved the Church from complete subjection to the State. It was statesmanship working on the lines of the feudal system and the idea that the Church is established and that religion must regulate, or be regulated by, the civil power. These conditions were not the invention of Hildebrand's "arrogant" mind; they were inherited; they came down from the old Roman Empire, in which the emperor was also *Pontifex Maximus*; under Constantine, they were fastened upon the Church when the Christian was substituted for the heathen religion. In such a crisis, when the issue was between the dominance of Church or State (and no other alternative was then imagined), it was fortunate that such a man as Hildebrand was raised up to put down wickedness in high places, and to assert for the Church a position of independence. If the movement aimed at more, and finally made the Church supreme over the State, and the Pope a ruler over kings, it need not be chargeable to the ambition of the man, but to the exigencies of the times.

We are glad to note, since writing the above, that in the prospectus of this series appear such names as those of Bishops Coxe, Potter, and Doane, Prof. DuBose, and Dr. Locke; Dr. John Fulton is also announced as editor; all of which are re-assuring as to the value of the forthcoming volumes.

Magazines and Reviews

In the May *Cosmopolitan* considerable space is devoted to the subject of models for artists and photographers; beautiful illustrations accompany both articles. The hard experiences that lead to the adoption of the occupation of artist's model furnish pathetic stories. There is also an interesting account of physical training at the universities.

The *Scottish Review* for April opens with an article on the Orkney Isles, full of entertaining information. "The Princes of the House of Conde," and "Spain and the Jacobites" are two reviews of recent books that will repay perusal. The book of the season, Mr. Purcell's "Cardinal

Manning," is also noticed, and the biographer is rather sharply criticised for his bias against his subject. Antiquaries will enjoy the paper by J. M. Stone on "The Runic Crosses of Northumbria."

Some well-known poems have been issued in booklet form, by Thos. Whittaker, price 20 cents each. They are printed in red and black ink, one verse on a page. The series contains "Compensation," by Frances Ridley Havergal; "Crossing the Bar," by Alfred Tennyson, and "The Pilot," by Henry Alford; "Resignation," by H. W. Longfellow; "Not Changed, but Glorified," "Not Knowing," by M. G. Brainard; "Baby's Stocking," by Mrs. G. A. Paull; "A Four-Leaved Clover," by H. F. Darnell, D. D.

The dealings of the British government with the Boers in South Africa are recounted with considerable historical detail in the leading article of *The Edinburgh Review* (Leonard Scott Pub. Co.). We cannot say that the policy of Great Britain has been one of uniform justice or comity. The article is very instructive reading. The condition of Irish affairs is ably illustrated in an article on "Public Works in Ireland." The life of the notorious Emma, Lady Hamilton, is treated at length, and with an appearance of candor, in a review of several works devoted to her career. There are several weighty political articles in this number, notably, one on "The Early History of English Law," a review of Pollock and Maitland's recent able work on that subject, and another on "Democracy and Liberty," a rather trenchant criticism of Mr. Lecky's new work with that title. The most entertaining article is that upon "Horseless Carriages," which summarizes the astonishing course of English legislation against the use of these conveyances. There is a biographical sketch of the late John Stuart Blackie, very appreciative and interesting.

Books Received

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

FLEMING H. REVELL CO.

Henry W. Grady, the Editor, the Orator, the Man. By James W. Lee. 50 cents.

Where Satan Sows His Seed. By M. B. Williams. 25 cents.

ANSON D. F. RANDOLPH & CO.

Asa of Bethlehem, and his Household. By Mary Elizabeth Jennings. \$1.25.

The Life and Epistles of St. Paul. By the Rev. S. W. Pratt. \$1.

Stepping Heavenward. By Mrs. E. Prentiss. New Edition. 50 cents.

DODD, MEAD & CO.

The Mind of the Master. By John Watson, D.D., (Ian Maclaren). \$1.50.

WM. WILKINSON, Minneapolis

A History of the General Convention of the Protestant Episcopal Church in the United States, held in Gethsemane church, Minneapolis, in October, 1895. By Wm. Wilkinson.

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.

A Popular Story of the Church of England By G. H. F. Nye. Simpkin, Marshall, Hamilton, Kent & Co., London.

Gleams from the World Beautiful. By Lydia Hoyt Farmer. Fleming H. Revell Co. 10c.

Fifth Annual Report of the Church Periodical Club. Mercantile Printing & Stationery Co., New York

The Spirit and Work of the Early Christian Socialists. By the Rev. C. H. Brent. The Diocesan House, Boston. 10c.

Western Reserve University Fulletin. The Western Reserve University, Cleveland.
University Bulletin. Columbia University, New York.

The Pilgrim's Path. A Book of Prayers for Busy People. Funk & Wagnalls Co.

A. I. C. P. Notes. The New York Association for Improving the Condition of the Poor. 10c.

The Household

Ballade of a Book

BY A. T. SCHUMAN

There is a Book, a precious book,
Which does eternal truth contain;
We oft within its pages look
To win release from dread and bane;
And in our pleasures we are fain
Its chastening counsel to accept,
And heed the human, sweet refrain—
Its dearest verse is "Jesus wept."

It has the rustle of the brook.
It has the thunder of the main;
It whispers of the shepherd's crook,
And of the glimmer of the grain;
It sings the hushed Judean plain,
And the great peace that earthward crept
When God was born of woman's pain—
Its dearest verse is "Jesus wept."

It tells how He His journey took
To call the dead to life again;
How His disciples Him forsook
When by the Cross their hope was slain;
And how, like gush of summer rain,
The glad tears from their sources leapt
To find they doubted Him in vain—
Its dearest verse is "Jesus wept."

ENVOY

When centuries to be shall wane,
And their dim peoples long have slept,
This Book shall comfort and restrain—
Its dearest verse is "Jesus wept."

Gardiner, Me.

The Prayer Book Catechism

BY THE REV. SPENCER JONES

I would compare the Prayer Book Catechism to a beautiful fan. It seems indeed inadequate until you unfold it, but once unfold it, and it will cover your entire face. So the Catechism seems inadequate as it stands, but begin to treat it and spread it out, and it will be found to cover the whole face of Revelation. In regard to its relation to the Bible, the Apostles' Creed will yield one word out of one of its articles, the word "Jesus," which involves teaching from the Old and New Testament. Approach the Bible through the Catechism, and you will find in the Catechism a key to the Bible. Sometimes in the porch of some beautiful church we see a plan of the whole building on the wall, and as we examine and study the plan, our curiosity is excited now about one part, and again about another part, of the building beyond. But we only gradually go to study and enter into those parts; so the Catechism indicates in outline the character of Divine Revelation, and this first careful introduction induces the further and more exhaustive study of later days. Thus, if we decide to have a three years' course, then we may have "Dogma" in the first year, and then the Catechism will supply us with the Apostles' Creed; we may have "morals" in the second year, and then we have the Ten Commandments, with an appendix on Prayer; and in the third year we may have "Worship," and then we shall make the sacramental system the central thought of all, passing on from that, though in connection with it, to every service for which there is an office in the Prayer book.

The Cloistered Roses

BY M. F. SWEETSER

In the days of Cenric, the king, the heathen Danes pressed hard upon the frontiers of Mercia, and laid low many a goodly town and strong fortalice with fire and sword. And for this cause, Cenric summoned to his royal banner all the thanes of the realm, with their knights and esquires, and men-at-arms, so that the destroyers of the English land should be driven back to their dragon-ships, and away from the Angli-can coasts. But before he marched forth to form the array of battle against the Danish host, he took thought to bestow safely his two fair young sons, so that whatever might befall the Christian armies in the field of war, the children of the throne should be kept without scathe, to form the kingly line of future years.

It chanced, therefore, that in very ancient times divers holy men founded the Priory of Valle Crucis, near the silvern flood of the Avon. But after prayer and praise had arisen thence for centuries, like incense unto Heaven, the wild Britons of Cambria passed the wall of King Offa, and slew the peaceful monks of the valley, and left its cloisters desolate and drear. . . . Then the good Bishop Milred sent hither Athelwyn, a priest of noble blood, and aforesaid a scholar in the great Abbey of Lerino (near the southern coasts of Gaul), to be the spiritual guide of the franklins and villains in Avon's dale. And he dwelt in the windowed and empty Priory of Valle Crucis, he and his wife, the Lady Egberta, and his fair children. (For in all the millennium of years, from the time when the holy Joseph of Arimathæa or, perchance, even St. Paul of Tarsus, brought the knowledge of Christ to the British land, to the days when the Normans placed our realm under the triple tiara of Rome, the priests of the Church of England were wont to be men of families and homes, if so it pleased or advantaged them.

Therefore, since Valle Crucis lay very far from the red front of battle, beyond the utmost reach of the Black Raven of Denmark; and since Athelwyn had great fame for sanctity and wisdom, King

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Cenric sent hither his two sons, Prince Aldhelm and Prince Edelhun, to remain for a year and a day, what time he advanced the banners of Mercia against the pagan hordes.

Now the cloister of Valle Crucis was wellnigh as broad as that of the renowned Westminster of London, and four-square, with much greenery of bush grass growing within. In the midst ther of, Athelwyn caused that two open beds for planting should be laid off and made ready, ten paces length in one, and ten paces in the other; and to each were brought a half-score of rose trees. The eastern bed was allotted to Aldhelm, and that on the west to Edelhun, for them to plant and care for; and Athelwyn said: "Sons of the great king, when our blessed Lord was waited upon by many disciples in the rural parts of Palestine, He instructed them to 'consider the lilies of the field.' Even so I bid you to consider these fair rose trees, and guard them with exceeding care, for in them you may find the picturing of life."

Full many a day the royal youths sat with their mentor in the dim old cloister, whose round arches, in the manner of the Byzantines, were wreathed upon with fair ivy, and eglantine, and other sweet blazonings of nature. Here Athelwyn discoursed to them concerning the Island

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of Avalon, and the good King Arthur, and the adventures of the Holy Grail, or of the slow uprising, among the Celtic and Saxon heathen, of the mighty Church of England, which learned scholars call *Ecclesia Anglicana*, or *Anglorum Ecclesia*, or *Anglia Ecclesia*; or of the noble deeds of Augustine, the Roman monk, upon the Kentish shores; or of the voyaging of St. Brandan, of Ireland, far westward into the Sea of Darkness, to the new found isles where England's sons may yet find homes, under the white cross of Christ.

Upon a twilight hour, when the nightingales sang right merrily in the thickets, Athelwyn thus spake: "Fair princes, I have conveyed to you the caring of these rose gardens, one to each, to be as a simile and parable of the life which for you is to come. There be many perils which shall threat and scathe them, from within and from without, but if you are vigilant and wise, they shall of a surety be saved from the evil multitude, to bloom in celestial beauty. And as touching the dignity of this emprise, I would have you know that much honor cometh to those who in love and faith seek the tillage of the jocund earth. These things you may read in the manuscripts of Holy Writ, which be guarded in Carleon's monastery, that in the beginning 'The Lord God planted a garden eastward in Eden,' that in the middle æons of history, the Church in Jewry said of her Lord, 'My Beloved is gone down into His garden to gather lilies,' and that in the morning dawn of our redemption, it was recorded thus: 'Now in the place where He was crucified, there was a garden.' There came defeat in Eden, but eternal victory in Gethsemane."

And again the wise priest told his acolytes of the Grecian monk whom he had met in the cloisters of Lerino, and who told him of the strange conceits of the ancient pagans of Athens, as that the rose wore its color from the blushes of the fairest of Corinthian queens, and its fragrance from a cup of the nectar of the Olympian gods, thrown over its petals by Cupid. Yet even these romaunts stool of small import, beside the dignity conferred by the Prince of Peace, when he averred concerning Himself: "I am the Rose of Sharon."

And Prince Aldhelm each day dug about the roots of his rose trees, so that the buxom air and warmth might draw near; and poured about them sparkling waters, that they parched not; and brought fertilizing composts, that they famished not; and aspersed them with chemic fluids, to avert the onfaring of winged foes; and plucked from the trees and their leaves and buds full many a pestful insect; and with diligence uprooted the harmful weeds, which else had increased and multiplied, as do evil thoughts and deeds in the hearts and lives of men.

But Prince Edelhun took scant thought for his garden, because his soul chose rather the warlike exercisings of his attendant knights, the romaunts of the Cambrian bards, and the merry games of the Frankish esquires. Yet as he sat with his brother in the cloister daily, at the hour when the westering sun sank behind St. Brandan's Isles, he mourned for

his idlesse, by which much beauty had been lost. His rose trees, indeed, were some shriveled, some dead, some run to wood, and others hurt by blight, or by the winged creatures of the air.

On the eve of St. Barnabas, the princes entered the cloister-garth, and Edelhun showed in his plot a fair crimson bud, saying: "Behold, reverend Father, that which doth equal Aldhelm's best." But when a week had passed, the bud had shriveled and fallen apart; and Athelwyn opened it with a knife, and showed within, a maleficent hidden grub eating out the sweet, live heart of the rose. Then said he, also: "Even thus it fares with many a soul; in the beginning, bright and pure, and promising future glory, but gnawed within by unseen foes, and at the end filled only with foulness and ruin. And when the heart of the rose or the heart of the man is thus poisoned within, naught but evil things can come forth from them, and their end is in great dolor."

When many days had passed, and the fullness of the sweet season of roses had come upon the glad earth, Athelwyn, the vicar, led his pupils into the midst of the rose garden, and said to them: "Children of Cenric, I granted unto you these plotted beds that you might be to them as the soul to the body and the mind, to protect, enrich, and restrain from evil. Behold, therefore, the manner of this parable. Edelhun's trees are like unto the soul which is lost through great neglect and indolence. Because they were unchecked, the external sins, the blight, the storm, the noisome weed, the flying things of the air; and the internal sins, the drought, the withholding of moisture, and the gnawing of worms, have made foul wreck of this garden, even as the *peccatum actuale* doth ruin the slothful soul. But our Aldhelm hath given to that which was left in his charge, love, diligence, and watchfulness. Even so may we care for our souls, with the sunlight 'of heaven for warmth; the crystal waters of the Spirit for refreshment; the fertilizing wealth of Holy Writ for enrichment; the aspersions of penitence for purification; and the vigilance of consecration for the removal of the vermin of self-seeking. And it seemeth clear, that these may not be done once alone, and once for all, since each hour arise new assaults against the spiritual peace; and if the gardener of the soul shall sleep but for a single day, great scathe may come to his demesne. Behold, my Edelhun, your plaisance is filled with ruin, with trees gnarled, twisted, starved, broken, and blighted, and their buds gnawed to the heart by foul worms. May this record of neglect bear a lesson to your soul!"

"But for you, oh Aldhelm, your garden smells sweet to heaven, and the crimson glories of its many roses light up this gray old cloister with exceeding beauty. The nightingales and thrushes from their nests in the ivy and in the cranies of the wall, sing joyously over them; and the fair-haired children of the vale come hither to drink in their entrancing fragrance. Nay, more, for the fresh-blown flowers from this guarded close have for many a day shown-bright upon the high altar in yonder church of Valle Crucis, hard by the Ineffable Presence."

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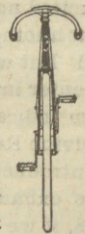
Then up rose Edelhun, in great sorrow, and cried out: "Good Father Athelwyn, I did not rightly comprehend that I should till this bed, as even my soul also, for the fair blooming of the future. But give me, I pray thee, these trees once more, that another year I may make due diligence upon them, since much I mourn this day." "Not so," said the priest. "There is given one time for the budding and flowering of the soul, and one for the rose tree, and if these are not fruitful, there cometh silence. Your trees are deformed and ruined infested and without profit. Tell me, my Prince, what should be their end?"

To whom said Edelhun: "They have grown to be of no avail, and are a peril to the good. Let them be rooted up, and cast into the fire. And must this be an image of the fate of my soul also?"

And Athelwyn made answer: "These cloistered trees are but as a parable, a type of greater matters. And though they be devoted to the flames of extinction, their lesson may be forever

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Columbia
that Glitters."

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blessed to you, so that by diligence and watchfulness and love your soul may bring forth flowers of deathless beauty, very sweet before the angels and the saints of God. Let the precious plant which Divine grace has given you hunger not nor thirst, neither be stifled by rank weeds of evil acts, nor mortally bitten by indwelling demons, nor poisoned by the venom of unclean imaginings. Then may it escape the flame of Gehenna, and sweetly bloom to all eternity, in the plausance of our Lord."

Then Aldhelm spoke: "It joys me more by far than the sight of these red roses, to hope that my brother and I may by earnestness attain to the life eternal. But tell me, wise Father, since there is but one term and season for the flowers of this cloister, whither will go my trees, so brave and strong and beautiful?"

And Athelwyn made response: "The noble soul, after its term of vigil and battle upon earth, goeth we know not where, save that it enters into the peace of God. Even so your rose-trees shall be transplanted, beyond our vision, to bloom in other and distant scenes. Perchance they may grow in the sweet gardens of our sovereign lady the queen; or yield their glowing flowers to bless and cheer the chambers of the sick, in the presence of glorious angels; or breathe out their fragrance on the altars of some holy cathedral, surrounding the sacramental Pyx.

"Therefore, the conclusion of the whole matter is this: that in all things which be in the world may be found the bane and the blessing, the evil and the good. And it is only by unending vigils and prayers, and the infaring of Divine grace, withal that the evil may be cast out and held at bay, and the good may overspread and enhallow its dwelling-place. The passions of the slothful sink in eternal blight, but the aspirations of the saints lead to the bliss that knows no ending."

In after years, Prince Edelhun died in the vanguard of battle, leading the chivalry of Mercia against the heathen Danes, in defense of the shrines and homes of England. And men called him "The Watchful," because from his mouth passed no unruly word, and in his life no evil deeds were found, though fiery was his spirit and joyous his mind.

And Aldhelm became king of Mercia, and lived in peace and quietness, endowing many fair shrines, while his thanes held the pagans far beyond the Roman wall. When Athelwyn was made bishop of Carleon, a band of Black Friars dwelt in Valle Crucis, and to them at each festival day of St. John the Baptist the sovereign sent a rose enwrought of purest gold.

Then, when their deeds on earth came to an end, the royal brothers were buried in the fair cloister of this priory; and many roses sprang upward from forgotten roots, and bloomed with equal beauty over the place of their repose.

FROM WYOMING—"I grow more and more attached to THE LIVING CHURCH every week. We watch for it like a letter from home. I only wish every member of my congregation would take and read it."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

A Day at Aunt Harriet's

BY SYDNEY DAYRE

"Children, come here."

"Children," meant my cousin Polly who was visiting us, and myself. We both ran at the sound of mother's voice.

"Do you want to go on an errand up to Aunt Harriet's?"

"Yes'm."

"No'm."

"Yes'm. Let's, Emily."

"I don't like to go there," I grumbled.

"You wouldn't, Polly, if you lived as near Aunt Harriet as I do."

"Emily," said my mother, in a reproving tone. "Your Aunt Harriet is a very good, kind woman, and I am surprised to hear you talk so."

Aunt Harriet was, and is, as I have good reason to know as I have grown older. But in those days I must confess I did not like her very well—probably because I fancied she did not like me. For which—also probably—she was not at all to be blamed, for as I look back upon my mischievous days I can well imagine I must have been a terror to one not at all accustomed to children and their ways. I yielded so far as to say:

"Well, I'll go if Polly wants to."

"And do you want to stay all day?" asked mother. "Because if you do I will say so in the note I am writing to Aunt Harriet."

"Yes," again said Polly.

"I wonder if the pony is there yet," I said.

"I think he is. Your aunt wishes to sell him, but I hadn't heard of her doing so yet."

"I think it's real mean of her to sell him," I whimpered. "I think she ought to keep him for us children when we go there."

"Aunt Harriet needs the money she would get for the pony," said mother. "Now take this basket, and don't loiter too long on the way."

The road to Aunt Harriet's was so delightful that mother's caution was by no means unnecessary. Our house was in a small town, but Aunt Harriet's farm was a mile out in the country. She had taken charge of it herself since my uncle's death some time before, keeping a man and a maid, and hiring such other help as she needed. Our way lay at first along a little creek, whose banks were gay with wild flowers, and in whose shallow ripples we always looked for fish—never, however, finding them until we got into the quieter places in the shade of the woods. Along here, too, were berries in the season. We scratched our hands in reaching into the thorny blackberry bushes, tearing also a few small holes in our dresses. We took off our shoes and stockings and waded in the cool water. It was late in the morning when we reached Aunt Harriet's. Hulda, the maid, always greeted me with a smile, Aunt Harriet always with a look as if she was wondering what I might do

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before I left for home. As I watched her read the note from mother I thought I fancied a little cloud coming over her face, and felt sure it was because we were to spend the day. This was a mistake, as I learned afterwards. Mother had told her of the death of an old friend. But I had jumped to my silly conclusion at once, and my heart was filled with a spirit of opposition to Aunt Harriet.

"I don't care if she don't want us. I don't care whether I am a good girl or not."

I felt it as Aunt Harriet explained that she had been very busy in the hot kitchen all the morning and was now going to take a little rest. She told Hulda to bring us some cool milk and gingerbread, and told us to amuse ourselves in any way we liked.

"The pony is out in the meadow," she said. "I suppose you will like to ride him. You will have to be contented with riding, for the cart is broken."

"Oh dear! I wanted to drive," I said. "Too bad, dear."

We rode the gentle little creature, taking turns, until we were tired of it. "I do wish we had the cart," I said. "It's a great deal more fun when we can ride together. I'm going to see how it is broken. I know just where they keep it."

We went to the carriage-house.

"It looks all right to me," I said. "See, Polly, I'm sure it would do just to ride 'round the meadow. We won't go out in the road. Here's the harness. I've hitched Bob up lots of times."

"I don't believe we'd better," said Polly doubtfully.

"It won't do a bit of harm. See, the cart runs just right."

"I drew it out and we soon had Bob harnessed to it. The carriage-house was so situated that there was no view of it from the kitchen. The hired man was away in the fields so there was no one to interfere with us. We climbed into the cart and turned it into the meadow. "Now isn't this nice?" I began. "Didn't I tell you, Polly—"

"Polly never disputed me, for at this moment she gave a scream, in which I joined. The cart went over, throwing us both out. Bob, good little fellow that he was, made no fuss but stood quietly, only looking round as if to ask: "What are you girls up to now?"

Hulda heard us and came out.

"Oh, I hope Aunt Harriet hasn't heard, Hulda," I sobbed, as she took us in and bathed our bumped heads. She had not and before long Polly and I were looking for some new amusement. Very soon we found it. Wandering around the house we came upon a little shelf outside a window in the woodshed.

"O, Polly—look here!" I exclaimed.

"Blackberry jelly. Doesn't the sun shine through it beautifully?"

"How good it looks."

"That's what Aunt Harriet was so busy about this morning."

"I'd like a taste—"

Polly said nothing, but I knew if she had said anything it would have been: "So would I."

"Polly, those glasses are so full—most running over. It wouldn't do a bit of harm for us to take a little taste," Polly looked doubtful.

"I should think Aunt Harriet might have given us a little," I went on, trying hard to build up a reason why we should help ourselves. I stole into the kitchen and got a spoon. Then I stood on a peck measure so that I could reach the jelly, and we took spoonfuls turn about.

"That's enough," said Polly, at length.

"No," I said, "we must even them all down."

"But they'll know, I'm sure," said Polly, in distress.

"No," I repeated. "They'll think it's shrunk. Jelly always shrinks. I've heard mother say so."

"I'm afraid it isn't right," said Polly, who evidently was not enjoying the repast.

"Nonsense," I said. "What does Aunt Harriet want of such a lot of jelly, anyway? Just for herself and Hulda and Reuben."

"Now let's go," urged Polly.

"Wait," I said, "there's just one more. We must take some out of that or they'll surely know."

I leaned over towards the back of the shelf. I did not know that it was simply a board laid on two supports. I pushed against it and—crash. Down it went, and the jelly, mixed with broken glass, lay on the ground. Aunt Harriet heard this time. She and Hulda came out to gaze with dismay at the wreck. Hulda scolded.

"All that jelly you've been workin' so hard over, ma'am, a makin' for them poor little orphans over to the 'sylum."

Aunt Harriet did not scold. She looked at us two naughty, woe-begone little culprits, splashed with jelly from head to foot, in sore perplexity.

There's only one thing to do, Hulda, she presently said. "You must put their dresses right into a tub of water. The hot sun will dry them in an hour and then you must iron them. I'll go and make some starch."

Three hours later, as, very meek and subdued, we were ready for our walk home, Aunt Harriet gave me the basket saying:

"Here are a few fresh eggs and a note for your mother." The mention of the note sent a chill to my heart.

"Polly," I said, as we walked home, "I know it's to tell how naughty we've been."

"I s'pose so," said Polly, with a sigh.

"Say, Polly, s'pose we don't give it to her."

"Oh—but we ought to," said Polly, a little startled at the idea. We talked about it nearly all the way, and the end of it was, as we crossed the bridge over the creek I held it high over the water and let it fall. A moment later I said:

"I wish I hadn't."

"We can get it again."

"But it would be all wet. That would be just as bad."

* * * * *

"Why, dears, how nicely you have kept yourselves," said mother, as we went in in our clean dresses. "I'm sure you have been good girls."

We were both so quiet and said so little, that mother, thinking we must be tired, sent us to bed early. And there I had to face the full ugliness of my ill-doing. I didn't mind much about anything except the deception, but with

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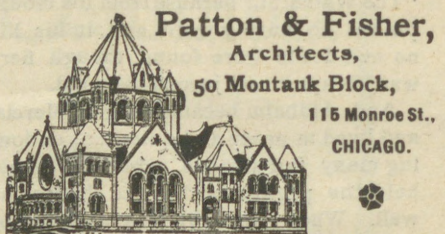
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every moment in which I restlessly tossed it grew darker and darker to me. Mother trusted me—Aunt Harriet trusted me. Neither of them would have suspected it of me. There was such meanness added to the sin of it. And as the shadows of the summer night grew deeper the thought of the Eye that sees through all darkness and all concealment grew intolerable to me. How light in comparison would have been any punishment which I could have received. How wistfully I recalled the triumphant, light-hearted sense of its being done and over-with-and-not-half-so-bad-after-all, which had always followed one of mother's light punishments. I bore my burden of unconfessed wrong doing for two weeks, and then carried it to mother.

"I know what you'll say," I said. "I must go and tell Aunt Harriet."

"You can't do that for awhile," said mother. "She has been sent for to go down to Virginia to a sick sister, and must not be bothered now. On, my little girl, I hope you will think well before you again do a thing which you may be tempted to conceal. A concealment means a lie—for it is a covering of the truth. We will wait until you can tell her yourself."

I expected Aunt Harriet to look dignified and severe when I told her about the note. But she did not. She looked only earnest and grave and kind as she said:

"We all of us do wrong, dear child, but it is not all of us that have the courage to confess our misdoings, even to our God. Don't ever forget that that is the sure and only way to atone for a sin. Let me see," she added, after a moment's thought. "What did I write in that note?—Oh, it was to tell your mother that I couldn't sell the pony till the fall, and that if she wished I would let you little girls have him through the summer. If I did not hear from her the next day, I should conclude that your father did not want him about, so I would let Robbie Hays have him. Which I did."

Ever since I have had an ache at my heart thinking how Polly and I would have enjoyed the pony that summer.—*The Interior.*

A Boy in Blossom

"Oh, grandpa," said Charlie, "what lots of apples there are going to be this year. See how white the trees are with blossoms."

"Yes," said grandpa, "if the tree keeps its promises there will be plenty of apples. But if it is like some boys I know, there may not be any."

"What do you mean by keeping its promises?" asked Charlie.

"Why," said grandpa, "blossoms are only the trees' promises, just as the promises little boys make sometime are only the blossoms. Sometimes the frost nips these blossoms, both on the trees and in the boy, and they never bear any fruit."

"I see," said Charlie; "then you think when I promise to be a better boy, I am only in blossom! But I'll show you, grandpa, that the frost can't nip my blossoms. I'm going to bear fruit."

"I hope you will," said grandpa, delighted with his answer.—*Picture World.*



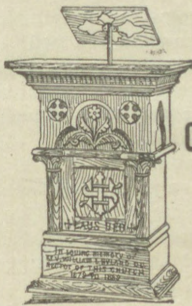
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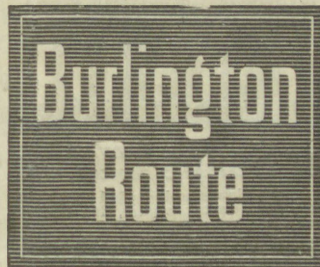
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Second-Hand Ice Cream

A London chemical expert, writing on the subject of ice cream sold on the street, says: The analyses and tests made prove that a small quantity of this ice cream is sufficient to kill a cat. A similar quantity is sufficient to cause a dangerous illness of—if not to kill—a very young child, whose stomach is unable to resist poisons, no matter how weak.

Usually that deaths are traceable to these causes are ascribed to "summer complaints." That is a term that covers all disorders of the digestive organs, and a large number of diseases are included under this head. They all exhibit the symptoms of poisoning. Hitherto it has been known to the medical fraternity that these cheap ice creams were the cause of isolated cases of poisoning, but the poisoning was supposed to have been caused by the metal utensils in which the wares were kept or served. I am now convinced, after having analyzed these substances, that the poisoning is the result of deleterious substances used in the manufacture of the goods, or of chemical changes which took place in them afterwards.

Second-hand ice cream is ice cream that is left over upon the hands of large manufacturers, who sell it in order to get it out of the way to make room for a fresh supply. It thus undergoes all sorts of varying temperatures. From being frozen into a solid mass in the first instance, it becomes partly melted after being exposed to the air, or dragged around town in a cart, when, perhaps, it may be frozen again, and melted again and frozen again, from day to day and night to night.

Milk and cream enter largely into the composition of the best ice creams, and milk and cream, during hot weather, can be kept only for a very short time. Is it not apparent that sour milk is diseased milk, that it has become sour by the lapse of a very few hours, or by great heat, and that precisely the same chemical change must take place if the same milk is used in the manufacture of ice cream? Eggs exposed to heat become bad, unhealthful, and poisonous, in a very short time. Eggs enter largely into the composition of the best ice creams, and these, by the lapse of time, even if kept frozen solid, must witness some radical chemical change in the egg substances.—*Good Housekeeping.*

TAKING THE AIR WITHOUT GOING OUT.—Elderly people and others who may be temporarily house-bound and prevented from enjoying a regular daily stroll outdoors, can devise a fair substitute as follows: Bundle up as if for the usual constitutional, select a large, sunny room, preferably at the top of the house, open wide the windows, shut off the heat, and move around briskly, going to the window and inhaling the fresh air deeply through the nostrils. We have often called attention to the fact that house air, with its many impurities, overheated condition, and general lifelessness, is one of the principal predisposing causes to colds and catarrhal affections. Where a patient or invalid is confined to bed, if the shoulders are kept well covered, and the head lightly protected, the windows may be opened and the room flushed with fresh air without any special risk, provided the current does not strike them too directly. The danger from want of proper ventilation is decidedly greater. Deep inhalations of air at the open window, taken gently through the nose, impart an enlivening and tonic influence to the whole nervous system, which can soon be demonstrated by a personal experiment.—*The Health Magazine.*

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